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IMPROVING TEACHER COMPETENCE IN INCLUSIVE EDUCATION MANAGEMENT

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ABSTRACT:

The purpose of this study is first to describe the knowledge and understanding of teachers or educators about the nature of inclusive education services, how important it is about the implementation of inclusive education in madrasah. Second, describe training and empowerment to improve teacher competence in inclusive education services at Madrasah Ibtidaiyah, Banten province. This research uses qualitative methods, data collection techniques from observations, interview questionnaires, documentation. The study population included classroom teachers, principals, schools, counseling teachers, and deputy heads of the student affairs and curriculum at Madrasah Ibtidaiyah in Banten province. Data processing and analysis were carried out by reducing data, presenting data, and drawing conclusions. Meanwhile, the data validation used technical triangulation. This study shows that the understanding and knowledge of Madrasah Ibtidaiyah teachers on inclusive education in Banten province is shallow. With a percentage of 65%. The number of identified children from 20 Madrasah Ibtidaiyah identified very much 42 students categorized as Children with special needs. Meanwhile, efforts to increase teacher competence in inclusive education services are carried out through training meetings, discussions, workshops, and focus group discussions.

PRELIMINARY

At present, the literature on the concept of education and models of the inclusive education system is sufficiently available. However, it has been seen that most of them have started from developing, such as education in Finland (Bhakti & Ghiffari, 2018; Maknun, L. & Royani, 2019). Regarding the policy of inclusive education, it has become an agreement in international forums, as already stated and already stated in 1948 in the Declaration of Human Rights, the Declaration of Children's Rights in 1989, which was declared by the Indonesian people to become educated for in the State of Bangkok in 1991 (Alfaruqi, 2017; Arifin & Lestari, 2019; R. Ridwan, 2019).

The Salamca Statement calls it special education. The law which is the basis for implementing inclusive education in the Republic of Indonesia refers to Permendiknas Number 70/2009 concerning Inclusive education for students who are identified as experiencing several disturbances, including hearing, sight, movement, learning methods (Herawati, 2016a; Oktaviani. J, 2018; Sudarto, 2017). This shows that inclusive education should develop and be realized in various educational institutions, especially madrasas, both private and public so that the process of administering the education system that separates individuals from their communities is a violation of children's rights to education.

Apart from those mentioned above that special service education (inclusive) is an activity of implementing learning by serving students who are with other children (normal) to perfect the talents (potential) inherent in each student (Burga, Arsyad, Damopolii, & Marjuni, 2019; Ruhyana, 2018). Some of the most closed and untouched groups in obtaining education usually are students with disabilities. Although madrasahs indirectly have implemented inclusive education, this is usually not included in an institutionally/following special service education procedures. Without a special/modified curriculum, individual learning programs and exceptional tutors require students with disabilities to follow the normal learning process. Even though children with disabilities need special educational services, coupled with the lack of understanding of educators about inclusive education, the gap in education in madrasahs is layered, especially in Madrasah Ibtidaiyah and Madrasah Tsanawiyah education units (Ab Aziz Sulaiman & Siti Rubiyani Omar, 2018; Kamaliah, 2018; Prodjo, 2019).

Inclusive education in Banten province has been regulated in the Governor Regulation No. 74 of 2014, but this regulation does not state how madrasahs should play a role in inclusive education (Ibda, 2018; Sumarni, 2019). This is important for madrasahs to socialize inclusive education in Islamic education and advocate for the ministry of religion and local governments so that inclusive education can be implemented in madrasahs. Here, the madrasah's definition is that the researcher orientates towards Madrasah Ibtidaiyah, Madrasah Tsanawiyah, and Madrasah Aliyah, which are formal education. However, the research focus that is the point of discussion here is inclusive education in 20 Madrasah Ibtidaiyah (MI) out of 22 Madrasah Ibtidaiyah, which were observed as

research objects in Banten province. Researchers do not limit the research objects of Madrasah Ibtidaiyah, which are public or private.

Education partnerships have begun to have a significant influence on disability issues in target schools/madrasahs by encouraging the implementation of inclusive education; educational partnerships have initiated to develop of an inclusive madrasah model with Disability Organizations, Special Schools, Universities in several potential target areas (Hernandeni, Bafadal, & Maisyaroh, 2018; Maghfiroh, 2018; Romdloni, 2018). This pilot model of inclusive education in madrasah is essential about the implementation of the Madrasah Development Center (MDC) in Banten province in 2015, which has collaborated with donor agencies to participate in the development of inclusive education in madrasahs, creating an inclusive-based madrasah model in Banten province which becomes an example for other madrasahs. That way, the spread of inclusive education in a process is carried out in all madrasahs, especially in Madrasah Ibtidaiyah (Ramadhani, 2020; Shabbir et al., 2019; Sumarni, 2018; Usak et al., 2019; U. Abdullah Mumin, 2018).

INCLUSIVE EDUCATION IN THE CONTEXT OF TERMINOLOGY

The National Law guides a general study of the notion of inclusive education No. 20/2003 regarding the function of education, which refers to national education as stated in article three guides to the position of knowledge to develop character and to develop, shape attitudes and dispositions that produce the morals of the nation and state. Which are dignified, have dignity, and make quality and ideal educational goals (Ramdhani, 2017; Sujana, 2019; Wedan, 2016). Izza, Falah, & Susilawati (2020 & Putri (2020) The main objective of education is to develop the various talents of students to become complete citizens, have faith, devotion to religious values, have good behavior, are healthy, knowledgeable, capable, creative, independent, and responsible. It is seen and observed that national education goals are very touching and become the basis for the formulation of human quality, especially in Indonesia. Therefore, the basis for federal purposes in developing inclusive education is not to differentiate between students who have advantages and disadvantages (particular) (Aryanto, Nuryadin, Nurkaeti, Pratiwi, & Gumala, 2019; Suwandi, 2020; Shabbir et al., 2020; Ul-Hameed et al., 2019).

The essence of inclusive education is a form of education service that includes students who experience various disorders to study together with their peers in public schools, be it private or public (Ointu, 2016; Rosyidi Karim, Mansur, & Yusuf, 2018; Syafiqurrohman, 2020b, 2020a; Shahid et al., 2019; Siddiqi et al., 2019). Thus children with special needs can join and become part of the school community simultaneously so that a significant learning situation for students can be realized.

Inclusion, according to Amin, NM, & Yasin, (2016) MohdHanafiMohdYasinNorliahMohd.Amin (2016) Nmadu & Mika'ilu

(2018) said that inclusion is a practical change that provides several contributions in opportunities for students from various backgrounds and very different abilities in learning activities. This change is very striking in children who have physical or mental disorders (Kamaliah, 2018; Mustafa Che Omar & Siti Fatimah Salleh, 2018; Sulaiman & Omar, 2018).

Teaching and learning activities in inclusive education services should be influenced by supporting factors and made and designed in such a way as to use a particular curriculum that is tailored to the needs and abilities of students. Therefore, it is essential that every school that organizes inclusive education develops the curriculum used at school and can be tailored to students' needs and skills (Cecilia Venti, 2017; Kurniawati, 2017). This is very important for educational institutions that provide special education services, which must impose national education standards (SNP) directed at the domain of individual student skills in curriculum development. Apart from having these skills, it is essential for teachers in inclusive schools to have competent children with special needs (Jauhari, 2018; Kurniati, Nur Alfaeni, & Andriani, 2020; Sambira & Badiah, 2018; Ramakrishnan et al., 2020).

With an inclusive system in schools, opportunities are open for children with special needs, such as children with disabilities, to get a proper education. Children can learn with friends in the same educational setting and close to home (Christian, Hesinto, & Agustina, 2018; Herawati, 2016b; Pujilestari, 2020).

From these theories, it can be concluded that inclusive educational institutions are an academic service in general (regular education), in which some students have various disorders, such as mental, physical, and privileges that are brought together to meet the different needs of all. . Therefore, recognition has been proven that there are differences between individuals and groups that must be developed with the aim of mutual respect.

INCLUSIVE LEARNING MODELS IN MADRASAH EDUCATION UNITS

The term model is often known as a shape or pattern. The inclusive education model is an educational institution system that provides services to all students with special needs and no special needs to follow teaching and learning routines together in a school educational institution. So inclusive schools/madrasas are educational institutions that can accommodate students from different backgrounds to study together with standard students (Murniarti & Anastasia, 2016; Sebrina & Sukirman, 2019; Wahyudi & Kristiawati, 2016).

After reviewing from various aspects that the inclusive school model has a precious vision, as well as to provide opportunities for all students who have limitations and weaknesses as well as strengths both physically, emotionally and mentally and aim to realize education that respects diversity, eliminates discrimination in the educational process (Amin Mohd Norliah & Mohd Hanafi Mohd Yasin, 2016; Fernandes, 2018; Saputra, 2016).

The model for implementing inclusive education at Madrasah Ibtidaiyah can accommodate all children regardless of their physical, intellectual, social, emotional, language, or other conditions, including children with disabilities, children with potential intelligence and unique talents, child labor -Street children, children in remote areas from various tribes and races in disadvantaged areas, and less fortunate children must take part and participate in educational activities carried out and planned by educational institutions in the vicinity (Damayanti, Hamdan, & Khasanah, 2017; Hartadi, Dewantoro, & Junaidi, 2019; Kristiawati, 2016). The figure of the head of the madrasah plays a significant role in developing schools and improving the quality of education. The head of the madrasah must understand or master the philosophy of the concept of inclusive education that he believes in and must have the courage to guarantee and be responsible for the implementation of educational activities that accommodate all children even though in their performance there are problems (Hafiz, 2017; Ministry of Education Malaysia, 2019; Pujilestari, 2020).

Led by a professional madrasa principal, all madrasa citizens should be open and not discriminate (Dwimarta, 2015; Hartadi et al., 2019; Khoeriah, 2017). Schools should strive for a learning environment that is both physical and non-physical. Teachers recognize, understand, identify, assess, and intervene. The curriculum is made flexible by formulating assessments, teaching materials, activities, learning, learning media, reviews, evaluations, and learning reports. Teachers must be skilled at organizing a classroom that can access all children's needs to know safely and comfortably. Parents, community, and related parties are also involved in forming a partnership to create a school that does not discriminate against children (Mohd Hanafi & Norlia, 2016; Rahmiani, 2016).

Educators' efforts towards the education of children in inclusive educational institutions are to ensure the continuity of inclusive education for children in a broad sense (Daimah, 2018; Damayanti et al., 2017; Hartadi et al., 2019). Efforts to improve the quality of education in it with the support and understanding of a robust value framework, beliefs, principles, and success indicators. Learning and understanding this is important for all parties to understand so that there is no conflict of values from the parties involved in it. In its implementation, inclusive education must be based on culture and local context because inclusive education is not a blueprint, assuming that a solution exported from one culture can overcome a problem with another culture that is very different. Therefore, inclusive education for children must be developed in local or regional culture by utilizing regional or local cultural resources. Involvement, sustainable community participation, and critical self-reflection in education can take place dynamically. To see and maintain the sustainable implementation of inclusive education, active, participatory monitoring is needed that involves all stakeholders (Daimah, 2018; Dewantara & Kusumastuti, 2020; Yusra, Mariyana, & Djohaeni, 2020).

MODEL CONCEPT OF STRENGTHENING TEACHER COMPETENCE THROUGH TRAINING ACTIVITIES IN MADRASAHs

They were training as a process of empowerment and learning, meaning that individuals (community members) must learn something (material) to improve competence, which is defined as abilities, skills, and behavior in work and daily life to support income. This empowerment model is an activity carried out in training and workshops for educators, academic staff, and school principals (Dudung, 2018; Dwintari, 2017; Hartini, Bhakti, & Hartanto, 2016; Ibda, 2018).

Ariwibowo & Pujimunani (2019); Tantu (2019) Training in a narrow sense comes from English, namely "training" which contains multiple meanings as follows: (1) Providing knowledge and practice (if teaching and practice), (2) Making growth and development in the desired direction, (3) Preparation, and (4) Practice. Training is an activity to increase an employee's abilities and expertise to improve an employee in carrying out a specific job (M. Ridwan & Hamelinda, 2017; Setiawan, 2018).

From the two meanings above, training is defined as a job that is intended for employees. The education empowerment model is the same as the empowerment model with the core community, namely training and learning. In his book Mustafa, he argues that there are aspects that must be fulfilled in training activities, including: (1) A trainer is someone (individual) who provides knowledge and skills in a specific field, (2) A training participant is someone who is involved in implementing training desperately need for education, understanding, experience. A learning process is an event or activity for the delivery of knowledge and skills, and (4) Training materials are materials that the trainer will deliver to participants during the learning process in training (Gunawan & Rahmawati, 2020; Safarati, Physics & Teacher Training and Education Studies, 2020; Utomo et al., 2020).

METHOD

The method used in this research is a qualitative descriptive method, which according to Bogdan & Knopp (2003), identifies as a method that produces data (writing) either orally or in writing from the results of interviews with people or social behavior that has been observed in the field. In this research, it is directed to the whole individual background. The researcher uses this qualitative method because the researcher wants to know the extent of the information in the form of inclusive education descriptions at Madrasah Ibtidaiyah in Banten province.

The researcher took the research object at 22 Madrasah Ibtidaiyah in Banten province. Simultaneously, the research population included classroom teachers, principals, schools, BK teachers, deputy heads of student affairs, and the curriculum at Madrasah Ibtidaiyah. This study involved lecturers as researchers, other team members, specialists in

special education for exceptional children supervisors for SLB Banten Province, Serang district madrasah supervisors, class teachers, and target madrasah principals.

The model of training activities carried out by researchers is in the form of meetings and discussions, workshops, focus group discussions (FGD), which are carried out in stages throughout 2019 from July to the end of October with focus at target madrasahs totaling 22 Madrasah/Ibtidaiyah in Banten province. The following techniques explored data collection in this study: (a) Observation; the researcher made periodic observations at 22 Madrasah Ibtidaiyah. Statements were made to determine the inclusive education process taking place at the institution, (b) Questionnaire, at this stage, the researcher was assisted by a research assistant to visit target schools/madrasahs in Banten province by distributing questionnaires to the schools visited and the questionnaire given To the school, to obtain data on students who are identified as having special needs, the data needed in this study is the identification of students at Madrasah Ibtidaiyah in Banten province, and (c) Interviews, conducted with teachers and principals of madrasah to determine the extent of knowledge and educators' understanding of inclusive education and services that have been provided by schools to students with special needs.

The next research stage was to analyze the data. The data analysis stage, as quoted by Milles and Huberman's opinion, was carried out by reducing data, presenting data, and drawing conclusions. Data reduction was carried out by classifying children with special needs or problems in the education process at 22 Madrasah Ibtidaiyah Banten province in 2019. Data presentation was carried out by making a list of identified children, from blind, disabled, deaf, autistic, and distressed children. The conclusion was drawn by explaining the implementation of inclusive education at 22 Madrasah Ibtidaiyah in Banten province by describing the knowledge and understanding of teachers or educators about the nature of inclusive education services and the urgency of implementing inclusive education in madrasah.

The data validation in this study used the triangulation technique method, as quoted by Sugiyono's opinion, this technique was used to test the credibility of the data by checking the data against the same source with different styles. The researcher carried out the validity and validity of the data by aligning the results of observations about the implementation of inclusive education in 22 MI in Banten province with the results of a questionnaire on student data identified as having special needs and the effects of interviews with teachers and school principals so that the data extracted had a validity that could be accounted for. Academically.

RESULTS & DISCUSSION

RESULT

The identification results in the field were that 22 MI were visited; 20 MI was identified as having students categorized as having special

needs. From the identification results in the area, the data can be described in table 1

Table 1. The number of students per district with special needs

No	Regency / City	Inclusive number of students
1	Kabupaten Tangerang	10
2	Kota Serang	7
3	Kabupaten Serang	10
4	Kota Cilegon	3
5	Kabupaten Lebak	7
6	Kabupaten Pandeglang	5
Total		42

Meanwhile, for data related to the number of cross-sectional students who attend regular madrasah based on gender, as shown in Table 2

Table 2. The number of students with disabilities who attend regular madrasah based on the type of disability

No	Type of abnormality	Total students
1	Sluggish Learning	16
2	Difficulty learning	7
3	Blind	1
4	Mute	5
5	Tuna Laras	1
6	Tuna Daksa	4
7	Autism	1
8	Deaf	1
Total		36

The data above shows that in every MI in Banten province, students are categorized as children with special needs who attend regular madrasah. However, it has not been served by an inclusive madrasah education system.

Furthermore, based on interviews and field observations, almost all teachers do not know and understand about Inclusive Education. The data are taken from the target MI as many as 20 teachers and 20 head of MI, and 20 MI in Banten Province are deficient. Some even do not know at all and have just heard the word inclusive. This makes researchers and the team significantly challenged to explain the nature of education related to inclusion. In addition to conducting interviews, researchers conducted surveys in each school with the assistance of research assistants. The interview results can be presented in table 3 below

Table 3. Frequency of Teacher Understanding of Inclusive Education

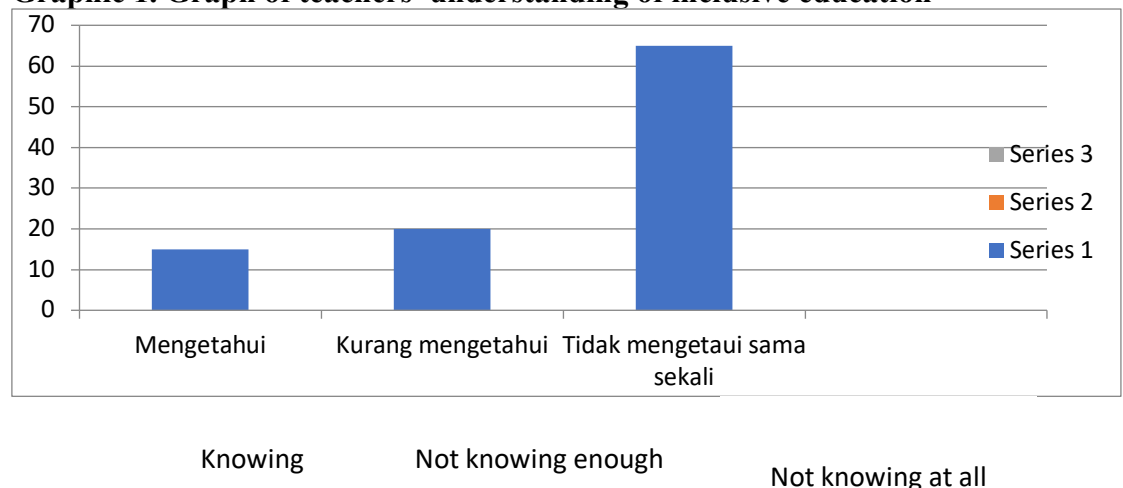
No	Alternative Answers	Frequency	%
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1	Already have knowledge of inclusive education	3	15
2	I don't really understand	4	20
3	Not knowing at all	13	65
total		20	100

Based on the presentation of the table above, it can be seen that three teachers have knowledge about inclusive education at Madrasah Ibtidaiyah in Banten province with a percentage of 15%, and four teachers are less understanding with a rate of 20%, and as many as thirteen teachers who do not know the same once with a percentage of 65%.

From the research data that has been collected, it is very inspiring for researchers to continue to look for data from all schools in Banten province because the teachers at Madrasah Ibtidaiyah are very ordinary, and they have only heard the term "inclusive" since researchers and observers surveyed various Madrasah Ibtidaiyah in Banten province, especially in the Banten area. From the table above, it can be drawn in the form of a graphic below.

Graphic 1. Graph of teachers' understanding of inclusive education



From the table above the results of research on inclusive education knowledge in Banten province, 15% of teachers already have experience of inclusive education, and there are 20% of teachers who are lacking, and 65% of teachers who do not know at all.

DISCUSSION

Activities to increase the competence of Madrasah Ibtidaiyah teachers in the management of inclusive education in Banten province are pursued by mentoring activities, which are a process and require a long time, concrete actions and actions gradually and continuously to improve the quality of educators. Therefore, in the launched activities, researchers

did it as a manifestation of increasing teacher competence related to inclusive education. Researchers act as facilitators and communicators. The actions to increase teacher competence in improving inclusive education services that have been carried out are:

First, by holding small meetings and discussions with teachers and madrasah principals related to inclusive education that has been taking place at Madrasah Ibtidaiyah. Through seminars and conferences with the class teachers and principals concerned, the results of problem identification that have been made can be continued for the next teacher competency improvement activities. On this occasion, the research team motivated Madrasah Ibtidaiyah managers to prepare inclusive education services to make it easier for students with special needs.

Second, workshop activities. In this activity, Madrasah Ibtidaiyah teachers are empowered to formulate an inclusive education curriculum that will be actualized in the madrasah. This activity was guided by researchers in collaboration with the Ministry of Religion of the Serang district and supervisors of schools with special needs in Banten province. The themes presented include introducing inclusive education, an inclusive education model, ideal services in inclusive education, and combining the regular school curriculum with particular schools.

Second, activities with a focus group discussion (FGD) system were held at Madrasah Ibtidaiyah Sultan Ageng Tirtayasa, located in the Tirtayasa district. The FGD activity was attended by madrasah principals, MI supervisors, education staff, and educators ranging from MI educators in the neighborhood. During the discussion, the teachers were very enthusiastic and did not understand the nature of inclusive education. The teachers said that inclusiveness is people with disabilities such as deaf people, blind people, and autistic people. Teachers assume that such students should attend special schools. The FGD activity was none other than discussing class teachers' findings at Madrasah Ibtidaiyah to get responses, formulations, and problem-solving.

Based on the activities carried out, it is understandable that the conditions in the field are still encountered by many obstacles made by teachers in dealing with various difficulties and handling students and students who have underdevelopment/and special needs. However, these activities are expected to help teachers and principals of Madrasah Ibtidaiyah in Banten province to improve inclusive education services in the future because the essence of education is humanism, meaning that educators must humanize students with a sense of empathy and compassion. High without discrimination and marginalization, especially students with special needs.

CONCLUSION

Banten Province is a province that is not too far from Indonesia's capital city but does not yet have inclusive schools/madrasahs. Besides, there are still many educators and education personnel as well as school/madrasah principals who do not understand and know about inclusive education, so schools/madrasahs equalize servants to students

with special needs who attend regular schools/madrasahs, and what is even sadder is that there are schools. Who refuse students with special needs to attend their schools/madrasahs. This is because schools/madrasahs think students with special needs should go to special schools, not regular schools. Based on the portrait of conditions in the field, many students are still treated the same as standard and have not received full educational services. Therefore it is necessary to immediately realize those who have policies to implement inclusive education services. Teachers who are the subject of this research need to be followed up to learn an ideal educational service, namely the availability of legal inclusive educational institutions.

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