

THE MAINSTREAMING OF PAKERTI ADILUHUNG FOR ISLAMIC EDUCATION PROVIDERS: LESSONS LEARNED FROM MADRASAH IBTIDAIYAH TERPADU ARROIHAN MALANG

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Abstract: This article presents an analysis of the significance of ensuring equal access to education for children with special needs in alignment with Islamic values. It is argued that verses such as Surah Abasa, verses 1-4, and Surah al-Nur, verse 61, support the concept of inclusive education. The observation method was employed in the analysis of the data, and it was concluded that *Pakerti Adiluhung* (noble values) in inclusive education at MIT Ar-Roihan Lawang Malang play an important role in living God's existence, being responsible for humanitarian duties and being consistent in carrying out professional duties. Such values constitute the bedrock upon which every educational provider, particularly teachers, must be built. The implementation of these values at MIT Ar-Roihan has resulted in notable outcomes, including enhanced student achievement, community appreciation, and recognition from authorities. The portrait of MIT Ar-Roihan provides important inspiration that the success of educators in implementing the three noble principles has a tangible impact on the achievements of the madrasah. In addition to the growing appreciation of the community and the state through the Ministry of Religious Affairs, the madrasa has also successfully guided students to achieve excellence in various fields at local, regional, national and international levels.

Keywords: Inclusive Madrasah; MIT Ar-Roihan; *Pakerti Adiluhung*; Islamic Education.

Introduction

The concept of inclusive education is not a novel phenomenon within the field of Islamic education. A number of verses in the Qur'an provide guidance on the importance of education for all, including Surah 'Abasa verses 1-4, which prohibit discrimination or unwelcoming attitudes towards those seeking to learn or receive educational services. Furthermore, Surah al-Nur verse 61 offers an ethical and normative foundation for the implementation of inclusive education. The verse elucidates that there is no distinction between individuals with disabilities and those without in the context of social interaction.

These two verses may be taken to indicate that Islam attaches considerable importance to the education of children with special needs. Consequently, the integration of inclusive education is not merely a necessity, but also a means of instilling and embedding the teachings of the Qur'an. This is also the ethos and imperative of Islamic educational institutions, particularly at the primary and secondary levels. The Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) has identified the fulfilment of these needs and demands as a significant concern, given its responsibility for all Islamic educational institutions within the country. The attention of the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI) has been growing since 2008; however, the implementation of its policies has only been in effect since 2013. Despite the fact that the Minister of Religious Affairs' (PMA) regulation on inclusive education is still in the process of being formulated, inclusive education has already been implemented in 22 madrasahs across the country. These madrasahs are located in just five provinces: East Java, Central Java, South Sulawesi, West Nusa Tenggara (NTB) and Banten.¹ It is anticipated that the proliferation of inclusive madrasahs will continue to grow in various provinces throughout Indonesia.

Inclusive madrasahs can be defined as Islamic educational institutions that organise teaching and learning activities (Kegiatan Belajar dan Mengajar/KBM) by integrating students with special needs with children in general in a single educational environment. A variety of models have been developed with the objective of

¹ "Kemenag Siapkan PMA Pendidikan Inklusif untuk Madrasah" in <https://www.republika.co.id/berita/dunia-islam/islam-nusantara/18/11/09>.

integrating children with special needs (Anak Berkebutuhan Khusus/ABK) into KBMs. To illustrate, the Ministry of Education and Culture (MoEC) outlines three models that may be employed: (1) full regular classes, (2) regular classes with shadow teachers, and (3) special classes in regular schools. The first model is that of the full mainstream model, which involves children with disabilities learning together with mainstream students. The curriculum that is applicable to regular pupils is also applicable to children with disabilities. Secondly, the regular classroom model with a special mentor teacher involves children with disabilities attending classes together with regular students and following the national standard curriculum. However, children with disabilities also receive special services from teachers or special support teachers (*Guru Pendamping Khusus/GPK*). In practice, this model is implemented as follows: 1) If there is a GPK in the classroom, the classroom teacher/subject teacher conducts classical learning in general and applies individualised learning for specific materials tailored to the needs of the students.

An inclusive madrasa can be defined as an Islamic educational institution that organises teaching and learning activities (KBM) by integrating students with special needs with children in general within a single educational environment.² A variety of models have been developed with the objective of integrating children with special needs into the classroom. To illustrate, the Ministry of Education and Culture (MoEC) outlines three models that may be employed: (1) full mainstream classes, (2) mainstream classes with shadow teachers, and (3) special classes in mainstream schools. The first model, that of the full mainstream classroom, involves the integration of children with disabilities into the general education setting, where they learn alongside their non-disabled peers. The curriculum that is applicable to the regular student population is also applicable to students with disabilities. Secondly, in the regular classroom model with a special mentor teacher, children with disabilities follow the KBM together with regular students, utilising the national standard curriculum. Nevertheless, children with disabilities also benefit from the provision of specialised services by teachers or special support teachers (GPK). In practice, this model is implemented as follows: 1) In the event that

² Wahyudi dan Ratna Kristiawati, *Gambaran Sekolah Inklusif di Indonesia, Tinjauan Sekolah Menengah Pertama* (Jakarta: Pusat Data dan Statistik Pendidikan dan Kebudayaan-Kementerian Pendidikan Nasional, 2016), 6.

a SAC is present in the classroom, the classroom teacher or subject teacher will oversee the delivery of the classical curriculum, while also facilitating the implementation of individualised learning for specific materials that are tailored to the needs of the students. To illustrate, if a child with visual impairment is taught a map of Indonesia, the teacher must also provide an embossed map. Secondly, during learning, the GPK, as a companion, directs or guides children with disabilities so that they can effectively participate in learning. Thirdly, the special class model in mainstream schools refers to a system of services in schools where pupils with special needs are placed in separate classes from mainstream pupils. The majority of learning activities for children with disabilities are conducted in these separate classes. However, they may be integrated into some activities with regular students using a curriculum model of duplication, modification, substitution and omission.³

In addition to the models previously mentioned, numerous other models have been formulated by experts in the field, including Mudjito (2012), Vaughn, Bos and Schumn as introduced by the Directorate of Special Schools Development (2008), the Directorate of Special Schools Development (2007), and so forth. The implementation of an appropriate model is contingent upon a number of factors, including the specific type of disability present in the child, the quality of the facilities and infrastructure, the level of willingness demonstrated by the teaching staff, and other considerations.

From a policy perspective, there is a definition of children with disabilities who are entitled to the same access to education as that afforded to children without disabilities. Article 5 (2) of Law No. 20 of 2003 on the National Education System defines children with disabilities as “citizens who have physical, emotional, mental, intellectual and/or social abnormalities”. Meanwhile, Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009 on Inclusive Education (Pendidikan Inklusif/PENSIF) for Learners with Disabilities and Potential for Special Intelligence and/or Talent, Article 3 Paragraph (1) states that children with disabilities refer to “any learner who has a physical, emotional, mental

³ Depdiknas, *Pedoman Umum Penyelenggaraan Pendidikan Inklusif Sesuai Permendiknas No 70 Tahun 2009* (Jakarta: Direktorat PPK-LK Pendidikan Dasar-Kementerian Pendidikan dan Kebudayaan, 2011), 28.

and social disorder or has the potential for special intelligence and/or talent”.

In theory, children with disabilities are defined in greater detail, thus enabling policy makers and organisers of inclusive madrasahs to make informed decisions regarding their treatment and support in KBM activities. John W. Santrock employs two technical terms, namely “disability” and “handicap,” as potential entry points for defining children with disabilities.

It is noteworthy that Slavin offers a particularly empathetic explanation for the use of the term ‘disability’ in reference to individual learners with disabilities. He asserts that it is of the utmost importance to ensure that our language, word choice and terminology when referring to people with disabilities conveys appropriate respect. In light of his empathetic consideration, he cites Smith (2001) on the necessity to embody two fundamental principles. The individual should be the primary focus, as illustrated by the distinction between referring to Franklin as a learner with a learning disability and simply as a child with a learning disability. Ultimately, Franklin’s status as a learner with a learning disability is secondary to his identity as a human being deserving of the same respect and dignity as any other learner.⁴ The same empathic perspective is expressed by Santrock.

The term “children with disabilities” is often used by educators in place of “disabled children.” This is done to emphasize the child rather than the disability. However, children with disabilities are no longer referred to as “disabled,” although the term “disability” is still used to describe the barriers to learning or functioning that a person with a disability faces. For example, if a child who uses a wheelchair does not have adequate access to toilets, transport, and so on, this is referred to as a disability.⁵

⁴ Robert E. Slavin, *Psikologi Pendidikan, Teori dan Praktik*, Vol. 2 (Jakarta: Penerbit PT Indeks, 2011), 196.

⁵ John W. Santrock, *Psikologi Pendidikan* (Jakarta: Penerbit Kencana, 2011), 220-221. In fact, Woolfolk states that educators who have had in-depth interactions with children with disabilities through inclusive education suggest discarding the term “handicap” altogether, as it is genealogically used with a very pejorative intent. Quoting Hardman, Drew, and Egan (2006), handicap comes from the phrase “cap-in-hand” which was “used to describe people with disabilities who were forced to beg (with their hats in their hands) to survive”. Anita Woolfolk, *Educational Psychology, Active Learning Edition* (Yogyakarta: Pustaka Pelajar, 2009), 168.

The term “disability” is defined as “functional limitations that restrict a person’s abilities” or “personal impairments that limit the performance of a person’s functions.” In contrast, the term “handicap” refers to “the condition imposed on a person with a disability,” which may be “caused by society, the physical environment, or the person’s own attitudes.”⁶ The other two educational psychologists, Santrock and Woolfolk, also give similar constructions of disability and handicap.⁷

The term “children with disabilities” encompasses a wide range of categories, including impairments and disabilities. The Ministry of Women’s Empowerment and Child Protection delineates 12 categories of children with disabilities, including: 1) children with visual disabilities, 2) children with hearing disabilities, 3) children with mental disabilities, 4) children with physical disabilities, 5) children with social disabilities, 6) children with attention deficit hyperactivity disorder (ADHD), 7) children with autism spectrum disorder (ASD), 8) children with multiple disabilities, 9) slow learners, 10) children with specific learning disabilities, 11) children with communication disorders, and 12) children with potential intelligence and/or special talents. The aforementioned categories of children with disabilities include those with attention deficit hyperactivity disorder (ADHD), children with autism spectrum disorder (ASD), those with multiple disabilities, children who learn at a slower pace, children with specific learning disabilities, children with communication disorders, and children with potential intelligence and/or special talents.⁸

The learning process for children with disabilities can be facilitated through a variety of approaches, tailored to the specific

⁶ Santrock, *Psikologi Pendidikan*, 220.

⁷ Slavin defines disability as “a functional limitation that a person has that hinders the person’s physical or congenital abilities”. While handicap refers to “a condition imposed on someone who has a disability by society, the physical environment, or the person”. Slavin, *Psikologi Pendidikan*, Vol. 2, 196. Whereas Woolfolk defines disability as “the inability to do something specific such as pronounce words, see, and walk”, and handicap is understood as “an unfavorable situation in a particular situation, sometimes caused by a disability”. Woolfolk, *Educational Psychology*, 167-168.

⁸ Sri Winarsih, et.al., *Panduan Penanganan Anak Berkebutuhan Khusus Bagi Pendamping, Orang Tua, Keluarga, Dan Masyarakat* (Jakarta: Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia, 2013), 8-9.

needs of each category. For instance, prior to the commencement of the learning process, educators must compile a database of the categories of children with disabilities who will be their pupils. It is essential that at least one educator possesses fundamental knowledge about children with disabilities, including an understanding of who these children are, how they differ from their peers, and what their unique characteristics are. Furthermore, educators are responsible for contributing to a more comprehensive special investigation, often referred to as an assessment, which involves professionals such as doctors, psychologists, neurologists, orthopaedic surgeons, therapists and others. This is essential for the identification of the children's needs and potential. The responsibilities of educators extend from one stage to the next, including referral, placement, planning, teaching and monitoring progress.⁹

Consequently, the personnel responsible for the administration of inclusive madrassas, including the principals and their teaching staff, are required to possess a more sophisticated set of competencies than those typically required in conventional madrassas. In addition to the management skills typically required of a madrasa director, an inclusive madrasa director must also possess the ability to identify the specific needs of human resources (teachers, psychologists, therapists, etc.), infrastructure, and learning facilities for students with special needs. Furthermore, the principal is required to possess the six core competencies of a teacher, in addition to the fundamental capacity to

⁹ Depdiknas, *Pedoman Khusus Penyelenggaraan Pendidikan Inklusif, Identifikasi Anak Berkebutuhan Khusus* (Jakarta: Direktorat Pembinaan Sekolah Luar Biasa-Direktorat Jenderal Mandikdasmen-Departemen Pendidikan Nasional, 2007), 20; Depdiknas, *Pedoman Umum Penyelenggaraan Pendidikan Inklusif* (Jakarta: Direktorat Pembinaan Sekolah Luar Biasa-Direktorat Jenderal Mandikdasmen-Departemen Pendidikan Nasional, 2007), 16-17; Depdiknas, *Pedoman Umum Penyelenggaraan Pendidikan Inklusif Sesuai Permendiknas No 70 Tahun 2009* (Jakarta: Direktorat PPK-LK Pendidikan Dasar-Kementerian Pendidikan Dan Kebudayaan, 2011), 14; Depdiknas, *Prosedur Operasi Standar Pendidikan Inklusif, Identifikasi Anak Berkebutuhan Khusus* (Jakarta: Direktorat Pembinaan Sekolah Luar Biasa-Direktorat Jenderal Mandikdasmen-Departemen Pendidikan Nasional, 2007), 16-17.

educate children with special needs and the specific expertise to educate children with particular types of special needs.¹⁰

Similarly, an educator (teacher) in an inclusive madrasa is required to possess the same competencies as the madrasa principal. These competencies can be divided into two categories: (1) the six general competencies or skills required to educate learners in general (normal children) and (2) the basic skills needed to educate learners with special needs. Secondly, the educator must possess the basic skills required to educate learners with special needs. Thirdly, educators in inclusive madrasahs must possess specific skills to educate learners with special needs.¹¹ It is evident that the duties and responsibilities of educators in inclusive madrasahs are complex, yet the rights received are not commensurate with this. Currently, the rights are still aligned with those of regular education, and even then, they are adapted to suit the capabilities of each madrasah, particularly private madrasahs, where all funding is independently sourced.

Nevertheless, the restricted access afforded by the state and the madrasah educational establishment, which is responsible for training the educators, does not necessarily impede their dedication to providing the highest standard of educational services to children with disabilities. Conversely, the limitations have resulted in some inclusive madrasahs attaining a reputation as preferred educational institutions within the broader community. This is exemplified by the case of Madrasah Ibtidaiyah Terpadu (MIT) Ar-Roihan Lawang Malang, which has provided educational opportunities for all children.

This article examines the role of education at MIT Ar-Roihan in providing an ethical framework for inclusive learning for children with special needs (ABK), facilitating access to a learning environment that aligns with their psychological characteristics. In this context, the educational system of MIT Ar-Roihan is analysed phenomenologically using *Pakerti Adiluhung* as the personality traits of the organisers of Islamic educational institutions who aim to realise

¹⁰ This criterion is the result of the author's reading of the regulation on inclusive education and the practice of inclusive education in MIT Arraihan, SD Galuh Handayani, SDN Klampis, and other madrasah/schools that are in the process of developing inclusive education.

¹¹ Depdiknas, *Pedoman Khusus Penyelenggaraan Pendidikan Inklusif, Pengadaan dan Pembinaan Tenaga Pendidik* (Jakarta: Direktorat Pembinaan Sekolah Luar Biasa-Direktorat Jenderal Mandikdasmen-Departemen Pendidikan Nasional, 2007), 15.

the concept of life *Memayu Hayuning Bawono* (seeking security, happiness and well-being of life; *akhlāq mahmūdah*).

Inclusive Education at MIT Ar-Roihan Lawang Malang

The Ar-Roihan Islamic Primary School (MIT Ar-Roihan) is situated at Jalan Mongosidi No. 2, Lawang District, Malang Regency, East Java. The educational institution was established in 2008 and is under the auspices of the Ar-Roihan Islamic Education Institute Foundation (Yayasan Lembaga Pendidikan Islam/YLPI). The foundation employs an integrated approach, overseeing three Islamic educational institutions simultaneously: TPQ (Diniyah Madrasah) Terpadu Roihan, Madrasah Ibtidaiyah Terpadu Ar-Roihan and MITs Terpadu Ar-Roihan. The term “integrated” as used in the names of the institutions under the auspices of this Foundation is not merely a descriptive adjective; rather, it carries significant philosophical and systemic implications. The term ‘terpadu’ (integrated) also has a philosophical and systematic meaning in that it denotes monotheism. This implies that knowledge is derived from God and is an inherent quality of God. Thus, the pursuit of knowledge is essentially a quest for the divine, a means of attaining knowledge of the divine, and a way of glorifying the divine. Furthermore, from a systemic perspective, “terpadu” signifies a unified approach to continuous education.

The establishment of MI Terpadu Ar-Roihan commenced with the inauguration of Integrated TPQ or Madrasah Diniyah Ar-Roihan in the domicile of the Principal of MI Terpadu Ar-Roihan, Mrs Lailil Qomariyah, M.Pd, who is also the founder of YLPI Ar-Roihan. The genesis of MIT Ar-Roihan can be traced back to the founder’s aspiration to address the dearth of TPQ classrooms in the morning. Given the availability of unoccupied classrooms, Mrs Lailil Qomariyah was resolved to establish a madrasa as a continuation school for the students of TPQ Ar-Roihan. Since its inception, MIT Ar-Roihan has received a favourable response from the community, as evidenced by the number of students enrolled in the first year of its establishment, which was 30. In the second year, the number of students increased to 40, and in the following years, the number of students increased until 2018, when 125 new students were admitted.

The case of MIT Arraihan is presented here to illustrate the implementation of inclusive education in madrasahs. As a private

Islamic educational institution, the status of the teaching staff is that of non-*Aparatur Sipil Negara*. Salaries and other financial benefits are determined exclusively on the basis of merit and the capabilities of the madrasa management. It is reasonable to posit that the organisers of MIT Arraihan, including the head of the madrasah and all the teachers and educational staff, have experienced significant challenges and made considerable sacrifices. As a private institution, MIT Arraihan prioritises the autonomy of its residents and the involvement of parents in their children's education. This requires the institution to effectively manage its resources to achieve the desired outcomes for the madrasa. Currently, MIT Arraihan has 700 regular students and 60 students with special needs, with 38 classes and subject teachers, 47 assistant teachers and 15 educational staff.

The madrasah did not immediately become large and popular. However, through the long struggle of the founder and head of the madrasah, who is also a *hafizah*, the institution began its activities with a student with disabilities who wanted to recite the Qur'an. Over time, this became a madrasah Diniyah, and it has since developed into a formal madrasah offering both an Ibtidaiyah and a Tsanawiyah programme. To date, MIT Arraihan is held in high esteem at the local level of national Malang, particularly within the Indonesian Ministry of Religion. Enrolment at MIT Arraihan is for a period of three years. The achievements of the students in a multitude of arenas, both local and international, are numerous. Indeed, this madrasah serves as a pilot inclusive madrasah for the Indonesian Ministry of Religion.¹²

The successful implementation of inclusive education at MIT Arraihan has enabled the institution to position itself as an inclusive madrasa, a status that has been achieved through a considered and strategic approach. This success cannot be dissociated from the

¹² The data was obtained from the author's visits to MIT Arraihan over the past three years. These visits were conducted in the context of assisting the structured assignments of PGMI students of the Faculty of Tarbiyah and Teaching Science of UIN Sunan Ampel Surabaya. The author's assistance was provided in the following areas: Curriculum Development, Learning Planning, Learning Evaluation, as well as Learning Aqidah Akhlaq MI. Additionally, the author provided assistance to the Inclusive Education Development Tourism Work with the teachers of SD YAPITA and MI al-Hidayah.. See also Isya Mulia Insani, "Implementasi Pembelajaran Qur'an Hadits pada ABK Down Syndrome dan Slow Learner di Madrasah Inklusif: Studi Kasus di MIT Ar Roihan Lawang Malang" (Tesis: Program Magister Pendidikan Agama Islam-Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim, 2018), 84.

Pakerti Adilubung that has been instilled from the outset, as is the case with other inclusive madrasas distributed across different regions of the country. *Pakerti Adilubung* represents not only a symbol but also the core values, ethos and spirit that underpin the attitudes and behaviours of educators in inclusive madrasas. It is noteworthy that the *pakerti adiluhung* emphasised in these madrasas draws upon the teachings of the Sufi doctrine, which was a prominent philosophical and spiritual tradition during this period.

As in the case of MIT Ar-Roihan, for instance, this fairy tale rooted in Sufi doctrine can be examined through the symbolic meaning of the word “integrated” inherent in the name of the institution. One of the benefits of this approach is the integration of character building. The integration of each subject is in accordance with the teachings of the Qur’an, the Hadith, and the *Asmaul Husna*. The objective is to facilitate comprehension among students that all subjects inherently encompass divine values, as these are intrinsic to the subject matter itself. In the subject syllabus, the letter column is populated with the name of the corresponding letter in the Qur’an, the basis of the material being taught, the history of the Hadith, or one of the names of God in the *Asmaul Husna*. This is done to focus the students’ minds. In order to instil in students an understanding of the fact that all knowledge is derived from God, and that knowledge is an attribute of God, it is essential that they grasp the concept that seeking knowledge is, in essence, seeking God, and that the ultimate goal is to know, glorify and love God.¹³ Al-Ghazali posits that the knowledge of God is an inherent aspect of human nature, a fundamental aspect of the human condition, or *fitrah*. However, in practice, many individuals possess a wealth of knowledge but lack an understanding of their Creator. Consequently, they may appear to be devoid of any meaningful insight. To attain the pinnacle of spiritual understanding, it is essential for every individual to gain insight into the nature of Allah, His attributes, and His actions. This includes an understanding of His power, knowledge, mercy, and compassion, among other attributes.¹⁴

¹³ The results of the author’s reading of MIT Arroihaan’s curriculum documents and learning tools and review of Insani, “Implementasi Pembelajaran”, 78.

¹⁴ Abdul Fattah Muhammad Sayyid Ahmad, *Tasawuf: Antara Al-Ghazali dan Ibnu Taimiyyah* (Jakarta: Khalifa, 2005), 166-167.

Imam al-Ghazali criticised many Muslims for reading and understanding Allah Swt, His attributes and His great names. Ideally, the recitation should have an effect that leads to becoming a perfect and happy servant, because it succeeds in having the character of Allah (*al-takballuq bi akhlāq Allāh*), and the behaviours it has reflect His attributes and names. With regard to recognising the beautiful names of Allah, Al-Ghazali asserts that:

اعلم ان من لم يكن له حظ من معاني أسماء الله عزوجل إلا بان يسمع لفظه ويفهم في اللغة معنى تفسيره ووضعه ويعتقد بالقلب وجود معناه في الله تعالى فهو مبحوس الحظ نازل الدرجة ليس يحسن به أن يتبحر بما ناله فإن سماع اللفظ لا يستدعي إلا سلامة حاسة السمع التي تترك الأصوات وهذه رتبة تشارك الهيمية فيها وأما فهم وضعه في اللغة فلا يستدعي إلا معرفة العربية وهذه رتبة يشارك فيها الأديب اللغوي بل الغي اللغوي البدوي وأما اعتقاد ثبوت معناه الله سبحانه وتعالى من غير كشف فلا يستدعي إلا فهم معاني الألفاظ والتصديق وهذه رتبة يشارك فيها العامي بل الصبي فإنه بعد فهم الكلام إذا ألقى إليه هذه المعاني تلقاها وتلقنها واعتقدتها بقلبه وصمم عليها وهذه درجات أكثر العلماء¹⁵

It is well known that a person will not be happy in understanding the names of Allah if he only hears the words spoken and understands their meanings, interpretations and themes in terms of language. He can also only believe with his heart that these meanings are inherent in the essence of Allah. That is all he can achieve (and) the degree of his achievement, there is nothing better to be proud of than what he has achieved. Indeed, the hearing of words, which is based solely on the truth of the sound received, is similar to the hearing of animals. As for the ability to understand the themes of the language contained in it, he will only gain knowledge of the language that is possessed by linguists and is not even different from the Arabian interior. As for the achievement of believing in the truth of the meanings of Allah's names without kashf, he will not achieve any result except success in understanding the textual meanings of His names and at the same time confirming them as the understanding of ordinary people and even small children. If he is able to understand the words, then he accepts them, examines them, believes in them with his heart, and applies them, then this is the level of the majority of scholars.

In addition to the three levels of God-knowing groups, animals, ordinary people and scholars, al-Ghazali also emphasised that there

¹⁵ Abu Hamid al-Ghazali, *al-Maqṣad al-Asnā fī Sharḥ Ma'ānī Asmā'i Allāh al-Ḥusnā*, ed. Bassam Abdul Wahhab al-Jabbi (Beirut: Dār Ibn Hazem, 2003), 45.

are three more levels above them, which he called *muqarrabīn*, close to God, including:

1. The first group are those who truly know Allah by the sight of their hearts and minds.
2. The second group is to know Allah by exalting His attributes, the greatness of His attributes, which he recognises to make him so close to Him and always long for Him, just as the angels are close to Him and always adorn their behaviour with the attributes that belong to Allah.
3. The third group are those who always hasten to make an earnest effort to understand the attributes of Allah and to behave ethically with the radiance of these attributes, manifesting the virtues in His attributes, and thus a servant possesses the attributes of divinity or at least is close to the Supreme Lord.¹⁶

In the Islamic tradition, the nature of Allah, *al-takballuq bi akhlāq Allah*, is described by al-Ghazali as the most perfect happiness for a servant. It is acknowledged that attaining this level is not a straightforward process for all servants; nevertheless, it is a goal that should be pursued with dedication and commitment. The names of Allah, specifically “*al-Rahmān*” and “*al-Rahīm*”, may serve as a source of inspiration for the organisers of the MIT Ar-Roihan inclusive madrasa, particularly in relation to the formation of noble character (*al-takballuq*). The two names of Allah from all organisers concur that all learners from disparate psychological backgrounds must be accepted as integral members of the madrasah community. In the view of al-Ghazali, the terms *al-Rahmān* and *al-Rahīm* signify comprehensive love (*al-rahmah al-tāmmah*). In general, students with special needs are placed in the same position as those without, as they require a similar level of care and attention. Both groups require access to school services, which must be provided in the most effective manner possible. This entails ensuring that all students are treated equally and that their educational prospects are protected.

The appellations of Allah have been instrumental in the formation of the admirable character traits observed among the organisers of MIT Ar-Roihan. Such names as Allah *al-Mu’min* (the One who provides security), *al-Mubaymin* (the One who preserves), *al-Wahhab* (the One who gives gifts), and so on, are also used. Gradually, the organisers prioritised exemplifying the Names of Allah over the

¹⁶ al-Ghazali, *al-Maqṣad al-Asnā*, 46.

material dimension, thereby demonstrating the efficacy of *Takballuq* with the Names of Allah. This process of *Takballuq* extended not only to the great names of Allah, but also to His attributes. For instance, the organisers demonstrated *Takballuq* towards the nature of *Ilm*, which is owned by Allah. This led to a common perspective among the teachers, whereby science and the Godhead were integrated.

From a Ghazali perspective, the organisers of MIT Ar-Roihan also takhalluq the nature of Allah's knowledge. According to al-Ghazali, knowledge is closely related to knowledge (*'ilm*), the known (*al-ma'lum*) and the knower (*'alim*).¹⁷ Allah's knowledge is singular (*inna ṣifat al-'ilm waḥidah*) and has not changed since the beginning of time. This knowledge includes all that is known (*ma'lumāt*) in the vastness of the heavens and the earth. Nothing escapes Allah's knowledge, not even a mustard seed in the middle of the desert.¹⁸ All knowledge that exists in the world, such as the existence of the universe, whether *qabl wujūdih*, *'ind wujūdih*, and *ba'd wujūdih*, is solely due to Allah's generosity in opening His knowledge to creatures. Since all knowledge is an emanation of the nature of Allah's knowledge, all knowledge that exists and develops dynamically is essentially part of divinity. Therefore, studying, exploring and expanding the horizons of knowledge in this world is part of knowing God through the nature of His knowledge. This position of science encourages MIT Ar-Roihan policy makers to keep abreast of developments in knowledge, especially in the process of serving children with special needs.

The implementation of Madrasah Inklusi (MI) is based on the concept of *ma'rifatullah*, or knowledge of God. Consequently, educators, as the primary agents of change, perceive their role not only as a means of material compensation but also as a process of spiritual growth and the attainment of complete devotion to God (*tawḥid Allah*).

To know Allah is to know and recognise Him through His attributes and His Oneness. This recognition is achieved through direct apprehension and appreciation of the object, whereby the subject experiences and perceives the object. This concept is exemplified by Dzun Nun al-Misri's renowned statement, "*arafu*

¹⁷ Imam al-Ghazali, *Ihya' Ulum al-Din*, Vol. 1 (Semarang: Penerbit Toha Putera, n.d.), 109-110.

¹⁸ Imam al-Ghazali, *al-Iqtisād fī al-I'tiqād*, ed. Inshaf Ramadhan (Beirut: Dār al-Qutaybah, 2003), 111.

Rabbī bi rabbī wa-lawlā Rabbī lammā ‘araftu rabbī,” which translates to “I know my God because of my God, and without my God I would not know my God”.¹⁹

Notwithstanding the possibility of continuous cognition, it remains the case that the knowledge of God will always be imperfect. It is not possible for humans to attain the highest level of knowledge of Allah, as this is a quality that can only be possessed by Allah Himself. This is the rationale behind the Islamic concept of ‘ma’rifat’ to Allah, which represents the pinnacle of spiritual understanding. To truly know Allah is to acknowledge one’s inability to know Allah perfectly, as only Allah is capable of attaining this level of knowledge. Consequently, the only being worthy of being deified is Allah, who possesses the absolute perfection inherent in His essence.²⁰

Pakerti adilibung as the practice of the doctrine of knowing God is contextualised in the practice of education in MI. In the Sufi tradition, ma’rifat Allah is a form of obedience to God that manifests itself in individual righteous behaviour. They intensively implement different levels (*maqāmāt*) for individualistic and personal characteristics. Sufi behaviours, which he adopted solely as a form of good deeds in the context of himself as a servant before his Lord. In the context of organising MI, the impact of recognition and appreciation of God should be shifted from being oriented towards individual piety to social piety. In other words, it can be said that changing the orientation of piety is the same as changing the image of Sufism, which tends to be exclusive, ascetic and personal, to “positive Sufism”.²¹ The long history of Sufism provides an important indication that positive piety is no less important in realising the knowledge of God.

The concept of positive Sufism can be defined as an approach that seeks to harness the benefits of Sufism, including its intellectual and disciplined aspects, not only for the Sufi but also for the broader environment. From this perspective, an exemplary Sufi is one who attaches significance to virtuous actions, namely deeds that enhance the quality of our lives. From a social perspective, a Sufi is someone who demonstrates a profound concern for the *du’afā* and *mustad’afin*.

¹⁹ A. Rifa’i Siregar, *Tasawuf, Dari Sufisme Klasik ke-Neo-Sufisme* (Jakarta: Penerbit Raja Grafindo Persada, 2002), 129-130.

²⁰ Sayyid Ahmad, *Tasawuf*, 170-171.

²¹ Haidar Baqir, *Buku Tasawuf* (Bandung: Penerbit Mizan Pustaka, 2005),.

They recognise that their mahdhah worship is ultimately futile unless they also care for and support the poor. Furthermore, they must make a concerted effort to draw attention to the plight of the poor and oppressed.²²

A significant number of Sufi narratives offer unambiguous acknowledgement of the positive aspects of Sufism. The stories are presented in their entirety with the intention of providing material for reflection and motivation to develop positive Sufism as a cornerstone of virtuous character in the implementation of MI. The initial narrative was experienced by Abu Said Abu al-Khair and a disciple. One of Abu Said Abu al-Khair's students once made the following observation: "Teacher, in other places there are people who can fly," Abu al-Khair replied. "Such occurrences are not uncommon." Similarly, insects such as flies are also capable of flight. "Master, there are individuals who are capable of walking on water," his student posited once more. Abu al-Khair responded with the following reply: "That is also not implausible." It is also possible for frogs to walk on water. His disciple proffered a further observation. "Master, there are individuals in this land who are capable of occupying two distinct locations simultaneously," Abu al-Khair responded. "The most intelligent of these is Shaytan. "He can be in the hearts of millions of people at the same time." His disciples were perplexed and inquired further. "Then, Master, what is the most expedient method for attaining proximity to Allah?" It appears that these Sufi disciples presumed that proximity to Allah entailed the possession of miraculous abilities and supernatural powers. Consequently, Abu al-Khair responded, "There are numerous avenues for approaching God, as numerous as the breath of those who seek God. However, the most proximate path to God is to ensure the happiness of those in one's vicinity and to serve them."²³

Additionally, there is a narrative that comprises a discourse between Ibrahim ibn Adham and his disciple, Shaiq al-Balkhi. It is traditionally held that Ibrahim ibn Adham was originally a prince from Balkh in Central Asia. Upon attaining spiritual enlightenment, he elected to pursue a monastic existence in accordance with Sufi principles. Meanwhile, it is said that Syaqiq al-Balkhi was engaged in business activities. Despite his embrace of Sufism, he continued to

²² Ibid., 208-209.

²³ Ibid., 129.

experience anxiety regarding his financial status, now that he was no longer engaged in business. One day, they were engaged in a joint undertaking. As they proceeded on their journey, they observed a bird struggling on the ground, its wings having become detached. However, an unexpected occurrence took place when another bird descended from the skies, bearing sustenance in its beak. Consequently, the bird with the broken wing approached its neighbour and fed the unfortunate bird the food it was carrying in its beak. Upon witnessing this, Syaqq al-Balkhi uttered the following remark: "If birds are guaranteed their sustenance, how much more am I?" This is an example of *tawakkal* to Allah. However, unexpectedly for Syaqq, Ibrahim Adham rebuked him, stating that his perspective was peculiar. He questioned Syaqq's tendency to focus on the plight of birds with broken wings, rather than on the resilience of the healthy bird, which is able to not only sustain itself but also support others in need.²⁴

Another story happened to 'Ali ibn Abi Talib along with his friend 'Alā'. Once, the *Amīr al-Mu'minīn* (Ali b. Abi Talib) visited A'lā' who was ill. Arriving at 'Alā's residence, Imam 'Ali found the house of his friend large and luxurious. After greeting him and inquiring about his health, Imam 'Ali said: "O 'Alā', what is this large and luxurious house for?" But before 'Alā' could respond, the Imam continued: "...but, if you want to have a big house in this world, as well as a big house in the Hereafter, use this house of yours as a place to do good deeds."²⁵

In addition to the stories above, there is also a statement by a famous Sufi figure named Abdul Quddus of Ganggoh. According to him, the Sufis of his time tended to be complacent with Sufistic practices that were very personal in orientation. He said out loud:

By Allah, I will not return to this world if I experience *Mi'raj* as Muhammad did. In this supernatural event, the Prophet had the ultimate experience of being face to face with God - the experience of being "one" with God, which is the ideal of all Sufis. The Qur'an mentions that he was less than an inch away from God's presence. But Muhammad, the great Sufi, "chose" to return to the world by manifesting his "oneness" with God in the form of a revolutionary force to reform his people and liberate humanity from the deprivation of its rights. He did all the mundane work that could be

²⁴ Ibid., 123.

²⁵ Ibid., 122.

done: managing the administration of the government, developing the economy and its justice, encouraging people to study, and even waging war when aggression was imminent.²⁶

It is evident that children with special needs are a group that is deserving of devotion (*khidmah*) from Sufis when we consider the example of Abu Said Abu al-Khair. In the story of Ibrahim ibn Adham, children with disabilities are a group that must be afforded attention and consideration so that they have the same opportunities as the children of other generations of the nation. In contrast, the story of Ali ibn Abi Talib illustrates that children with disabilities should be a focus of attention to facilitate their integration into the nation's generation. The practice of segregating educational institutions for them and forcing them to study in mainstream schools has the effect of excluding them. The implementation of Sufism will provide a positive direction for the application of fair and noble character, thereby restoring their position to its rightful place.

The effect of knowing God, which leads to obedience to God and is at the same time socially oriented, will result in an attitude of responsibility (*al-wafā'*) and consistency (*al-istiqāmah*), which are two manifestations of noble character in the MI organisational environment. The concept of responsibility can be defined as the consistency with which one fulfils previously made commitments. It is essential that the value of responsibility is consistently upheld by all inclusive madrasa organisers, in at least two distinct forms. Firstly, there is the responsibility for the promises made to the beneficiaries (*al-wafā' bi al-'ahd*), and secondly, there is the responsibility for the agreement (*al-wafā' bi al-'aqd*) between the madrasa and the beneficiaries.²⁷

The implementation of this responsibility can be observed in the case of MIT Ar-Raoihan. From its inception, this institution has espoused an inclusive approach, welcoming students with special needs and never rejecting them. The commitment to becoming an inclusive madrasa was emphasised by Miftachul Chotimah, who is also a member of the teaching staff at MIT Ar-Roihan. She stated, Since its inception, MIT Ar-Roihan has been implementing inclusive education, although it has not yet been formally recognised as a

²⁶ Baqir, *Buku Tasawuf*, 126.

²⁷ Said Yusuf Mahmud Abdul Aziz, *Mawsū'at al-Akhlāq al-Islāmīyah*, Vol. 3 (Mesir: al-Maktabah al-Tawfiqīyah, n.d.), 453-455.

school that organises inclusive education. Nur Lailil Qomariyah, who is also the principal of the madrasa, reiterated the preceding statement. She stated that In the inaugural year of its establishment in 2008, the school welcomed all children who enrolled. Regardless of their circumstances, we extended an invitation to them. Upon entering the educational setting, it becomes evident that some children require additional support to thrive. This necessitates observation and examination to identify the specific needs of the child. In some cases, this may involve providing specialised assistance and treatments. When a child demonstrates difficulties in learning and displays disruptive behaviours in the classroom, it is crucial to investigate the underlying causes.²⁸

Consciously, MIT Ar-Roihan managed to manifest the *Pakerti Adiluhung* of *al-wafā'*, which in al-Ghazali's terminology is called *al-ṣidq bi al-niyah wa al-irādah*, *al-ṣidq fi al-aẓam*, and *al-ṣidq bi al-wafā' fi al-aẓam*. As quoted from *al-Ihyā'*, Moch. Djamaluddin Ahmad provides an explanation of *al-ṣidq bi al-niyah wa al-irādah*.

The concept of honesty of intention can be understood as a return to sincerity. This implies that a servant is driven in all their movements and silence only by sincere intentions for the sake of Allah. If this intention is mixed with lustful interests, then the honesty of intention is nullified and the individual is considered a liar. In a hadith about the virtue of sincerity, a scholar was asked by Allah Swt, "What is something that you practice from your knowledge?" The scholar replied, "I do this and that only because of you." Allah then said, "You lied; you did it because you wanted to be called a scholar." This pious person did not lie in his actions, but in his intentions and desires.²⁹

²⁸ Sigit Priatmoko, "Strategi Guru dalam Peningkatan Mutu Pembelajaran bagi Siswa Berkebutuhan Khusus: Studi Multisitus di Madrasah Ibtidaiyah Terpadu Ar-Roihan Lawang dan Sekolah Dasar Muhammadiyah 9 "Panglima Sudirman" Malang" (Tesis: Program Magister Pendidikan Agama Islam-Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim, 2017), 106-107.

²⁹ Moch. Djamaluddin Ahmad, *al-Durrah al-Nafisah: Mutiara Indah Dari Syarakh Hikam Athaiyyah untuk Menuju Mahabbah Allah* (Jombang: Pustaka Al-Muhibbin, 2012), 99-100; Moch. Djamaluddin Ahmad, *Iman, Islam, dan Ihsan* (Jombang: Pustaka al-Muhibbin, 2013), 82-83; al-Ghazali, *Ihyā' Ulūm al-Dīn*, Vol. 4, 378; Zakī Mubārak, *al-Akhlāq 'ind al-Ghazālī* (Mesir: Kalimāh Arabiyyah li al-Tarjamah wa al-Nasyar, 2012), 172; Muhammad Jamāluddin al-Qāsimī al-Dimashqi, *Maw'idzāt al-Mu'minin min Ihyā' Ulūm al-Dīn* (Kairo: Maktabah Dār al-Turāth, 1996), 352. The full text of the hadith can be found in *Takbrīj Abādīts Ihyā' Ulūm al-Dīn li al-Īraqī wa al-Subkī wa*

Since its inception, MIT Ar-Roihan has demonstrated a clear commitment to providing inclusive education for students with special needs. The intention was not driven by any commercial or financial considerations; it was motivated solely by the desire to worship and to contribute to the future of education for children with disabilities. Since that time, the organisers, with Nur Qomaril Laily as the principal driving force, have been committed to developing human resources capable of adapting to the inclusive madrasa model. This encompasses the recruitment of teachers, who must possess not only the four competencies (pedagogical, personal, social and professional) but also the ability to interact with children with disabilities. From al-Ghazali's perspective, the organisers of MIT Ar-Roihan have succeeded in instilling *al-ṣidq fī al-'aẓam* as the guiding spirit of the organisation.³⁰ It is a noble intention to organise an inclusive madrasa, although there will be obstacles, especially from the internal capacity of the madrasa's human resources and the parents of ordinary learners in general.

This resolute determination also informs madrasa policies that do not discriminate between typical learners and those with disabilities. This manifestation of determination in the form of policy is what al-Ghazali refers to as the manifestation of *al-ṣidq bi al-wafā' fī al-'aẓam*. Human desire can sometimes result in the making of a firm promise, which may initially seem straightforward and inexpensive. However, when the time comes to fulfil the promise, the individual may be unable to do so due to the influence of their desire. This results in the promise being broken, and the individual is subsequently labelled as *kaẓīb*.³¹

al-Zubaidī, Vol. 6, ed. Abu Abdullah Mahmud bin Muhammad al-Haddad (Riyadh: Dār al-Ashimah, 1987), 2407-2409.

³⁰ As al-Ghazali asserted, "People sometimes prioritize their 'aẓam (determination) over their deeds. He says in his heart "If Allah gives me wealth, then I will give it all or half" Or he says in his heart "If I meet the enemy in the way of Allah, I will certainly fight even if I will be killed" Or he says "If Allah gives me a position, then I will act honestly and fairly". For al-Ghazali, all these statements in the heart are determination or *aẓam*. If the person who has the determination realizes it into praxis, then it includes *al-ṣidq fī al-'aẓam*. Ahmad, *al-Durrah al-Nafīṣah*, 101; Ahmad, *Iman, Islam, dan Ihsan*, 84; al-Ghazali, *Ihyā' Ulūm al-Dīn*, Vol. 4, 378; Mubārak, *al-Akhlāq 'ind al-Ghazālī*, 172; Al-Dimashqī, *Maw'idzāt al-Mu'minin*, 352.

³¹ Ahmad, *al-Durrah al-Nafīṣah*, 101; Ahmad, *Iman, Islam, dan Ihsan*, 84; al-Ghazali, *Ihyā' Ulūm al-Dīn*, Vol. 4, 379; Mubārak, *al-Akhlāq 'ind al-Ghazālī*, 172.

This commitment to *al-ṣidq bi al-wafā' fi al-'aḡam* should be a core value of *Pakerti Adiluhung* that binds all education providers in the inclusive madrasa. In order to avoid disputes among organisers, especially among teachers, a policy is issued that instructs every teacher to 'help and not reject, let alone expel' students with disabilities. The emergence of crucial problems related to implementation is not seen as an obstacle to carrying out responsibilities. One example is the rejection of normal pupils by their parents. Instead, the problems that arise are seen as a challenge to provide a better service.

In addition, consistency is also an impact that arises from knowing Allah Swt. In Sufi tradition, consistency refers to walking the straight path (*sulūk al-ṣirāṭ al-mustaqīm*) continuously without looking to the right or to the left (*min ghairi ta'nij 'anhu yamnatan walā yasratan*).³² Meanwhile, according to al-Ghazali in the book of *Ihyā'*, *istiqāmah* means a straight path (*ṣirāṭ al-mustaqīm*).³³ In *Rawḍat al-Ṭālibīn*, *istiqāmah* refers to being consistent (*al-thabāt*) and upright (*al-i'tidāl*) from the influences that can undermine consistency.³⁴

The implementation of *Pakerti Adiluhung* on a consistent basis will encourage the organisers of all inclusive madrasahs to adopt a unified focus, namely, the achievement of the madrasah's overarching vision. In this context, the implementation of consistency can be replicated at MIT Ar-Roihan. From its inception to the present day, this madrasah has remained true to its founding vision of becoming an inclusive institution, widely accepted by the community. The challenges encountered in the education of children with disabilities provide a valuable opportunity for professional development, particularly for teachers.

It would be beneficial to emulate the Inclusive Madrasah developed by MIT Ar-Roihan, which exemplifies the aforementioned doctrine of *pakerti adiluhung*. In addition to its institutional advancement, the madrasah has accomplished remarkable and discernible outcomes. The most evident accomplishment is the

³² Aziz, *Mawsū'at al-Akblāq al-Islāmiyah*, Vol. 1, 37.

³³ Moch. Djamaluddin Ahmad, *Resep al-Ghazali, 11 Langkah Melatih Jiwa, Membersihkan Akhlak, serta Mengobati Penyakit Hati* (Jombang: Pustaka Al-Muhibbin, 2012), 82.

³⁴ Imam al-Ghazali, *Rawḍat al-Ṭālibīn wa 'Umdat al-Salikīn* (Beirut: Dār al-Nahdhah al-Mishriyah, n.d.), 163.

growing acceptance of the school by the community, including the parents of non-disabled students.

Furthermore, the recognition by the state through the Ministry of Religious Affairs can be described as a notable achievement for MIT Ar-Roihan. As a private Islamic educational institution, it has gained the trust of the Ministry of Religious Affairs. Through the Directorate of Curriculum, Facilities, Institutions and Student Affairs (*Kurikulum, Sarana, Kelembagaan, dan Kesiswaan/KKSK*), the school was selected as one of the exemplary madrasahs to be featured in the forthcoming profile book, scheduled for publication in 2019.

MIT Ar-Roihan students have also achieved several national achievements. One of them is the performance of the MIT Ar-Roihan Lawang Robotics Team in the National Competition and First Lego League Junior. At the competition held in 2019, many titles were won, including 1) Deepa and Yudan, 1st place in National Robotics; 2) Abyan and Razan, 2nd place in Construction; 3) Radriga and Athar, Best Team Work; 4) Jibril, Nahla and Ocan, Best Synergy Award First Lego League Junior; and 5) Daffa, Omar, Kafka, Palwa, Rafi, Fardan, and Farida won the Bravery award.

Mainstreaming *Pakerti Adiluhung* in Inclusive Madrasah

The success of the implementation of fair values sourced from the Sufism tradition at MIT Ar-Roihan provides an interesting case study for the organisers of inclusive madrasahs (MI) spread across various regions in the country. It offers insights into the potential benefits of adopting a similar approach, which may be of interest to other organisations seeking to implement inclusive practices in their educational institutions. Furthermore, the organisers of this madrasah can claim two significant achievements. On the one hand, there has been a notable increase in recognition and appreciation from parents of learners, the wider community, and public institutions, particularly relevant ministries, for the institution's capacity and credibility. Conversely, those responsible for the internal organisation of the Madrasah Inklusi report a sense of fulfilment in fulfilling their roles and functions in the management of the institution, despite encountering challenges in the implementation of their responsibilities.

The model developed at MIT Ar-Roihan provides a useful example of a structural pattern that can be applied from the top

downwards. The principal, who is also a senior educator, serves as a role model for all education providers in the inclusive madrasah, particularly internal educators or teachers. The appointment of school principals is primarily governed by administrative roles, which encompass programme planning, the implementation of work plans, supervision and evaluation, and leadership within the education unit.³⁵

In addition to fulfilling his administrative responsibilities, the principal plays an active role in the madrasah's human resource development programme, thereby demonstrating his commitment to the institution as a role model. To illustrate, when the madrasah implements multiple intelligence research (MIR) for new learners, the madrasah requires the capacity to conduct interviews, which necessitates the involvement of internal resources. In this context, the principal's role model status is manifested in his commitment to not only overseeing the process management but also developing his own capacity. In practice, the principal initially assumes the role of an active participant in the training programmes required for the position of interviewer, and subsequently delegates this responsibility to other members of the teaching staff. In other words, the principal's role model can be defined as exemplary behaviour. Moreover, the role model principal is also implemented in the strengthening of human resources.

In the implementation of the MIR programme, for instance, the principal bears responsibility not only for the preparation, establishment and development of the programme, but is also actively involved as a reviewer of new students. This exemplar will provide extrinsic motivation for all madrasah administrators, particularly those

³⁵ The principal's main duties are regulated in Minister of National Education Regulation No. 28/2010 on the Assignment of Teachers as School/Madrasah Principals, followed by the release of the book *Pedoman Pelaksanaan Permendiknas No. 28 Tahun 2010 tentang Penugasan Guru sebagai Kepala Sekolah* (Jakarta: Badan Pengembangan Sumber Daya Manusia Pendidikan dan Penjaminan Mutu Pendidikan, 2011). The next step is for the government to issue technical implementation guidelines, which are contained in *Kerja Kepala Sekolah* (Jakarta: Pusat Pengembangan Tenaga Kependidikan-Badan Pengembangan Sumber Daya Manusia Pendidikan dan Penjaminan Mutu Pendidikan-Kementerian Pendidikan Nasional, 2011). Along with the change of ministry from the Ministry of National Education to the Ministry of Education and Culture (Depdikbud), policy changes were made with the issuance of the Minister of Education and Culture Regulation (Permendikbud) No. 6/2018 on Teacher and Principal Assignments. However, the principal's main duties and functions are still very prominent in the new policy.

engaged in teaching and educational roles. The madrasah motto, “Never rejecting students with disabilities” and “If we don’t know, we will find it together,” can finally be fully accepted by every educator due to the principal’s role model.

A role model based on the Sufism tradition succeeds in juxtaposing *al-ṣidq bi al-niyah wa al-irādah* with *al-ṣidq bi ‘aẓam* and *al-ṣidq fi al-wafā’ bi al-aẓam*, as well as harmonising the three forms of honesty with *al-ṣidq bi al-lisan*. The active involvement of the principal in the improvement of human resources and the implementation of development results at the technical-operational level creates a perspective among educators that the principal, in their role as a role model, plays a role not only in “ordering”, “instructing”, “coordinating” and “evaluating” the programme through a series of meetings, but also as a subject whose responsibility is with educators.

Concurrently, the principal, who epitomises the pinnacle of integrity, is charged with the responsibility of establishing a standard of conduct within the madrasah. It is of the utmost importance that the principal is able to serve as a role model who is consistent with the maintenance of the madrasah as part of inclusive education. The positive psychology of optimism is readily accessible to all those involved in the organisation of madrasahs. Conversely, it would be erroneous to attribute the pessimistic psychology that may have arisen to educators and education personnel.

To illustrate, the principal never made any inquiries or suggestions that the madrasah should transition to a conventional madrasah, even to the school security personnel. One illustrative example of positive psychology developed by MIT Ar-Roihan is the question posed to the guardians of students who object to the acceptance of children with disabilities. One might consider the following thought experiment: if these children were our own offspring, how would we act? Such questions as, “Would we discard them, and how would we be answerable to Allah in the afterlife?” were posed.

The principal serves as a role model, exemplifying the fair and noble character of *al-ṣidq*, encompassing its various categories and consistency (*istiḳāmah*). This role is particularly pertinent for madrasah organisers, particularly those in an educational capacity. The selection of all educators is predicated on their pivotal role, as they are directly engaged in the comprehensive process of teaching and learning

activities (*Kegiatan Belajar Mengajar/KBM*). In a seminal 2016 paper, Stevenson and Gilliland asserted that “teachers are not at the heart of public education; they are its heart.”³⁶ In a seminal work, Sydney Hook, a renowned American philosopher and student of John Dewey, posited that “every individual who recalls their own educational experience does so in terms of the teacher, rather than the methodologies and techniques employed.” The teacher represents the core of the educational system. Most recently, all member countries of the European Commission have concurred that “high-quality, motivated, and valued teachers are at the heart of excellent education.”³⁷

The aforementioned statements serve to illustrate the pivotal role that educators play in the dissemination of knowledge, a responsibility that extends to the realm of inclusive madrasahs. The efficacy of the principal’s role model based on the Sufism tradition is contingent upon the active participation of educators. Educators, as an integral component of the madrasah, are instilled with the same model as the principal from an early age. A number of strategies may be employed to facilitate the transformation of the principal’s role model into an educator. These include reformulating the recruitment system for new educators, implementing induction programmes, providing in-service training, and delegating responsibilities.

The recruitment of educators entails not only the identification of candidates who possess the four core competencies, but also those who demonstrate the requisite skills for working with children with disabilities. Furthermore, the recruitment process entails inquiries into the candidates’ preparedness to cultivate spirituality in the workplace, specifically the transformation of the values of responsibility (*al-wafā’/al-ṣidq*) and consistency (*istiqāmah*). Consequently, even those newly appointed to the role of educator in the madrasah are already conversant with and comprehend the institution’s self-image, which is not only that of an inclusive learning environment but also one imbued with Sufistic principles.

The inclusive madrasah programme is evidenced by the implementation of the teachings of *Pakerti Adiluhung* in madrasah for

³⁶ Jelmer Evers and Rene Kneyber (eds.), *Changing Education from the Ground Up* (London: Routledge, 2016), 117.

³⁷ Howard Stevenson, Alison Milner, and Emily Winchip, *Education Trade Unions for the Teaching Profession* (Brussels: The European Trade Union Committee of Education, 2018), 13.

newly recruited teachers. As they are still in the orientation period, they are introduced to the internalisation of *Pakerti Adiluhung* into the system of admitting new students, the relationship between educators, the relationship between educators and students with special needs, and so on. Although still at the theoretical level, the inclusion programme can provide new educators with the necessary tools to become integrated into the madrasah as a whole.

In contrast to recruitment and induction programmes, in-service training is more focused on educators who have been teaching for a considerable period of time. This programme has been designed with the specific intention of providing training for educators who have recently assumed new positions within the madrasah. In the case of educators assuming a new role as homeroom teachers, for instance, it is imperative that they possess a more profound understanding of the practical applications of adiluhung teachings, given their direct interaction with students. Similarly, educators are appointed to the role of vice principal, with responsibility for student affairs, curriculum, and so forth.

The objective of the delegation programme is to enhance the capabilities of educators who facilitate the internalisation of pakerti adiluhung based on the Sufism tradition within the broader educational process in madrasahs. Consequently, the madrasah must strike a balance between the various forms of delegation. Delegation programmes, which may take the form of internships, seminars, workshops, training, and so on, are oriented towards strengthening the capacity of human resources that support the implementation of an inclusive madrasah. It is necessary to achieve a balance by delegating educators to activities that are oriented towards the formation of ethical behaviour (*al-takhalluq*).

Conclusion

Pakerti Adiluhung, in its implementation within the context of education in inclusive madrasahs, represents a manifestation of knowledge and appreciation of the existence of God (*ma'rifatullah*), responsibility (*al-wafa'*) for the humanitarian mandate that has been carried out, and consistency (*al-istiqamah*) in the performance of professional duties. It can be considered a minor aspect of a larger set of *pakerti* that may serve as the driving force behind the entire process of organising inclusive madrasahs. Nevertheless, these three

characteristics represent the fundamental qualities that should be exhibited by any organiser, particularly those working in an educational capacity. The case study of MIT Ar-Roihan Lawang Malang offers valuable insight into the significant impact of educators' implementation of these three noble principles on the success of the madrasah. Furthermore, the madrasah has garnered increasing appreciation from the community and the State through the Ministry of Religious Affairs, and has also successfully guided students to achieve notable success in various fields at the local, regional, national, and international levels. It is anticipated that in the future, new MIT Ar-Roihan institutions will emerge in various regions throughout the territory of the Unitary State of the Republic of Indonesia, with pakarti adiluhung serving as the foundation for the character development of human resources at the Madrasah Ibtidaiyyah level.

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