

## Evaluating Inclusive Education Services In Islamic Education Institutions

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### ABSTRACT

The aim of the study is to gather accurate information pertaining to the real-world conditions regarding the implementation of inclusive education and to unearth fundamental problems in providing inclusive education services in madrasas. The study employs a combination of quantitative and qualitative approaches and evaluates a sample of 50 madrasas, along with an additional 8 institutions selected for in-depth analysis. The evaluation findings indicate that, concerning context, the introduction of inclusive education in most madrasas satisfies the prerequisites for executing inclusive education, including conformity with government policy, community demand and the schools' capabilities. Nonetheless, there are various issues regarding input, comprising deficient facilities and infrastructure, inadequate funding, scarcity of specialised support teachers and inadequate curriculum development, among others. Regarding implementation, 59.57% of participants reported that madrasas have been able to carry out the process of incorporating inclusive education, albeit suboptimally. As for outcomes, academic performance among children with disabilities is already noteworthy.

**Keywords:** Inclusive education; Students with special needs; Madrasa

## INTRODUCTION

The topic of inclusive education in Islamic educational institutions (madrasa) remains a compelling subject of study. In terms of quantity, the aggregate number of madrasa students tallies up to 10,489,696. Among them are 48,238 students identified with special needs, yet only 1449 or 0.49% of students have been given inclusive education service. The quality of inclusive education in madrasas encounters a multitude of problems. The policies of the Ministry of Religious Affairs have not yet been implemented in many inclusive madrasas, giving rise to various complexities. (Sudjak, 2023; Laura et al, 2022; Wardah, 2019; Tarnoto, 2016). In terms of policy, there are still issues that need to be addressed regarding the acceptance of children with special needs. For instance, the selection process does not account for the specific type of disability nor the level of cognitive ability, which may be below average. Additionally, there is no set limit on the number of students accepted and inadequate infrastructure facilities may be lacking. Support from parents of children with special needs, regular students' parents, and the community is limited to providing only moral support. What is required is material support and direct involvement in implementing inclusive education. Government support, both at the national and local level, has been unequally allocated throughout the regions and remains extremely limited in terms of technical assistance (such as involvement in implementation: monitoring, mentoring, and evaluating the implementation of inclusive education) as well as non-technical assistance (funds and equipment). The issue of special educational needs teachers also presents a critical challenge. Special support teachers

in inclusive madrasas are poorly documented and trained. Many madrasas lack dedicated support teachers, resulting in students with special needs being taught by class or subject teachers who may not have the necessary proficiency in addressing their needs. Additionally, there is a severe shortage of teachers trained in special education. Numerous issues plague the implementation of inclusive madrasas.

The Ministry of Religious Affairs has implemented several measures to enhance inclusive education provision, aimed at optimising the quality of such services in madrasas. These policies aim to create an ideal inclusive madrasa, one that can respond to diverse student needs and offer optimal education to all, regardless of their level of need. Equality among all students is the cornerstone of this approach. However, the Ministry of Religious Affairs' policy interventions in inclusive education have not fully improved the conditions of inclusive education services in madrasas. Inclusive madrasas still encounter several problems.

Therefore, an inclusive education services evaluation study is required. This study aims to gather objective data on the implementation of inclusive education in madrasas and identify any underlying issues with the delivery of such services. The evaluation findings will inform and enhance the inclusive Islamic education programme in madrasas. The thorough investigation encompasses the context, input, process, and output of the inclusive education implementation.

## **METHOD**

The evaluation study was carried out with the use of both quantitative and qualitative methodologies, incorporating a survey technique. The quantitative research was conducted to procure an accurate representation of the implementation of inclusive education, focussing on its context, inputs, processes, and outputs. This study was executed encompassing 147 inclusive madrasas situated in 13 provinces, and a random sample of 50 inclusive madrasas was selected. The quantitative data was collected from respondents who were madrasa heads through a Google Form instrument. The data underwent descriptive quantitative processing and analysis.

The qualitative study was conducted to gather facts and field data regarding the implementation of inclusive education. This data was used to reinforce the findings from the quantitative study via an investigation of eight inclusive madrasas. The selection of these eight madrasas was based on purposive criteria. 1) The provinces with the highest number of inclusive madrasas are West Java with 56 madrasas, Central Java with 26 madrasas and East Java with 33 madrasas. 2) The sample was randomly selected based on the level of education (RA, MI, MTS, and MA), and two institutions were chosen as samples for each level. The selected madrasas were based on these criteria were : RA Annisa Bekasi, RA Zidni 'Ilma Sukoharjo, MIN 1 Sukabumi, MIS Muhammadiyah Ajibarang, MTs Al Barokah Sukabumi, mts. Wachid Hasyim Surabaya, MAN 1 Ngawi and MAN 2 Bogor City. Qualitative data was gathered by conducting in-depth interviews, making observations, and studying documents with respondents consisting of both the madrasa head and special support teachers in the designated madrasas.

## **RESULTS AND DISCUSSION**

### **I. Context Aspect**

The introduction of inclusive education in madrasas is rooted in three main factors: a Ministry of Religious Affairs policy advocating for the implementation of inclusive education in madrasas, community demand for inclusive education, and the potential for madrasas to successfully organize inclusive education. According to the data, almost all madrasas utilize these factors as the foundation for their inclusive education initiatives. In addition to the policy

from the Ministry of Religious Affairs serving as a legal foundation, they believe that the potential for the madrasas to be inclusive coupled with the sociological needs of the community make it necessary.



Firstly, 82% of participants stated that a decree issued by either the provincial or district/city Ministry of Religious Affairs constituted the legal foundation for inclusive education programmes at madrasa education units (justification for regulation). The following decrees have been issued: a) The Head of the district/city office of the Ministry of Religious Affairs has issued a decree to establish an Inclusive Education Working Group in the district/city office of the Ministry of Religious Affairs; b) The Head of the district/city office of the Ministry of Religious Affairs has issued a decree to establish inclusive education madrasahs in the district/city; c) The Head of the provincial office of the Ministry of Religious Affairs has issued a decree to establish inclusive education.

Through this regulation, other madrasahs, in addition to the 22 madrasahs that were included in the central government's pilot project, now have a sound legal basis to provide inclusive education services. Therefore, since 2017, numerous madrasahs across different regions have stated that they offer inclusive education services programmes. This began with an official announcement to the wider community about accepting students with special needs during that year.

Secondly, 94 percent of participants stated that madrasahs possess the capability to arrange all-inclusive education service programs (internal reasons). However, it should be noted that the potential of these madrasahs is limited to basic facilities such as classrooms as learning spaces, teachers as instructors, and curriculum as educational materials, as is typical of most madrasahs, irrespective of their condition. Moreover, specific madrasahs have a distinctive curriculum. The components that respondents previously identified as strengths also possess weaknesses. These weaknesses arise due to their suboptimal nature and inadequacy.

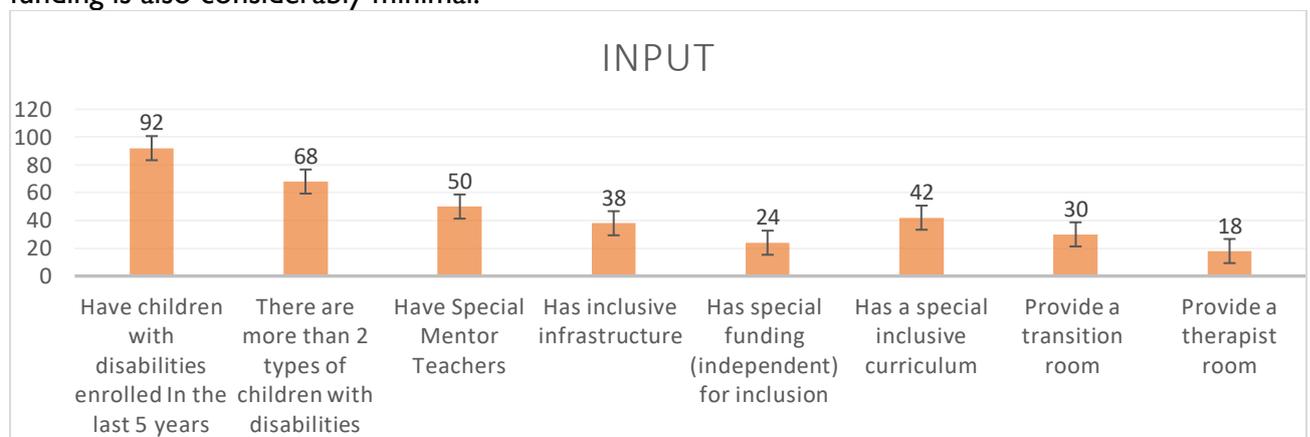
The potential of these madrasahs is not fully realised as they are predominantly private and lack sufficient resources. According to Emis data from the Ministry of Religious Affairs for the academic year 2022/2023, out of a total of 55,535 institutions, approximately 92.7% (51,507 madrasahs) are privately funded. The private madrasahs are generally not equipped to meet the necessary standards, due to insufficient classrooms in terms of both quantity and quality, teachers who are mostly honorary and many lacking the necessary qualifications, and limited funding. According to the Director of Madrasah Teachers and Education Personnel, Mr M. Zain (2020), as many as 88% or 864,000 madrasah teachers are honorary, while only around 12% or 127,000 are civil servants. Up to 52,000 madrasah teachers do not meet qualification standards, lacking education beyond high school level (S1/bachelor's degree), according to M. Zein (2021). This highlights the unfulfilled potential of madrasahs in promoting inclusive education. The majority of respondents (92%) believe that madrasahs have the potential to provide a socially inclusive environment for students with special needs, despite their

limitations. However, the statement neglects to consider the actual quality of the madrasa's capacity to cater for such students.

Thirdly, 96% of participants stated that madrasas offering inclusive educational services are essential for the community (external factors). The aforementioned outcome conforms to the views of the special support teachers who acted as informants in this study. They declared that the deployment of inclusive education service programmes in madrasas was motivated by worries stemming from the social circumstances of the surrounding communities. These circumstances resulted in a high number of students with diverse special needs, in which learners with slow cognitive processing skills (slow learners) constituted a majority. The significant number of children with disabilities in the vicinity of the madrasa necessitates the provision of suitable educational services that cater to their specific needs. In implementing the inclusive education service programme at this madrasa, viewed from a sociological perspective, there is a synergy between community needs and the madrasa's intent. This programme aims to capture opportunities for madrasa development by providing an inclusive education programme that the community requires.

## 2. Inputs Aspect

The implementation of inclusive education requires several components, including students with disabilities, teachers, infrastructure, curriculum, financing, and more. These prerequisites must be in place to ensure the success of inclusive education. The chart demonstrates that four out of the five input components - students with special needs, special support teachers, infrastructure, curriculum, and funding - reveal that the number of special support teachers in inclusive madrasas is deficient. The inclusive curriculum is yet to be established, most of the infrastructure for students with special needs is still missing, and the funding is also considerably minimal.



One reason for the implementation of inclusive education in madrasas is the high number of children with disabilities in the surrounding area who require affordable access to proper education. Hence, madrasas sense a duty and obligation to welcome such children as a response to their needs and concerns regarding adequate education services. The study revealed that, over the last five years, approximately 92% of the targeted madrasas accommodated students with special requirements during the admissions process for the new academic year. Moreover, the findings indicated that there were more than two categories of students with exceptional needs.

The findings indicate that madrasas are facing a critical issue regarding students with special needs. Thus, it is imperative to urgently implement inclusive education in all madrasas, particularly those situated in impoverished communities. This is because the majority of madrasas, particularly private ones, are established and supported by marginalised communities belonging to the lower middle class, and are spread across remote villages

throughout Indonesia. The significance of implementing inclusive education in madrasas stems from the correlation between poverty and the emergence of special needs students. Malnutrition, poor parenting, and familial disharmony are among the factors that contribute to this correlation with adverse effects on the children's health. Therefore, it is vital for the government to focus on implementing comprehensive education to ensure that children with disabilities, mainly residing around madrasas, can obtain suitable education.

The provision of an optimal number of highly-skilled special support teachers possessing requisite qualifications, including a relevant Bachelor's degree, is indispensable to realise inclusive education. Insufficient number of such support personnel negatively impacts the provision of education to students with special needs. Widyasari and Novara (2018) highlight the significance of teachers, particularly special support teachers, in the education of students with special needs within inclusive classrooms. As the learning requirements for students with special needs vary from those of typical students, the role of such teachers cannot be understated. Learning for students with special needs necessitates distinct management concerning classroom organization, learning tactics, and curriculum planning, which must be specifically tailored to the requirements of each individual student. Such a task can only be competently executed by specialist teachers who possess the necessary expertise and comprehension in teaching students with special needs. The role of special support teachers is arduous as it encompasses the entirety of the inclusive education system. Widodo (2020) outlines their tasks, including (a) identifying and evaluating students with learning disabilities, (b) establishing a coordination system between the school (class and subject teachers) and parents, and (c) providing learning assistance to students with special needs in collaboration with class and subject teachers. Providing ongoing support and creating detailed records for students with specific requirements during PBM, which can be easily comprehended in the case of teacher changes. Offering tailored assistance and additional resources for those experiencing learning difficulties in the form of remedial and enhancing measures. Carrying out specialised assessments with consideration for methodologies, content, and implementation timelines.

Considering the arduous and distinct responsibilities of standard teachers and the demanding requirements of inclusive education, it is mandatory for madrasas to have specialised support teachers to be able to provide the highest quality of education for students with special needs. This is consistent with Regulation of the Minister of National Education (2019) which stipulates that education units designated to organize inclusive education should include at least one specialist mentor teacher. Therefore, schools ought to provide special educators or special support teachers (Edyanto et al., 2017; Ediyanto et al., 2018) to cater for the diverse needs and services of children with special needs.

The study revealed that among the 50 madrasas selected for analysis, half had special support teachers in place. Even though the number of students with special needs differed, some madrasas had achieved the desirable ratio of at least one student with special needs per teacher. There is a significant disparity between the number of students with special needs and the available special support teachers. In some madrasas, for instance, there are over 10 students with special needs, while the number of special support teachers is far less than ideal, leaving many students without adequate assistance. Several schools, including MTs Al-Barokah Sukabumi, MIN I Sukabumi, and MI Pabelan Semarang, have just one or two students with special needs despite the larger need for support. Despite the shortage of special educational needs support staff, they have been unable to fully dedicate themselves to their roles of assisting students with special needs. As a result, these staff members are often required to fulfil a dual role of both regular teacher and mentor to students with special needs. It is evident that the implementation of inclusive education in madrasas has not been optimized and is

unable to provide optimal service to students with special needs, owing to the deficiency of special support teachers in madrasas.

The development of the Individual Education Programme (IEP), also known as a special curriculum, is impacted by the limited number, qualifications, and competencies of special support teachers. Students with diverse special needs involving physical, mental, emotional, intellectual, and social impairments necessitate a different basis for learning implementation. As a result, a specific curriculum is essential. This curriculum should be tailored to individual students with special needs by specially trained support teachers, who use assessment and identification from the beginning of the student's enrolment. However, the limited availability of these teachers has meant that many madrasas have been unable to provide Individual Education Plans (IEPs). The results indicate that only 42% of the targeted madrasas were able to prepare IEPs. The findings indicate that madrasas are insufficient in their curriculum development for students with special needs. Furthermore, the capability to prepare individualized education programmes (IEPs) varies between madrasas, with some fulfilling the required criteria to a high standard, but others only producing IEPs through observational learning, resulting in incomplete IEP components.

The creation of the Individual Education Programme (IEP), also referred to as a bespoke curriculum, is influenced by the restricted quantity, credentials, and capabilities of special educational needs practitioners. Pupils with a range of diverse special requirements covering physical, mental, emotional, cognitive, and societal limitations necessitate an alternative framework for instructional delivery. Therefore, a distinctive curriculum is imperative. This programme must be individualised for each pupil with special needs, and taught by teachers specially trained in providing support, who conduct assessment and identification from the start of the student's enrolment. Nevertheless, due to the limited availability of these teachers, many madrasas cannot offer Individual Education Plans (IEPs). The evidence suggests that only 42% of the targeted madrasas had the capability to prepare IEPs. The research indicates that madrasas are inadequately developing their curricula for students with special needs. The ability to create tailored education programmes (known as IEPs) differs across madrasas, with certain institutions meeting the necessary standards while others only develop IEPs through observation, leading to incomplete components. Additionally, madrasas encounter difficulties with providing infrastructure when attempting to implement inclusive education. The findings indicate that merely 38% of madrasas have succeeded in offering inclusive educational infrastructure. Of this proportion, only 30% possess a designated transition room, serving as a special classroom where students can prepare to join regular classes, and 18% offer a therapist room. The findings indicate that merely 38% of madrasas have succeeded in offering inclusive educational infrastructure. It can be observed that the present infrastructure in madrasas is still inadequate. Transition rooms are crucial in equipping students with the necessary mental, emotional, social, and intellectual aptitude required to join regular classes. Students still struggling with any of these four conditions cannot participate in regular classes, as they could hinder the learning experience of others. Factors such as weak mental and social abilities, poor intelligence, and unstable emotions can make it challenging for them to integrate and learn alongside their peers in regular classes. Therefore, it is essential to adequately prepare students with special needs in the transition class. This preparation aims to enhance their condition until they are prepared to join, with each student requiring a different duration to achieve this objective.

The therapy room, on the other hand, is reserved for therapists to treat students with severe conditions, including those who are in a very poor state. It is important to note the distinction between these rooms and their respective functions. While the therapy room serves a crucial purpose in providing therapy to students with special needs, the transition

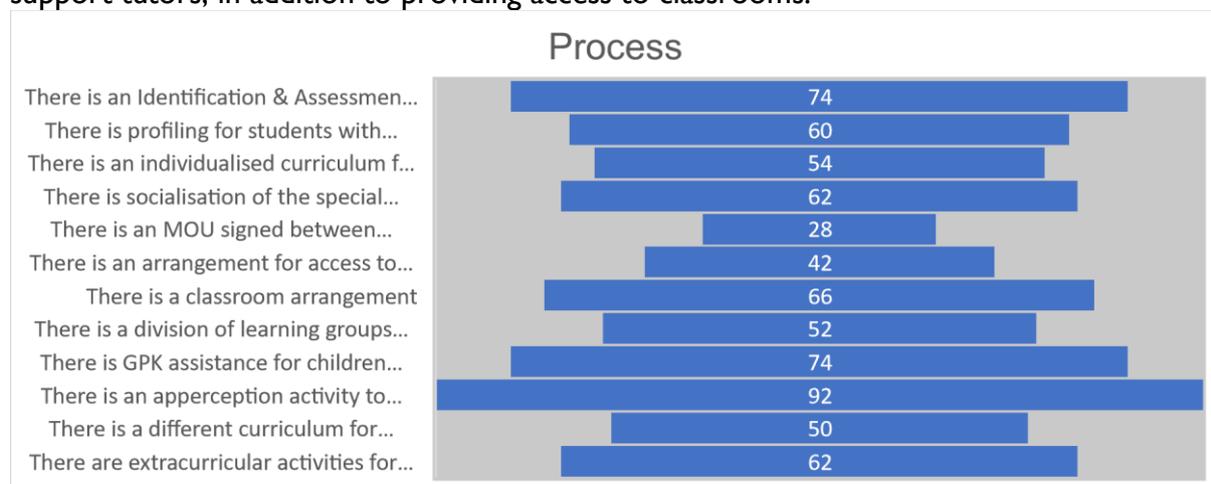
room is designed to prepare students in good condition who are not yet ready to join the regular classroom. The therapy room, on the other hand, is reserved for therapists to treat students with severe conditions, including those who are in a very poor state. 1) Students with a fragile mentality, such as extreme fear, insecurity, and lack of confidence, along with students who struggle to adapt and socialise with their peers, often in solitude, or those who are introverted, and students with unstable emotions prone to getting angry and having tantrums. The provision of transition rooms and therapist rooms is crucial to support their needs, yet only a few madrasas are capable of offering them. Some madrasas lack the necessary infrastructure to support student guidance in the transition room and student therapy in the therapist room. This highlights that, in terms of infrastructure, madrasas are not fully prepared.

The lack of funding for madrasas reveals their unpreparedness for inclusive education. Research indicates that merely 24% of these institutions receive explicit funding for this purpose, with the rest incorporating it within their teaching and learning activities.

Based on the analysis of inputs such as student population, special support teachers, infrastructure, curriculum and funding, it can be inferred that the implementation of inclusive education is not functioning optimally due to inadequate inputs in some of these areas.

### 3. Process Aspect

The establishment of inclusive education in madrasas necessitates sequential implementation of a range of techniques and measures in order to develop an equitable academic atmosphere for every student. Though some pedagogic initiatives have already been put into action, certain crucial steps remain outstanding, such as arranging Memorandums of Understanding (MoU) between parents of children with special requirements and dedicated support tutors, in addition to providing access to classrooms.



The inclusive education process in madrasas involves a series of steps and strategies to create an inclusive educational environment for all students. Some madrasas have implemented the different stages of the learning process (as shown in the diagram), but there are still some stages that madrasas have yet to implement, such as establishing MoU between parents of children with disabilities and special education teachers, arranging access to classrooms, and implementing a different curriculum for regular students and children with disabilities.

Process evaluation is a form of evaluation specifically designed and implemented during programme activities. Its purpose is to assess the application and effectiveness of the process. Issues with the learning process involve suboptimal learning methods for students with special needs, challenges with engaging and comprehending learning materials for these students, and the need for teachers to balance attention between both special needs and general students

while considering the varying abilities within their classes. This analysis comprises three distinct stages: the student admission process, the curriculum preparation process, and the learning process. The learning process includes twelve statement items. These stages will be conveyed objectively, using clear, concise language with causal connections between statements. Abbreviations of technical terms will be explained upon their initial use. The text will also adhere to conventional academic structure, utilizing a formal register, employing precise word choice, and ensuring grammatical correctness. Furthermore, the text will maintain language-specific spellings, grammar, and style. 1) The process of admitting students involves analyzing the identification and assessment process, as well as developing a profile. 2) The process of preparing the curriculum includes creating the curriculum, acquainting parents of students with the curriculum, and signing a Memorandum of Understanding between special support teachers and parents. 3) The process of learning involves arranging access to classrooms, arranging the classroom space, dividing learning groups, assisting students with special needs in their learning, apperception in starting learning, applying a different curriculum between students with special needs and general education, and extracurricular activities for both students with special needs and general education students.

The data analysis results indicate that, while 59.57% of madrasas have been able to implement the process of inclusive education, their implementation has not been optimised. This suggests that there are several stages within the process that these institutions have not yet fulfilled. During the enrolment stage, most madrasas have identified, evaluated and created profiles for their students. However, the obtained scores are relatively low, at 74% and 60%. This indicates that while the student enrolment process can still be carried out, it is suboptimal and not all madrasas may be able to follow these steps.

Similarly, during the process of curriculum development, several madrasas have created and distributed the curriculum to parents. However, a perplexing factor is that a higher proportion of madrasas socialize the curriculum (62%) in comparison to those that develop it (52%). The situation is the opposite; the madrasas that have designed the curriculum ought to have a higher percentage than those that have implemented it, or at the very least should be comparable to them. Currently, it can be inferred that almost all madrasas have yet to sign the MOU, as only a small portion (24%) have done so. Hence, this stage of curriculum development has been suboptimal.

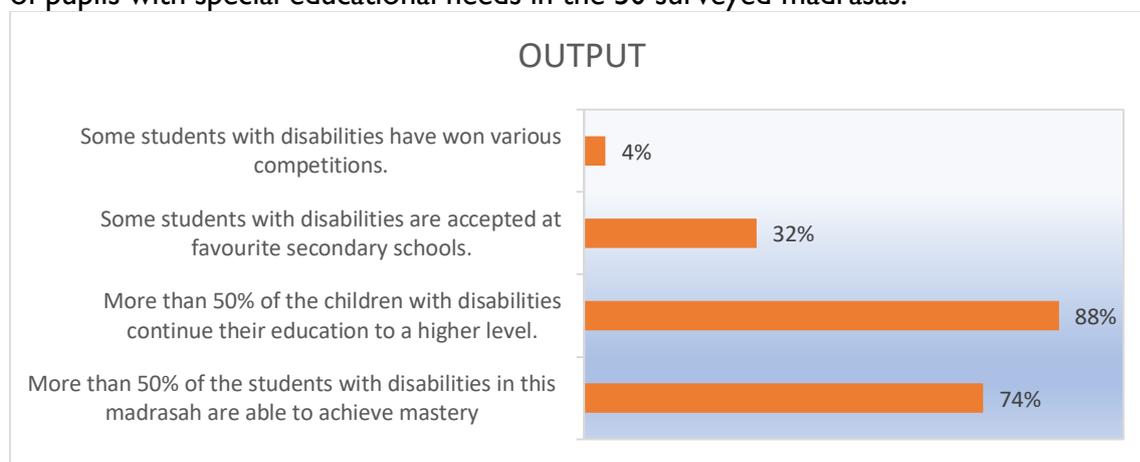
A slight improvement has been observed in the implementation of classroom learning. Ninety-two percent of madrasas have conducted apperception to prepare students for learning. Students with special needs have varying conditions compared to their peers. They must be in a good mood to commence their studies. Therefore, prior to learning, teachers should proficiently engage in apperception activities, fostering the mood and eagerness for education among special needs students. Additional beneficial factors during the learning process include the provision of special assistance to students with special needs by teachers, and classroom arrangements which prioritise their requirements, resulting in a 74% and 66% increase in success rates, respectively. Most madrasas have offered help to students with special needs, although the aid provided is not concentrated and optimal, owing to the dual responsibility of special support teachers in helping students with special needs and teaching regular students. Additionally, most madrasas have arranged classrooms by giving priority to students with special needs in seating arrangements. There remains a deficit in the implementation of inclusive learning in madrasas due to lack of curriculum differentiation between students with special needs and their regular counterparts. Currently, many madrasas uniformly apply a singular curriculum, and accommodate special education needs by adjusting tasks according to students' capabilities (50%). In the learning process, students with special needs have not been provided with a curriculum that is tailored to the individual

conditions and requirements of each student. This implies that subjectivity must be excluded unless clearly specified, information presented should be concise and necessary with a logical flow of information and causal connections between statements. Common academic sections must be included, and the language used must be clear, objective and value-neutral, with the avoidance of biased, emotional, figurative or ornamental language. Consistent citation styles and formatting features should also be adhered to, whilst keeping the language formal and free from grammatical errors, spelling mistakes and punctuation errors.

Based on the analysis of the implementation process of inclusive education, covering three domains (admitting students, curriculum preparation, and learning process), and reflected in 12 statement items, it can be concluded that inclusive education has not been implemented optimally. This is evidenced by a low achievement score and unfulfilled aspects.

#### 4. Output aspect

The outputs of inclusive education in madrasas comprise the measurable results and lasting effects of the inclusive services put in place. The subsequent section details the outputs of pupils with special educational needs in the 50 surveyed madrasas.



Product evaluation is conducted to measure the success of achieving programme objectives. When first used, technical term abbreviations should be explained. The evaluation at the product stage includes analyzing the average test result document and the average emotional intelligence score. The scope of evaluation at the output stage for inclusive education schools at the primary school level is the uptake to the next level school. The language is formal, objective, and value-neutral with consistent technical terms. The text adheres to common academic sections and maintains regular author and institution formatting. The text is free from grammatical errors, spelling mistakes, and punctuation errors. This analysis covers two aspects, academic and non-academic outcomes. Passive tone and impersonal construction are employed. Citations follow a consistent footnote style and formatting features. Quotes are clearly marked and filler words are avoided. Academic outcomes comprise achieving learning completeness by 50 percent of students with special needs, ensuring that 50 percent of students with special needs progress to higher education, and facilitating acceptance of students with special needs into elite secondary schools. Non-academic achievements encompass success in various championships.

The analysis of academic achievements reveals that approximately 74% of the selected madrasas witnessed 50% of their students mastering learning, while approximately 88% of the chosen madrasas had 50% of their students continue their education to a higher level. Furthermore, 32% of the chosen madrasas achieved success in enrolling their students in elite universities. This study highlights the strong academic performance of students, as evidenced by their ability to master course content and pursue higher education. However, a minority of graduates are accepted into their preferred universities.

This high completeness score suggests that students with special educational needs can successfully complete their education if they receive effective educational services. This situation often arises among students with special needs who possess physical disabilities such as being physically disabled, having low vision, or being hearing impaired, but who have typical intelligence, stable emotions, and a positive mindset. Through adept management, these students can successfully complete their education, with many of them excelling academically. Nevertheless, this is not true for slow learners, who are prevalent in targeted madrasas. Students with special educational needs and disabilities who have a lower cognitive ability may have a slower rate of progress in their learning. This is particularly evident when these students come from socio-economically disadvantaged backgrounds, whereby poor health and inadequate parental support are contributing factors. Despite efforts to alleviate the academic workload, the curriculum may still fall short of comprehensive provision. According to Siti Asiyah (2023), students with special needs who are categorized as slow learners with low intelligence and slow in learning, may face difficulties in achieving learning completeness. Consequently, even with lowered material, their exam scores often fall short of the graduation rate. Therefore, graduation may be considered a gift to them only by raising their exam scores.

The high percentage of students with special needs who continue despite challenges suggests a strong motivation to learn when given suitable guidance and support. The low scores of students admitted to preferred secondary schools are typical. Although students with special needs have different criteria for admission to preferred secondary schools, such schools also have their own, potentially very high criteria, resulting in significant competition for admission.

The performance in non-academic areas is significantly low, indicating that students with special needs have limited participation in both regional and national competitions. Moreover, it highlights the insufficient support provided to inclusive students in madrasas. As an inclusive educational institution, students with special needs should receive exclusive coaching and guidance in both academic and non-academic activities by utilizing all feasible resources, to enhance their educational outcomes in these domains.

## **CONCLUSION**

Overall, this evaluation shows that the implementation of inclusive education in madrasas is insufficient to achieve a fully inclusive education programme. Specifically, there is an insufficient level of support and accommodation for students with special needs. Additionally, little effort is made to ensure environmental accessibility and promote inclusive learning. The provision of education for students with special needs in madrasas is not maximised due to several fundamental issues in the inclusive education services. These issues include infrastructure, special support teacher, curriculum, and budget. It is necessary to pay serious attention to gathering information about the actual conditions of inclusive education implementation in the field in order to achieve optimal practice of inclusive education in madrasas.

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