

Effective Model MTS Nahdlatul Ulama Medan and Mts Taman Pendidikan Islam Medan To Implement Inclusive Education.

¹Surianto, ²Rusydi Ananda, ³Nurmawati
^{1,2,3}Universitas Islam Negeri Sumatera Utara

¹surianto.4002213008@uinsu.ac.id, ²rusydiananda@uinsu.ac.id, ³nurmawati@uinsu.ac.id

ABSTRACT

This study aims to describe the concept of inclusive education by looking at the obstacles faced, and the efforts made to overcome these obstacles in realizing the implementation of inclusive education at MTs Taman Pendidikan Islam and MTs Nadhlatul Ulama. This research method is a qualitative research method with a multi-site design. Data collection techniques used are observation, interviews, and documentation studies. The informants in this study numbered ten people, with a distribution of five people from MTs Nadhlatul Ulama Medan and five people from MTs Taman Pendidikan Islam. Data processing consists of data reduction, data presentation, data analysis, and drawing conclusions. The results of the study show that the concept of inclusive education in Medan city madrasahs emphasizes education that provides an equal learning environment for all students regardless of existing differences through the principle of diversity. The implementation of inclusive education is also encouraged through provision of teachers through inclusive education training by inviting inclusive education experts/consultants and the training materials presented are in the form of an understanding of the needs of students with special needs, effective learning, to the use of appropriate learning aids. Inclusive education is also encouraged through the optimization of a more flexible curriculum by modifying it according to student needs. Meanwhile, efforts made to overcome obstacles in implementing inclusive education include seeking assistance from external institutions, participating in online inclusive education training, developing a more flexible curriculum, involving related communities in every activity, and establishing regular communication with parents.

Keywords: Inclusive, Education, Model, MTs Taman Pendidikan Islam, MTs Nadhlatul Ulama

A. INTRODUCTION

Humans have basic potential (nature) that must be developed to the maximum (Ramayulis, 2019). In developing the potential of each person, education is needed, be it formal, non-formal, and informal education (Dalimunthe et al., 2023). Education plays an important role in improving the quality of human resources. Education also has a strategic role in determining the progress of a country (Irwan et al., 2023; Aly et al., 2023). A good education ranking will determine the progress of a country. As done by US News and World Report, BAV Group and the Wharton School of the University of Pennsylvania in providing education rankings by surveying thousands of people from 78 countries in 2021. The survey results showed that the first rank was occupied by the United States. So far, the United States has been known as a developed country in various aspects, especially education. Meanwhile, Indonesia is ranked 54th, still behind Singapore with a ranking of 21 or a developed country in Asia, Japan with a ranking of 7 (Yulianingsih, 2022). This survey is certainly a spur for education activists to continue making breakthroughs that can ultimately improve the quality of education in Indonesia.

In terms of educational progress, of course education for all is the right of every citizen regardless of status, social standing, and condition of a person. This is in accordance with what was echoed by UNESCO (*United Nations Educational, Scientific and Cultural Organization*), that inclusive education is related to eliminating all barriers to learning for all learners without exclusion and marginalization. This is a strategic approach designed to facilitate learning success for all children regardless of status. The goal is to reduce and address all exclusions from the human right to education, at least at the basic level, and increase access, participation and learning success in quality basic education for all (Puri & Abraham, 2004).

Inclusive education is an educational service system that includes children with special needs to study together with children of the same age in regular madrasahs closest to their homes (Ilahi, 2013). This inclusive education is a form of equality and a form of realization of education without discrimination where children with special needs and children in general can get the same education (Insiatun et al., 2021). So far, children with special needs have received education in special madrasahs called Madrasah Luar Biasa (SLB) where educational facilities are specifically for children according to their disabilities. This specialization unconsciously creates a gap between regular children and PDBK and gives the impression of exclusivity of children with special needs.

The implementation of inclusive education in madrasahs requires careful preparation and planning. Cooperation between madrasahs, parents and committees needs to be initiated so that its implementation is in accordance with the rules or guidelines that have been prepared by the government. If not, it will cause new problems that require more serious solutions (Indainanto et

al., 2023). Problems that arise include infrastructure, curriculum, educators and education personnel, learning media, financing, and the role of the community or parents. Infrastructure to support inclusive education must of course refer to existing regulations. This is due to teachers' lack of understanding in implementing inclusive education. Inclusive education programs are still only on paper (regulations/documents). In addition, there has not been much inclusive education training carried out by the ministry or education offices at the provincial or district/city levels. If there is, the number of teachers involved in the program is still limited (Haryono et al., 2015; Jamilah, 2015).

Apart from teachers, the curriculum is also important to pay attention to in implementing inclusive education (Nasarudin & Syafii, 2022). Facilities and infrastructure are also important for inclusive education providers to pay attention to. Most of the facilities and infrastructure in madrasahs that provide inclusive education are still inadequate (Anjarsari, 2018). Based on the results of an interview with a facilitator and consultant for inclusive education at the Ministry of Religion of Medan City, Dr. Yeni Sri Wahyuni Rangkuti, it is suggested that the inclusive madrasahs that will be researched are MTs Nahdlatul Ulama, and MTs Taman Pendidikan Islam. This is because these madrasahs have accepted students with special needs in the 2022-2023 academic year. MTs Taman Pendidikan Islam Kota Medan stated that the number of children who participated in inclusive education was eight students. Furthermore, the head of the madrasah said that this madrasah already had a special room, special tutors, teachers who participated in training and also the head had participated in several trainings on inclusive education.

Although there are already regulations governing the guidelines for implementing inclusive education, there are still many obstacles in its implementation. The obstacles faced are in various forms. Based on the results of an interview with the head of MTs Nahdlatul Ulama, it was stated that the obstacles faced in implementing inclusive education are facilities and infrastructure, subject teachers, special assistant teachers, inclusive curriculum and acceptance of normal students.

In the implementation of inclusive education, there are madrasahs that do it according to the needs of students, sometimes combined with classes, at other times also using special rooms used for guidance as done by the Private MTs Nahdlatul Ulama Medan. This is in accordance with research (Hasibuan et al., 2022) on the Implementation of Inclusive Education in Islamic Education, which states that the inclusive education model implemented by the Indonesian government is a moderate inclusive education model (Irwan et al., 2023). The moderate inclusive education in question is: first, inclusive education that combines integrated and fully inclusive. This moderate model is known as the mainstreaming model. The mainstreaming education model is a model that combines education for children with special needs (Special Madrasah) with regular education. Students with special needs are combined into regular classes only for a while; Second, the

philosophy remains inclusive education, but in practice children with special needs are provided with various alternative services according to their abilities and needs (Hasibuan et al., 2022). Based on the background of the problem, preliminary studies and several research results prove that the implementation of inclusive education needs to be studied more deeply in order to reveal the problems experienced by each inclusive madrasa organizer, especially in the city of Medan. So it can be emphasized that this problem needs follow-up to conduct a more comprehensive study on the implementation of inclusive education

B. METHODS

This research is related to the implementation of inclusive education in madrasas throughout Medan City, so in implementing the research using a qualitative approach, because in the process this research tries to reveal in depth the facts in the field of research related to the implementation of inclusive education in MTs Taman Pendidikan Islam, and MTs Nahdlatul Ulama Medan City. This research is related to the implementation of inclusive education in madrasas throughout Medan City, so in implementing the research using a qualitative approach, because in the process this research tries to reveal in depth the facts in the field (Darmadi, 2014; Cresswel, 2014) research related to the implementation of inclusive education at MTs Taman Pendidikan Islam, and MTs Nahdlatul Ulama Medan City. This study aims to obtain an overview of the concept of inclusive education, the implementation of inclusive education, the obstacles faced, and the efforts made to overcome these obstacles in madrasahs throughout the city of Medan. The research design used is a multisite study design. A multisite study design is a qualitative research design that involves several sites and research subjects as cases. The research subjects in the case are assumed to have the same characteristics. A multisite study design is one form of design used to develop a theory that is taken from several similar research backgrounds. In this multisite study design, a theory will be produced that can be substantially generalized (Ulfati, 2015). This research was conducted in two Madrasah Tsanawiyah in Medan city, namely MTs Taman Pendidikan Islam Medan and MTs Nahdlatul Ulama Medan. The reasons for choosing these two madrasahs are first, both madrasahs have received Decree of the Head of the Medan City Ministry of Religious Affairs Office Number 336 of 2022 concerning the Determination of Inclusive Madrasahs in Medan City; second, the madrasahs have implemented inclusive education in the 2022-2023 academic year as the first batch according to the Decree of the Medan City Ministry of Religious Affairs as the organizer of inclusive madrasahs and continued with the 2023-2024 academic year; and third, MTs Taman Pendidikan Islam Medan is a madrasah that has been established since the 1970s so it has a lot of experience that needs to be explored and expressed. As informants in this study were grouped based

on the research location. At MTs Taman Pendidikan Islam Medan, five research informants were taken, consisting of the head of the madrasah, deputy head of the madrasah for curriculum, deputy head of the madrasah for student affairs, special assistant teacher, homeroom teacher and subject teacher, and subject teacher. At MTs Nahdlatul Ulama Medan, five research informants were taken, consisting of the head of the madrasah, deputy head of the madrasah, special assistant teacher, homeroom teacher and subject teacher, and subject teacher. The researcher's consideration in determining the subject of this study was based on Faisal's opinion, namely: (1) the subject has been integrated with the field of activity being studied for a long time; (2) the subject is still fully or actively involved in the environment that is the target of the study; and (3) the subject has a lot of time or opportunity to be asked for information (Faisal, 1990, p. 45). Thus, considerations for selecting research subjects can meet the criteria for consideration that have been set. All of the subjects of this study were visited to conduct in-depth interviews directly regarding the implementation of inclusive education in madrasahs in Medan City. In addition, observations were also made regarding the question material. Documents related to the question material in the interview were also traced. The data analysis technique used is a descriptive technique by taking three steps that occur simultaneously which can be used as a reference by researchers to conduct data analysis. Sugiyono (Sugiyono, 2010) stated that in the data analysis there are three stages that must be carried out including: Data reduction, Data presentation, Drawing conclusions

C. RESULTS AND DISCUSSIONS

RESULTS

Inclusive Education Model at MTs Taman Pendidikan Islam Medan

Based on the answers from each research informant at MTs TPI, the teachers' understanding of inclusive education is good. This can be seen from the strong commitment of the madrasah principal to inclusive education. The madrasah principal realizes that inclusive education requires hard work and dedication from all parties. By emphasizing diversity, the madrasah principal shows an understanding that each student has different potential and needs.

In addition, the focus on Islamic values also shows that inclusive education in this madrasah is integrated with religious values. This shows a strong commitment to creating a learning environment based on religious values. In addition, improving the quality of learning needs to be done, one of which is by organizing inclusive education (Schirmer & Bailey, 2020). The aim of improving the quality of learning shows that inclusive education is not only about meeting the needs of students with special needs, but also aims to improve the quality of learning for all students.

Formation of student character, where inclusive education is considered a means to form a young generation with noble character.

Meanwhile, the deputy head of the madrasah said that inclusive education focuses on the principles of justice and equality, this shows that all students have the right to get the same opportunities. The emphasis on character building of students shows that the vice principal of the madrasah sees inclusive education as a means to develop human values in students. Also, the focus on equality shows a deep understanding of the principles of inclusive education, namely providing equal opportunities for all students. In addition, the emphasis on student potential shows the belief that every student has potential that can be developed. The third goal according to him is that inclusive education is to create a rich learning experience. This shows that inclusive education is considered a means to enrich students' knowledge and skills.

The same thing was also conveyed by the special assistant teacher at the madrasah that inclusive education is about the importance of providing support that is tailored to the individual needs of each student. The emphasis on learning adaptation shows that the special assistant teacher has a good understanding of how to adjust learning to suit the needs of students with special needs. There is also active participation of students with special needs. Special assistant teachers have an important role in facilitating student learning (Tomlinson, 2014). In addition, it is also to develop life skills seen from the social and emotional aspects because inclusive education does not only focus on academic aspects, but also on social and emotional aspects. The homeroom teacher whose class has students with special needs said that a diverse class can benefit all students, both those with special needs and those without. He realized that inclusive education can help students develop important social skills, such as empathy and cooperation (Smith, 2006; Sebba, 1966). Creating a harmonious class. The homeroom teacher understands the importance of creating a positive and inclusive learning environment. Such a classroom atmosphere can develop students' social-emotional skills. These skills are important for students' future lives. The results of this interview were also confirmed with field observation activities and documentation studies. Based on the results of the observation activities carried out by the author in the field, the results of the search can be known to align them with the results of the author's interview. The results of the observation showed a student sitting at the front on the far left side participating in the learning activity. The student is one of the inclusive students who is taking part in learning at this madrasah. The enthusiasm of the inclusive student was seen in following the lessons taught.

Based on the results of interviews, observations, and document studies conducted, it can be found that the concept of inclusive education at MTs Taman Pendidikan Islam Medan is that. *First*, inclusive education is a commitment to create an equal learning environment that sides with all

students, without exception and accepts and appreciates each student as they are, with all their differences and uniqueness. *Second*, MTs Taman Pendidikan Islam Medan in organizing inclusive education aims to realize Islamic values that uphold brotherhood and justice. *Third*, MTs Taman Pendidikan Islam Medan in organizing inclusive education is based on universal humanitarian values and Islamic teachings, applicable laws and regulations, such as the 1945 Constitution and the Regulation of the Minister of Religion on Inclusive Education. *Fourth*, MTs Taman Pendidikan Islam Medan in organizing inclusive education upholds the principles of justice and equality.

Inclusive Education Model at MTs Nahdlatul Ulama Medan

Based on the results of the interview with the head of the madrasah, he has a comprehensive view of inclusive education. He not only sees it as an effort to accommodate students with special needs, but also as a step to create a more equitable and meaningful learning environment for all students. The emphasis on Islamic values such as brotherhood and tolerance shows that inclusive education at MTs Nahdlatul Ulama is not only about fulfilling obligations, but also a reflection of the values adopted by the educational institution. He linked inclusive education with Islamic values, such as brotherhood and justice. This shows that inclusive education at MTs Nahdlatul Ulama is not just a program, but an integral part of the values adopted by the educational institution. In addition, he also emphasized the importance of developing student potential as a whole.

He not only sees inclusive education as a program, but as a commitment rooted in religious values and applicable regulations. By linking inclusive education with Islamic teachings, he showed that inclusivity is not just an option, but an obligation for Islamic educational institutions such as MTs Nahdlatul Ulama. His views also show that MTs Nahdlatul Ulama is committed to following the development of more inclusive national education policies.

He emphasized the importance of equal rights and diversity. This shows that MTs Nahdlatul Ulama He emphasized the importance of equal rights and diversity. This shows that MTs Nahdlatul Ulama is committed to providing equal opportunities for all students, regardless of their background and abilities. In addition, by emphasizing the principle of involvement of all parties, he showed that inclusive education is a shared responsibility, not just the task of teachers or schools.

Based on the results of interviews with the vice principal of the madrasah, he has a focus on individualization of learning. He emphasized the importance of creating a flexible learning environment that can be adjusted to the needs of each student. This view shows that MTs Nahdlatul Ulama realizes that each student has a different learning style and needs to be given special attention. He linked inclusive education to a larger goal, namely to produce a young generation that is ready to face global challenges. This shows that MTs Nahdlatul Ulama sees inclusive education

as a long-term investment for the future of students. In addition, he also emphasized the importance of life skills such as cooperation and tolerance.

He linked inclusive education to the vision and mission of the madrasah, namely to form the character of students who have noble morals and have global competence. This shows that inclusive education is not just an additional program, but an integral part of the long-term goals of the madrasah. Thus, inclusive education is not only beneficial for students with special needs, but also for all students in preparing themselves to face an increasingly complex and diverse world.

He highlighted the importance of flexibility, differentiation, and collaboration in the learning process. This shows that MTs Nadhlatul Ulama strives to adjust learning methods to suit the individual needs of each student. In addition, the principle of collaboration shows that MTs Nadhlatul Ulama realizes the importance of working with various parties, such as teachers, parents, and the community, to support the success of inclusive education (Humaizi et al., 2024).

Based on the results of interviews with special guidance teachers, he directly interacted with students with special needs, special guidance teachers have a deep understanding of the challenges faced by these students. He emphasized the importance of collaboration and support from various parties to help students achieve their maximum potential. This view shows that MTs Nadhlatul Ulama is committed to providing comprehensive support for students with special needs.

He sees inclusive education as a calling to help every student achieve their maximum potential. This view shows that the special assistant teacher has a strong commitment to providing individual support to students with special needs. He also emphasized the importance of providing equal opportunities for all students.

Based on the results of the interview with the deputy principal of the madrasah, he has a focus on individualization of learning. He emphasized the importance of creating a flexible learning environment that can be adjusted to the needs of each student. This view shows that MTs Nadhlatul Ulama realizes that each student has a different learning style and needs to be given special attention. He connects inclusive education with a larger goal, namely to produce a young generation who are ready to face global challenges. This shows that MTs Nadhlatul Ulama He emphasizes the importance of equal rights and diversity. This shows that MTs Nadhlatul Ulama He emphasizes the importance of equal rights and diversity. This shows that MTs Nadhlatul Ulama is committed to providing equal opportunities for all students, regardless of their background and abilities. In addition, by emphasizing the principle of involvement of all parties, he showed that inclusive education is a shared responsibility, not just the task of teachers or schools. Based on the results of interviews with the deputy principal of the madrasah, he has a focus on individualization of learning. He emphasized the importance of creating a flexible learning environment that can be adjusted to

the needs of each student. This view shows that MTs He emphasizes the importance of equal rights and diversity. This shows that MTs Nadhlatul Ulama He emphasizes the importance of equal rights and diversity.

He linked inclusive education with the vision and mission of the madrasah, namely to shape the character of students who have noble morals and have global competence. This shows that inclusive education is not just an additional program, but is an integral part of the long-term goals of the madrasah. Thus, inclusive education is not only beneficial for students with special needs, but also for all students in preparing themselves to face an increasingly complex and diverse world.

He highlighted the importance of flexibility, differentiation, and collaboration in the learning process. This shows that MTs Nadhlatul Ulama strives to adjust learning methods to suit the individual needs of each student. In addition, the principle of collaboration shows that MTs Nadhlatul Ulama realizes the importance of working with various parties, such as teachers, parents, and the community, to support the success of inclusive education.

Based on the results of interviews with special guidance teachers, he directly interacted with students with special needs, special guidance teachers have a deep understanding of the challenges faced by these students. He emphasized the importance of collaboration and support from various parties to help students achieve their maximum potential. This view shows that MTs Nadhlatul Ulama is committed to providing comprehensive support for students with special needs.

He sees inclusive education as a calling to help every student achieve their maximum potential. This view shows that the special needs teacher has a strong commitment to providing individual support to students with special needs. He also emphasized the importance of providing equal opportunities for all students.

As a teacher who directly interacts with students with special needs, the special needs teacher has a more specific focus. He wants to ensure that students with special needs can fully participate in the learning process and feel accepted as part of the school community. This shows that MTs Nadhlatul Ulama has special attention to vulnerable student groups.

The special needs teacher has a focus on individualization and accessibility. This shows that he understands that each student with special needs has unique needs and requires a different approach. In addition, the principle of accessibility ensures that all students have an equal opportunity to participate in learning.

Based on the results of interviews with homeroom teachers who have students with special needs in the class, he has a focus on creating a harmonious and inclusive classroom environment. He sees the importance of building positive relationships with all students, including those with special needs. This view shows that MTs Nadhlatul Ulama strives to create a comfortable and

supportive classroom atmosphere for all students. The homeroom teacher has a more micro perspective. He focuses on creating a harmonious and inclusive classroom environment. This shows that inclusive education does not only occur at the school level, but also in each class.

The homeroom teacher has a more micro perspective, namely focusing on the classroom environment. He sees the importance of creating a classroom atmosphere that is conducive to inclusive learning. By emphasizing the values of togetherness and mutual respect, he shows that inclusivity starts from the closest environment, namely the classroom.

The homeroom teacher focuses on the social-emotional aspects of inclusive education. He emphasizes the importance of acceptance and mutual respect in creating an inclusive classroom environment. In addition, the principle of active participation shows that the homeroom teacher encourages all students to be involved in the learning process and contribute to the class.

The results of this interview were also confirmed with field observation activities and documentation studies. Based on the results of the observation activities carried out by the author in the field, the results of the search can be known to align them with the results of the author's interview. When the author came on Wednesday, January 24, 2024 and looked at class IX where at that time Mathematics learning activities were being carried out. Apart from being the deputy principal of the madrasah, is also a Mathematics teacher and is teaching in that class. The results of the observation showed a student sitting at the front near the teacher's desk participating in the learning activities. The student is one of the inclusive students who are taking part in learning at this madrasah. The enthusiasm of the inclusive students is seen in following the lessons taught by the teacher.

Therefore, based on the results of the interview and observation activities conducted by the author and then presented in a table for further analysis as in Appendix 2, the concept of inclusive education can be found on site II at MTs Nahdlatul Ulama Medan, that: First, MTs Nahdlatul Ulama Medan understands inclusive education as an effort to provide equal opportunities for all students to learn and develop in the same environment regardless of their status differences. Second, MTs Nahdlatul Ulama Medan in organizing inclusive education has a noble goal, namely to realize Islamic values that uphold brotherhood, compassion, and justice and create an inclusive learning environment, where all students feel accepted and appreciated regardless of differences. Third, MTs Nahdlatul Ulama Medan in organizing inclusive education is based on Islamic teachings that uphold the values of humanity, brotherhood, and justice as well as government regulations that mandate inclusive education. Fourth, MTs Nahdlatul Ulama Medan in organizing inclusive education upholds the principles of diversity and equal rights for all students to receive education.

DISCUSSIONS

Understanding of inclusive education at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan has similarities, namely education that provides an equal learning environment for all students regardless of their differences or backgrounds. These findings illustrate the essence of inclusive education, which seeks to create a learning environment where all students, regardless of physical, intellectual, social, economic, or cultural differences, can access the same education and have an equal opportunity to succeed. The uniform understanding at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan that inclusive education is an effort to create an equal learning environment for all students regardless of their differences or backgrounds is an important foundation in realizing social justice in education. This concept is supported by various literatures that emphasize the importance of inclusion as a way to respect and celebrate diversity in the classroom, allowing all students to participate fully in the learning process. One relevant expert opinion is from Florian & Spratt (2019), who emphasized that inclusive education is not only about accommodating the needs of students with disabilities but also about ensuring that all students, including those from different cultural, social, or economic backgrounds, can access education equally (Mailin et al., 2023; Dalimunthe, 2022).

The purpose of implementing inclusive education at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan has similarities, namely to realize Islamic values that uphold equality and compassion for fellow human beings regardless of differences. These findings illustrate how Islamic-based educational institutions in Medan, such as MTs Taman Pendidikan Islam, and MTs Nahdlatul Ulama, integrate Islamic principles in implementing inclusive education.

The religious and legal basis as the basis for implementing inclusive education shows that inclusive education is not only based on national policies but is also inspired by religious teachings that uphold justice, brotherhood, and compassion (Fauzan et al., 2023). Islamic teachings that emphasize these values provide a strong theological justification for inclusion, while legal foundations such as the 1945 Constitution provide a legal framework that supports the implementation of inclusive education. This is in line with the views of Miles and Singal (2010) who emphasize the importance of a legal framework and social values in supporting the implementation of inclusive education effectively.

Inclusive education based on the principle of diversity seeks to recognize and appreciate the uniqueness of each student. Each student, with various backgrounds, abilities, and potentials, is seen as an individual who has a valuable contribution to the school community. Recognition of this uniqueness is not only important in terms of academics, but also in the development of character

and personality. Inclusive education encourages each student to explore and develop their own potential, according to their abilities.

Inclusive education in this madrasah does not only focus on academic achievement, but also on the development of student character. The principle of diversity teaches that education should help students become individuals who are useful to society. This character development includes the ability to empathize, cooperate, and appreciate differences, which are important qualities in a diverse society. By appreciating diversity, students are taught to become tolerant individuals who are able to contribute positively to community life.

In an inclusive environment, character education becomes a key component. Values such as tolerance, justice, and compassion taught in Islam are reinforced through students' direct experiences in interacting with diversity in the classroom. This diversity-based character education prepares students to become future leaders who are able to appreciate and manage differences in society, in line with the goal of Islamic education to form people with noble character.

To accommodate diversity, madrasahs must implement a learning approach that is flexible and responsive to the needs of each student. This can include differentiation of instruction, the use of various teaching methods, and adjusting the curriculum to meet diverse needs. Teachers in these madrasahs need to be equipped with the skills to recognize and respond to the uniqueness of each student, and to create an environment that supports full inclusion.

This is essential in creating a more inclusive and equitable society. As a supporter, Ainscow and Miles (2008) stated that inclusion should be viewed as a dynamic process aimed at increasing the participation of all students in learning and school life. This statement emphasizes that the principle of diversity is the main foundation in implementing inclusive education at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan. Recognition of the uniqueness of each student and efforts to help them develop into individuals who are useful in community life demonstrate the madrasah's commitment to education that is not only inclusive but also humanistic and oriented towards character development. By basing educational practices on the principle of diversity, this madrasah not only prepares students for academic success, but also to become future leaders who are able to appreciate and manage differences in a diverse society.

Inclusive education in both schools is also seen through learning media that show efforts to meet different learning styles among students, as a core principle of inclusive education. Schirmer and Bailey (2020) emphasize the importance of using varied learning media to increase student engagement and understanding, especially those with special needs (Rubino et al., 2023).

Finally, the evaluation of learning activities at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan is carried out more flexibly for inclusive students than for regular

students. The evaluation looks at academic, psychomotor, and social aspects. Modified tests taking into account student needs and abilities.

Flexibility in evaluation is very important in inclusive education, because it allows for fairer assessments and is in accordance with the abilities and needs of each student. This evaluation modification reflects the principle of justice in education, which seeks to provide equal opportunities for all students to demonstrate their abilities. Adaptive and responsive evaluation to student needs is an important component in ensuring the success of inclusive education.

The obstacles faced by the two schools in implementing inclusive education are: *First*, limited infrastructure and supporting facilities. Limited infrastructure and supporting facilities are one of the main obstacles in implementing inclusive education. Schools often face problems with physical facilities, such as building accessibility, availability of special rooms, and appropriate learning equipment.

Second, the sustainability of inclusive education training for teachers. Continuous training for teachers is an important element in ensuring that inclusive education is implemented effectively. Teachers need training that is not only one-time but must be continued with regular updates of knowledge and skills. According to Smith & Tyler (2020), well-trained teachers are better able to identify and meet the needs of students with special needs. In addition to training, professional support from school principals and education supervisors also contributes to the successful implementation of inclusion.

Third, curriculum adaptation or adjustment has not been maximized in serving all inclusive students. Curriculum adaptation is an important step in ensuring that inclusive education can serve all students well. However, if curriculum adjustments have not been carried out optimally, students with special needs may not receive materials that are appropriate to their needs. Research by Hidayat & Subarjo (2019) shows that inadequate curriculum adjustments can be a major barrier to the implementation of effective inclusive education.

Fourth, awareness and understanding among the entire madrasah community about the importance of inclusive education still need to be improved. Low awareness and understanding of inclusive education among the madrasah community, including students, teachers, and parents, can hinder the successful implementation of inclusion. Increasing awareness can help reduce stigma and increase participation in inclusive education (Riyanti & Sutrisno, 2021; Dance & Plunkett, 2012).

Fifth, support is needed from parents who are proactive in providing more comprehensive educational services to students. Active support from parents is essential for the success of inclusive

education. Involved parents can provide additional support at home and work with schools to meet their children's special needs.

The above obstacles actually become incentives for both schools to optimize inclusive education. This can be seen from the efforts made by MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan showing a commitment to overcoming obstacles in implementing inclusive education. Seeking external assistance, participating in online training, developing flexible curricula, involving the madrasah community, and establishing communication with parents are strategies that support effective implementation of inclusion (Sikumbang et al., 2024; Indainanto et al., 2023). Support from previous literature and research shows that these strategies can improve the success of inclusive education by considering various important aspects in implementation and support. Therefore, the following is a model (Figure 1) offered through this study in order to create and optimize inclusive education at MTs Taman Pendidikan Islam and MTs Nahdlatul Ulama Medan.

The findings of this study indicate similarities and differences in the implementation of inclusive education in the three madrasahs. Similarities in terms of regulation, training, curriculum, and evaluation reflect a unified vision and commitment to inclusive education. Meanwhile, differences in admission procedures and assessment implementation indicate that local adaptations may be needed to meet the specific needs of each madrasah. This study supports the view that inclusive education requires flexibility and ongoing adaptation to effectively meet the needs of all students.

D. CONCLUSION

The concept of inclusive education at MTs Taman Pendidikan Islam Medan, MTs Nahdlatul Ulama Medan and MTs Cendekia Medan emphasizes education that provides an equal learning environment for all students regardless of their differences or backgrounds, which aims to realize Islamic values that uphold equality and compassion for fellow human beings regardless of differences, and are based on religious values, namely values that uphold brotherhood, compassion, and justice. In addition, it is also based on the legal basis, namely the 1945 Constitution, and has the principle of diversity where each student has their own uniqueness to develop and grow into a more useful person in community life. The implementation of inclusive education at MTs Taman Pendidikan Islam Medan, and MTs Nahdlatul Ulama Medan is also optimized through teachers who are equipped with inclusive education training by inviting inclusive education experts/consultants and the training materials delivered are in the form of an understanding of the needs of students with special needs, effective learning, to the use of appropriate learning aids, and in the inclusive

student admission process starting with registration, assessment, interviews, madrasah inclusion team meetings, while the curriculum applied is using a modified national curriculum for inclusive students by making adjustments to meet their needs, using learning media such as image media, posters, power point slides, and YouTube videos, and evaluation of learning activities is carried out which are more flexible for inclusive students compared to regular students. Evaluation looks at academic, psychomotor, and social aspects. Modified tests by considering student needs and abilities. The implementation of inclusive education also has several obstacles, such as limited infrastructure and supporting facilities, the sustainability of inclusive education training for teachers, adaptation or adjustment of the curriculum has not been maximized in serving all inclusive students, awareness and understanding among the entire madrasah community about the importance of inclusive education still needs to be improved, Efforts made to overcome these obstacles are by seeking assistance from external institutions, participating in inclusive education training online, developing a more flexible curriculum, involving the madrasah community in every activity, and establishing regular communication with parents.

REFERENCES

- Ainscow, M., & Miles, S. (2008). Making Education for All inclusive: Where next?. *Prospects*, 38(1), 15-34. DOI: 10.1007/s11125-008-9055-0
- Aly, H. N., Abdullah, S., Chamami, M. R., Fihris, Yahiji, K., Supiah, Damopolii, M., Ainiyah, N., & Ritonga, A. R. (2023). Reviewing the Colonial Period Islamic Education System in Indonesia: What is Still Relevant to Continue. *Journal of Namibian Studies*, 33, 671–687. <https://doi.org/10.59670/jns.v33i.531>
- Creswell, J. W. (2014). *Research Design: Quantitative & Qualitative Approach*. Sage Publication Inc.
- Dalimunthe, M. A., Pallathadka, H., Muda, I., Devi Manoharmayum, D., Habib Shah, A., Alekseevna Prodanova, N., Elmirezayevich Mamarajabov, M., & Singer, N. (2023). Challenges of Islamic education in the new era of information and communication technologies. *HTS Teologiese Studies / Theological Studies*, 79(1). <https://doi.org/10.4102/hts.v79i1.8608>
- Dalimunthe, M.A. (2022). Keterampilan Komunikasi Antarbudaya Mahasiswa Malaysia di Kota Medan. *Langgas: Jurnal Studi Pembangunan* 1 (2), 82-89
- Dance, S. D., & Plunkett, R. L. (2012). *The Guide for inclusive Education*. Baltimore Country Public Schools.
- Darmadi, H. (2014). *Metode Penelitian Pendidikan dan Sosial: Teori Konsep Dasar dan Implementasi*. Alfabeta.
- Fauzan, I., Arifin, A., Dalimunthe, M. A., & Rahmadani, S. (2023). The configuration of ethnic and religious relations towards the 2024 general election: A case study in Medan, Indonesia. *Multidisciplinary Science Journal*, 6(2), 2024006. <https://doi.org/10.31893/multiscience.2024006>
- Florian, L., & Spratt, J. (2019). Enacting inclusion: What do teachers need to know and do?. *European Journal of Special Needs Education*, 34(1), 19-33. DOI: 10.1080/08856257.2018.1458472
- Haryono, H., Syaifudin, A., & Widiastuti, S. (2015). Evaluasi Pendidikan Inklusif Bagi Anak. *Jurnal Penelitian Pendidikan*, 32(2), 125. <https://media.neliti.com/media/publications/124205-ID-evaluasi-pendidikan-inklusif-bagi-anak-b.pdf>
- Hasibuan, L., Isma, A., & Badriyah, F. (2022). Implementasi Pendidikan Inklusi dalam Pendidikan Islam. In *JDSR* (Vol. 2022, Issue 2). <https://doi.org/10.30631/jdsr.v1i2.1331>
- Hidayat, M. T., & Subarjo, T. (2019). Implementasi Pendidikan Inklusif di Sekolah Dasar Kota Semarang. *Jurnal Penelitian Pendidikan*, 36(2), 147-159. DOI: 10.15294/jpp.v36i2.19795
- Humaizi, Hasan NNN, Dalimunthe MA, Ramadhani E. (2024). Harmony in virtual space: Forum Kerukunan Umat Beragama (FKUB) development communication in creating digital literacy based on religious moderation. *Journal of Infrastructure, Policy and Development*. 8(7): 4299. <https://doi.org/10.24294/jipd.v8i7.4299>
- Ilahi, M. T. (2013). *Pendidikan Inklusif: Konsep dan Aplikasi*. Ar-Ruzz Media.
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., Rubino, & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4). <https://doi.org/10.46222/pharosjot.104.415>
- Indainanto, Y. I., Dalimunthe, M. A., Sazali, H., Rubino, & Kholil, S. (2023). Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs. *Pharos Journal of Theology*, 104(4). <https://doi.org/10.46222/pharosjot.104.415>

- Insiatun, I., Karya, G., Ediyanto, E., & Sunandar, A. (2021). Implementasi Pendidikan Inklusi pada Jenjang PAUD. *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan*, 1(11).<https://doi.org/10.17977/um065v1i112021p873-878>
- Irwan., Desnelita, Y., Susanti, W., Rizal, F., & Ritonga, A. R. (2023). The Implementation of Collaborative Project Based Learning Model with Inquiry Process using E-Learning in Higher Education. *Educational Administration Theory and Practice*, 29(1), 90–101. Available at: 10.48047/rigeo.11.09.187
- Jamilah, C. P. (2015). *Madrasah Inklusi Untuk Anak Berkebutuhan Khusus: Tanggapan Terhadap Tantangan Kedepannya*. Prosiding Seminar Nasional Pendidikan “Meretas Sukses Publikasi Ilmiah Bidang Pendidikan Jurnal Bereputasi,” November, 237–242.
- Mailin, M., Dalimunthe, M.A. & Zein, A. (2023). Exploring Intercultural Communication in Indonesia: Cultural Values, Challenges, and Strategies. *Journal of Namibian Studies: History Politics Culture* 33, 2804-2816.
- Miles, S., & Singal, N. (2010). The Education for All and Inclusive Education Debate: Conflict, Contradiction or Opportunity?. *International Journal of Inclusive Education*, 14(1), 1-15. DOI: 10.1080/13603110802265125
- Nasarudin, N., & Syafii, A. H. (2022). Evaluasi Kurikulum Madrasah Inklusi pada Era Kenormalan Baru. In *Inklusi* (Vol. 9, Issue 1, pp. 99–124). <https://doi.org/10.14421/ijds.090106>
- Puri, M., & Abraham, G. (2004). *Handbook of Inclusive Education for Educators, Administrators, and Planners, within Walls, without Boundaries*. SAGE Publications.
- Ramayulis. (2019). *Ilmu Pendidikan Islam* (15th ed.). Kalam Mulia.
- Riyanti, I., & Sutrisno, H. (2021). Kesiapan Guru dalam Implementasi Pendidikan Inklusif di Sekolah Menengah: Studi Kasus di Kota Surakarta. *Jurnal Pendidikan Inklusi*, 4(1), 25-35. DOI: 10.20961/jpi.v4i1.41685
- Rubino, R., Ritonga, A.R., Madya, E.B. & Ritonga, H.J. (2023). The Ethics of the Apostle Da'wah in the Qur'an and its Application in Social Media. *Pharos Journal of Theology*, 104(2).https://www.pharosjot.com/uploads/7/1/6/3/7163688/article_10_vol_104_2_indonesia_correct.pdf
- Schirmer, B. R., & Bailey, J. R. (2020). Assistive technology for students who are deaf or hard of hearing: Systematic review and implications. *Journal of Special Education Technology*, 35(3), 155-165.
- Sebba, J., & Ainscow, M. (1996). International developments in inclusive schooling: Mapping the issues. *Cambridge Journal of education*, 26(1), 5-18.
- Sikumbang, A. T., Dalimunthe, M. A., Kholil, S., & Nasution, N. F. (2024). Digital *Da'wah* Indonesia *Ulema* in the Discourse of Theology. *Pharos Journal of Theology*. 105(1). 1-14. <https://doi.org/10.46222/pharosjot.1051>
- Smith, J. D. (2006). *Inklusi: Madrasah Ramah untuk Semua*. Nuansa.
- Smith, A. D., & Tyler, N. C. (2020). Inclusive Education Practices: Strategies for Success. *Journal of Inclusive Education*, 15(3), 214-227. DOI: 10.1080/13603116.2020.1758224
- Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
- Tomlinson, C. A. (2014). *The Differentiated Classroom: Responding to the Needs of All Learners*. ASCD.
- Yulianingsih, T. (2022, August 27). Daftar Negara dengan Pendidikan Terbaik Tahun 2022, Ini Posisi Indonesia. [Liputan6.Com](https://www.liputan6.com/global/read/5051493/daftar-negara-dengan-pendidikan-terbaik-tahun-2022-ini-posisi-indonesia). Archived: <https://www.liputan6.com/global/read/5051493/daftar-negara-dengan-pendidikan-terbaik-tahun-2022-ini-posisi-indonesia>

