

Inclusive and Equitable Quality Education

Mustari

Education and Culture Attache
Embassy of The Republic of Indonesia

Inclusive and Equitable Education for All (EFA)

The need to embrace diversity and develop inclusive societies must be supported by governments and citizens around the world, especially in the face of increasing recognition of the adverse impacts of entrenched structural inequities that undermine social cohesion and the enjoyment of human rights and freedoms.

Some considerable researches had identified a relationship between social exclusion and discrimination and poor health outcomes, including life expectancy. Similarly, there is a recognition of the financial cost of exclusion and the connection between exclusion and economic prosperity, especially in education and employment. These matters are reflected in the 2030 Agenda for Sustainable Development and the 17 Sustainable Development Goals adopted at the United Nations Summit in September 2015 with the pledge to “Leave No One Behind” (UNICEF, 2007).

While there is no exact definition of what “social inclusion” is, it is broadly recognised that participation, equity and human rights are the concept and must form the backbone of efforts to develop inclusive societies.

For example, UNESCO’s definition (1994) of an “inclusive society” is as follows:

Inclusive society is defined as a society for all, in which every individual has an active role to play. Such a society is based on fundamental values of equity, equality, social justice, and human rights and freedoms, as well as on the principles of tolerance and embracing diversity.

UNESCO designed a movement called **Education for All (EFA)** as a global movement that aims to meet the learning needs of all children, youth and adults in 2015. UNESCO has been mandated to lead the movement and coordinate the international efforts to reach Education for All (EFA). Governments, development agencies, civil society, non-government organizations and the media are partners working toward reaching the learning needs. Besides, EFA also has goal to contribute in gender equality in education by 2015.

This can be related to the role of business that UN’s Sustainable Development Goals 4 (SDG 4) tries to achieve. For SDG 4, education is a fundamental human right and is indispensable for the achievement of sustainable development. By advancing the education goal, we can empower girls, combat climate change, fight inequality and end extreme poverty. Therefore, we must ensure inclusive and equitable quality education and promote lifelong learning opportunities for all which will help address the mismatch between skills of the available workforce and job vacancies.

Human Rights as The Foundation of Inclusive Education

Charlton (1998) stated that The UN Convention on the Rights of Persons with Disabilities (and its Optional Protocol) was adopted on 13 December 2006 at the United Nations in New York, and it entered into force on 3 May 2008, following decades of advocacy by people with disabilities and their representative organisations around the world. It was developed with their significant input under the motto of “Nothing About Us Without Us” and is considered to be the most authoritative statement on the human rights of people with disabilities. In fact, the drafting of the **Convention on the Rights of Persons with Disabilities (CRPD)** involved the highest level of participation by representatives of civil society of any human rights convention, or indeed any other United Nations process, in history.

Critically, the CRPD rejected “medical model” thinking and affirmed, against much of society’s understanding of disability as an individual “deficit” and a societal “burden”, the inherent value, dignity and human rights and freedoms of people with disabilities.

Moreover, The CRPD also recognised, informed by the “social model” of disability, the “disabling” effect that physical and societal systemic environments and cultural attitudes can have on people with disabilities, and adopted an explicit social development dimension with “inclusion” at its core.

Paragraph (e) of the Preamble to the CRPD describes “disability” as resulting from:

“[...] the interaction between persons with impairments and attitudinal and environmental barriers that hinders their full and effective participation in society on an equal basis with others.”

Article 3 then adopts the following as the principles of the CRPD:

1. *Respect for inherent dignity, individual autonomy including the freedom to make one's own choices, and independence of persons;*
2. *Non-discrimination;*
3. *Full and effective participation and inclusion in society;*
4. *Respect for difference and acceptance of persons with disabilities as part of human diversity and humanity;*
5. *Equality of opportunity;*
6. *Accessibility;*
7. *Equality between men and women; and*
- h. *Respect for the evolving capacities of children with disabilities and respect for the right of children with disabilities to preserve their identities.*

Regulations Regarding Inclusive Education System in Indonesia

In Indonesia, under The Law No. 20 of 2003 concerning the National Education System, Article 5, paragraph 1 s.d. 4 has confirmed that:

1. Every citizen has the same right to obtain quality education.
2. Citizens who have physical, emotional, mental, intellectual, and/or social disabilities are involved to special education.
3. Citizens in remote or backward areas and remote indigenous peoples are involved to special education services.
4. Citizens who have special intelligence and talent potential are involved to special education.

Four Foundations to Implement Inclusive and Equitable Education

According to my opinion, based on several sources and references, to implement the inclusive education in Indonesia, there are at least four foundations that are used as a reference in the implementation of inclusive education. The four foundations are philosophical foundation, religious foundation, historical foundation, and juridical foundation.

a. Philosophical Foundation

Every nation has its own outlook on life or philosophy, and so does the Indonesian nation. As a nation that has its own views or philosophies, the implementation of inclusive education must be based on the outlook on life or philosophy of the Indonesian people themselves.

The main philosophical foundation of the application of inclusive education in Indonesia is **Pancasila** which is the five pillars as well as the ideals which are founded on a more fundamental foundation, which is called *Bhinneka Tunggal Ika*. This philosophy is a form of acknowledgment of human diversity, both vertical and horizontal diversity, which carries a single mission as God's people on earth. Vertical diversity is characterized by differences in religion, faith and believe. Whereas horizontal diversity is characterized by differences in ethnicity, race, language, culture, residence, region, political affiliation, and so on. Because of the variety of diversity, but with the same mission that is carried out on this earth, mission is an obligation to build togetherness and interaction based on mutual need.

The Unity in Diversity (*Bhinneka Tunggal Ika*) philosophy believes that in humans there is a potential that, if developed through a good and correct educational system, can be developed to almost unlimited. Starting from differences between people, this philosophy believes in the hidden superior potential in individuals if

developed optimally and integrated with all other human potentials can produce a professional performance.

The task of inclusive education according to **Pancasila** is to find and recognize the hidden superior potential contained in each individual student to be developed to an optimal degree. Thus, inclusive education can be interpreted as a conscious effort to empower all human potential that includes optimal, integrated physical, cognitive, affective and intuitive potential. Those potentials can be achieved by deleting forms of diversity such as race, ethnicity, religion, cultural background, and so on.

b. Religious Foundation

As a religious nation, the educational organizations cannot be separated from religion basis because basically every human has faith of their own. As a muslim, I will quote from the Holy Qur'an, it is stated that human is an individual that is different from each other (individual differences).

Yā ayyuhan-nāsu innā khalaqnākum min ḡakariw wa unṡā wa ja'alnākum syu'ubaw wa qabā`ila lita'ārafu, inna akramakum 'indallāhi atqākum, innallāha 'alīmun khabīr (QS Al-Hujurat:13)

God made humans different from one another in order to be interconnected between them so they need one another.

The existence of students who need special education services is essentially a manifestation of human nature as individual differences. Human interaction must be associated with efforts to make virtue.

And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty. (QS Al-Maidah:2)

There are two types of interactions between people, namely cooperative and competitive. That kind of interaction also happen with education, which must also use both cooperative and competitive in order to achieve the goals of education and learning, including in inclusive education.

c. Historical Foundation

In nineteenth and twentieth centuries (transitional period), society was increasingly open to those who experience certain disabilities. This was based on the belief that everyone can learn if given the right stimulus. Thus, since the nineteenth century in the United States there had been a special school for those who were blind and deaf (Olsen & Fuller, 2003: 162).

In the twentieth century, various international statements and agreements related to human rights emerged. For example, in 1948 there was a Declaration of Human Rights, including the right to education and full participation in society for all people; in 1989 there was a UN Convention on the Rights of the Child; in 1990 there was a World Conference on Education for All in Jomtien, Thailand, which produced the main goal of bringing all children to school and giving all children an appropriate education; in 1993 a Standard Regulation concerning Equal Opportunities for Persons with Disabilities was adopted, by the United Nations, and promulgated in 1994 (Skjorten, 2001).

d. Juridical Foundation

In the UNESCO agreement in Salamanca, Spain in 1994 it was determined that education throughout the world be carried out inclusively. In the agreement also stated that education is the right for all (educational for all), no matter the person has difficulties or not, rich or poor, education also does not distinguish race, color, ethnicity, and religion. Education for children with special needs, wherever possible, must be integrated with regular education. Segregation in the form of segregation is only for the purposes of learning (instruction), not for educational purposes (education). For educational purposes, children with special needs must be socialized in a real environment with other normal children in general.

The juridical foundation for inclusive education is as follows:

International Instruments

- a. 1948: Universal Declaration of Human Rights
- b. 1989: United Nations Convention on the Rights of the Child
- c. 1990: World Declaration on Education for All (Jomtien)

- d. 1993: Standard Regulations on Equal Opportunities for Persons with Disabilities
- e. 1994: Salamanca Statement and Framework for Action on Special Needs Education
- f. 1999: Salamanca 5-year review
- g. 2000: Framework for Action in the World Education Forum (Dakar)
- h. 2000: Millennium Development Goals which focus on Decreasing Numbers Poverty and Development
- i. 2001: EFA Flagship on Education and Disability
- j. 2008: CRPD (Convention on the Rights of Persons with Disabilities)

National Instrument

- a. 1945 Constitution (UUD 45) article 31
- b. UU no. 20 of 2003 Article 3, 5, 32, 36 paragraph (3), 45 paragraph (1), 51, 52, 53
- c. UU No. 4 of 1997 concerning Disabled People article 5
- d. Bandung (National) Declaration "Indonesia Towards Inclusive Education" 8-August 14, 2004
- e. Bukit Tinggi (International) Declaration of 2005
- f. Letter of the Director General of Primary and Secondary Education Number 380 / C.C6 / MN / 2003 dated 20 January 2003 about inclusive education
- g. Regulation of the Minister of National Education Number 70 Year 2009 concerning inclusive education for students who have disabilities and have special intelligence and/or talent potential.

Implementation of Indonesian Inclusive Education to Penetrate Sustainable Development

Based on those four foundations, the education institutionals must penetrate sustainable development through inclusive and equitable education. In Indonesia, based on the current condition President Joko Widodo issued policy related to inclusive and equitable education as follows. Constitutionally, these policies are implementation of the The Law No. 20 of 2003 concerning the National Education System, Article 5, paragraph 1-4

- KIP (Smart Indonesia Card) The Law No. 20 of 2003 Article 5, paragraph 1
Kartu Indonesia Pintar is one of the education programs that supports inclusive education in Indonesia because it is given to students from poor families. With KIP, all children in Indonesia can go to school free and the number of children not going to school in Indonesia will be decreased.
- Dana BOS (Funding for schools) The Law No. 20 of 2003 Article 5, paragraph 1
Dana BOS (Bantuan Operasi Sekolah) is funding from Indonesian government to education institutionals, whether from schools or madrasah (islamic scholls) which support inclusive education in Indonesia. The source of funding in BOS program is coming from 2 kinds of sectors, namely from APBN (state budget) and APBD (regional budget).
- 3T affirmative action (priority for students in 3T areas, namely: frontier, outermost, disadvantaged) The Law No. 20 of 2003 Article 5, paragraph 3
3T means area which is frontier, outermost, and disadvantage in Indonesia. The Indonesian government with President Joko Widodo issued a policy that will give a special privilege for students coming from those areas. The program is called affirmative action.
- SLB (schools for students with special needs) The Law No. 20 of 2003 Article 5, paragraph 2
Sekolah Luar Biasa (SLB) is a school for students with special needs that was established to support the inclusive education in Indonesia. The school is attended by students with disabilities who will be educated so they can contribute and interact in the society.
- GLN (literacy program) The Law No. 20 of 2003 Article 5, paragraph 1
Gerakan Literasi Nasional (GLN) is a program that was initiated by the Ministry of Education and Culture. The program consists of 6 aspects, namely writing-reading literacy, numeration literacy, science literacy, financial literacy, digital literacy, and culture literacy. With those program, Indonesian government tries to support the inclusive education by giving opportunity to students to master all literacies and contribute to society.
- Wajib belajar 9 tahun (9 years education program) The Law No. 20 of 2003 Article 5, paragraph 1
The Indonesian government implemented a 9 years education program for all children. All children in Indonesia must attend the program without exception, therefore this program is also supporting the inclusive education in Indonesia.

- Sertifikasi guru dan dosen (certify teachers and lecturers) The Law No. 20 of 2003 Article 5, paragraph 1
To guarantee the quality of inclusive education in Indonesia, the government is giving incentive for teachers and lecturers. However, in order to get the incentive, Indonesian teachers and lecturers must first be certified with the certification program.
- Penguatan pendidikan vokasi di SMK (vocational education empowering) The Law No. 20 of 2003 Article 5, paragraph 4
Indonesian government is trying to strengthen bargaining position of its students. Therefore, the government has a special program called vocational education empowering. With the program, the graduates will have more opportunities to get a job.

References

An Efa Flagship. 2004. *The Rights to Education for Persons with Disabilities: towards Inclusion*. [http://unesdoc.unesco.org/education_for_all_\(efa_america\)_inclusion.pdf](http://unesdoc.unesco.org/education_for_all_(efa_america)_inclusion.pdf), diakses 01 November 2019.

Baker, E., Wang, M. & Walbreg, H. 1994. *The Effects of Inclusion on Learning*. Educational Leadership vol. 52 December.

Charlton, James. (1998). *Nothing About Us Without Us: Disability Oppression and Empowerment*. University of California Press

Florida State University Center for Prevention & Early Intervention Policy. 2002. *What is Inclusion?*. <http://www.pdfgeni.com/ref/What-is- Inclusion-pdf.html>, diakses 01 November 2019.

Freeman, S. & Alkin, M. 2000. *Academic and Social Attainments of Children with Mental Retardation in General Education and Special Education Settings*. Remedial and Special Education, vol. 21 January.

Hallahan, D. & Kauffman, J. 1978. *Exceptional Children: Introduction Special Education*. New Jersey: Prentice Hall. Inc.

Olsen, G. & Fuller, M. 2003. *Home School Relation: Working Sucessfully with Parents and Families*. Boston: Allyn and Bacon.

Skjorten, M. 2003. *Menuju Inklusi dan Pengayaan*. <https://docplayer.info/33320993-Menuju-inklusi-dan-pengayaan.html>, diakses 02 November 2019.

Stubbs, Sue. 2002. *Pendidikan Inklusif (Ketika Hanya Ada Sedikit Sumber)*. Bandung: UPI.

UN. 2019. *Convention on The Rights of Persons with Disabilities*. <https://www.un.org/development/desa/disabilities/convention-on-the-rights-of-persons-with-disabilities/convention-on-the-rights-of-persons-with-disabilities-2.html>, diakses 02 November 2019.

UN Human Rights. 2019. *Committee on The Rights of Persons with Disabilities*. <https://www.ohchr.org/EN/HRBodies/CRPD/Pages/GC.aspx>, diakses 02 November 2019.

Undang-undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional. Jakarta

UNESCO. 1994. *Penyataan Salamanca dan Kerangka Aksi Mengenai Pendidikan Kebutuhan Khusus*. https://www.academia.edu/37925274/Pernyataan_Salamanca_dan_Kerangka_Aksi_Mengenai_Pendidikan_Khusus, diakses 02 November 2019.

UNICEF. 2007. *A Human Rights-Based Approach to Education For All*. UNICEF: New York

Watterdal, T. 2002. *Inclusive Education in Indonesia*. Jakarta: Braillo Norway.

Wikipedia. *Education For All*. https://en.wikipedia.org/wiki/Education_For_All, diakses 02 November 2019.