IMPLEMENTATION OF INCLUSIVE EDUCATION IN MADRASAH ALIYAH NEGERI 3 MEDAN

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Abstract

Inclusive education as an educational service that accepts students with special needs to learn together with other students in the same educational unit. As an education unit, madrasas are currently expected to be able to implement inclusive education. This study aims to reveal the planning, implementation and evaluation of inclusive education in Madrasah Aliyah Negeri (MAN) 3 Medan. The data in this study were obtained through observation, interviews and document studies. The results of this study revealed that inclusive education planning in MAN 3 Medan was carried out by involving teachers and other education personnel before the process of accepting new students. The implementation of inclusive education in MAN 3 Medan has been running where madrasa receive students with special needs and provide adequate education services. Evaluation of inclusive education in MAN 3 Medan includes evaluation of context, input, process and results. Based on the results of this study, it is deemed necessary to make policies on inclusive education and assist madrasas in implementing it.

Keywords : Inclusive education, Madrasa, Students with Special Needs

I. INTRODUCTION

Access to obtain proper and quality education is a right for all citizens, including citizens who have physical, social, emotional, mental, intellectual disabilities, citizens with special intelligence and talent potential and citizens who live in remote and backward areas . In other words, the practice of education should be carried out in a just, democratic manner and uphold the values of human rights, cultural values, pluralism values and religious values. For this reason, the schooling model that provides quality education services to all students without exception is highly anticipated. This schooling model is known as inclusive education.

Inclusive education is now a necessity that cannot be denied because human differences are normal. Therefore, education must be centered on students where if the process runs it will undoubtedly benefit all students and in turn be beneficial to society as a whole (UNESCO, 1998: 167).

According to the data obtained that the number of children with special needs who must receive educational services from the number of

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children with disabilities who must be served in education and the limited special schools available, from 318,600 children with special needs in Indonesia, 24.7% or 78,689 children who have attended formal education. That means there are as many as 65.3% who still do not get and fulfill their education rights. One reality is the limited number of schools for children with special needs. Of course, the limitations and shortages of educational institutions for children with special needs must be resolved immediately, bearing in mind that education for children with special needs is very important and helps in increasing the ability and independence in their lives in the present and future. The solution offered in overcoming the problems and limitations of special education units that provide educational services for children with special needs is through inclusive education.

In Indonesia, since 2009 an inclusive education program has been launched and running. However, there are other educational institutions that need to be encouraged to play a role and support inclusive education, namely madrasas. Madrasas as educational institutions need to get a strong impetus in efforts to implement inclusive education. This is because madrasas have the moral responsibility of Islam to realize *Islam rahmatan lil 'alamin* (the spreader of affection for the universe) so that madrasas should be present first and responsive to issues of equality in education including inclusive education. In addition, the spirit of the teachings of Islam in the Koran 'Abasa verses 1-10, as a critique of educational practices that only care for the elite, established, and normal while ignoring the small, weak and abnormal (Suhendri, 2017), in fact become a driving engine for madrasa to be serious in the management of education that is aware of inclusive education. If madrasa has now become a 'sexy' educational institution, whose class has equaled or even surpassed the level of educational institutions so that in the future it is almost certain that the community will choose the madrasa as a place of learning for their children, including their children with special needs.

Therefore, with these conditions madrasa must have the readiness to implement inclusive education. If this does not mean that madrasas cover the trend of global education which is very intense about inclusive education, the consequence is that madrasas will be left behind in the association of global education. In addition, madrasas must be ready to be sanctioned for acting 'against' state laws and regulations.

In the city of Medan there are 3 (three) state madrasas (MAN) and 1 (one) state madrasah preparations. These four madrasa are madrasas that

are in great demand by the Muslim community of Medan. This is indicated every year the public interest in registering their children continues to increase. However, prospective students who will register as well as existing ones, which are students with special needs, the number is still relatively insignificant.

The facts above show that community awareness of their rights to the fulfillment of education for their children including those with special needs is good enough. On the other hand, this shows that the madrasas in Medan are responsive to the problem of inclusive education. As is known that in the province of North Sumatra the implementation of inclusive education has been regulated by the enactment of North Sumatra Governor Regulation Number 26/2016 concerning the Implementation of Inclusive Education in North Sumatra Province.

One of Madrasah Aliyah Negeri (MAN) in Medan is MAN 3 Medan. At the age of 25 years since its adoption as a provider of religious education which is equivalent to secondary education has practiced good practices in the implementation of inclusive education. In the last 2 (two) years MAN 3 Medan has received students with special needs to learn together with other students in general. Of course, with all the advantages and limitations of inclusive education has been running in MAN 3 Medan, although it may be that this good practice is not yet known by all madrasas as the implementation of inclusive education. Based on this line of thought the researcher felt interested in raising the issue of the implementation of inclusive education in MAN 3 Medan.

II. LITERATURE REVIEW

Smith (1998: 156) explains to educators, the term inclusion is considered as a more positive description in efforts to unite children who have obstacles in ways that are more realistic and comprehensive in the world of education. In other words, the most fundamental concept in inclusive education is how children can learn together, learn to be able to live together.

Hildegun Olsen in Tarmansyah (2007:82) states that inclusive education is
schooling system that accepts students with a variety of characteristics and barriers including intellectual, social, emotional, physical and other obstacles. This inclusive understanding must also include children with disabilities, gifted children, street children, child labor, children from remote or mobile populations, children from ethnic minority populations,

linguistics and/or children in marginal areas. Marthan said that inclusive education is an educational service for students who have special educational needs in regular schools both in terms of disabilities, slow learning and other learning difficulties (Marthan, 2007:145)

Furthermore, inclusive education is interpreted as Educational services for children with special needs as a strategic step in carrying out compulsory education programs based on the principles of justice, equal rights, broad and quality educational access (Ilahi, 2013:25). Inclusive education is also defined as an open education system and accommodates all needs according to the conditions of each different individual (Kustawan, 2012). In other words, inclusive education provides an understanding that it is important to provide acceptance of children who have barriers to the curriculum, environment, and social interaction in the same educational setting in school (Smith, 2006).

The Ministry of Education and Culture of the Republic of Indonesia (2012) states that inclusive education is a way to achieve equitable distribution and for all, with no one left behind. In other words, that inclusive education actually aims to ensure that all children get a quality education in accordance with their needs and abilities and to realize an education that is fair and respects the differences of each student (Kustawan, 2012).

Based on the explanation above, it can be concluded that inclusive education is an education system that provides opportunities for all children without discriminating the background of children due to physical, mental, intellectual and social limitations to attend education or learning in education units. In other words, inclusive education is an educational service for students with special needs regardless of physical, intellectual, social emotional, linguistic conditions or other conditions to get joint education services in all regular education units.

Furthermore, according to Minister of Education Regulation Number 70/2009 concerning inclusive education, it is stated that the objectives of implementing inclusive education are:
  a) Provide the broadest opportunity for students with various conditions and backgrounds to obtain quality education in accordance with their needs and abilities, and
  b) Creating an education system that values diversity and is not discriminatory for students

And then Abdul Salim Choeri et. al. (2009: 96) mentions the objectives of inclusive education as follows:

a) Provide opportunities for all students to get an education in accordance with their needs and abilities;
b) Speed up the completion of compulsory education programs;
c) Pressing the number of classes and dropping out of school; and
d) Creating a friendly education in the education unit.

Furthermore Marthan (2007: 189-190) mentions practically that the benefits of inclusive education can be directly felt by students, teachers, schools, parents and the community. For students with special needs, they will feel part of the community at large, they will get a variety of resources to learn and grow, increase self-esteem and they get the opportunity to learn and make friendships with peers.

Then, persons with disabilities are defined as any person who experiences physical, intellectual, mental, and/or sensory limitations in the long term that in interacting with the environment can experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights (Law of the Republic of Indonesia Number 8/2016 concerning Persons with Disabilities).

In the world of education designations for people with disabilities are students with special needs. In general, students with special needs who get educational services at school are blind, deaf, mentally retarded, disabled, autistic and learning difficulties.

Blind people, that is: individuals whose senses of vision (both) do not function as a channel for receiving information in daily activities such as the sighted person. Somantri (2006: 65) children with visual impairment can be known in the following conditions: 1) The sharpness of vision is less than the sharpness of the sighted person; 2) There is turbidity in the lens of the eye or there is a certain liquid; 3) The position of the eye is difficult to control by the nerves of the brain; and 4) Damage to the nervous system of the brain associated with vision.

Based on the information above generally used as a benchmark whether a child is blind or not is based on the level of sharpness of his vision. To find out blindness can be used a test known as the Snellen Card test. This test confirms that the child is said to be blind if his visual acuity is less than 6/21. That is, based on tests the child is only able to read letters at a distance of 6 meters which can be read by a sighted person at a distance of 21 meters.

Deaf, which is a child who lacks or loses the ability to hear caused by damage or non-functioning of some or all of the hearing aids so that he experiences obstacles in language development (Somantri, 2006).

Andreas Dwidjosumarto in Somantri (2006: 93) that someone who is unable or unable to hear a voice is deaf. Yellowness is divided into two categories, deaf and less hearing. Deaf are those whose sense of hearing is severely damaged so that their hearing is no longer functioning. While the lack of hearing are those whose hearing sense is damaged but can still function to hear both with and without using hearing aids

Kirk and Gallagher (1989: 300-305) describe the general characteristics of someone with hearing and language impairments, as follows:

1) Pay less attention when the teacher gives lessons in class;
2) Always tilt his head in an effort to turn ears to the sound source, often he asks for a repeat of the teacher's explanation while in class;
3) Having difficulty following verbal instructions;
4) This reluctance to participate orally is possible because of hearing impairment;
5) There is a dependence on instructions or instructions while in class;
6) Experiencing obstacles in the development of language and speech;
7) The intellectual development of students with impaired hearing and impaired language; and
8) Having low academic ability, especially in reading.

Mental retardation, namely children who experience intellectual, social and behavioral barriers (Smith et. Al. (2002: 56). and weight. According Somantri (2006: 106-108) states that in general mentally retarded children are grouped based on the level of intelligence that consists of mild, moderate and severe retardation. The measurement of intellectual abilities of mentally retarded children mostly refers to the Stanford Binet test and the Weschler Scale (WISC).

1) Mild retardation is also called moron or debil. This group has an IQ between 68-52 according to Binet, while according to the Weschler Scale (WISC) it has an IQ of 69-55. They can still read, write and count simply;
2) Developmental impairment is also called imbesil. This group has an IQ between 51-36 on the Binet Scale and 54-40 according to the Weschler Scale (WISC). Mental retarded children are able to reach the development of Mental Age (MA) up to approximately 7 years. They can take care of themselves such as bathing, dressing, eating, drinking, doing simple household chores and protecting themselves from danger; and
3) Severe mental retardation is also called an idiot. This group can be distinguished again between children with severe mental

retardation and very heavy. Severe mental retardation has an IQ of 32-20 according to the Binet Scale and between 39-25 men of the Weschle Scale (WISC). Developmental impairment (profound) has an IQ below 19 according to the Binet Scale and an IQ below 24 according to the Weschler Scale (WISC). Mental ability or maximum MA that can be achieved in less than three years. Children with severe mental retardation require total care assistance in terms of dressing, bathing, eating and others.

Physical barrier is barriers that occur in individuals due to disruption or partial damage to motor brain function that makes muscles and bones not function normally so that the individual's capacity is reduced to move, stand alone or attend education (Santrock, 2008: 195).

Autism is a disorder caused by barriers to the inability to interact socially, deviations in verbal and nonverbal communication, and always imitating the behavior he sees (Santrock, 2008: 199). The characteristics of an autistic child are seen in the following: 1) Speech disorder, this condition includes difficulty in communicating, being unable to understand the conversation of others, and when speaking the voice that comes out is always in a high tone; 2) Neurological and intellectual dysfunction; 3) Odd behavior, this includes among other things very easily angry; and 4) Social interaction, autistic children are less sociable and are very isolated from their environment (Delphie, 2006).

And then, difficulty learning are students who are mostly found in schools because they generally do not master a particular field of study programmed by the teacher. Students classified as learning difficulties have the following characteristics:

1) Abnormalities that occur related to psychological factors that interfere with fluency in language, when speaking and writing;

2) In general they are not able to be good listeners, as well as when thinking, speaking, reading and writing, spelling letters and even mathematical calculations;

3) Their low ability can be characterized through IQ test results or learning achievement tests; and

4) Has special characteristics in the form of difficulties in the academic field (academic difficulties), cognitive problems (cognitive problems), and social emotional problems (social emotional problems)

III. RESEARCH METHODOLOGY

This research was conducted using a qualitative approach. This method was chosen to obtain descriptive data in the form of written or oral data from research informants and observed behaviors about the research object (Moleong, 2003). This research was conducted at MAN 3 Madrasah Aliyah Negeri (MAN) 3 Medan, located at Pertahanan Street, Number 99 Timbang Deli Medan Amplas, Medan City, North Sumatra Province.

Data collection techniques in this study used observation, interviews, and study documents (notes or archives). In qualitative research methods, researchers are the key instrument (Bodgan R and Biklen, 1992: 27). Furthermore, data analysis techniques used are (a) data reduction, (b) data presentation and, (c) conclusion. Then, to ensure the validity of research data researchers use the validity of qualitative research data guarantee techniques, namely: credibility, (2) transferability, 3) dependability, and 4) comfirmability.

IV. RESULT AND DISCUSSION

There are 3 (three) research findings in this study, namely:

First, inclusive education planning in MAN 3 Medan is carried out by involving teachers and other education personnel before the process of accepting new students is held.

Inclusive education planning taken through consultation and involving all elements of madrasa shows the meaning that the decision-making behavior as stated above is that the decision making is done in a consultative, participatory and delegative manner. However, taking decisions in a participatory manner shows high recognition of the strengths and weaknesses of each individual leader, staff, teacher and madrasa committee. This is related to differences in personality, abilities, skills, attitudes and perceptions.

The above findings are in line with the opinion of Gibson (2000) which states "Vroom Yetton Leadership Model Theory" that the effectiveness of decisions depends on the quality of decisions and commitment of decisions. Decision quality refers to the technical aspects of the decision. Decisions with regard to high quality for development in which case decisions are consistent with the objectives of the organization achieved and with information that can potentially be obtained. Whereas commitment commitment refers to the acceptance of decisions by

members. Participation in decisions by members tends to produce a shared sense of commitment and ownership.

In supporting inclusive education so that it can run optimally in the education units, it is very necessary to have the same perception of all elements in the education units. A common perception of good will give birth to a commitment and move all the energy from each element contained in the education units to make a joint step in the success of the implementation of inclusive education. Thus, the characteristic of good planning is that educational planning that will be able to serve as a guideline for improving school effectiveness is that school development planning must provide an operational structure with clearly identified directions and priorities.

E. Mulyasa (2014) further explained that good planning requires the involvement of all school stakeholders, such as school principals, teachers, staff, students, supervisors, parents/school committees, and the education council. This is in line with the opinion of Michael Hess, et al. (2014) who sparked the model of developing democratic planning, he explained that democratic planning will be created, if the organization's leaders have two controls, namely: first, leadership control, which displays friendly attitude, participation and humility and secondly organizational control that displays togetherness, mutual respect and independence. Thus, the true preparation of an educational plan should be grounded in the democratic foundation of decision making by recognizing and developing the potential of all elements in organizations to fulfill their role as active participants in the democratic life of organizations, especially educational organizations. This needs to be done by the education units (schools/madrasas) because of the demands of changing needs of the community as "customers" of schools/madrasas. Changes in community life needs in general, will result in community demands on the role of schools/madrasas in educating students will also change.

Furthermore, planning in the world of education is an effort to reform education, that is, from the current situation towards the state it aspires to in the future so that education is more effective and efficient in accordance with the needs and objectives of students and the community. Therefore, for education units (schools/madrasas) have the goals as explained Martin (2014: 14-15) as follows:

1) Develop education policies and strategies that are in accordance with government policies (alternative and priority activities) that

form the basis of the implementation of education in the future in the efforts to achieve the goals of education development;

2) Prepare education costs as efficiently as possible;

3) Minimize problems, determine a series of actions and determine the elements that must be influenced/persuaded.

According to Mulyati and Komariah (2011: 93) in the Educational Administration Lecturer Team, planning is very important for organizations, namely:

1) Explain and specify the objectives to be achieved;

2) Give a handle and determine the activities that must be carried out to achieve the stated goals;

3) The organization obtains the best resource standards and utilizes them in accordance with the main tasks of the assigned functions;

4) Become a reference for members of the organization in carrying out activities that are consistent with procedures and objectives;

5) Provide limits of authority and responsibility for all implementers;

6) Monitor and measure various successes intensively so that they can find and correct deviations early;

7) It is possible to maintain a match between internal activities and external situations; and

8) Avoid waste.

Thus that inclusive education planning is essentially to develop education so that it becomes better and more in line with the demands of the needs of students and the community, directing more appropriate actions, because it is based on truth and facts that are considered and analyzed in depth, and in order to be able to achieve educational goals effectively and efficiently with the optimal use of resources.

Second, the implementation of inclusive education in MAN 3 Medan has been running where madrasa residents (madrasa headmaster, teachers, education staffs and students and parents) accept the presence of students with special needs to study together at MAN 3 Medan along with the madrasa providing adequate education services for students with special needs.

The above findings become a wide gateway in the implementation of inclusive education in madrasas. Why? Because inclusive education can only be carried out to the maximum if all elements in the madrasa (principal of madrasa, teachers, education staff, students and parents/family) accept the existence of students with special needs in the madrasa. Such awareness is a very important support (Suhendri, 2017).

In this finding, it can be added, although the number of students with special needs in madrasas is relatively small, only 3 (three) students, consisting of one student with special needs for autism and 2 students with special needs learning disabilities. This finding actually becomes a starting point for the madrasa to conduct an assessment of students in MAN 3 Medan, because it may be that students with special needs in the madrasa are not just three students, but more in number. Both students with disabilities who have special needs and students with special needs with potential intelligence or with special talents in accordance with the mandate of the Minister of National Education Regulation Number 70/2009 of inclusive education. This is important, so that students with special needs with one and/or a variety of specificities can certainly get quality education services and will make madrasas a center for the development of inclusive education.

Then, the education services provided by madrasas for students with special needs through the learning process that takes place in class together with subject teachers and their classmates that run conducive enough to be a strong enough indicator that teachers and other students who do not have needs specifically has a role as an inclusive community. This inclusion community, like a snowball, will grow and influence others to work together in implementing inclusive education in their respective education units (schools/madrasas).

In addition, even though inclusive education has been operating madrasas, besides madrasas have become an inclusive community, madrasas are permanent and must establish partnerships with education units that carry out special education in the vicinity or closest to MAN 3 Medan. This partnership will be a way for madrasas to get support, especially related to the handling of students with special needs both with disabilities and students with exceptional intelligence potential and/or special talents.

The role of special education units as resource centers must be known by madrasas. Because this will also open up opportunities for madrasas to become centers of madrasa inclusive education resources. Special and/or inclusive educational resource centers have functions, including the following:
a) Initiators implement inclusive education;
b) Provide support for madrasas that have students with special needs;

c) Providing assistance in disseminating inclusive education to teachers, education personnel, students and parents;

d) Become a center for information and innovation on inclusive education; and

e) Together with others campaign and strengthen institutional partners to support inclusive education programs.

Then, the implementation of inclusive education in madrasas should be interpreted as a process to respond to the plural needs of all children through increasing participation in learning, culture and society and reducing exclusivity in and from education (Booth and Ainscow, 2002). Therefore, it is expected that in its implementation, inclusive education should include changes and modifications to the content, approaches, strategies and structures that can accommodate the needs of all children according to their age groups. In other words, inclusive education is actually the responsibility of the education system starting from the education units (schools/madrasas) and the elements involved in it to policy makers and the general public (UNESCO, 2006).

Related to this and in improving the implementation of inclusive education in madrasas, at least according to the Ministry of Education and Culture of the Republic of Indonesia (2019) states that there are two things that need to be used as a basis, namely expanding access and improving quality.

Expansion of access, where students will study at the school / madrasah closest to their home. This will happen if the principal / madrasa, teachers, parents and policy holders have a positive attitude and accept the diversity of student characteristics. In addition, they also believe that education in schools / madrasas not only teach academic knowledge, but also other skills or competencies that are appropriate to the needs of students.

However, the expansion of access must be balanced with improved quality. Improving the quality of education starts from a quality process. Thus, in the practice of inclusive education especially in the learning process may not occur uniformity because students have their respective capacities to be able to follow the learning process. This is where the teacher's ability to modify curriculum, media and learning methods is demanded. In the end, the quality of education is no longer seen from the number of exam results, but with regard to all aspects of the development and ability of students

In the current educational tradition, the quality of education is often seen solely as a result of academic achievement by looking at the number of exam results. This view makes the meaning of education very narrow, while the view of inclusive education defines the quality of education more broadly and fundamentally, which is concerned with all aspects of student development.

Third, the evaluation of inclusive education in MAN 3 Medan includes evaluating the context, input, process and product. This finding can be interpreted that MAN 3 Medan has made a serious effort to evaluate educational services for all students, especially students with special needs both with disabilities and who have extraordinary intelligence potential and/or special talents.

This finding is in line with the opinion of Widoyoko (2014) which states that program evaluation is an activity carried out carefully and measurably to find out the implementation or success of a program, both ongoing and ending. Furthermore Arikunto and Jabar (2010) added that program evaluation is the process of systematically determining the value, goals, effectiveness or compatibility of something in accordance with predetermined criteria and objectives. Program evaluation is an effort to find out the level of implementation of a policy carefully by knowing its effectiveness each component (Arikunto and Jabar, 2010). Program evaluation is carried out to find out how far the goals have been achieved, and what parts have not been achieved and what causes them.

Then, the above findings can be explained that an evaluation of the context of inclusive education in MAN 3 Medan shows that the inclusive education program has a clear policy foundation and has relevant program objectives. Evaluation of inclusive education inputs in MAN 3 Medan shows the characteristics of students consisting of students with special needs slowing down learning and autism, counseling guidance teacher with a bachelor of education background (counseling) who has been given the task of fostering students with special needs and has carried out their functions well. Not all teachers have participated in training on inclusive education. Infrastructure facilities in the form of physical accessibility have not been optimal. The curriculum used is the 2013 curriculum which applies to all students. Program funding does not yet have a specific budget for the implementation of inclusive education. Evaluation of the process of inclusive education in MAN 3 Medan shows that in the management process it has had an inclusive manager, namely the deputy head of the madrasa in the field of curriculum, the learning

process is in accordance with the curriculum and learning methods and media are needed for students with special needs. Evaluation of inclusive education products in MAN 3 Medan shows students with special needs are able to achieve academic and non-academic achievements.

This finding is in line with the opinion of Arikunto and Jabar (2010) the CIPP model is an evaluation model that views a program that is evaluated as a system. The CIPP model introduced by Stufflebeam in (Widoyoko, 2011) includes the following matters:

a) Context evaluation, describes the condition of the program, circumstances that have not yet been achieved, user characteristics and objectives to be achieved. In other words, context evaluation becomes a guide in compiling a list of needs that will be achieved through planning;

b) Input evaluation, in principle, is a guideline in managing decisions taken, determining resources and strategies to be used;

c) Process evaluation, a process to find out how many plans have been implemented and what components need to be improved; and

d) Product evaluation, an assessment to measure the success of the program that has been implemented. This assessment will be used as the basis for making a program decision to be continued, modified or terminated.

Furthermore Arikunto and Jabar (2010) explain in detail the evaluation related to the CIPP model, context evaluation is an attempt to describe and detail the environment, unmet needs, populations and samples served, and objectives. Input evaluation is an evaluation aimed at providing information to determine how to use available resources in achieving program objectives. The process evaluation refers to what activities are carried out in the program, who is appointed as the person in charge of the program, when the activity will be completed. Product evaluation is a collection of descriptions and "jugement outcomes" in relation to context, input, and process, related to the planning, implementation, and success of inclusive school programs.

In addition, based on the above findings, researchers feel the need to use another approach, which is based on 8 (eight) education components to explain the evaluation of inclusive education in MAN 3 Medan through the following table.

Table 1.
Components of Implementation of Inclusive Education

Number	Education Standards	Evaluation of implementation
1	Content Standard	Curricula, syllabi and learning program plans have not been adapted to the characteristics of students with special needs
2	Process Standard	Individual learning have not yet been provided
3	Graduate Competence Standard	Students with special needs achieve academic and non-academic achievements
4	Educator and Education Staff Standards	Special tutors are not yet available, teachers need to receive education / training in inclusive education
5	Managerial Standards	The principal of madrasa encourages all elements of the madrasa to implement inclusive education
6	Financing Standards	Funding to support the implementation of inclusive education in madrasas has not been included in the planning of madrasa financing
7	Facities and Infrastructure Standards	The facilities and infrastructure used in the learning process with students with special needs are still the same as those used by students in general
8	Assessment Standards	Assessment reports of students with special needs have not been reported periodically

Table 1 above at least becomes an important reference to pay attention to the education units (schools/madrasas) that organize inclusive education so that the implementation of inclusive education can run effectively and efficiently. And then, another thing that must be considered is the environment and special services, the meaning is as a provider of inclusive education schools/madrasas must also provide individualized special services for students with special needs.

In addition, a good relationship, especially between the internal parties of the madrasas with external parties, especially parents and the

community, must be maintained. This is because as a social system, schools/madrasas are an integral part of a larger social system, namely the community. The progress of human resources in a region does not only depend on the efforts undertaken by schools/madrasas, but very much depends on the level of community participation in education. The higher the level of community participation in education in an area, the more advanced human resources in the area. Conversely, the lower the level of community participation in education in an area, the more human resources in the area will also retreat. Therefore, the community should always be involved in the development of education in the region. Principal's madrasas and teachers not only think about the progress of the school but the local community is also involved thinking about it.

V. CONCLUSION

This research shows that planning for inclusive education in madrasas must be done seriously and involve all elements of madrasas, communities and policy makers. Furthermore, the implementation of inclusive education in madrasas must start from the readiness of madrasas to provide observation sheets for prospective learners who register so that the data and the number of students with special needs in madrasas can be known with certainty. This is important for follow-up in preparing appropriate curriculum, media and learning programs.

Finally, an evaluation of the implementation of inclusive education in madrasas must be carried out by internal of madrasas (principals, teachers, teachers, students and staff) and external (supervisors, community organizations, and policy makers) madrasas that publish 8 education standards. Above all, to support the implementation of inclusive education requires clear regulations and guidelines from the Ministry of Religion and assistance from special schools or centers for inclusive education resources.

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