



Inclusive Education at Madrasah Ibtidaiyah to Build Perceptions and Self-Concepts of Children with Disabilities

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Abstract

The disability children with their conditions, they have different self-concepts, they feel not perfect, low self-esteem, low self-perception causes a negative self-concept, then low self-concept results in low self-esteem and feelings of hopelessness. The aims of this study are to know and to understand the impact of self-perception and self-concept of children with disabilities who attend inclusive primary school. The method of this research is descriptive qualitative. The researcher collected the data using observation, documentation, and interview with 4 madrasa heads, 4 GPK teachers, 12 class teachers, 4 students, and 4 parents in 4 inclusive MI in Central Java. The data was analyzed using data display, data reduction, and clarification. The results showed that the self-perception and self-concept of children with disabilities who studied in inclusive madrasas becoming positive. The disability students can accept themselves consciously and sincerely for their strengths. They accepted their weaknesses and adapting well, learning with enthusiasm, and trying to improve their abilities. The urgency of this research is to give the understanding to parents and the community that by studying at MI inclusive the children with disabilities can be accepted, evenly distributed in education, receive good services, harmonious education, not differentiated, having good valued and fair education system.

Keywords: Building perceptions, self-concept, children with disabilities

PENDAHULUAN

Islam is a complete religion, regulates and provides guidance for all life on earth therefore life becomes orderly, safe and peaceful. Islam was taught to its followers, one of which was through education. Islamic education sought to foster to

educate, and to guide direct students' attitudes and behavior therefore they had noble morals (Nurhakim, 2023). The main goal of Islamic educators was to equip students more so that they had faith and devotion to their Lord by carrying out everything that was ordered and staying away from all that was prohibited with genuine devotion towards Allah's pleasure, with faith and piety which would be manifested in commendable morals (Lestari, 2021). The implementation of Islamic education as a process of mental, spiritual, moral, intelligence and social development was carried out in an effort to guide students as a whole (Idris, 2021). While the type of education can be in the form of madrasas, Islamic boarding schools, schools etc.

Islamic education (madrasa) treated students more humanely, accepted, more open fair, wise, and did not discriminate (Nuraini, 2019). Islamic education viewed individual student differences as gifts that must be accepted and respected and served by all their needs in an inclusive manner (Bahri, 2022) . Inclusion is *Ukhuwah Islamiyah* as an expression of the soul of monotheism (Dakir & Qodir, 2017). Inclusive education was education that provided opportunities for all children without discrimination, treated equally and fairly (Muhibbin, 2021). Inclusive education was carried out fairly, wisely, in a good social climate, supported by the availability of individual learning needs (Dare, 2023).

Inclusive Islamic education took the form of inclusive madrasas, namely inclusive MI, Inclusive MTs and Inclusive MA. Apart from being supported by sources of Islamic teachings, the implementation of inclusive madrasas was also in line with the 1945 Constitution article 31, Law no. 20 of 2003 concerning the National Education System, Article 5, Paragraphs 2, 4, and 6, Permendiknas No. 70 of 2009 Articles 1, 2 and 3. and Law no. 8 of 2016 concerning persons with disabilities Article 5 Paragraph 1 and Article 10.

Inclusion madrasa was urgently needed because until now equal distribution of education for children with disabilities has not been achieved, there are very few special schools, both SLB and SDLB, so they do not meet expectations. (Kantavong & Rerkjare) (Imaniah & Fitria in Kurniawan (2020)). The state established Special Schools (SLB) and Special Elementary Schools (SDLB) but has not been able to accommodate the educational needs to children with disabilities because their numbers are few and far from the reach of children with disabilities who are outside the city (Asiyah, 2018). In reality , there are 1,874,948 children with disabilities



in Indonesia, 485,737 of whom have received education, or (25.92%), while there are still 1,388,961 (74.08%) children with disabilities who have not been touched by education (Kemendikbud, 2017). This condition causes that not all children with disabilities get proper education, based on data from the World Health Organization WHO, there are 10 million disabled people in this country, more than half of whom have not received education, this number is higher than other nations in the world, for example: Bangladesh (1%), India (0.7%), and Muangtai (0.3%) (Fasa, 2020).

Madrasah inclusion as an institution that provides educational services by integrating normal children and children with disabilities with the main goal of equipping them with faith and piety so that they can give birth to a strong monotheistic soul, this will provide religious awareness that is able to awaken the soul to accept the disability experienced on the basis of faith and qodlo-qodar Allah (Mentari, 2020). Inclusive Madrasahs as educational services that accommodate children with disabilities have a positive meaning and psychologically provide more comfort, calm, warmth, and appreciation between normal children and children with disabilities (Baharun, 2019). This is because religious coaching gave strength to the soul in faith, sincerity, patience, and submission in accepting what was experienced in his life.

Inclusive Madrasahs are more friendly, warmer and blend with children with disabilities with normal children. The integration is more guaranteed with the belief that normal children have the belief that friends with disabilities must be accepted, well as proof of gratitude. They were created in perfect condition, with the understanding that "God does not see human being from form and appearance but heart and actions". Inclusive madrasahs are educational equity and as a psychological therapy for children with disabilities from adversity and self-moment, feeling less, different, negative, inferior and less useful.

The researcher chose the locus of this study based on the following considerations: 1) it was located in the same province and close to the research location, 2) MI had the same characteristics so it was easy to identify because of similarities such as curriculum, teachers, management and so on, 3) MI was under one development, namely the Provincial Ministry of Religion, so that the pattern of guidance was one.



The aims of this study is to determine the impact of the perceptions and self-concept of children with disabilities who attend inclusive primary schools. The urgency of this research is to provide information for policy makers to immediately add more inclusive madrasahs, provide understanding for the community, especially parents of students with disabilities about strengthening religion being able to build perceptions and self-concepts because religious awareness opens up disabled people to accept their condition, be confident, and seek to develop themselves.

METHODS

This study used a qualitative method with an analytic descriptive approach. The sources of data in this study were primary data collected directly from interviews and observations with prepared questions related to questions about inclusive madrasa programs, inclusive education curricula, outreach programs, special supervising teacher training programs, class teachers, special programs for children disabilities and outreach to the parents of students with inclusive madrasahs. The data was carried out on the headmaster of primary school, the GPK teachers, the class teachers, the parents of students with disabilities, the students with disabilities, and making observations of the learning process. The secondary data as additional data came from other sources such as books, journals, documents related to the research being conducted.

The data collection technique used observation, in which the researchers observed learning activities in inclusive classes, while interviews were conducted with madrasah headmaster about the history of inclusive madrasahs, the process of program socialization, learning processes, evaluations, and others. With the GPK teachers who handle the inclusion program. The class teachers were asked how the learning process and efforts did, the parents of students with disabilities about child development, and the children with disabilities. The data analysis was carried out with data reduction, data display, and verification (conclusion) steps (Sugiyono, 2013) . The data reduction was used by sorting data that comes from observations or interviews, then sorting it into categories focused on implementing inclusive madrasahs. The data display was carried out by focusing on data related to the perceptions and self-concept of children with disabilities who attend inclusive



madrasah schools. The conclusions were clearly described as answers to problems in research (Sugiyono, 2010) .

RESULTS AND DISCUSSION

The disabilities or children with special needs are children who experience obstacles in growth and development both physically, mentally-intellectually, emotionally, socially, communication and behavior which causes them to get special services in education (Atmajaya, 2018). Disabilities experienced by a person will affect his self-view, attitude, and behavior; self-view describes the whole that is in the physical, behavioral, cognitive, emotional, or psychological of a person, seeing oneself as different and lacking, then the self-view becomes negative and will then give rise to low self-esteem and self-assessment (Sobur, 2011).

Children with disabilities with various problems they face a tendency to feel inferior, all of this having a background in their psychological life by seeing themselves as less and different. They will act and behave according to their views, that behavior from a psychological perspective is a manifestation of how they see themselves, therefore in changing individual behavior it is necessary to start by changing the perspective or perception (Sobur, 2011).

Through inclusive integrated education, it is hoped that it will change the perspective of self from negative to positive. Diversity in inclusive education from the teacher's perspective will generate self-concept and self-efficacy (Orozco, 2023).

This research was conducted on children with disabilities who studied at inclusive primary schools. While the research subjects consisted of inclusive madrasa heads, class teachers, special supervising teachers, parents with disabilities, students with disabilities, and normal students. The participant data in this study are as follows: MI Ungaran 2 students with disabilities HLR mentally disabled, NR physically disabled with 2 M.NFM and RST teachers while one madrasah head, namely MKh; MI Salafiyah has 5 students with moderate mental retardation MNW, mild mentally retarded ARY, autistic THR normal MRS MRY normal parents with 3 teachers MDF, WT, UN and 1 madrasa head namely SF; for MI Muhammadiyah Sukoharjo one student with disabilities namely AKF autistic 1 teacher namely RMD;



while MI Sidomulyo has 2 students with hearing impairments namely INT and WDR 2 teachers namely SIW and GPK and 1 AS school principal.

Based on the data, there are 25 inclusion MIs in Central Java, while the inclusion madrasas that are the subjects of the study are Ungaran, Sukoharjo, Kebumen, and Brebes inclusion MIs. While this madrasa handles children with disabilities who are deaf, mentally impaired, physically disabled, and autistic. In operational learning, all are supported by special guidance teachers (GPK) who guide children with disabilities. The existence of this inclusive madrasah increases the equity of education for children with disabilities, because these children do not have to attend schools that are far from their place (special schools), in the nearest MI they can go to school.

1. Inclusive Madrasas in Islamic Education

Inclusive Madrasah Ibtidaiyah are madrasas that provide educational services for children who experience physical, mental-intellectual, social-emotional, communication barriers to get quality education in an integrated manner with regular (normal) students (Mukaffa, 2017) .

Inclusive Madrasahs provide education that accommodates the educational needs of children with disabilities in an equitable, open, fair (non-discriminatory), humane, compassionate, and responsible manner. Inclusive madrasas are not only urgent in accommodating children with disabilities in integrated education, but are expected to be able to build skills and succeed in life in the future without discriminating against children with disabilities in educational services (Jauhari, 2017). Inclusive Madrasahs help children with disabilities get an education by respecting and appreciating their humanity. Inclusive Madrasahs provide educational opportunities and equity for children with disabilities who previously did not receive education. Inclusive Madrasahs can maximize their potential because children with disabilities are in a comfortable, happy and happy situation. Based on the results of observations and interviews with students with disabilities who study at MI Salafiyah Brebes for children with disabilities (MNW, 2022) they feel happy and happy at school at MI



because of the warmth and familiarity in the madrasa both with regular students and with their teachers who are kind. While (INT, 2022) class V deaf children at MI Kebumen also feel happy because they can go to school in a place that is close and familiar with their friends. Furthermore (NR, 2022) Class IV disabled children at MI Ungaran feel comfortable and enjoy studying at MI. They are treated well by all the school environment. The same treatment is also felt (AKF, 2022). An autistic child at MI Sukoharjo moved them from elementary school, where they had not developed for 2 years and were under pressure, and after being in MI, they made good progress because they felt happy. The average number of students with disabilities in the inclusive madrasah in this study shows that children with disabilities convey a sense of joy, joy, happiness, and are motivated to develop themselves.

Inclusive Madrasahs are more suitable for children with disabilities for two reasons, *first*, children with disabilities are more able to accept the conditions of disability experienced by religious awareness because there are many religious studies compared to general schools, *secondly*, the madrasah environment is more friendly to children with disabilities, both teachers and normal students, according to the teacher, children with disabilities do not have to be treated differently because in fact they have never asked to become disabled, they only live and accept destiny or Allah's provisions and they must be treated in an inclusive manner. (WDR, RST MDF, 2022). This is the understanding and belief in inclusive madrasahs so that they provide good treatment, in fact it becomes a valuable lesson so that gratitude arises because they are given perfect conditions (MRY, 2022). The warmth and familiarity that exists between children with disabilities and normal children is well established, it is proven that based on observations, the togetherness between children with disabilities and regular children is well established without bullying and humiliation. This is a clear manifestation that children with disabilities get more appreciation and respect when they attend school in inclusive madrasahs. Inclusive education provides recognition and assessment of diversity, as the main feature that has a positive impact and a sense of belonging (Sutton, 2023).



Interaction between normal students and children with disabilities is well established, they do not regard disabilities as humans who must be distinguished (MSR, 2022). Tolerant inclusive Madrasahs with children with disabilities are served their education effectively, given the opportunity to socialize without discrimination, and created an atmosphere of harmony and respect. Meanwhile, inclusive schools in elementary schools are less developed because of many problems (Maftuhin, 2018) .

The results of previous studies at inclusive primary schools in Pati Regency showed that they were less friendly to children with disabilities, that after being designated as an inclusive primary school, the primary school was closed because parents (normal students) flocked to revoke and move to other schools, as well as the average disability accepted at The majority of inclusive primary schools are non-physical such as intellectual disabilities, slow learning , and sensory, the results of an interview with one of the school principals (MJY, 2019) they accept children with disabilities to study with regular children on condition that they are not physically visible such as mild mental retardation, children slow learning, autistic children, because if they have physical disabilities the parents of regular students do not agree (Sulthon, 2019) . Another study conducted (Agustin, 2019) examined problems in the implementation of inclusive education in public elementary schools in the district. Soko, Tuban Regency concluded that the implementation of inclusive education in elementary schools throughout the Soko District, Tuban Regency still has many problems such as a lack of special tutors, learning resource centers, lack of attention from parents with disabilities, and lack of cooperation from various related parties (Agustin, 2019) (Lubis , 2018) . Meanwhile, another study conducted by Marsidi on the Evaluation of Inclusive Education in Makassar City resulted that the learning media in inclusive schools were not suitable for the needs of all children and class teachers in these schools. Inclusion is not ready to make inclusive education successful (Marsidi, 2021).

In general, inclusive schools in the Education Office which are actually allocated to help equal distribution of education for children with disabilities are still not running as intended, this provides an opportunity for other



institutions that have the potential to help them by establishing inclusive madrasas as a solution to this problem.

Inclusive Madrasahs have more potential to develop more rapidly because there are no problems with integrating children with disabilities, all can accept their existence, there are no obstacles to learning patterns for children with disabilities because they have special guidance teachers (GPK), there are no problems with parents, both normal and disabled because they are not ashamed that their children are mixed with children with disabilities, and their understanding of religion and awareness of their religion makes them not discriminate and consider them normal as human beings.

Inclusive Madrasahs place more emphasis on mental-spiritual development for all students so that children have religious strength so that all their behavior is religious according to their religious norms, for children with disabilities they understand more that the conditions experienced are accepted as God's provisions which must be accepted with faith because they are believed to be *qodlo' qodar* -His. So that children with disabilities who study in inclusive madrasas feel calmer, consistent, sincere, and try to develop themselves in life.

From the results of interviews with disabled students (NR, 2022) they increasingly believed and accepted themselves and were motivated to learn this was experienced after they were in inclusive madrasas who were previously in regular schools always being bullied and humiliated, this was justified by the head of the Madrasah MI Inclusion Ungaran .

Inclusive Madrasahs are moderation in education that are non-discriminatory and provide social opportunities , and are disability-friendly . Inclusive education in Islamic education has several aspects that must be managed, namely: 1) students; 2) curriculum; 3) teaching staff 4) facilities and infrastructure; 5) finance/funds; 6) environment (school and community relations); 7) and special services (Nurhadisah, 2019).

The implementation of inclusive madrasas is a concrete manifestation in Islamic education that does not discriminate between humans, treats all



students equally and must be educated to know Allah SWT. either normal or disabled. In the view of Islam, no human glory is based on physical form, but all is based on the heart and deeds. This is Islam as rohmah for all or *Rohmatan Lil-'Alamin*.

2. Self Perception of Children with Disabilities

Children with disabilities with disabilities experience build themselves less detached and feel inferior because they differentiate themselves from other people, this feeling of difference will affect them low. This is influenced by the existence of stigma from the environment for children with disabilities who think that people with disabilities are considered weak, have no power, only depend on people's help and affection, this is what makes children with disabilities feel inferior, lacking, weak, and then their perception of themselves is negative . Negative self-perception will also affect self-concept negatively (Armas, 2017). Self-perception is an individual's process of viewing or interpreting something from their environment through their senses where individuals become aware, perception is a process of receiving, interpreting, and responding to sensory stimulation (Sobur, 2011). A person's perception will reflect his behavior so it is necessary to adjust to the existing reality (Sany, 2016). In a psychological perspective, that individual behavior is a reflection of the way he sees himself, to change individual behavior, must begin with changing his perception, Soelaiman in (Sobur, 2011).

Children with disabilities as individuals who experience obstacles or deficiencies, they will see themselves based on what they see (senses) that they have things that are lacking, different from other people and the environment also sees them differently so that at the beginning children with disabilities must be educated in segregation or special education. separate from normal children, with this condition, the environment responds to children with disabilities with different attitudes. It is this attitude from the environment that makes people with disabilities have an opinion about themselves that also varies depending on the environment.



A good environmental response will affect his perception to be positive and vice versa a negative response will shape his perception to be negative. A person's attitude or behavior will be formed based on the frame of reference of the social environment in which a person is located, the environment views children with disabilities with social prejudice, namely attitudes towards other and different disabled children, then stereotypes will arise towards children with disabilities, namely certain responses that lead to the negative (Gerungan , 2010).

With the stereotypes and social prejudices that are formed, as well as the perceptions of children with disabilities about themselves that tend to be negative, so that all of this changes, there is a need for a movement to change the treatment of children with disabilities through education that is well integrated, there is no difference in education, all children have the right to education without exception as citizens , with inclusive education, children with disabilities will have their dignity and status elevated and their self-esteem to be positive. Self-esteem is an inseparable part of self-perception and self-concept. The fulfillment of self-esteem creates an attitude of optimism and self-confidence (Ghufron & Risnawita, 2011).

Confidence is something that is gained from life experience as a trait or personality that involves belief in abilities, they will be confident in their abilities, optimistic, responsible, and think logically and realistically (Laure, 2020). Self-confidence is very important because it is a strength within oneself to accept reality, build self-awareness, think positively, not depend on people, according to him, self-confidence starts from the existence of a self-concept obtained from the environment, a positive self-concept will shape self-esteem Anthoni (1992) in (Ghufron & Risnawita, 2011) .

Children with disabilities have an attitude of insecurity and low self-esteem caused by the lack of self-esteem from the environment. Low self-confidence causes a feeling of low ability or feeling inadequate, not the same, worthless and so on, in other words, feeling like a useless person.

Inclusive Madrasahs have a positive impact on the self-perception of children with disabilities because with education together, their existence is



recognized, and valued, the disabled will perceive themselves and be aware, build their self-confidence, social skills, will eventually form self-concept, and positive self-acceptance. Inclusive madrasas will build sincerity in accepting the reality of oneself because they are aware of themselves with faith and submission.

3. Self-Concept of Children with Disabilities

Disabilities are experienced by individuals as something that is considered inferior, useless, judged by society as human beings who pity and depend on other people, then this is thought, felt, seen, and interpreted based on society's values about ourselves, then self-perception will affect self-concept.

Self-concept is a belief that exists in a person about the status or characteristics that are owned, understood about ourselves through relationships with other people and then our experience by understanding other people about us (Tridayakisni, 2012). Meanwhile, according to Brooks, *Self concept then, can be defined as those physical, social, and psychological perceptions of ourselves that we have derived from our experiences and interactions with others* . Self-concept then, can be defined as the physical, social, and psychological perceptions about ourselves that we gain from our experiences and interactions with other people , Brooks in (Sobur, 2011).

Children with disabilities have a low self-concept because the perception of themselves physically, socially, and psychologically obtained from the environment is also low. It is influenced by how to respond about self , that individual in responding to self includes three (3) *first things* , one's view of status, role, and abilities, *secondly* I in the view of others, *third* one's desire about self or what one wants to be at the time will come (Sobur, 2011) . Children with disabilities naturally respond to themselves less because they see their status as children with disabilities and have less abilities too, while they see other people about them negatively and then their self-desire is influenced by things that are lacking, so it is difficult to develop.



Self-concept is all individual strengths such as: self-confidence, attitudes, traits, values, feelings, and assumptions or self-responses from the environment such as: parents, teachers, friends, and much is determined by happiness and satisfaction (Zakaria, 2017). Self-concept will build self-acceptance and self-esteem (self-acceptance and self-esteem). The self-concept of children with disabilities becomes positive and negative, accepts or rejects depending on external factors, this positive external support makes children with disabilities feel happy and satisfied then they will accept themselves and their self-esteem (Tridayakisni, 2012). Social factors greatly determine individual perceptions and self-concept (Wardah, 2023).

Children with disabilities with good social support can go to school in madrasas together with other children to feel treated the same and the environment has an accepting attitude to be a positive inner strength so that it will generate self-confidence and will subsequently accept themselves and their self-esteem will increase as a result of poor self-perceptions. positive because the environment supports, then the perception generates a positive self-concept.

Self-concept as a result of social interaction that is built from cultivation and psychological experiences as a result of one's expansion in the physical environment and reflexes from oneself obtained from other people around them (Sobur, 2011).

Madrasah inclusion is a psychological therapy for disabilities, it is said that because with inclusive treatment in education, it will erase negative perceptions and self-concepts to become positive for disabilities, then self-concept will build one's self-esteem, these three psychological elements (self-perception, self-concept , and self-esteem) will build self-confidence to be positive and develop its potential to the fullest.

Developing potential for disabilities is a long process that must be gone through in dismantling exclusivism and various psychological conflicts due to disabilities experienced by children, through the development of positive perceptions awareness of self will arise and self-concept becomes positive, finally self-potential develops well, with self-concept and self-esteem self-



confidence will increase self-confidence, with this self-confidence the individual will develop his potential to be better and independent.

By providing opportunities to live together, respecting, appreciating and considering the same, through inclusive madrasas, all psychological conditions of children with disabilities will increase more positively and develop optimally.

This research related to inclusive madrasas has often been carried out, such as Ramadanti and Wicaksono who researched the “ Inclusive Education Model and Parental Response in the Implementation of Inclusive Madrasahs at MI Keji Ungaran Barat, Semarang “, this study discussed the implementation of inclusive madrasas, strategies and parents’ responses to madrasah inclusion, this research has not discussed the implementation of inclusive education in madrasas in building self-perception and self-concept of children with disabilities and alternatives to accelerate the implementation of equal education for disabilities (Ramadanti, 2021). Similar research conducted by Baharun & Awwaliyah entitled, “Inclusive Education for Disabilities in the Perspective of Islamic Epistemology”, this study highlights how epistemologically inclusive education includes the understanding, goals, and functions of inclusive education carried out in Islamic education, because many Islamic teachings which pays attention to education for people with disabilities, in this study it has not answered how inclusive education is carried out in Islamic education in building self-perception and self-concept (Baharun, 2018). Another research conducted by Nura’ini on “Inclusive Education in the Perspective of Islam and Politics”, this research is more about Islam and its teachings are very supportive of inclusive education, this research has not answered how the implementation of inclusive education in madrasas in building self-perceptions and concepts children with disabilities (Nuraini, 2019).

Another study conducted by Aulia Rahmi and Muqowim where this study discussed the implementation of inclusive education in madrasas had not yet discussed inclusion education in relation to the formation of self-perception and self-concept of children with disabilities (Rahmi & Muqowim, 2022).



The equivalent research conducted by Muthoha, this study discusses inclusive education carried out at the Cahaya Ilmu Islamic Elementary School in Semarang, in this study analyzes and describes inclusive education as carried out at the Cahaya Ilmu Islamic Elementary School in Semarang, the research was conducted under the Education Office not under the Ministry of Religion that in This inclusive school has been carried out according to the indicators that are guided by inclusion carried out at SDI. In this study, it has not discussed the implementation of inclusive education in madrasas in its relationship to shaping the perception and self-concept of children with disabilities, where Islamic education in SDI is not the same as MI.

Inclusive madrasas at MI have advantages when compared to inclusion at the Ministry of Education, based on interviews with the head of inclusive madrasas in Brebesa, he said that:

“In this inclusive madrasah it has become superior and developed rapidly because this madrasa started from 6 study groups, after becoming an inclusive MI, the number of students increased to 10 study groups (groups), so classes must also be added so that the space that was previously a learning resource center became used for learning, so in MI, there is a shortage of study space” (FTM, 2022).

Inclusive Madrasas are very favorite for tolerance in education as according to the results of an interview with ARY mild mentally retarded children who attend MI Salafiyah, according to him,

“I feel happy to be able to go to school here with other children even though I am not as good at subjects as my friends, but I am not insulted, accompanied, invited to play and the teachers here are also kind and I am happy and comfortable studying at this madrasa I realize myself and accept what is “.

Self-acceptance is very important in life so as not to despair and suffer. According to interviews and observations, the results of interviews and observations with disabilities studying in inclusive madrasas show a happy, happy, and confident attitude. Inclusive Madrasahs in reality thrive because



parents send their children to school not only for worldly purposes but there is a more important motivation, namely to equip children with religion and not think about human differences, the results of interviews with mothers (MRY) parents of normal children at MI Muhammadiyah Sukoharjo, he said, "All human beings are equal in the sight of Allah". This is their strength in educating their children. The implementation of inclusive madrasas must always improve the quality of learning so that they are able to increase their potential, especially with disabilities.

The results of this study indicate that inclusive madrasas are superior and can be accepted by society as evidenced by the increasing public interest (positive response) to send their children to inclusive madrasas, both normal children and children with disabilities (Ramadanti, 2021). Making children with disabilities feel comfortable, calm, and happy in learning, an attitude of acceptance and happiness can build self-perception and self-concept to be positive.

In this study, it was found that the advantage of inclusive madrasas is being able to awaken the psychology of children with disabilities from the downturn experienced by open acceptance, treating them with affection, not discriminating, always appreciating, respecting, and making them spiritually-religious aware, so that children with disabilities are able to accept their own existence, self-confidence arises, and finally self-perception and self-concept become positive to live a happy life.

self-confidence will arise and then build self-concept. Confidence and self-ability arise because of self-esteem (Sobur, 2011). Self-concept and self-perception are largely determined by recognition, acceptance, appreciation, and affection from the environment, then happiness and satisfaction arise (Zakaria, 2017). Self-concept will build self-acceptance and self-esteem.

CONCLUSION

Inclusive madrasas are madrasas that provide education to all children together, they are not differentiated, open education system, fair, religious, accepting, assuming equal, and respecting. Inclusive madrasas have advantages in educating



both normal and disabled children who have been distinguished so far, with inclusive madrasahs children with disabilities can go to school, can be recognized, can be accepted and can be respected. All treatment of acceptance and respect for the children with disabilities will improve responses (perceptions) about themselves to be positive, to be positive self-perceptions will affect self-concept, what children with disabilities think (self-image) and feel (self-esteem) becoming positive. Self-concept builds *self-acceptance* and *self-esteem*, self-concept and self-esteem have an impact on optimism and self-confidence, self-confidence as an attitude to be able to accept reality consciously, think positively, be independent, and be able to achieve what one wants. Self-perception and self-concept are positive because they are influenced by acceptance and appreciation in inclusive madrasahs.



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