

INCLUSIVE ISLAMIC EDUCATION: COMMODIFICATION ANALYSIS (CASE STUDY AT CAHAYA ILMU PRIMARY SCHOOL, SEMARANG)

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Abstract

There is a paradox phenomenon, namely the high interest of the community towards expensive Islamic schools and cheap schools are actually less attractive, so it is necessary to analyze how Islamic schools manage their systems in terms of the social theory of commodification. The purpose of this research is to explore commodification aspect of inclusive Islamic Education. The commodification approach is adapted. Data were from interviews, questionnaires, observation, and focus group discussion with a pattern of triangulation. The results show that Inclusive Islamic Education in Islamic primary school Cahaya Ilmu Semarang includes six important commodification points. They are: first, the model of admissions system of new student involves professional psychologist observation; second, the attitude of teachers in communication clearly flexible depend on student character; third, creative curriculum based on Islamic religious value; fourth, *'shadow' teacher assistance* is provided by school management to inclusion services; fifth, media learning is designed based on principled learning on equality and convenience for all students; and the sixth is parenting programs held by school as a way of presenting the religious family harmony in school.

Keywords: inclusive education, religious value, commodification, satisfaction.

Abstrak

Pendidikan islam inklusif: analisis komodifikasi (studi kasus di sekolah dasar cahaya ilmu semarang). Terdapat fenomena paradoks yaitu banyaknya minat masyarakat terhadap sekolah Islam yang mahal dan sekolah murah justru kurang menarik, sehingga perlu diketahui bagaimana sekolah Islam mengelola sistemnya ditinjau dari teori sosial komodifikasi. Tujuan penelitian ini adalah untuk mengeksplorasi aspek komodifikasi pendidikan Islam inklusif. Pendekatan penelitian menggunakan teori komodifikasi. Pencarian data menggunakan wawancara, kuesioner, observasi, diskusi kelompok fokus dengan pola triangulasi. Hasil penelitian menunjukkan bahwa pendidikan inklusif di sekolah dasar Islam Cahaya Ilmu Semarang meliputi enam hal komodifikasi penting, yaitu pertama: Model sistem penerimaan siswa baru melibatkan pengamatan psikolog profesional; kedua: Sikap guru dalam komunikasi yang fleksibel bergantung pada karakter siswa; ketiga: Kurikulum Kreatif berdasarkan nilai agama Islam; keempat: Bantuan Guru *shadow* disediakan oleh manajemen sekolah untuk layanan inklusi; kelima: media pembelajaran dirancang berdasarkan pembelajaran berprinsip pada kesetaraan dan kenyamanan bagi semua siswa; dan yang keenam: program parenting yang diselenggarakan sekolah sebagai cara menghadirkan kehangatan keluarga agamis di sekolah.

Kata kunci: pendidikan inklusif, Pendidikan Agama Islam, komodifikasi.

A. Introduction

The pattern of education for children with Special Education Needs (SEN) as a part of education issue have been concerned and implemented in many countries in the world including England and USA (Lindsay, 2007: 2). From succeed Scandinavian countries (Denmark, Norway, Sweden) with streaming systems, many countries learn and develop education system for children with special education need intensively. Unesco had declared a world convention on children's right in 1989 (Avramidis, Bayliss, & Burden, 2000: 192; Unicef & others, 1989) that followed by a world conference on education in Bangkok in 1991 that resulted a declaration of education for all. While at the same time, UK began to introduce the inclusion system by shifting the segregation education system to integrative (Garnida, 2015: 43).

The concept of inclusive school had been spreading around the world countries including Indonesia. Most of researches in inclusive education were conducted in modern countries based on education value in general. While this article gives other perspective analysis practical model of inclusive education in developing country based on sociological perspective.

Indonesian government gradually pays attentions to children education with special need. Firstly they used segregation system. So the manifestation of this pattern is by establishing Special School which is different from public schools. This pattern tends to be exclusive, so there are parents who do not want to send their children with special needs to Special School with a variety of reasons.

The development of inclusive education pattern that puts the students together, not only the normal children but also the special needs of one in a regular classroom (Smith, 2006: 45) at the same time has become new hope of their parents. Their hope is that children with special needs can adapt more quickly to the social conditions in the school and the ordinary students can accept and have a positive mindset about children with special needs.

The concept of inclusion has given an understanding about how importance of acceptance of the children with special needs into the curriculum and social environment interactions at the school. They were educated in a friendly and affectionate atmosphere without any discrimination.

The use of inclusive word has consequences on the coverage to all needs of usual children and them of with special needs in a school. Inclusive school managers perform a variety of innovations curriculum, teaching methods, and evaluation and so on, to fulfill the needs and to give student learning experiences each other. Education adjustment (adaptive education) was also created to help students to achieve the educational goals as an interrelated Interaction. Therefore, inclusion school has typical characteristic between one school to another depend on the needs and patterns of inclusion system selected.

Apparently, the format of inclusive Islamic educational institutions need to be explored as a model for other schools in managing inclusive learning Interaction based on local policy values

(local wisdom). Islamic Primary School of Cahaya Ilmu had been implementing the inclusive school since 2011, which based on Islamic values.

This research uses sociological approach in order to see and understand the social problems based on the creation of a holistic imagination that formed by the words (Patilima, 2011: 3) or phenomena description about data and facts with proper presentation and interpretation (Nasir, 2011: 54). The specific method is religious commodification that look at the conscious action to change religious symbols and intitutions into the commodities although the earnings and forms of material acquisition are obtained vaguely or behind the scenes (Turner, 2013: 986). This approach also studies the problems of the community, about the relationships (attitude, social views) and processes (facts and characteristics).

The case study aimed to give descriptions and explanations about various commodification aspects of individuals, groups, organizations or social situation in the specific program or location. Data collection research used snowball sampling and purposive sampling strategy and data collection technique used observation, stuctured interview, questionnaire and Focus Group Discussion (FGD).

Observations were done by visiting directly to the research location and feeling how learning process of inclusion. Observation to inclusive education Interaction in the structure of the overall learning Interaction includes input, process and output. Observed object covered life object and inanimate objects. Life object include teachers, students, and staff. They were also providing data non-observational. Observation and documentation carried out simultaneously by observing the teaching and learning process in the classroom and teacher mentoring shadow teacher outside the classroom.

Interviews conducted formally and non-formally. Formally was done to the manager as the foundation leader and principal/vice principal, staff and teachers. Researcher used interview technique with the interview guidelines in accordance with the purpose of the research. Interview method used by researcher to check the validity of data (data triangulation) was by asking the same question to some respondents to get the conclusion of valid data. Data checking was

done individually and groups by repeating the same question on different time of the same person.

Questionnaire was made to search data from students and parents. In this questionnaire also simultaneously conducted triangulation of data. The questionnaire (questionnaire) is done in more detail (Nasir, 2011: 203) as a tool to facilitate the search for data that can not be reached by interview.

Focus Group Discussion (FGD) technique focused to obtain more in-depth and more accurate information about all things related to the Interaction of Islamic Primary School of “Cahaya Ilmu” after obtaining data through interviews, questionnaires and observations. FGD was functioned as a triangulation data compilation and confirmation of previous information. Therefore, the data is really valid.

In analyzing data, the writer used CNE analysis (critic narrative analysis). The data analysis phase includes editing, data encoding (coding), and tabulation. The next stage is the step of interpreting the data by step: (a). categorization; (b). description of the data from the breadth, or intensity, (c) analysis of the relationship between variables whether asymmetric symmetric reciprocity, cause and effect; (d). The making of a sociogram; (e). Interpretation and (f) Generalizations and conclusions. (Nasir, 2011: 358–377)

B. Discussion

1. Commodification and Inclusive Islamic Education

Commodification as the process of transforming things valued for their use into marketable products that are valued for their exchange (Mosco, 2009: 127). Mosco explains that Adam Smith and classical political economy distinguished between products whose value derives from the satisfaction of a specific human want or need, use value, and those whose value is based on what the product can command in exchange, exchange value. The commodity is the particular form that products take when their production is principally organized through the process of exchange. In the short statement Commodification is the process of transforming use values into exchange values (Mosco, 2009: 129).

In religious context, Kitiarsa defines the commodification of religion as a multi-faceted and multi-dimensional process that converts religious or traditional beliefs into goods worth consuming or trading (Turner, 2013: 986). This statement is not negative perception but positive one. Religious commodifications helped religious redefinitions as market commodities as well as buying and selling in the spiritual market. Modernization and commodification do not degrade or undermine religion values, but on the contrary, the commodification of religion has provided some panoramic interpretations that are alive and open across traditions and religious societies (Turner, 2013: 983–988).

Islamic Inclusive education is education activity based on Islamic religious values that transform value into the education system. There are curriculum, method, teacher ethics, student ethic, art, rule, etc. Inclusive education discourse is originally from Scandinavian countries (Denmark, Norway), Sweden which has succeeded in attending education for children with special needs. This progress then prompted US president John F Kennedy to send educational experts to Scandinavia to learn streaming systems and the least restrictive environment and later suitable for the situation in the United States. While in the UK began in 1991 introduced the inclusion system by shifting the segregation education system to integrative (Garnida, 2015: 43).

In 1989, a world convention on children's rights was followed by a world conference on education in Bangkok in 1991 had a result about a declaration of education for all. Consequently, all countries should provide adequate education services to all children without exception including children with special needs.

The educational convention in Salamanca, Spain in 1994, which resulted in The Salamanca statement on inclusive education, has actually declared an inclusive education system. This statement has affected to Indonesia with the implementation of a national convention that resulted Indonesian committees towards inclusive education which known by a Bandung Declaration in 2004. Then continued in 2005 International Symposium held in Bukit Tinggi had a result about the recommendation of Bukit Tinggi which emphasized the importance of the continuous development of the

Inclusive education system as a guarantee for all children to receive quality education. In Indonesia, itself has actually launched an integrated education system similar to inclusive in the 1980s, but less developed, then follow the issue of the world with the inclusive education (Garnida, 2015: 43).

2. Development of Inclusive Education

Inclusive education appears intended to provide a solution, to the discriminatory treatment in education services, especially for children with disabilities. Inclusion education has a basic principle that all children should be able to learn together regardless of the difficulties or differences of each.

Dadang Garnida (Garnida, 2015: 47) explained that inclusion education was exist as a form of dissatisfaction towards education of children with special needs with segregation system, whereas this pattern is still dominating until now including in Indonesia. The segregation system is deemed inadequate with the purpose of education for children with special needs that prepare them to be able to interact socially independently.

Reynold, Birch and Budiyanto that the segregation system cannot guarantee children with special needs to develop their potential maximally because it is separated and the curriculum is designed differently from the regular school curriculum also conveyed the same thing. This may lead to some effects of directly or indirectly related to the child.

One impact of segregation education is the creation of social shock where people still do not accept the existence of children with special needs. Children is not given understanding about children with special needs. In social konteks also may happend, many people may feel strange and do not know how to treat children with special need because ununderstanding about them.

Inclusive education bridges social shock by placing children with special needs in a school and learning environment so that they learn from each other where each has equal rights and obligations within the learning framework. In the broader context, inclusive education can ideally form an inclusive society. In a global context, establish an inclusive global society that opens access and service to

persons with disabilities. However, this is very hard and difficult in the midst of liberalization flow, whether it is economic, social or politic.

The atmosphere of equality and social justice for persons with disabilities is ideal thing but very difficult to achieve. The struggle of self, of the group and of society must continue to be done. Few people support, and some even exacerbate the situation by making social equity and justice a tool for financial gain. As Bernes quotes in Anastasia, states that the hardest thing today for people with disabilities is their rejection of social access and material resources (income), not only in developing countries but also in developed. They prefer to pursue profit rather than profit Equality or social justice (Anastasia Liasidou & Palgrave Macmillan, 2014: 6).

Foreman describes an inclusive atmosphere as fraternal atmosphere with characteristics: (1). All children play an active role in the social environment in their schools. (2). the entire school area is in a “zero rejection” policy while serving and teaching children, all children are accepted and respected. (3). All children study in regular classes, heterogeneous classes and equivalent age. (4). All students substantially follow the same course (subject) with a customized and modified curriculum as necessary. Learning models are varied and responsive in all children. (5). All children can contribute to all classroom activities. (6). All children are encouraged to be friends and be successful together. (7). Schools provide sufficient learning and educational resources in order to support an inclusive atmosphere (Foreman & Foreman, 2014: 6).

3. Inclusive Teaching and Learning Process

The learning and teaching process is the core of interaction within the school environment. Foreman and Foreman pointed out the core in teaching and learning in inclusive classes include: (1). class management and time management; (2). presentation of learning; (3). large groups and whole classroom learning; (4). small groups and individualized learning to emphasize individual learning; (5). style of teacher domination; (6). class emphasis; (7). learning materials contained in the curriculum; (8). learning methods; (9). media; and (10). service management.

Classroom management model for children with special needs was developed from segregation, mainstreaming to inclusion. There are at least seven classroom alternatives in the implementation of inclusion learning

1. Special boarding school
2. Special schools
3. Special classes in one regular school
4. Special Classes with the opportunity to join in regular classes
5. Regular class with additional guidance outside the classroom
6. Regular classes with additional guidance inside
7. Full regular classes (Garnida, 2015: 50)

4. Inclusive Islamic Education Institution

Islamic educational institutions according to D. Marimba is an organization or group of people who have an educational responsibility in accordance with the agency (Umar, 2010: 149). While Islamic educational institutions are places or organizations that organize education based on Islamic values. Thus, inclusive Islamic education institutions understood as educational institutions based on Islamic values and open both ordinary students and students disable.

The number of Inclusive Islamic education institutions is still very limited. This is due to the concept that has not been widely known to the public. Government policy has not made this inclusive education an official education. This is evident in the implementation of state exams, both Primary, junior and senior high school always use a distinction with a segregation system that distinguishes the exam for regular schools and schools for children with special needs. The existence of this Inclusive of Islamic educational institutions are very important to give same oportunity for children and children with special need based on their religion. Most of Children in Indonesia, need direction about their future life based on Islamic values because their parent is moslem.

Problematic children with special needs sometimes rise up. Every child is born with hope and problems. Hope from him and his environment. The success of children overcome problem will make the child grow and develop independently full of confidence,

but if they cannot overcome it will make the child's growth and development different from other. Similarly, if the problem is too small or too big it will be able to make confusion in the child. More complex the problem, solution will lead to becoming a superior child. Often between expectation and reality, a gap makes the child feel overwhelmed. Children with special needs are often regarded by the community as a child who is unable to meet their own needs. It can affect the perception in children and society that they need more attention and help to solve their life problems.

Children's character is very different. According to Dadang, it is divided into three. These are normal children, children at risk and children with special needs. Normal children are children who have a normal pattern of physical, psychological and social behavior, in which normal childhood learning with a regular curriculum. Children at risk are those who have a threatening behavior. While children with special needs are children who have a deviant behavior of fairness both physically and psychologically and he is also known as an exceptional child. The perception that children with special needs need help continuously will undermine the potential for independence. The more important thing is to give trust and support in order to their live independently and creatively. Provide facilities is important also, according to the needs of the children. This will greatly help children with special needs to achieve success in their learning (Garnida, 2015: 2)

Islamic Primary School Cahaya Ilmu is an Islamic educational institution under the auspices of the Samudera Ilmu Foundation as a continuation of the Early Childhood Education of Islam (PAUD) or also known as the Playing Group and Kindergarten. The conceptual basis of the establishment of Islamic Primary School Cahaya Ilmu is the realization of Islamic education with the concept of modern education that prioritizes the mastery of science and technology to face globalization. With this foundation formulated the vision and mission of the school. Currently the Primary School based on Islamic values is located at Semarang City, Indonesia. The school has vision to realization of superior unity being healthy, smart, creatives and has akhlaqul Karimah in accordance with the Qur'an and Sunnah. While his mission are participation in maintaining the healthy lifestyle

habits; helps keep positive habits of children's behavior; guiding the child into a creative person; optimizing the potential of multiple child intelligences and together with family to build personal child who has akhlaqul karimah (Y. S. Ilmu, 2016)

School has some goals. There are: (1) child-centered; (2) to appreciate in nature and differences; (3) to develop the potential of multiple intelligences; (4) to maintain creativity and honesty; (5) to form akhlaqul karimah child with family; (6) to provide learning skills (life skills) and worship habits; (7) to foster a love for the qur'an; (8) to improve quality with creative curriculum refinement based on Islamic values (Aqedah, morals and worship) according to Al-Quran and As-Sunnah (Tim Creative Cahaya Ilmu, 2016: 13).

The foundation of values are developing children's abilities naturally according to the child's nature (playing while learning) by the management of facilities and infrastructure, learning methods and atmosphere built in a child-friendly classroom environment; making children happy in learning; and getting cooperation between schools, parents, community and government. They held a regular 'pengajian' twice a week for parents who want to deepen their understanding of religion. 'Pengajian' (religious meeting) is followed not only by parents whose children in Cahaya Ilmu Primary School but also by the surrounding community. They implement cooperation with the Ministry of National Education by fulfilling all administration, inviting them as resource persons in parenting event. Cooperation is also with psychologists to provide knowledge about the problematic of children's education to families in the modern era.

Open mind is important to support children's education by using the latest methods and approaches in the management of learning, lessons from different locations, cities and other countries. Studying Finland as an ordinary country but capable of realizing the most qualified education in the world. This has inspired educational managers in Islamic Primary School Cahaya Ilmu to be able to provide quality education and humanist transcendent. Finland uses the stubbornness of students and teachers as a benchmark of the progress of management of education management. They give great autonomy to the students and teachers in the learning process. They are free to set their exam schedules. They also encourage students

and teachers to work independently. Free to find the information they need.

The school atmosphere is very relax and flexible. (Y. S. Ilmu, 2014) like : (1). Bring the value of children's education together with the education of faith and taqwa. Cultivation of morals and propriety is through the process of teaching and learning. Through the installation of pearl words and images that can always be seen by students. Almost in all strategic walls are attached the word pearl taken from the Qur'an, hadith; (2) The quality of learning measure of success is not on the number of students but in the quality of education. A class in elementary school range between 15 of 20 children, accompanied by one or two teachers. By limiting the number of children in one class to a maximum of 20 expected teaching and learning process will be maximized. A class can be taught by one, two or three teachers depending on the level of the class's need for the presence of a teacher figure. So that the learning in the classroom using the team teaching. The class atmosphere makes relationships between educators and employees as teamwork. Employees as education personnel should be able to play a role and collaborate synergistically with teachers who manage learning. Team unity becomes the power to complement each other in the implementation and success of teaching and learning towards the vision of excellence.

Parenting activities was made to synergize children's education at school and at home. Culture of learning and worship in school is expected to be same with the activities of students in their homes, (Y. S. Ilmu, 2016) so there is no confusion in student's mind. If the parents did not know about teaching, the teachers, administrators and psychiatrist are open for consultation.

An unusual thing is the standard of success measured by the quality of education, not the quantity of students. This school does not hunt for the number of students, but the quality of learning is more important. In order to the quality insurance, some standard were made like:

1. Health, environment and school buildings Islamic Primary School of Cahaya Ilmu looks clean and tidy, even in the classroom. Manager provided faucet for children to hand

washing,. They provide a small and clean bathroom on every floor. also.

activities of dental examination, nutrition and ENT (Ear Nose and Throat) by the doctor regularly to ensure the child always in good health and good sensory (Tim Creative Cahaya Ilmu, 2016: 12)

The intelligence. Students has ability to maintain their intelligence both science and taqwa. This appears to be an active and communicative teaching and learning activity.

Creative. Student creativity was built not only intra, but also extra-curricular tasks and activities. There are art, painting, scout, English as well as martial arts taekwondo imagination and creativity of students. (T. C. C. Ilmu, 2016: 42) Co-curricular that supports creativity such as Ramadan Cheerful, field trip, experiment, PHBI (Memorial of Islamic Day) and PHBN (National Memorial Day).

Akhlaqul Karimah. was emphasized likes good in dressing, behaving or mingling with each other students and students with teachers and parents. All the student have weard complete Muslim clothing for both sons and daughters students, clean and fashionable. (T. C. C. Ilmu, 2016: 41)

Like Vincent Mosco defines that commodification as the process of transforming things valued for their use into marketable products that are valued for their exchange. (Mosco, 2009: 127), so the school activity must be looked from the side of commodification activity. The core value in the school is services; so the next question is what kind of services that can be transform in to marketable services one in the context of inclusive school of SD Cahaya Ilmu Semarang. There are many services of course, but research found some of the services indicated to be something that can satisfy the public in Cahaya Ilmu Primary School.

First, the model of admissions system of new student involves professional psychological observation. Registration is open to the public psychological observations conducted by psychologists. In psychological tests if the child is known to have special needs, then held a special communication with parents / guardians. The main purpose of psychologist is to identify what types of needs that exist in prospective learners (Handayani, 2016). The purpose of the special communication here is to notify the results of psychological

observations as well as confirm whether parents / guardians already know or not. If the parents do not know yet, it will be notified all the consequences that should be done, whether related to the pattern of education, guidance or administrative patterns. (Sari, 2016) In addition, if the psychological test results shown that children have special needs, may be difficult to adjust to the educational pattern in Islamic Primary School Cahaya Ilmu, it will be recommended to the School that specifically handles children with special need or Sekolah Luar Biasa (SLB) (Sari, 2016). As conveyed by the vice principal that the pattern of selection at the same time psychological observation for prospective new students, has been running for the past two years. This method was done based on experience from the previous year that psychological consultation was done after the child entered school. This situation makes difficult communication between parents and institutions. Administrative services are held on Monday to Saturday. All carry out services to meet the needs and specificity of each. There is a difference cost of education between children with needs and ordinary because of consequence of the presence of shadow teachers where each of them is given a special shadow teacher (Handayani, 2016).

Second, the attitudes of teachers in communication clearly depend on student character. It is very important to provide understanding, acceptance and togetherness between children with special needs and ordinary children. Teacher communication attitudes can be classified into two types: First: Teachers who treat the same between children with special needs and ordinary children reach 53% or 8 (eight) teachers. The same treatment includes (1) firmness, (2) the use of positive language, (3) wise, (4) perfect, (5) professional, (6) friendly, (7) polite, (8). soft, (9) good (10) discipline, (11) friendly (12) no judgment. The reason for those give equal treatment is that all ordinary children and those with special needs are a gift from Allah SWT. In addition, the same treatment aims to make children feel comfortable in school. Second: Teachers who treat children differently have 47% or 7 (seven) teachers. They convey different treatment including attitude (1) assertiveness, (2) smoothness, (3) intensity and (4) language.

These different behaviors are given, as Dwi Kartika has stated that children are in fact different in their communication techniques, requiring different attitudes, for example, the same child with special need, children with autism need simple language, firm and easily understood as the word “grab a meal”. Same statemen, stated in the Focus Group Discussion (FGD) of teachers, Siti Yumaroh, a classroom teacher stated “that there are children who need a simpler language and directly to the ear. For example, facing slow learner child with a gesture while holding his shoulder to avoid the child’s attitude that sometimes unexpected, while closing the sound in his ears and say sit down” (Yumaroh, 2016). Autistic children tend to be alone but he has a high IQ (Intelligence Quotient), ignorant, quickly bored and difficult to communicate with other children, difficult communication, no first talking to other children. Psychologically they have superior, faster tasks, but less controlled emotions. Children who are in uncharacteristic emotional condition are often referred to as tantrums. The attitude of the teacher should be more actively (Maesaroh, 2016). Hyperactive children tend to have high activity, run and play more than others. When another child is learning suddenly, this boy goes up to the table and says ‘flaying’ loudly while demonstrating to fly. Hyperactive children need constant assertiveness and assistance to tell what is appropriate and inappropriate (Maesaroh, 2016). The fact shows that there are attitudes shown by teachers can be divided into two. First: Common attitudes are treated equally to all students to establish good communication and continuously implemented. These basic attitudes are: (1). assertiveness, (2). use of positive language, (3). wise, (4). perfect, (5). professional, (6). friendly, (7). polite, (8). soft, (9). well, (10). discipline, (11). polite, (12). not judgment. These qualities assured to be accepted by all students without exception. Second: Special attitude. This attitude is shown to students with specifically behaviour and tentative. These attitudes include: (1). assertiveness, (2). smoothness, (3). intensity. (4). language. These are in accordance with the needs of children.

Teachers in schools determine the process of teaching and learning. In general, the teachers in Islamic Primary School “Cahaya Ilmu”, as follows: The teacher consists of two kinds, classroom teachers and shadow teachers. The number of classroom teachers is 10 people spread over each class in five level (Handayani, 2016).

Meanwhile shadow teacher scattered following the child. In detail, 10 children are identified with special needs so that the number of shadow teacher is 10 people. They are scattered at all levels but not in all classes. The distribution of children with special needs is based on the consideration of equity, proximity and the condition of the class. They are not absolute in one class, nor all the classes in the child with special need. Thus, the sum of teachers (classroom teachers and shadow teachers) are 20 (twenty) persons with their respective duties and authorities. All teachers are provided with questionnaires about services, attitudes, learning management and learning evaluations but only 15 questionnaires or about 75% return, 8 shadow teachers and 7 classroom teachers.

The principles of teacher behavior in providing learning services are especially to students and parents of students. Based on result of questionnaire for parent can be described as follows: 53% of teachers hold the principle of giving different treatment to each child according to their needs; then 27% of teachers stated that in prioritized service is kindness, feelings of love / affection, friendly and open communication with parents of students. Shadow teachers for Grade 1 state, that they provide good service to all children and establish open communication with parents. This is always done so that parents participate in implementing a learning pattern that same direction at their home. While the remaining 20% or 3 (three) teachers state the basic principle of service is to provide the same service to all students fairly without discriminating. As first grade teacher Abu Bakr says, he will always do fair, making the children feel comfortable while learning and playing. He also directs ordinary children to receive children with special needs. The three kinds of answers shows the different directions, but after the observed more deeply and after the confirmation back to the teacher, the three kinds of answers above explain each other. All three kinds of statement could be understood to bring teachers who tend to treat students differently. Because of their existence is in order to accompany children with special need, then they treat children differently from other children. While teachers who has answer the same treat, are classroom teacher who tries to assume all children equally and treat it fairly, while others give affection and communication. Thus, there are a simultaneous movement which the classroom teacher treats

the children equally and the shadow teacher translates the classroom teacher's treatment in order to be understood by the child with special needs. Furthermore, teachers establish open communication with affection to parents of students.

Third is Creative Curriculum. It is integration thematic curriculum 2013 with modifications based on Islamic value in practice. This curriculum is prepared to the growth and development of students and integration with Islamic values include aqidah, morals and worship based on the Qur'an and Sunnah. The location of the curriculum's creativity is primarily on the themes which different from lesson themes in the national curriculum 2013 (Y. S. Ilmu, 2014). Thematic integrated learning approach integrates the various competencies of the various subjects that are packed in one theme. These themes give meaning to the basic concepts to the real experiences of the students in order to be meaningful learning (T. C. C. Ilmu, 2016). The themes of the creative curriculum 'Cahaya Ilmu' cover the basic competencies mandated by the government with themes of religious values, love of the homeland, humanity and to the interior, thus establishing students' familiarity with the environment. These thema are different from ordinary thema from goverman, but more than standar basic competence.

The stage of curriculum implementation, teachers apply the creative curriculum simultaneously in class for children with special needs and ordinary children. Classroom teachers does to explain, to assign students tasks and to monitor students in performing their respective tasks according to the curriculum. A shadow teacher is to clarify the material presented by the classroom teacher, simplify the instructions, accompany children with special needs or to clarify others. The learning process runs smoothly, actively and dynamically. The special feature of inclusive learning in Islamic Primary school of Cahaya Ilmu is the different treatment for students based on the specificity of each, including the following: (1). The teacher reduces the task burden and completion targets for children with special needs.(2). Teachers are more active. Teacher is active to provoke passive child activity. Especially children with special needs who are not active in the question and answer session will be given a portion for communication. Ordinary children will ask something to the

autistic child or slow learner in asked. This phenomenon happened in Zubair's classroom. (3). Emotional Control. Children with special needs not all the difficulty in learning, there is a disorder because it is less able to control his emotions while angry, but intellectually intelligent. It is also a natural guardian in the 3rd grade of Harun Ar Rashid. How to educate children with special needs is to control the emotions and do not provoke emotional child. Something that often makes emotions is an important thing to understand that gradually the child can also understand the situation around. In a state of emergency, the child is in a state of emotion (tantrum) then the shadow teacher will accompany and consult the guardian and psychologist. (4). Remedial. This strategy is implemented differently between one child and another. This applies to all students both ordinary children and children with special needs, but children with special needs have more difficulties in learning. (5). Evaluation. Different treatments for children with special needs are in terms of quantity and exposure. While the evaluation material remains the same. For example, ordinary children get about 10 (ten) children with special needs children are assigned to complete 5 (five). In terms of making or doing a job, then the achievement is also different from the difference in quality up to 50%. For example, folding tasks, ordinary children are given the target can finish to the end and its value then a child with special need is only ordered to follow the instructions and implement it even though cannot finish. (6) Division of mentoring tasks. Giving an understanding to all members of the class about the condition of their friends with special needs is very important so that they do not mock and receive it well. Ordinary children are more active to invite to play and make friends to children with special needs. (7) More games. Curriculum has been arranged that children learn while playing, as well as furniture and classes. Attractive and clean. The games in this lesson are applied in each class with a "block," thematic and "game corner" Interaction. As stated by Ani Rafikah shadow teacher grade 3 Harun Arrasyid: "the implementation of inclusive learning is carried out by learning while playing like making a corner of the game".

Fourth is school management to inclusion services provided Shadow Teacher Assistance. It is very important for shadow teachers to help classroom teachers in teaching and learning activities. The

classroom teacher who teaches about 20 children pay attention for all children in the same way between ordinary children and children with special needs. The shadow teacher helps children with special need to understand communication more effectively. Besides that, also when the child is “tantrums” then the class can stay well controlled. The presence of psychologists in the inclusion class is so important that teachers and parents can teach students appropriately according to their needs. Can provide solutions to newborn child behavior, and can predict what behavior to what age. Thus, teachers, school managers and parents can prepare the mental infrastructure or readiness in dealing with children and away from the bad claims to children. There is also provide special room for handling an uncontrolled child, so the child will be more calm and undisturbed and not disturb other children. With a special room is also easier for children for observation and therapy. Special room is also useful for parents whom consulting about their child’s problems and get a solution to the problems. In addition, parents can also consult about family and environmental support, or other issues related to children.

Learning central method (corner) is the most popular method that used. Children play to complete the tasks together, from start to finish in accordance with the purpose of learning (Kartika Sari, Koordinator guru shadow, 2016). The teacher acts as a child facilitator for developing active thinking skills. The child is given the freedom to explore surroundings. The center method is different from the class Interaction, where in the Interaction area all children are free to move in all areas. whereas in the central children’s Interaction, student is free to move in playing in one center every day. (Jateng, n.d.) This toy corner method is an innovation of the center method commonly used in Early Childhood Education with creative curriculum approach known as BCCT (Beyond Centers and Circles Time. That has been used since they are generally located in Cahaya Ilmu Early Childhood Education. This toy corner method is seen as a favorite method in SD Islam Cahaya Ilmu. All teachers of 100% of teachers using this method can notarize it. Contextual Learning used also by brought directly to the experience and the world in a straightforward manner and involves learning materials to solve the problems faced by children, children are also freed to find daily problems according to lessons

taught and released to find solutions to the problem independently. In this context of independence, it is very important for the children with special need to be able to adapt to the environment and accept the environment as part of their life. Role Play, Quiz, Experiment, Discovery Learning, Problem Based Learning, Story (telling story). Methods of role play, quiz, experiment, Discovery Learning, problem-based learning, story (telling story) are used in a varieties according to the context of the lesson and the condition of the students so that learning can run with varieties, dynamic and fun. Frequently various methods are combined and used interchangeably, symultant and dynamic Role Play, Eksperimen, Discovery Learning, Problem based Learning, Cerita (telling story)

Fifth, media learning is designed based on principled learning on equality and convenience for all students. Learning media available in all classes include white board, computer/internet laptop, video, audio, encyclopedia, markers, corner of the toy which is equipped with educational tools both two dimensions and three dimensions, other media such as puzzle, stories, etc. There is no difference between an ordinary child and a child with special need in terms of media and facilities, but the tools and facilities designed in such a way to be use together without having to be differentiated. Placement of the media tools both the personal school and classroom tools put together. There have joint learning media. These media known as facilities includes musical instruments such as angklung, tambourines and pianos provided to share whichever class considered necessary. There is also a playground, library and objects in the school environment that at any time used as a medium of learning. All classes was designed to be moving and flexible and using the play corner.

Parenting program is held by school as a way of presenting the religious family harmony in School. Parenting is an important part in the inclusive Islamic Primary education Interaction of Cahaya Ilmu. Parenting has embedded the relationship into a harmonious relationship of educational based on Islamic values between the organizer and parent guardians of students. Parenting is one of effort to bring the family warmth in school. Family warmth or in BKKBN concept is a prosperous family can be seen from the fulfillment of 8 (eight functions) family. The inclusion system implemented in

Islamic Primary School Cahaya Ilmu uses a full inclusion pattern. By incorporating children with special, need in the same class as regular children. Innovation was done by presenting shadow teachers who always accompany, guide and supervise the children of children with special need during their time at school. This innovation has been successfully implemented in this school because of the support of the community, especially the parents / guardians. Questionnaires have been spread to measure parents' satisfaction indicating 82% of parents feel satisfaction.

In social theory of cultural value of orientation perspective, school innovation can be classified to the harmony orientation. The school institution need to construct unity with nature and peace situation (Schwartz, 2007: 38) for all children without defferenition. That is fact of Cahaya Ilmu Primary School innovations that had made social harmony. While in commodification perspective, school innovation can be look as transforming creativity in services of education into marketable things that are valued for their exchange as commodity that can be exchanged.

C. Conclusion

Commodification means process of transforming things, idea or facility valued for their use into marketable products that are valued based on their exchange. In the case of inclusive education based on Islamic religious value in Cahaya Ilmu Primary School in commodification perspective shown that commodification mainly occurs in six things. (1) The model of admissions system of new student involves professional psychological observation. (2) The attitude of teachers in communication clearly depends on student character. (3) Creative Curriculum Based on Islamic value. (4) Shadow Teacher Assistance that was providing by school management to inclusion services. (5) Media Learning is designed based on principled learning on equality and convenience for all students. (6) Parenting Programs held by school as a way of presenting the religious family harmony in School. These six things have contributed to the satisfaction of parents who send their children to school.

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