LEARNERS' SELF-ACTUALIZATION AND INCLUSIVE EDUCATION PRACTICES IN MADRASAH

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Abstract

The availability of equal access to education for all parties is the main mission of Islamic education, including for students with special need (SWSN). Madrasah as one of Islamic education has reforms to be better in quality, accreditation, and user access. This study aims to explore the practice of inclusive education (IE) in Madrasah. This study used an exploratory descriptive quantitative research approach. The data gained by online surveys (to educators and both regular and SWSN students' parents) on Java Island. This study uses Maslow's hierarchy of needs theory to analyze each founding. This study shows that the first hierarchy of Maslow's theory, namely physiological needs, is realized in the form of fulfilling facilities in inclusive practices in madrasahs. The next is the second hierarchy of security of the body needed by students with needs, including fulfilling the need for supporting tools for their learning process. Employment can be realized by having teachers who make it easier for students with needs to learn. The resources needed are in the form of learning resources that are in accordance with the characteristics of each limitation of students with needs. Furthermore, the third hierarchy is the need for love and a sense of belonging in the form of a sense of belonging to education together. Furthermore, the form of esteem need is in the form of a shared desire to make the inclusive program a success. Finally, self-actualization is realized by achieving the potential of each student. The findings of this study also confirm that collaboration between educators and parents are environment support that develops meaningful learning quality and lead students to reach self-actualization successfully.

Keywords: *Madrasah; Inclusive Education; Students with Special Need*

INTRODUCTION

In recent decades, education systems around the world have changed radically and classrooms have become more diverse (Tirri & Laine, 2017). Diversity occurs in inclusive education practices that accommodate students with special need (SWSN) mingling with regular students in the learning process at school (Paseka & Schwab, 2019). The changing conditions of educational practice open up opportunities for students with disabilities to obtain proper and quality education (Jiyanto & Efendi, 2016). At least, global and massive changes in inclusive education practices for students with disabilities have taken place in the last 30 years (Amor et al., 2018).

The education of children with special needs began with the 'Education for All' (EFA) movement launched at the 1990 World Conference with the urgency of providing education for all

children, youth, and adults with disabilities in the same education system as the rest of humanity (Florian, 2019). The importance of advancing inclusive education practices for students with significant and growing disabilities is one way to support this effort by continuously ensuring educators have the expertise to implement inclusive practices (Zagona et al., 2017). Inclusive education was initially developed only for younger students, and later developed in adult education (Moriña, 2016). Although most inclusive education practices tend to be with primary-level learners, in recent decades inclusive education has transformed to apply collaborative and transformative approaches at higher levels (Messiou, 2016).

Proper implementation of inclusive education includes a planned system of an institution, starting from identifying needs, designing, implementing, and assessing inclusive education that leads to the growth of children's cognitive intelligence (BR et al., 2021). Inclusive education not only leads to learners with disabilities being able to develop themselves to their full potential but also equips them with the necessary roles in economic, social, and political development at local, national, and regional levels that lead to a more just, equitable and cohesive society (Shaeffer, 2019). Inclusive education aims to build students' resilience and improve their welfare in conditions of their limitations (Mu et al., 2017).

Inclusive education allows children with disabilities to experience life directly in a mainstream school environment in the community (Halder & Hasan, 2018). Despite the high cost, inclusive education is important to maintain inequality and acceptance of different conditions within the community (Timberlake, 2017). Bringing learners with disabilities together in a regular classroom learning environment is a necessity that helps them to have better resilience (Khan et al., 2017).

Inclusive education is one of the drivers for every element of society to develop and have access to knowledge, competencies, and information (Kusimo & Chidozie, 2019). Inclusive education as a practice that removes boundaries and barriers to learning will directly accumulate to improve the quality of a nation (Mondal, 2021). Equality of rights to access the same education between students with disabilities and regular students can realize the transformation of the order of life in society for the better and egalitarian (Jyothi et al., 2021).

Countries in the Pacific region are currently undergoing significant reforms with inclusive education policies as a regional priority program by all member states to address human development barriers in these countries (Sharma et al., 2018). Sweden's national education policy supports the implementation of inclusive education through resource allocation and political discourse at local and national education levels (Magnússon et al., 2019). Russia, which has 4% of its productive population with disabilities, has allocated special programs in the education

system to make training useful and attractive to people with disabilities (Fedulova et al., 2019). In Australia, although the implementation of inclusive education requires a lot of budget, the program has proven to bring social benefits and positive results in the formation of better human resources (Boyle & Anderson, 2020).

Meanwhile, in Asia, a collective agreement has approved the UNCRPD and is periodically pursuing the succession of inclusive education (IE) in each region (Faragher et al., 2021). The ASEAN region, the majority of which consists of developing countries, tends to have an immature inclusive education system, so it periodically improves educational elements to become more professional and increases collaboration and responsibility with all citizens to produce better output (Hosshan et al., 2019). In Indonesia itself, the government has given more attention to inclusive education programs since the beginning of independence to accommodate students with participate in regular school programs, although in some cases it still has limited facilities, infrastructure, and resources (Wibowo & Muin, 2018). The regulation is realized directly in the form of a law on the obligation of the education system to provide services for all children without discrimination regardless of their condition (Hidayati, 2022).

Various models of inclusive education including curriculum, assessment, teaching, admissions, access, support, resources, and leadership have been developed in different regions (Mitchell, 2015). The teaching approach models a combination of a main teacher who designs and delivers lessons with a support teacher who gives special attention to students with disabilities (Pancsofar & Petroff, 2016). Assistance to students with needs and a structured learning model including inputs, processes, and outputs carried out in collaboration between educators and parents are the keys to successful inclusive education practices (Robiyansah et al., 2020). For parents, the implementation of teaching students with disabilities with shadow teachers is considered to have great benefits related to the development of their children's academic-social skills (Tryfon et al., 2019).

The well-established implementation theory of inclusive education has not been fully implemented in many areas (Parveen & Qounsar, 2018). These problems include the importance of building dialogue and collaboration between all stakeholders, educators, administrators, families, and people with disabilities to remove social barriers and develop school management (Naidu, 2018). Limited infrastructure (Wodon et al., 2018), funding (Meijer & Watkins, 2019), teacher competence (Siddik & Kawai, 2020), and staff shortages to support children with disabilities are the biggest barriers to successful inclusive education (Ethel Delubom et al., 2020).

In the future, higher education will have more responsibility to provide pedagogy and professionalism for prospective educators to have the ability to teach in inclusive classrooms (Mag

et al., 2017). Inadequate training for educators is suspected to be the biggest threat to the quality and sustainability of inclusive education (Poon-McBrayer, 2016). Adjustments to policies and training for educators in inclusive classrooms should consider local geographical aspects including the availability of resources and issues in the educational environment (Begum et al., 2019).

The key to successful inclusive education is the pedagogical competence of the teacher (Zwane & Malale, 2018) which includes assessment, teaching variation, classroom and behavior management, and collaboration (Majoko, 2019). Inclusive education teachers must prioritize psycho-pedagogical and methodical competencies to successfully meet the needs of regular and special needs students in normal learning (Blândul & Bradea, 2017). An in-depth understanding of inclusive education is a great asset for educators to be ready to implement inclusive practices in the learning process (Krischler et al., 2019).

METHODS

This study used an exploratory descriptive quantitative research approach by exploring the phenomenon of the implementation of inclusive education in Madrasahs. The study population consisted of teachers and parents of regular and special needs students from inclusive madrasahs in Java (East Java, Central Java, Yogyakarta, and West Java). Data were obtained from 200 respondents with an online survey method using closed questions consisting of several indicators. Quantitative interpretation of the results is calculated with statistical frequencies and presented in percentages. As a whole, this study was analyzed from the perspective of Maslow's hierarchy of needs theory which states that there are five categories of human needs related to individual behavior. Namely; physiological needs, security needs, love and belonging needs, self-esteem needs, and self-actualization needs (Wahba & Bridwell, 1976).

RESULTS AND DISCUSSION

This section describes the analysis of the findings of the study that has been conducted, including 4 subchapters, namely institutional aspects, curriculum and assessment, educators, and community participation. This initial section describes the results and data analysis of respondents' institutional conditions. This first section explains the institutional aspects from the perspectives of educators and student guardians;

Graph 1: Institutional Aspects
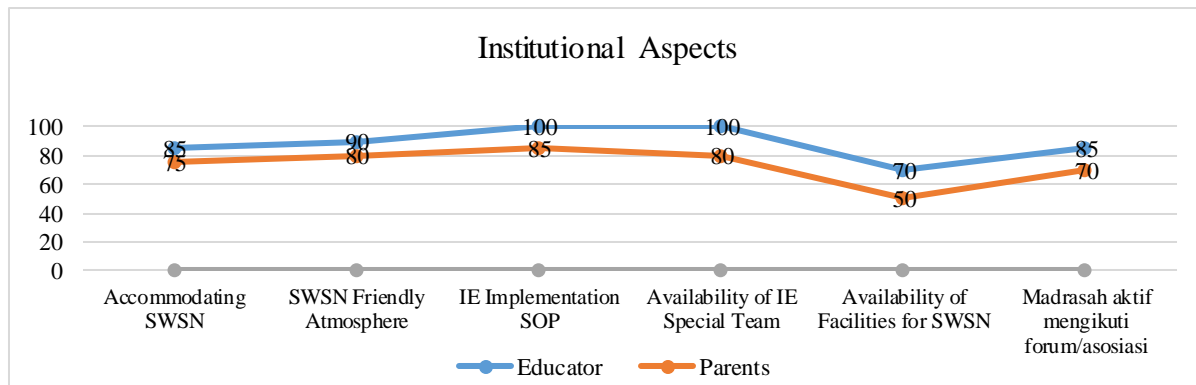
Data graphic 1. The institutional aspect shows that parents' perspectives are always lower than educators' perspectives. Accumulatively, parents think that madrasahs need to improve their performance in creating institutions that are ready to implement inclusive education practices. What is noteworthy about this institutional aspect is that simultaneously, educators and parents stated that the facilities in madrasahs are not yet thoroughly available. Facilities are one of the instruments for the success of inclusive education. After examining the institutional aspects, the curriculum and assessments used by madrasahs in implementing inclusive education are described;

Graph 2. Curriculum and assessment
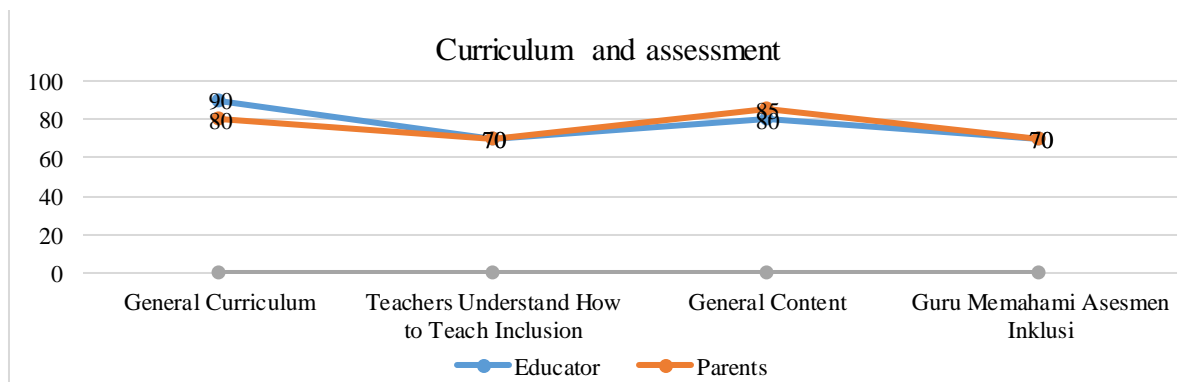
Graph 2. Curriculum and Assessment survey results from the perspectives of educators and parents show that the opinions of both go hand in hand with each of the indicators described. However, what needs attention is teachers' understanding of inclusive teaching and assessment. Both educators' and parents' perspectives received the same points. Inclusive teaching and assessment have different ways of doing things when compared to teaching regular classes. Inclusive teachers should have the pedagogic competence to stimulate students with disabilities to adjust to real conditions to survive in the future (Ferguson, 2008). So it is important for inclusive educators to further study teaching and assessment procedures that are in accordance with inclusive

education practices. In more detail, the educator as a key instrument in building a comfortable learning process is described in the following section;

Graph 3. Educator
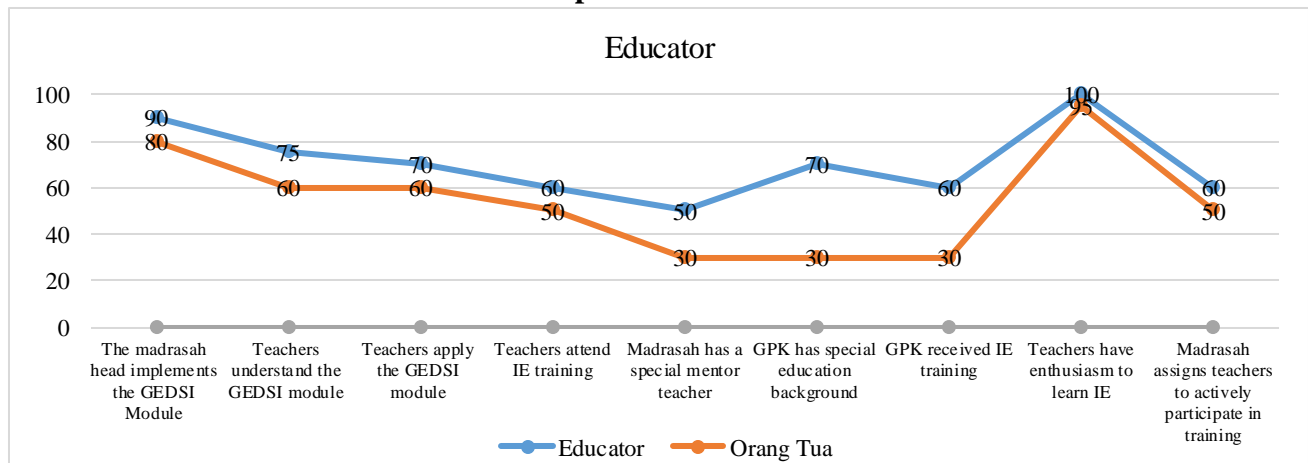
madrasah head and teachers have implemented the GEDSI (Gender, Disability, and Inclusion) module, which is the main guide to implementing inclusive classrooms. However, not all teachers have had the opportunity to attend inclusive education training because the madrasah has not actively assigned teachers to attend inclusive education training. The lack of understanding of inclusive education practices is also limited by the unavailability of GPKs who have the competence to assist inclusive classes. The last section discusses community participation in supporting inclusive classroom practices in madrasahs;

Graph 4. Community Participation
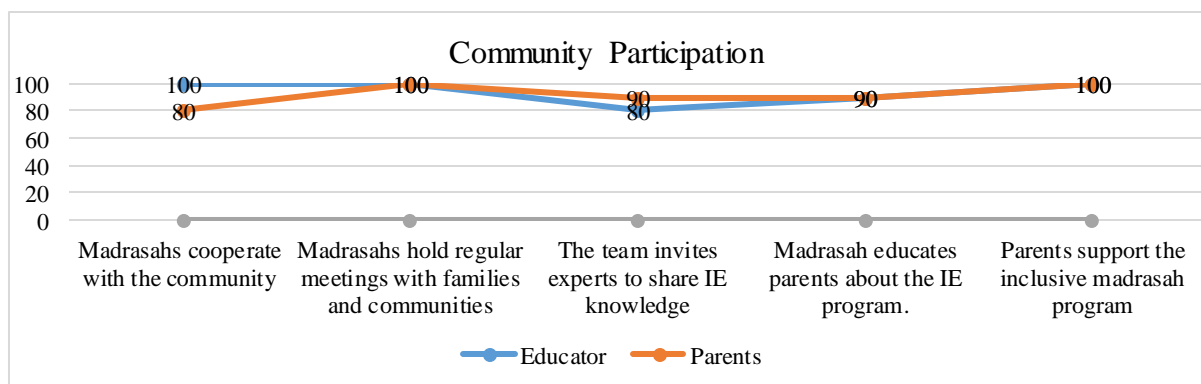
The data presented in Graph 4 shows the agreement between educators and parents to collaborate in supporting the inclusive classroom program. Almost no one denies that inclusive education is an absolute necessity. Both educators and parents are aware of their respective roles with statements of facilitation of regular meetings by the madrasah and active participation of parents' support for the success of the inclusive program.

MASLOW'S HIERARCHY OF NEEDS IN INCLUSIVE EDUCATION IN MADRASAHS

Institutional Aspects

The institutional aspect is an important factor in ensuring that the implementation of inclusive education runs in accordance with the expected ideals. The limited funds owned by the government make the distribution of educational institutions that support the implementation of inclusive education stagnant (Junaidi & Junaidi, 2019). The limitation of equity is an interesting matter that needs further study considering that the ideal of education for all does not depend on existing resources or funds. An analysis using this perspective aims to examine the hierarchy or phasing of students in inclusive classes in actualizing their potential collaboratively in terms of the opinions of educators and parents (Jesslin & Kurniawati, 2020).

The biggest obstacle to inclusive education practices is the demand for facilities that allow students with learning needs to learn together with regular students. Facilities are one of the factors that require the most funding for inclusive education practices (Yates, 2020). Various ways can be done to support the availability of these facilities, including community self-help, government or private assistance, and NGO involvement. The availability of facilities for students with disabilities can make it easier for them to adapt and participate in regular learning activities.

When viewed from the perspective of Maslow's theory in the first hierarchy, namely physicological needs which consist of basic human survival needs, the fulfillment of facilities in inclusive practices in madrasas is an important basic need to be met. Facilities as tools or supporters of the learning process are necessary to create a learning atmosphere that is effective for both students with needs and regular students. If facilities as basic needs have been met, students with disabilities who experience obstacles will find it easier to adjust to the normal learning process.

Furthermore, the availability of adequate facilities for people with disabilities in an educational institution is one way to build safety and comfort. The development of an inclusive education institution depends on the availability of adequate facilities and building the safety and comfort of its learners (Lohmann et al., 2018). Adequate educational facilities can build a sense of security in learners. Reading materials, easy access to the room, and reading and hearing aids are some small examples of facilities that make students with disabilities feel safe to learn in an inclusive environment.

This condition is in line with Maslow's theory perspective at the second hierarchy stage which emphasizes safety needs which include the security of body, employment, and resources (Abulof, 2017). Security of body needed by students with needs includes meeting the need supporting tools for the learning process. Employment can be realized by the existence of teachers

who make it easier for students with learning needs. Meanwhile, the resources needed are in the form of learning resources that are in accordance with the characteristics of each limitation of students with needs. So meeting the needs of each student with needs is expected to build a sense of comfort in inclusive education conditions.

Curriculum and Assessment

When viewed from Maslow's Hierarchy Theory, for each individual to be able to achieve the last degree of need, namely self-actualization, which means fulfilling their potential related to ideals, mental maturity, and expectations, an important stage to go through in the third hierarchy is the need for love and belonging or commonly known as social needs. Contact comfort is a very important variable in the development of affectionate responses (Harlow, 1958). If the learning process is based on the sincerity and affection of teaching, then each learner feels that social needs have been met, then a comfortable atmosphere in learning will be formed (El Rizaq & Sarmini, 2020).

Educator

Interestingly, teachers and parents unanimously recognized the importance of learning about inclusive education practices in madrasahs. This study is in line with the finding that teachers have a special interest in the implementation of inclusive education in their classrooms as indicated by positive sentiments on inclusive education practices (Yada & Savolainen, 2017). The urgency of inclusive education, which has been increasingly promoted in the last decade, should be a picture for educators to provide equal opportunities for every student to learn in a shared class between students with disabilities and regular students.

Good inclusive classroom practices that are in line with expectations will be realized if educators have enthusiasm and competence in teaching. In line with these conditions, another study explains that teachers' competence and attitudes affect the extent to which teachers are willing and able to implement inclusive practice (Pit-Ten Cate et al., 2018). The more competent educators are in teaching inclusive classes, the better the output of the learning.

Good competence starts from the teacher's enthusiasm to always learn new things, including inclusive education teaching models. The spirit to be better leads educators to become professionals who provide new colors in inclusive education practices. In conclusion, it is very important to conduct continuous professional development for teachers regarding inclusive education practices that lead to successful education (Van Mieghem et al., 2018).

The high enthusiasm of educators to explore inclusive education when viewed from Maslow's perspective is classified in the third hierarchy, namely the need for love and belonging. Awareness of the importance of implementing inclusive classes is one form of a sense of belonging to education together. This sense of belonging is manifested in the motivation to improve competence and improve ways of learning inclusive education. This opinion is in line with the study of how a high sense of belonging affects a person's motivation and enjoyment of what he or she is engaged in (Pedler et al., 2021).

Community Participation

The support provided in Maslow's theory is in the fourth stage, namely esteem needs. The form of esteem needs in this study is in the form of a shared desire to succeed tin he inclusive program. In a broader aspect, the form of esteem needs is in the form of mutual agreement and understanding in an institution toward extraordinary achievements (Kaur, 2013). Agreement and understanding have been demonstrated by educators and parents in the form of collaboration to improve the quality of inclusive learning regularly

After going through Maslow's 4 hierarchy of needs theory, the last stage that will automatically be achieved is self-actualization needs. Self-actualization is realized by achieving the potential of each learner. Self-actualization is an accumulation of important long journeys of individuals after fulfilling all their basic needs as capital to realize their true potential (D'Souza et al., 2015). In this study, the form of actualization that will be achieved by learners is that each individual is able to recognize their potential as capital to find their true identity through inclusive classes.

CONCLUSIONS AND RECOMMENDATIONS

The success of inclusive education cannot be separated from the role of educators in realizing collaboration between students with needs and regular students. The role of competent and professional educators cannot be achieved without continuous training. This study shows that the first hierarchy of Maslow's theory, namely physicological needs, is realized in the form of fulfilling facilities in inclusive practices in madrasas which are classified as institutional aspects. The second hierarchy of security of body needed by students with needs includes the fulfillment of the needs of supporting tools for the learning process which are included in the curriculum and assessment categories. Employment can be realized by the existence of teachers who make it easier for students with learning needs who are educators. Meanwhile, the resources needed are in the form of learning resources that are in accordance with the characteristics of each limitation of

students with needs. Furthermore, the third hierarchy, namely the need for love and a sense of belonging is the form of a form of a shared sense of education. Furthermore, a form of esteem is needed in the form of a shared desire to succeed in the inclusive program of community participation. Finally, self-actualization is realized by achieving the potential of each learner. This study found that the majority of educators are aware of their shortcomings in teaching inclusive classes, so special training is needed to improve the quality of learning in an effort to direct learners to actualize their potential. Furthermore, collaboration and parental support are needed by madrasahs to create a good inclusive program that enables learners to self-actualize optimally.

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