



IDENTIFIKASI GAPS PENDIDIKAN INKLUSIF: STUDI EVALUATIF DI MADRASAH IBTIDAIYAH MA'ARIF SIDOMULYO, KEBUMEN

GAPS IDENTIFICATION OF INCLUSIVE EDUCATION: EVALUATIVE STUDY AT MADRASAH IBTIDAIYAH MA'ARIF SIDOMULYO, KEBUMEN

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Naskah Diterima: 10 Agustus 2020; Direvisi: 8 September 2020; Disetujui: 15 Desember 2020

Abstract

This study was evaluating the Ministry of Religion Affairs' policy intending to provide input for improving the program. The evaluation took the case in Madrasah Ibtidaiyah (MI) Ma'arif in Ambal, Kebumen, Central Java. This MI uses the concept of inclusive education that sees every child entitled to educational services regardless of their physical differences and who they are. At the level of implementation, there is still a gap between a theory that tends to be ideal with practices that emphasize real needs. To meet the educational services of children with disabilities in their environment, MI Ma'arif Sidomulyo chose to go directly and practice. To overcome obstacles in the field, MI initiated the building of networks with local governments, schools, and madrasahs that provide inclusive education. The network was also built with institutions and observers of inclusive education as an effort to strengthen inclusive education in MI Sidomulyo, because guidance from the Ministry of Religion is still very weak.

Keywords: Evaluation; Gap; Inclusive; Madrasa

Abstrak

Kajian ini mengevaluasi kebijakan Kementerian Agama yang hendak memberikan masukan untuk perbaikan program. Evaluasi mengambil kasus di Madrasah Ibtidaiyah (MI) Ma'arif di Ambal, Kebumen, Jawa Tengah. MI ini menggunakan konsep pendidikan inklusif yang memandang setiap anak berhak atas layanan pendidikan tanpa memandang perbedaan fisik dan siapa mereka. Pada tataran implementasi, masih terdapat gap antara teori yang cenderung ideal dengan praktik yang menekankan pada kebutuhan nyata. Untuk memenuhi layanan pendidikan anak difabel di lingkungannya, MI Ma'arif Sidomulyo memilih terjun langsung dan praktek. Untuk mengatasi kendala di lapangan, MI memprakarsai pembangunan jejaring dengan pemerintah daerah, sekolah, dan madrasah penyelenggara pendidikan inklusif. Jejaring juga dibangun dengan lembaga dan pemerhati pendidikan inklusif sebagai upaya penguatan pendidikan inklusif di MI Sidomulyo, karena pembinaan dari Kementerian Agama masih sangat lemah..

Kata kunci: Celah; Evaluasi; Inklusif; Madrasah

INTRODUCTION

This research was part of the evaluation research on the implementation of the inclusive education of madrasah which is the piloting of the Ministry of Religious Affairs. Piloting was carried out in five provinces: East Java, Central Java, Banten, West Nusa Tenggara (NTB), and South Sulawesi (Sulsel). Piloting began in 2015 based on the Decree of the Director-General of Islamic Education Number 3211 of 2016 concerning the Designation of 22 Inclusive Education of Madrasas. Each madrasah receives assistance in the form of funds, guidance, and assistance that were intended to facilitate the implementation of inclusive education. Included in this piloting was Madrasah Ibtidaiyah Ma'arif Sidomulyo, Ambal District, Kebumen Regency, Central Java, which was then determined as the target of this study.

It is hoped that the pilot projects that have been carried out in these 5 (five) provinces will be successful so that they can become a reference for other madrasahs in developing inclusive education. As a pilot and pilot program, of course, its implementation, it still faces problems both at the conception and practical level. How the facts in the field related to its implementation (management, workforce, infrastructure, etc.) need to be seen as a whole. This is then seen as necessary to carry out "Evaluation of the Program for the Implementation of Inclusive Education at the Madrasah Pilot Project 2015." This evaluation is intended to obtain empirical data on the implementation of inclusive education in madrasah and also the suitability between the concepts (guidelines) given and the reality at the education unit level. This data is important in the context of future improvement and policymaking.

As explained above, the implementation of inclusive education piloting in madrasahs was still relatively new, starting in 2015. Although the implementation has been equipped with Implementation Guidelines, it is suspected that at the level of education units (madrasahs) there are still face many problems ranging from concept, planning, curriculum, workforce, coaching those need to evaluation. Evaluation needs to develop and enforce motivation of the organization in implementing programs,

(Tayibnapi, in Munthe: 2008). Therefore, it is very reasonable to examine how the implementation of inclusive education in each education unit (madrasah) and also whether the implementation of education for children with special needs in the madrasah is following the service criteria required by the Madrasah Directorate so that a complete discussion can be obtained to find out. the solution. It's appropriate with Gunawan that was learning programs evaluation need to examine how the implementation of programs, (Imam Gunawan:2018).

The purpose of this research was to find out how the implementation of inclusive education in Madrasah Ibtidaiyah Ma'arif Sidomulyo, Ambal, Kebumen. Specifically, this study is to find out whether there is a discrepancy (gap) between the conception (guidance) and the implementation of inclusive education in madrasahs by the minimum service criteria required.

CONCEPTUAL FRAMEWORKS

Refer to Babbie, evaluative research has a special purpose is to evaluate the impact of social interventions such as new teaching methods, innovations in parole, and a wide variety of such programs. Many methods can be used in this research, (Babbie: 1986). Evaluation research, also known as program evaluation, refers to research purpose instead of a specific method. Evaluation research is the systematic assessment of the worth or merit of time, money, effort, and resources spent to achieve a goal (Adi Bath). Evaluation is a set of research methods and associated methodologies with a distinctive purpose. They provide a means to judge actions and activities in terms of values, criteria, and standards. At the same time evaluation is also a practice that seeks to enhance effectiveness in the public sphere and policymaking. To improve as well as judge, there is a need to explain what happens and would have to be done differently for different outcomes to be achieved. It is in this explanatory model that evaluation overlaps most directly with mainstream social science. Elliot Stern, explained, evaluation research is a type of study that uses standard social research methods for evaluative purposes, as a specific research methodology, and as an assessment

process that employs special techniques unique to the evaluation of social programs, (Ronald R. Powell).

In the practical contexts, some theories can be considered to implement in the evaluation research. Utilization-Focused Evaluation (UFE) formulated by Michael Quinn Patton explained the premise that "evaluations should be judged by their utility and actual use". This theory is applied when the end goal is instrumental use. the evaluator must identify stakeholders who have the most direct, identifiable stake in the evaluation and its results, in other words, the "personal factor" Michael Quinn Patton: 2013, Nina Sabarre: 2020. Jennifer Greene (2011) offers Values Engaged Evaluation (VEE) is a democratic approach that is highly responsive to context and emphasizes stakeholder values. It is democratic because it encourages the evaluator to include all relevant stakeholder values. Greene offers three justifications for including stakeholder values: (1) pragmatic (i.e. increases the chance of use), (2) emancipatory (i.e. empowers stakeholders), and (3) deliberative (i.e. considers all interests), (Nina Sabarre: 2020). Empowerment Evaluation Theory is an approach to foster program improvement through empowerment and self-determination (Fetterman, 2012). Self-Determination Theory by David Fetterman describes an individual's agency to chart his or her own course in life and the ability to identify and express needs, (Nina: 2020). Huey Chen develops Theory-Driven Evaluation to focus on the theory of change and causal mechanisms underlying the program. Chen recognizes that programs exist in an open system, consisting of inputs, outputs, outcomes, and impacts. He suggests that evaluators should start by working with stakeholders to understand the assumptions and intended logic behind the program. A logic model can be used to illustrate the causal relationships between activities and outcomes, (Nina: 2020).

METHODS

This research was qualitative with a case study model. Data collection is carried out by a study of documents, interviews, and observations. Document studies were used to obtain theoretical concepts and secondary data. Interviews to obtain primary data start from the

Ministry of Religion, head of the foundation/madrasa head, supervisors, committees, parents of students, teachers, and students. While observation was used to look directly at the learning process, the availability of facilities, and the madrasa environment. This study identifies gaps in the context, input, process, and output aspects of the implementation of inclusive education in MI Ma'arif Sidomulyo, Kebumen. According to W. Lawrence Neuman, in a case study research, a researcher might gather a large amount of information on one or a few cases, go into greater depth, and get more details on the cases, (Neuman: 1997: 331). This study assigns the madrasah's principle as a key informant to obtain the main information (data).

RESULT AND DISCUSSION

Before discussing inclusive education in a madrasah, we would like to convey in advance what is called the Education for All (EFA) which is rolled out by the United Nations. Education for All is an international initiative launched at Jomtien Thailand in 1990. The philosophy of the EFA is that education should be enjoyed by all citizens and the whole community. The mission carried by EFA can be grouped into three, first, expanding opportunities and improving early childhood education services, poor and disabled children, both men and women, from wherever their origin and ethnicity can be ensured of getting basic education services. Second, ensuring all young people and adults have equal access to education programs and life skills. Third, improve adult reading skills by 50% in 2015, especially women, and gain balanced access to basic education on an ongoing basis, (Dunia Satu Harapan. Com). Because of the fundamental nature of the EFA mission, it is not wrong if the United Nations puts this EFA as a joint movement to build a global commitment to provide quality basic education for all children, youth, and adults. This movement was launched at the World Conference on Education for All in 1990 along with many related institutions and organizations such as UNESCO, UNDP, and UNICEF, (Dunia, Satu Harapan.Com).

In Indonesia the movement spread (implemented) with the cooperation of the

Indonesian government, UNICEF, and UNESCO. The points developed include the Community Based Education Information System. This system makes it possible to search for all children under the age of 18 who are not in school. Second, the 9-year Compulsory Education Program which was then announced by the Indonesian government that all Indonesian children aged 6 to 15 years in 2015 had received the basic education. Third, the Program Creates a Community Caring for Children's Education. The government together with the Regional Government, the community, and non-governmental organizations are encouraged to jointly create a Community Caring for Children's Education, (UNES: P.U.S).

The Philosophy of Education for All who do not exclude children from getting an education is the main key to opening an inclusive education tap. There is a common principle between the two, both provide opportunities for all children of any background (cultural, religious, geographical, rich, poor, disabled, normal, and so on) to have the same opportunity to obtain educational service (Felix Baghi SVD, 2012). While inclusive education itself is a way to eliminate the segregation model or the separation of children with disabilities who learn in different ways (Khalsa, 2004). Inclusive education is also interpreted as an education service system that requires that all children with disabilities be served in the nearest schools in regular classrooms with their peers (Sapon-Shepin cited Geniofam, 2010). Meanwhile, the Ministry of National Education (now the Ministry of Education and Culture) asserts that inclusive education is an education service system that includes children with special needs to learn together with their peers in the regular school closest to where they live (Ministry of National Education, 2007). Thus the implementation of inclusive education requires schools to make adjustments both in terms of curriculum, educational infrastructure, and learning systems that are tailored to the needs and characteristics of students (students) (Gusti N. Haryono, 2013). There are the same keywords between EFA and inclusive education that is to provide equal opportunities for all children to obtain educational services and in the same place.

In a more technical context, the Ministry of Religion has compiled a Book on the Implementation of Inclusive Education, which was published in 2017. In the handbook it is explained that the madrasah of inclusive education providers will make adjustments starting from the curriculum, infrastructure, educators and education staff, classrooms and even the environment to students, including those with disabilities can be served optimally. This is then, inclusive madrasahs are different from regular madrasahs in general, which at the same time must be realized and understood by the entire academic community of madrasahs. Without full awareness of this condition, inclusive madrasahs will be difficult to realize.

Institutional

Madrasah Ibtidaiyah Ma'arif Sidomulyo was established on October 17, 1968, on a waqf land area of 780 M². The founder of Madrasah Ibtidaiyah Ma'arif Sidomulyo, namely: Kyai Abdul Majid, Ishak Al Mustofa, Iman Sobari, Akhmad Soleman, Kyai Abdullah, and Kyai H. Ridwan. Enduring vision" The realization of madrasahs that excel, religious, and environmentally friendly". The curriculum used is the curriculum of the Ministry of Religion and the Ministry of Education and Culture. To implement the implementation of inclusive madrasahs, MI Ma'arif Sidomulyo made modifications to the curriculum by direct practice. That is, teachers, both class teachers, subject teachers, and counseling guidance teachers, make modifications to the curriculum under the needs and conditions of students.

Educators at MI Sidomulyo 12 people, consisting of 3 men and 9 women. In terms of education, 11 undergraduate and 1 D2 graduate. While students last three years 2016/2017: 98, 2017/2018: 108, and 2018/2019: 118 people.

Context

Evaluation of context is to describe and detail the environmental needs that are not met. (Suharsimi Arikunto and Cepi Safrudin 2009). The context evaluation identifies organizational strengths and weaknesses for future improvement (Operational Design).

At a macro level, inclusive education is a development trend of world education.

UNESCO in 1990 carried out the movement Education for All. This movement was responded by many countries. Indonesia, through Law Number 20 of 2003 article 32 paragraph (1) states that "Special education is an education for students who have difficulty in participating in the learning process due to physical, emotional, mental, social, and/or potential intelligence disorders. and special talents".

Government Regulation (PP) Number 72 of 1991 concerning Special Education, Ministry of Education Regulation Number 70 of 2009 concerning Inclusive Education for students who have disabilities and have potential intelligence and/or special talents. Circular of the Director-General of Primary and Secondary Education Management of the Ministry of National Education Number: 380/C.C6/MN/2003, dated January 20, 2003, namely: "Each district/city is required to organize and develop inclusive education in at least 4 (four) schools consisting of Elementary, middle, high school, vocational school".

In madrasas, the implementation of inclusive education begins with the Decree (SK) of the Director-General of Islamic Education Number 3211 of 2016 concerning the Establishment of 22 (Twenty-Two) Madrasas as providers of inclusive education. Then, technically arranged through the Guidelines for the Implementation of Inclusive Education in Madrasas published in 2017. MI Ma'arif Sidomulyo, is one of the 22 madrasas appointed in the decree. This is the basis of the organization. Furthermore, Amin Masruri as head of the madrasa conducted socialization with related parties, which was followed by a discussion. The results of the deliberations between the madrasa headmaster, the teacher council, and the committee, confirmed to start of an inclusive demonstration even though the facilities and infrastructure, and administration were not yet adequate. "However, due to demands in the field, we dare to organize an inclusive education program." (Amin Masruri: 2017).

Other support came from the Foundation, Ma'arif, dr. Imam Satibi, "The implementation of inclusive education in MI Ma'arif needs to be done because of the fact in the surrounding

community, those need it. According to the foundation, around Sidomulyo, even in Kebumen district, there are no madrasas that hold inclusive education. This is strategic for us and children who need special services can get the opportunity to learn as other children do.

Besides, we have a high-spirited teacher council. Although formally they are not from the Pendidikan Guru Sekolah Luar Biasa (PGSLB) educational background and do not receive special education, how to manage learning in which consists of children with special needs, they remain enthusiastic. However, inclusive learning requires more patience, energy, and enthusiasm.

Educators at MI Ma'arif Sidomulyo who have high enthusiasm and sincerity become strong capital for the institution. It is precisely what MI is still struggling with until now is how to get educators who have SLB teacher education background. For educational institutions in rural areas such as MI Sidomulyo, problems like this are not easy, because, in such a rural environment, there is very few such teaching staff. The existing SLB personnel owned by the Ministry of Education and Culture cannot be utilized properly due to their limited time. MI often invites SLB teachers but must be patient because of their limited time. That is, they can attend MI when they are not busy and do not have teaching hours.

MI Ma'arif Sidomulyo still faces obstacles in the field of human resources and facilities, infrastructure, and the environment, which are all very influential on the sustainability of inclusive learning. Such deficiencies sometimes cause conflicts between definable children and normal children. On average children with special needs require special attention which sometimes takes more teacher time. While normal children can be faster both in terms of understanding learning materials and accessing the environment. Such small conflicts in a broader context can trigger protests from parents of students. When that happens, the madrasa must be careful in solving it so as not to cause greater conflict.

Input

Evaluation inputs (input evaluation) aims to provide information to determine how to use

available resources to achieve program objectives. According to Eko Putro Widoyoko, evaluation of input helps set decisions to determine available sources, what alternatives are taken, what plans and strategies to achieve goals, and how to work procedures to achieve them. The input evaluation component includes (1) Human resources; (2) Facilities and Infrastructure; (3) Funds and Budget; and (4) Various procedures and rules needed. Input evaluation is also intended to help determine the program to make the changes needed. Evaluation of inputs looks for constraints and potentially available resources. The main goal is to help the organization study alternatives regarding the needs of the organization and the organization's goals. In other words, the evaluation of inputs serves to help the organization/institution avoid meaningless innovations and are expected to fail or at least squander resources.

Meanwhile, explained in the Evaluation Scope, which included in the input category are students, curriculum, accessibility to class (environment), class management, teaching staff, funding, and policy interventions. Important students studied are the identification of students (the process of finding and recognizing the diversity of children/students), assessment, academic (reading, writing, arithmetic), independence of health, and social economy of the family. Second, curriculum, (including what is studied in the curriculum is curriculum adaptation and assessment, RPP adaptation (duplication model, modification, substitution, omission), Individual Learning Program, Assessment (adjusting time, method, and content). Third, class and environment accessibility Madrasa: Included in this study are roads to madrassas, madrasa yards, construction of ramps and guides, class corridors, classroom doors, windows, classrooms, libraries, laboratories, sports arenas, playgrounds, UKS rooms, counseling rooms, resource rooms, toilets, stairs/incline stairs, waders to madrassas, sinks, classrooms (class lay-out) Fourth, educators and assistants, included in this study are qualifications, competencies and training Fifth, financing, including in this self-reliance study Sixth, policy interventions. First, Student Educators. Students at MI Ma'arif Sidomulyo consist of two groups: normal

students and diff students able. Based on the data obtained, in the past five years, MI Ma'arif Sidomulyo students have always experienced an increase. In 2016/2017 the number of students was 98, in 2017/2018: 108, and in 2018/2019: 118. Of the 118 students in 2018, 16 children were definable. Those who are definable are Salmia Nuriyana, class 1, deaf. Indah Hikmahsari class 1, mentally disabled tuna. Evi Kartika Sari class 1, deaf. Yusticia class 2 knight, double tuna. Safira Wati class 2, mentally disabled. Nur Fauzi class 2, double tuna. Fahmi Alfiansyah class 3, deaf. Muhammad Rasyad Ngabidillah class 3, double tuna. Zulfan Ramadhan class 3 double tuna. Yuni Uswatun Laeli class 3 double tuna. Dinda Sekar Caeraniclass 3 double tuna. AllisyaCintia grade 4, barreled tuna. Alfiana Wulandari grade 4, deaf. Muhammad Rahman Prayitno grade 4, mentally disabled. Naufal Musyaffa grade 4 mentally disabled. Ayuni Indraswari grade 6, speech impaired.

To determine inclusive students through identification. Identification is the process of finding and recognizing students. At the identification stage, directed to understand diversity in students by identifying students based on the characteristics that exist. The targets of identification are new students and students who have already implemented learning. When the identification is done is in the process of accepting new students or before the process of teaching and learning activities.

Identification is done through observation (observation) and or interview (interview) on the child concerned, his companion, and his parents. From the identification results, documented, namely the results of the examination of a psychologist, doctor's certificate, psychiatrist, or other experts. The identification tools used include sheet checklists or observation guides, interview guides, or questionnaires. And the one who identifies is the Madrasah Head, class teacher, and/subject teacher (Guide: 2017).

If referring to the Guidebook, the madrasa organizers of inclusive education must carry out the identification stage. However, in the case of MI Ma'arif Sidomulyo, identification was still carried out manually which in practice was through interviews with both children and

guardians of students. This can be interpreted that the process of identifying students in MI Ma'arif Sidomulyo has not systematically followed the steps outlined in the Guidebook.

The Guide book explained that educational assessment is an effort or process to get information about the strengths, weaknesses, and needs of students with a variety of tools and techniques. Assessment should ideally be carried out for all students with special needs in madrasas and students with special needs who are going to madrasas. Aspects of the assessment include academic factors, namely the ability to read, write, and count. Second, the independence factor, the extent to which students with special needs have a degree of independence. Other factors that need to be assessed are health, social, emotional, and family.

The assessment technique can be a formal test. If the assessment is carried out using standardized tools and their implementation must follow a certain activity structure. The results of identification and assessment will be used as a basis for developing the profile of students. At MI Ma'arif Sidomulyo, assessments are also still carried out independently by the madrasa head and special supervisor teacher. "For identification and assessment due to limited funds we still do not involve professionals," said Amin.

The Guidebook explains that the identification and assessment carried out will result in a profile of learners, which is a picture of the challenges or shortcomings of potential learners that can still be developed. In preparing the profile, MI Sidomulyo compiled according to data obtained from the identification and assessment process. A good profile of students must describe the data of students that explain the academic factors, independence, health, social, emotional, and family and the steps that need to be taken next while following the learning process.

Second, Curriculum and Assessment. MI Ma'arif Sidomulyo uses the Ministry of Religion curriculum and the 2013 curriculum. In the implementation of inclusive education, modifications are made. Modifications applied are direct modifications, that is, teachers directly make modifications in the classroom by

making adjustments to both normal and special students. Meanwhile, if we refer to the Guidebook, modification means to change to be adjusted. Modifications to the curriculum for students with special needs are developed by changing the national standard curriculum that applies to other students with the ability of students with special needs. Thus, students with special needs undergo curriculum according to their needs and abilities. Modification occurs in four main components of learning, namely: objectives, materials, processes, and evaluation. As for MI Ma'arif Sidomulyo, modification is carried out directly when learning takes place and is carried out by both the class teacher and the subject teacher.

Measurement of achievement of student learning outcomes through the National Examination (UN), The National Standard Madrasah Final Examination (UAMBN), The National Standard School Examination (USBN), and The Madrasah Examination in inclusive madrasas are as follows: basically, the assessment of learning outcomes for special students take education in inclusive madrasas following the provisions in force in MI, MTs, and MA/MAK, (Guide: 2017). While MI Ma'arif Sidomulyo assessed learning outcomes by adjusting both the time adjustment, the method adjustment, and the content adjustment.

Third, Infrastructure Facilities. Inclusive classroom management means the provision of facilities and infrastructure that have been adapted to suit the potential of students, including participants with disabilities. Class management includes adjustments to classroom layout, provision of infrastructure that cares for all students. MI Ma'arif Sidomulyo by paying attention to the environmental context has made adjustments in the fields of class accessibility, madrasa environment, and class management. Class Accessibility: Due to the limited classrooms, classrooms are lacking in accessibility, especially for resource rooms. The resource room still uses the prayer room (mushola). Madrasa environment: The madrasa environment is quite conducive. In general, the community around the madrasa is a religious society, so they support the madrasa. Classroom Management in Our School Each class has a homeroom teacher, for children with disabilities

will be accompanied by a special teacher. If there is a class teacher who is not present, the madrasah head will assign tasks to other teachers to replace teachers who are not in, if there are no teachers empty, then the madrasa head who replaces the teacher, (Guide: 2017).

The madrasa headmaster and the teacher's staff acknowledged that the learning process for definable children was no different, only when they were not possible to be merged would the learning space be shared with the special tutor. In the morning, at 07:15 - 08:00, they were joined for habituation (praying, memorizing short letters, asmaul husna). At 08: 00-11: 00 WIB studying in the resource room with GPK teachers. At 11:00 - 13:00 enter the regular class accompanied by a Special supervised teacher. When sports lessons they will not join together regular children.

MI Ma'arif Sidomulyo within certain limits has made efforts to meet the demands of equality between normal students with special needs. For example, the formulation of the objectives of the education unit has accommodated all students including students with special needs. MI Ma'arif develops a clean, healthy, disciplined, responsible, respectful, polite, and polite culture as a result of character education and habituation. For example; together cleaning the madrasa environment (devotional work). MI Ma'arif has succeeded in creating a harmonious Madrasah community through the nation's character education. Diffable and regular children respect each other. MI Maarif Sidomulyo is also accustomed to Islamic behavior in the family, madrasa, and community circles. With the activity of memorizing short letters before KBM and dhuhur congregation activities in the congregation.

Process

Process evaluation, to find out to what extent plans have been implemented and what components need to be improved. The main function of the process evaluation is to provide input that can help the organization's staff run the program according to the plan, or maybe modify a plan that turned out to be bad.

Included in the study the scope of the research includes madrasa management

(governance, leadership). Then, madrasa culture and cooperation between stakeholders both internal and external, and supervision-monitoring: the management of inclusive education conducted by Madrasah Ibtidaiyah Ma'arif Sidomulyo can be explained as follows.

Planning. In organizing inclusive education every year receives 2/3 of the child children, with due regard to the special needs of the child. Management of Students. The management of students for definable children in the Madrasah Ibtidaiyah Ma'arif Sidomulyo adjusts the type of special needs of the child if the different types of special needs are different. Manpower Management. The management of the Special Advisor Teacher (GPK) ideally has a background in S1 in Psychology or from Special Education. but because in the field we did not find that the most important thing was that the teacher was from education and had high empathy and patience. for the honorarium, we use cross-subsidies (parents and madrasas) although it is still far from feasible. Learning management. The most important classical management of learning is that the child is comfortable/happy because if the child is sad, it will be difficult to learn. Management of infrastructure in the administration of inclusive education. The management of our facilities and infrastructure uses us improperly, although it is still far from the standard, we are still enthusiastic. Management of funding inclusive education. The management of inclusive education financing is still independent. In a sense, there has been no allocation from the government. Evaluation. We conduct evaluations every semester, evaluating pedagogical, motoric, and social issues. Relations with the community. Relations with the community so far are still good, although some people do not like it if their children are mixed with definable children, hopefully in the future, it will be much better. Coaching. Supervision and Evaluation. By the Head of Madrasa. We provide guidance directly or indirectly (with seminars/workshops included). We conduct supervision every day directly in the field every semester we conduct an evaluation (the extent of the child's development, where obstacles). By the supervisor. Providing direct supervision, evaluation, and evaluation, but still not optimal.

Ministry of Religion City/Regency. From the reGENCY/city ministry, there is also a lack of attention to the existence of inclusive madrassas. Regional Government. The Regional Government in terms of guidance in the past two years has begun to exist, but supervision and evaluation are still not visible. Coaching by the central government. Usually every year there is one coaching from the center for all-inclusive madrassas, however, supervision and evaluation are also still lacking.

The role of the Ministry of Religion in the Province/District/City so far we have not felt. The alignments of the central and regional governments (Pemda) towards the implementation of inclusive education and its forms of alignments. The Regional Government of Kebumen Regency has conducted a comparative study to other regencies to reach an inclusive regency. The forms of partiality include making the Kebumen district working group inclusive. To issue a Regent Decree on the Committee to Defend the Rights of Persons with Disabilities and allocate a budget in 2019 for inclusive schools.

Networking

Internal Madrasah. Network and cooperation built within MI include cooperation with teachers and guardians of students. When there is a teacher who has mastered something, we will encourage him to pass it on to other teachers.

External, networking is also carried out with the community, Local Government, Ministry of Religion, and related institutions concerned with inclusive education. With the Community: empowering the surrounding community to support the progress of the madrasa. With Local Government: build cooperation to help socialize the existence of MI Sidomulyo who accepts disabled children. With MI Sidomulyo District Government trying to get recognition and budget allocation. In 2017, a member of the Kebumen district defender rights committee was included. In (2019) MI Sidomulyo was one of 20 schools that received financial assistance from the Regional Government for Rp 10,000,000/year. With the Ministry of Religion, MI Sidomulyo built networks through inclusive madrasa

communities throughout Indonesia. MI Sidomulyo is also one of the compilers of the Guidelines for the implementation of inclusive madrasa modules issued by the Ministry of Religion.

Output

Evaluation. Product evaluation is an evaluation that aims to measure, interpret, and assess program achievements (Stufflebeam & Shienfield, 1985: 176). Product evaluation is an assessment conducted to see the achievement/success of a program in achieving predetermined goals.

Product evaluation aims to measure, interpret, and assess program achievements. More clearly, product evaluation aims to assess the success of the program in meeting user needs. In Operational Design, the educational output is interpreted as academic achievement and non-academic achievement. As data obtained in the MI Ma'arif Sidomulyo field has recorded the following achievements: academic achievement: in 2016 Madrasah Ibtidaiyah Ma'arif Sidomulyo entered the top 10 of the Madrasah Ibtidaiyah Exam in Kebumen Regency. While non-academic achievements are the first male chess champion in the district level O2 SN 2016. Champion 1st men's table tennis axiom at the sub-district level in 2016. Champion 1 men's swimming axiom at the sub-district level in 2017. Champion 1 men's and women's archery Axiom at the district level in 2017.

CONCLUSION

Inclusive education according to MI Ma'arif Sidomulyo, that every child has different potentials and talents. Every child has the right to get proper education, all children have the right to learn without discriminating who they are. There is still a gap between theoretical and practical perspectives. Madrasah Ibtidaiyah Ma'arif Sidomulyo emphasizes more practical aspects in the implementation of inclusive education. External guidance from supervisors, the Ministry of Religion, and the Regional Government have not gone well. Madrasah Ibtidaiyah Ma'arif Sidomulyo has built networks both internal and external. Internal networks are built both with the ranks

of educators and parents of students. While the external network is built with the local government, with schools and madrasahs that provide inclusive education, and other institutions concerned with inclusive education.

Recommendations

MI Ma'arif Sidomulyo needs to increase its initiatives and innovations to strengthen the implementation of inclusive education. The initiative referred to is conveying and/or having a dialogue with related institutions such as the Ministry of Religion and Local Government in the context of building collective awareness to advance inclusive education in MI. To meet the criteria expected in the Guidelines for the Implementation of Inclusive Education in Madrasahs, the Ministry of Religion, both Central and Regional, needs to reaffirm its commitment so that the implementation of inclusive education in madrasahs can be expanded. The Directorate General of Islamic Education needs to study carefully to present a Directorate of Inclusive Education so that it can coordinate and provide more intense guidance in the implementation of inclusive education in madrasahs.

ACKNOWLEDGEMENT

Syukur Alhamdulillah, I was able to complete this research and continuing it into scientific papers. This research was carried out with the help of various persons and institutions. Therefore, I'd like to thank all those who have helped, especially the Head of the Research and Development Center for Religious Education, Ministry of Religious Affairs of the Republic of Indonesia: Prof. Dr. Amsal Bakhtiar. I'd also like to thank Drs. Amin Masruri, the Head of Madrasah Ibtidaiyah Ma'arif Sidomulyo Kebumen, has facilitated and became the key information of its research until the end. Hopefully, Allah SWT appreciates all good deeds..

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