The Inclusive Education: An Islamic Education Perspective

A.Akrim, EmildaSulasmi

Email: akrim@umsu.ac.id, emilda@umsu.ac.id
University of Muhammadiyah Sumatera Utara, Medan, Indonesia

Abstract: This article discussed about the inclusive education in the perspective of Islamic education, the issue of the study is the Islamic perspective in its epistemological dimension. The method in this study is a qualitative research with a library research approach (literature study), the study focused on the literature relating to the dynamics of educational development in the perspective of inclusive education. The discussion explained that inclusive education in Islam is in line with the main teachings of Islam itself as a blessing for the universe, to be able to apply it to the field of education, it is necessary to do and develop the basic principles of the creation of humans as caliphs. The main principle is balance which includes the balance of human creation, the environment and the universe. Therefore, denying the creation of humans with deficiencies exist actually also means denying the existence of humanity, relevant to the basic Islamic principles regarding human beings that are not judged from social status, culture, and also physical conditions.

Keywords: Inclusive Education, Human Nature, Islamic Education

PRELIMINARY

Education is an important vehicle and an effective medium for teaching norms, disseminating values, and instilling a work ethic among the community. Education can also be an instrument to cultivate national personality, and strengthen national identity. Education can be a strategic vehicle for building collective awareness as citizens by strengthening social ties, while respecting cultural, racial, ethnic and religious diversity, so as to strengthen national integrity (Yusuf, 2012).

The reality of diversity in Indonesia shows something unique and becomes one of the supporters of the existence of education in order to create a harmonious future life. It can be seen from the plurality of society which is divided into two main forms, vertical and horizontal. Vertical plurality is the differences in education level, wealth and social position, while horizontal pluralism includes ethnic, religious and regional differences (Baharun, Hasan, 2018).

One of the efforts to create a harmonious relationship among the community can be done through the principle of equality, which means the same perception and action in shaping the behavior of coexistence. Its essence is to interpret the diversity of cultures, customs, traditions and understandings held for each society in elegant corridors. The attitude of individual and group superiority is the biggest obstacle to the development of a comprehensive human resource base, because it will discriminate and threaten harmony and tolerance. The internalization of these equality values can actually be done through education that is carried out seriously, in order to give priority to the perception of rights and obligations as human beings who are God-given with reason (Anggriana&Trisnani, 2016).

One of the greatest problems facing the world today is that so many people are neglected and discriminated against from meaningful participation in society. This group of people who are neglected and discriminated against is caused by a striking difference from most people (Brackenreed,

2011). They are people who are poor or economically disadvantaged, culturally / linguistically minority, and have different circumstances because they have a disability or disability. They are neglected and do not get educational opportunities like other groups or children in general (Inzano, 1999).

The current new paradigm is that education must turn diversity into a factor of understanding for international understanding: education must take on the difficult task of turning diversity into a constructive contributing factor to mutual understanding between individuals and groups (Kratochvílová& Havel, 2014). Society must understand the fact that if we are different, we have to work together, to accept it, to respect others' principles, rights, traditions, to live together with each other, to build strong relationships with other members of local communities. It can be done only with education and, in particular, with inclusive education (Acedo, Ferrer, &Pàmies, 2009).

Nowadays, inclusive education is one of the greatest challenges facing education systems around the world, whether it refers to developing, transitional or developed countries. For all countries, ensuring effective and high-quality education for all children and young people remains a major challenge (Akrim&Harfiani, 2019).

Discriminatory attitudes in education are also found in various countries, in various forms and for various levels. It can be seen in individuals or groups for reasons based on race, socioeconomic status, ethnicity, culture, religion, gender, and physical or intellectual capacity (Harfiani&Akrim, 2020). As a result, there are many imbalances in various sectors which lead to the unfulfilled basic needs in the education sector, which in turn opens up space for conflict.

In this regard, for Islamic education it is actually imperative not to classify students in various levels and social status, let alone physical differences (Sulasmi, 2020a). As it is known in the Al-Qur'an, it is written that Islam is a religion of *raḥmatanlilalamin* so that religion should be able to provide calm and tranquility anywhere, including in Indonesia (Sulasmi, 2019).

Further interpreting Islamic education, it will be seen that the concept of education in Islam is deeply rooted in the core of human existential consciousness. Basically, human existence is about the size of his knowledge of the creator of the universe. That is the awareness of monotheism. In Islam, everything begins and comes from monotheism. In monotheism, Allah SWT is the greatest educator. His *tauhid* is called *tauhidrububiyyah*. This last word is synonymous with the word *tarbiyah* in Arabic which means education in Indonesian (Mulianah, 2019).

Islamic education has a very important role in the whole of human life. Education is about interactions between people, especially between educators and educated people in order to achieve the goals of National education (Akrim, Zainal, &Munawir, 2016; Nasrudin, Agustina, Akrim, Ahmar, & Rahim, 2018). In this interaction the content being interacted is involved and the process of how the interaction takes place. What are the goals of education, who are educators and students, what the content of education is and how the educational interaction process is, are questions that require basic, essential answers, namely philosophical answers (Nursikin, 2018).

In the national context, inclusive education is based on a jurisdiction of several laws and government regulations. However, it needs to be remembered that the context of these policies is still very much focused on basic education; 1) Article 31 of the 1945 Constitution states that education is the right of all citizens without exception. 2) National education law 2003 chapter IV Rights and Obligations of Citizens, parents, society, and Government, part one Citizen Rights and Obligations Article 5 paragraph (1) every citizen has the same thing to obtain quality education and paragraph (5) every citizen has the right to the opportunity to improve lifelong education. 3) Law No. 23 of 2002 on Child Protection. 4) Law No. 4 of 1997 on Persons with Disabilities. 5) PP No. 19 of 2005 on National Education Standards. 6) Circular of the Director General of Primary and Secondary Education, Ministry of

National Education No.380 / C.66 / MN / 2003, January 20, 2003 regarding inclusive education, that every district / city throughout Indonesia must have at least 4 schools implementing inclusion, namely at the levels of SD, SMP, SMA and Each SMK has at least one school. 7) Bandung Declaration dated 8-14 August 2004 regarding "Indonesia is moving towards inclusive education. 8) The 2005 Bukit Tinggi Declaration on "education for all", which among other things states that the implementation and development of inclusive education management is supported by a synergistic and productive collaboration between the government, educational institutions, related institutions, business and industry, parents and the community. 9) Regulation of the Minister of National Education Number 70 of 2009 concerning inclusive education for students who have disabilities and have the potential for intelligence and or special talents (Suyadi, 2017).

In Indonesia, the inclusive education model adopts a moderate system, which is an education model that combines the partial inclusion model and the full inclusion model or better known as mainstreaming (mainstreaming, including children with special needs in several regular education classes) (A. Akrim, 2018). The partial inclusion education model is education that includes children with special needs in part of the learning that takes place in regular classes and partly in pull out classes with the help of a special companion teacher. While the full inclusive education model is education that includes children with special needs to receive individual learning in full regular classes.

Given the wide scope of Inclusive education, where there are various forms, such as race, class, social status, physical differences, and ideology, this paper specifically focuses on the issue of inclusive education in an Islamic perspective with various differences that arise in the socio-cultural aspects and physical differences that exist includes the individual peculiarities that each one has.

Method

The method used in this study is a qualitative research method with a library research approach (literature study), focused on the dynamics of educational development in the perspective of inclusive education with various approaches, especially the Islamic study and social realities that develop in society and education prevailing in Indonesia. The data collection was done by collecting relevant material of the discussion and codifying and analyzing it with content analysis techniques. The data sources are books, research results and journals relevant to this study.

Discussion and Result

Towards The Understanding of Inclusive Education

The philosophical foundation of inclusive education is based on the right of all individuals to receive a quality education with equal opportunities to develop their potential and respect their human dignity. In Indonesia, the main philosophical foundation is Pancasila which has five pillars as well as ideals that are founded on an even more basic foundation, which is called Bhineka Tunggal Ika (Akrim&Harfiani, 2019). This philosophy is a form of recognition of human diversity, both vertical and horizontal diversity, which carry out a single mission as God's people on earth. Vertical diversity is characterized by differences in intelligence, physical strength, financial ability, rank, self-control abilities, and so on. Meanwhile, horizontal diversity is characterized by differences in ethnicity, race, language, culture, religion, place of residence, region, political affiliation, and so on. Due to the variety of diversity, but with the same mission that is carried out on this earth, it is the obligation of humans to build togetherness and interaction based on mutual need (Harfiani&Akrim, 2020).

The term inclusive actually describes an educational and social philosophy, where there is a belief that all people (whatever their differences) are a valuable part of the togetherness of society. In the context of education, this means that all children, regardless of abilities or disabilities, cultural or linguistic, social, economic, religious or gender backgrounds, are united in the same

school community. In the philosophy of full inclusion, it is not permissible to see whether children are able to participate in regular / general education programs, but rather look at teachers and schools and their systems to be willing and able to adapt or modify educational programs according to the child's needs (A. Akrim, 2020)

The concept of inclusive education was very much inspired by the Education for All movement and the improvement of the quality of schools was loudly voiced by member countries of the United Nations. This movement originated from the world's concern about the minimum number of marginalized groups in society to gain access to education. His passion is the fulfillment of educational services for all citizens of the world regardless of the color, type, nature and others of each student because education is the right for all without discrimination (Sulasmi, 2020).

The first step towards achieving the goal of inclusion is to develop positive attitudes towards people who are different but equal in rights and obligations, no matter their social, economic or educational background. This can be done primarily in an educational context, with the help of teachers and in close contact with families and local communities.

However, it should be noted that the field of inclusive education is not without debate, dispute and contradiction. Instead, it became the main theme of discussions at the International Conference on Education (ICE) where there were considerable differences of opinion in various countries, governments and international organizations on this matter. The relatively accepted understanding by all seminar participants is that inclusive education is broader than formal education. Inclusive education includes education in the home, community, non-formal and informal systems. Inclusive education also recognizes that all children can learn, enabling educational structures, systems and methodologies to meet the needs of all children (Maftuh, 2017).

From the various definitions expressed by several educational figures, if it is simplified, inclusive education is education

without discrimination against students. Therefore all children have the right to education in the same environment so that all their potential can develop.

A major aspect of the complexity of the debate regarding inclusive education stems from its broad definition. At each discussion and conference, the meaning differed significantly among the participants. This is not surprising; even Ainscow himself refrained from proposing a single definition, but still based on the principle of education for all (Ainscow, 2005).

Inclusive education is a huge challenge for education systems from around the World, no matter how long their tradition in education is. It is a process that describes not only the integration of children with disabilities in public schools but also the adjustment of the curriculum to meet the needs of each child, regardless of level of psychological development, physical development, and social background, ethnic or family background.

According to Normal Kunc, inclusive education is part of the values of life. The basic principle of inclusion is respecting differences in human society. Through inclusion we seek and maintain the gift that is in everyone (Lawrence-Brown, 2004).

The terms of inclusion, with disabilities, have similar connotations of meaning. If inclusion is promoted as a movement, both difable and disable refer to the object of that movement. Each of these terms refers to human imperfection or in the context of student education, both physical and psychological. Furthermore, these three terms are currently used for empowerment efforts and an emphasis on the opening and availability of access to education and teaching for children who experience these "imperfections" (Stubbs, 2008).

The attitude of exclusivism in viewing differences will not only harm others, but actually also harm oneself. It becomes a fact that cannot be avoided if religion experiences a derivation or deviation of doctrine and practice (Mullick, 2012). The sectorial arrogance that always sees others as inferior, and makes them excluded, is an attitude that

might distance itself from the essence of human beings themselves.

More than that, there needs to be changes at the organizational and managerial levels of educational institutions, the extent to which the role and importance of schools are to achieve all children's educational demands. At the start of any inclusive approach, it is necessary to highlight two main aspects: participation in every child's education and curriculum adjustments to meet the needs and demands of all children.

Based on the various definitions of inclusive education above, it can be understood that inclusive education is an educational model that provides opportunities for students regardless of their conditions and circumstances to learn together with other students. This concept has a logical consequence that inclusive education must include all children without special discrimination into regular classes in the learning process in formal schools. All learners must be given the opportunity to develop their potential. Therefore, an inclusive education system must be designed by considering the differences in students.

Islamic Teachings in Inclusive Education Dimensions

In the first section it has been explained that Islam pays very intense attention to the aspect of education, this attention is given to all humans as a manifestation of the position of Islam as a religion which is a blessing for the universe. Islam has also provided a clear signal for inclusive education. RasulullahSAW. In one of the hadiths of the history of Imam Ahmad the 20510th hadith states that "showing the path of a blind person, you are listening to a person who is deaf and dumb until he becomes understanding is one form of *sodaqah* that humans must do for themselves" (HR Ahmad, 2010-2011) .

Based on this view, humans are born in a holy state, the glory of a person before God (Allah) is not due to physicality but *taqwa*, Allah will not change the fate of a people unless the people themselves change

it, and humans are created differently for mutual friendship (inclusive).

Humans, as servants of Allah SWT, have spiritual potential that emanates from the dimensions of *Al-Ruh* and *al-fitrah*, and then they are ready to establish a vertical relationship with Him as a manifestation of human theocentric attitude that acknowledges the One Godhead. As His caliph, he has the potential of *jismiah* and *nafsiah* which contains the dimensions of *al-nafs, al-'aql*and *al-qalb,* so that he is ready to actualize his potential in the context of horizontal relationships, namely the relationship between His fellow creatures (nature and fellow humans), which is manifested in the form of sustainable social reconstruction to achieve His *ridho.* Vertical interaction with Allah SWT was developed from the concept of *TauhidUluhiyah*, while social reconstruction was developed from the concepts of *TauhidRububiyah, Mulkiyah*, and *Ruhmaniyah*.

Education is humanization, namely efforts to humanize humans or efforts to help humans to be able to manifest themselves in accordance with their human dignity. Because of that education means trying to help people to become what, what do they get? And make people realize that their position is very noble compared to other creatures of Allah. So educators need to understand human nature.

The essence of human duty and goal is none other than human being. In essence, how humans are in the process of building or "making" themselves closer to the ideal human (InsanKamil). This is what philosophy calls self-realization. Self-realization is closely related to the view of human nature that we learn from religious or philosophical sources.

Humans are subjects who have conscious (conscious) and self-awareness. Therefore, humans are subjects who are aware of their existence, they are able to distinguish themselves from something outside themselves (objects); besides that, humans are not only able to think about themselves and their surroundings, but also be aware of their thoughts.

In terms of religion, humans are the most perfect creatures that Allah created above His other creatures. Humans are distinguished from other creatures because the spirit of God is blown into one of the elements of human existence. With this spirit, humans can use the instruments of their body (organs) and life to grasp and understand the truth.

Human's original disposition is submissive and obedient to Allah SWT and it is also equipped with the tendency of wickedness and*taqwa* with basic values and human basic potential which will form their identity to face life to carry out the mandate as the caliph of Allah.

Humans were created by Allah not without background and purpose. The purpose of human creation is as a caliph on earth. In this position, humans will not be able to carry out the duties of the Caliphate without being motivated by the potential that allows them to carry out these tasks. Every human being has potential. This potential is the embryo of all human abilities which require further refining to develop. To actualize this potential, humans need help from others, namely through the educational process.

Human needs are divided into two basic needs, namely primary needs such as physical needs (eating, drinking, sex, and so on). second, secondary needs, namely spiritual needs which are subdivided into six types, that are: (1) The need for love, (2) The need for security, (3) The need for self-respect, (4) The need for freedom, (5) The need for success, (6) The need for a guiding power or self-control. All humans need an educational process to fulfill their needs without exception. (Nyameh Jerome, 2013).

As a religious community, the implementation of education cannot be separated from religious values (Nur, 2019), especially the interactions that occur in the sphere of education cannot be separated from the nature of humans as social beings, it stated in the Al-Qur'an Surah Az-Zukhruf verse 32 Islam also always teaches that humans maintain balance, both *dhohir* and mental

balance, the balance of the world and the hereafter, as stated in Qs. Al-Mulk verse 3.

These two surahs illustrate that Allah always creates everything in a balanced, not in impartial state. By the equally in human creation, humans are also created in a state of balance. From the balancing of creation, humans are expected to be able to create a balance between themselves, the environment, and the universe. It is because only humans can do it as a form of a human caliphate on earth (Baharun, Hasan, 2018).

The primary sources in Islam explain that inclusive education instills the value of social education to students, both children with special needs and children with non-special needs from an early age so that in the perspective of inclusive education between children, one another respects differences and eliminates discriminatory attitudes (Abtokhi, 2012). Besides, the Al-Qur'an also states that differences in human language and skin color must be accepted as a positive reality, which is one sign of Allah's power mentioned in the QS. Al-Rum verse 22.).

Starting from the foregoing, it seems that Allah created humans to be different from each other to relate to each other to need each other. Inclusive education is an ideology that we commonly achieve (Anggriana&Trisnani, 2016). So that the consequences of the view that inclusive education is an ideology and ideals, not as a capital, there will be diversity in its implementation, between one region and another, even one school and another. Thus, it means that inclusive education is an education that embraces all children without exception. Inclusive education assumes that learning together is a better way, which can benefit everyone, not just children who are labeled as individuals who have a difference.

Inclusive Education in Islamic Education Institutions (Policy and Implementation)

Discussing the realization of inclusive education in Islamic education institutions can at least be referred to the policy of implementing inclusive education at the institution that houses educational institutions, in this case, the author means Islamic educational institutions. The Ministry

of Religion in charge of this issue bases its policy on the regulations that the author has explained in the previous section. In order to explain the realization of inclusive education, it is necessary to look further into the process of the education policy agenda.

The process policy agenda as stated by Barbara Nelson in Budi Winarno, said that the policy process agenda takes place when public officials learn about new problems, to pay personal attention and mobilize their organizations to respond to these problems.

Policy formulation activities are highly dependent on how much the participants can play their respective roles in formulating policies. This means that the ministry of religion needs to redesign the educational policy formulas that apply to Islamic education institutions at this time, starting from the general policies that have been established by the Minister as the person in charge of the ministry, to the level of the head of *madrasah*, school or Islamic boarding school in the implementation aspect.

Therefore, to consider criteria which include policy formulation; first, the formulation of education policy does not dictate a specific decision or simply create a certain environment. Second, the formulation of education policy can be used when faced with problems or situations that arise repeatedly.

Next, efforts to formulate the formulation was done with multiple stages, such as the formulation of the problem (defining the problem), which is done by recognizing and identifying the needs of learners. After knowing the needs of these students, then make a program and analysis of the financing issued of the implementation. Then make it as a policy agenda. Nevertheless, not all of the issues were accommodated into the policy agenda, because they had to meet certain requirements to consider the impact and urgency in certain situations.

Further, it is the selection of policy alternatives to solve the problem. This means that the alternative policy have been formulated, followed by alternative solutions must be implemented, here the framers of

development policy will be faced with the selection of policy alternatives that can be taken to solve the problem. After the alternative solution has been selected, it is necessary to establish a policy, this is done so that it has a binding legal provision.

Each policy will be signed after designing the program as the implementation of the policy. The author offers some steps that can be done in the implementation process in Islamic educational institutions. Among other things, first, create a design program, and the details of the task and clear formulation of goals program, determination of achievement, cost, and time. Programs run through educational institutions and other related institutions to the services provided to students with special needs include individual services, group services, and child psychology services.

The objectives to be achieved must be clear from each companion of students with special needs by the development of these students to obtain achievements according to their talents. While, the cost will be the right of the authority of the institution to decide, depend on the needs of the services provided.

Then, carry out the policy program by empowering the appropriate personnel structures, funds, and resources, procedures, and methods. In performing its duties and its obligations, managers of educational institutions already have implemented a coaching schedule for everyday activities by the number of learners who are guided by the allocation of time so that it can optimally develop the potential possessed by them. Therefore, the managers of Islamic education institutions must be chosen from them with adequate psychological backgrounds so that in terms of handling students, they will use a more humanist and child-friendly approach.

Furthermore, building a system of scheduling, monitoring and others proper supervision facilities to ensure the appropriate measures can be implemented immediately and correctly. In performing duties the managers of existing educational institutions have supervision schedules or evaluation from their superiors so that the implementation of assistance given to learners with special needs

can be controlled and evaluated to ensure that the implementation is well performed as the procedure.

After the implementation of the policy had taken place, it is necessary to have an examination or evaluation. Evaluation is not intended to find fault but rather the effort to know their flaws and weaknesses that may exist in the implementation of a policy so that the existing policies can be improved to be able to achieve the expected goals.

Closing

Based on the discussion that has been described in this article, it can be figured out that inclusive education is education without discrimination against students. Regarding to this point and viewed from the Islamic education dimension, it is an integral part of the core teachings of Islam. For Islamic education, it is imperative not to classify learners into various levels and social status, let alone physical differences. The implementation of inclusive education in Islamic education institutions must be initiated from the formulation of policies to the evaluation stage.

DAFTAR PUSTAKA

1. A. Akrim. (2018). Ilmu Pendidikan dalam Persfektif Islam. In *Bildung*. Yogjakarta: Bildung.
2. A. Akrim. (2020). *MENJADI GENERASI PEMIMPIN Apa yang Dilakukan Sekolah?*
3. Abtokhi, A. (2012). Madrasah Sebagai Sekolah Islami Dan Pelaksana Pendidikan Inklusi. *Madrasah*, *1*(1). https://doi.org/10.18860/jt.v1i1.1854
4. Acedo, C., Ferrer, F., & Pàmies, J. (2009). Inclusive education: Open debates and the road ahead. *Prospects*, *39*(3), 227–238. https://doi.org/10.1007/s11125-009-9129-7
5. Ainscow, M. (2005). Developing inclusive education systems: What are the levers for change? *Journal of Educational Change*, *Vol. 6*(2), 109–124.
6. Akrim, M., & Harfiani, R. (2019). Daily learning flow of inclusive education for early childhood. *Utopia y Praxis Latinoamericana*, *24*(Extra6), 132–141.
7. Akrim, Zainal, & Munawir. (2016). M-97 Developing Model and Textbook Integrated to Spiritual and Social Competence of Math Subject for Grade VII in State Junior High School of Medan. *International Conference on Mathematics*, *2016*(Icmse).
8. Anggriana, T. M., & Trisnani, R. P. (2016). Kompetensi Guru Pendamping Siswa Abk Di Sekolah Dasar. *Jurnal Konseling Gusjigang*, *2*(2), 157–164. https://doi.org/10.24176/jkg.v2i2.702
9. Baharun, Hasan, R. A. (2018). PENDIDIKAN INKLUSI BAGI ANAK BERKEBUTUHAN KHUSUS DALAM PERSPEKTIF EPISTEMOLOGI ISLAM. *Jurnal Modeling*, *5 Nomor 1*(3), 60.
10. Brackenreed, D. (2011). Inclusive education: identifying teachers' strategies for coping with perceived stressors in inclusive classrooms. *Canadian Journal of Educational Administration and Policy*, 1–36. https://doi.org/EJ936704
11. Harfiani, R., & Akrim, A. (2020). Alternative of troubleshooting inclusive education in kindergarten. *Utopia y Praxis Latinoamericana*, *25*(Extra 6), 229–239. https://doi.org/10.5281/zenodo.3987612
12. Inzano, F. J. (1999). The Attitudes Of Public Elementary School Principals Toward Inclusive Education And Educational Strategies Related To Its Practice. Seton Hall University.
13. Kratochvílová, J., & Havel, J. (2014). Terms of Inclusive Education in Primary Schools – National and School Curriculum. *Procedia - Social and Behavioral Sciences*, *141*, 337–341. https://doi.org/10.1016/j.sbspro.2014.05.058

14. Lawrence-Brown, D. (2004). Differentiated Instruction: Inclusive Strategies For Standards-Based Learning That Benefit The Whole Class. *American Secondary Education*, *32*(3), 34–62.
15. Maftuh, M. F. Z. (2017). Pendidikan Agama Islam dalm Setting Pendidikan Inklusi. *Banjarbaru: Grafika Wangi Kalimantan*, (1705045066), 1–111.
16. Mulianah, B. (2019). *Internalisasi Nilai-Nilai Pendidikan Islam dalam Pola Asuh Keluarga Sasak Nusa Tenggara Barat*. *8*(1), 37–50.
17. Mullick, J . et. a. (2012). INCLUSIVE EDUCATION REFORM IN PRIMARY SCHOOLS OF BANGLADESH: LEADERSHIP CHALLENGES AND POSSIBLE STRATEGIES TO ADDRESS THE CHALLENGES. *INTERNATIONAL JOURNAL OF WHOLE SCHOOLING*, *8*(1), 1–25.
18. Nasrudin, N., Agustina, I., Akrim, A., Ahmar, A. S., & Rahim, R. (2018). Multimedia educational game approach for psychological conditional. *International Journal of Engineering and Technology(UAE)*, *7*(2), 78–81.
19. Nur, F. S. (2019). REVITALISASI PARENTING LUQMAN (USAHA PROGRESIF MEMBANGUN KETAHANAN NASIONAL MELALUI KELUARGA). *Al-I'jaz : Jurnal Kewahyuan Islam*, *Vol 1*(1), 66.
20. Nursikin, M. (2018). Eksistensi Madrasah dan Sekolah Islam sebagai Lembaga Pendidikan Islam dalam Sistem Pendidikan Nasional (Studi Kasus di MAN Yogyakarta III dan SMA Muhammadiyah 1 Yogyakarta). *Istawa: Jurnal Pendidikan Islam*, *3*(1), 27. https://doi.org/10.24269/ijpi.v3i1.1001
21. Nyameh Jerome. (2013). Application of the Maslow's hierarchy of need theory; impacts and implications on organizational culture, human resource and employee's performance. *International Journal of Business and Management Invention*, *Volume 2*(Issue 3), PP.39-4.
22. Stubbs, S. (2008). Where there are few resources. *North*, (July). https://doi.org/10.1002/9781118384404.ch15
23. Sulasmi, E. (2019). *Analisis faktor-faktor yang mempengaruhi prestasi belajar siswa ditinjau dari aspek manajemen belajar siswa (studi pada siswa smp gajah mada medan)*. (1).
24. Sulasmi, E. (2020a). *Konsep Pendidikan Humanis Dalam Pengelolaan Pendidikan Di Indonesia*. 162. https://doi.org/10.1017/CBO9781107415324.004
25. Sulasmi, E. (2020b). *The Development Strategy of Human Resources Management In Children ' s Social Welfare Institution (LKSA) (Case Study in LKSA AL-Mubaraak Orphanage Bengkulu)*. 562–569.
26. Suyadi. (2017). Pendidikan Islam Inklusi Humanis Dan Religius. *Tajdidukasi*, *VII*(2), 15–27. https://doi.org/10.31332/am.v9i1.773
27. Yusuf, M. Y. (2012). PENDIDIKAN ISLAM INKLUSIF-MULTIKULTURAL DALAM PERSPEKTIF TEORI GESTALT. *Jurnal Pendidikan Islam*, *I*, 1–18.