

The Implementation of Inclusive Education in Forming Students' Characters

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Abstract:

This research discusses the implementation of inclusive education as a basis for shaping the character of students at the *Mamba'us Sholikhin* Suci Gresik Islamic Boarding School. This research paradigm uses a phenomenological paradigm, a qualitative approach, with a case study type. Data collection techniques use three types of strategies, namely qualitative interviews, qualitative observation, and qualitative documents. This research suggests that the implementation of inclusive education as a basis for forming the character of students is carried out in the form of implementing the Islamic boarding school program by implementing a curriculum that adopts a combination of salaf and modern systems that are oriented towards Gontor and Langitan Islamic boarding schools as the mecca of Arabic and English mastery programs as daily languages. - *Santri* day, while Langitan Islamic boarding school is the mecca of the Mambaus Sholihin Islamic boarding school in terms of its *Salafiyah* curriculum, besides that with the *Tahfidz Quran*, *Tahfidz mutun*, *bahtsul masail fiqhiyyah*, *munaqosyah nahwiyyah* programs.

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Introduction

Studies on the paradigm of inclusive Islamic education have recently become an interesting issue to discuss. This is due to the inclusive values of Islamic teachings that can be applied in the world of education which include the values of openness (*al-infitah*), tolerance (*tasamuh*), and peace-loving (*rahmatan Lil 'alamin*), and of course, Islamic values themselves which include *tawassuth*, *tawazzun*, *'adl*, *rahmatan lil'alamin*. In this regard, education is a process of developing human resources to enhance the development of individual relationships and social abilities (*hablun minannas*) as well as individual relationships with Allah S.W.T (*hablun minallah*).

In the context of the process of social relations in the sense of "humanizing humans," a kind of soft skill is needed that is able to increase understanding of oneself and the surrounding environment which is related to rationality of thinking and the heart of will in maintaining actions in dealing with humans as explained by Ki Hadjar Dewantara that the human soul consists of creativity (mind), taste (heart), intention (will).

The root of the word education comes from the word 'educate', so it refers to the process or method, or act of educating. The notion of education (SISDIKNAS Law No.20 of 2003) is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by himself and society.¹

Meanwhile, the word inclusive comes from the English language inclusion, which means inviting in or including various other people. In this context, inclusive means describing the character of being open, respecting, and accepting the differences that exist. The notion of inclusiveness is used as an attitude parameter to build and develop an environment that is open to all people from various diverse backgrounds, even to different perspectives and thoughts and to ideological differences.

According to M. Amin Abdullah, several steps can be seen in the implementation of education and teaching at Islamic boarding schools. In general, more emphasis on the salvation of individuals and their group, rather than the salvation that is owned by themselves and others outside their group. Therefore, the implementation of Islamic boarding school education leads to the crystallization of life as a *Santri* (output), which itself does not pay attention to other people and the diversity of complex social communities for several reasons, according to Abdul Munir Mulkhan, the indicators can be found in: first; in the Islamic education system, there is limited space for disputes between *kiai* and *Santri* or between one *Santri* and another, so that the learning process is indoctrinated; second; education only focuses on the realization of rituals Monotheistic abilities and beliefs, the material of Islamic education is single, namely the right and wrong and good and bad.²

The national education system has so far been "less inclusive" in its learning practices, and also in the education of Islamic education institutions. It can be seen that there are 3 (three) indicators in the process of Islamic education, namely exclusivity, dogmatic, and not touching the moral dimension. The three indicators are: first; second, teachers often advise students in a

¹ Presiden Republik Indonesia et al., "Undang-Undang Tentang Sistem Pendidikan Nasional," 1989.

² Abdul Munir Mulkhan, "Humanisasi Pendidikan Islam," *Tashwirul Afkar, Jurnal Refleksi Pemikiran Keagamaan Dan Kebudayaan* 11 (2001): 17–18.

threatening way; teachers only pursue academic values and pay little attention to children's morals, the three students have a level of intellectual and social imbalance as well as religious spirituality. Edwards suggests that four aspects influence policy implementation, namely (1) communication, (2) resources, (3) disposition, and (4) bureaucratic structure. Communication is one of the main conditions for successful policy implementation, implementers must know what must be done. This is very necessary so that policy implementation can function properly and there are no misunderstandings regarding the policy.

Edwards further stated that information about public policy needs to be communicated to policy actors so that they know what they have to prepare and do to implement the policy so that the goals and objectives of the policy can be achieved as intended. Edwards said that there are several dimensions in communication, including delivery, clarity, and consistency.³

The diversity of students at the Mamba'us Sholihin Islamic Boarding School (PPMBS) is the background for researchers in research settings. The diversity of backgrounds in tradition, language, and culture does not dampen the process of integration between the students and the local culture within the *pesantren* environment. At *Pondok Mamba'us Sholihin Suci Gresik*, many learning interactions still use Javanese. The presence of *pesantren* in the community is not only an educational institution but also a social-religious broadcasting institution.

Since the beginning, the existence of PPMBS Suci Gresik as a community institution has been able to accommodate various kinds of changes, both in terms of structural and systematic learning. Therefore, it becomes very important if the question arises whether the *pesantren* has been contributing to the problem of inclusivity and multiculturalism in the world of *pesantren*, of course, this can be measured by the number of students who reach thousands. Apart from the value of openness (inclusiveness) of the *pesantren*, what is interesting is the Vision of Education which does not recognize dichotomies, and the institutional management model which combines the *diniyah* and formal education: MI, MTs, MA, and IAI.

The reason behind choosing PPMBS Suci Gresik as the research site is because it has its uniqueness. One of the uniqueness of the *pesantren* is that it is very open to all groups, and does not discriminate from various ethnic groups. Almost all provinces in Indonesia have these *pesantren*. The openness of the *pesantren* also invited several students from abroad. It is not easy to combine local culture and regional or foreign culture. This of course must get special attention on how the *pesantren* prepares and educates so that it is accepted by all students.

Regarding the implementation of inclusive education in PPMBS between educators and students apply constructivist theory which is used as a learning model which involves several stages put forward by Masykuri which include: introduction, competency learning, recovery, deepening, and enrichment.⁴

According to Ridwan Efendi, inclusive *pesantren* can at least be seen from several aspects: (1) these *pesantren* have become centers of study of religions; (2) the *pesantren* curriculum (both word curriculum and hidden curriculum) has given great portion and attention to

³ Ishak Kusnandar, *Analisis Kebijakan Publik, Analisis Kebijakan Publik* (Malang: Bayumedia Publishing, 2001).

⁴ R Wahyudin, D., & Susilana, *Inovasi Pendidikan Dan Pembelajaran Kurikulum Pembelajaran, Kurikulum Pembelajaran* (Malang: Kota tua, 2011).

the development of inter-religious relations; (3) the kiai is familiar with other religions as well as their leaders; (4) there are students from outside the religion who have studied at the *pesantren*, even though they may only live in the *pesantren*; (5) many guests from various other religions who often visit the *pesantren*; (6) Islamic boarding schools are familiar with and understand terms related to interreligious relations such as pluralism, inclusivism, tolerance and so on; (7) the character of students and Islamic boarding schools who have often dialogued and socialized with non-Muslims, in the sense of the word giving rise to behavior that shows religious tolerance; and (8) the emergence of works that intersect with tolerance and relations between religious communities.⁵

Method

Researchers use a phenomenological paradigm with a qualitative approach, a type of case study, this approach to gain a complete, in-depth understanding of the focus of this research. This research is expected to be able to reveal phenomena and symptoms in depth, find out thoroughly and intact, describe, analyze, and provide interpretations of inclusive education as a basis for forming the character of students following the research focus, as well as formal findings or thesis statements.⁶

In this study, research subjects who would become informants were determined using a purposive technique, namely taking data sources based on certain considerations. The research subjects chosen included the leadership of the *pesantren*, students, *asatidz* councils, alumni, and the community. The researcher also applied the snowball technique to get informants who truly mastered information and problems in depth so that stable and satisfying data was obtained.⁷

The data in this study uses primary sources and secondary sources. The primary data used are the results of observations, interviews, and documentation of various types of activities and programs in the *pesantren*. The secondary data is supporting data such as the results of interviews obtained from non-informants or through documents. The sources of data in this study include Islamic boarding school caretakers; the Board of Islamic Boarding Schools; Students.

This study used three kinds of data collection techniques, namely: in-depth interviews, participant observation, and document analysis, all of which were field notes in the form of descriptions, interview transcripts, and reflections.

Qualitative data analysis was carried out during the data collection process and at the end of data collection.⁸ At this stage, the researcher examines all data that has been collected from observations, interviews, and document reviews. Furthermore, to facilitate data analysis,

⁵ M R Effendi, R M Barnansyah, and S Nurpratiwi, "Model Pendidikan Pondok Pesantren Inklusif," in *International Conference on Islam and Civilizations (Icic)*, 2019, [http://sipeg.unj.ac.id/repository/upload/laporan/32_Proceeding_ICIC_Final_M._Ridwan_Effendi_\(-min_.pdf#page=399](http://sipeg.unj.ac.id/repository/upload/laporan/32_Proceeding_ICIC_Final_M._Ridwan_Effendi_(-min_.pdf#page=399).

⁶ Syam Nur, *Islam Pesisir, LKis* (Jogjakarta: Lkis, 2005).

⁷ Sugiyono. 54

⁸ Feny Fiantika, *Metodologi Penelitian Kualitatif. In Metodologi Penelitian Kualitatif, Rake Sarasin* (Yogyakarta: Ar-Ruzz Media, 2022), <https://scholar.google.com/citations?user=O-B3eJYAAAJ&hl=en>. 247

the researcher used an analytical technique from Miles and Huberman, namely dividing the analysis into three parts, namely data condensation, data presentation, and conclusion.⁹

Discussion

The Process of Implementing Inclusive Education as a Basis for Forming the Character of *Santri*

The *pesantren* functions as a community center for religious and social broadcasting in addition to its educational mission. It would not be an exaggeration to call *pesantren* an educational institution for the Grassroots People which was highly integrated with them, because it was an educational institution that had the most contact with society during the colonial period. According to Mastuhu, *pesantren*, an Islamic educational institution, has existed for six centuries and, since its establishment, has been the only indigenous. An educational institution that has significantly contributed to the development of a literate society. Among the many uniqueness of the early *pesantren* curriculum is a pattern of strong adaptation to the local culture that fulfills the requirements of the values of tolerance. Or at least it has been able to present an image of Islam that is tolerant of diversity and opposes extremism and violence

The implementation of education in Islamic boarding schools reflects inclusive values that still maintain their traditions so Islamic boarding schools are the only educational institutions that still maintain their characteristics to this day. However, according to M. Amin Abdullah, several dimensions appear in the implementation of education and teaching at Islamic boarding schools. Generally, more focused on the safety aspects of individuals and their group than the safety that other people outside of themselves and their group have and desire.¹⁰ Since no other current school system follows traditional *pesantren* teaching methods, it can be argued that these schools best reflect the inclusive values and enduring traditions that inform Islamic education. However, M. Amin Abdullah believes that we can observe several steps in the delivery of education and teaching in Islamic boarding schools. More value is placed on the security of the individual and the group itself than the security that is owned and desired by those outside the individual and group.¹¹

Observing the context above, the researcher disagrees, firstly, because not all Islamic boarding schools that implement their education and teaching tend to focus on the safety aspects of individuals and their groups compared to the safety that others outside themselves and their groups have and desire. The researchers prove this by implementing education and teaching at the Mamba'us Sholihin Gresik Islamic boarding school which implements education and teaching in an open and non-exclusive manner, as a reinforcement of the researcher's criticism of the theory presented by M. Amin Abdullah and Abdul Munir Mulkhan namely, implementation The education carried out at PPMBS uses a two-content curriculum formulation, namely the *pesantren* curriculum and the government curriculum, or you can say that it has two internal relevance and external relevance. Internal needs in developing the potential of students at Islamic boarding schools which aim to deliver students according to the wishes of the founders

⁹ Matthew B. Miles, A. Michel Huberman and Johnny Saldana, *Fundamental of Qualitative Research* (Newyork: Sage Publications, 2011). 31

¹⁰ Amin, "Pengajaran Kalam Dan Teologi Di Era Kemajemukan: Sebuah Tinjauan Materi Dan Metode Pendidikan Agama Dalam Tashwirul Afkar, Jurnal Refleksi Pemikiran Keagamaan Dan Kebudayaan."

¹¹ Abdul Munir Mulkhan, "Humanisasi Pendidikan Islam."

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of the Islamic boarding school as stated in the vision and mission of the Islamic boarding school, and external in the form of several skills needed in social life in the present and future according to the needs of the government.

Out of all the activities and learning processes implemented in this *pesantren*, it does not come out with multicultural teachings, because all the teaching here focuses more on the character of the students so that they have an inclusive attitude and are willing to accept the times because the spirit of the caregivers wants to make this *pesantren* which integrates salaf and modern education by referring to “*al-muhafadhotu 'ala al-qodimi al-shalih wa al-akhdu biljadidi al-ashlah*” Mamba'us Sholihin is an educational institution that aims to provide a comprehensive education to its students by retains the best aspects of the classic era while also incorporating modern innovations.

Second, the researcher disagrees with the theory put forward by Abdul Munir Mulkhan who says the learning process in Islamic boarding schools is indoctrinated; the school's goals are limited to the mastery of rituals and the promotion of monotheism; and the educational materials used in Islamic schools focus on only one topic: the mechanically derived concepts of good and evil. This disagreement is because researchers see that the learning process and educational focus in this *pesantren* do not carry out an indoctrinated learning process at all and the focus is not only on achieving ritual and monotheistic abilities but far more than all of that, as a basis for researchers in criticizing Abdul's thoughts. Munir Mulkhan, the researcher will present some of the data that the researcher obtained when he was a researcher at the Islamic boarding schools.

The concept of education at the Mamba'us Sholihin Islamic boarding school, students are given the task of serving and participating in community activities, such as routine community recitations which are held on Thursday nights, here the students are in charge of giving lectures in the field of religion to the community so that the community provides a stage every week for students to fill in the lectures, the purpose of this activity is actually to teach students to prepare mentally from an early age and be able to know the complexities of society.

Moreover, the Mambaus Sholihin Islamic Boarding School adopts a synthesis of the salaf and modern systems, which is informed by the experiences of teachers who graduated from the contemporary Gontor *pesantren* and Langitan *pesantren*, respectively. The two huts are the center of the daily life of the students at the Mambaus Sholihin Islamic Boarding School and form the basis of the school curriculum. Pondok Modern Gontor Pondok Modern Gontor Mambaus Sholihin is a place for students to perfect their Arabic and English skills. The social structure of the contemporary Gontor Islamic Boarding School was adopted by the Mambaus Sholihin Islamic Boarding School. Likewise, the *Salafiyah* curriculum at the Mambaus Sholihin Islamic Boarding School is based at the Langitan Islamic Boarding School.

Thus the theory presented by Abdul Munir Mulkhan in the Islamic boarding school learning process which is indoctrinated in nature and its focus is limited to rituals and monotheism alone cannot be justified in the findings that researchers get when they go directly to the field, so the theory in question can only be used for groups Islamic boarding schools that use the salaf system and do not follow the developments and needs of society at this time.

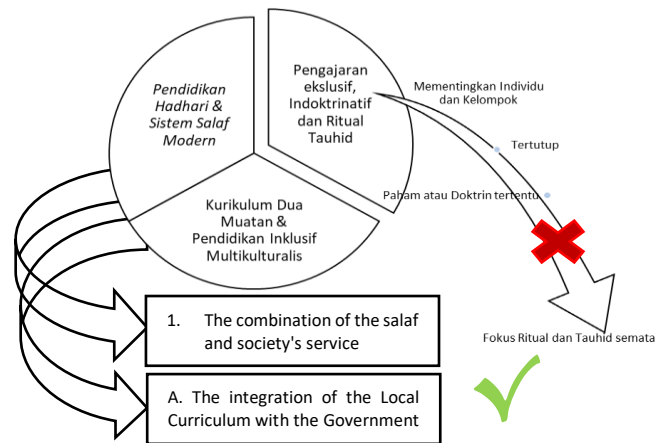


Chart1. Theory Chart of Islamic Boarding School Inclusive Education Renewal Implementation According to the Researcher's Version

The flow of policy implementation from Smith and Gunn can be developed to identify the factors that influence the achievement of educational goals in the entire implementation process. These factors include:

1. The process of implementing inclusive education as a basis for shaping the character of students through

The formulation of programs that include:

- a. Patterns of interaction that are idealized by policymakers to encourage, influence, and stimulate the target group to implement them.
- b. Combine program plans with goals
- c. Determine implementation standards
- d. Determine the time

The policy dimension in this study discusses how to provide Islamic boarding schools for all and how to appreciate and support diversity. Mamba'us Sholikhin Islamic Boarding School in creating a policy based on the needs of the students and existing values or culture. The policy in question is regarding how PPMBS provides space and facilities for students and teachers/administrators in carrying out their roles with a plurality of backgrounds and regulates how PPMBS runs according to educational needs.

Madrasah Muadalalah (National Curriculum) is coordinated by PPMBS to produce intellectuals and professional scholars who can address pressing issues in the field of international education. Meanwhile, PPMBS is home to a variety of formal education options, starting from the junior and senior high school level up to the higher education level. Although the main focus of a *pesantren* is on teaching *diniyah*, extra-curricular activities (*Halaqah Hadramiyyah*) such as morning prayers (5:00 to 6:00) and evening/evening prayers (from 18:00 to 19:00) are also part of the routine. that day. In addition, every Monday night consists of Isha prayers, as well as speech practice in Arabic and English (mandatory

¹² Dokumentasi peneliti

for every *Santri*, starting from Ibtidaiyah level 4 and above). Apart from that, there are many development programs such as *Tahfidz Quran*, *Tahfidz Mutun*, *Bahtsul Masail Fiqhiyyah*, *Munaqosyah Nahwiyyah*, and many others which aim to improve the quality of education for students.

Currently, Gresik does not yet have a universally accepted educational model for *pesantren* like Mamba'us Sholihin because *pesantren* like Kaii are very intimate and dependent on their founders. The character of the Kiai shows that the religious motivation behind the *pesantren* is genuine. The depth and breadth of Kiai's daily experience also inform the selection of textbooks and the pedagogical approach used in the classroom. Kiai has a history of establishing *pesantren* because of their exposure to *pesantren* such as Gontor and Langitan.

2. The process of implementing inclusive education as a basis for shaping the character of students through organized implementation.

this includes:

- a. Implementing agencies/ structures and implementing units responsible for policy implementation.
- b. Resource
- c. Procedure
- d. Determine costs
- e. Curriculum and
- f. Method

Observing the theory above, and the results of exposure to data that researchers obtained from the field implementing organizations in PPMBS, involving all existing components, when all aspects of education are taken into account, it is difficult to distinguish between inclusive and traditional approaches to curriculum development and delivery. These resources: *Santri*, curriculum, methods, evaluation, facilities and infrastructure, costs, and the community.

The students at the Mambaus Sholihin Suci Manyar Gresik Islamic Boarding School come from all over the country, representing various racial and socioeconomic backgrounds while still sharing the same commitment to Islam and its sharia principles (Islamic law). At the Mamba'us Sholihin Islamic Boarding School, students from all walks of life respect each other and live in harmony despite the stark differences in socio-economic status and ethnicity.

Most of *Asatidzah's* administrators and *asatidz* are graduates of Islamic boarding schools, so to offset the rapid influx of students, the management of the farmers compensates by appointing around 800 service managers (administrators during their term of service after graduating from the madrasa) Mamba'us Sholihin ensures that students at Suci Manyar Gresik have access to high-quality teaching according to national education standards, the school recruits and employs external education staff and alumni in addition to the regular MI-INKAFA faculty. Apart from the core subjects of mathematics, physics, biology, and chemistry, most of the teachers at Pondok Mambaus Sholihin are students or former students

The Mambaus Sholihin Islamic Boarding School provides a blend of modern Salaf and pedagogical teachings, based on the experiences of teachers who graduated from contemporary Gontor and Langitan Islamic Boarding Schools. The two *pesantren* are places to practice the act of worshiping for the Mambaus Sholihin Islamic Boarding School students as part of the school's developed curriculum. Arabic and English are considered to be means of communication required every day at Modern Gontor Islamic Boarding School. As a modern Islamic boarding school, Mambaus Sholihin follows the rules set at Gontor Islamic Boarding School. Meanwhile, the *Salafiya* curriculum at the Mambaus Sholihin Islamic Boarding School is based at the Langitan Islamic Boarding School.

There is no single definite formulation of the curriculum used in all *pesantren* like Mamba'us Sholihin. This is because *pesantren* like Kiai are very close to and dependent on their founders. The character of the Kiai shows that the religious motivation behind the *pesantren* is genuine. The depth and breadth of Kiai's daily experience also inform the selection of textbooks and the pedagogical approach used in the classroom. Kiai has a history of establishing *pesantren* because of their exposure to *pesantren* such as Gontor and Langitan.

The Mambaus Sholihin Islamic Boarding School provides a blend of modern Salaf and pedagogical teachings, based on the experiences of teachers who graduated from contemporary Gontor and Langitan Islamic Boarding Schools. The two huts are places of worship for the students of the Mambaus Sholihin Islamic Boarding School as part of the curriculum developed by the school. Arabic and English are required every day at Pondok Modern Gontor, a Mambaus Sholihin Islamic Boarding School. As a modern Islamic boarding school, Mambaus Sholihin follows the rules set at Pondok Gontor. Meanwhile, the *Salafiya* curriculum at the Mambaus Sholihin Islamic Boarding School is based at the Langitan Islamic Boarding School.

Meanwhile, concerning media or facilities, PPMBS is an institution that focuses on Islamic scholarship. The general and main goal of Islamic boarding schools is to broadcast the teachings of Islam. In carrying out its role, PPMBS has several quite massive da'wah strategies, namely by optimizing Websites, Youtube, Satellite TV, to Social Media.

The electronic media managed by PPMBS are not only publications regarding activities/programs to registration/achievement information but how electronic media can become a means of da'wah. This can be accessed by kyai and also *Santri*. The electronic media owned by PPMBS are integrated. Some of the things that are published in the media include:

- 1) Islamic Boarding School News
- 2) Islamic World News
- 3) Islamic Articles
- 4) Fatwas of Ulama
- 5) Manaqib Shalihin
- 6) Hadith Hadith
- 7) Activity Gallery

3. The process of implementing inclusive education as a basis for shaping the character of students through environmental factors.

Environmental factors are elements in the environment that have policy implementation (cultural, religious, social, economic, and political).¹³ This theory, mentions that in carrying out the educational process it is necessary to pay attention to how other people's points of view. By considering this, a program/policy can be seen how much impact it has. Then in carrying out its function as a *pesantren* educational institution it is necessary to optimize the distribution of the roles of each HR. Good management will bring an organization/institution to run properly and facilitate the achievement of the vision, mission, and goals of the organization/institution.

Listening to the theory above, what is done at PPMBS is making communication an important thing in an education system, especially the relationship between Islamic boarding schools and *Santri* guardians. Mutual and continuous communication is one of the determinants of achieving educational goals for students. One of the efforts to build effective communication is the openness of information and easy access to obtain information through websites, YouTube, social media, and TV services.

In addition, a factor that can influence Islamic boarding school policy is the relationship between PPMBS and the community. PPMBS also organizes several activity programs that are open to the public. In this way, the *Santri* can interact with the general public, so that it is not only the kyai, teachers, or caretakers. This is one of the efforts to build good communication and relations with the community, especially the people around the Islamic boarding school. Communities around the Islamic boarding school have easier access and faster delivery of information, and the surrounding community is one of the elements that cannot be separated from PPMBS until now. There are several program activities held, such as Islamic boarding schools (Dauroh Ramadhan) for the public. Distribution of sacrificial animal meat to the residents of Suci village.

In addition to dealing with the community, the pattern of relationships built by this *pesantren* is with officials/government. PPMBS's relationship with the government was established from the beginning (the establishment period) and has been well maintained until now. The relationship between the two is formed because the role and involvement of other agencies, especially the government, determine whether an educational institution can stand or not. One manifestation of the relationship that exists between PPMBS and the Government is that several activities involve both. PPMBS regularly holds religious activities in several government agencies, such as recitation at the Kodim office, repentance/tasbih prayers with the Police Chief, and other activities. The same is the case with the activities of government agencies that involve PPMBS or make PPMBS facilities a place of activity. This creates a strong synergy.

Pesantren communication is also carried out with existing alumni, *pesantren* here continue to carry out inner-city. One of the elements that can influence the policies and activities of this *pesantren* is the background of the obligation to instill Islamic values in humans, the obligation to defend and spread Islamic teachings, and the belief or belief in

¹³ Maskuri Bakri, *Formulasi Dan Implementasi Kebijakan Pendidikan Analisis Kritis Terhadap Prose Pembelajaran*, Tribakti: Jurnal Pemikiran Keislaman, vol. II (Surabaya: Visispress media, 2017).

devotion (worship) and response to Allah, Islamic education seeks to accommodate the religious aspirations of parents. Both boys and girls..

Apart from the elements above, other elements that are very supportive of policies in inclusive education activities at the Mamba'us Sholihin Gresik Islamic boarding school utilize all the facilities available at the Islamic boarding school, such as the *pendopo agung* facility. This facility is to motivate the obligation to instill Islamic values in humans, by the obligation to defend and spread Islamic teachings, and by the belief or belief in devotion (worship) and response to Allah, Islamic education seeks to fulfill the hopes and dreams of parents. Men and women, old and young.

In addition, another supporting factor that is no less important is the combination of the Mamba'us Sholihin Islamic boarding school system with the Gontor, Langitan, and Roudhotul Muta'allimin Sawah polo Islamic boarding schools in Surabaya. Gontor Modern Cottage. If you want to learn Arabic and English, visiting Mambaus Sholihin Islamic Boarding School and Langitan Islamic Boarding School are concrete choices. The students at the Mambaus Sholihin Islamic Boarding School are expected to be able to read the yellow book and study religion as part of the *pesantren* curriculum. Meanwhile, in terms of religious knowledge, the Mambaus Sholihin Islamic Boarding School in Surabaya is oriented towards the Roudhotul Muta'allimin Sawah Polo Islamic Boarding School in Surabaya.

4. The process of implementing inclusive education as a basis for shaping the character of students through the quality of implementing educational programs.

Quality assurance includes all the thought and methodical work that must be done to ensure that the final product (goods or services) will be of sufficient quality to satisfy the customer. Both quality assurance and quality control are concerned with the process rather than the final product (implementation). A good performance evaluation focuses on tangible results.

Quality assurance in education is defined by Permendiknas 63/2009 as "a comprehensive and systematic activity carried out by an education unit or program, an education unit or program administrator, local government, government, and the community to improve education standards". Acquiring knowledge of national life through school..¹⁴

In the context of quality assurance at PPMBS, this is done by giving students space to be able to preach, both in the form of writing and visuals. The Mamba'us Sholikhin Suci Islamic Boarding School uses an integrated curriculum in its education. An integrated curriculum is developed by combining the national education curriculum with the typical curriculum of certain educational institutions. This integrated curriculum is intended for the development of Islamic boarding schools because it is considered necessary to continue to

¹⁴ In accordance with the aspirations set forth in the Preamble of UUD 1945 Constitution, the ultimate goal of the Education Quality Assurance System is "to educate human life and the nation as high as possible" (SPMP). The Minister of National Education has proposed an "intermediate goal" of quality assurance in education, namely the establishment of the SPMP. This goal includes the following sub-objectives: (1) the realization of a quality culture in formal, non-formal and/or non-formal education; (2) the realization of a quality culture in educational units or formal and/or non-formal education quality assurance programs, (3) the implementation of educational units or programs, (4) a clear and proportional evaluation of the effectiveness of quality culture in education

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adapt to changing times without abandoning existing values. With this curriculum, the system in Islamic boarding schools makes it possible to create a focus on salaf-based *diniyah* education and can optimize formal education.

There are three flagship programs at this *pesantren*: first, there is intensive Arabic learning. The presence of PPMBS became the forerunner of Islamic boarding schools which revive Arabic as their daily language in Indonesia. Second, PPMBS has a wide and strong network of Islamic educational institutions both in Indonesia and abroad. Third, the integrated education system is the education system in PPMBS.

Mamba'us Sholihin Gresik Islamic boarding school has the aim of producing Alim, Sholeh, and Kafi output students. There is a message that becomes the focus and role model for all students in improving their quality while at this Islamic boarding school, namely; "My students, balance your learning with service and balance your service with learning." This message is deeply embedded in the minds of all students because for them this message is used as a talisman in improving their abilities while at this Islamic boarding school and later when they are in the midst of society.

The Mamba'us Sholihin Islamic Boarding School always enriches and renews activities to participate in the Gontor and Langitan programs, so that the management always visits these two *pesantren* to gain knowledge and new programs that exist there to be applied here, so that with the language program and this book it is always experience changes following the changes in our Qibla Islamic boarding school, our goal is to do this because caregivers often say, "Here it's not that I don't have fluency in making new programs, but this is a form of *ngalab barokah*."

In this context, then, the quality of the output of the students at the Mamba'us Sholihin boarding school can produce graduates who are not only pious, pious but also students who are Kafi, that is why the students need to leave the Mambaus Sholihin Islamic Boarding School with a solid foundation both in secular or religious; that way, they can apply what they've learned to their new lives as contributing members of society. guidance based on Islamic teachings, students with high moral standards who make a positive contribution to society and the country.

None of the factors mentioned above has any effect on the other; instead, they form a system that influences and interacts with each other, often emphasizing negotiations or agreements between policymakers and implementers to make it easier to understand the intent of the theoretical and empirical dialogue that has been carried out by researchers, then researchers will describe the results of this dialogue with a chart as follows:

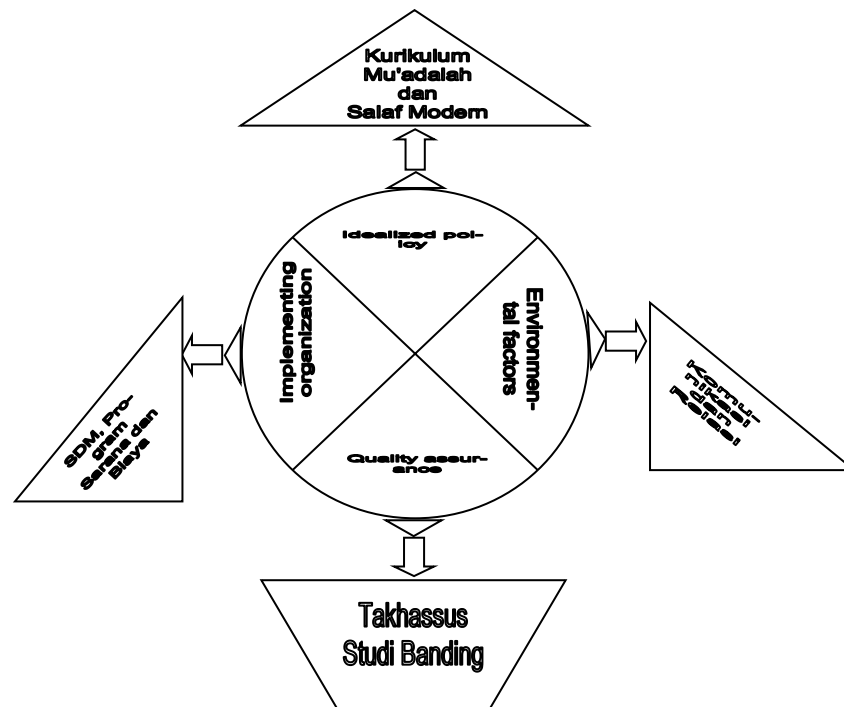


Chart. 2 Implementation of Inclusive Education at the Mamba'us Sholihin Islamic Boarding School ¹⁵

Conclusion

The implementation of inclusive education as a basis for shaping the character of students in PPMBS is carried out in the form of implementing the Islamic boarding school program by organizing *madrasah muadalarah* (National Curriculum), in addition to that with the *Tahfidz* Quran, *Tahfidz mutun*, *bahtsul masail fihiyyah*, *munaqosyah* nahwiyyah programs. Another implementation is carried out through designing a curriculum by adopting a combination of the *salaf* and modern systems that are oriented towards the Gontor and Langitan Islamic boarding schools as the mecca of the Arabic and English mastery programs as the daily language of students, while Langitan Islamic boarding school is the mecca of the Mambaus Sholihin Islamic boarding school in terms of its *Salafiyah* curriculum.

In addition, the implementation is carried out in an organized manner in the two *pesantren* by involving all existing components, including the management of resources in one education, the implementation of inclusive education is almost no different from the management of resources in another education. These resources include (1) *Santri*, (2) curriculum, (3) methods, (4) assessment, (5) facilities and infrastructure, (6) financing, and (7) the community. Next, the implementation is also carried out with environmental factors, both of which are carried out through a cooperative relationship between Islamic boarding schools, *Santri* guardians, the community, and the government and the functioning of all existing facilities. Finally,

¹⁵ Researcher Documentation. "The chart above is intentionally shaped like a flower planted in a pot. The objective of this is to illustrate that the process of implementing inclusive education is like a flower in a pot. This means that as long as the container (flower pot) is in good condition, it will give birth to a sturdy stem with dense leaf stalks accompanied by fragrant and beautiful flowers."

implementation is carried out by implementing quality education programs by providing sufficient space for students through special education and building relationships with higher institutions.

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