

# A Model for Inclusive Education in Indonesia: The Lazuardi Global Islamic School

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**Abstract.** Inclusive education has gained momentum in the last few years as it becomes the buzzword in the vernacular of the Indonesia's education sector, especially among the educators and education providers in Indonesia. Inclusive education requires education providers to provide quality and accessible education for students with disabilities. This article examines the practice of inclusive education at the Lazuardi Global Islamic School. It is located at the border of West Java and the capital city of Jakarta and is considered as one of the first educational institutions to offer inclusive education within an Islamic educational setting. The article begins with an overview of the inclusive education program offered since 1994 and the progressive orientation of the school's organization, management, teachers' educational development and training, in addition to an inclusive curriculum development, that has enabled implementation of an inclusive education. Based on qualitative research and extensive interviews with the school's leaders, teachers, health professional staffs, parents, and students, this article discusses and analyses the experience of Lazuardi School in implementing inclusive education. The story of Lazuardi can be used as a reference for other Islamic education providers to offer inclusive Islamic education system.

**Keywords:** Inclusive Education, Students with Disabilities, Special Education Needs, Islamic Schools, Indonesia.

**Abstrak.** Pendidikan inklusif mendapat momentum dalam beberapa tahun terakhir sebagai istilah yang dipakai dalam bahasa sehari-hari di bidang pendidikan, terutama di kalangan pendidik dan penyelenggara pendidikan di Indonesia. Pendidikan inklusif mensyaratkan penyelenggara pendidikan untuk menyediakan pendidikan yang berkualitas dan dapat diakses oleh siswa penyandang disabilitas. Artikel ini mengkaji praktik pendidikan inklusif di Lazuardi Global Islamic School. Lembaga pendidikan ini terletak di perbatasan Jawa Barat dan ibukota Jakarta dan dianggap sebagai salah satu lembaga pendidikan pertama yang menawarkan pendidikan inklusif dalam lingkungan pendidikan bernuansa Islam. Paper ini diawali dengan penjelasan mengenai ikhtisar program pendidikan inklusif yang dimulai sejak 1994 dan orientasi progresif organisasi sekolah, manajemen, pengembangan dan pelatihan pendidikan guru, di samping pengembangan kurikulum inklusif, yang memungkinkan pelaksanaan pendidikan inklusif. Berdasarkan penelitian kualitatif dan wawancara ekstensif dengan pimpinan sekolah, guru, staf profesional kesehatan, orang tua, dan siswa, penulis membahas dan menganalisis pengalaman Sekolah Lazuardi dalam mengimplementasikan pendidikan inklusif. Kisah Lazuardi dapat dijadikan referensi bagi penyelenggara pendidikan Islam lainnya untuk menawarkan sistem pendidikan Islam inklusif.

**Kata Kunci:** Pendidikan Inklusif, Siswa Penyandang Cacat, Kebutuhan Pendidikan Khusus, Sekolah Islam, Indonesia.

## 1. INTRODUCTION

Historically, the notion of inclusive education initially came from the United Nations Declaration on Human Rights in 1948 which, among other things, first promoted the right to education of every individual. After half a decade, the World Conference on Education for All was launched in 1990 to reaffirm that commitment to provide education for all citizens regardless of individual differences. The implementation of inclusive education was then strengthened by the Salamanca Declaration in 1994, which provides the Framework for Action on Special Needs Education. The statement was released during a world conference held by the United Nations Educational, Scientific and Education and Science Cultural Organization (UNESCO) in Salamanca, Spain. One of the important points made by this declaration was that the United Nations urged all countries to implement inclusive education, which ensures that the education of people with disabilities is an integral part of the education system within each member country.

In the Indonesian context, inclusive education has just formally started in 2009 under the Regulation of the Minister of National Education of the Republic of Indonesia No. 70/2009. In order to implement this policy, the Ministry of Education and Culture then released the 2011 General Guidelines for the Implementation of Inclusive Education. Based on this regulation, the government strongly encourages all schools in Indonesia to transform their educational system with an inclusive approach and make sure that all children, without exception, are able to get access to education. In its implementation, however, inclusive education has run into various difficulties. Among other things, despite the aforementioned legal instruments, the lack of government support makes the implementation of inclusive education is still lagging behind. The school enrolment rate for disabled students is still very limited (Poernomo, 2016). In addition to this, there are some important requirements to make an adequate inclusive educational system, whereas the bare minimum threshold is not simply by receiving students with special needs into school as commonly used as the most frequent criterion of inclusive education in Indonesia and elsewhere.

However, despite the rarity of the best practices in inclusive education in Indonesia, there are few schools in the country that have successfully been implementing the principles of inclusive education. One of them is the Lazuardi Global Islamic School<sup>1</sup> located in Depok, West Java, Indonesia. The

school holds a high degree of commitment in respecting diversity with the belief that every student is unique and has different unique abilities. Therefore, Lazuardi has adequate education services that are friendly with students with disabilities, equipped with institutional management that meets the needs of all students, support staffs, administrators, parents, as well as the planning for special needs students. They improve student-teacher ratio and competencies as well as building a therapy center to support the program. They also modified their curriculum to meet the standard of inclusive education and developed training program for improving the quality of inclusive education.

This study argues that Lazuardi can be used as a reference for other schools in Indonesia in implementing inclusive education practices. In many instances, Lazuardi provides innovative and effective best practices when it comes to inclusion of students with special needs that in turn improve the quality of education for all students. Furthermore, Lazuardi's implementation of inclusive education is generally in line with international standards, even by the standard measure of Organization for Economic Cooperation and Development (OECD) (OECD report, 1999).<sup>2</sup> Specifically, as part of Islamic schools which aims to strengthen Islamic foundations in their educational system, the success of Lazuardi in implementing inclusive education can be used as a role model for other Islamic educational institutions to provide better education for students with special needs and disabilities

## 2. METHOD

This study was carried out between September 2017 and December 2018, explaining how inclusive education is implemented by the Lazuardi Global Islamic School. As previously indicated, Lazuardi has been particularly successful in providing inclusive education for children with disabilities. Since its establishment in 1994, they have accepted students with special needs and disabilities. This is mainly due to their commitment to offer inclusive practices since the beginning. Note that the program has little to do with the government policy to include inclusive practices given that the governmental regulation on inclusive education was passed in 2009 onwards, that is, about 15 years *after* Lazuardi has decided to launch their inclusive education project.

In this study, I relied on two main sources of investigation: library research and fieldwork. The

is still Islamic in character which aims to create Islamic future leaders as stated in their official website.

<sup>2</sup> The OECD released an examination report of how inclusive education is implemented in eight OECD countries, including in Australia, Canada, Denmark, Germany, Iceland, Italy, the United Kingdom, and the United States.

<sup>1</sup> Since its establishment, the school is well-known as Lazuardi Global Islamic School. In 2018, however, they changed their name into Lazuardi Global Compassionate School. It is important to note that Lazuardi

former was done by surveying a number of relevant materials, including books, conference reports, journals, dissertation, and the like. Meanwhile, the latter involves field research as a main source of information to describe the key aspects of inclusive education in Lazuardi, which comprises their management system, students with disabilities, teachers, curriculum, and supported facilities like therapy center for disability students and other keys to success in the school's implementation of inclusive education.

The fieldwork relied on qualitative methods using three primary tools of investigation: interviews, direct observation and additional document collection. I conducted extensive interviews with the school's leaders, teachers, allied health professional staff, parents, and students. In doing so, I used a semi-structured format (Wengraf, 2001). It means that prior to conducting interviews, I had certain core topics that I wanted to address in each interview, but at the same time I was also flexible in responding to specific cases brought up by each of the informants. In addition, during my fieldwork I managed to conduct direct observation at Lazuardi located in Depok, West Java, Indonesia. This method is commonly used in qualitative research to gain a direct, close, and intimate familiarity with a particular social group for period of time, "collect (detailed, comprehensive) field notes, and track systematic patterns to make inferences about social phenomena" (Weiss and Hutchcroft, 2012: 9). In addition, during my field research, I also collected documentary evidence found in Lazuardi's archive, including bulletins, books and pamphlets available at the school.

### 3. RESULT AND DISCUSSION

#### 3.1. The Emergence of Inclusive Education

To begin, we should sketch briefly the history of the emergence of inclusive education as a part of the responsibilities of schools and school systems to increase access, participation, and opportunities for students with disabilities. The main philosophy of inclusive education is based on human rights principle, which stipulates that every individual has a right for education as documented in the 1948 Universal Declaration of Human Rights. However, it took several decades—after the 1948 declaration—for the world community to launch the Standard Rules on the Equalization of Opportunities for Persons with Disabilities adopted by the United Nations General Assembly in 1993.

Although it was not a legally binding instrument, the Standard Rules, among others, required the integration of educational system that accommodates persons with disabilities.

*"Recalling the several United Nations declarations culminating in the 1993 United Nations Standard Rules on the Equalisation of Opportunities for Persons with Disabilities, which urges States to ensure that the education of persons with disabilities is an integral part of the education"* (Salamanca Statement, 1994)

It is clearly stated that the members of the United Nations, commonly called Member States, should recognize the principle of equal educational opportunities for people with special needs in integrated settings. In other words, Member States should ensure that education is accessible for all and, therefore, guarantee that the education of special needs students is an integral part of the educational system.

*"States should recognise the principle of equal primary, secondary and tertiary educational opportunities for children, youth and adults with disabilities, in integrated settings."* (Standard Rules on the Equalisation of Opportunities for Persons with Disabilities, 1993).

In 1994, then, the UNESCO and the Spanish government held the World Conference on Special Needs Education in Salamanca, Spain, to advance the cause in supporting the move toward inclusive education. This conference was attended by 92 governments and 25 international governments which urged all the states to give the highest priority to policies promoting the implementation of inclusive education that allows those with special needs, disabilities and difficulties to have access to regular schools. It produced the Salamanca Statement on Principles, Policy, and Practice in Special Needs Education which clearly expresses the following statements: a) Every child has a fundamental right to education, and must be given the opportunity to achieve and maintain an acceptable level of learning; b) every child has unique characteristics, interests, abilities and learning needs; c) education systems should be designed and educational programs implemented to take into account the wide diversity of these characteristics and needs; d) those with special educational needs must have access to regular schools which should accommodate them within a child centered pedagogy capable of meeting these needs; e) regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all; moreover, they provide an effective education to the majority of children and improve the efficiency and ultimately the cost-effectiveness of the entire education system (Salamanca Statement, 1994).



### 3.2. The Concept and Implementation of Inclusive Education

Having discussed the birth of inclusive education, we are now in a position to clearly understand such a concept and how it is implemented in practice. The conceptualization of inclusive education has long been central in the discussion among scholars. However, they have offered no definitive conclusion on how such a concept is defined.

Therefore, many people have different points of view about inclusive education. Florian (2014: 287) shows various definitions of inclusive education from different parts of the world. The Canadian school, for instance, advocates person-centered approaches to intervention that acknowledge human difference as a resource rather than a deficit (Forest and Pearpoint, 1992). In the UK, in contrast, inclusive education is meant as a way to improve the quality of schools. English advocates contend that inclusive education should be understood as “extending the scope of ordinary schools so they can include a greater diversity of children (Clark, Dyson, and Milward, 1995).

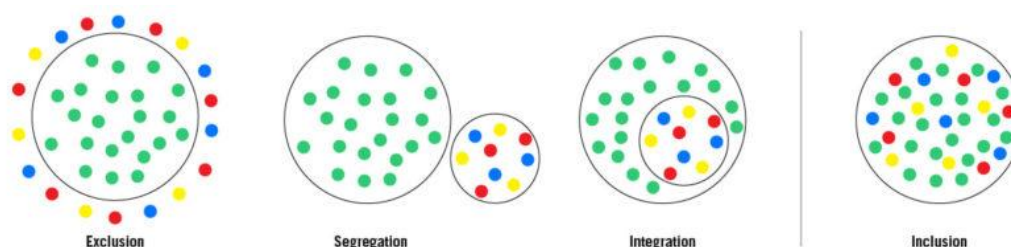
In general, however, such various definitions of inclusive education can be classified into two conflicting categories, that is, the narrow versus broad approaches (Haug, 2016). The former holds that inclusive education concerns special education only for students with disabilities (Arduin, 2015). This school of thought argues that the implementation of integration failed to eliminate segregation, marginalization, discrimination or devaluation in ordinary educational institutions. The second school suggests the opposite. According to this camp, inclusive education is defined broadly to cover all students and marginalized groups, not only those with special needs and disabilities (Thomas 2013).

The other three are multiple-oriented. The next level is a broad definition which has multiple orientation and concern education for all students that is inclusive to meet the social and/or academic needs of all students. The final stage is inclusion to create communities.

The main source of differences lies in the disagreement among scholars of how to deal with segregation, integration and inclusion. As illustrated in Figure 1, the rule of thumb among scholars is that exclusion —children with disabilities are not allowed to attend a school— is a form of discriminatory behaviors which should be avoided at all cost. Nonetheless, they have not reached any consensus on how to deal with the right of education of those with special needs. In 1970s, scholars used the segregation approach by creating special schools for persons with disabilities. They are educated in separate environments. Having been encouraged by the 1994 Salamanca Declaration, scholars and practitioners hold the view that students with disabilities should be *integrated* and educated in regular schools without changing the educational system.

In recent years, some scholars promote the notion of inclusion implying that students with disabilities can register in regular schools that accommodate their special needs. Hence, this new approach requires a transformation of the education system with changes and modifications in content, teaching methods, approaches, structures, strategies, and review mechanisms in place (Inclusion International, 2019). Due to these numerous requirements, there are only few schools, especially in developing countries that are able to apply inclusive education.

However, the issue of how inclusive education is conducted is still hotly debated among scholars and practitioners. As indicated earlier, Canadian



Source: [www.thinkinclusive.us/mix-applesauce-with-medicine-to-create-inclusive-classroom-communities/](http://www.thinkinclusive.us/mix-applesauce-with-medicine-to-create-inclusive-classroom-communities/)

Göransson and Nilholm (2014), cited by Haug (2016: 208), offered an additional account to the scholarly literature on inclusive education by combining such a narrow definition of the concept with a broad perspective based on the level of inclusion itself. The first level accommodates the narrow approach that exhibits a single-oriented issue only dealing with education for students with disabilities by placing them in a general classroom.

advocates promote a person-centered approach, while the British camp hold the view of the importance of school improvement (Florian, 2014: 288). These various definitions and approaches might result in different research designs that make it difficult to operationalize the concept of inclusive education. As a result, the implementation of inclusion in many countries might differ widely. As argued by Haug (2017), there seems to be gap in

many countries between formulations and realizations of inclusive education.

For that reason, the Salamanca Declaration released a Framework for Action on Special Needs Education (1994) to provide guidelines for inclusion practices. This framework is designed to guide education for all to plan actions in special needs education at national, regional and international level. The guidelines at national level include policy and organization, school factors, recruitment and training of educational personnel, external support services, priority areas, community perspectives and resource requirements. The details are as follows: 1) Policy and organization; policies and financing arrangements should encourage and facilitate the development of inclusive schools. 2) School factor; includes curriculum flexibility adapted to children's needs, school management more responsive to children with special educational needs, and information and research focusing on innovative teaching-learning strategies. 3) Recruitment and training of educational personnel; as a preparation of all educational personnel towards inclusive schools. 4) External support services; by resource personnel from various agencies, departments and institutions, such as advisory teachers, educational psychologists, speech and occupational therapies, etc. 5) Priority areas include early childhood education to enhance the educability of all children, girl's education and the transition from educational phase to adult working life. 6) Community perspectives; successful education requires the cooperation of families, along with the mobilization of the community and voluntary organizations as well as the support of the public at large. 7) Resource requirements.

In short, there are three broad conceptual frameworks that might affect the success of inclusive education. First and foremost, the commitment of government in carrying out inclusive education is the important condition to ensure the success of the project. As argued by Barton (2006: 232), inclusive education is not only about semantic, but it also involves ideological and political issues. This governmental commitment should be translated into policies and financial assistance that support the facilities needed to improve the accessibility and inclusion practices.

Second, the implementation of inclusive education also depends on school factor, especially with regard to the flexibility of curriculum. This includes the use of a method of teaching called inclusive pedagogy aimed to create a supportive environment that gives each student equal access to learning. Finally, school management is also important because "educating students with special needs is an issue for the whole school, not just individual teacher" (OECD, 1999: 42).

In the next sections, I use these three broad frameworks to test whether or not the Lazuardi Global Islamic School has already applied the principles and guidelines of inclusive education outlined above.

### 3.3. A Brief History of Lazuardi

A brief background history of Lazuardi Global Islamic School is imperative for us to get a clearer picture on how the school can come to its current form. The Lazuardi is a private school under the Lazuardi Hayati Foundation for Education. It was first founded in 1994 by a husband and wife team: Lubna bin Abdullah bin Segaf Assegaf and Dr. Haidar Bagir. Dr. Bagir is an influential Islamic scholar cum entrepreneur who happens to be the President Director of the Mizan Group. The couple has great interest in education.

In the beginning, they established a Kindergarten named TK Islam Kanita in 1994. It started operation with only 20 kids occupying two rooms of Haidar and Lubna's house in Cinere, Depok, West Java. In 1995, they started to open a playgroup. In a short time, these Kindergarten and playgroups, led by Haidar's wife, Lubna, attracted families from many parts of greater Jakarta to send their children to the pre-schools. In 2000, given the significant increase of the number of students, Haidar and Lubna moved their preschools 'Kanita' to a more representative place and occupied a new building equipped with adequate facilities and infrastructure, together with the newly established Islamic elementary school named Lazuardi.

In further developments, Haidar and Lubna changed the name of their schools to Lazuardi Global Islamic School, an Islamic school with a global perspective. Since then, the Lazuardi has developed educational institutions that include junior and high schools. Since then, Lazuardi has been expanding their educational model throughout Indonesia. Lazuardi appears as a franchise that offers to each person or institution in developing their school. They do not only provide a blue-print and guideline about how to set up a school, but also offer school management system run by a company affiliated with Haidar-Lubna, PT. Sarana Lazuardi Hayati.

Accordingly, there are now many affiliate schools throughout Indonesia that follows a model of Lazuardi and general subject curricula that Haidar and Lubna put forward. Despite having different names, they all maintain Lazuardi as a brand such as Lazuardi Haura in Lampung (2004), Lazuardi Cordova in West Jakarta (2006), Lazuardi Kamila in Solo (2008), Lazuardi Karima in East Jakarta (2008), Lazuardi Al-Falah in Depok (2013), Lazuardi Al- Kaffah in Bekasi (2013), Lazuardi Tursina in Banyuwangi (2014), Lazuardi Atthaillah

in Makassar (2015), and Lazuardi Ibnu Sina in Kendari (2015).

Overall, Lazuardi now has 19 schools and partners across Indonesia. They are all under the Lazuardi Hayati Foundation for Education as an umbrella organization of a network of pre-K to K-12 schools chaired by Dr. Haidar Bagir. Therefore, despite my study was only undertaken in Lazuardi Global Islamic School in Depok, West Java, which functions as the initial hub of the school network, this research can represent a further manifestation of the Lazuardi networks across Indonesia that attempt to integrate Islamic and global values.

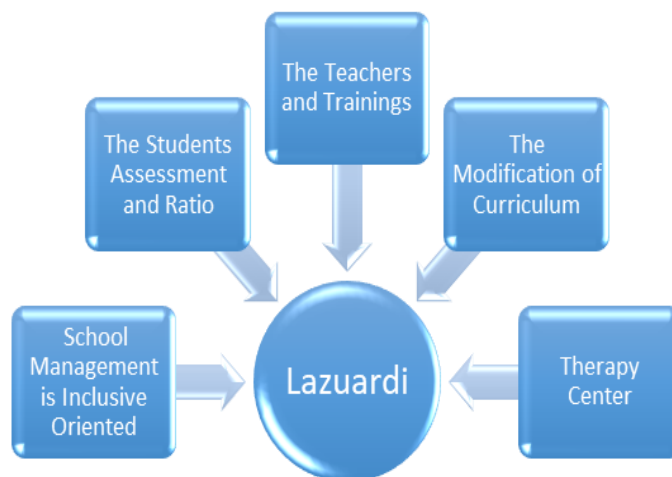
In 2018, Lazuardi became the first Compassionate School in Indonesia following the signing of the Charter of Compassion and its inclusion in the list of Compassion Action International (*The Jakarta Post*, 17 August 2018). Haidar argued that the transformation of Lazuardi into a compassionate school does not mean that the school removes its Islamic character. Instead, he continues, it explores the essence of Islam much further by relying on the concept of 'compassion', or 'rahmah' in Arabic that has its roots in the Qur'an. Lazuardi expects its graduates to have *akhlaq al-karimah* (noble character traits) and to be more compassionate to others.

### 3.4. A Model of Inclusive Education in Lazuardi

This section explains the principle that Lazuardi holds in practicing inclusive education. First and foremost, Lazuardi provides education for all students regardless of their abilities, cognitive capacity, physique, religion, and economic status. The school holds the view that everyone is equal and has the same rights to get an access to education. Every person is unique and endowed with their own intelligence. The school believes in multiple intelligences in which each person should have various kinds of intelligence including visual-spatial, verbal-linguistic, musical-rhythmic, logical-mathematical, interpersonal, intrapersonal, naturalistic and bodily-kinesthetic. The school is committed to encourage the development of all of these diverse kinds of intelligence. In practical terms, Lazuardi provides education for students with disabilities and special needs. In order to do so, they meet all requirements to support education for Students with Special Education Need (SEN), including with regard to the assessment of students, teacher qualification, curriculum development and heterogeneity, adequate learning facilities, resource center and therapy center (Interview Sonya Sinyanyuri, 19 October 2017). It seems that, based on the above discussion about the concept and implementation of inclusive education, Lazuardi

seeks to combine between such broad and narrow concept of inclusive education.

The figure below is the descriptive illustration of how inclusive education works in Lazuardi Global Islamic School. There are 5 key factors to make inclusive education run well in Lazuardi: inclusive school management, the student assessment and ratio, the teacher and training, the modification of curriculum, and the therapy center.



Picture 2. The Characteristics of Inclusive Education in Lazuardi

### 3.5. The School Management

Established in 1994, Lazuardi is an Islamic school that emphasized Islamic values which comprises inclusion, love and respect as its main principle. Inclusion principle for Lazuardi is inspired by Islam and humanity. The school realizes that everyone needs education regardless of their ability, cognitive and physique, etc. So, the school gives an equal opportunity for all children to register in Lazuardi (Interview Sonya Sinyanyuri, 19 Oct 2017). The school touts 20 principles of Lazuardi, namely love, altruistic, contentment, gratefulness, optimism, patience, having *husnudhdhan*, no envy or jealousy, fraternity, trust and truth, *istiqomah* (consistent), courage, prudence, justice, respect, cleanliness, modesty, broadminded, joyful, and self-control which have to be implemented in daily activities and in school curriculum.

As explained above, we know that Lazuardi has applied inclusion principle very early (1994). They just did it by themselves, not because of recommendation from United Nation about education for all or Salamanca Statement (1994). It is also not because of the Regulation of inclusive education in Indonesia since it was just recently enacted in 2009. As a result, we can say that Lazuardi is a pioneer in inclusive school in Indonesia. Lazuardi has a long history and a lot of experiences in conducting inclusive education. Therefore, Lazuardi is often invited to share their



experiences in inclusive education practices by government or non-government stakeholders in education sector. Lazuardi is also often being used as a reference or model in inclusive school.

The main philosophy of Lazuardi in upholding its inclusion principle is based on Islamic values, which is also in accordance to 1948 Universal Declaration of Human Rights on the Right to Education for All (AFA). Lazuardi did not mention Human Right Declaration at all. They just intend to implement Islamic values to respect all persons without exception, including people with disabilities. The school is not exclusively providing education for certain people but it is very welcoming to all conditions of students.

The school management has several core philosophies: 1) each child is a unique person and has the potential for multiple intelligences; 2) children learn more quickly in the middle of their peer group; 3) children's creativity and confidence are born from a learning atmosphere which is fun, friendly, affectionate, contextual, hands-on and brain-based; 4) the environment is an unlimited learning laboratory; 5) learning success can only be achieved if there is good cooperation between the teacher / school, parents and the community as a whole.

To encourage the inclusion principle to run effectively, Lazuardi made six core values that everybody who is involved with the school including teachers, staffs, students, parents, and also security and cleaners have to make these values as their life's principles especially within the school setting.

**Inclusive:** a) Addressing diversity openly and critically; b) Take the initiative to learn to take advantage of diverse perspectives and situations.

**Global Awareness:** a) Follow the development of various global issues; b) Demonstrate positive contributions related to global issues.

**Future Oriented:** a) Make better future decisions and designs; b) Actualizing the potential on an ongoing basis.

**Compassioned:** a) Accept and respect the conditions of each individual as part of togetherness; b) Make efforts to create togetherness; c) Make efforts to help fellow beings.

**Integrity:** Carrying out the mandate of the job perfectly (ihsan) in accordance with the rules and organizational values. **Spiritual:** a) Demonstrate efforts to always increase religious knowledge and appreciation; b) Perform daily worship as well as possible.

To support practicing inclusive education in the school, especially for students with disabilities, the school management established inclusion division head, therapy center and shadow teacher. When was this first established?

*"Lazuardi is inclusion management because three factors: Lazuardi has a head of inclusion program unit, therapy center and shadow teacher" (Sonya Sinyanyuti, 19 October 2017).*

The existence of a head of inclusion program unit is very important because there is a person in charge who is responsible to ensure inclusion program in the school running well including student's assessment, shadow teachers, curriculum, and community. A therapy center is also important to help students with disabilities to achieve their special needs. Last but not least, the shadow teacher is a crucial person who has full responsibility over the students with special needs.

### 3.6. The Students Assessment and Ratio

During new academic year, Lazuardi open their enrollment process for new students. It is intended for every individual who want to have education there without any exception. All candidates have equal opportunity to register regardless of their abilities, cognitive, religion, ethnicity and physique. All children can make registration by filling the form. After registration, all students will have assessment via observation that is usually conducted inside the classroom. The assessment is dissimilar to tests that is conducted by regular school. The goal of the assessment is to evaluate the students' abilities especially on social interaction, learning abilities and also basic literacy (Sonya Sinyanyuti, 19 October 2017).

From the assessment, the teacher will be able to know the ability of every single person. Teacher will also know about students who live with or without disabilities. Students who are identified as students with special needs will undergo the second observation to determine whether he or she needs shadow teacher which depends on the level of disabilities they have. The level of disabilities will affect the ratio of teachers and students with disabilities. The disabilities can vary widely including physical disorder such as being deaf, blind, mute, and cerebral palsy or mental disorder such as Autism Spectrum Disorder (ASD), and Attention Deficit Hyperactivity Disorder (ADHD), mental retardation, slow learner, dyslexia, etc.

Lazuardi has a strict rule about the composition of shadow teacher in the classroom. Besides having too many shadow teachers will hamper the ability to handle students with disabilities, it also will disturb learning process for all the students in the class.

*"If there are many adults (teachers) in the class will disturb learning process in the class. So in the class, we have the maximum two adults" (Sonya Sinyanyuti, 19 October 2017).*

As a result, a ratio between students with special needs/teacher are 1:1 for those with more severe disabilities, and 2:1 for those with less severe needs (Sonya Sinyanyuti, 19 October 2017). This ratio in the end will affect to the number of admission of students with disabilities. It means every class can only have one or two students with disabilities depending on the level of disabilities. In other words, Lazuardi has very limited quota for student disabilities. Furthermore, if the quota is full, the school will not accept any more students with special needs.

Due to the ratio between students with special needs/teacher are 1:1 for those with more severe disabilities and 2:1 for those with less severe needs, this means Lazuardi has a lower ratio compared to the application of inclusive education in Denmark, which scored on average ratio when it comes to students with more severe disabilities at 1.7:1 and those with less severe at 4.3:1 (OECD 1999). Denmark is widely known as a welfare state who provides social services to enhance the wellbeing of its citizens, including for disabled people. So, it indicates that Lazuardi has a better ratio of shadow teacher due to lower ratio than that of Denmark.

Assessment is compulsory to get a lot of information about the students. It is like a screening process to know various types of disabilities of the students which includes physical, intellectual, emotional and personality factors. From this, they can know what every student's strong suits and weaknesses during learning process. So, the school can give education program according to their special education needs. Every student will have IEP (Individual Education Program) based on this assessment.

The assessment is very important because it's the starting point of learning process. The assessment can be used for some needs like referral, classification, planning of learning and monitoring of learning. Referral is needed because the school has limited services, such as limited number of doctors, psychiatrics, and social workers. Classification of the students is important in classifying which category the students with special needs have to be put into: physical, mental, emotional, or personality. Every kind of disability needs to be treated differently. Every student will have a certain planning of learning in accordance with the test results. Monitoring is the observation of the learning process of special education needs (SEN) students.

### 3.7. The Teacher and Training

The special education needs (SEN) teacher or assistant teacher or shadow teacher has a significant role for student with special education needs. If there is no SEN teacher, SEN students will have

difficulties to achieve their education goals. In other words, SEN teacher is compulsory in inclusive education. Classroom teacher cannot handle SEN students in regular class by themselves because SEN students need more help and attention to fulfill their special education needs.

Lazuardi has deep concerns toward SEN students. As mentioned above, the student/teacher ratio for those with severe disabilities is at 1:1 and those with mild disabilities at 2:1. As a result, Lazuardi has limited capacity in admitting students with SEN. For example, in 2017, Lazuardi only opened three classes for year 1 and only admitted 5 SEN students during that year, in which 4 of the students possess mild disabilities and 1 with severe disability. The number of SEN student admission truly depends on the level of disabilities the students (Achmad Fajri Al-hanafi, Interview, 19 October 2017)

There are 19 teachers who are assigned as Special Education Need teachers in elementary school unit of Lazuardi. They come from different educational backgrounds: 5 people from special needs education, 7 from psychology, 4 from physiotherapy, 2 from occupational therapy, and 1 from non-formal education background.

Ideally, SEN student needs to be accompanied by particular educational background teachers that specialize in special need education (PLB). However, the needs of SEN students are complex, that they do not only need the curriculum modification but they also need counseling and therapy in which the qualifications can only be met by psychologist and therapist. So, it looks like a team-teaching that have different job for the same goal.

In the classroom, every SEN student will have three teachers: classroom teacher, subject teacher and SEN teacher. Classroom teacher is responsible for all students in the class and subject teacher's role is teaching a particular education subject. Meanwhile, SEN teacher has a multitasking job, namely accompanying, observing, designing IEP program, giving therapy and also counseling. So, the locus of learning process for students with special needs lies with the SEN teacher.

To enhance the knowledge and skill of the teachers, Lazuardi holds a regular weekly training for all teachers conducted by its therapy center unit named "*Pelangi Lazuardi*." This training also offers various educational materials for other parties who are interested to hold the inclusive education training. The main themes are as follows: 1) Typical & Atypical Child Development; 2) Topics of Disability or Constraints Progress: Autism Spectrum Disorder, Attention Deficit Disorder Hyperactive, Barriers to learning, Intellectual barriers, Physical disability, Hearing disorders, and Blind; 3) Analysis and Behavioral Management; 4) Facilitating Social



Communication; 5) Managing Sensory Issues (sensory integration dysfunction); 6) Curriculum and Individual Education Plan (IEP) 7) Together Working with Family and Other Professionals; 8) Classroom Adaptation and Activity; 9) Developing Trained Practitioners (Leadership and Team Building).

The Lazuardi also has a Training Workshop for parents because Lazuardi believe that parents have a big role in promoting successful integration of children with special needs into society. The topic of the trainings includes: *Behavior Management; Managing Sensory Issues; Facilitating Speech, Language and Communication; Managing Daily Living Events; Community Mobility; Feeding Skills, etc.*

The training program that Lazuardi hold is a comprehensive training model because it contains all knowledge and skills that the special need teachers need. It is also very similar with the training module in Denmark, as the country has a long and reputable history in inclusive education. The training includes working as the special education coordinator, team-teaching, developing mutual support between teachers and learners to develop effective collaboration through meetings and problem-solving approach, the pedagogies of curriculum differentiation, the development of individual education programs, and the monitoring of progress.

### 3.8. The Modification of Curriculum

Lazuardi has a national curriculum for all students. Students who face difficulties in one or more subjects will receive modified curriculum based on the assessment result of the students. Students with special education needs usually cannot follow all aspects of the national curriculum. So, they need modified curriculum for some subjects that they cannot follow (Abdul Ghofar, 12 October 2017).

Modified curriculum for students with special needs is called Individual Education Program (IEP). IEP is education planning program for individual SEN student. Every student with special education needs will enroll in IEP. Designing the IEP involves SEN teacher, classroom teacher, school principle, counselor, psychologist, and parent (Achmad Alfajri, 12 October 2017).

IEP of Lazuardi contains the identification of needs based on the assessment and planning of curriculum for SEN students. The assessment involves three child development aspects, namely the motoric-sensory, cognitive and psychosocial because if there is something wrong with one or more of the child development aspects above, it will surely affect performance in another educational area of the SEN students. Based on the assessment

results, Lazuardi designs the long-term and short-term education planning that involves three area performance: a) Activities of Daily Living, which contains: dressing etiquette, toilet hygiene, feeding and eating, socialization, and personal tools care; b) Productivities, which contains: attending to instruction, handwriting, educational activities; c) Play and Leisure, which contains exploration. IEP also contains method, strategy, and evaluation of learning process (Abdul Ghofar, 19 October 2017).

This curriculum development is relevant with General Guidelines Implementation of Inclusive Education released by Ministry of Education 2007 that emphasizes the urgency of curriculum modification for children with special needs. Florian (2010) also encourages inclusive pedagogy to be evident in inclusive education because it is an approach to teaching and learning that supports teachers to respond to each different student's needs. Dwimarta (2015) concluded that based on literature review, implementing IEP (Individualized Educational Program) for students with special education needs can accommodate diversity while at the same time also serves as a learning program based on style, strengths and special needs of students in learning to achieve the optimum potential of the students.

The IEP of Lazuardi is relevant with Kitano and Kirby (1986) as cited by Dwimarta (2015:235) which stipulated that there are five important steps in developing Individual Education Program (IEP): 1) creating IEP team; 2) assessment of special education need (SEN) students; 3) developing long-term and short-term education planning, 4) designing method and learning procedure, 5) evaluation on learning progress of students.

### 3.9. The Therapy Center

One of the main features of inclusive education in Lazuardi is the therapy center *Pelangi Lazuardi*. It is a part of Lazuardi special unit providing variety of therapies for students with special need from both internal and external school. Here are some of the treatments provided: 1) Sensory Integration (Snoezelen, Self-Reliance in Self-Care, ability to manipulate hands, functional eye, foot and eye coordination ability); 2) Speech Therapy and Communication; 3) Cognitive and behavioral therapy; 4) Psychological Consultation; 5) Occupational Therapy Consultation.

The SEN teacher usually sends the SEN students to this center as part of the IEP school program. The students can also have additional therapy by themselves to foster their growths and developments.

The existence of this therapy center is a huge advantage for the school because not every inclusive schools has a therapy center. Being located within

the school area makes the therapy center a very useful entity because it makes the access for therapy becomes easier for the students either as part of the school programs or additional therapy. So, the distance is not becoming a barrier to get intensive therapy.

*Pelangi Lazuardi* will give the therapy based on the students' needs, be it sensory integration, speech therapy, cognitive and behavior therapy, consultation, or occupational therapy. Inclusive education from the school is much more than just about the pursue of academic aspect but also about basic skills of life aspects, which includes daily activities routine, communication, and self-management. If SEN students successfully manage to attend regularly both school and therapy, they would certainly achieve their potential faster.

#### 4. CONCLUSION

Education for All is a principle rooted in the United Nation Declaration about Human Rights. Meanwhile, the philosophy of inclusive education in Lazuardi is inspired by Islam. Thus, the United Nation Declaration of Human Rights is supposedly imbued with the same spirit as Islamic values that encourage education for all regardless of ability, cognitive, religion, physique, etc.

The concept of inclusive education still remains unclear with regard to the conceptual definition and practical implementation between integration and inclusion. Furthermore, Lazuardi classified inclusive education into two camps, namely broad and narrow concept definition in the practice of inclusive education. Under the broad concept definition camp, it means Lazuardi provides education for all regardless of ability, cognitive, physic, religion, and economy because they believe in multiple intelligences and the school will accommodate all these intelligences to be developed. And under the narrow concept definition camp, Lazuardi provides education for students with disabilities and made preparation for all requirements in supporting education for Students with Special Education Need (SEN).

The followings are, in essence, the characteristics of inclusive education practices in Lazuardi: 1) school management has an inclusive orientation by providing facilities that support education for all including for students with special needs; 2) the assessment of students and ratio, the school opens enrollment process for all kind of students and have assessment to identify the students' abilities; 3) SEN teacher and training, students identified with special needs will have SEN teacher with the logical ratio between pupil/teacher at 1:1 for those with more severe disabilities and 2:1 for those with less severe disabilities; teacher also receives regular training; 4) Each student with

special needs has individual education program (IEP), a modified curriculum based on each students' special needs; 5) therapy center as an important support facility in developing inclusive education, provides variety of therapy for students with special needs and also training for teacher and parents.

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