

# Developing An Inclusive Culture Through "Utari Sendakeb" At UPT SD Negeri 263 Gresik

Badrut Tamam<sup>1</sup> ✉, Yatim Riyanto<sup>2</sup>, Erny Roesminingsih<sup>3</sup>

<sup>1,2,3</sup>Manajemen Pendidikan Unesa

✉ [badrut.21015@mhs.unesa.ac.id](mailto:badrut.21015@mhs.unesa.ac.id)

**Abstract.** One of the efforts to create a comfortable and friendly school social environment at the Inclusive Education Provider School (SPPI) is to develop an inclusive culture at the school. In fact, an inclusive culture at UPT SD Negeri 263 Gresik has not materialized or has not been developed properly. This is indicated by the continued bullying attitude towards Children with Special Needs (ABK) by regular students and some students do not want to associate or interact with ABK. This study aims to identify and describe the inclusive culture developed by UPT SD Negeri 263 Gresik through "Utari Sendakeb" in order to create a comfortable and friendly school environment. The method used in this research is a qualitative research method with a case study type of research. The informants were school principals, teachers, regular students, students with special needs, and parents/guardians of UPT SD Negeri 263 Gresik students. Meanwhile, data collection techniques used in-depth interviews with informants, participant observation, Forum Group Discussion (FGD), and documentation studies. Based on the data collected, it is known that through habituation activities in the morning before the teaching and learning process begins, "Utari Sendakeb" namely Ceremony, Tartil Al Quran, Self Evaluation, Gymnastics, and Community Service, an inclusive culture at UPT SD Negeri 263 Gresik can be realized or developed well. This is indicated by the school community having implemented inclusive cultural values well. However, there are indicators of inclusive cultural values that need to be developed and become program priorities in the future, namely the indicators that everyone feels welcome at school and that everyone must have the character of caring, empathy and helping each other.

**Keywords:** Special Education; Inclusive Culture; Utari Sendakeb.

**How to Cite:** Taman, Badrut, dkk. (2023). Developing An Inclusive Culture Through "Utari Sendakeb" At UPT SD Negeri 263 Gresik. *Proceeding The 5- International Conference on Elementary Education*, 5(1), 802-808

## INTRODUCTION

Teachers face many challenges in the classroom because of the variety of backgrounds, socio-cultural environment, owned infrastructure, and so on (Al-Ansi et al., 2021; Mathrani et al., 2022). The quality of learning in the classroom certainly depends on the quality of a teacher in facilitating students, and that cannot be separated from the competence possessed by the teacher, both pedagogical and professional competence. It is hoped that the teacher is a lifelong learning professional so that he is better than in previous years and has the awareness to continue to develop competencies according to his expertise and the times (Smith, 2003; Swennen & Van Der Klink, 2009).

Competence itself needs to be continuously improved because technological, social, and cultural developments from time to time require teachers to learn new knowledge and are expected to be able to respond to all changes following existing developments (Amhag et al., 2019; Ghomi & Redecker, 2019; Kim et al., 2019). Students are accustomed to using digital devices such as gadgets to access online learning resources. The development of this technology also facilitates teachers, so they can use learning resources available on the internet to assist the teaching and learning activities in class. In addition, teachers and students, based on experience during the Covid pandemic, are also used to and ready to participate in online learning and training (Yanuar et al., 2021).

In online training, elementary school teachers in rural areas have special needs regarding the subject matter relevant to their context. One critical subject matter is understanding the latest learning models, such as the RADEC learning model (Sopandi, 2017). Teachers need to acquire knowledge about learning models that are effective and applicable in the context of elementary schools in rural areas. So that it is expected to increase student involvement in learning, create an interactive learning atmosphere, and practice 21st-century skills.

One of the most important characteristics of a school providing inclusive education is a community that is cohesive, accepting and responsive to the individual needs of students. Schools must provide conditions that are warm, friendly, accepting diversity, and respecting differences. Schools must be prepared to manage heterogeneous classes by implementing individual curricula and learning. The teacher must also be able to apply differentiated learning. In addition, it is also supported by a school physical environment that is easily accessible as well as a comfortable and friendly school social environment.

Creating a comfortable and friendly school social environment is the duty of all school members providing inclusive education. Not only teachers and students, but the participation of parents/guardians of students and the community also plays an important role in creating a comfortable and friendly school social environment in inclusive schools, so that children with special needs who attend schools providing inclusive education feel welcome and comfortable learning with regular students (normal children) at the school.

One of the efforts to create a comfortable and friendly school social environment in inclusive schools is to develop an inclusive culture in these schools. An inclusive culture can occur through the creation of positive norms and habits, as well as good cooperation between school principals and all stakeholders in schools providing inclusive education. All school members have an obligation to build an inclusive culture in accordance with the vision and mission of the school and to establish harmonious relationships and mutual respect for one another. Inclusive culture in this discussion is a culture that results from the results of deep thinking about social interactions among fellow students, teachers, parents/guardians of students and their environment. In this inclusive culture there is a friendly attitude towards others and also an attitude of accepting differences without discrimination so that students' rights are respected.

Ni'matuzahroh (2015) states that the implementation of inclusive education in Indonesia is still experiencing several obstacles. One of these obstacles is in the cultural dimension. The results of the study state that there is still resistance to the presence of children with special needs when studying together with normal (regular) children in schools providing inclusive education. Another problem is the low participation of parents and society (stakeholders) in supporting the implementation of inclusive education (Tarnoto, 2016).

Research on creating a positive culture was conducted by Simonsen, et al (2010) by implementing the Positive Behavior Support (PBS) program. The results of the study show that by targeting positive behavior, it can significantly reduce the number of cases of students with special needs in inclusive schools. They set positive behavior targets for all school members in various places in inclusive schools in California.

The implementation of PBS has also been carried out by Made Dharmawan Rama Adhyatma and Muryantinah Mulyo Handayani (2016) at SMA X Surabaya. The sampling technique used in this study is non-probability sampling. Samples were selected based on certain criteria according to the research context. The results of the study show that PBS interventions have a significant influence on developing an inclusive culture in schools providing inclusive education.

Sugihartatik (2018), has conducted research at Kebonsari 5 Jember Elementary School in an effort to develop an inclusive culture for this elementary school. The research was conducted on children with special needs at SDN Kebonsari 5 Jember. The results of his research show that an inclusive culture that has been implemented in everyday life in the school environment has a positive impact on independence and a sense of self-confidence in children with special needs who experience a crisis of self-confidence, especially focusing on one research subject, namely VNT.

Retno Sulistyarningsih and Muryantinah Mulyo Handayani (2018) also analyzed the implementation of inclusive education based on the Index for Inclusion. This research focuses on YBPK Semampir Elementary School, Kediri City by using a case study type of research. The results of the analysis show that the implementation of inclusive education at SD YBDK Semampir in Kediri City has been running optimally with the fulfillment of all indicators contained in the Index for Inclusion dimensions, one of which is the Cultural Dimension.

In fact, an inclusive culture at UPT SD Negeri 263 Gresik, as a school providing inclusive education, has not yet developed. This is because there are still regular students who cannot

accept the existence of ABK to study with them. Bullying is still often done by some children. Don't want to socialize or don't want to interact with them, some still do it. It's as if the presence of ABK is a distraction and lowers the image of their school. Thus, there is still an attitude of discriminating between friends and being unfriendly to them.

The purpose of this study was to find out and describe the inclusive culture developed by UPT SD Negeri 263 Gresik through habituation activities in the morning before teaching and learning activities began, namely Ceremony, Tartil Al Quran, Self Evaluation, Gymnastics and Community Service (Utari Sendakeb). This morning habituation program is part of a school program that has been socialized to all school members, including teachers, students and guardians of students. So that through "Utari Sendakeb" it is hoped that an inclusive culture at UPT SD Negeri 263 Gresik can materialize or develop properly.

## METHOD

The method used in this research is a qualitative research method with a case study type of research. This type examines in detail about the setting, person, place where the document is stored, or a particular event. During a case analysis study, data collection will be carried out fully in-depth about the interactions between the many factors present in the case. This study identifies and describes everything related to the development of an inclusive culture at UPT SD Negeri 263 Gresik through the "Utari Sendakeb" activity. Therefore, data related to morning habituation activities are needed before the teaching and learning process begins including Ceremony, Al-Qura'an Tartil, Self-Evaluation, Gymnastics and Community Service activities.

The research design designed by the researcher includes: (1) making initial observations, (2) determining the research focus, (3) collecting data according to the research focus, (4) presenting the data and analyzing the data obtained, and (5) summarizing the result data research in the form of conclusions and giving suggestions. While the subjects in this study were UPT SD Negeri 263 Gresik as a school providing inclusive education with principal informants, teachers, regular students, students with special needs, and parents/guardians of UPT SD Negeri 263 Gresik students.

Data collection techniques in this study included: in-depth interviews with informants, participant observation, focus group discussions (FGD), and documentation studies. The data obtained were then collected and analyzed descriptively qualitatively. While the steps in the data analysis technique follow Milesi, Huberman, and Saldana (2014:12-14) include: (1) Data Condensation, (2) Presenting Data, and (3) Drawing Conclusions or Verification.

Inclusive cultural values developed through "Utari Sendakeb" at UPT SD Negeri 263 Gresik, include: (1) Everyone feels welcome at school, (2) Everyone must have confidence in school, (3) Everyone must have the character of caring, empathy and mutual assistance, (4) Everyone must have the ability to express opinions constructively, (5) Everyone must have the ability to work together and respect, (6) Every teacher must be able to maintain the good name of students by establishing cooperation with parents, and (7) the school cooperates with the local government and the community.

First, everyone feels welcome at school, meaning that self-acceptance to oneself and others needs to be instilled in creating this inclusive culture. This self-acceptance ability must start from a teacher. When a teacher has a self-loving character, then the teacher automatically has the ability to look at his students with a positive outlook. The teacher will realize that behind the shortcomings that the teacher has, God must have given him advantages and this kind of thing also happens to his students.

Second, everyone must have self-confidence, meaning that every school member must have the character of being confident or believing in his own abilities. Teachers who are confident and able to see themselves will have a sense of belonging to all their students. This will give students a sense of enthusiasm, so that it will increase self-confidence and also have a positive impact on the mental development of all students.

Third, everyone must have the character of caring, empathy and mutual assistance, meaning that a culture of caring, helping each other and sharing must be embedded in the souls

of all school members. Attitudes like this will encourage students to make friends among friends both at school, at home, and in the community.

Fourth, everyone must have the ability to express opinions constructively, meaning that all school members are given equal opportunities and rights to express their opinions. Teachers and staff work together to foster courage in students to have the ability to express opinions. This can be trained by familiarizing the culture of writing. Through writing, students can express everything that is felt without any pressure and obstacles.

Fifth, everyone must have the ability to work together and respect, meaning that school members must respect each other regardless of position and position. Teachers are required to have the ability to listen to all the complaints of their students and enthusiastically provide assistance to all students who need and need assistance. Both in the academic and non-academic fields.

Sixth, every teacher must be able to maintain the good name of students by cooperating with parents of students, meaning that a teacher must have the ability to maintain the good name and confidence of a student no matter what obstacles the student has. Teachers must have the ability to accept students with all their strengths and weaknesses and synergize with parents to equalize perceptions in developing and optimizing the development of their children.

Seventh, schools work together with the local government and the community, meaning that schools, local government and communities share responsibility for inclusive education services, taking the time to discuss together in solving all the problems that exist in schools providing inclusive education.

## RESULTS

The first impression when he came to UPT SD Negeri 263 Gresik was that the school was very friendly and welcoming. The school is open to the information needed by researchers so that researchers feel comfortable and not awkward when asking permission to conduct research related to the inclusive culture that has been developed in the school. The school was not disturbed by the arrival of researchers.

UPT SD Negeri 263 Gresik treats students the same, there is no visible difference between regular students and students with special needs. They play and learn together without differences or discrimination. The diverse backgrounds of students make the school really appreciate differences. All students and school members feel accepted without distinction. However, there are still parents and guardians of regular students who sometimes don't understand and seem unwilling when children with special needs are brought together with their sons/daughters when studying in class.

Most children with special needs at UPT SD Negeri 263 Gresik show high self-confidence. This is because they are not ashamed when asked to come forward to show their talent or potential. Another thing that causes them to have high self-confidence is their ignorance when they are asked to go forward, as long as they can go forward, they feel happy and proud. This condition becomes an inspiration and makes normal or regular children motivated to further increase their self-confidence.

UPT SD Negeri 263 Gresik students are used to helping each other. Regular students more frequently offer and provide assistance to students with special needs. Although they are not ordered by the teacher. Self-consciously they help without expecting anything in return or praise. This concern is seen both during the teaching and learning process and during school breaks. However, sometimes there are regular students who are busy and engrossed in playing alone so they forget to invite children with special needs to play together.

The relationship between the principal, teachers and staff runs well and harmoniously. Everyone including the Special Guidance Teacher is invited to attend regular school meetings or gatherings. Everyone is given the opportunity to convey ideas or ideas in improving services for children with special needs. In addition, everyone is given the opportunity to ask questions if there are things that are not understood in the implementation of inclusive education at UPT SD Negeri 263 Gresik.

Cooperation between teachers and parents of students is going well. Teachers are able to maintain the good name of students and schools. All students are called according to their calling mama. No one is called by nicknames or names that seem discriminatory. Teachers do not forget to socialize every policy taken to parents of students in implementing inclusive education. Sometimes parents are involved in the policy-making process. In addition, the pattern of communication between teachers and parents of students runs harmoniously.

UPT SD Negeri 263 Gresik has collaborated with the government and the community in implementing inclusive education. This form of cooperation includes the UPT Resource Center of the Gresik Regency Education Office in terms of early detection and intervention as well as school assistance. Collaboration with sub-district Health Centers in the health sector. Cooperation with the police in handling disabled children. Collaboration with village government in socializing inclusive education and screening children with special needs. In addition, UPT SD Negeri 263 Gresik also works with Inclusive Middle Schools and Vocational Schools at the sub-district level in terms of accepting new students.

Based on the results of in-depth interviews with informants, participant observation, FGD and documentation studies at UPT SD Negeri 263 Gresik mentioned above that inclusive cultural values developed through "Utari Sendakeb" at UPT SD Negeri 263 Gresik have fulfilled all indicators of cultural values inclusive. However, indicators of inclusive cultural values that need to be further developed in the future are indicators that everyone feels welcome at school and that everyone must have the character of caring, empathy and helping each other.

## DISCUSSION

The following is a program of habituation activities in the morning before the teaching and learning process begins, namely by carrying out Ceremonial activities, Tartil Al Quran, Self Evaluation, Gymnastics and Community Service and shortened to "Utari Sendakeb".

Developing an inclusive culture through Flag Ceremony activities every Monday, including including children with disabilities/special needs as ceremonial officers. In this case, it is adjusted to the abilities of children with disabilities/special needs. For example, crew members who have hearing impairments/impairments can be made officers as adjutants or carriers of Pancasila texts. ABK who experience physical abnormalities of the hands or feet, can be used as officers as presenters or readers of the opening of the 1945 Constitution. ABK who experience learning difficulties can be made officers as class/company leaders, and others.

Including children with disabilities/ABK as ceremonial officers will foster an attitude of acceptance by the school community towards the ABK. So that ABK feel accepted, comfortable and happy to study in an inclusive school. Not only that, an attitude of acceptance of ABK will also develop an attitude of sympathy and empathy for all school members so that an inclusive culture can be realized and developed properly.

Developing an inclusive culture through Tartil Al-Qur'an activities every Tuesday and Thursday is a joint recitation activity with tartil or the Javanese language "ngelalar" short letters (juz Amma) in the Qur'an. Starting from the An Naas letter to the Ad Dhuha letter which was attended by all students, both regular students and students with special needs, in the school prayer room with the guidance of the teacher. Students sit together while reading the Qur'an slowly and quietly.

Including Children with Special Needs to sit and recite the Koran together with regular students, even though there are ABK who cannot yet recite the Koran is not an obstacle in carrying out this activity. Apart from the aim of training students to get used to reading the Qur'an in an tart way, the focus of this activity is also to increase togetherness and acceptance of ABK by the school community. So that ABK will get its own spiritual experience and feel truly accepted by others.

Developing an inclusive culture through Self-Evaluation activities every Wednesday and Saturday is when all students gather in the school yard to be asked or evaluated about worship and study at home. Apart from that, this activity will also be filled with artistic performances/creative performances from both regular and ABK students. Appearances in turn for each class with a schedule set by the activity coordinator. Through this activity, teachers can

find out the potential, talents and interests of students, both regular and ABK students, so that it is easier to develop them.

Including children with disabilities/children with special needs when performing creative shows will increase their self-confidence and develop the talents and interests of children with special needs. Moreover, it will increase the acceptance of ABK by regular students, so that ABK feel comfortable and happy studying in inclusive schools. Appearances can be done individually or in groups with the help/guidance of the teacher. Appearances are not only limited to the arts, for example singing, poetry, drama, dancing, etc., but can also be in the form of martial arts and body exercises.

Developing an inclusive culture through Gymnastics and Community Service activities held every Friday. The goal is to encourage students to live a healthy life through joint sports and to keep the school environment clean and healthy. After the joint gymnastic activities, it was continued with community service activities cleaning up the school environment.

Including children with special needs in gymnastic activities and community service, in addition to inviting students to live a healthy life will also increase their self-confidence even though they have limitations and deficiencies but they can still participate in gymnastics together with other normal children without being differentiated. Community service activities together will foster a caring attitude towards the surrounding environment, especially the school environment. In addition, for regular students, this community service activity will foster an attitude of caring for friends and caring for the environment as well as increasing acceptance of ABK. Collaboration (Regular and ABK) in cleaning the environment together fosters an attitude of mutual assistance and mutual respect for differences between one another.

All morning habitual activities of "Utari Sendakeb" are recorded in the activity implementation report. This report is submitted to parents/guardians of students so that there is feedback and follow-up of the programs that have been implemented. This report is also used as reference material and evaluation of program activities. Through this activity it will be seen how the inclusion and acceptance of ABK towards school members, so that there will be an attitude of mutual respect, acceptance and affection without discrimination which in the end an inclusive culture at UPT SD Negeri 263 Gresik can be realized or develop well.

## CONCLUSION

Based on the results of research and discussion, it is known that through "Utari Sendakeb", which is a program of habituation activities in the morning which includes Flag Ceremony, Tartil Al Quran, Self Evaluation, Gymnastics and Community Service, an inclusive culture at UPT SD Negeri 263 Gresik can be realized or well developed. This is indicated by the school community having implemented inclusive cultural values. However, there are indicators of inclusive cultural values that need to be developed and become program priorities in the future, namely the indicators that everyone feels welcome at school and that everyone must have the character of caring, empathy and helping each other.

## REFERENCES

- Departemen Pendidikan Nasional. (2004). *Pedoman Penyelenggaraan Pendidikan Terpadu/Inklusi : Pengembangan Kurikulum*. Jakarta: Direktorat Pendidikan Luar Biasa Dirjen Pendidikan Dasar dan Menengah
- Departemen Pendidikan Nasional. (2007). *Tulkit LIRP Merangkul Perbedaan : Perangkat untuk Mengembangkan Lingkungan Inklusif, Ramah terhadap Pembelajaran*. Jakarta: Direktorat Jenderal Manajemen Pendidikan Dasar dan Menengah.
- Direktorat Sekolah Dasar, Dirjen PAUD Dikdas dan Dikmen Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi (2022, Mei 15). *Profil Pelajar Pancasila*. diperoleh dari <http://ditpsd.kemdikbud.go.id/hal/profil-pelajar-pancasila>
- Ely Novianti. (2019). Membangun Budaya Sekolah Inklusi dalam Perspektif Neurosains. *Prosiding Seminar Nasional. Fakultas Agama Islam*. Universitas Ahmad Dahlan.

- Inda Yasmita, Mahdum, dan Rr.Sri Kartikowati. (2022). Manajemen Penyelenggaraan Pendidikan Inklusi untuk Siswa Berkebutuhan Khusus di SDS Cendana Duri. *Jurnal JUMPED / Jurnal Manajemen Pendidikan*. 10(1). doi: 10.31258/jmp.10.1.p.62-76
- Kamus versi online/daring. (2022, Oktober 28). *KBBI (Kamus Besar Bahasa Indonesia)* diperoleh dari <https://kbbi.web.id/budaya>
- Kementerian Pendidikan dan Kebudayaan. (2003). *Undang-Undang No. 20 Tahun 2003, Sistem Pendidikan Nasional*. Jakarta : BP Dharma Bhakti.
- Kementerian Pendidikan dan Kebudayaan. (2009). *Permendiknas No.70 Tahun 2009 Tentang Pendidikan Inklusif Bagi Peserta Didik yang Memiliki Kelainan dan Memiliki Potensi Kecerdasan dan/atau Bakat Istimewa*. Jakarta: Direktorat Pembinaan Pendidikan Khusus dan Layanan Khusus Pendidikan Dasar.
- Kementerian Pendidikan dan Kebudayaan. (2013). *Panduan Teknis Pelaksanaan Pelatihan Bagi Pelaksana POS dan Modul Pelatihan Pendidikan Inklusif Berbasis Sekolah*. Jakarta: Direktorat Jenderal Pendidikan Dasar Direktorat Pembinaan PKLK.
- Khoirul Umam Alfaaroqi dan M. Arif Khoiruddin. (2020). Implementasi Pendidikan Inklusif dan Kendalanya di SDN Betet I Kota Kediri. *Jurnal Ilmiah Psikologi*. 22(1). doi: 10.26486/psikologi.v22i1 Feb.924
- Koentjaraningrat, (2009). *Pengantar Ilmu Antropologi*. Jakarta: Rineka Cipta.
- Kustawan, D. (2016). *Manajemen Pendidikan Inklusif, Kiat Sukses Mengelola Pendidikan Inklusif di Sekolah Umum dan Kejuruan*. Jakarta: Luximia.
- Made Dharmawan Rama Adhyatma dan Muryantinah Mulyo Handayani. (2016). Pengaruh Penerapan Positive Behaviour Support terhadap Pengembangan Budaya Inklusi. *Jurnal Insan*, 01(01). doi: 10.20473/jpkm.V11i12016.22-34
- Miles, M.B, Huberman, A.M, dan Saldana, J. (2014). *Qualitative Data Analysis, A Methods Sourcebook*. Edition 3. (Tjetjep Rohindi Rohidi, penerjemah). Jakarta: UI-Press.
- Mohammad Takdir Ilahi, (2013). *Pendidikan Inklusi Konsep dan Aplikasi*. Yogyakarta: Ar Ruzz Media.
- Muchammad Irvan dan Muhammad Nurrohman Jauhari. (2018). Implementasi Pendidikan Inklusif sebagai Perubahan Paradigma Pendidikan di Indonesia. *Jurnal Buana Pendidikan FKIP Unipa Surabaya*. 17(26). doi: 10.36456/bp.vol14.no26.a1683
- Muhammad Haekal. (2021). Analisis Implementasi Pendidikan Inklusif di Provinsi Aceh : Budaya, Kebijakan dan Pelaksanaan. *Jurnal Manajemen Pendidikan Islam, Al-Fahim*. 3(2). doi: 10.54396/alfahim.v3i2.176
- Ni'matuzahroh. (2015). Analisis kesiapan guru dalam pengelolaan kelas inklusi [Analysis of teacher readiness in inclusive class management]. Seminar Psikologi & Kemanusiaan, 978-979.
- Retno Sulistyaningsih dan Muryantinah Mulyo Handayani. (2018). Analisis Penyelenggaraan Pendidikan Inklusi berdasarkan Index For Inclusion. *Journal of Psychology and Islamic Science, Happiness*. 2(2). doi: 10.30762/happiness.v2i2.341
- Simonsen, B., Britton, L., & Young, D. (2010). School-Wide Positive Behavior Support in an alternative school setting *Journal of Positive Behavior Interventions*. 12 (3). 180-19.
- Sugihartatik. (2018). Upaya Pengembangan Budaya Inklusif untuk Meningkatkan Rasa Percaya Diri pada Anak Berkebutuhan Khusus. *SPEED, Journal of Special Education*. 2(1). diterima dari <https://jurnal.ikipjember.ac.id/index.php/speed/article/view/101>
- Supartono Widyosiswoyo, (2009). *Ilmu Budaya Dasar*. Bogor : Ghalia Indonesia.
- Tarnoto, N. (2016). Permasalahan Permasalahan yang Dihadapi Sekolah Penyelenggara Pendidikan Inklusif. *Humanitas*, 13(1), 50-61.
- T. Hani Handoko, (2012). *Manajemen Edisi 2*. Yogyakarta: BPFY-Yogyakarta
- Winataputra Udin.S. dkk. (2010). *Materi dan Pembelajaran IPS SD*. Jakarta: Universitas Terbuka.