

## **Inclusive Education at Makrifatul Ilmi Islamic Boarding School, South Bengkulu**

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### **Abstract**

This paper attempts to explain inclusive education at the Makrifatul Ilmi Islamic Boarding School, South Bengkulu. By using content analysis and reflective methods, it was concluded that inclusive education at the Makrifatul Ilmi Islamic boarding school has begun to open itself up to accept students with disability status but still with a simple and limited teaching pattern. This is because there are no special teaching staff for students with disabilities. The seriousness of the Makrifatul Ilmi Islamic Boarding School in accepting students with disabilities is also emphasized by issuing written and unwritten rules so that students respect each other, respect each other and are not allowed to corner anyone, be it gender, ethnicity, race, or physically. persons with disabilities.

Keywords: inclusive education, Makrifatul Ilmi boarding school, south Bengkulu

### **Abstrak**

Tulisan ini berusaha menjelaskan pendidikan inklusif di Pesantren Makrifatul Ilmi Bengkulu Selatan. Dengan menggunakan metode analisis isi dan reflektif, didapati kesimpulan bahwa pendidikan inklusif di pesantren Makrifatul Ilmi sudah mulai membuka diri untuk menerima santri dengan status penyandang disabilitas namun masih dengan pola pengajaran yang sederhana dan terbatas. Hal ini dikarenakan belum adanya tenaga pengajar khusus untuk santri difabel. Keseriusan Pondok Pesantren Makrifatul Ilmi dalam menerima santri penyandang disabilitas juga dipertegas dengan mengeluarkan tata tertib baik tertulis maupun tidak tertulis agar santri saling menghargai, saling menghormati dan tidak diperkenankan untuk memojokkan siapapun baik itu jenis kelamin, suku, ras, ataupun berkenaan dengan fisik salah satunya adalah penyandang disabilitas.

Kata Kunci: Pendidikan inklusif, pesantren makrifatul ilmi, Bengkulu selatan

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## **INTRODUCTION**

In general, scientific papers are in the form of argumentative narratives, which are used by academics and/or researchers to reveal information in a particular field or subject. In general, scientific papers discuss subjects that are accurate, semi-formal, impersonal, and objective in expressing ideas (Pribadi & Delfy, 2015). The published scientific work is a contribution of thought to overcome various problems that occur in human life (Rohmah et al., 2016).

Every parent wants their child to grow up well, smart, and healthy. The responsibility of parents lies not only in raising their best children, but also in facilitating their education. So, choosing the right educational institution for children is part of the obligations and responsibilities of parents so that children can become individuals that families and the state can expect. Children with disabilities are no exception, peacocks also have the full right to education. Being a parent for people with disabilities in Indonesia is indeed quite difficult. Environmental treatment, whether it starts in the family environment, playing

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environment even to the school environment sometimes not many can accept and acknowledge that children with disabilities are part of them and have the same right to get recognition.

Meanwhile, inclusive education is an educational model that unites students with disabilities (such as: blind, deaf, mute, mentally retarded, and physically disabled students) with general students in regular classes (Suharto & Widada, 2019). The implementation of inclusive education has been explicitly regulated in the Law of the Republic of Indonesia Number 8 of 2016 concerning Persons with Disabilities, in which all educational institutions are required to provide disability-friendly education, namely providing adequate accommodation for students with disabilities. Even in 2019 educational institutions that are not yet disabled friendly will be subject to sanctions in stages in the form of written warnings, termination of educational activities, freezing of institutional operating permits to revocation of licenses for education.

Five years before the enactment of Law Number 8 of 2016 concerning Persons with Disabilities, Indonesia has ratified the Convention on the Rights of Persons With Disabilities as outlined in Law of the Republic of Indonesia Number 19 of 2011. However, until now, institutions that provide inclusive education in the country are still very minimal, namely only 32 thousand of the total number of existing schools. The results of the National Socio-Economic Survey of the Central Statistics Agency in 2016 showed that 4.6 million children had dropped out of school, and one million of them were persons with disabilities, which amounted to 1.6 million children (Huda, 2018).

On the other hand, Indonesia has Islamic boarding schools which are one of the oldest educational institutions. It was noted that the 10 oldest Islamic boarding schools in Indonesia, namely: Al-Kahfi Somalangu Islamic Boarding School-Kebumen 546 years old, Dondong Islamic Boarding School-Semarang 412 years old, Nazhatut Thullab Islamic Boarding School-Sampang (Madura) 319 years old, Babakan Islamic Boarding School - Ciwaringin is 306 years old, Sidogiri-Pasuruan Islamic Boarding School is 276 years old, Buntet-Cirebon Islamic Boarding School is 271 years old, Miftahul Huda Islamic Boarding School-Malang is 253 years old, Qomaruddin-Gresik Islamic Boarding School is 246 years old, Darul Ulum Islamic Boarding School Banyuanyar-Pamekasan (Madura) is 234 years old (Huda, 2018). Meanwhile, the Tebuireng-Jombang Islamic Boarding School in East Java, which was founded by KH. Hasyim Asy'ari as the initiator of the founding of Nahdlatul Ulama is currently 122 years old.

Islamic boarding schools are educational institutions that have great potential and opportunities to become role models for inclusive education in Indonesia. Of course, the spirit of being a prototype is in order to compete to give the best contribution (*fastabiqū al khairāt*) for religion, nation and state. In addition, Islam as the basis of all aspects of life and learning in Islamic boarding schools strongly encourages the creation of inclusive education which is reflected in the Koran, such as upholding professionalism, equality, egalitarianism and inclusiveness (Huda, 2018). However, in reality, not many Islamic boarding schools in Indonesia are really ready to accept and educate students with disabilities, either because of the existing human resources or because the pesantren curriculum is not yet friendly with all the limitations of students. In fact, pesantren is an institution in which there are students from various regions with diverse ethnicities, cultures, customs and languages. This climate should be a great potential for Islamic boarding schools to organize inclusive education.

Because the focus of pesantren today is to compete with other public education institutions, one way is to have the initiative to also accommodate persons with disabilities as santri to also participate in education at pesantren. Of course, everything must be prepared so that everything goes according to expectations, considering that in the world of Islamic boarding schools educating students with special needs is something new, but it is worthy to be proven as an answer from Islamic boarding schools to meet the needs of the Indonesian nation today in the world of education, especially people with disabilities.

The Makrifatul Ilmi Islamic Boarding School was established in 2013 and currently the total number of students has reached 800 students, the institutions under the auspices of the Makrifatul Ilmi Islamic Boarding School include Makrifatul Ilmi PAUD, RA Makrifatul Ilmi, Makrifatul Ilmi MI, Makrifatul Ilmi MTs, Makrifatul Ilmi MA and Makrifatul Tarbiyah Science College science. The total number of teachers and teaching staff is currently 90 people plus teaching staff from the Al-Iman Ponorogo Islamic Boarding School in the field of linguistics and the Al-Hikam Islamic Boarding School Jakarta in the field of memorizing the Qur'an. Since the establishment of the Makrifatul Ilmi Islamic boarding school, it has accepted students from all regions from South Bengkulu Regency, Seluma Regency, Kaur Regency and to outside the province, namely South Sumatra Province (Interview, 8 November 2021). Of all the students, of course, have different ethnic backgrounds, races, customs and languages. Makrifatul Ilmi Islamic Boarding School with all the potential that exists is able to embrace all students, channel their talents and interests, even some who have achievements up to the national level (Interview, 8 November 2021).

The author's interest in researching the Makrifatul Ilmi Islamic Boarding School as an object is that since its establishment until this year there have always been students with disabilities. However, the problem is that the Makrifatul Ilmi Islamic Boarding School does not yet have teachers or teaching staff who have majors in educating children with disabilities. Therefore, in the observations that the author made at the cottage, these children with disabilities were educated like other children but still under the supervision of the teacher in the teaching and learning process.

## **RESEARCH METHOD**

In relation to the type of research, the research carried out by the author is based on a field analysis study which is then followed by a literature study of several scientists' arguments and information from several related literature sources. So, this research can be said to use a combination of field and library research (Library Research). As for this research, if classified according to the aspect of the method, it is called descriptive research, meaning that the researcher conducts exploration, describes with the aim of being able to explain and predict a phenomenon that applies on the basis of the data obtained. Meanwhile, in analyzing (Zaenal Arifin, 2020). research problems, it takes a way of thinking that is appropriate, valid, sharp and in-depth in three ways. First, content analysis or content analysis, namely that discourse analysis is an attempt to understand the meaning of speech in context, text and situation (Sobur, 2001). Second, reflective logic analysis is data analysis that is guided by reflective thinking, thinking in a fast paced process between induction and deduction. Third, comparative analysis is a method of comparing several aspects which include data, situations and philosophical conceptions (Perrow, 1967).

## **RESULT AND DISCUSSION**

### **Inclusive Education**

Inclusive education is education with regular classroom learning that accepts and involves students with special needs accompanied by the provision of facilities and the provision of adequate and professional services by all school members such as principals, teacher boards, playmates and an accessible school physical environment. Inclusive education is the result of finding the ideal educational formulation from time to time. There are at least two main models that later gave birth to inclusive education, namely: segregation and integration. The segregation education model is inspired by the individual (individual model) or medical model as a framework for addressing and dealing with persons

with disabilities. The strongest character of this approach is the placement of disability as an individual (private) case that has absolutely nothing to do with the environment (Anshari, 2020).

Inclusive education must at least pay attention to the following things, namely: understanding the psychology of students with disabilities, policies taken by institutional leaders, teacher and staff council skills, learning strategies, friends, school physical environment and parents. Meanwhile, the spirit of inclusivism can be found easily in the Qur'an as the main source of Islamic law. At least there are several aspects in the Qur'an in terms of human relations. First, the aspect of equality, as stated in the QS. al-Hujurat [49] verse 11 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِغْسِ الْأَسْمَاءِ الْمُسْوَقِ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

"O you who believe, do not let a group of men despise another group, it may be that those who are laughed at are better than them. And don't let a group of women demean other groups, maybe the one who is humiliated is better. And don't be self-deprecating and don't call out with titles that contain ridicule. The worst of calls are bad after faith and whoever does not repent, then they are the wrongdoers."

Second, the aspect of justice. This is stated in the explanation of QS. An-Nisa' [4]: 58 as follows:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Indeed, Allah commands you to convey the message to those who are entitled to receive it, and (orders you) when you set a law between people so that you judge with justice. Verily, Allah has taught you the best. Verily Allah is All-Hearing, All-Seeing."

Third, the human aspect. This matter Allah calls out in QS. An-Nisa' [4]: 1;

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"O mankind, fear your Lord who created you from a single person, and from him Allah created his wife; and from them Allah brought forth many males and females. And fear Allah who by (using) His name you ask one another, and (maintain) friendly relations. Verily, Allah is always watching over you and watching over you."

There is even a very special verse to elevate the degree of persons with disabilities so that they are truly equated with others. This explains how the Qur'an is able to emphasize the position of persons with disabilities in life, as stated in the QS. An-Nur [24]: 61:

لَيْسَ عَلَى الْأَعْمَىٰ حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمِينًا أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

"There is no obstacle for the blind, not (also) for the lame, not (also) for the sick, and not (also) for yourself, eating (with them) in your own house or in the house of your fathers, at home your mother's house, your brother's house, your sister's house, your father's brother's house, your father's sister's house, your mother's brother's house, your mother's sister's house, the house where you have the key or at your friends house. There is no obstacle for you to eat with them or alone. So when you enter (a house from) (these) houses, you should greet (its occupants which

means greeting) yourself, a greeting that is determined from the side of Allah, which is blessed and good. Thus Allah explains His (His) verses to you, that you may understand them."

In another surah Allah even rebuked the Prophet Muhammad SAW who was not happy or sour-faced towards persons with disabilities, this is then narrated in the Qur'an: "He (Muhammad) turned sour and turned away (1); For a blind man had come to him (2); Do you know maybe he wants to cleanse himself (from sin) (3); Or he (want to) get a teaching, then that teaching benefits him (4)" (Surat 'Abasa [80]: 1-4). The verses of the Qur'an above emphasize how Allah SWT through the Qur'an teaches Muslims to always act fairly and treat each other equally regardless of the physical condition of each other.

### About Islamic Boarding Schools

Islamic boarding schools are the oldest Islamic educational institutions in Java, Indonesia. In addition to the identical and distinctive Islamic nuances, *pesantren* also has the meaning of authenticity (indigenous) Indonesia (Syamsir et al., 2021). *Pesantren* is a place for moral or moral development and spiritual piety of a person as well as teaching Islamic religious sciences which are characteristic and distinctive values. There are many assumptions that develop, that every *pesantren* graduate has a sincere spirit, a simple spirit, a brotherly spirit, an independent spirit, and a spirit of freedom or independence, which in turn are called the five souls of the *pesantren*.

Etymologically, the term *pesantren* comes from the word "santri", which with the prefix 'pe-' and the suffix '-an' means the residence of the students. The word "santri" is also a combination of the syllables sant (good human) and tra (like to help), so that the word *pesantren* can be interpreted as a place to educate good humans (Oktari & Kosasih, 2019). According to Abdurahman Wahid, "Islamic boarding schools are similar to military academies or monasteries (monestory, convent) in the sense that those who are there experience a condition of totality" (Arif, 2017).

Meanwhile, according to Dhofier, he mentioned the opinion of Professor Johns who defined the term "santri" which comes from the Tamil language which means teacher of the Koran. Meanwhile, C C Berg argues that the term comes from the term *shastri* which in Indian means a person who knows the sacred books of Hinduism, or a scholar of Hindu scriptures. The word *shastri* comes from the word *shastra* which means sacred books, religious books or books about science (Zainal Arifin, 2012). In other words, the term *santri* has the meaning of a student who studies holy books/Islamic sciences.

Meanwhile, in the Islamic Encyclopedia, the term *pesantren* comes from the Tamil language which means teacher of the Koran or from the Indian language "Shastri" and the word "Shastra" which means sacred books, religious books or science of knowledge. *pesantren* comes from the word *santri*, with the addition of the prefix *pe* and the suffix *an* which determines the place, so that the word *pesantren* can be interpreted as a place for students (Muhakamurrohman, 2014).

Broadly speaking and in general, *pesantren* is a conventional educational institution which since its inception until now has undergone many changes and has played various roles in Indonesia. The elements of the *pesantren* which consist of *kyai*, *santri*, mosque, Islamic boarding school and the yellow book are unique elements that distinguish *pesantren* from other educational institutions. The *kyai*'s important role in the establishment, growth, development and management of a *pesantren* means that he is the most essential element. As a *pesantren* leader, the character and success of a *pesantren* depends a lot on the expertise and depth of knowledge, charismatic and authority, as well as the skills of the *kyai*. In this context, the *kyai*'s personality is very decisive because he is the central figure in the *pesantren* (Rosita, 2018).

Furthermore, the relationship between Islamic education and mosques is very close and close in Islamic traditions around the world. Since the time of the Prophet, the Muslims have used the mosque as

a place of worship, as well as a place of learning (Islamic education). As the center of spiritual, social and political life, and Islamic education, the mosque is a very important aspect of daily life for the Muslim community. In the pesantren environment, mosques are considered as "the most appropriate place to educate students, especially in the practice of praying five times a day, sermons and Friday prayers, and teaching classical Islamic books (Lubis, 2015). In general, the mosque is located near or behind the kyai's house. Meanwhile, santri are a very important element in the development of a pesantren, because the first step in the stages of building a pesantren is that there must be students who come to learn from a pious. If the student has settled in the house of an alim, only then can a pious person be called a kyai and begin to build more complete facilities for his cottage.

The next element of the pesantren is the santri. Santri usually consist of two groups, namely the bat students and the mukim students. Santri bats are part of the santri who do not stay in the cottage but return to their respective homes after completing a lesson at the pesantren. Santri bats usually come from areas around the pesantren, so they don't mind going home often. The meaning of santri mukim is a son or daughter who lives in a boarding school and usually comes from far away areas. In the past, the opportunity to go and settle in a far away pesantren was a privilege for the santri because he had to be full of aspirations, have enough courage and be ready to face the challenges he would face in the pesantren (Dhofier, 1982).

As with Pondok, the short definition of the term 'pondok' is a simple place where the kyai and his santri live. In Java, the size of the hut depends on the number of students. There are very small huts with less than a hundred students to cottages that have large areas of land with more than three thousand students. Regardless of the number of students, the female student dormitories are always separated from the male student dormitories.

In addition, inside a pesantren complex there are also buildings apart from the santri dormitory and the kyai's house, including cleric housing, madrasah buildings, sports fields, canteens, cooperatives, agricultural land and/or ranch land. Sometimes the cottage buildings were erected by the kyai themselves and sometimes by the villagers who worked together to raise the needed funds. This dormitory system is a characteristic of the pesantren tradition that distinguishes the pesantren education system from other Islamic education systems such as the education system in the Minangkabau area called surau or the system used in Afghanistan (Dhofier, 1985).

The last element is the classical Islamic books written by previous scholars and includes lessons on various Islamic religious sciences and Arabic. In pesantren circles, classical Islamic books are often called the yellow book because the color of the paper editions of the book is mostly yellow. According to Dhofier, "in the past, the teaching of classical Islamic books was the only formal teaching given in a pesantren environment" (Dhofier, 1985).

At this time, most pesantren have adopted the teaching of general knowledge as an also important part of pesantren education, but the teaching of classical Islamic books is still given high importance. In general, lessons begin with simple books, then continue with more in-depth books and the level of a pesantren can be known from the types of books being taught. There are 8 (eight) kinds of knowledge areas taught in classical Islamic books, including: nahwu and nerves (morphology), fiqh, usul fiqh, hadith, tafseer, monotheism, tasawwuf, ethics, and other branches such as dating and balaghah. . All these types of books can be classified into groups according to the level of teaching, for example: elementary, intermediate and advanced levels. The books taught in pesantren in Java are generally the same (Hasbullah, 1990).

In its development, the typology of pesantren is divided into two parts, namely traditional pesantren (Salaf), modern pesantren (Khalaf) and comprehensive pesantren. The type of traditional pesantren (salaf) is a system of teaching and the material delivered is still classic, even the use of products from modern civilization such as radio, television, mobile phones, computers and others is strictly prohibited. Meanwhile, the modern type of pesantren seeks to integrate classical and school teaching systems and materials into pesantren as a process of adaptation to historical developments and inevitability and selection of the material being taught so as not to have the potential to damage Islamic teachings. And third, the type of comprehensive pesantren that seeks to integrate the traditional and modern education and teaching systems by jointly developing the pesantren education system and schools in order to increase the capacity of educational institutions and empower the surrounding community (Damanhuri et al., 2013).

The categorization of the two typologies of pesantren like this for some of the public tends to generalize to dichotomize pesantren with the conclusion that acts of extremism, terrorism originate from traditional pesantren which are associated with fundamentalist nature. Meanwhile, modern and comprehensive pesantren are considered more moderate. Even so, the character of this kind of pesantren cannot have implications only from a dichotomy point of view. Therefore, there is a need for a more holistic perspective and a comprehensive paradigm of pesantren in terms of various aspects, both religious, educational, social, cultural, economic, and political dynamics in it.

### **Makrifatul Ilmi Islamic Boarding School: Exploration of Inclusive Education**

As an educational institution, it is proper that *pesantren* must align themselves with the developments and demands of the times. When education in Indonesia has implemented an inclusive system, and is prohibited from refusing applicants with special needs, *pesantren* should accommodate this system, including efforts to remove stigma and stereotypes against people with disabilities from their institutions. Since its establishment in 2013 and starting to carry out teaching and learning activities in all existing educational institutions, there have been at least 4 students with disabilities at the Makrifatul Ilmi Islamic Boarding School South Bengkulu.

At first, the students thought that people with disabilities were weak and could not participate in the social environment of the *pesantren*. However, with the role of the Islamic Boarding School Leader, Ustadz and other teaching staff, they eventually got used to it and began to consider the presence of people with disabilities as part of them. It is not easy to remove the stigma and stereotypes against persons with disabilities in Islamic boarding schools. There are several ways this can be done, for example through group psychoeducation of students by sociologists, psychologists, or practitioners of the study of children with special needs (ABK). However, because there is already Law no. 18 Th. In 2019 regarding Islamic Boarding Schools, in my opinion, the government has a responsibility to embrace Islamic boarding schools as inclusive educational institutions that are disabled friendly and free from stigma and stereotypes against persons with disabilities (Hadi, 2020).

In the Makrifatul Ilmi Islamic boarding school itself the pressure point is the Kyai, because the pesantren cults the Kyai as a role model and his 'dawuh' is an order that cannot be violated, so it becomes an unwritten rule that must be followed by all students (Interview, 8 November 2021). Written regulations are also enforced at the Makrifatul Ilmi Islamic Boarding School through all existing institutions, namely in the form of school rules, a point system in which one of the aspects contained in it is not allowed to bully, harass and mistreat fellow students (Interview, 15 November 2021).

Indeed, in pesantren, there must be tips to remove stigma and stereotypes against persons with disabilities, including: First, pesantren need to adapt to the challenges of the times, becoming an inclusive institution that accepts students from various backgrounds and backgrounds, including persons with disabilities. Stigma and stereotypes will be reduced if there is intense social interaction between students with special needs and those who do not. Second, kiai, as well as ustaz and teachers in Islamic boarding schools must have an understanding in favor of people with disabilities. However, they are seen as the main benchmark for the implementation of inclusive education in pesantren. In addition, it is also necessary to understand the psychology of the disabled, and adapt to an education system that is accommodating to students with all their limited conditions. Third, in accordance with Ministerial Regulation No. 13 Th. 2020 Regarding Adequate Accommodation for Students with Disabilities, the government through the Ministry of Religion needs to pay attention to the training of special assistant teachers (GPK) for students in Islamic boarding schools, as well as fulfilling facilities that are friendly to people with disabilities in Islamic boarding schools (Hadi, 2020)

The seriousness of the Makrifatul Ilmi Islamic Boarding School in accepting students with disabilities is to strive to foster an attitude of confidence so that they are enthusiastic in learning and have equal rights in getting teaching. Indeed, currently people with disabilities in the Makrifatul Ilmi Islamic Boarding School are mentally retarded, but we are still serious about facilitating them in learning as much as we can with minimal facilities. The weakness is that we don't have a special mentor teacher for them, but even so, we still provide the best service (Interview, 8 November 2021).

## CONCLUSION

From the relatively brief explanation above, this study resulted in the finding that inclusive education at the Makrifatul Ilmi Islamic boarding school has begun to open itself up to accept students with disability status but still with a simple and limited teaching pattern. This is because there is no special teaching staff for students with disabilities. The seriousness of the Makrifatul Ilmi Islamic Boarding School in accepting students with disabilities is also emphasized by issuing written and unwritten rules so that students respect each other, respect each other and are not allowed to corner anyone, be it gender, ethnicity, race, or with regard to physical one of which is persons with disabilities.

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