

The Development of Model Design Inclusive Education Learning

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ABSTRACT

The learning of inclusive education will run in accordance with the national education goals, characteristics, and culture of the Indonesian social system when applied in a clear and measured model of inclusive education learning. However, the learning process of inclusive education in Indonesia does not mean there are no challenges and failures, and so far, there has not been a model based on local wisdom. Therefore, the development of inclusive learning design models based on local wisdom becomes more important. This research aims to produce a product development model of inclusive education learning design based on local wisdom. This model was developed using a combination of the Borg & Gall model that accommodates the local wisdom of inclusive education. Local wisdom in inclusive education is reflected in three characters, namely: respect for diversity, cooperation, and a sense of brotherhood. This research was conducted in 100 schools that provide inclusive education. The result is that the design of inclusive education learning must follow components such as: the process of identification and assessment of special needs, the curriculum is developed with a modification model, the availability of human resources (GPK), and assessment of learning processes for special needs students is arranged and adapted to the conditions/characteristics of students and system culture Indonesian social society. The implications of the findings above schools need to prepare human resources, infrastructure, funding allocation, and regulations set by schools in the implementation of inclusive education.

Keywords

Inclusive education learning; Inclusive education learning model design

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Introduction

Inclusive education can be understood as recognition, appreciation for the existence and respect for diversity and diversity (Ministry of National Education: 2003). Thus, an inclusive society can be interpreted as a society that is capable of accepting various forms of diversity and diversity and accommodating them to the various structures of community life. As for what is meant by various forms of diversity and diversity including cultural diversity, language, gender, race, ethnicity, and economic strata, as well as including different physical / mental abilities, which we later call disability (Abdulrahman: 2003).

The principle of inclusive education has actually emerged in the Banjar community order. The spirit and values of unity in diversity, mutual cooperation, freedom, tolerance, and tolerance as grown and taught by the ancestors of the Banjar community can actually be interpreted as part of the principles that lead to a fundamental understanding of inclusive society (Directorate of SLB Development: 2009). Not only that, the fact that Indonesia is a large country that is

multicultural, multi-religious and multi-diversity is actually a fertile medium for the growth and development of an inclusive society. Thus, it cannot be said that inclusive culture is a new value that is forced to enter and be adopted by the order of our society, it is precisely the values that have long been embedded in the social fabric of the Indonesian people that need to be maintained.

Inclusive education is a dynamic process, so that inclusive education continues to live, there needs to be continuous participatory monitoring, which involves all stakeholders in critical self-reflection. One core principle of inclusive education is that it must be responsive to diversity in a flexible, ever-changing and unpredictable manner. Thus, inclusive education must remain alive and operate in accordance with the mandate of the constitution.

Each region has human resources, characteristics, and culture and a very basic and diverse social system. If these things can be used as considerations in implementing inclusive education, surely the implementation will run in accordance with the planned objectives of Education. These factors are not considered when