

Implementation of Equality of Learning in Terms of Human Values, Psychological Behaviour, Cooperation, Mutual Support, Justice in Inclusive Schools in Kebumen Regency, Central Java

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Abstract

The research aims to reveal human values, cooperation, mutual support, justice, and religion, as a form of equality in implementing learning in inclusive schools. This research is based on the grand theory of humanism, human needs theory, with a qualitative approach and case study method. The subject of this research is MI MaarifSidomulyo, an inclusive school in Kebumen, Central Java consisting of the head, teachers, and education staff. Data analysis using interpretative phenomenology analysis. The results of the study are the form of human values in the learning process is the emergence of recognition of human dignity, recognizing the existence of humans as the noblest creatures created by God. The form of cooperation value in the learning method is solidarity and solidarity. The value of mutual help in learning materials is the similarity in the plan to implement the education unit level curriculum prepared by inclusive schools like schools in general, the material is sorted into several subjects, namely Islamic religious education, general material, physical education and sports, and local content. Religious values as a form of equality in evaluation are honesty, assessment and certification according to the needs of students. The value of equality in the media used in inclusive school learning is the value of cooperation, the learning media used between students occurs in collaboration for mutual success in education.

Keywords: learners, special needs, inclusive, equality, learning

Introduction

A just society places equality and harmonious diversity on a pedestal (Audunson, 2005; Harris, 2000; Sharp et al., 2005). Differences are a necessity, in religious language, differences are sunnatullah, so that will make differences a potential that encourages civilization is a necessity (Dyah et al., 2019). Equality is a humanist education concept that provides equal opportunities for everyone to obtain their rights (Camargo & Vázquez-Maguirre, 2021). The concept of equality contains important values in the implementation of education (Chao, 2019). The values contained in equality may be one of the values of national character. Therefore, integrating values contained in national character into learning activities is important in every subject. It is important because, in the context of national character building. These activities want to realize what is stated in the applicable curriculum at school through the study and application of the values contained in the national character in learning activities at school (Aningsih et al., 2022).

The values that are sought to emerge in the learning process as a form of equality values are human values, democratic values, solidarity values, justice values, religious values, social values and unity values (Toker Gökçe, 2021; Tuhuteru, 2023). Each of these values is manifested in equality with different roles and functions. The value of humanity means that every human being has the right to actualize himself in an equal position with other humans (Malik et al., 2021). The equality of every human being can be seen from the process of birth, death, and physical forms that are almost the same. Equality in the realm of humanity regulates the pattern of relationships between humans. The value of democracy in equality means that everyone has the same right to democracy. Human equality in terms of democracy is equality before the law and the right to vote and be elected.

In segregated education, students with special needs are educated in a class and guided to learn as well as possible (Kart & Kart, 2021; Paseka & Schwab, 2020). This school accommodates learners with special needs in one special class to efficiently provide special assistant teachers (Adewumi & Mosito, 2019). That is where special learners get the opportunity to interact with their general peers (Juvonen et al., 2019). To overcome this problem, the concept of inclusive education is proposed. This concept is expected to solve the problem of educational equality for students with special needs (Francisco et al., 2020). Inclusiveness views every human being equally with all their strengths and weaknesses. This means that an inclusive attitude must appear in everyone if there is to be equality and become an inclusive community (Medina-García et al., 2020). An inclusive attitude teaches people to coexist peacefully with differences (Calp, 2020). Children with disabilities need a life without discrimination. Discriminatory attitudes will lead to systematic segmentation of education. Intolerance leads to the political alienation of minority groups. Talking about children with disabilities cannot be separated from the term *disability*. This concept places a person with a disability as someone with abilities like others, but the skills and methods differ (Bigby & Wiesel, 2019). Disability is the inability to do something because of physical or mental limitations.

Teachers' readiness to deal with learners with special needs, kindergarten teachers are better prepared to educate than primary, junior high and senior high school teachers. Especially in slow learner learning, more self-control is needed in acting, speaking and behaving. The lack of teachers ready to work in inclusive schools has inspired several schools in Kebumen to organize inclusive schools. A school that has declared itself an inclusive school is MI Maarif Sidomulyo. MI Maarif Sidomulyo is one of the educational institutions under the auspices of the Maarif Education Institute as a department of the Nahdlatul Ulama Education sector. In addition to the declaration, this institution received a Decree of Determination as an Inclusive school from the Ministry of Education and Culture and the Ministry of Religion. From the observations made at this school, there are several exciting things that researchers need to conduct research there. The purpose of this study is to find the form of human values, cooperation, mutual support, justice, religion, and justice as a form of equality in implementing learning in inclusive schools.

Methods

This case study is to find the implementation pattern of learning equality in Madrasah Ibtidaiyah Maarif Sidomulyo Ambal District, Kebumen Regency. The choice of location in Madrasah Ibtidaiyah Maarif Sidomulyo Ambal Kebumen was due to the following reasons: 1) MI Maarif Sidomulyo Ambal can provide important information about human relationships and processes that require more excellent explanation and understanding. 2) MI Maarif Sidomulyo also provides an opportunity to gain insight into the basic concepts of human behaviour. Through inquiry, researchers can discover characteristics and relationships that may not be expected and suspected beforehand. 3) MI Maarif Sidomulyo can present data and findings that are useful for building background problems for planning more extensive studies in the context of developing social sciences. The researcher as the main instrument, is the benchmark of success or understanding of some phenomena (Hoepfl, 1997). The researcher acts as the main instrument in data collection or key instrument. In qualitative research, the researcher himself or with the help of others is the main data collection tool, while non-human instruments are complementary data. This is done because if you use a device that is not human, it is difficult to adjust to the field's realities. In addition, it is only humans who can relate to informants and who are able to understand the relationship of facts in the area.

The researcher came directly to the research location to explore information related to learning strategies in inclusive schools in Kebumen District. For this reason, the researcher's presence is very important to obtain comprehensive and complete data. According to Flyvbjerg, (2011), case study qualitative research "seeks to describe and interpret objects according to what they are" Case study is a method for understanding individuals that is carried out integratively and comprehensively to gain a deep understanding of the individual and the problems he faces with the aim that his problems can be resolved and get good self-development. Research with a case study approach is different from other types of qualitative research approaches in the depth of analysis in a particular case that is more specific. Data analysis and triangulation are also used to test the validity of the data and find the real objective truth. This method is appropriate for analyzing certain events in a certain place and

time. The nature of the data intends to understand what is experienced by the research subject, such as behaviour, perception, motivation, action and others holistically, and using descriptions in the form of words and language in a special natural context utilizing various natural methods, including qualitative research. The ability of this research can provide information or explanation of a community. This research describes specific social units, including individuals, groups, institutions and communities. Data and information are described in depth about how and what efforts are made by inclusive schools to implement learning equality in Kebumen Regency inclusive schools. This research explores the local wisdom of specific social units, including individuals, groups, institutions and communities. This part of ethnographic research is used because it will engage in a more in-depth study and a more thorough examination of individual behaviour. In addition, ethnography can also lead researchers into minor social units, such as associations, groups, families, inclusive schools and various other forms of social divisions.

Results and Discussion

A. Inclusive Schools in Kebumen Regency

Kebumen Regency has declared itself an Inclusive Regency with UNICEF. The declaration, which was made at Kebumen square on Friday, December 6, 2019, was marked by the beating of a gong by Kebumen Regent KH. YazidMahfudz and the signing of the declaration text. In the declaration, the Kebumen Regency Government affirmed several commitments to support implementing the inclusive education program in Kebumen Regency fully. Then, it is ready to carry out the mandate as an inclusive district by providing the best service for students with special needs in the entire public service process with equality and without discrimination, following applicable laws and regulations. Ready to encourage the availability of public facilities that can be accessed by students with special needs and persons with disabilities for the progress of the nation and state. Furthermore, provide guarantees for regulations in the form of local regulations, district regulations or others, including budgeting for students with special needs and persons with disabilities, both sourced from the Regency APBD and support from village funds for the best fate for them. As well as promoting, protecting, and fulfilling the rights of students with special needs and disabilities in Kebumen Regency.

In his remarks, Regent KH YazidMahfudz said that this activity was a form of the Kebumen Regency Government's support for people with disabilities. "I want there to be no difference in rights and obligations between those who are normal and those with disabilities," he said. The Regent emphasized that Kebumen Regency provides opportunities for people with disabilities. So that they can all contribute to development. Inclusive education was born as a need for organizing education for students with special needs using a segregation system. The segregation system is a system of organizing schools/madrasahs that are explicitly intended for students who have disorders or special needs. Special education in madrasah for students with disabilities can be organized at the RA, MI, MTs, MA, and MAK levels. Inclusive education is an education delivery system that provides opportunities for all students with abnormalities and the potential for intelligence and/or special talents to attend education or learning in one educational environment together with students in general. Inclusive education is an education delivery system for learners with certain limitations and others who are brought together without considering their limitations.

Inclusive education is an education service system that provides opportunities for all children to learn together in one school/madrasah by paying attention to diversity and individual needs. So that children's potential can develop optimally. So important is the existence of inclusive education, that Kebumen district made a policy with local regulation no. 4 of 2016, explained in article 12point 3a "the local government appoints at least one elementary school and one junior high school in each sub-district to organize inclusive education. Madrasahs that provide inclusive education accommodate all students in the same class. The culture of inclusive Education in Indonesia is known through the motto 'Bhinneka Tunggal Ika' which means different but still one. This motto shows that Indonesia is a nation that has long recognized and upheld the values of inclusiveness. The inclusive culture built is now further strengthened by policy products that support the implementation of inclusive education from the school/madrasah, community, and local (district/city and province) to the national level. However, the culture and policies that have been built still leave homework. Education and education personnel

can ensure that learning practices in schools/madrasas as academic units involve the role of families in line with local community culture and existing inclusive education policies.

B. Forms of Humanity Value as a Form of Equality in the Learning Implementation Process

The concept of inclusive education is intended to provide a solution to discriminatory treatment in education services, especially for students who have barriers or students with special needs. Inclusive education has the basic principle that as long as possible, all children should learn together regardless of the difficulties or differences that may exist (Arduin, 2015; Mallory & New, 1994). This research has conducted interviews in inclusive-based schools in Kebumen district, as comparative resources for inclusive education. Serving the learning of sitting participants with special needs based on their respective differentiation. For example, for blind children, the learning process is more complicated because it starts with introducing braille letters, like this (while holding a special pencil) using a tool that must be punched. 1.2. 3.4 there is a formula after that this is the letter a and b for example and to read it it must be reversed like this (while turning the paper) the process of feeling the sensitivity of his fingers is weeks long.

"Training students in this approach because the distance between one point and another is standard according to international rules in 12 typing like this (while showing the paper pierced using a blunt pen tip) this is the opposite because what is touched is the raised letter so it is typed from behind and read from the front like that (flipping the paper that has been pierced using a blunt pen)." Amin Principal (Amin.03-03)

This form is equal treatment between learners consisting of normal learners and learners in one class, the curriculum used is regular and according to the needs of learners with special needs. Educators adjust the conditions of inclusive classes, learning activities according to the curriculum but still adjust the needs of students, assessment and certification according to the needs of students, schools try to optimize the ability of students, especially students with special needs to become independent. In addition, the learning process in inclusive schools in Kebumen is carried out as in schools in general, in certain materials students who have obstacles are accompanied by the teacher directly, and the teacher understands other students in the class to help the learning process of students with special needs, not to bully, and consider friends with disabilities as friends in general. This is in accordance with the opinion of Rivers et al., (2009) that the need for special assistance by the accompanying teacher in order to obtain subject matter and protect bullying by peers. In materials that cannot be done together. Students with disabilities are included in special classes and taught by special assistant teachers, and a special day is provided for special classes on Saturdays. The implementation of inclusive education finds a pattern or concept in inclusive-based education. The concept of inclusive education at MI Maarif Sidomulyo is different from the concept of special education but has many similarities with the concepts underlying all education.

Inclusive education in conducting learning needs to design a flexible curriculum. Flexible means that the curriculum adapts to one learner to another. This is in accordance with the statement Buli-Holmberg & Jeyaprabhan, (2016); Halinen & Järvinen, (2008) that the inclusive education curriculum is designed according to the needs of the curriculum tailored to students, in this case children with special needs. This is because each learner is different, both in terms of physical, psychological and psychomotor. The curriculum does not have to be made separately by the school, but uses the applicable curriculum. However, the curriculum must be modified when students experience obstacles, so that they get learning according to the condition of each student.

C. Forms of Cooperation Value as a Form of Equality in the Learning Implementation Process in Inclusive Schools

The value of cooperation is built by developing good communication. inclusive classes really have no barriers between students with special needs and those with special needs. If a friend needs something then another friend does not hesitate to help help his friend. This has happened reflexively, without being asked, children who need something will run to get the requested item.

"Furthermore, it just so happened that at that time I was the class teacher, Ms. Andi Lala, she said that it just so happened that the one in my class, her name was Mbak Wulan, had multiple disabilities, namely

hearing and speech impairments. So if her friend needs something she will run the fastest to get the needs for her friend" (Isrowiyatun Cooperating Teacher 03-03)

Because of Wulan's spontaneous action, other friends will imitate Wulan's behavior, so if a friend asks for help, everyone will immediately scramble to help. Of course, after the help is finished, the teacher teaches the learners who are helped to say thank you. After that the teacher will give awards in the form of praise to learners who help. Friends who are helped do not hesitate to say thank you for the help done. From this frequent scramble to help, the habit of helping each other between friends, both those with special needs and those without.

In self-actualization theory, help that arises without being asked and has formed a reflex has achieved half the feeling of affection. The need to give and receive feelings of love and affection. In the hierarchy of human needs, this includes the fulfillment of the need to give and receive affection. The value of cooperation as a form of equality in the methods used in learning in inclusive schools is the value of independence. The independence of children with these needs appears during learning, almost all of which use the sorogan method (private) (Pohl, 2006). The method used adheres to the theory of constructivism, because it adapts to the needs of students. This includes the reflective maternal method for children with hearing impairments, which is the use of communication language that arises reflexively.

For MI Ma'arifSidomulyo, the learning methods used are assignments, demonstrations, lectures and practices. In teaching, one class is taught by one teacher, namely the class teacher even though there are students with special needs. The teaching method requires a reference from the teacher with special needs. If possible, learning in the classroom is equalized between normal children and students with special needs. Because in one class there is a combination of children with special needs and normal children, there is often exclusion of children with special needs. But the class teacher always tries to give understanding to all children in the class not to discriminate. This is in accordance with the opinion of (Ibrahim & El Zataari, 2020; Tomasello, 2020) so that students understand the meaning of mutual respect and a sense of togetherness. Every activity carried out by the teacher must make all subjects different according to the needs of the child, for example making questions according to the child's condition, the difficulty in making Arabic language material for students with special needs. Another example of learning is thickening letters and matching pictures.

D. Forms of Mutual Support Value as a Form of Equality in Learning Methods in Inclusive Schools.

In fact, according to Amin, the special assistant teacher has become a therapist for children with disabilities because the teacher, while carrying out learning, also continues to try to heal children with disabilities. But this is specifically for children with disabilities who are still possible to cure. For example, standing therapy for children with disabilities who have needs, it's just what action the therapy is. In addition to everything that must be done by the class teacher, the special assistant teacher must have a focus on the children with disabilities. So in teaching in the classroom, one teacher, namely the class teacher, even though there is a special assistant teacher for children with disabilities, how to teach how this will require a reference from the special assistant teacher, if it can be generalized, it means being treated the same. But if it has to be given different treatment, it must be differentiated. So all class teachers are obliged to understand the condition of these children with disabilities. What is delivered by the special assistant teacher is the subject matter, but it is the class teacher who knows the material and teaches. So the child's mother and regular children are mixed in one room with one teacher, which is true inclusion.

"The Special Assistance Teacher (SAT) is not only an implementer here, but he starts from designing the program to field duties like a supervisor, he only provides supervision to elementary or MI level class teachers so that there is discipline in each madrasah or school. Only if the supervisor does not directly teach children but he is only a program designer. But the mentor teacher here must take care of children at the madrasah level, especially children with disabilities, starting from designing the program, executing the program to evaluating the program." (Amin, 2022)

Based on the research results, MI MaarifSidomulyo applies a modified regular curriculum for students with special needs because the students in this school are a mixture of students with special needs and without special needs. The material delivered does not have to match the learning outcomes for each day. According to

(Tomasello, 2020) this is because it depends entirely on the ability, speed and intelligence of the learners. In this school there is no demand for teachers to complete the material because the school focuses on the development of children so that learning objectives can be achieved, for example, children can only pronounce the letter a, which is very good. The standard of lessons delivered is lowered according to the ability of the learners.

E. Forms of Justice Value as a Form of Equality in Learning Media in Inclusive Schools

The value of justice as a form of equality in the media used in inclusive school learning is the accuracy of the use of media for each learner. The use of media that adjusts the abilities and limitations of these learners is in accordance with the principle of justice, which is to put things in their proper place. If it is possible to use audio visual media, audio visual media is used, otherwise audio and three-dimensional media are used to adjust the use of special media for students with special needs. The use of media according to (Nahar et al., 2022) bring up the value of cooperation because between students there is cooperation for mutual success in learning. For example, children who lack hearing can ask for help from people who are blind to explain learning media.

Inclusive education facilities and infrastructure are hardware and software used to support the successful implementation of inclusive education in certain educational units. to further optimize the learning process, it is necessary to equip accessibility for the smooth mobilization of students with special needs, as well as learning media that are in accordance with the needs of students with special needs. For facilities and infrastructure in inclusive schools, each meets the needs of students with special needs. for visually impaired children, braille letters are provided, for deaf children given the reflective maternal method and so on. then, there is also learning through videos for students with special needs to make it more interesting and also invite experts from the agency to have a broader view. At MI Ma'arifSidomulyo school, therapeutic technology applications are provided for the strength of movement in students with special needs. For example, a trampoline is provided to train motor muscles.

F. Forms of Religious Values as a Form of Equality in Learning Evaluation in Inclusive Schools

The form of religious values as a form of equality in evaluation in inclusive schools in Kebumen District is honesty, honesty appears when implementing assessments and variations in the use of tests and non-tests, performance and portfolios. For learners who have limitations if evaluated by test. When preparing test questions, the SAT needs extra activities because they have to make different questions for a number of children with disabilities. If the test is completed, an evaluation will be carried out with a performance or project. For the evaluation of students with special needs, the evaluation is carried out with special instruments according to their special needs. The form of religious values in the aspect of equality that emerges from learning evaluation is the value of honesty and sincerity (ikhlas).

In MI MaarifSidomulyo, the standard measure that is prioritized for children with special needs is to form students with special needs who are independent with their abilities. Developing the potential that learners with special needs have, teachers must work hard to explore their potential and develop so that learners with special needs are physically, financially and economically independent.

"To deal with learners with multiple religious backgrounds, for example NU teachers, when there is no religion teacher here, for example a class teacher, inevitably those who are Muslim, we have to invite a religion teacher who can teach braille." (Amin, 03-05).

From the above statement, it can be interpreted that the form of religiosity value in learning practices at MI MaarifSidomulyo is in the form of tolerance values and the value of obedience to teachers, and religious teachings. Social value is a concept adopted by society about what is considered good and bad. Social values are formed due to the agreement of each individual in society. This results in social values in one community group being different from other community groups. In this case, MI MaarifSidomulyo has applied the principles of social values in the media used to support successful learning at MI MaarifSidomulyoAmbalKebumen. Indeed, the learning process in inclusive schools is different from schools that pursue academic achievement. In MI MaarifSidomulyo, they do not pursue academic achievement alone, but rather respect and glorify the dignity of

humanity. the same research Sapon-Shevin, (2010)that glorifying humans and respecting fellow humans in inclusive education is more important than academic ability measured by grades.

Conclusion and Suggestion

The conclusion of the study is the form of human values in the learning process is the emergence of recognition of human dignity, recognizing human existence as the noblest creature of God's creation. The value of cooperation in the learning method is solidarity and solidarity. The value of mutual cooperation in learning materials is the similarity in the implementation plan of the education unit level curriculum prepared by inclusive schools like schools in general, the material is disaggregated into several subjects, namely Islamic religious education, general material, physical education and sports, and local content. Religious values as a form of equality in evaluation are honesty, assessment and certification according to student needs. The value of equality in the media used in inclusive school learning is the value of cooperation, the learning media used between students occurs cooperation to mutually succeed education.As input for Special Assistance Teachers (SATs) to choose more varied learning methods in teaching in inclusive schools. This will increase the enthusiasm for learning of students with special needs and normal students. Normal students learn more about the attitude of treating their friends with special needs, for students with special needs, suggestions for parents, in addition to being sent to inclusive schools, also take therapy or courses elsewhere, because if they only rely on inclusive schools, then the child's development is not optimal. To further researchers can make the findings in this study to develop Research and Development on the learning process of students with special needs in more specialized fields, for example deaf, mentally disabled, physically disabled.

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