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Islamic boarding schools and human rights enforcement transmission of cultural values for disabilities

Suwarno Suwarno^{1*)}, Uswatun Hasanah²

¹IAIN Takengon, Indonesia

²UIN Sunan Ampel Surabaya, Indonesia

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ABSTRACT

The inclusive boarding school model is not only a form of embodiment of education that respects diversity and eliminates discrimination. However, it is more critical as a form of application, essence, and religion, the theological substance that teaches the equality of human rights, tolerance, and respect for others in all aspects of life. This research was conducted to know the inclusive boarding school education model initiated by the founder of An-nur Islamic boarding school, Tengku Drs H. Zainal Abidin. The results of this study are that the pesantren model initiated by the founder is an integrated, inclusive boarding school that was officially established in 2010. Inclusive Integration is a pesantren education model that unites regular (typical) students with ABK students (Children with Special Needs) in one Islamic boarding school environment. with an integrated education model, namely the Integration between the concepts of Islamic boarding school education and entrepreneurship with a learning approach that emphasizes emotional and familial. Through this model, Pesantren An-Nur can transmit cultural values for persons with disabilities through the process of enculturation, socialization, acculturation with a Chinatown style building. Cultural transmission is applied to disability in inclusive boarding schools through vertical transmission, oblique transmission, and horizontal transmission. These three cultural transmissions are carried out in the educational process at Islamic boarding schools for 24 hours through theological understanding and translating at the practical level in the form of self-acustoming, exemplary, formal and informal learning, and life skills activities for students in Islamic boarding schools.



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Corresponding Author:

Suwarno Suwarno,
IAIN Takengon
Email: fauzansuwarno@gmail.com

Introduction

Pesantren is the oldest educational institution in Indonesia. Pesantren education has a characteristic that it requires students or, in pesantren terms, called santri to live in boarding schools (in general terms among pesantren it is called boarding). Pesantren is defined as a place to study for santri, or as a training centre that automatically becomes the centre of Islamic culture, which is legalized or institutionalized by the community, at least by the Islamic community itself, which de facto cannot be ignored by the government, which historically pesantren is not only synonymous with Islamic meaning, but also contains the meaning of Indonesian authenticity. (Majid, 1997). Pesantren has a strong tradition of disseminating values and passing down the thoughts of its predecessors from generation to generation. As the oldest educational institution in Indonesia, pesantren plays a critical role in the history of education. (Dhofir, 1982). Islamic boarding schools provide formal socialization media where Islamic beliefs, norms, and values are transformed and instilled through various teaching activities. In other words, pesantren work as the development of Islamic teachings and maintainer of orthodoxy. (Turmudi, 2004)

In the midst of the current incessant competition in education, Islamic boarding schools also continue to improve to maintain their existence. Even the pesantren education model becomes a reference in the development of national education, one example of which is an educational institution that develops character education, as stated by Ummah Karima, through a boarding school, a traditional educational institution that forms independence, discipline, responsibility, and referrals. morals and form character education which is the basic capital in Islamic life in state society, as well as achieving a complete human being for the students (Karimah, 2018). When in public schools there are many fights between students, even to the point of victims, then the government, through a regulation of the Minister of Education and Culture stipulates character education. (Kebudayaan, 2018)

Indonesia is a large country, both in terms of population and territory. The population of Indonesia is more than 200 million, from various ethnic groups, languages and religions. This diversity requires tolerance in order to maintain the integrity of the Republic of Indonesia. Educational institutions have an important role in socializing and internalization of tolerance values, including boarding schools. According to Ali Maksum: in the context of the modern Gontor boarding school, education with an insight into tolerance has actually become a basic education that is not only taught in formal classrooms. But also done in the daily life of students. Formal education of tolerance is manifested in the form of teaching Indonesian/citizenship material that has been included in the curriculum. The teaching system in a modern cottage dominated by foreign languages (Arabic and English) as an introduction, does not diminish the spirit of tolerance education of students (santri). Because this material is placed as the primary material and must be taught with the medium of Indonesian as well. (Maksum, 2015). Furthermore, Ali Maksum said: in the non-formal sector, Islamic boarding schools with the advantage of 24 hours of intense education have plenty of time to insert various educations. One of them is tolerance insight. The general pattern that is almost applied in various modern cottages is a tolerance and multicultural education system integrated into the cottage's rules and discipline. One of them is in the matter of placing students' dormitories (dormitory). In modern boarding schools, there is no permanent placement of students in a dormitory. In a sense, all students must experience a systematic transfer to another dormitory, in order to grow their social spirit towards diversity. (Maksum, 2015)

In addition to the diversity of ethnicity, religion, language. It is undeniable that we also have differences in intelligence, physical normal and less normal or often called Children with Special Needs (ABK). So to respect diversity, the government through Regulation of the Minister of National Education Number 70 of 2009 regulates inclusive education for students who have special intelligence and/or talents. (Nasional, 2009). However, inclusive education initiated by the government has many problems in the field. Among other things expressed by Agung Triwibowo et al., Teachers are not ready to handle children in their class with different characteristics. Finally, teachers who deal directly with ABK in class complain and find it difficult to teach the same method and with the same treatment, so that the learning objectives are not achieved as expected. (Triwibowo, 2019)

Then Nissa Tarnoto found problems in inclusive education, namely: The main problems that many teachers complain about are the lack of a Class Assistant Teacher (GPK) of 27.39%, the lack of teacher competence in handling special needs children as much as 19.64%, teachers having difficulties in Teaching and Learning Activities (KBM).) as many as (17.86%), lack of understanding of teachers about special needs and inclusive schools (16.67%), teacher educational backgrounds (5.95%), increasing heavy administrative burdens for teachers (5.36 %), teachers' lack of patience in dealing with ABK (2.39%) and finally teachers have difficulty with parents (1.78%. (Tarnoto, 2016). Then the problem of parents is also an obstacle. Parents' concern for handling ABK is lacking (47.27%). The problem that arises is that parents' understanding of children with special needs is lacking (41.21%), parents feel ashamed, so they want their children in public schools (3.64%), parents of regular students have less tolerance for children with special needs (3.64%)), parents b utopia (2.42%), parents are less patient in handling children with special needs (1.21%), single parent care (0.61%). (Tarnoto, 2016). Student problems are also an obstacle, ABK with different problems and requiring different handling (35.29%), ABK have difficulty following the subject matter (21.18%), the attitude of ABK who has not been able to follow the rules thus disrupting the teaching and learning process (20%), problems with regular students with special needs (14.71%), and the last problem that arises related to students is the number of children with special needs who exceed the quota in each class (8.82%). (Tarnoto, 2016)

In addition to the above problems, problems also arise in school management that is not ready, schools with inclusive school programs are not ready both in terms of administration and human resources (75%), the teaching and learning process that has not run optimally (17.86%), and finally, the problems that arise

related to parents is the absence of a routine meeting program with parents held by schools (7.14%). (Tarnoto, 2016) Regarding the government's concern, the government's attention and concern for the implementation of inclusive schools is lacking (24.64%), implementation policies related to the implementation of inclusive schools are not yet clear (21.74%), there is no modification of the special curriculum for inclusive schools (20.29%), the lack of training on inclusive education for teachers (18.84%), The government's attention to professionals who support inclusive schools is not good in terms of numbers and welfare (10.87%). (Tarnoto, 2016) Departing from the problems mentioned above, the researcher wants to research inclusive boarding schools with the aim of knowing the inclusive education model applied at the An-nur Islamic boarding school, Tingkem Asli Village, Bukit District, Bener Meriah Regency, Aceh in realizing education that respects diversity to uphold human rights.

Method

In this study, the authors used qualitative research methods. According to Moleong, qualitative research is research that produces descriptive data in the form of written or spoken words from people and from observable behaviour. (Moleong, 2010). The background of this research is in An-nur Islamic Boarding School, Tingkem Asli Village, Bukit District, Bener Meriah Regency, Aceh. The research was carried out from July 24, 2020 to June 30, 2021. Data collection techniques were carried out by interview and participatory observation. Interviews were conducted to obtain data on the history of the establishment of the pesantren, the curriculum of the pesantren with Tengku Drs. H. Zainal Abidin as founder An-nur Islamic Boarding School.

Meanwhile, participatory observations were carried out to obtain data on the inclusive education model applied in Islamic boarding schools. Furthermore, the researchers analyzed the data using qualitative descriptive analysis with the following steps: first, data reduction, namely choosing which data was relevant to the research objectives and problems, then classifying them by coding according to the theme of the problem. Second, data presentation, namely, the researcher presents data in the form of narrative sentences, considering that every data that appears is always related to other data. Third, concluding, namely providing conclusions on the resulting data (Moleong, 2010).

Results and Discussion

An-nur Tingkem Islamic Boarding School was founded in 2010, which manages formal education at the first advanced level, namely Madrasah Stanawiyah (MTs) and secondary education, namely Madrasah Aliyah (MA) under the auspices of the Ministry of Religion. An-nur Islamic Boarding School was founded by Tengku Drs. H. Zainal Abidin, who until now is still the caretaker of the pesantren. Currently, the existence of the An-Nur Tingkem Islamic Boarding School is progressing both in quality and quantity. In terms of quality, An-nur's pesantren has graduated several students who can continue their studies at state universities (PTN) with scholarships. While in quantity from year to year there is an increase in the number of students studying at the An-nur . Islamic boarding school. (An-Nur, 2011)

Pesantren An-nur has a vision of forming students who believe and fear Allah SWT, have good morals, are able to answer the challenges of the times and have concern and sensitivity to religious, educational, socio-cultural issues, national and social values, have a religious spirit who is rahmatan lil ' nature, and upholding human rights. With the first mission, to organize a professional and adequate formal and non-formal education system without discrimination, second, to improve the quality of santri resources through the implementation of formal and non-formal education, third, to optimize the participation of all, both government, businessmen, and community leaders in the implementation of education, fourth. , improve the practice of religious values to realize the quality of faith and piety (IMTAQ) in the life of society, nation and state. (An-Nur, 2011)

To realize the vision and mission of the pesantren, the board of directors has made several policies, including in terms of entering a pesantren, anyone in any circle can enter a pesantren without any selection. This is proven in 2020, and 2 students still have difficulty speaking (disartia) but are still accepted as An-nur tingkem students. Talking is the process of expelling the contents of the mind by means of speech that involves the brain's nervous system. Everyone has different abilities in speaking, someone who has a speech apparatus and normal brain function, will be able to speak well according to his age development. On the other hand, people who have abnormal speech and system requirements will disrupt their speech system. This is caused by various factors, including speech organ disorders, central nervous system disorders, stroke,

mental stress and so on. At the age of 15 years, they still cannot imitate the sentences spoken by the teacher, it could be Autism disorder. Autism is a pervasive developmental disorder in children characterized by disturbances and delays in cognitive, language, behavior, communication and social interaction (Azwar, 2013). Because of this lack of speaking ability, the santri is hampered by his level of intelligence, so he has special learning difficulties. In general, children with special learning difficulties are children who experience obstacles/deviations in one or more basic psychological processes that include understanding or using language, both spoken and written. Barriers can be in the form of inability to hear, think, speak, read, write, spell, count. (Desiningrum, 2016) An-nur's pesantren policy is a manifestation of concern for pesantren for the equal rights of every Indonesian country to receive an education without discrimination, in accordance with the Law of the Republic of Indonesia Number 39 of 1999 concerning human rights article 12 which reads: Everyone has the right to protection for development individual, to obtain education, educate himself, and improve the quality of his life so that he becomes a man who is faithful, devoted, responsible, happy, and prosperous in accordance with human rights. (Indonesia, 1999). Likewise, with the teachings of Islam which views all humans as God's creation, and will return to God. So there is no glory on the basis of one's position, ethnicity, race, or physical appearance and so on. The glory of a person in Islam is based on his devotion to Allah SWT, as the word of Allah in the letter al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

It means: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. (RI, 2019)

Pesantren An-nur not only accepts the child just to take advantage, as a business. But it was really treated well. There is a personal approach with parents to deal with the child. Based on the results of an interview with one of the parents of the santri, that when his child was born, he did not have any abnormalities, when a child of his age started to talk, the child could not speak yet, only at the age of 4 years could speak, so the child was late for school. At the age of 15, he is still in grade 2 of MTs (First Advanced School); his speech development is still difficult, he still cannot imitate the sentences spoken by the ustadz or his teachers. But if you are asked to imitate word for word, you can do it. With such conditions, the ustadz and teachers are still patient in teaching these students, not distinguishing them from other students. The other students are also aware of their shortcomings, so they are not used as bullies about the shortcomings of these students. This cannot be separated from the teaching carried out at the An-nur Islamic boarding school not to make fun of others. As the word of Allah SWT in the Qur'an Surah al Hujurat verse 11.

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

It means: O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. (RI, 2019)

In addition, the ustadz (teacher in pesantren terms) and teachers also encourage normal students to always help these children with special needs. This is also done by the students when there is a student dormitory rehabilitation. At that time, the students' belongings were moved to another place, including those of the students with special needs. The santri did not tell the child to move his belongings, and the normal santri had moved everything. This spirit of helping each other is in accordance with the word of God in Surah al-Maidah verse 2.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

It means: And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty. (RI, 2019)

Conclusion

Pesantren An-Nur can transmit cultural values for persons with disabilities through the process of enculturation, socialization, acculturation with a Chinatown style building. Cultural transmission is applied to disability in inclusive boarding schools through vertical transmission, oblique transmission, and horizontal transmission. These three cultural transmissions are carried out in the educational process at Islamic

boarding schools for 24 hours through theological understanding and translating at the practical level in the form of self-acustoming, exemplary, formal and informal learning, and life skills activities for students in Islamic boarding schools. Pesantren An-nur realizes its vision and mission by making several policies, including in terms of entering a boarding school. Anyone and from any circle can enter a boarding school without any selection. This is what makes Pesantren An-Nur a non-discriminatory institution. Islamic boarding schools that respect the right of everyone to obtain educational services, including those with disabilities.

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