

## THE IMPLEMENTATION OF INCLUSIVE LEARNING SYSTEM IN RAUDHATUL ATHFAL TANGERANG SELATAN CITY

Hasanah<sup>1</sup>, Kurnia Akbar<sup>2</sup>  
{hasanah@iiq.ac.id<sup>1</sup>, kurnia.akbar@iiq.ac.id<sup>2</sup>}

Institut Ilmu Al-Qur'an (IIQ) Jakarta<sup>1</sup>, Institut Ilmu Al-Qur'an (IIQ) Jakarta<sup>2</sup>

**Abstract.** The research objective is that the researcher wants to examine the description of how the implementation of the inclusive education system that exists in Raudhatul Athfal, South Tangerang City, what obstacles the teacher faces and how the teacher's efforts deal with these obstacles. By analyzing the problems and efforts of RA teachers, it is hoped that this research is simply to improve the quality of inclusive madrasah education. The results of the research are that the teacher has a vital role in managing all learning, from planning, implementation to the evaluation stage in measuring the success rate of early childhood with special needs in participating in learning activities. From the results of data collection in the field there are at least 3 stages faced by RA teachers which are challenges for teachers in implementing inclusive education in madrasas. The first is the preparation stage, the implementation stage and the evaluation stage. in the preparation stage the challenges faced are (1) the teacher does not use the initial screening stage as a form of screening regular children with children with special needs, (2) the teacher does not understand the identification procedure when admitting new students, (3) the teacher does not understand the curriculum model in inclusive education settings, (4) teachers do not use assessment instruments as material for consideration in planning PDBK learning programs, (5) teachers do not prepare PPI for PDBK.

At the implementation stage in madrasah, among the obstacles faced were (1) teachers did not have qualified human resources in handling PDBK, (2) most PDBK were not accompanied by GPK, (3) teachers conducted trial and error in handling PDBK. whereas at the assessment stage, because madrasas have not implemented PPI, the assessment or evaluation does not refer to PPI as ideally inclusive madrasas in measuring children's abilities during learning. From a number of challenges faced by inclusive madrasas at the Raudhatul Athfal (RA) level, several efforts have been made to overcome these challenges, such as working with parents, having accompanying teachers, giving rewards when children can follow instructions, collaborating with outsiders in providing solutions to problems experienced by madrasas and providing resource space for special learning for AUDBK in madrasas. Madrasas are required by the government not to reject ABK with certain categories but teachers lack knowledge about the concept of ABK and handling it. We also recommend that in addition to maximizing technical assistance regarding AUDBK, it also guides the addition of BOS funds per AUDBK to be higher than regular children, this is intended to enrich facilities and infrastructure, media and other supporting facilities in improving the quality of madrasas towards better inclusive madrasas.

**Keywords:** Inclusive, learning, system.

### INTRODUCTION

Inclusive education in Indonesia, although experiencing significant developments, it also has extraordinary challenges. Basically, children with special needs (ABK) have the same rights as regular children to get education in order to get a decent life. This is based on an international agreement in the Convention on the Rights of Persons with Disabilities and Optional Protocol which was ratified in 2007. In chapter 23 it is stated that "Every child with disabilities has the right

to education, training and special protection so that he can lead a full life"(UNICEP, 2019). referring to policies in Indonesia, the government followed up through Permendiknas Number 70 of 2009 concerning the Implementation of Inclusive Education for students who have disabilities and have the potential for intelligence and/or special talents in chapter 2 paragraph 1 it is stated that "providing the widest possible opportunity for all ABK to obtain quality education in accordance with their needs and abilities". This policy regarding inclusive education supports Indonesia in realizing the Sustainable Development Goals (SDGs).

In 2020, BPS recorded the number of persons with disabilities reaching 22.5 million or 5% of Indonesia's population. In 2018, Banten Province had 3054 people with disabilities in the 0-18 year category, with a 0.22% age limit for 0-5 years and 1.56% for 6-18 year olds.(2020) On the other hand, in 2021, KEMENKO PMK stated that in the age range of 5-19 years there were 3.3% of persons with disabilities, namely around 2,197,833 people, so over a period of three years, there was a very significant increase in the number of persons with disabilities of 2,037,530 people.

Furthermore, based on a survey on the implementation of Education for persons with disabilities, through the trend of educational attainment of persons with disabilities in 2018-2020, there has been quite a visible change in the decrease in persons with disabilities who have never attended school from 13.20% to 12.91% is accompanied by a fairly high increase of persons with disabilities who have the last education equivalent to elementary school from 28.2% to 29.60% (Vivi Yulaswati, 2021). This indicates that interest is starting to grow attend school which is quite significant for persons with disabilities.

In Banten Province, based on data from the Central Statistics Agency, the number of Madrasah Raudhatul Athfal 2022/2023 is 1506 madrasah, of which the City of South Tangerang has 104 or around 6.9% of the total RA in Banten Province. And the call to include madrasah has been socialized and carried out since 2011 through the Child Friendly Cities program. Through the South Tangerang City government policy regarding the Child Friendly City Task Force with the South Tangerang Mayor Decree Number: 436/Kep-185-Huk/2011 it was annulled in 2018 to become South Tangerang Mayor Regulation number 31 of 2018 concerning the Child Friendly City Regional Action Plan which is derivative of Government Regulation number 25 of 2021. Child Friendly Cities is a transformation effort from the Convention on The Rights of Child, where children are an investment in human resources as well as the nation's next generation whose rights must be fulfilled so that later they will not become a burden for development, including the rights of children with special needs.

In the article entitled DPMP3AKB Synergy Strategy Model for South Tangerang City in the Implementation of the Child Friendly City Program it is stated that this city has won 5 times, most recently in 2019 it won an award as Middle-level Child Friendly City from the Ministry of Women's Empowerment and Child Protection (KPP-PA) Republic of Indonesia (Lilik Sumarni and Siska Yuningsih, 2020). Which means that the City of South Tangerang is very inclusive and ideal for ABK to live in without exception in the education sector. Inclusive of all madrasah and not rejecting ABK in class is a form of the city's commitment to realizing Child Friendly City.

But in fact, from the data cited by researchers in the paper compiled by Itsam Samrotul Fuadah on the Implementation of Inclusive Learning at Pelita Bangsa Global Islamic School (GIS) Elementary School in South Tangerang, there are still many obstacles to face. As the researcher quotes from Itsam's writing as follows: "The results of the research show that the implementation carried out at Pelita Bangsa Elementary School GIS in the development of inclusive education has not been maximized or the teachers have not met GPK standards (Itsam Samrotul Fuadah, 20202). South Tangerang City, there is still very little that discusses an education level Raudhatul Athfal (RA).

It is proven that through the Evaluation of Child-Friendly Districts/Cities, it was found that the implementation of inclusive education in schools providing inclusive education still encounters obstacles which include (1) accessibility, (2) GPK, (3) inadequate facilities and infrastructure, (4) lack of provision opportunity to participate and express opinions, and (5) vulnerability to bullying and stigma due to limited conditions (KemenPPPA, 2021). This is also felt by education practitioners at RA in South Tangerang City, due to the lack of guidance and regular attention from supervisors in monitoring and evaluating progress implementation that has been running so far, this has resulted in malpractice in educating ABK, teachers do trial and error in handling ABK at RA.

From the data collected, it can be seen that the graph of interest in attending school has increased along with the increase in the number of children with special needs. It is a pity that the speed of growth in the number of children with special needs is not accompanied by the speed wheel for implementing inclusive education. Even though the government is moving as quick as possible through policies such as UU no 8 2016 on persons with disabilities and the Ministry of Social Affairs also issued in PP no 13 2020 concerning Adequate Accommodations for Students.

From the data of BPS, BAPPENAS, and some information related to the academic reasons why this research was carried out, the researchers wanted to examine an overview of how the inclusive education system that exists in Raudhatul Athfal, South Tangerang City, what obstacles teachers face and how teachers try to deal with these obstacles. By analyzing the problems and efforts of RA teachers, it is hoped that this research is simply to improve the quality of inclusive madrasah education. Furthermore, the results of this study can be used as the data for the South Tangerang government in providing appropriate treatment for RA who need assistance with learning support infrastructure. Therefore the researcher is interested in raising the title "The Implementation of Inclusive Learning System in Raudhatul Athfal, South Tangerang City".

for papers to be published in EAI Core Proceedings. Follow the text for further instructions on text forming, tables, figures, citations and references.

## RESEARCH METHODS

The method used in this research is qualitative method. Denzin & Lincoln in Creswell states that: Qualitative research is a situated activity that locates observers in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. they turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. Qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them.(John W Creswell, 2007)

Researchers used interviews, observation and documentation as data collection techniques. In this study the informants were planned to include various parties involved in implementing inclusive education in RAs throughout the city of South Tangerang with 25 informants consisting of 3 school principals and 22 class teachers from 13 RA who were selected from each existing sub-district.

Furthermore, the validity of the data in qualitative research is very important so that to make it not to be biased by the inclusion of the researcher's personal data. In maintaining credibility, the researchers interviewed various parties involved in this research. Collecting data using interviews, observation and documentation as data collectors and at the analysis stage, using the Miles and Huberman data analysis steps, namely data reduction, data presentation and drawing conclusions (Matthew B. Miles and Michael Huberman. 1994) The triangulation process is based on equalizing the data obtained from the data collection techniques mentioned above. Furthermore, the themes of the results of the analysis followed by significant statements from informants will be used to write down the results. The framework of thinking that researchers use in research in the City of South Tangerang is as follows: The number of crew members increases every year, School participation rates have increased, The unpreparedness of schools in accepting ABK, and KLA won 5 times.

## RESULT AND ANALYSIS

Discussing inclusive education cannot be separated from the term learning, because learning is like the human body and education is its clothing. So education and learning are a unified whole, where learning is an interaction between teachers and students. Learning is a system that aims to help the student learning process (Ahdar Djameluddin and Wardana, 2019). Where in the learning process there are several supporting components that are formed in order to achieve a learning goal. The components that affect the learning system are learning objectives, content or subject matter, learning strategies, learning tools and resources, and implementation of evaluations.

Dimiyati and Mudjiono revealed that learning as a system is an activity carried out by a teacher instructionally, in which the teacher is a provider of learning resources so that a teacher must be able to manage all the components to achieve a goal. Among the learning components are teachers, students, available facilities, tools and media as well as environmental factors (Dimiyati dan Mudjiono, 2013). The meaning of the learning system here is the process of interaction between teachers and students which can produce a complete and comprehensive understanding to achieve certain goals.

The teacher is a milestone in the success of learning, interacting with regular children alone is challenging enough, now they must be faced with new challenges with the presence of early childhood with special needs, teachers must be creative in managing learning not only to achieve knowledge but also attitudes and skills fulfilled. This is a challenge as well as a reality faced by teachers in inclusive madrasah. As for the description of the discussion in this study is as follows:

### **1.1 The Definition of Inclusive Education**

In essence, inclusive education exists to answer the current injustice in the jargon of "anti-discrimination", Islam prohibit us from being unfair. Many cases are triggered by differences in racial, gender, cultural and social status backgrounds in society, forcing education to move towards a new educational model that accommodates each individual according to their constraints and needs. Packaged through Permendikbud no. 70 2019 concerning Inclusive Education for Students with Disabilities and Potential Intelligence and/or Special Talents. In this regulation, what is meant by Inclusive Education is an education delivery system that provides opportunities for all students who have disabilities and have potential intelligence and/or special talents to participate in education or learning in an educational environment together with students in general.

Many experts have tried to define inclusive education according to the experience and research that has been developed, such as: according to Dianne Tirocci and Brandy Reese in Garnida, inclusive education is an effort to support and achieve the success of educational goals that are present and serve in regular education classes (Sumarni, 2019). Inclusiveness should be oriented towards creating a society that is free from discriminatory attitudes, environmentally friendly and education that accommodates all needs that arise in society. Inclusive education is an educational service system that provides opportunities for all children to study together in public schools by taking into account diversity and individual needs, so that the child's potential can develop optimally (Departemen Pendidikan Nasional, 2007).

The article Leadership, Inclusion and Quality Education for All stated that the term full inclusion was first applied in the area of special education to describe how all students with disabilities should be included in general classrooms for the entire school day. CSIE is an international association engaged in the field of children with special needs. The definition of inclusion in education states that the government defined inclusion as "...a process by which schools, local education authorities and others develop their cultures, policies, and practices to include pupils; it is also called on schools, local education authorities (LEAs) (Center For Studies on Inclusive Education, 2021).

What was conveyed by Yoga Budhi Santosa was interesting. The Head of PLB S1 Study Program at the Islamic University of Nusantara Bandung in the PAUD teacher training on Inclusive Education, he argued about Inclusive Education as the author quotes "that actually those who learn about diversity are regular children, seeing the diversity that exists between them and ABK who present in their midst"

Inclusive education aims to provide the widest opportunity for all students who have physical, emotional, mental and social disabilities or have the potential for intelligence and/or special talents to obtain quality education in accordance with their needs and abilities in realizing the implementation of education that respects diversity and non-discriminatory for all students as referred to in letter a (Permendikbud, 2007).

According to the Decree of the Director General of Islamic Education Number 2768 of 2019 concerning the meaning of inclusive education is education that guarantees equality and equality for children who are included in Children with Special Needs (ABK) to attend an education together with a service tailored to the needs of the child (Dirjenpendis, 2019).a As clearly stated in Education for All that every child has the same rights as other regular children in obtaining

education, because of how important it is to build an inclusive society, there are 4 inclusive elements: (1) inclusive always places an emphasis on student groups who may face the risk of being marginalized (sidelined) and who have below average achievements compared to the actual abilities of children (underachievers); (2) inclusively there are always efforts to identify obstacles and to eliminate these obstacles; (3) inclusiveness is the presence, participation and achievement of all children. (children attend and achieve achievements because of their participation); (4) inclusiveness is a process, our process of continuously trying to find the best ways to live together in diversity (Barbara Leroy and Cherie Simison, 2021)

As the Islamic religion also views children with special needs as something serious to be handled and given maximum service. Allah SWT created humans in different circumstances. There are humans who are created with normal conditions and there are also those who are given advantages. In QS. Abasa verses 1-5 that Allah is fair to his servants; Allah does not discriminate between all of his servants. Be it ABK or others, in this verse Allah commands his apostles to give warnings by not discriminating between individuals, but generalizing the form of service to all people (M. Nasib ar-Rifa'I, 1999). Furthermore, let Allah be the one who will guide the straight path for whoever He want. Truly Allah's love is very great for his servant.

Explained by several mufassir "one day, Rasulullah SAW had a dialogue with several Quraysh officials. In the book of tasir Ibn Kathir it is stated:

That Ibn Abbas bin Abdul Muthalib stated that the Prophet really wanted the dignitaries of Quraysh to believe and embrace the religion of Allah, suddenly a blind man came to him, namely Abdullah bin Umami Maktum. Begin Abdullah asked the Prophet to read a few verses of the Koran to him and said "O Messenger of Allah, teach me what Allah has taught you." Rasulullah SAW turned away from him with a sour face, avoided and did not like to talk to him, then continued his dialogue with other people.

In the book, the Word of Allah SWT is conveyed, "He had a sour face and turned away because someone blind had come to him, you know? Maybe he wants to cleanse himself, meaning he will get a clean and pure heart or he wants to get teaching, then the teaching will benefit him, which is he can make it as advice and arbiter of unlawful actions. As for those who feel that they are self-sufficient, then you serve them. That is, as for the rich and arrogant of your preaching, then you are always so open to him in the hope that he will get guidance, even though there is no (reproach) on you if he doesn't clean himself. "That is even though you are not asked to do that if he doesn't want to clean his heart." And as for the person who comes to you in haste, while he is afraid of Allah, "That is he is heading towards you and cares for you so that he will get guidance from your accusation, "then you ignore it," that is pretending that he does not have time (M. Nasib ar-Rifa'I, 1999). That is how Allah gives rebuke to His Prophet.

So actually the concept of inclusive education has actually existed since the Qur'an was revealed, Allah explained with amtsilah or parables as well as in the form of a rebuke to the majesty of Rasulullah SAW. This proves that Islam is very concerned about the education of children with special needs to get an education regardless of the limitations they have so that they can live a decent and better quality life. When referring to the concept of inclusive education, it is clear that Islam provides equal opportunities for children with special needs to study at school together with regular children, which is a solution to eliminate discrimination, marginalization and exclusivity in schools.

## **1.2 Classification of Early Childhood Children with Special Needs**

According to the Individuals with Disabilities Education Act (IDEA) Amendments made in 1997 and reviewed in 2004, in general, the classification of children with special needs is divided into 3: (1) children with physical disorders, (2) children with emotional and behavioral disorders and (3) children with intellectual disorders. While the division of the types of crew members based on the classification is as follows: (Dinie Ratri Desiningrum, 2016)

1.2.1 Children with physical impairments include (a) blind children, namely children with visual impairments, (b) deaf children, namely children who have lost all or part of their hearing power so that they are unable to communicate verbally, (c) quadriplegic children, namely children who experience obstacles to some of their limbs or permanent disabilities in locomotion (bones, joints and muscles).



1.2.2 children with emotional and behavioral disorders consist of (a) disabled children, namely children who experience obstacles in adjusting themselves and behaving inconsistently with prevailing values, (b) speech impaired, namely children with communication difficulties, both in voice disorders, articulation or speech fluency which results in deviations from language forms, language content or language functions, (c) hyperactivity, namely children who are unable to control their movements and focus their attention

1.2.3 children with intellectual disorders include (a) mental retardation, namely children who actually experience obstacles and retardation in intellectual mental development far below average so that they experience difficulties in academic, communication and social tasks, (b) children who are slow learners ) namely children who have intellectual potential below normal children (usually an average IQ of 90-70) but are not yet included in the mentally retarded category, (c) children with special learning disabilities (learning disabilities), namely children who experience barriers in abilities such as dyslexia, digraphia, dyscalculia , (d) gifted children (talented), namely children who have extraordinary talents and intelligence above children of their age (normal children), (e) autism, namely child development disorders caused by disorders of the central nervous system which result in disturbances in interactions social, communication and behavior, (f) indigo is a child who from birth has special advantages that are not owned by children in general

while the variety of disabilities according to Law of the Republic of Indonesia number 8 of 2016 article 4 concerning Persons with Disabilities is stated that there are at least 4 varieties, namely (1) persons with physical disabilities, (2) persons with intellectual disabilities and (3) persons with mental disabilities and/or (4) persons with sensory disabilities.

When referring to the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia in the guidelines for handling children with special needs for companions (parents, families and communities) there are 12 types of children with special needs, namely: (1) children with visual disabilities, (2) children with hearing disabilities, (3) children with intellectual disabilities, (4) children with physical disabilities, (5) children with social disabilities, (6) children with attention deficit and hyperactivity disorder (ADHD), (7) children with autism spectrum or Autism Spectrum Disorders (ASD), (8) children with multiple disorders, (9) children who are slow learners or slow learners, (10) children with special learning difficulties or specific learning disabilities, (11) children with impaired communication skills ( 12) children with potential intelligence and/or special talents (KemenPPPA, 2020)

### **1.3 Inclusive Learning Model**

The determination of the inclusive class model for children with special needs is not the same, depending on the types of categories of specialties possessed by the child based on the results of the assessment that was carried out at the beginning. according to the Decree of the Director General of Islamic Education Number 2768 of 2019 states that Inclusive Education class models basically have several models, such as: (Dirjenpendis, 2019) (1) Fully Inclusive Class, namely this fully inclusive class learning model basically includes children with special needs with normal children to study together -together in the regular class, (2) Partial Inclusive Class, namely the partial Inclusive class model is to include children with special needs to participate in the learning process taking place in the regular class but only part of the learning process, (3) Regular class with the intended clusters and pull out of this inclusive education class model is that children with special needs together with other (normal) children are in regular classes in special groups, but within a certain time children with special needs are withdrawn from regular classes to the resource room to study with special tutors, (4) special classes with various integrations, namely ABK is in a special classroom at RA, but children with special needs can learn with other (normal) children in regular classes in certain fields, (5) Full special class, namely this class places children with special needs for treatment within the special classes available in RA. so that inclusive education for ABK does not require being in regular classes all the time with all existing subjects (fully inclusive), if this is not possible in RA then it can be channeled to special schools because each subject has a quite heavy specificity gradation.

According to Gartnet and Lipsky in Budiyanto stated that there are three models in inclusive education that have been developed, as follows:(Budiyanto, 2019) (1) Consultant Model, in this model, inclusive education teachers are given training to master the skills to teach children with

special needs who need inclusive education. Inclusive education teachers in the consultant model are deployed in regular schools with the aim of helping students who have difficulty, using an approach that does not have an instructive nature, and can help regular teachers and students who experience difficulties and need special education services using the curriculum used. meetings between inclusive teachers and regular teachers can be planned and agreed upon and recommended at school, (2) Team Model (Teaming Model), this team model in inclusive education involves inclusive teachers directly in weekly planning teams who have an equal position with other teams. in this model discusses material from the team about investigating information about students, the use of strategies in learning to be used and modifying ideas in implementing assessments, and behavioral strategies, (3) Collaborative Co-teaching Model (Collaborative Co-teaching Model). In this model, special education teachers and regular teachers work together in teaching students both in existing classes and in the absence of children with special needs. between special education teachers and regular teachers have authority in making lesson plans, assessments, and discipline.

#### **1.4 Implementation of Inclusive Education in Madrasah**

The general characteristics of inclusive madrasas are that madrasas must accept all children from various conditions, regardless of economic, social, cultural, ability and other backgrounds, madrasas respect and accept the differences that exist in students, and madrasas prepare an environment and service system that can guarantee that all children participate in various programs or activities in schools, that each child receives educational/learning services according to his abilities and needs and that all children have equal opportunities to participate in educational activities in different ways and levels.

It is interesting to discuss in this article, many teachers ask... if indeed inclusive education is different from integrated education, where is the difference? From the initial screening stage to implementation to evaluation is it different? Is the difference significant? Along with the implementation or implementation of inclusive education in madrasas. As for the AUDBK learning flow in Inclusive PAUD. The following is the flow of implementing inclusive madrasas according to the references from the first step, namely identifying children with special needs.

The purpose of Identification activities is to find data on the growth and development of children, whether the child has physical, intellectual, social, emotional, and/or sensory-neurological barriers/disorders compared to other children of his age. In the implementation of inclusive madrasas, it is the same as inclusive education in general, while the steps for identifying children with special needs include: screening, referral, classification, lesson planning, monitoring of learning progress (Dadang Garnida, 2019)

The first step is screening. At this stage the officer conducts screening by collecting data on the condition of all students in the class using an identification tool for children with special needs. The next stage is the transfer (referral). After the students pass the screening stage, the officers then carry out an analysis and group them into 2 parts. First, students who need to be referred to professionals are then handled directly by the teacher in the form of appropriate educational services. Second, there are children who need to be consulted with professionals for a certain period of time and then handled by the teacher in the classification stage.

After the process of referring students to professionals to be assisted in solving the problems of the students concerned, then the classification stage is based on the characteristics found by professionals and consultation with parents. the classification is carried out based on indications of obstacles that lead to certain types of special needs teachers, namely lesson planning.

The purpose of Identifying is to provide appropriate educational services to students with special needs. The classification is of course based on the data that has been collected and the report is prepared then provides an appropriate learning plan in its implementation and makes a Learning Plan After the identification process, the next step is to formulate an Individual Learning Program. next is follow-up; do follow-up on the results of lesson planning such as regular monitoring of student learning progress, if within a certain period of time students do not experience significant progress then it needs to be reviewed. Conversely, if learning shows significant progress, service delivery is continued and developed. In carrying out follow-up identification for students who need further treatment, they need further assessment. Some of these assessments must be carried

out by professionals and some can be assisted by teachers. This assessment covers several areas: (Dadang Garnida, 2019).

(1) Academic assessment; academic assessment includes 3 aspects, namely the ability to read, write and count. (2). sensory and motor assessment; sensory assessment to find out visual and hearing impairments, while motor assessment is to find out gross motor, fine motor, balance and locomotors disorders that can interfere with learning in other fields. And (3) psychological, emotional and social assessments; Psychological assessment can be used to determine a child's intellectual potential and personality. Can also be expanded with the emotional and social level of the child.

The five assessments above will completely describe the characteristics of students with special needs which lead to the type of ABK. after the assessment is carried out, the teacher will get a profile of the obstacles that occur in the AUDBK, then an Individual Learning Program is made which is described in detail in the Individual Daily Learning Implementation Plan, then the Individual Daily Learning Implementation Plan is implemented into learning and at the end is given an evaluation and follow-up is carried out (Indra Jaya, et al., 2018) as shown in the Learning Flow of Inclusive Madrasah AUDBK: identification and assessment, profile, individual learning programs, evaluation, implementation of learning programs, RPPHI, follow-up.

### **1.5 Inclusive Madrasah Teachers**

The teacher is the determinant of the success of an educational institution, because the teacher has a significant role in the learning process, the teacher is the front guard in dealing with children, both regular children and early childhood with special needs. The definition of a teacher in KMA 890 2019 in Appendix 1 states that a teacher is a madrasa teacher who teaches as a class teacher, subject teacher or guidance and counseling teacher/counselor while madrasas are formal education units under the guidance of the Minister of Religion which organize general and vocational education with religious specificities Islam which includes Raudhatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA) and Madrasah Aliyah Kejuruan (MAK). (Kemenag, 1999) Therefore RA is the smallest unit of a series of levels of madrasas in Indonesia.

In Tarbiyatul Awlad fil Islam it is stated that teachers have a responsibility towards anyone they are responsible for teaching, directing and educating. As the word of Allah in QS. Thaha verse 132: And order your family to establish prayer and be patient in doing it. We do not ask you for sustenance, we are the ones who give you sustenance. And the (good) result is for those who are (Kemenag, 2006). Even though in this letter the target is the family. Parents are the main educators who teach about prayer, such as what is obligatory in prayer and what is sunnah, as well as those who cancel prayer and what is makruh in prayer. It can be argued that teachers in madrasas are also second educators after parents who teach children about good and bad values.

When viewed from the point of view of inclusive madrasas, there are at least 3 abilities that must be mastered by teachers in order to be able to provide services to children with special needs in a professional manner, namely: having knowledge and skills in (1) assessing academic and non-academic abilities, (2) formulating programs Individual Learning, and (3) carrying out learning according to individual needs. (Indrajaya, et al., 2022) In Mudjito it is also conveyed that there are at least 7 main tasks of a classroom teacher in an inclusive school: (1) creating a conducive learning climate; (2) Develop and carry out academic and non-academic assessments for all children; (3) Preparing PPI with GPK; (4) Carry out learning and assessment activities; (5) providing remedial learning programs; (6) carrying out class administration and (7) compiling programs and carrying out guidance practices for all students (Mudjito AK, Harizal dan Elfindri, 2012).

The research conducted by Erna Fitriatun and Nopita resulted in the form of teacher attitudes in inclusive education settings. There are two attitudes of teachers, namely attitudes of acceptance and attitude of rejection or positive attitudes and negative attitudes (Firdaus, 2017) Learning is more conducive as well as alert to changes that occur both internally and externally.

The general guidelines for implementing inclusive education in the Chapter on the Concept of Inclusive Education divide the types of personnel, duties and authorities in inclusive education into three, namely class teachers, subject teachers and special companion teachers (direktorat PPKLK, 2011). While based on Government Regulation of the Republic of Indonesia Number 17 of 2010



concerning Management and Implementation of Education Raudhatul Athfal (RA) is a form of early childhood education unit in the formal education pathway that organizes educational programs with the specifics of Islam for children aged 4 (four) to 6 (six) years.

In 2008, South Tangerang City separated itself from Tangerang Regency and became an autonomous city. South Tangerang City consists of 7 sub-districts, namely Ciputat, East Ciputat, Serpong, North Serpong, Setu, Pondok Aren, and Pamulang. These seven sub-districts have various organizations that oversee kindergarten level schools such as HIMPAUDI, IGTKI, IGRA and etc. The organization that oversees RAs throughout South Tangerang is called IGRA.

IGRA which stands for Raudhatul Athfal Teachers' Association is an organization under the Ministry of Religion of the Republic of Indonesia. The South Tangerang City IGRA which is chaired by Mrs. Aat Muslihat, M.Pd has 4 fostered areas which are called branches. Branch consists of the sub-districts of Setu, Serpong and North Serpong, Branch II covers the area of Pamulang District, Branch III Ciputat and East Ciputat while Branch IV is Pondok Aren District. Based on data from the Pontren service, RA in South Tangerang consists of 103 madrasas spread across each sub-district. The researcher took information from the four IGRA Branches.

From interviews conducted by researchers, there are at least 2 results of the discussion, namely:

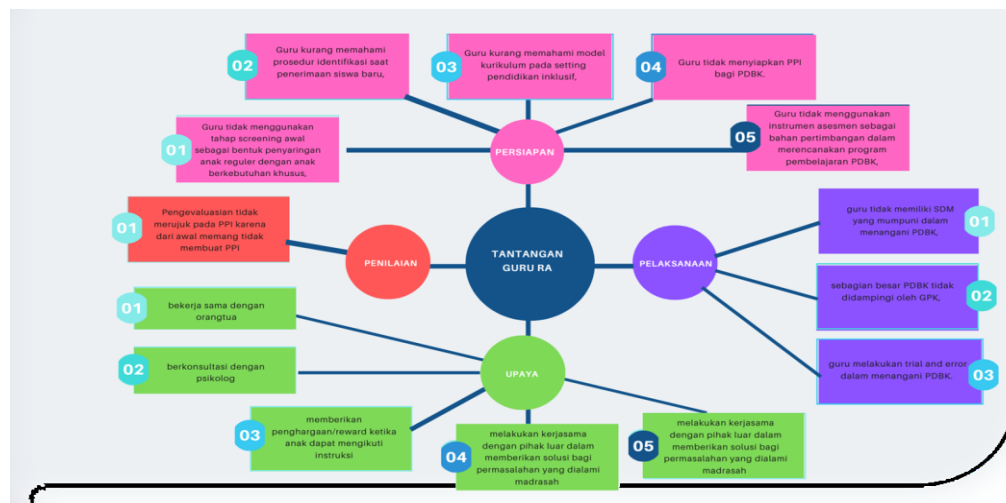
### 1.5.1 Implementation of Inclusive Madrasah System

From 15 madrasah that were recommended by the IGRA South Tangerang chairman, around 13 madrasahs agreed to be interviewed, two more madrasahs had not yet responded to the researchers. According to the researchers, in terms of understanding, teachers already know the meaning of inclusive education. Literally inclusive education can be interpreted as providing the widest opportunity for children with special needs to get the same rights in learning as stated in article 28 of the International Convention which reads that: "Every child has the right to quality education. Primary education should be made free, secondary education accessible, and children encouraged to pursue education to the highest possible level. The discipline applied by schools must respect the rights and dignity of children" (Konvensi Hak Anak, 2000).

Inclusive Madrasahs are not only open to PDBK but also accept all children with all the differences and obstacles they experience, aiming to get an education that is proper and according to their individual needs. The implementation of inclusive madrasah is a form of government effort that is expected to be able to produce the next generation who can understand and accept all forms of differences and of course not create discrimination in people's lives in the future. This is in line with the Regulation of the Minister of Religion no. 90 of 2013 concerning Implementation of Madrasah Education.

With the roll-out of the Regulation of the Minister of Religion, of course there are many dynamics that occur in the midst of society and educational institutions, especially in the South Tangerang area. Researchers observed the dynamics and challenges of RA in South Tangerang starting from the preparation of RA before learning, when implementing learning, assessment techniques to the efforts made by RA in overcoming existing challenges. Can be illustrated through the following image:

Challenges of RA Teachers in Implementing Inclusive Education in South Tangerang City



### 1.5.2 Learning Planning

RA in South Tangerang City has various indications of children with special needs which are combined with regular children such as autistic children, hyperactivity, communication difficulties, hearing impairment, polio, Cerebral Palsy and William Syndrome. But of the 15 teachers interviewed, half of them were autistic children as experienced at RA. Al Amanah Setu, RA. Zahrotul Muthmainnah, RA. Raushan Fikr, RA. Rizqi, RA. MUMA 05, and RA. Mumtaza. Even in madrasas, the majority are usually children with autistic indications, as stated by RA. Raushan Fikr that "in our RA, there are various types of ADHD, Autism and speech delay, but we often receive autistic ones" (Rini Apriantini, 2022). said the school principal. The preparation for learning is carried out such as: preparing teaching materials to be delivered, making Daily Learning Implementation Plans and select the media to be used. The Learning Implementation Plan is usually the same as regular children, or there are RAs who provide additional LKS for PDBK, and so on. it can be said that in the preparation stage, most RAs did not use the initial screening stage as a form of screening between regular children and children with special needs, did not understand the ABK identification procedure at the start of new student admissions, did not understand curriculum models in inclusive education settings and did not prepare The Individual Learning Program for each AUDBK is illustrated from the results of interviews and observations of researchers during visits to research locations. Of the many preparations made by RA throughout South Tangerang, only one used the initial procedures for organizing inclusive madrasas, namely RA Mumtaza, where RA prepared an Individualized Learning Program or Individualized Education Program (IEP) as a reference for their preparation in planning learning.

At the beginning of the semester, they usually conduct an initial assessment and interview parents. "If there are children who are indicated to have special needs, we will immediately group them into children who need special services and curricula. Definitely prepare PPI for those with special needs." (Pungki Nahyu Widyawati, 2022) said the Headmaster of RA. Mumtaza. RA Mumtaza is the only RA that is registered and meets the criteria for inclusive madrasas in South Tangerang. Different from the opinion of RA teachers. Rizqi, they prepared the same curriculum as regular children, only the learning media was added.

In addition, on average, those who handle ABK are senior teachers who have taught at RA for a long time as observed by researchers at RA Al Amanah, teachers who teach ABK have taught for more than 10 years, she is named Mrs. N, teaches in group B Armed with the experience, she seems ready to accept children with any obstacles and Mrs. N admits that there is very little training to handle ABK in the organization they are currently participating in, namely IGRA. "Teachers like it or not, like it or not, have to be ready and have to be ready when ABK comes knocking at the school door and is accepted with various kinds of risks." (Pungki Nahyu Widyawati, 2022) Conveyed by N during the interview, but there was an experience shared by RA teacher. Al-Barokah Pamulang that after they received ABK with indications of ADHD and were monitored for some time, the teacher's confession stated "their children were very active and disturbed other children while studying, other parents panicked and worried about the safety of their children." (Hadijah, 2022) Finally, the madrasah reluctantly advises the child to be given intervention first and then return to RA because it is felt that at this time it is enough to endanger the friends around him.

Actually the events above can be avoided by providing an initial screening step as screening and identification of prospective new students. As stated in the book "Introduction to Inclusive Education" that the identification activity aims to find data on the growth and development of children, whether the child experiences physical, intellectual, social, emotional, and/or sensory-neurological barriers/disorders compared to other children of his age (Dadang Garnida, 2019). Broadly speaking, the teachers realized at the start of the new school year that their madrasa would be colored with special children like ABK, although some prepared learning with activities that were usually given to regular students, they seemed to be used to and familiar with various trails and error practiced on ABK. This continues to be done only based on the experience, patience and love of teachers for students with special needs.

Maybe we can follow the example of what neighboring countries like Hong Kong are doing. The government believes that inclusive teacher education is a decisive element in supporting the inclusion movement (Forlin Chris, 2010). They are initially provided with knowledge and skills so that they feel confident in carrying out their role as inclusive teachers. The first special education training program through Sir Robert Black College in 1983 and the first undergraduate studies in

special education were held at the Hong Kong Institute of Education (HKIEd) and for those without a formal pathway training was provided through the BEd course, teachers were directed to have skills and skills as an inclusive school teacher.

### **1.6 Implementation of Inclusive in RA**

In essence, inclusive madrasahs have 3 criteria based on implementation objectives, the first is to enforce 100 percent of learning in accordance with the criteria for implementing inclusive madrasahs, which consist of (1) preparing PPI as the basis of the curriculum before semester learning is carried out, (2) preparing accompanying teachers, preparing resource rooms in learning children with special needs, learning methods and media are aligned with the needs of all students also in (3) evaluations adjusted to the PPI made at the beginning of the semester. The second is that the implementation of inclusive madrasahs is only 50 percent and the third is only aimed at helping without a clear target in all Inclusive RAs in South Tangerang. It seems that the intention to help ABK to develop is ingrained in every RA. They on average do not refuse the presence of ABK in the midst of regular friends to color learning and add experience. as stated by the Asy-Syifa School Principal, Ciputat "We have never refused children with any obstacles in our RA, especially if you look at the impact of the current pandemic, RA is still affected by the lack of interest for children to attend RA" (Juju Djuriyah, 2022)

Likewise the principal of the al Amanah Setu school strengthens the testimony above that currently, through a policy from the Ministry of Religion has issued a policy for madrasahs to accept PDBK in their schools through Minister of Religion Regulation no 90 2013 concerning Implementation of Madrasah Education which states that that madrasahs are required to provide for students with special needs. (PMA, 2022). It also strengthened by the South Tangerang city government policy regarding the Implementation of a Child Friendly City through the South Tangerang city regional regulation no. 1 2018.

Furthermore, the challenges in implementing inclusive madrasahs can be generalized, most in the city of South Tangerang do not have quality resources when accepting children with special needs in their midst, AUDBK often experience tantrums, difficulty understanding language in the case of AUDBK who cannot speak fluently, handling what happens during the learning process is still trial and error, lack of communication with parents, and schools need to add pie teachers, too many instructions so that AUDBK dare to express their wishes in words, lack of professional educators who are involved in schools.

As for the obstacles during assessment, in PAUD, the assessment technique used for regular children with children with special needs is the same, because from the start the teachers did not provide PPI, ideally the evaluation of inclusive madrasahs is adjusted to the PPI made at the beginning of the semester. Basically the assessment aims to measure children's abilities in every aspect, for example language, motor, cognitive and social-emotional abilities and to determine strategies, learning environment and follow-up learning after the assessment results report is obtained. As stated by the informant in the interview "The assessment for AUDBK in our madrasah is the same as for children in general covering 6 aspects of development and completion according to the needs of the child." (Nasihah, 2022). Several informants when asked what they used in conducting the assessment. Several informants answered using anecdotal notes and using anecdotal records, this was acknowledged by the teacher RA Al Amanah Setu, the teacher carried out assessment activities through anecdotal notes, this AUDBK is always in our important records. The rest used observation and work results. Meanwhile, Mrs. N stated that her RA used attitude assessment. Attitude assessment is a developmental based assessment. in the assessment which is equated with regular children, the only difference is that the achievement of basic competencies is not as high as that of regular children. If the 4 existing basic competencies are listed, only 1-2 points will be achieved for AUDBK. For example, in learning in the sub-theme of my environment, the KD that will be achieved is 3.1, 4.1, 3.6, 3.7, 3.7, 4.7, 3.15 and 4.15 (it can be seen that there are 8 KD in one RPPH) but AUDBK may only achieve 3-4 KD of the 8 KD above.

### **1.7 Efforts Made by RA in Solving The Problems**

In handling children with special needs based on 3 things, first identification, detection and intervention. If you want to achieve maximum results you also have to work together with a child

development clinic as an alternative solution to clarify the findings that teachers get in the field regarding identifying child development. Can be described with the following solutions:

#### **1.7.1 Communication with parents**

Collaboration with ABK parents, Seeking information about ABK from various media, Often coordinating with parents so that what is taught at school is continued at home, consulting with psychologists, giving rewards, Discussing with parents, psychologists at school and providing rewards that are liked by children when children can follow instructions, Remind continuously and continue towards better habituation, Always provide stimulants, especially in communication and sign language.

One of the RAs who from the start entered had a problem. We firmly believe that the main cause that occurs in children is the family. Because it requires initial identification. When a child is in the womb until they enter school age, there is a process that they must go through throughout their life. Process is what we want to know. We can use this data as initial data to carry out intervention steps.

RA that implement inclusive education do not have sufficient resources to help children with special needs. In other words RA is not ready to become an inclusive madrasah. In line with the first answer RA Mumtaza argues that improving communication with parents is the most important thing in handling PDBK in madrasas, carrying out frequent intense communication, exploring what parents know, it is very important to know their growth and development not only from the womb, but also for explore how the child is studying at home, the relationships he has had so far, the nutritional intake he has been consuming, what actions parents have taken to reduce the intensity of the symptoms, and etc.

#### **1.7.2 Looking for accompanying teachers**

In Permendikbud no 70 2009 that every inclusive madrasah must have qualified human resources in handling those who are "different", usually referred to as special accompanying teachers. In the policy for each child has one special accompanying teacher. due to the reality on the ground, to hire professional accompanying teachers is quite expensive, their average salary is 2 million-4 million per month, whereas of the 103 RAs throughout South Tangerang City, therefore the Principal Mumtaza, who is fondly called Miss. Pungky suggests finding a companion teacher who wants to study so it's not too expensive, in line with RA teachers. Raushan Fikr "If we get ABK, we will ask parents to provide a shadow teacher" because RA can measure the ability of the teacher with all the strengths and weaknesses they have and look for therapists who want to work together with minimal costs as previously stated that cooperation is needed outsiders, one of which is to a therapeutic institution.

#### **1.7.3 Provide a resource space for special learning for AUDBK in madrasah**

It can be generalized that the results of the interviews conducted, RA teachers provide an illustration that they are making efforts to deal with AUDBK in accordance with the AUDBK obstacles. Like RA Nurul Hidayah Al-Ihsan, they have a mentally retarded child, so the right treatment is to pull the child into the resource room until he calms down, then invite him to communicate slowly. As the teacher said that if the child starts to get restless and scream, we put him in a separate room with his friends until he finishes expressing his emotions until he calms down, then we invite him to communicate slowly, Said one RA teacher. Nurul Hidayah Al-Ihsan.

#### **1.7.4 Give rewards when children can follow instructions**

This answer emerged as one of the efforts made by the teacher when interviewed, by giving rewards when children can follow instructions so that children form existing good habits. As teacher RA Alifah said that "we usually give rewards to children, that way children learn what is permissible and what is prohibited" (Nurhani Belina, 2022).

#### **1.7.5 Collaborating with external parties in providing solutions to problems experienced by madrasas**

Some RA teachers have limited knowledge in solving AUDBK problems that they study at their schools. They feel they need help from other parties to provide solutions to solve existing problems. The note is that madrasas want to work with professional institutions or experts as long

as the budget can adjust to the capabilities of each madrasa. As stated by school principal Mumtaza, "We are trying to find accompanying teachers who are willing to learn so it's not too expensive, and are looking for therapists who are willing to work together with the minimum possible costs" (Pungky, 2022)

## CLOSING

Teachers have a vital role in managing all learning, from planning, implementation to the evaluation stage in measuring the success rate of early childhood with special needs in participating in learning activities. From the results of data collection in the field there are at least 3 stages faced by RA teachers which are challenges for teachers in implementing inclusive education in madrasas. The first is the preparation stage, the implementation stage and the evaluation stage. in the preparation stage the challenges faced are (1) teachers do not use the initial screening stage as a form of screening regular children with children with special needs, (2) teachers do not understand identification procedures when admitting new students, (3) teachers do not understand the curriculum model in inclusive education settings , (4) teachers do not use assessment instruments as material for consideration in planning PDBK learning programs, (5) teachers do not prepare PPI for PDBK.

At the implementation stage in madrasah, among the obstacles faced were (1) teachers did not have qualified human resources in handling PDBK, (2) most PDBK were not accompanied by GPK, (3) teachers conducted trial and error in handling PDBK. whereas at the assessment stage, because madrasas have not implemented PPI, the assessment or evaluation does not refer to PPI as ideally inclusive madrasas in measuring children's abilities during learning.

## REFERENCES

- AK, Mudjito, Harizal dan Elfindri. (2012). *Pendidikan Inklusif: Tuntunan untuk Guru, Siswa dan Orang Tua Anak Berkebutuhan Khusus dan Layanan Khusus*. Jakarta: Baduouse Media.
- Amka, Mastur dan Najamudin Muhammad. (2020). *Buku Ajar Profesi Kependidikan (Menjawab Problematika Profesi dan Kinerja Guru)*, Nizamia Learning Center.
- Budiyanto. (2019). *Pengantar Pendidikan Inklusif Berbasis Budaya Lokal*. Jakarta: Kencana.
- Center For Studies on Inclusive Education,(CSIE), Inclusion in Education. the Index for Inclusion
- Creswell, John W. (2007). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*.USA: SAGE.
- Departemen Agama. (2006). *Al-Qur'an dan Terjemahan*. Jakarta: PT Gramedia Pustaka Utama.
- Departemen Pendidikan Nasional. (2007). *Identifikasi Anak Berkebutuhan Khusus Dalam Pendidikan Inklusif*. Jakarta: Direktorat Pembinaan Sekolah Luar Biasa,
- Desiningrum, Dinie Ratri. (2016). *Psikologi Anak Berkebutuhan Khusus*. Yogyakarta: Psikosain,
- Direktorat PPK-LK Pendidikan Dasar Kementerian Pendidikan dan Kebudayaan. 2011.Pedoman Umum Penyelenggaraan Pendidikan Inklusif.
- \_\_\_\_\_. (2007). *Kebijakan dan Pengembangan Program Pendidikan Luar Biasa*. Jakarta: Direktorat Pembinaan Sekolah Luar Biasa.
- Erna, Fitriatun dan Nopita. (2017). "Sikap Guru Terhadap Pendidikan Inklusi". Paper ini dipresentasikan dalam Seminar Nasional Kedua Pendidikan Berkemajuan dan Menggembirakan (The Second Progressive and Fun Education Seminar), di Mataram, 03 Agustus.file:///C:/Users/IIQ%20JAKARTA/Downloads/14968-50787-1-PB.pdf,
- Forlin, Chris, (2010). "Developing and Implementing Quality Inclusive Education in Hong Kong: Implications for Teacher Education: *Journal of Research in Special Educational Needs* Vol. 10,



Garnida, Dadang. 2019. Pengantar Pendidikan Inklusif. Bandung: PT Refika Aditama.

Jaya, Indra et al., eds., (2018). *Prosedur Operasi Standar Pendidikan Anak Usia Dini Inklusif: Program Pembelajaran Individu*. Jakarta: Direktorat Pembinaan PAUD Direktorat PAUD dan Pendidikan Masyarakat Kementerian Pendidikan dan Kebudayaan,

KemenPPPA: Setiap Anak Disabilitas Berhak Memperoleh Pendidikan, diakses 07 September 2021. <https://www.kemenpppa.go.id/index.php/page/read/29/3380/kemen-pppa-setiap-anak-disabilitas-berhak-memperoleh-pendidikan/mtnitmenu-121.html/lfyud/a700260.html>

Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia. 2019. "Panduan Penanganan Anak Berkebutuhan Khusus bagi Pendamping (Orang Tua, Keluarga Dan Masyarakat)".

Keputusan Direktur Jenderal Pendidikan Islam Nomor 2768 Tahun. (2019). Tentang Petunjuk Teknis Penyelenggaraan Pendidikan Inklusif Di Raudhatul Athfal, Keputusan Menteri Agama no. 890 tahun 2019 tentang Pedoman Pemenuhan Beban Kerja

Leroy, Barbara and Cherie, Simpson. "Improving Student Outcomes Through Inclusive Education"  
Miles, Matthew B and Michael Huberman. (1994). *Data Analysis Second Edition*, USA: SAGE..

Muazza dkk. (2018). "Analisis Kebijakan Pendidikan Inklusi: Studi Kasus di Sekolah Dasar Jambi," *Jurnal Kependidikan* Vol.2 No. 1 3-4 diakses Mei 2018

Nurdin, Ismail dan Sri Hartati. (2019). *Metodologi Penelitian Sosial*. Surabaya: Media Sahabat Cendekia.,

Nuryadin, Rochmad. (2020). "Strategi Pembelajaran Nilai dan Karakter Menghadapi Tantangan Era Industri 4.0" *Jurnal Al Ghazali* vol. 3 no.1,

Pedoman Pembelajaran PAUD Inklusi, diakses 2 Oktober 2022 [https://paudpedia.kemdikbud.go.id/uploads/pdfs/Tampilan Pedoman Pembelajaran PAUD Inklusi okbgt F A.pdf](https://paudpedia.kemdikbud.go.id/uploads/pdfs/Tampilan_Pedoman_Pembelajaran_PAUD_Inklusi_okbgt_F_A.pdf)

Peraturan Menteri Agama no. 90 tahun 2022 tentang Penyelenggaraan Pendidikan di Madrasah, Pasal 35 ayat 1

Peraturan Menteri Pendidikan Nasional no. 70 tahun 2009 tentang Pendidikan Inklusif Bagi Peserta Didik Yang Memiliki Kelainan Atau Memiliki Kecerdasan Dan/Atau Bakat Istimewa. Jakarta: Depdiknas, 2009

Rina, Shah. (2013) "Teachers Concerns About Inclusive Education in Ahmedabad, India", *Journal of Reseach in Special Educational Needs*,

Rudiyati, Sari. "Potret Sekolah Inklusif di Indonesia". Makalah disampaikan dalam seminar umum "Memilih Sekolah yang Tepat Bagi Anak Berkebutuhan Khusus" pada Pertemuan Nasional Asosiasi Kesehatan Jiwa dan Remaja (AKESWARI) pada tanggal 5 Mei 2011 di hotel INA Garuda Yogyakarta

Sistem Data dan Informasi Perlindungan Khusus Anak Kementerian Pemberdayaan Perempuan dan Perlindungan Anak, Data Anak Penyandang Disabilitas, <https://sidiaperka.kemenpppa.go.id/data-anak-penyandang-disabilitas/>

Sumarni. (2019). "Pengelolaan Pendidikan Inklusif di Madrasah: Management Of Inclusive Education In Madrasah" *Jurnal Edukasi Kemenag*, vol.17 no.2, 159 diakses 05 Agustus 2019

Sumarni, Lilik and Siska Yuningsih. (2020). "Model Strategi Sinergitas DPMP3AKB Kota Tangerang Selatan Dalam Implementasi Program Kota Layak Anak," *Universitas Muhammadiyah Jakarta* (2020): 1–12, <https://jurnal.umj.ac.id/index.php/semnaslit/article/view/7853/4671>.

Supena, Asep. "Pembelajaran pada ABK di Masa Endemi", dipresentasikan dalam acara *Webinar Nasional bertajuk "Dampak Pandemi Covid-19 pada Pendidikan Anak Usia Dini dan Kesiapan Menghadapi Pembelajaran di Masa Endemi*

Undang-undang Republik Indonesia tentang Penyandang Disabilitas No. 8 tahun 2016 Pasal 4

UNESCO, Open File on Inclusive Education, 2003

United Nations International Children's Emergency Fund (UNICEF) Indonesia, "Konvensi Hak Anak: Versi Anak", diakses April 2019, <https://www.unicef.org/indonesia/id/konvensi-hak-anak-versi-anak-anak>

Yulaswati, Vivi dkk. (2021) Kajian Disabilitas: Tinjauan Peningkatan Akses dan Taraf Hidup Penyandang Disabilitas Indonesia: Aspek Sosioekonomi dan Yuridis (Laporan Rekomendasi Kebijakan Kementerian Perencanaan Pembangunan Badan Perencanaan Pembangunan).