

Inclusive Culture Management at Islamic Elementary Schools: The Ideal Concept

Minsih¹, Muhamad Taufik Hidayat²

Primary Teacher Education Department, Universitas Muhammadiyah Surakarta,
Sukoharjo, Central Java, Indonesia

Email: min139@ums.ac.id¹; mt.hidayat@ums.ac.id²

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Abstract:

This study aims to find the ideal concept in creating an excellent inclusive culture in implementing inclusive education. The method used was qualitative with phenomenological design. Collecting data through interviews, participant observation, documentation, and focus group discussions (FGDs). The data analysis technique used was Cresswell's theory which states that: reduction, data display, and concluding. The study results show five development steps: First, the cultivation of values in the school environment starts from the classroom using a balanced collaboration between the verbal explanation of the material and its application in daily life. Second, habituation of behavior patterns that are carried out to deal with cases encountered in the field requires them to solve them. Third, an intervention or an action taken in the form of treatment of students' emotional problems. Fourth, exemplary for all school members and residents at home. Fifth, a persuasive approach or subtly inviting school members to create an inclusive culture through parenting activities, capacity building, workshops, and FGDs

Keywords: *Inclusive Learning Process; Vocational Skill; Autistic Student; Inclusive*

Abstrak:

Penelitian ini bertujuan untuk menemukan konsep yang ideal dalam menciptakan budaya inklusif yang baik dalam pelaksanaan pendidikan inklusif. Metode yang digunakan adalah kualitatif dengan desain fenomenologis. Mengumpulkan data melalui wawancara, pengamatan partisipatif, dokumentasi, dan diskusi kelompok terfokus (FGD). Teknik analisis data yang digunakan mengikuti teori Cresswell yang terdiri dari: reduksi, penyajian data dan menarik kesimpulan. Hasil penelitian menunjukkan bahwa ada lima langkah pengembangan: Pertama, penanaman nilai-nilai di lingkungan sekolah dimulai dari kelas melalui kolaborasi yang seimbang antara penjelasan verbal materi dan penerapannya dalam kehidupan sehari-hari. Kedua, pembiasaan pola perilaku yang dilakukan untuk menangani kasus-kasus yang dihadapi di lapangan sehingga mengharuskan mereka untuk menyelesaikannya. Ketiga, intervensi atau tindakan yang diambil dalam bentuk pengobatan masalah emosional siswa. Keempat, teladan bagi semua anggota sekolah dan warga di rumah. Kelima, pendekatan persuasif atau mengundang anggota sekolah dengan cara yang halus untuk menciptakan budaya inklusif, melalui kegiatan pengasuhan, peningkatan kapasitas, lokakarya dan FGD.

Kata Kunci: *Proses Pembelajaran Inklusif; Keterampilan Kejuruan; Siswa Autis; Inklusif*

INTRODUCTION

Inclusive education still receives special attention in the world. Inclusive education is, very simply, a statement of everyone's fundamental right to access education and not be excluded (Stubbs, 2008; Robiyansah et al., 2020). For most educators, this term can be seen as a more positive description to bring together children who have obstacles in realistic and comprehensive ways in a comprehensive educational life.

This wave is beneficial for children who have been excluded (children with special needs) and for all children, parents, teachers, school administrators, and community members (Smith, 2013). In the context of the index for inclusion, inclusion is explored along three interconnected dimensions of school improvement: creating inclusive cultures, producing inclusive policies, and evolving inclusive practices" (Booth & Ainscow, 2016; Molchanova & Federation, 2019). "Cultures reflect relationships and deeply held values and beliefs" (Booth & Ainscow, 2016)

The successful implementation of inclusive education in a school is closely related to how the school culture responds to the differences in it. The principal is the key to shaping a positive culture in a school (Macneil et al., 2009; Hudgins, 2012; Habegger, 2008) and developing inclusive culture in school (Booth & Ainscow, 2016). The principal roles of headmaster leadership about inclusive schools are; a) building a shared vision and commitment; b) developing a professional community that shares responsibility for the learning of all students, redesigning the school; and c) sharing responsibility for inclusive education (Billingsley et al., 2014; Al-Shammari et al., 2019).

Not enough just with solid leadership, the success of education in a school is usually also supported by good cooperation between schools with parents and the surrounding community. "Interaction between learners, parents, teachers, or community members is the core value of school culture empowerment" (Saminan, 2015). A strong school, parent, and community partnership is needed to support inclusive programs (Alfina & Anwar, 2020).

The theme of positive school culture that promotes a sense of belonging among all stakeholders emerged as the overarching, influential factor in facilitating trusting family-professional partnerships between families and school staff (Francis et al., 2016). "The four school factors that appeared to contribute most to the promotion of strong community partnerships were; a) strong school leadership; b) inviting school culture; c) teacher commitment to student success; and d) collaboration and communication among partners" (Gross et al., 2015). School partnerships with environmental communities support student learning, improve schools and strengthen parent and environmental relationships (Stefanski et al., 2016).

As the latest alternative to special needs children's education, opportunities for conducting studies and research on inclusive education are widely open (Awwaliyah, 2018; Astriani, 2019). The implementation of inclusive education is prevalent in various parts of the world, and its implementation in various countries has a variety of styles and cultures.

Indonesia is one of the countries that helped promote inclusive education in its education system. Since 1997, Indonesia has ratified the 1994 Salamanca Statement on Inclusive Education.

Several studies related to the inclusive culture around countries have been conducted. First, the study of Veck & Wharton (2019) about the place of mistrust and trust in the exclusion or inclusion of young refugees. Second, the study of Deborah (2017) about principal preparation in building an inclusive culture in the USA. Third, Osiname (2017) studied principals in building inclusive school cultures in Canada. Fourth, the study of Nisser (2017) in Sweden about collaborative consultation, based on communicative theory, can make teachers' learning from each other an inclusive process. Fifth, the study of Hannigan et al. (2019) conceptual arguments for other and reimagined arts education programs in schools that incorporate creative arts therapies. The last ones are several inclusive culture studies in high school and middle school in Indonesia (Syamsurrijal, 2019; Wijaya et al., 2018; Adhyatma & Handayani, 2016; Fitriana & Setyowati, 2019; Gusti, 2021; Puspitarini, 2020; Tanjung & Sano, 2020).

Based on the explanation, it can be concluded that inclusive culture in Elementary schools in Indonesia still needs to be studied. There are only a few studies about inclusive education. Based on the background, this study's objective is to reveal the ideal concept of creating an excellent inclusive culture in implementing inclusive education. The present study's findings would be essential for inclusive education parties in Indonesia, especially and globally, to create an effective solution for this issue.

RESEARCH METHODS

This study is a descriptive qualitative with a phenomenology design. This study focused on school' activities in Surakarta, Indonesia, to create an excellent inclusive culture in implementing inclusive education. The authors conducted this study at Al Firdaus Elementary School (SDAF), Lazuardi Kamila Elementary School (SDLK), Muhammadiyah Alam Surya Mentari Elementary School (SDMASM), Surakarta, Central Java, Indonesia. This study was conducted from September 2020 to July 2021.

The data in this study consist of transcripts of in-depth interviews and transcripts of observations. The data sources in this study were informants from three selected elementary schools (see Table 1). The selection criteria are as follows; 1) Located in Surakarta area; 2) Have been implemented the inclusive program; 3) Willing to be informants.

In this study, the authors applied the ethical principles; 1) Obtained informed consent to all informants; 2) Protected informant's confidentiality; 3) Did not apply deceitful practices; 4) Gave informants the right to withdraw from the study. Observations used in this study were participatory observation and straightforward observation. The authors observed the informants both during and outside of class activities. The authors participated in teacher's activities. The aspects have observed from informants as follows:

Table 1: Aspects of Observation and Interview

<i>Informant</i>	<i>Aspects Observed/Interviewed</i>
<i>KIK</i>	<ul style="list-style-type: none"> • inclusion-specific service interventions • learning with special assistance teacher • evaluation of child development • coordinate child development with parents
<i>RKA</i>	<ul style="list-style-type: none"> • interventions and actions for children • evaluate children's speech development
<i>TTK</i>	<ul style="list-style-type: none"> • blue curriculum • school policy • application of learning leadership
<i>NSR</i>	<ul style="list-style-type: none"> • adaptive curriculum for children with special needs • foundation role
<i>STR</i>	<ul style="list-style-type: none"> • barriers experienced and development obtained. • the impression of learning with friends and having fun
<i>LTF</i>	<ul style="list-style-type: none"> • inclusion-specific service interventions • learning with special assistance teacher • evaluating a child's developmental progress • coordination with parents
<i>ADT</i>	<ul style="list-style-type: none"> • mentoring children during study and study with nature • simple interversion • internalization of values with materials/themes/concepts
<i>ARI</i>	<ul style="list-style-type: none"> • learning in the classroom and outside the classroom. • study with nature • internalization of values with the concepts learned • learning by doing
<i>MLM</i>	<ul style="list-style-type: none"> • natural curriculum and study with nature inclusive curriculum • the role of the principal as a learning leader
<i>MCA</i>	<ul style="list-style-type: none"> • impact of child development • the role of parents • high hopes for this school
<i>CCA</i>	<ul style="list-style-type: none"> • good social development • development of cognition and more independent attitude
<i>RRS</i>	<ul style="list-style-type: none"> • inclusion-specific service interventions • learning with special assistance teacher • coordinate child development
<i>NDN</i>	<ul style="list-style-type: none"> • children with special needs assistance • simple intervention (fullout)
<i>QYM</i>	<ul style="list-style-type: none"> • collaborate and communicate • compiling ppi with special assistance teacher • internalization of values with materials/themes/concepts
<i>WWN</i>	<ul style="list-style-type: none"> • inclusive curriculum • inclusive school policy
<i>MMK</i>	<ul style="list-style-type: none"> • feel the child's development • parents don't demand more. • habituation at school and at home
<i>MKA</i>	<ul style="list-style-type: none"> • more independent • have a caring attitude • be responsible

Table 1 shows the data sources in this study. The data sources were informants from three selected elementary schools. The informant's role consists of principal, parent, student, and teacher. Observations used in this study were participatory observation and straightforward observation. The authors observed the informants both during and outside of class activities. The authors participated in teacher's activities. Each informant got different aspects based on their knowledge and role. The interview used in this study was semi-structured. The authors have prepared the draft of the question. The authors conducted several interviews with all informants about implementing inclusive culture by the school.

The authors used two triangulation types, namely source triangulation and technique triangulation, to check the data's validity. Source triangulation was used by collecting the data from different parties, namely students and teachers. At the same time, the technique triangulation was used by rechecking the data from interviews with the data from observations.

The present study used the qualitative data analysis process, including data reduction, data display, and conclusion drawing (Milles & Huberman, 2014). At first, the authors transcribed the results of an interview with all informants. Then, the authors categorized the verbatim into the dimension of the implementation of the assessment. In this part, the authors employed some category tables. Then, the authors analyzed verbatim based on particular themes. After that, the authors formulate the patterns among the implementation of assessment. At last, the authors concluded.

RESULTS AND DISCUSSION

The term inclusive culture is proof that Indonesia stands based on the philosophy of Unity in Diversity, which values diversity and diversity. These two keywords are indicators of inclusive culture as we realize that Indonesian society consists of multicultural, multiracial, and multi-dimensional because Indonesia stands on the value of heterogeneity. If there are differences, we must manage wisely and wisely. So far, the inclusiveness attitude of the Indonesian people has developed well, such as respect for religious differences, differences in language and regional culture, and differences in customs. While the implementation of inclusive education in the cultural aspect still applies on a micro-scale,

The challenge of inclusive culture at the micro-level is the lack of an attitude of accepting and respecting differences. The notion of inclusive education requires universal respect for human dignity. The attitude of not accepting and appreciating differences is reflected in teachers, principals, parents, and policymakers, such as discrimination against individuals who are different from the average person, such as disability, culture, religion, or economic reasons. Therefore, these individuals still have difficulty being accepted in the community, especially in the educational or school environment.

The inclusive education system considered successful is determined by the components of human resources (class teachers, special assistance teacher),

curriculum and learning, cultural systems, policy systems, and community participation, as with the application of the concept of education in general, which is often considered best practice, the implementation of inclusive education will run dynamically if the role of these components can function correctly. This is due to the vital function of these components so that the implementation system runs dynamically and effectively.

Surakarta is a city considered a child-friendly city and in its application towards inclusive schools that have a strong spirit to direct schools under the city education office to become schools that provide inclusive education. This is supported by the mayor's policy through Mayor Regulation in 2014 concerning the city of Surakarta to become a city ready to implement inclusive education. Surakarta has 18 elementary schools that provide inclusive education, including three schools considered best practices in their implementation, namely: SDAF, SDLK, and SDMASM.

SDMASM applies several natural school principles based on Islamic and Muhammadiyah values. An inclusive culture in the provision of education also colors the system because this school has a solid commitment to providing educational services according to the principle of education for all. By the mission of SDMASM, optimizing mentoring efforts for students to achieve superior, competitive, and productive output and prepare students to become human beings with strong characters who have honest, polite, brave, caring, and independent attitudes.

SDMASM began to declare itself as an inclusive school in 2011. SDMASM has a natural curriculum combined with an inclusive curriculum for children with special needs; since proclaiming itself as a school providing inclusive education, this school has prepared a curriculum, human resources (special assistance teacher, psychologist, and counselor), facilities, and policies. The most distinctive aspect of the researcher's observation on implementing the learning process is the ongoing learning activities. A concept develops there, which is often known as BBA (Learning with Nature). In the BBA application, children are given the freedom to socialize, communicate, and collaborate to complement each other. Because the curriculum concept is a natural school, the children who attend school here primarily have a kinesthetic learning style and tend to be more physically active. This BBA activity directs students to have independent and responsible characters. In this BBA learning syntax, there is an activity to carefully identify the material or concept using existing instruments related to the theme being studied, then tell and report to the teacher regarding the findings and investigations. With these activities, the school environment can form the independent character of students and direct students to be responsible for their respective roles. This BBA activity directs students to have independent and responsible characters. In this BBA learning syntax, there is an activity to carefully identify the material or concept using existing instruments related to the theme being studied, then tell and report to the teacher regarding the findings and investigations. With these activities, the school environment can form the independent character of students and direct students to be responsible for their respective roles. This BBA activity directs students to have

independent and responsible characters. In this BBA learning syntax, there is an activity to carefully identify the material or concept using existing instruments related to the theme being studied, then tell and report to the teacher regarding the findings and investigations. With these activities, the school environment can form the independent character of students and direct students to be responsible for their respective roles.

Likewise, SDAF and SDLK were the first schools providing inclusive education as best practices. This statement is based on several research results which state that the two schools have their respective advantages in developing the components of inclusive education. SDLK has an excellent supporting system providing services and intervention for children with special needs, known as the Pelangi Service Center. The Pelangi service center provides interventions for children's disorders and barriers to developing optimally.

SDAF has had a solid commitment to providing inclusive education since 2012 and has even received an award as an inclusive education provider in Indonesia at the 2012 Inclusive Education Award. The event was organized by the Ministry of Education and Culture (Kemendikbud) in collaboration with Hellen Keller International and USAID. This award makes SDAF more existent in responding to the challenge that it is not difficult to try and act. SDAF is more prominent in collaboration and communication between regular students and children with special needs through developing the skills of children with special needs in outing classes, extracurricular activities, and other events such as outbound, cooking classes, community projects. Intervention actions given to children with special needs through the role of special assistance teacher who still uses the fallout system for children with special needs students who are experiencing emotional disturbances and behaviors that are considered disturbing to others, the lack of professional personnel requires special assistance teacher to carry out their actions or interventions related to their cognitive domain. Meanwhile, interventions related to disorders more specific to SDAF cooperate with Puspalenta as an inclusive service.

Habituation in the school environment can form an independent and responsible character, as felt by most parents of regular students and students with special needs. Students' independence and sense of responsibility have begun to be seen in grade one in the second semester. Because culture in schools can be formed through patterns of behavior and habits that are carried out to deal with problems encountered in the field, they require them to solve them themselves. As stated by the parents of children with special needs with learning difficulties as follows: "We feel that our child is quite independent after these few semesters of studying here because the child is trained in several activities such as toilet training which requires him to be independent in acting from small and large hadas. In addition, children are also trained to carry out other daily activities independently, such as: eating alone, wearing socks and shoes, compiling books, washing their dishes, and participating in independent learning even though they are still under the supervision of a special assistant teacher (special assistance teacher) so that they were able to take care of himself independently".

The habits mentioned are strategies that are considered appropriate in shaping children's independence with special needs. Of course, other programs must support this habituation, such as the emphasis on habituation in the learning process. Children with special needs have difficulty processing and understanding subject matter through verbal teacher explanations, but it is easier to absorb understanding through observed behavior. So that children with special needs are easier to understand and realize about life behavior and values that apply through concrete experiences in the school environment than the teacher's conceptual explanation in the classroom.

In addition to the habituation of the strategy of internalizing values with habituation/culture in the school and family environment, teachers and parents are carried out to realize the achievement of the development of students with special needs, also through a balanced collaboration between verbal explanations and their application in everyday life. This is in line with the statement of the following special supervisor teacher: "We feel that the application of the learning concept according to Jhon Dewey on Learning by Doing is very effective because children with special needs have problems processing information conveyed by informants and also have difficulty understanding the subject matter explained by the teacher verbally, but he will find it easier to understand through behavior he saw."

Therefore, learning that balances concepts and their practical application is considered very effective and efficient for children with special needs; at least when he is asked about the basic concepts of the material, he will be able to answer it by providing concrete examples. In addition to the implementation of the two systems above, these three elementary schools also implement an intervention system which is often interpreted as an action taken in the form of treatment (treatment) of someone's emotional problems, where a therapist deliberately builds a professional relationship with a client, to change, eliminating the emotional behavior of his client. Interventions for children with special needs are more like providing therapeutic facilities, but they are more punishment and consequences for regular children.

The value of exemplary is also a determining aspect of the success of implementing inclusive education because this is a distinctive character of the embodiment of school culture. Exemplary shown by all school stakeholders and also all residents at home. The persuasive approach is the correct technical way to invite school members to create an inclusive culture through parenting activities, capacity building, and workshops by the program implemented. As stated by one teacher related to the program that also supports: "Parenting activities that we often do here as a persuasive way given to parents support the student development program, the family is pleased if they participate in this event so they can assist at home, the capacity building program provides strategies in building the abilities of parents and children teachers to be able to assist."

Based on the preceding, it can be concluded that the inclusive culture applied in these three elementary schools in developing the abilities of children with special needs has five development steps:

First, cultivating values in the school environment starts with a balanced collaboration between the verbal explanation of the material and its application in everyday life. Second, habituation of behavior patterns that are carried out to deal with cases encountered in the field requires them to solve them. Third, intervention or action was taken in the form of treatment of students' emotional problems. The provision of this action/intervention is carried out by special assistance teachers, teachers, and professional staff according to the problems faced by children with special needs. This intervention is carried out periodically and spontaneously. Fourth: exemplary, exemplary all school residents and residents at home, both by teachers, parents, and school admin staff, to work together to create a friendly school and uphold values. Fifth, a persuasive approach or inviting school members to create an inclusive culture through parenting activities, capacity building, workshops, and FGDs. The persuasive method is a strategy that is carried out by forming opinions and views of school residents so that they always have the same perception in forming a harmonious school culture. Parenting activities were also done by inclusive early childhood school as a solution (Alfina & Anwar, 2020)

The following can be described in more detail the inclusive culture that is applied at SDAF, SDLK, and SDMASM:

Table 2: Inclusion Culture Indicators

No	Indicator	Inclusion Culture
1	Well received	Children With Special Needs has high expectations like regular students Minimize all forms of discrimination in every learning syntax The students are assessed equally according to their capacity No class stay
2	Commitment to complement and complement each other	Help each other, fill, complement each other
3	Collaborate	Collaboration exists between students with special needs and regular students
4	Uphold the value of equality and respect the rights of crew members	Treat each other with respect, both children with special needs with regular children and vice versa
5	Solid partnership with all stakeholders	Partnership and cooperation between teachers, employees and parents/guardians
6	Local community involvement	Strong support from the surrounding community
7	Have the same role	Treating each other's roles
8	Involved in the process of activities in class and outside the classroom	Removing learning boundaries and engaging in all aspects of school
9	Solid Community	Groups of students who are gathered in a community that cares about disability. Employees, leaders, students and parents or guardians alike understand the philosophy of inclusion
10	Equal right to learn	Modify the curriculum so that learning is adapted to

		the level of student needs, the fulfillment of that right is to provide all the needs of students.
11	Revitalizing the role of clinical services in schools	Provide special services to optimize crew development
12	Supporting school principal	Principals are involved in monitoring and evaluating components of inclusive services

As displayed in Table 2, the three Islamic schools' inclusion culture indicators are explained. School culture is translated as a set of norms that will become the basis for behavior, belief, habit, and symbols often held by principals, teachers, administrative officers, students, and the school community. School culture is the entire psychological experience of students, both social, emotional, and intellectual, which is absorbed by them while in the school environment (Deal and Peterson, 2016). This development strategy is developed in several ways, including rewards and punishments. The use of a persuasive method is a strategy carried out through the formation of opinions and views of school residents. This strategy was developed through habituation, example, and a persuasive approach to school members in a polite,

The implementation of good inclusive education is primarily determined by several determinants, such as the concept of school-based management, which has three main pillars, namely: school management, learning, and community participation. If these three elements are adequately fulfilled, the system at the school can also run well. Likewise, the inclusive education system has the primary keys to its implementation, namely: realizing school culture, learning practices, and building policies. Of the three primary keys, a good school culture strongly supports the success of inclusive education. Booth (2016) has the view that inclusive school culture has the building community as portrayed in Table 3;

Table 3: Building Community

Building community	Establishing inclusive values
Everyone feels welcome	There are high expectations for all students
Students help each other	Employees, leaders, students and parents or guardians alike understand the philosophy of inclusion
Employees collaborate with each other	The students are graded the same
Employees and students treat each other with respect	Groups of students who are gathered in a community that cares about disability.
There is a partnership between teachers, employees and parents/guardians	Schools struggle to minimize all forms of discrimination
Employees and management work well together	Employees and students treat each other as their 'roles'.
All local community involved in school	Employees try to remove boundaries for learning and participation in all aspects of the school

Table 3 displays the building community of three Islamic elementary schools in Surakarta and the inclusive values established. For instance, the effort of students to help each other means that one inclusive value was established. The implementation of good inclusive education is primarily

determined by several determinants, such as the concept of school-based management, which has three main pillars, namely: school management, learning, and community participation. If these three elements are adequately fulfilled, the system at the school can also run well. Likewise, the inclusive education system has the primary keys to its implementation: realizing school culture, learning practices, and building policies. Of the three primary keys, a good school culture strongly supports the success of inclusive education. Booth (2016) believes that inclusive school culture has the building community.

CONCLUSION

There has been an effort to forge school partnerships, parents, and communities in inclusive elementary schools in Surakarta. This partnership affects creating an inclusive culture in schools, which provides support and resources that can bring together the needs of all school staff, students, families, and community members. However, often socio-economic problems surrounding communities affect their lifestyles and levels of thinking and affect their support for inclusive education. This study, of course, has several limitations. It is related to the diversity of informants who were only selected from the Surakarta area, making the data less diverse. The study duration was short, so the data was not deep enough. Future studies about inclusive education culture would be better with more representative informants from various provinces in Indonesia.

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