

Inclusive Islamic Boarding School Integrated Education in Indonesia: an Educational Model, Obstacles, and Opportunities

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Abstract. The inclusive education integrated paradigm in Islamic boarding schools is a recently developed movement in Indonesia. This concept encourages all santri (students) to actively take part in all areas of learning associated with formal schooling within the pesantren. The purpose of this qualitative research is to explain and evaluate the inclusive education integrated model used by the inclusive Islamic boarding school in Keji Village, which combines Islamic boarding school education with formal education, as well as its obstacles and opportunities. To collect data, in-depth interviews, observation, and structured documentation methods were used. This study discovered four findings; (1) The Keji inclusion Islamic boarding school in Keji village was successful in integrating the model of pesantren education with formal education in the form of madrasah ibtidaiyah; (2) the model of inclusive Islamic boarding school education in Keji Village is carried out by employing the "pull-out" and "push-in" educational models in educational implementation; (3) the obstacles experienced in implementing the integration inclusive Islamic boarding school education model include internal obstacles in the form of parenting competencies and teachers who do not have an inclusive educational background and external obstacles related to the operationalization of Islamic boarding schools which so far have relied on pesantren funding through donors; (4) the integration inclusive Islamic boarding school education model in the Keji village has the opportunity to foster trust and social awareness about equality between humans.

Keywords: inclusive Islamic boarding school; integrated educational model; obstacles; opportunities

INTRODUCTION

Indonesian states and governments are obligated to offer educational services and care for their residents without exception. This is a human right protected by the 1945 Constitution, particularly Article 31 which supplies the government's rights and responsibility to supply education for all citizens without exception. Residents with special needs are eligible for education services in both formal and non-formal models. According to the most recent government figures on the number of children with special needs in Indonesia, there is no substantial difference between 2019 and 2022, with roughly 1.6 million children with special needs and 17.64% of them not in school at school age. (Central Bureau of Statistics, 2022)(Purba, 2019; Sakari .et al, 2020). Not only in Indonesia, data on the number of children with special needs in various countries has also increased. According to UNICEF data from 2021, 15% of the world's population (approximately 1 billion people) is classified as disabled, with 240 million of them being children (UNICEF, 2021). A massive and systematic census of children with special needs has been conducted in industrialized countries to ensure that data on children with special needs is correctly documented. America, for example, has

7.2 million children with special needs (National Center for Education Statistics, 2022).

The low proportion of children with special needs who receive an education is due to a variety of circumstances, including the negative stigma associated with children with special needs, as well as parental embarrassment for having children with special needs. In terms of educational institutions, a barrier that must be overcome is a lack of suitable school facilities and specialized teaching staff. The government's efforts to manage it are just halfway complete.

This may be seen in the regulations for children with special needs who attend inclusive education, which lack a planned and valid lesson plan and hence are not supported by many existing educational regulations. Individuals with disabilities are strongly linked to society. He is a member of society and has the same rights as everyone else. Individual education is one method of delivering universal education that is responsive to genuine needs, particularly for children with special needs(Ni'matuzahroh; Yuni, 2016:v ; Stubbs, 2002).

In Semarang Regency, there are inclusive Islamic boarding schools that accommodate normal children and children with special needs. The establishment of this inclusive pesantren is an initiative of the MI Maarif Keji Ungaran

foundation which aims to accommodate inclusive students who happen to be far from home or parents who intend to entrust their children to live in dormitories as well as formal schools. Inclusive Islamic boarding schools for special needs children strive to develop students who can flourish in social and emotional groups to the best of their abilities. Children with exceptional needs must govern themselves, and as a result, their nature is that of a free or free human being.

Education for children with special needs taught by inclusive Islamic boarding schools (pesantren) is an attempt at humanization. Humanization is intended to be an ongoing, systematic, and accountable endeavor to develop and inform society with the goal of the freedom and empowerment of women. Infants with special needs can grow up to be individuals with special needs. Anything about the child's future must be organized for this cause. They are highly taught and trained as youngsters with special needs. They join the adult world with total independence, capable of not only being independent and responsible for their own needs but also of making a proper contribution to the family and society around them. Despite their attitudes or qualities as individuals with special needs, children with special needs who have been prepared are expected to be able to work, have a good chance of marrying, have a family, and socialize successfully.

Children with special needs are members of society who must be liberated and empowered from physical and mental constraints (Dale, 2010). These efforts are conducted by granting equal rights in the field of education in a sustainable, integrated, and responsible manner so that they are no longer viewed as second-class citizens who are only undervalued by some individuals. An educational model for children with exceptional needs is needed as part of the humanization project. One way to conduct this is to implement the inclusive education concept in Islamic boarding schools. However, preparing inclusive education in Islamic boarding schools is a challenging task to solve. The difficulty of developing a model for inclusive education in Islamic boarding schools is inextricably linked to the problem of increasing the quality of inclusive primary education. Inclusive education in Islamic boarding schools ideally requires the use and ability in primary resources such as leadership and parenting, the performance of inclusive ustadz (teachers), an inclusive Islamic boarding school culture, and motivation to devote oneself

to inclusive Islamic boarding schools. Furthermore, performance and inclusion competencies must be possessed by inclusive Islamic boarding school human resources besides being based on pedagogical, professional personality, and social competencies, especially those oriented towards general abilities, basic abilities, and special abilities (Renato Opperti dan Jayne Brady, 2011; Yan dan Meng Deng 2019).

According to Wilson et al. (2012), inclusive education is a type of intercultural education. This is due to the fact that the goal of inclusive education is to raise diversity awareness collaborate with society (Paseka, 2019) and adaptive technology (Ariyanto, 2017). In Islamic boarding schools, inclusive education is a deepening of knowledge that humans are various individuals in terms of social, cultural, and physical conditions, preparing pupils to interact with diverse communities. In the world of inclusive education there are 4 models of inclusive education, namely fully inclusive, integration of general models, integration of advanced models, and inclusive models (Ni'matuzahroh, 2016, pp. 47–48) (Nes, Demo, & Ianes, 2018; Watt & Richards, 2016, Marston, 1996; Laffitte, 2012; Morin, 2020; Kasey, 2016). Several previous research reviews revealed that the success of inclusive education services is influenced by eight variables: curriculum, learning process, teacher competence, financing, educational facilities and infrastructure, education management, and educational assessment. (Mittler, 2012) (Kleeberg-Niepage et al., 2022) (Koliqi & Zabeli, 2022) (Wibowo et al., 2023).

Based on the, this case study research attempts to capture and analyze the inclusive pesantren education paradigm in Ungaran Regency, as well as its implementation, challenges, and barriers. The operational problem formulations in this study are as follows: first, what is the portrait of Maarif's inclusive Islamic boarding school in Semarang Regency, and second, what is the portrait of Maarif's inclusive Islamic boarding school in Semarang Regency, and Second, what educational paradigm is used in inclusive pesantren in the Semarang regency? Third, what are the difficulties and challenges to inclusive education in Semarang Regency inclusive pesantren?.

Departing from the research framework above, the purpose of this study is to describe and assess the inclusive education paradigm in Semarang Regency, its implementation, and its

problems and obstacles. The operational goals of this study are as follows: first, obtain a description of the Maarif inclusion boarding school in Semarang Regency; second, analyze the educational model implemented in inclusive pesantren in Semarang Regency; and third, analyze the barriers and challenges of inclusive education at inclusive pesantren in Semarang Regency.

METHODS

This research was conducted between 2020 and 2022. This research is qualitative research with a phenomenological approach. This case study aims to present an overview of the phenomenon of inclusive Islamic boarding schools in Semarang Regency by showing the background of its establishment, educational models, problems, and obstacles experienced by inclusive Islamic boarding schools in Semarang Regency. In case studies, data is collected using a variety of methods, including interviews, documentation, and observation. Specifically, data analysis, data elimination, data interpretation, and assumptions (B. Miles & Hubberman, 1994). Methods include an explanation of how / step of research in a methodical fashion and through step steps described in the section. The technique does not include any theory but rather highlights what has been done in research to get the desired outcomes. It is intended that by displaying the data, it would be simpler to understand what happened and categorize it into each type. After sorting the data into parts, the following step is to confirm and conclude the data. If inconclusive findings are discovered based on the first (prior) measurement, the researcher gathers evidence once again to improve the results based on more correct discoveries.

RESULTS AND DISCUSSION

Islamic boarding schools have started a new trend called inclusive education. Learn about the history of Islamic boarding schools that are integrated with MI. Maarif Keji is a pioneer in the construction of inclusive Islamic boarding schools in Semarang Regency. This Islamic boarding school admits both pupils with exceptional needs and children who do not have special needs. Faced with the fact that some of the kids had special needs, the board of trustees and foundations resolved to prove an inclusive

Islamic boarding school integrated with education in Michigan. It is not simple to implement inclusive education in Islamic boarding schools, but it is possible. It is said to be difficult because it is concerned with improving the vision and mission of education, as well as strengthening educational resources that must begin with educational staff, teaching staff, curriculum, and infrastructure. It is also concerned with improving the vision and mission of education, as well as reinforcing educational services that must begin with the education workforce, teaching staff, curriculum, and facilities. Inclusionary education is a new idea pioneered by Islamic boarding schools. Learn about the history of inclusive Islamic boarding schools at the MI Maarif Keji in Semarang Regency, which was a pioneer in the founding of inclusive Islamic boarding schools. This Islamic boarding school is accepting new students. This Islamic boarding school welcomes students with special needs and students without special needs. In the face of the fact that some of the students had special needs, the board of Islamic boarding schools and the foundations agreed to make inclusive Islamic boarding schools integrated with MI education.

The Islamic boarding school, madrasah ibtidaiyah school, and the Foundations have completed a review of any difficulties connected to the comprehensive education system, such as a financial analysis of madrasahs, services, equipment, and human capital inventory. Seminars and integration training, as well as internships at various foundations and comprehensive schools, including special schools in Semarang, are part of Ustadzah's Islamic boarding school. Furthermore, AUSAID, UNICEF, and institutions specializing in children's disabilities in Semarang Regency educate MI instructors who are also ustadzahs (called for teachers in *pesantren*) of inclusive Islamic boarding schools. Because of the enormous number of children with special needs who have been accepted to MI, the process of making an innovative choice, including boarding school, is arranged in four phases. Second, when there existed a bargaining process between madrasahs, foundations, and the government to decide on inclusive education reform. Third, since 2014, research, training, and recruiting of inclusive human resources have been planned.

The rural social structure is more oriented toward community groups linked with Nahdlotul Ulama (Maksum, 2015; Marzuki,

Miftahuddin, & Murdiono, 2020), resulting in strategic social capital when it comes to selecting Islamic-based schools. In a system that incorporates madrasah social capital, the social structure of rural communities can help the transmission of innovations. Adopt Katz's logic, as cited by Roger (1983). Socio-cultural contexts are more likely to be open to innovative ideas. This is due to the characteristics of rural towns where madrasas are found, which are more prone to community organizations such as Nahdlatul Ulama (NU-the largest Islamic organization in Indonesia) and Islamic boarding schools. Opinion leaders such as Kiai, ustadz, and madrasah professors have been accused of influencing human qualities as well as the social system in which the person is based. The process of bringing creativity to an inclusive Islamic boarding school is a reform of the educational standard that takes place in four stages: conversation, access, structure, and flexibility (Wibowo & Prihatin, 2020).

This study was conducted in an Islamic boarding school in Keji Village, West Ungaran, Semarang Regency. The Lodge is implementing comprehensive education with MI Maarif Keji, which is also implementing inclusive education as its flagship program. The introduction of the creation of this Islamic boarding school has to do with the barbaric execution of the MI Maarif inclusion program. MI Maarif started an integration policy from 2011-2012 to 2014.

However, the program is not without flaws, such as the fact that children with special needs are underutilized in terms of learning and socialization at school. As a result, MI made a breakthrough by collaborating with KH Yusuf Mansur's Darul Quran Islamic Boarding School. The Islamic boarding school rents homes to santri (students) from MI Maarif keji, provides Ustadz, and follows the Darul Quran Islamic boarding school curriculum. Pesantren (Islamic boarding school) also supplies meals and pocket money for the CSR initiative. Darul Quran's pesantren provides Tahfidz al-Quran and Tahsin programs to MI Maarif Santri students as part of their curriculum. The Darul Quran's pesantren leases a residence for santri (students) with special needs and santri without intervention. However, due to insufficient financing for the Darul Quran Islamic boarding school, the initiative was canceled since it did not run long enough. The Darul Quran Islamic boarding school partnership program lasts a year.

Since they did not want these constructive

practices to go unnoticed, the management of the MI Maarif Keji Foundation then tried to set up a partnership with the Al Kautsar Islamic Boarding School, which is also found in the village. MI Maarif students who study at the Al Kautsar Islamic Boarding School every day are accompanied by a madrasah to the Al Kautsar Islamic Boarding School to master the Koran, Tahfidz, and Quranic Tahsin. However, the collaboration with Al Kautsar Islamic boarding school did not last long due to the numerous near assurances between the site of the MI and the Islamic boarding school that was far apart. Children with special needs have difficulty preparing for this cottage. In 2018 the program in the *Pesantren* Al Kautsar was colorful because madrasas wanted to make their *pesantren* on donated land from generous donors.

At the beginning of 2018, the MI Maarif Foundation got waqf (charitable) lands from kind contributors. The waqf was originally used to construct a new two-story classroom. The upper story has classes, while the basement houses boarding schools. One of the major MI initiatives for the implementation of inclusive educational programs has been chosen as inclusive Islamic boarding schools. There are also causes for this, such as bridging children with special needs whose houses come from the madrasah (some even come from Semarang, the Bandung area, and so on). MI Maarif is merged with the Deed of Incorporation for the establishment of an integrated residential school.

The figures responsible for the creation of this cottage are the head of Madrasah Maarif and the administrators of the madrasah, community leaders, in particular the head of NU, Keji Village Kyai Silahul Ula, and the leaders of NU in the Keji village. Based on the interview on the history of the Santri for inclusion in the Village of Cruelty, there are three types: regular students, students with special needs with intellectual disabilities, and students with special needs with learning difficulties. Depending on their social history, the weightier students are split into three: regular students with middle to upper social skills, normal students with lower social skills, students with special needs with average social levels, and students with special needs who are dumped by the families (victims of misconduct by parents).

Due to the limits of this boarding institution, only male pupils were accepted for a while. The Islamic boarding school is currently building facilities for female pesantren, which will be completed in 2020. It is envisaged that female Islamic boarding school buildings would be

completed and operational by the current academic year 2020/2021. This pesantren has fifteen boarding students, with four kids with special needs. Because of the limited number of boarding schools, the number achieved in this cottage is modest when compared to the number of MI pupils, which includes 210 children, twenty-five of whom have special needs.

Inclusive Islamic boarding schools use the 7 x 6-meter resource room, libraries, and other areas in MI Maarif to supply inclusive education. Therapeutic equipment and learning aids are sufficiently provided by the Ministry of Religion of the Republic of Indonesia in 2015 to be used in the learning process, mentoring and mentoring of PDBK individuals and in groups, other means of writing are adjusted to the conditions of PDBK, namely related to the accessibility of facilities and infrastructure, such as inclined planes, toilets, and others, although not yet fully up to standard.

The Curriculum, and the activities at Keji's inclusion Pesantren

The Keji-inclusive Islamic boarding

school's curriculum and activities encompass both factual and veiled curricula. The study of the Yellow Book, which is taught in Islamic boarding schools, is part of the factual curriculum. The hidden curriculum, on the other hand, encompasses the pesantren's culture and daily life, which is guided or affected by the pesantren's ideals of life. At this pesantren, students' study Qiroati and the Koran, as well as the Hidayatussibyan book, the Book of Alala, the Book of Aqidatul Awam, the Book of Practice Khidmah, the Book of Imla', and the Book of Fasolatan. In addition, inclusive boarding schools teach Iklil (Istighotsah, Yasin, Tahlil, and Maulidurrasul, Murojaah Tahfidz Al-Qur'an, Murojaah Tahfidz Al-Qur'an. These activities take place in the afternoon after the children have returned home from school. They are formal since they are also MI Maarif pupils that participate in inclusive learning.

The following table depicts the typical execution of the book curriculum and the people who teach the book.

Table 1. the daily activities at the inclusion boarding school Maarif, Keji Village

No	Time	Activity
1	04.00—04.15	Wake up, Fajr prayer
2	04.15—05.30	<i>Tahfidz Al-Quran</i>
3	05.30—06.45	Shower, breakfast, picket room cleanliness persiapan sekolah formal
4	06.45—14.00	Formal school activities, zuhur prayer
5	14.00—15.00	Lunch, rest, and play
6	15.00—15.15	Asar Prayer
7	15.15—16.15	Bathing, cleaning the <i>pesantren</i> environment and preparing for the evening recitation
8	16.15—17.15	Evening recitation (tajwid, fiqh, tauhid and Imla')
9	17.15—17.45	Maghrib Prayer Preparation
10	17.45—19.30	Maghrib prayer at the mosque Baitussalam Chanting Tahsin and Tahfidz Al-Qur'an Sholat Isya dan <i>Liqadhail Hajat</i>
11	19.30—20.00	Dinner
12	20.00—21.00	Night Study
13	21.00—04.00	Sleep at night

The inclusive pesantren, like the salaf pesantren, teaches the Islamic manuscript book (Kitab Kuning), which is a trademark of the NU-style pesantren. The books include Hidayatussibyan, Alala, Aqidatul Awam, Imla, Al-Khidmah's Practice Book, Fas Equipment Book, and Iklil in the forms of Istighosah, Yasin, tahlil, and Maulidurrosul. The ustadz-ustadzah of other pesantren aid the pesantren kiai. Students from inclusive pesantren are obliged to participate in mentorship activities by MI teachers, such as learning subject matter for Islamic schools, in addition to memorizing the Koran. This MI's learning is conducted to help

students to take part in learning in their formal schools. This activity is conducted every night from 8:00 p.m. to 9:00 p.m

Inclusive Islamic boarding schools are defined or affiliated with the Nahdlotul Ulama (NU), the largest Islamic social organization, thus Ahlussunnah Waljama'ah (Aswaja), and NU-education is an active, direct, and persistent effort to implement and encourage awareness. The goal is that students would understand, believe, and use it as a guideline for personal, social, national, and state life. Guidance, teaching, learning, and learning experience are used in Aswaja and NU education. The curriculum of Aswaja and NU,

which is extended to students, aims to educate students the essential principles of Aswaja as a guide and reference in the practice of Islamic teachings. NU education is provided by pesantren to develop students' understanding and belief in the interpretation of Aswaja so that they can learn while also following the teachings presented within. This is necessary to repair students' faults and deficiencies in conducting Islamic teachings in everyday life, as well as to build students' trust in the authentic teachings of Aswaja, so that they can practice and conduct Islamic teachings properly and with complete faith. Aswaja and NU's education both at the basic level aims to introduce and instill the values of Aswaja and NU's understanding to inclusive *pesantren* students. Later there will be Muslims who continue to develop in terms of belief, devotion to Allah SWT, and have noble morals in individual and collective life, following the guidance of the Islamic teachings of Ahlussunnah Waljama'ah exemplified by the congregation, starting from friends, *tabi'in*, *tabi'it tabi'in* and scholars from generation to generation.

In detail, the scope of the Ahlussunnah Waljama'ah educational curriculum carried out by this inclusive pesantren includes themes of the development of Islam in Indonesia, Islamic boarding schools as the center for the spread of Islam, the birth of Nahdlatul Ulama, *amaliyah nahdliyah*, the struggle and development of Nahdlatul Ulama from time to time, understand Ahlussunnah Waljama'ah and its *Khittah* and the characteristics of Nahdlatul Ulama. Learning takes the shape of a concealed and factual curriculum based on the circumstances and topics of learning books presented in inclusive pesantren.

Character education is provided in addition to the biblical curriculum and everyday habits of inclusive pesantren pupils. Character education is taught and learned at Islamic boarding schools using an integrated approach in all courses and habituation. Its purpose is to prove values and attitudes, and character development must be the primary focus, which may be conducted through a variety of character education approaches. The pesantren environment must be conditioned in such a way that the physical and socio-cultural community assists students, together with other madrasah members, in becoming used to developing everyday activities in the madrasah that embody the intended character. The pesantren setting must be conditioned such that the physical and socio-cultural community supports students, in collaboration with other madrasah members, in growing used to producing

everyday activities in the madrasah that exemplify the intended character.

The Obstacles to Managing Inclusive Islamic Boarding School

Any barrier to the implementation of education in inclusive pesantren has both internal and external forces. Internal challenges caused by the addition of boarding schools in the capacity of the boarding school dormitory, which is suited for only fifteen persons and only male students who are accommodated. MI students interested in studying at Inclusive Islamic boarding schools are likewise constrained by a tiny dormitory space, while many MI students with both special and regular requirements are inspired to pursue religion in pesantren more thoroughly.

Teacher competency is one of the internal challenges to inclusive education, since none of the MI teachers had a history in inclusive education or special education. The head of MI is then taught, and their competency is strengthened to understand and teach inclusively in special education institutions. Even international organizations like UNICEF and AusAID are educating teachers to become educators who understand and can teach inclusively in their Pesantren. To enhance the ability to educate inclusively, the Head of MI often "entrusts" MI instructors to rotate through apprenticeships at public schools in different cities for many months. This is done so that teachers may improve their ability to teach inclusively from a pedagogical, professional, personality, and social competency standpoint.

However, initiatives to improve teacher competency to teach inclusively are not without challenges. The most significant barrier is teachers' willingness to continue working in MI because working in MI is still a difficult procedure with poor wages, thus some instructors prefer to leave MI and work elsewhere. Improving culture, facilities, and infrastructure is conducted in tandem with the vision and goal, as is developing instructors' ability to educate inclusively. Facilities and infrastructure in the pesantren setting are designed to be both child-friendly and accessible to children with special needs. Meanwhile, the culture of Islamic boarding schools is being set up inclusively by including all aspects of education into daily social life, both in the pesantren and in the community. The socializing culture in the boarding school setting is meant to promote trust and knowledge in the educational components of the children that they are beings created by God in the same

degree. Meanwhile, the socializing culture outside the pesantren setting is meant to help the community understand and recognize that children with special needs are members of society who must be independent of their social lives to avoid developing a negative stigma against them. Inclusive MI works with Islamic boarding schools such as Darut Tauhid, Al Kautsar, and Islamic boarding schools created by the inclusive pesantren.

Another internal barrier is that the nurturing part, which is tasked with overseeing pupils at inclusive pesantren, does not yet understand some of the features of children with special needs at home. This is because caregiving is a newcomer who has never undergone inclusion training. This is known to the pesantren and MI. As a result, it will be apprenticed to inclusive educational institutions or special schools in the field of care to expand their competence. Externally, the problems faced by inclusive pesantren, particularly in terms of *bisyaroh* (salary) and funding of pesantren living. therefore far, pesantren have relied on donor funding for pesantren education requirements, therefore financing that demands huge sums of money for pesantren education needs must be managed at the foundation level.

Challenges of inclusive education in Islamic boarding schools

The goal of inclusive education at Islamic boarding schools is to create a worldwide perspective of inclusive education. Madrassas as a social capital in a community could be worth fighting for. Creativity in the form of comprehensive learning in Islamic boarding schools is extremely likely to help society's socioeconomic class. This is due to the rural regions where the pesantren is found being more prone to communal organizations such as NU and Islamic boarding schools. To address these issues, pesantren demands innovation and leadership from pesantren, as well as the cooperation of pesantren components as the fundamental support for inclusive education in pesantren. Improving communities, services, and technology to run in constructive collaboration with vision and mission, as well as strengthening Asatidz's competency to deliver inclusive education. In addition to being child-friendly and friendly to students with special needs, inclusive MI facilities and infrastructure that may be used by Islamic boarding schools are being constructed. Meanwhile, the ethos of Islamic boarding schools

is being created inclusively by including all aspects of education into daily social life, both in the pesantren and in the community. How Asatidz connect with their fellow ustadz, and how ustadz interact with the heavier students, contributes to the development of a social culture between regular intelligence and students with special needs, as well as a culture of socializing in community life beyond the pesantren.

The socializing culture in the Islamic boarding school setting is meant to build trust and awareness in the educational components of the pesantren that they are beings of the same degree created by God. Meanwhile, the culture of socializing outside the pesantren setting is meant to help the community understand and recognize that children with special needs are members of society who must be independent of their social lives to avoid developing a negative stigma against them.

CONCLUSION

The findings of this study lead to three conclusions: first, a portrayal of the inclusive Maarif Islamic boarding school in Semarang Regency, which is an Islamic boarding school in a rural region integrated with MI education and sponsored by the social organization Nahdhotul Ulama. Second, the teaching approach used in inclusive pesantren in the Semarang area is based on a classical Islamic book known as kitab Kuning. Third, internal and external impediments and hurdles to the implementation of inclusive education in Islamic boarding schools exist, but these obstacles are challenges that must be overcome to cultivate the attitude of the pesantren components toward inclusive education.

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