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ISLAMIC SPIRITUALITY AND SUPER SMART SOCIETY APPROACHES TOWARDS CHILD FRIENDLY SCHOOLS FOR STUDENTS WITH SPECIAL NEEDS (SWSN) AT MADRASAH IBTIDAIYAH TERPADU (MIT) AR-ROIHAN LAWANG MALANG

Pendekatan Spiritualitas Islam dan Super Smart Society dalam Mewujudkan Sekolah Ramah Anak Berkebutuhan Khusus di Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan Lawang Malang

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Abstract
Artikel ini menelaah Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan Kecamatan Lawang, Kabupaten Malang, Provinsi Jawa Timur, sebagai sekolah inklusi dengan siswa ABK (Anak Berkebutuhan Khusus) terbanyak di Indonesia (85 siswa ABK, atau 11% dari 778 siswa). Temuan artikel menunjukkan bahwa MIT Ar-Roihan menerapkan nilai-nilai Spiritualitas Islam dan Super Smart Society secara simultan. Pertama, Masyarakat hidup aman dan nyaman melalui spiritualitas Islam berupa kasih sayang (rahmah) yang diberikan oleh kepala madrasah, guru dan siswa reguler kepada siswa ABK. Kedua, Pemenuhan kebutuhan masyarakat yang heterogen melalui spiritualitas Islam berupa keadilan ('adalah) bagi siswa ABK dalam kurikulum pendidikan, praktik

pembelajaran dan sarana-prasarana. Ketiga, Pemberian layanan terbaik kepada masyarakat melalui spiritualitas Islam berupa layanan berkualitas (ihsan) bagi siswa ABK terkait medis-fisiologis, psikis-sosial, dan edukatif-spiritual. Keempat, Masyarakat hidup dalam intensitas tinggi melalui spiritualitas Islam berupa perjuangan hidup (jihad) yang dididikkan kepada siswa ABK dalam bentuk binadiri, sikap spiritual dan prestasi belajar. Temuan artikel menghadirkan best practice implementasi pendidikan inklusi yang memadukan nilai-nilai spiritualitas Islam dan Super Smart Society, sehingga dapat dijadikan sebagai benchmarking praktik pendidikan inklusi di era Society 5.0 bagi lembaga pendidikan Islam di bawah naungan Kementerian Agama.

This article examines Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan Lawang District, Malang Regency, as an inclusive school with the most SWSN (Students With Special Needs) in Indonesia (85 SWSN). The article's findings show that MIT Ar-Roihan applies the values of Islamic Spirituality and Super Smart Society simultaneously. First, the creation of a child-friendly school for SWSN based on the values of love (rahmah) given by the headmaster, teachers and regular students. Second, meeting the needs of heterogeneous SWSN based on the values of justice ('adalah) in the educational curriculum, learning practices and infrastructure. Third, providing the best service to SWSN based on the values of excellence (ihsan) for medical-physiological, psychological-social and educational-spiritual needs. Fourth, fostering independent life for SWSN based on the values of striving (jihad) for self-development, spiritual attitudes and learning achievements. The findings of the article present such best practices for implementing inclusive education, which combines the values of Islamic spirituality and Super Smart Society, that they can be used as benchmarking for Islamic education institutions under the auspices of the Ministry of Religion, regarding inclusive education practices that are child-friendly to SWSN and are relevant to the characteristics of the Society 5.0 era.

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A. INTRODUCTION

The marginal position of Children with Special Needs (CWSN) in education is exacerbated by a number of factual realities. *First*, the low quantity and quality of acceptance in the social environment.

Assistant Deputy for CWSN Protection (Ministry of Women's Empowerment and Child Protection) Usman Basuni revealed that only 3 out of 10 CWSN parents officially registered with the government, because they were so embarrassed to have CWSN that CWSN could not access education (Nainggolan, 2020). *Second*, the fulfilment of crew members' rights has not been optimal. For example, the distance learning using technology still does not take into account the conditions of CWSN though the crew members experience physical, sensory, mental and intellectual limitations (Pancawati, 2020).

Third, the lack of crew members attending school. Education Statistics Data for 2022 states that children aged 7-12 years (primary school level) who are not in school are 8.43% of CWSN or the equivalent of 460,000 students. In fact, non- CWSN who do not attend elementary school level are only 0.52% (Napitupulu, 2023). *Fourth*, the weakness of the crew's independence. In fact, independence is the main character that needs to be enhanced in CWSN (Andhy Surya Hapsara, 2019). The independence of crew members is influenced by the crew's self-concept which includes awareness of themselves (body image), personal ideals and hopes (ideal self) and the views of other people (social self) (Nida, 2014).

The marginal position of CWSN in the 7-12 year age group needs serious attention, because according to UNICEF data in 2018, there are 43% of CWSN aged 7-12 years (Napitupulu, 2023). This is the serious concern shown by the Ar-Roihan Integrated Ibtidaiyah Madrasah (MIT), Lawang District, Malang Regency, East Java Province. The indicator is that MIT Ar-Roihan holds the status of an inclusive school with the most ABK students in Indonesia (85 ABK students, or 11% of the total 778 students).

Serious attention to CWSN education, in line with the characteristics of the Society 5.0 era. Society 5.0 is a continuation of the Industry era which is divided into four phases. Industry 1.0 occurred in the 18th to 19th centuries which was marked by the use of steam engine technology. Industry 2.0 occurred in the 19th to 20th centuries which was marked by the use of electrical technology. Industry 3.0 occurred in the 1960s to 1990s which was marked by the use of automation technology, as well as the beginning of the emergence of the digital revolution. The term Industry 4.0 first appeared at the Hannover Fair in Germany in 2011, then was adopted at the World Economic Forum (WEF) Annual Meeting in Davos, Switzerland, in 2015. Next came the publication of the book "The Fourth Industrial Revolution," by Klaus Schwab, as founder and president of WEF. Industry 4.0 is characterized by the use of cyber-physical systems. Namely the link between real objects and people with virtual objects through information networks, such as the Internet-of-Things (IoT), three-dimensional printing (3D), Artificial Intelligence (AI), biotechnology, cloud computing, nanotechnology, and the latest materials that efficient and smart (Tessaleno Devezas, João Leitão, 2017).

In a more clearly, Komarudin, Chancellor of the Jakarta State University, provides benchmarks for the time period as well as the characteristics of society in each industrial era. Industry 1.0 (1760-1840) was marked by an agrarian society that was friendly, *gotong royong* (mutual cooperation or volunteerism) and

was still bound by a strong kinship system. Industry 2.0 (1870-1969) was marked by a transition from an agrarian society to an urban (industrial) society whose bonds were formed through work relations. Industry 3.0 (1970-2011) was marked by a society that tended to be more individualistic, prioritizing self-value and reducing face-to-face communication. Industry 4.0 (2011-present) is marked by rapid changes in social structure, social bonds depending on technology, loss of several types of jobs, people have equal opportunities and have strong competitiveness. The following is an infographic on the development of Industry 1.0 to Industry 4.0 along with their characteristics: (Komarudin, 2020)

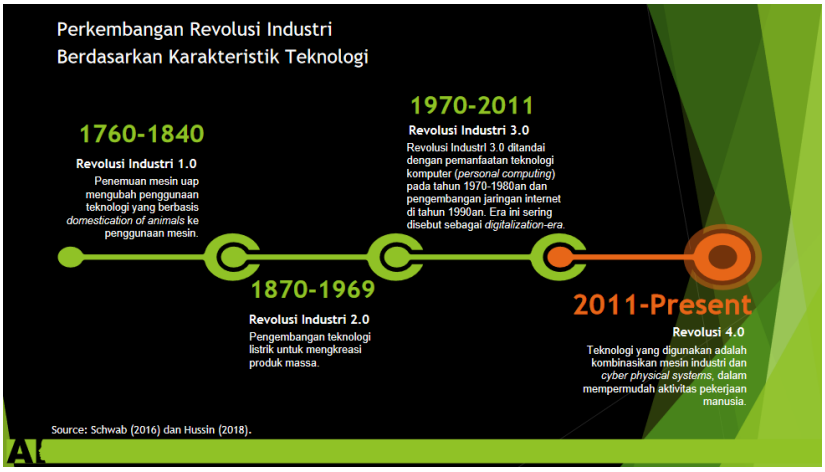


Figure 1. History of the Development of the Industrial Revolution

Komarudin gave examples of educational characteristics that occurred in each era. In Industry 1.0, knowledge or education is not considered important, and tends to rely more on labor. In Industry 2.0, there has been preparation of learning plans, examinations at each stage, special teachers and one-scale assessments, but student learning paths are still not clearly visible in the education system. In Industry 3.0, it is similar to the education system in the Industry 2.0 era, it's just that it has started to enter digitization. In Industry 4.0, learning according to student needs, formative tests, teachers as mentors, students are seen according to their respective potentials or talents (Komarudin, 2020). Apparently, Industry 4.0 continues to become Society 5.0. In summary, Society 5.0 is defined as a "smart society", which integrates physical space and cyber space firmly. So, the main focus of Society 5.0 is humanity (Salgues, 2018).

Based on historical reviews, the term Society 5.0 first appeared in the Fifth Science and Technology Basic Plan report published by the Council for Science, Technology and Innovation Cabinet Office, Government of Japan on December 18, 2015. According to the report, the main objective of Society 5.0 is to realize Super Smart Society that has the following characteristics:

> *a society where the various needs of society are finely differentiated and met by providing the necessary products and services in the required amounts to the people who need them when they need them, and in*

which all the people can receive high-quality services and live a comfortable, vigorous life that makes allowances for their various differences such as age, sex, region, or language (The Government of Japan, 2016).

The paragraph above contains at least four characteristics of an intelligent society in the era of Society 5.0 or the Super Smart Society. *First*, the community lives safely and comfortably. *Second*, the provision of products and services according to the heterogeneity of people's needs, without any discrimination. *Third*, people get high-quality services. *Fourth*, people live in a vigorous life, so they can interact socially across ages, genders, regions or languages.

In its revised edition, namely the Sixth Science and Technology Basic Plan, in 2021, the definition of Society 5.0 is evolving, in line with domestic and international changes, including due to the Covid-19 pandemic. The latest definition of Society 5.0, in line with the Sustainable Development Goals (SDG):

a society that is sustainable and resilient against threats and unpredictable and uncertain situations, that ensures the safety and security of the people, and that individual to realize diverse well-being (The Government of Japan, 2021).

It refers to the society that is sustainable and resilient to threats and unpredictable and uncertain situations; guaranteeing public safety and security; and independently can realize diverse welfare.

Thus, Industry 4.0 emerges with the latest developments in technology and digitalization that connect systems, objects and people. Then the latest technology and digitization in the Industry 4.0 era can be used for the benefit of humanity, thus triggering the actual revolution called Society 5.0. The main focus of Society 5.0 is the application of technology to solve humanitarian problems, such as population aging, natural disasters, social inequality, security and improving the quality of life (Pereira et al., 2020).

For example, the social gap experienced by Students with Special Needs (SWSN) in the field of education. Based on the 2018 National Socioeconomic Survey data, in Indonesia, almost 3 out of 10 children with disabilities have never received an education. In 2020, nearly 140,000 children aged 7-18 years with disabilities who are not in school (UNICEF, 2020). In fact, the 1945 Constitution, Article 31 Paragraph 1 explicitly states, "Every citizen has the right to receive instruction".(Majelis Permusyawaratan Rakyat (MPR), 2020)

Moreover, based on the Data and Information Center of the Ministry of Education and Culture, as many as 67.97 percent of children with disabilities stated that it was difficult for them to take part in online learning. Meanwhile, data from the Central Statistics Agency (*Badan Pusat Statistik* or BPS) in 2019 shows that there are still 289 thousand disabled workers who are unemployed. In addressing the problems related to persons with disabilities, Aswin Wihdiyanto from the Directorate of Public and Special Education of the Education and Culture Ministry stated that the principle of inclusiveness is not that person with disabilities must follow the system, but a system which must be created in such a way as to be closer to persons with disabilities (Sandi, 2020).

This principle can be found in the Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan Lawang, Malang Regency, East Java Province. At first, MIT Ar-Roihan was a regular school. Until finally there was a case, there were two students who had learning difficulties and threatened not going to class. Many teachers also stated that they were unable to handle the two students. As an alternative solution, Mrs. Lailil Qomariyah, M.Pd, as the Principal of MIT Ar-Roihan, conducted a direct search of the two students, by visiting the student's guardian's house. The fact obtained is that the first student had an accident while being carried by his parents. He was on the front of the motorcycle without wearing a helmet. During sudden braking, the first student fell, then received a concussion. While the second student experienced tremendous psychological trauma. According to his uncle's story, the second student had seen his parents fight when he was around 3 years old. Then saw the father sticking a knife into his mother. Finally, the father was imprisoned and he was forced to live with his uncle.

Furthermore, Mrs. Qomariyah took real action against the two students. Regarding the first student, because he was considered to have physical problems, he immediately consulted a brain neurologist. Regarding the second student, because he was considered to have psychological problems, he immediately consulted a psychologist. Moving on from this case, Mrs. Qomariyah took the initiative to open Inclusive Education. This means that MIT Ar-Roihan is an actual example of the principle: "an education system that is close to persons with disabilities, not persons with disabilities who are forced to follow the existing education system".

In general, research regarding MIT Ar-Roihan is divided into three categories. *First*, research related to the Inclusive Education Curriculum: a) Modified 2013 Curriculum by the Evaluator Team and Special Assistance Teachers(Husna, 2018); b) Individualized education services with teacher human resources as supporting factors as well as regular students and parents as inhibiting factors (Priatmoko, 2017).

Second, research related to human resources for inclusive education: a) Scientific writing training for 100 teachers (Desi Eri Kusumaningrum, Raden Bambang Sumarsono, 2020); b) Training of 5 UKS (*Usaha Kesehatan Sekolah* or The School Health Clinic) management staff, 15 student teams and an emergency response team (Amin Zakaria, Heny Nurmayunita, 2018); c) There is a significant influence between the competence of the shadow teacher (X) on the assessment indicator (Y)" (Sari & Rahmah, 2021).

Third, research related to Students with Special Needs (SWSN): a) the Qur'an memorization (*Tahfiz)* for students who have communication barriers and slow learners (A'yun, 2018); b) Preliminary Reading Ability of SWSN of Dyslexia (Adhiyah, 2018); c) Learning the Qur'an Hadith for SWSN of Down Syndrome and Slow Learner through IEP (Individual Education Program)(Insani, 2018); d) Development of emotional intelligence of Grade IV students, including SWSN (Devi Wahyu Ertanti, 2017).

B. METHODS

This article was compiled based on a qualitative approach and a type of field research presented in a descriptive-analytical method. Data collection techniques include observation, interviews and documentation. The data obtained was analyzed using content analysis techniques based on Miles, Huberman & Saldana's interactive model, namely collection, condensation and presentation of power, then conclusions are drawn (Matthew B. Miles, 2018).

The focus of previous research on MIT Ar-Roihan was aimed at education and learning aspects, including the discussion of teachers and education staff as human resources that support the learning process of CWSN students from a spiritual, intellectual and social perspective. Meanwhile, the distinction of this article is that the focus of the study is on the approach to Islamic spiritual values and the Super Smart Society applied at MIT Ar-Roihan, in creating a child friendly school for CWSN students. Evidently, after years of implementing inclusive education, MIT Ar-Roihan was trusted as a pilot madrasa for inclusive education in Indonesia by the Indonesian Ministry of Religion.

The arguments for combining Islamic spiritual values and Super Smart Society approaches are as follows: *First*, *Islamis spirituality* deals with the esoteric (inward) dimension of Islamic law, so that it is more fluid and dynamic when dealing with exoteric (outward) elements. *Second*, *Islamis spirituality* covers the totality of human life needs which are generally used as a reference for educational goals, including national education in Indonesia. *Third*, *Islamic spirituality* represents the divine dimension which is absolute-permanent in Islamic law (*al-thawabit*), as well as the human dimension which is relatively-temporary in Islamic law (*al-mutaghayyirat*) (Rosidin, 2016).

C. RESULTS AND DISCUSSION

1. Research Locus

Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan is an Islamic educational institution under the Ar-Roihan Foundation, together with Madrasah Diniyah and Madrasah Tsanawiyah (MTs) Ar-Roihan. MIT Ar-Roihan is located at Jalan Monginsidi No. 2, Lawang District, Malang Regency, East Java Province.

MIT Ar-Roihan was founded by Mrs. Lailil Qomariyah, M.Pd in 2008, as the Principal of the Madrasah. MIT Ar-Roihan document has a Madrasah Statistics Number (NSM) 111235070120, National School Principal Number (NPSN) 60715103 and Accredited A. MIT Ar-Roihan implements the 2013 Curriculum and holds the status of a *Madrasah Unggulan* (Top-Quality School).(MIT Ar Roihan Lawang, 2024)

MIT Ar-Roihan has achieved many achievements, including winning the MURI (*Museum Rekor Indonesia* or Indonesian Museum of Records) for writing the longest Al-Qur'an and the most gymnastics performed by SWSN. Officially, MIT Ar-Roihan received the Decree on Inclusive Education No. 3211 of

2016. Currently, MIT Ar-Roihan has the Most Students with Special Needs in Indonesia, so it deserves the status as a Pilot for Inclusive Madrasas throughout Indonesia from the Indonesian Ministry of Religion, as stated by Mrs. Qomariyah, "*... and as a pilot for Inclusive Madrasas throughout Indonesia from the Ministry of Religion. The Decree (Surat Keputusan) has been renewed in 2022".* Complete profile of MIT Ar-Roihan, can be seen on the following official website and social media:

https://mit.arroihan.sch.id/
https://www.youtube.com/channel/UCGH-dYrw7gsKz_kcJDmW_Ig
https://www.facebook.com/mitarroihan99/
https://www.instagram.com/mitarroihanlawang/?igshid=YmMyMTA2M2Y%3D

2. Creation of a Child Friendly School for CWSN through *Rahmah* (Love) Values

First is love from the Madrasah Head. The love shown by the Head of the Madrasah to CWSN students, culminated in The Declaration of Child-Friendly School (*Madrasah Ramah Anak*) with the Indonesian Ministry of Religion. This declaration is a symbol of MIT Ar-Roihan's readiness to present a comfortable and safe educational environment for all students, including SWSN.

Previously, SWSN was made fun of or victims of bullying by regular students. Then MIT Ar-Roihan implemented a precise strategy as a solution, namely each SWSN was accompanied by a Shadow Teacher. The presence of Shadow Teacher eliminates acts of bullying by regular students, even they have shown a sympathetic and empathetic response to SWSN, so that a comfortable atmosphere is created. The following is the narrative of Mrs. Qomariyah:

> *"In the past, we didn't have Shadow Teacher, so sometimes these children (SWSN) became the object of bullying from their other friends. However, since we gave each child their respective accompanying teacher, this has not happened. And what is happening now is how regular students can respond with sympathy and empathy for SWSN. And this is intertwined, so the atmosphere is comfortable."*

The main points of the Declaration of Child-Friendly Madrasah at MIT Ar-Roihan are: a) Supporting *Madrasah* regulations for order, discipline, and security of *Madrasah*; b) Respect fellow friends, not mocking, criticizing or insulting friends; c) Appreciate differences and love fellow friends; d) Be friendly, polite and courteous to others; e) Resolving every problem by deliberation, cooperation and mutual forgiveness; f) Do not let bullying happen, intervene and stop fights that occur between friends; g) Supporting the creation of a conducive, safe and harmonious *madrasah* atmosphere (Malangkab, 2020).

Second is love from the teaching staff, especially the Shadow Teacher. MIT Ar-Roihan has been able to achieve the ideal ratio, namely 1 Shadow Teacher for 1 SWSN. Mrs. Qomariyah clarified,

> *"We prepare for each child, with one teacher, with one curriculum. When teacher 1 and child 1, with teacher 1 and child 2, there will be a difference in costs. But it was around Four Hundred and Fifty Thousand (Rp450.000) to Six Hundred Thousand (Rp600.000)".*

Shadow Teacher also collaborates with parties who are competent in handling SWSN. For example, Next Edu Surabaya. Mrs. Qomariyah clarified,

> *"The results of the MIR will later be taken to a psychologist, we are collaborating with Next Edu in Surabaya. The psychologist will analyze later. The results of this analysis will be given to us later and we will see that this child has a certain learning style tendency. For example, if a linguistic child likes discussions, likes debates, likes presentations, likes interviews, and so on."*

Next Edu's office is located at Graha Kebon Agung 1st Floor C3, Raya Margorejo Indah Kav. 131-132, Surabaya. Next Edu was founded in 2002 by founders who have professional experience in Multiple Intelligence (MI) training services, MI research, and HRD services. Detailed reviews regarding Next Edu, can be listened to on the following official website: https://nextedu.co.id/id/.

Third is love from regular students. Affection from regular students does not just come naturally, but requires a long process related to character education. Cultivating regular students at MIT Ar-Roihan to be friendly towards SWSN, has been going on for decades, in 2008 to be precise.

> *"The process of acculturation so that residents in the madrasah are friendly to SWSN. How to make it a culture so that teachers, students, and student guardians both show a friendly attitude towards SWSN. It was indeed a difficult job, like in early 2008".*

Theoretically, for regular students to be friendly towards SWSN, regular students should not be passive or 'hiding' (HIDE); instead, be active or 'introduce yourself' (H.I.D.E), namely Hello (greet first), Introduce (introduce yourself), Don't Panic (don't panic), End the awkward (don't feel weird). The following is an infographic related to efforts to cultivate a friendly attitude towards SWSN: (Black, 2018)



Figure 2. Friendly Attitude towards SWSN by H.I.D.E

3. Fulfilling the Heterogeneous CWSN through *'Adalah* (Justice) Values

First is justice in the Education Curriculum. CWSN students need a different curriculum from non- CWSN students. Therefore MIT Ar-Roihan applies a variety of curriculum models, according to the characteristics of SWSN as follows:

a. Regular Curriculum

It is for SWSN who are considered able to follow it. From the results of the identification and assessment, the teacher will determine whether this child uses the same regular curriculum as other children. Mrs. Qomariyah explained,

"Even though he is SWSN, for example the child is deaf, but he has a hearing aid. The hearing aid can hear within a radius of 3-5 meters, for example. So he doesn't need any other help, because he has heard the teacher talk, his friends talk, situations he can. Even though he wears a hearing aid, he can follow the regular curriculum".

b. Modified Curriculum

It is for SWSN who are unable to follow the regular curriculum. It is a modified regular curriculum, adapted to the student's abilities. Mrs. Qomariyah explained,

If there are slow learner children there. He needs a long time to understand a speech, understand a concept, and so on. So that the teacher is needed to explain again, then modify complex concepts into simpler concepts, which were abstract to become concrete. He can still be in the classroom, only he needs a shadow teacher and a modified curriculum. Another example, when other children can add up 1 to 100. For this child (SWSN) maybe only able to 1 to 20. So from here, the teacher will make Individual Program for Mathematics this semester, children are only up to 1 to 20, for example like that.

c. Adaptation Curriculum

It is aimed at SWSN that are classified as "severe", for example Cerebral Palsy and Autism. Adaptation Curriculum is a curriculum that is adapted to the needs and abilities of children. Mrs. Qomariyah explained,

This child is cannot read, write and understand people's speech. For severe children like this, for example CP (Cerebral Palsy), that's a child with neurological disorders. Then autism, it's also the same. What does this child need? For example, this child needs social interaction first, so what should we give? Or there are children who really have to learn toilet training, for example, so they don't wear diapers to school.

d. Compensatory Programs or Special Programs

It is for SWSN that require certain therapy. For example, speech therapy. Mrs. Qomariyah explained,

For example, there are Javanese, English, Arabic, Mathematics, which may be difficult for them, because they are just learning to speak or short sentences. Well, for these children, we usually give the name of compensatory service that is compensation for the child to get therapy. So, what is needed for this child is speech therapy, then we give speech therapy.

In general, the types of inclusive education curricula are divided into three: a) National standard curriculum, for SWSN who have average and above average intelligence potential; b) Accommodation curriculum below national standards, for SWSN who have intelligence potential below average; c)

Accommodation curriculum above national standards, for SWSN who have potential intelligence and/or special talents. Specifically, there are five inclusive education curriculum models: a) Escalation, namely increasing the qualifications of national standard curriculum materials, according to the demands of the potential of SWSN who are especially intelligent and/or special talents; b) Duplication, namely using the national standard curriculum that applies to regular students in general; c) Modification, namely changing the national standard curriculum, in accordance with the capabilities of SWSN; d) Substitution, namely replacing national standard curriculum materials with other materials that are more or less equivalent to SWSN; e) Omission, namely eliminating part or all of the contents of the national standard curriculum, which may not be given to SWSN (Wijaya, 2019).

Second is justice in Learning Practices. Fairness for students with special needs refers to learning practices that are adapted to the heterogeneity of CWSN. Before entering grade 1, MIT Ar-Roihan conducted MIR (Multiple Intelligences Research) to find out the variety of students' multiple intelligences. The following is a summary of the interview with Mrs. Qomariyah:

> *"MIR (Multiple Intelligence Research) is our way, our method to find out the variety of multiple intelligences of children. Some may have good linguistics, some may have good social interaction, some may have good visualization, some may have good musicality. So, we see a lot, we assess. We will also see that in the MIR results, later there will be talents, interests, and so on".*

Basically, MIR is such a research instrument which provides a description of a person's intelligence tendencies that the best learning style for that person can be received. Namely ways and patterns of learning, so that information can be received by a person's brain (Chatib, 2015). Currently, there are 9 (nine) multiple intelligences. Then in practice in class, forming 3 (three) domains of intelligence: a) Analytical, which includes logical-mathematical, musical and naturalist intelligence; b) Introspective, which includes intrapersonal, existential and visual intelligence; c) Interactive, which includes kinesthetic, interpersonal and verbal intelligence (McKenzie, 2005).

In addition to MIR which functions to identify student intelligence tendencies, MIT Ar-Roihan applies SWSN identification. Mrs. Qomariyah explained,

> *"Identification of SWSN is a way for us to identify where the weaknesses or limitations of this child are. For example, he is mute, deaf or quadriplegic, it is already visible from the physical. But in that identification too, we will see what this child's ability is. After looking at the MIR, we'll see what abilities this kid actually has. So later teachers will make an assessment. An assessment of the child's limitations, the child's abilities, the opportunities he can do, and what curriculum should be right for this child."*

The procedure implemented at MIT Ar-Roihan is in line with the guidebook published by the Ministry of Education and Culture regarding the Implementation of Inclusive Education in Elementary Schools, namely Admission of New Students followed by Identification, Assessment and Individual Education Program. The assessment carried out at MIT Ar-Roihan also met the standards, namely an

academic assessment to assess children's abilities; developmental assessment to assess the opportunities that children can do; and a specific assessment to assess children's limitations (Yuwono, 2021).

SWSN at MIT Ar-Roihan are not only those with limited status, such as slow learners; but also those with gifted status with Superior IQ, as stated by Mrs. Qomariyah:

"Then there are those whose children are gifted, in fact children with extraordinary intelligence, with superior IQ. Then he was ignorant in class, didn't want to listen to his teacher, he often disturbed his classmates, so many parents complained at that time".

Gifted children have above average intelligence (usually an IQ score of 130 or higher) and/or superior talent in some domain, such as art, music or math. According to Hertzog, there are four program options for gifted children: a) Special classes outside the regular program; b) Accelerated class through compaction of the curriculum; c) Internship program; d) Community Service Program (Santrock, 2014).

Third is justice in facilities and infrastructure. The concrete form is the provision of complete-adaptive facilities and infrastructure. MIT Ar-Roihan's seriousness in organizing inclusive education is evident from its commitment to providing support in the form of complete and adaptive infrastructure. For example, creating a counseling and resource room equipped with various facilities. Mrs. Qomariyah explained,

"When we first received an Decree as an Inclusive Madrasah pilot project in 2015, we received assistance of IDR 480 million. We make it in the form of a resource room and counseling room. The resource room is a place for children's learning resources, there are many tools for children's learning, including therapy. If for example there are children with ADHD (Attention Deficit and Hyperactive Disorder), they also need therapy tools such as trampolines, stationary bicycles, and others. It was to divert his great energy. That's the funding we've received from the ministry".

4. Providing the Best Service to CWSN through Ihsan (Best Service) Values

First is *Ihsan* in Medical and Physiological Services. The best service has been provided by MIT Ar-Roihan since the initial stage. At the registration stage, student parents are involved in providing information regarding their SWSN status, as explained by Mrs. Qomariyah,

"That their child has special needs accompanied by a certificate from a doctor or psychologist. They usually get a registration form that is a bit different from other children, because there we will ask for data related to the child's particular needs. Parents and children, we will call them one by one. Every day, we have a team of seven people who have been trained to become interviewers. It can last several days. So, one day maybe fifty people with the schedule we have set. Today how many people and what time can they get into the room. Later parents will tell. We will explore it, we will interview what has happened to children, then at home what are their habits, hobbies, and so on."

The participation of student guardians is one part of the inclusive education support system. The inclusive education support system is internal and external which includes: a) Inclusion Education Regulations in Local Governments; b) Disability Services Unit; c) Resource Center; d) Non-Government Organizations (NGOs); e) Shadow Teacher; f) School Committee; g) Family Support (Yuwono, 2021).

Furthermore, student parents are involved in the Individual Education Program (IEP). Practically, parents are asked for their considerations regarding the individual curriculum that will be applied to their children. If an agreement has been obtained between the student's guardian and the teacher regarding the individual curriculum, the Principal of MIT Ar-Roihan is pleased to sign it, as explained by Mrs. Qomariyah below:

> *"So, from there we convey to parents that for the learning of the child, use a curriculum like this. Parents can read, can think about it. Then if for example he has a suggestion to add lessons or reduce material that is still difficult, we can discuss it. Later, when it has been agreed upon, signed by the parents, signed by the teacher, then I, as the Head of the Madrasah, authorize it, sign it to be ratified as a personal curriculum for the child. So how will children get according to their rights, according to their needs."*

The signed IEP is used as a guideline for implementing inclusive education. Once implemented, the teacher compiles a report on the results of the IEP. Files related to IEP as a guideline and IEP as a report, can be downloaded at the following link:

https://drive.google.com/drive/folders/1yHiOxB01qIobV_-3S2JqFjGxxC0JNzmS?usp=sharing

Parents' participation as an aspiration in inclusive education is in line with the position of parents who have an important role in the success of education for their SWSN. The argument is that parents from the beginning live together with their children, so they really understand how their children grow and develop. There is a lot of evidence that parental involvement in learning activities affects success for SWSN (Yuwono, 2021).

Second is Ihsan in Psychological and Social Services. The form is to facilitate the diversity of intelligence of CWSN students. Facilitation of MIR-based student intelligence heterogeneity is in line with *Maqasid Shariah* regarding the preservation of mind (*hifz al-'aql*) in the contemporary era. Intelligence is no longer understood in a monodimensional way, but in a multidimensional way. The implication is that awards are not only directed to students who have certain intelligences, such as mathematical intelligence, but are aimed at all students according to their respective intelligences.

The preservation of mind in contemporary nuances is also evident in the Inclusion Literacy given to parents at MIT Ar-Roihan. This means that schools are not only places of learning for children, but also places of learning for parents of students. Through this literacy activity, student guardians have soft skills and hard skills in interacting with SWSN, especially if the student guardian has a child with SWSN status.

Preservation of intelligence in this contemporary era is not just filling in knowledge, but also sharing knowledge. This is what the parents of students at MIT Ar-Roihan show in the form of

aspirations and active participation in the educational process of their children, including SWSN.

On the other hand, the realization of the preservation of honor (*hifz al-'ird*) in the contemporary era is also evident in this sub-discussion. The argument is that every student gets human rights in the form of education according to the variety of intelligence. Every student guardian gets human rights in the form of aspirations and active participation in educating their children with educators at MIT Ar-Roihan. As well as achieving human rights in the form of the right to education through inclusive literacy activities which are regularly held by MIT Ar-Roihan.

Third is Ihsan in Educational and Spiritual Services. In this case, MIT Ar-Roihan involved the parents or guardians of CWSN students. The form is a special session like parenting training for parents who don't/don't understand Inclusive Education. The background of this inclusive literacy program is the behavior of SWSN which raises complaints from many parents, as explained by Mrs. Qomariyah,

> *"…. he often bullied his classmates, so many parents complained at that time. Well, from many things like that, finally my parents gathered. I convey to parents that these children really exist. They are called SWSN, because indeed their ability to adapt to the environment, then following what people in general do, has difficulties."*

Inclusion literacy is also provided to regular students and teachers, so that they have awareness and wisdom toward SWSN. Mrs. Qomariyah explained,

> *"…. Yes, that's what I conveyed to parents so there is awareness. Then we convey to the children that no human is perfect, all have weaknesses, let's help each other, let's help each other, complement each other. That is what we continuously echo, we campaign for, we convey, both to teachers, parents, children, so that many people have finally started to educate and accept SWSN to become friends for their children at school."*

The inclusive literacy program held at MIT Ar-Roihan can support harmonious relations between parents, teachers and students. The relationship between the three of them has become true friends, as is the paradigm that occurs in Finland as a country with the best quality education. The indicators are: a) Parents really respect the teacher, while the teacher tries to understand the intellectual and emotional condition of the students, down to the little things; b) If the teacher has difficulty in teaching a student, parents will help as much as possible instead of blaming the teacher; c) Parents consider teachers to be heroes of their children's success, and many students even display pictures of teachers in their rooms with the additional sentence "You are my inspiration"; d) Parents tend to care more about children's learning processes, compared to children's learning outcomes. If children get low cognitive scores, parents will motivate their children; e) Parents convey polite criticism, while teachers accept this criticism as suggestions that help them solve student learning problems; f) Parents always work together with teachers for the success of students (Chatib, 2014).

5. Fostering Independence in Life for CWSN through Jihad (Struggle) Values

First, Struggle through Self Care. Active Participation of SWSN. SWSN's active participation has started since the registration phase. Mrs. Qomariyah explained,

"*... Then we will ask the child to do something, name the colors, count the objects, then look at some pictures. There are a number of tasks they may have to complete from the tasks we give them*".

SWSN's active participation is strengthened by the application of learning methods that are appropriate to the SWSN learning style, based on the results of the MIR. Mrs. Qomariyah explained,

".... All children who have different learning styles, later when they enter class, there are five classes at one level, five classes. If linguistic intelligence is dominant there, then later the teacher will provide learning methods that really explore their linguistics more. Then there is also the visual. This visual spatial prefers to draw. Later the teacher will enter with learning methods that will stimulate more, stimulate more of their drawing abilities, so that the potential emerges or emerges".

SWSN are also involved in activities outside the classroom. For example, the involvement of SWSN in running competitions among students:

"Such as sports, there are children who –sorry – have no legs, quadriplegics. How can this kid still feel the cheerful atmosphere of his friends outside, on the field. Yes, we just go out with the child, we want him to use a wheelchair, we want to use a crane. So this child is given the role of being a referee, or as a person who opens the way for his friends to run, so it's like carrying flags, preparing them, and so on, so that he can still carry out his role in the sport in a cheerful, with a happy atmosphere. fun, so he is not isolated in the classroom alone when his friends do sports".

As support, the resource room can be used by SWSN whenever he needs it. Both before, during, and after learning in class, according to the situation and conditions that occur. Before learning that, we usually enter it into the source room first. Then there are many places for therapy. For example, for children with severe autism or children with hearing impairments who, when in class, they disturb their friends, injure themselves, etc., so that there is no danger, we put safety into the resource room.

Second, Struggle through Spiritual Attitude. As an Islamic educational institution, MIT Ar-Roihan internalizes Islamic values through various media. For example, education delivered by the Principal of MIT Ar-Roihan at a special meeting, to raise awareness of student parents regarding how to address SWSN from an Islamic perspective. Mrs. Qomariyah explained,

".... I also convey that (SWSN) happens to anyone that God really wants. We as parents, Alhamdulillah, have these normal children, we are grateful. What if (SWSN) happened to all mothers? All the time it happened that there were many women present, mothers, I asked, What do mothers do when they accept reality, for example having children in these conditions? This finally made the parents cry with regret, because yesterday they had mocked or said not to meet, or get to know, or be close to children who were a little less than perfect. Yes, this makes parents aware that we are all equally given the opportunity by God to complement each other. Prophet Mohammed PBUH was also reprimanded by Allah SWT in Surah 'Abasa. It was (about) a blind person, who came and was ignored at that time. And that too was rebuked

by Allah".

Surah 'Abasa indicates that Islam pays attention to inclusive education for people with special needs. Good is lacking, like the blind; nor anything more, like genius. Allah SWT also glorifies all mankind without exception (Q.S. al-Isra' [17]: 70). It could be that people who look weak can actually become important figures in the future, such as Ibn Ummi Maktum, a blind person who was the background for the revelation of the *Surah 'Abasa*, who is actually believed to be the muezzin of Prophet Mohammed PBUH and was a prayer priest in war (Rosidin, 2019).

Internalization of Islamic values is also addressed to SWSN through daily activities. For example, obligatory (*fard)* and *Duha* prayers in congregation. Mrs. Qomariyah explained,

> *When praying in congregation, then we usually have Duha in congregation. Then there are other lessons that we also equate. For example, for these children (SWSN), they have to do like their other (regular) friends*.

The realization of *Maqasid Shariah* in the form of contemporary religion preservation (*hifz al-din*) can be seen in the habit of praying *Duha* in congregation. Based on a search of Fiqh literature, *Duha* prayer is a type of *sunnah* prayer that is better done individually (*munfarid*). However, for educational purposes, *Duha* prayers are generally carried out collectively (congregation). On the other hand, the Islamic material given to the students' guardians also reflects the preservation of religion in a contemporary setting. For example, presenting inclusive education materials related to the contents of the *Surah* 'Abasa.

Apart from preserving religion, this sub-discussion is thick with the realization of offspring preservation (*hifz al-nasl*) which in the contemporary context relates to social relations. The indicator is that the public's trust in MIT Ar-Roihan is so high that it has to rotate for 5 years, reflecting the harmonious relationship between MIT Ar-Roihan and the community as one of the stakeholders. Harmonious relations with stakeholders are also clearly seen in the collaboration of teachers, Shadow Teachers, Student Guardians, Government and Experts which is focused on children's education, including SWSN.

Mind preservation (*hifz al-'aql*) has reappeared in the form of a Human Resources quality improvement program at MIT Ar-Roihan. However, this program is supported by financial assistance provided by the Ministry of Religion. This also reflects the harmonious relationship between MIT Ar-Roihan and the government as a realization of family preservation in the contemporary era.

Third, Struggle through Learning Achievement. Development of the Quality of Human Resources for Madrasah Residents. In this case, MIT Ar-Roihan utilizes grants from the government, for the development of educators and staff, through training activities. Mrs. Qomariyah explained,

> *.... As for the recent 2022, we get IDR 50 million for teacher training, the same for buying learning aids or learning media.*

The 5 Year Indent System and 10% SWSN's quota. The following is the full statement of Mrs. Qomariyah,

> *"Currently, the total number of our students is 778. Grades 1 to Grade 6, there are 32 classes. Then there are 85 SWSN. There are a total of 125 teachers with employees and 54 Shadow Teacher. There are many kinds of crew members. Starting from the mildest such as slow learner, deaf, dyslexia, ADD, ADHD, to those with Down Syndrome, Cerebral Palsy, autism, and hearing impairment. So, of the many crew members, for the SOP before entering, it happens that if you want to enter MIT Ar-Roihan, the pivot is 5 years. So for children who are only in Class 1, who want to enter, they reserve a place at the age of 1 year. As for now, 2023, 2024, 2025 is full. Currently there are still quotas for 2026, 2027. For SWSN who enter Ar-Roihan, we limit it to 10% of the total students. So if every year we receive 125 children, then for SWSN we receive a maximum of 15 children."*

The 5-year pivot system reflects the great public interest in sending their children to MIT Ar-Roihan. On the other hand, the amount of SWSN exceeds the 10% limit set by the institution. To be precise, about 11%, namely 85 SWSN from a total of 778 students. The percentage of SWSN at MIT Ar-Roihan (11%) still has not reached the ideal target proclaimed by the Ministry of Education and Culture, which is 15%.(Yuwono, 2021) However, this percentage has led MIT Ar-Roihan to become the provider of inclusive education with the most SWSN in Indonesia.

Another advantage of the registration system at MIT Ar-Roihan is that there is no academic admission system, so it is open to anyone, in line with the principle of inclusive education in the form of Education for All. Mrs. Qomariyah explained,

> *".... We realize that every child has potential, every child is different, so we don't make academic selections, with calistung for example. The children are only 6 years old, 7 years old, just want to learn. So, we shouldn't see them based on calistung abilities. Everyone who enters here is not tested. Only based on available quota. Therefore, we use the pivot system. So whoever registers first, that's what we receive."*

The registration system at MIT Ar-Roihan is in line with the public service principle that was conveyed by the former Minister of Education and Culture, Muhadjir Effendy, regarding the zoning system policy: "Public service must have three aspects. The first is non-rivalry, non-excludability, and non-discrimination. So, there should not be excessive competition, no exclusion for certain people or groups, and no discriminatory practices" (Jabbar, 2018).

D. CONCLUSION

This article shows that MIT Ar-Roihan is actual evidence of an Islamic educational institution that is able to provide friendly school for SWSN which is in harmony with Islamic spirituality and Super Smart Society of Society 5.0 approaches.

This genuine commitment resulted in public trust being obtained by MIT Ar-Roihan, both from madrasah residents, the government, the community, educational institutions, even the Indonesian

Record Museum.

The article's findings present such best practices for implementing inclusive education, which combine the values of Islamic spirituality and Super Smart Society, that they can be used as benchmarking for inclusive education practices in the Society 5.0 era for Islamic education institutions under the auspices of the Ministry of Religion.

The limitation is that this article only provides examples of best practices for implementing inclusive education in Islamic education institutions under the auspices of the Ministry of Religion. Thus, it cannot be automatically adopted in general education institutions under the auspices of the Indonesian Ministry of Education and Culture.

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