

RELIGIOUS EDUCATION SERVICES FOR CHILDREN WITH SPECIAL NEEDS IN PUBLIC AND ISLAMIC SCHOOLS IN BONE REGENCY

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Abstract

This research qualitatively aims to know how inclusive education and religious education services for children with special needs are provided regarding curriculum, students, teachers, infrastructure, funding and the environment as well as the supporting and inhibiting factors for the implementation of inclusive education in public and islamic schools in Bone Regency. The result of the research shows that the government provides inclusive education based on the Regulation of the Minister of Education and the Regulation of the Minister of Religion of the Republic of Indonesia. Accordingly, public and Islamic schools implement that based on the appointment of the District Education Office and Ministry of Religion without providing significant reinforcement to school administrators, as evidenced by several things including: 1). The public and islamic schools have not been able to identify students with islamic schools during new student enrollment; 2) The lack of human resources for religion teachers with respect to the knowledge and understanding of inclusive education, 3) The absence of strengthening the funding, and 4) The need for consistency with which policy makers in the regions follow up the regulations. Helen Keller International (HKI) was present in Bone Regency in late 2018, providing support through empowerment of education practitioners to be able to provide education and services to children with disabilities.

Keywords: *Inclusive Education Services*

INTRODUCTION

Based on the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System Articles 1-5, it is stated that every citizen has the same right to obtain quality education and citizens with physical, emotional, mental, intellectual, and/or social disorders are entitled to special education. It is further stated that citizens with potential for intelligence and special talents are entitled to special education. Special education can be implemented through special education institutions or inclusively integrated into regular educational institutions.

The inclusive education program is one of the mandates of the Minister of National Education Number 70 of 2009 regulation regarding inclusive education for students with disabilities and the potential for intelligence and/or special talents mandates.

Article 4 states "Regency/City government appoints at least 1 (one) elementary school and 1 (one) middle school in each sub-district and 1 (one) high school to provide inclusive education which is obliged to accept students as referred to in Article 3 paragraph (1). This is also reinforced by Law Number 8 of 2016 regarding Persons with Disabilities. In addition, the Ministry of Religion has also issued Regulation of the Minister of Religion Number 90 of 2013 regarding the implementation of Islamic School Education, stating that islamic schools are obliged to provide access for students with islamic schools. Based on the above review, students with different abilities or disabilities have the same rights to enjoy education, including religious education services.

In religious education services for children with special needs, the management of religious learning must be planned,

practiced and evaluated, so that religious education services could have significant impacts on children with special needs, such as: having noble character, being obedient to worship, and being confident. Evaluation of educational services provided by the government is something that needs to be done, in the context of controlling the quality of national education as a form of accountability of education providers to interested parties, including students, institutions, and educational programs.

Most of public and islamic schools in Bone Regency have implemented inclusive education. Helen Keller International (HKI) is an organization that is concerned and care for children with special needs has also provided education and training related to inclusive education for teachers, principals both in public and islamic schools and supervisors as the human resources for such an inclusivity. The formulations of the research problems are then how are religious education services for children with special needs implemented inclusively in public and islamic schools; what are the supporting and inhibiting factors for such an implementation (students, curriculum, teachers, sapras, financial and environmental management), as well as how are intracurricular activities (planning, implementation, and evaluation) conducted in public and islamic schools of Bone Regency. The purpose of the study is to find out religious education services for children with disabilities and the implementation of inclusive education in public and islamic schools; to find out the supporting and inhibiting factors for the implementation of inclusive education in public and islamic schools in Bone Regency. This research benefits as a material for policy making by the Director of Islamic Education at the Ministry of Religion of the Republic of Indonesia, regarding Religious Education Services for Children with Disabilities and the Implementation of Inclusive Education.

Literature Review

Inclusive education is the practice of education that unites children with special needs and children in general to learn together. The word inclusion comes from English, i.e, inclusion, which is used to describe the integration of children with

disabilities into school programs (Smith, 2006: 45).

Children with Islamic schools (ABK) does not mean children who have physical disabilities or extraordinary children, but they have a broader vision and more positive for children with different diversity. The diversity in each child's personality is related to different needs which is very essential in supporting the future, especially the need for proper education. (Divine, 2013:137)

Classification of Children with Special Needs

Children with special needs are grouped into two categories, namely temporary and permanent children with special needs. Those with permanent special needs, including: 1) Children with hearing and speech impairments, consisting of: (a) *hard of hearing children* and (b) *deaf children*; 2) Children with intellectual special needs, consisting of: (a) *children with intellectual impairment below the average*, that is, children with mild mental retardation (IQ 50-70); children with moderate mental retardation (IQ 25-49); Children with severe mental retardation (IQ 25 and below), (b) *Children with intelligence abilities above the average*: gifted and genius, that is, children who have intelligence above average; talented, that is, children with special gifts; 3) *children with specific learning disabilities* (Dadang Garmida, 2015: 50-53).

RESEARCH METHOD

The type of this research is a descriptive study using a qualitative approach whose object is public and islamic schools in Bone Regency. The data sources included Education Agency, Regency and Provincial Ministry of Religion, religion and counseling teachers, students with special needs, principals and supervisors of public and islamic school as well. Data collection were carried out by interviews, observation and documentation while data analysis was carried out through categorization, interpretation, description, and narration in accordance with the research objectives.

DISCUSSION

Educational Institutions and Students with Special Needs

There are 1,089 public and islamic schools in Bone Regency, namely: 856 schools or 79% are public schools (674 elementary schools or *SDN*, 123 middle schools or *SMP*, 36 high schools or *SMAN*, and 23 vocational schools or *SMK*) and 233 schools or 21% are islamic schools (89 *Ibtidaiyah* or *MIN*, i.e., islamic elementary schools, 96 *Tsanawiyah* or *MTsN* or Islamic middle schools and 48 *Aliyah* or *MAN*, i.e., islamic high school). Later, out of 233 Islamic schools and 856 public schools, 4 islamic schools and 3 public schools were used as research samples. They respectively were MIN 08, MTsN 03, MTs Al-Hidayah, and MAN 01 and SDN 024, SMKN 01 and SMKN 02 Bone Regency.

The number of students with special needs (slow learning, speech disorders, deaf) is spread across public schools, namely: SDN with 99–69 students, SMP with 19–201 students, SMA/SMK with 4–5 Alumni) and islamic schools: MIN with 5–42 students, MTs with 5–61 students, and MA with 1 students. This shows that parents of students with special needs mostly send their children to elementary level (SD/MIN, SMP/MTsN) than to high school level (SMA/SMK/MAN).

Based on the above description, there are 104 students with special needs in islamic schools (*Ibtidaiyah* or MIN, *Tsanawiyah* or MTsN, and *Aliyah* or MAN) and 875 students with special needs in public schools (*Elementary school* or SDN, *middle school* or SMP, and *high school/vocational school* or SMA/SMK) in Bone Regency. Meanwhile, the schools and islamic schools that have been visited have a total of 50 students with special needs. Specifically, there are 4 children in MIN 08, 1 student in MTs Al-Hidayah, 38 students in MTsN 03, 1 student in MAN 01, 4 students in SDN 24, 1 student in SMKN01, and 1 student in SMKN 02. The disabilities consist of various types, that is, slow learning, speech impairment, and deafness.

On the percentage, it shows that there are 1.8% islamic schools and 46% of the students are with special needs as well as 0.3% public schools with 0.2% of their students is with special needs. Those percentages are representative in providing

data and information related to the implementation of inclusive education and religious education services for children with disabilities.

Implementation of Inclusive Education

The Regulation of the Minister of National Education and the Regulation of the Minister of Religion of the Republic of Indonesia are among the references for the implementation of inclusive education and are strengthened by the presence of Helen Keller International (HKI) in late 2018. Eventually, public and islamic schools can implement the inclusive education based on the appointment of the Education Office and the Ministry of Religion of Bone Regency.

Helen Keller International (HKI) focuses on efforts to open access to education for all children, especially those with disabilities, to obtain education at the school closest to where they live. The forms of HKI's contribution are empowering human resource for education practitioners, i.e., principals, teachers, and supervisors, by providing of guidance and coaching through education and training, socialization, comparative study, and zoom meetings.

The HKI activities included: a) Socialization of Inclusive Education; b) Inclusive Education Refresher; c) Principal Inclusion Training (Management of Inclusive Education and Inclusion-Based Curriculum), while the inclusion materials consist of: a) Concept of Diversity of students with special needs; b) Characteristics of students with special needs; c) Learning Needs of students with special needs (*Interview, Rezkiiana, Saturday, 28/08/2021*).

The PI Trainer Team has an important role in following up on the concept/program of HKI in providing guidance and development of inclusive education for religion teachers, so that inclusive education can be implemented according to the expectations of the Ministerial Regulation and HKI. The working areas and main tasks of the PI Trainers are that two trainers are responsible for each school/madrasah based on the level per sub-district, and are required to always participate in the development of inclusive education insights through face-to-face or zoom meetings (*Interview; Akmal Mahdi, Friday, 03/09/2021*).

According to Mrs. Fatimah the section chief of the Education Office of Bone Regency, it is necessary to have a commitment between the government related to education practioners, so that the implementation of inclusive education can be carried out on an ongoing basis. Also, educational institutions (public and islamic schools) can provide maximum service to islamic schools students. According to Mr. Drs. Nursalam, M.Pd, the Secretary of the Bone Regency Education Office, schools and islamic schools need stimulation in order to seriously develop inclusive education. The forms of stimulation, namely: the need for funding regulations for inclusive education providers and accompanying teachers can be equalized with teachers of other subject areas of study, especially in meeting hours.

Religious Education Services for Students with Special Needs

In general, public and islamic schools organize and provide religious education services to students with physcial and emotional limitation that do not distinguish them from normal students, meaning that there is no specificity for students with special needs in receiving religious education. Identification is one of the efforts by parents and teachers to be able to identify children with abnormalities (physical, intellectual, social and emotional) in their development compared to normal children (Cahya, 2013:28).

The components of religious education services for children special needs with islamic schools are as follows:

Studentship; Students with special needs who received education in islamic schools were 44 people and 6 students in public schools with slow learning disabilities, speech impaired, and deafness. In general, new student enrollment only refers to the Ministerial Regulation without identifying it as in special schools (SLB).

Curriculum; The curriculum for inclusive education providers must include a national curriculum which is a national standard developed by the Ministry of Education and Culture. The curriculum used in the inclusive class is the regular children's curriculum which is adapted to the initial abilities and characteristics of students (Tarmansyah, 2007: 169).

Educational institutions (public and islamic schools) vary in the use of religious education curricula, that is, Islamic schools (K.13/13 curriculum and KTSP/Education Unit Level Curriculum KMA 183: Religious Education and Arabic) are new curricula, while the curriculum used by public schools are K.13/13 curriculum and KTSP/Education Unit Level Curriculum.

To be more focused on the teaching and learning process, subject teachers must be able to make or have lesson plans so that learning can run effectively. Religious education teachers do not have or prepare lesson plans specifically for students with special needs. The focus is on the principle as to how religious education learning can be implemented systematically, including objectives and learning steps, as well as being able to provide an assessment, and most importantly, do not deviate from the curriculum that has been set.

The subjects and materials for religious education based on public and islamic school level that are taught for students with special needs, among others, are Al-Qur'an and Hadith (Hijaiyah letters, Reading Law) SKI, Marriage in Islam and Fiqh.

Teachers; Most of the religion teachers in public and islamic schools have a bachelor and master degree education background. There are several teachers who are involved in religion ducation subjects. The creativity and innovation of religion teachers vary in conveying the material on Religious Education and Moral Behavior (Qur'an Hadith and Fiqh), especially in the use of learning methods and media. In principle, how students in islamic schools are able to actualize in terms of writing, reading, and memorizing hijaiyyah letters, perform ablution and perform prayers correctly (*Interview, Hj. Murni, M.Pd, Saturday 28/08/2021*).

The capacity of counseling teachers can only mediate the limitations of students with special needs, both internally and externally (homeroom teachers, subject teachers, and students' parents) while in academic matters, it is entirely the authority of subject teachers, both general and religion subjects.

Religion teachers can only accompany students with special needs persuasively, without using special methods in providing services because teachers are able to

recognize the character and animate their students. The most important thing is how students with special needs can feel comfortable following the learning process like other students (*Interview, Hj. St. Kasmawati, 08/2021*).

According to Mrs. Alfiah and Nur Hidayah who are religion teachers, the Minimum Completeness Criteria (KKM) for students who have limitations (slow learning, deaf, speech impaired) and other impairment has not been able to provide an objective assessment, but only assess psychomotor or by giving a sense of value.

Facilities and infrastructure; educational institutions have not prepared facilities (media/tools and places) specifically for religious education learning both for theory and practice. This is due to the condition of students with special needs can still be tolerated with existing facilities.

The schools just need to condition the media/tools and learning places on the theme or material being taught, such as: Qur'an, Iqra, LKS, classrooms and Mushollah. In principle, the focus is how to use the media/tools that can be representative for all students.

Finance; Budget is one of the supporting aspects in meeting the needs of the teaching and learning process in order to improve the quality of education in all institutions, especially in public and islamic schools. Public and Islamic schools equalize the rights and obligations of students in fulfilling BOS (School Operational Assistance) funds as well as if there are internal activities, all students have a shared obligation to realize these activities.

Since the enactment of the Minister of Religion Regulation Number 90 of 2013 concerning the implementation of Madrasah Education which states that islamic schools are obliged to provide access for students with special needs. Until now there has never been any support or assistance in terms of the budget. This is because public and islamic schools provide inclusive education based on appointments, based on a sense of humanity and sincerity (*Interview, Akmal, Friday, 03/09/2021*).

School environment; it is a place for interaction between teachers and students and other interactions that provide lessons and knowledge to develop the potential of students.

The teacher's habit before and after giving learning is to greet, pray, and say hello through the attendance list as well as providing reflection, such as: telling/illustrating the story of an example. Those are done so that students can feel comfortable in implementing learning both outside and inside the classroom. And the most important thing is how students with special needs can interact with their friends and teachers.

Special Services; Based on the search results of 4 islamic schools and 3 public schools, no public and islamic schools can provide special services due to the limitations they have, including: human resources, facilities, and budget.

The contribution of inclusive education practioners is to implement integrated religious education services. Therefore, the students can indirectly follow and receive material without specialization. The focus is about how public and islamic schools can actualize the regulations of the minister of national education and regulations of the minister of religion and fulfill the student parents' expectations so that their children can blend in like children with no special needs.

Learning process

Based on the Regulation of the Minister of Religion of the Republic of Indonesia Number 16 of 2010, concerning the Management of Religious Education in Schools, Article 3, Paragraph (1) Every school is obliged to provide Education; (2) Every student in a school has the right to receive religious education in accordance with the religion he adheres to and taught by teachers of the same religion.

Regulation of the Minister of Religion Number: 60 of 2015, concerning Amendments to Regulation of the Minister of Religion Number 90 of 2013, concerning the Implementation of Madrasah Education, Article 61A, Paragraph (1) Special education in islamic schools for students with disabilities has the function of providing Islamic school education services for students who have difficulty in following the learning process due to physical, emotional, mental, intellectual, and/or emotional disorders; (2) Special education in islamic schools for students with disabilities aims to develop the

potential of students optimally according to their abilities.

Students with special needs receive religious education services based on grades and levels. At the basic level, it is still at the introduction stage, while at the intermediate level it is focused on the application level. The religious education materials taught include Qur'an Hadith, SKI, and Fiqh. The implementation of learning is carried out face-to-face and online using different methods and techniques, as well as conditioning the competence of students with special needs in fulfilling the Minimum Completeness Criteria (KKM).

The learning stages as outlined in the RPP (lesson plan) is the guidance for all teachers to facilitate the implementation of the teaching and learning process. For more details, it will be described how students with special needs follow the learning process in accordance with the disabilities they have, as follows:

1. Slow Learning

Hadith Qur'an material; Learning the Qur'an hadith (Hijaiyah letters) puts forward how students are able to write, read, and memorize. In the *preliminary activity*: At the beginning of the lesson, say hello and pray together, and provide refreshment or stimulation in the form of "chants" (saying the names of Allah and the Apostle and mentioning the letters hijaiyah), then greeting all students, conveying learning objectives and providing motivation, and prepare learning media. In the *core Activities*: at the beginning of the lesson the teacher gives a description orally, then gives an example by writing on the blackboard, and reading the letters.

Students with special needs are easier to respond when the material is delivered orally, compared to writing. This is evidenced from various levels by students with special needs in islamic school who are very enthusiastic even when they recite the *hijaiyah* letters together. Meanwhile, in giving the task of writing *hijaiyah* letters, it is more likely to finish when given or see a quote. In contrast to students with special needs at the Aliyah (high school) level, who tend to read, memorize rather than write, the reason is that reading is deeply felt (*Interview, Ahmad Abid Safwan*).

Fiqh material; Prayer learning is sometimes carried out in the Mushollah, where students perform ablution together, to make it easier for teachers to monitor the truth in performing ablution, then pray in congregation by reciting prayer readings together. This method makes it easier to carry out the teaching and learning process.

SKI Material: Teachers tend to use the lecture method in delivering material, this is so that students can respond quickly. Sometimes religion teachers provide examples or illustrations that are easy to digest, understand and can be applied in everyday life (school, home, community). For example: The theme of the Prophet's Example. This theme tells a lot about commendable attitudes and behavior. Indirectly, the teacher instills moral values and introduces commendable behavior, including: "Using polite and polite language in communicating with fellow friends or people we think are older than us, words must be in accordance with actions, honest in providing information".

Virza Rezki (a student with special needs), the way they respond or answer questions, sometimes they do not raise their voices when it is suspected that the answer is wrong, but if they do, their voices can be heard, *for example: the mention of letters, sentences, and numbers*. But if the teacher voices or conveys the material in a lecture, then the students follow it.

The way the teacher gives assignments does not differentiate between students with special needs and students with none of it, but in terms of completion it is not the same, both face-to-face learning and online. Teachers have varied ways of giving assessments to students with special needs, such as assessing their discipline and honesty. Basically teachers are more inclined to assess psychomotoric than affective and cognitive.

2. Speech Disorder

The learning methods and media used by religion teachers in carrying out the teaching and learning process are not much different from mentally disabled. Only dealing with students who have limited speech, sometimes the material must be delivered repeatedly.

Students with special needs have the ability to write and read hijaiyah letters and

even memorize short surahs, but the pronunciation is not clear. The service they got was no different from other students. Children who have limitations like this, have the courage to perform, such as coming in front of class, writing hijaiyah letter by letter on the blackboard, memorizing short suras, and even being able to count using English.

Of the various students with special needs who received education in schools and islamic schools, in fact they did not get special treatment, but the teachers because they already knew the students' character or daily habits in receiving subject matter, the teachers could only provide services by conditioning, meaning they do not have to be able to just like other students in completing the material.

3. Deafness

Students with hearing and speaking limitations continue to follow the lessons like other students. However, there is no interaction as with mentally retarded and speech impaired students. Thus, in order for deaf children can actively learn like other students, the teacher provides quotes or books, so they can write or do assignments.

This is because teachers do not have special competence or knowledge in dealing with deaf students. However, teachers often communicate to parents so they can cooperate in providing guidance related to religious education.

These students tend to complete assignments in written form by looking at quotes/books (BTQ, SKI) as well as other religion education materials. Unlike the Fiqh material for prayer, they can follow the practice of prayer because they are used to seeing people praying at home, so it is easy to apply in the practice of praying at public or islamic schools. While at the closing activity stage, the teacher continues to convey or conclude the results of the material that has been learned, then close the learning activities by saying *Alhamdulillah (All praises to God)* and end the meeting with greetings which are followed by all students.

Several items in providing an assessment include *spirituality*: paying attention to students whether to pray before and after study; *knowledge*: Oral test on memorization according to students' abilities; and *skills*:

students' performance by recitation according to ability.

Supporting and Inhibiting Factors

Inclusive education is held with the support of the Government (Education Education Office, Ministry of Religion, HKI, PI Trainer Team, Education practitioners, educational institutions (public and islamic schools) and teachers (subject and counseling teachers)

The PI Trainer Team has very high concern for educational institutions that are ready to provide inclusive education, both private and public, in providing guidance and coaching. PI trainers have sufficient references (knowledge and experience) to empower human resources for educators/teachers.

Religion education teachers are creative in providing religious education services, because they can recognize the character and animate students with special needs. Then a synergy has been built between parents and the management in providing guidance and development of religious education to students.

Local governments (Education Department and Ministry of Religion) have not been able to provide reinforcement or stimulation to administrators (public and islamic schools) in order to make the implementation of inclusive education more effective, including the provision of operational funding, learning facilities, and human resources.

The educational institution at the time of new student enrollment has not used a special method to identify students with disabilities. However, teachers have the ability for such identification in the learning process.

CLOSING

Inclusive education is held in Bone Regency in accordance with the Regulation of the Minister of Education and the Regulation of the Minister of Religion of the Republic of Indonesia, and the Department of Education and the Ministry of Religion to provide opportunities for educational institutions, that is, public and islamic schools, so that those institutions are ready to implement inclusive education.

Helen Keller International (HKI) has contributed to education practitioners, including supervisors, principals, teachers, in the form of empowering human resources through guidance and coaching that consist of training, socialization, and comparative study related to inclusive education, as well as forming an PI Trainer Team.

The achievement of inclusive education in providing religious education services has not been effective. This is due to the lack of human resources for religion teachers related to inclusive competence; the absence of regulation on the operational funding of inclusive education and special assistant teachers in public and islamic schools.

Local governments (Department of Women's Empowerment and Child Protection, Regional Revenue Office, and Ministry of Religion), may be able to build synergy to follow up on the Helen Keller International (HKI) program.

The Department of Education and the Ministry of Religion of Bone Regency, would be able to provide reinforcement to teachers of public and islamic schools to be able to prepare a learning guide book for inclusive education based on disabilities. Besides, public and islamic schools are required to be consistent in providing religious education services to increase collaboration with parents of students with special needs in providing guidance and motivation.

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