

ISLAMIC EPISTEMOLOGY STUDIES OF CHILDREN WITH SPECIAL NEEDS IN INCLUSION EDUCATION

Nikmah Rahmawati

Sekolah Tinggi Agama Islam (STAI) Muhammadiyah Tulungagung
nikmah.rahmawati01@gmail.com

Abstract: This paper describes the epistemology of Islam in inclusive education. Education is a process of human development from stage to stage. This process develops the potential of each individual. To achieve this, education is equitable for all groups, including children with special needs. Seeing the social reality that occurs in the majority of the majority of people that children with special needs are much marginalized and often not even get love. The general view is that children who have disabilities are not useful in a social context. This is of particular concern to the government in special efforts to handle children with special needs in developing their potential. These efforts were implemented in the implementation of inclusive education. Inclusion education provides space for every human being, whether normal or disabled. In the view of Islam education is the duty of every human being. An Islam view that every human being is the same who distinguishes is the degree of piety. While physical differences are gifts from the creation. So in these context children with special or normal needs both have an obligation to undergo the education process to provide reinforcement on the understanding of inclusive education, this paper tries to examine, examine epistemologically. In particular the epistemology used is the epistemology of Islam. This is to explore where knowledge from inclusive education originates. The source of inclusion knowledge was used as a reinforcement of the importance of the implementation of inclusive education in the education model

Keyword: Inclusion Education, Children with Special Needs, Islamic Epistemology

Preliminary

One of the goals of the national development of the Indonesian Nation is to create a just and prosperous society. To achieve a society order that is expected, it must refer to the ideological values of the state namely Pancasila. Pancasila values will strengthen the basis of the realization of a just and prosperous society both materially and spiritually. In this context the most important part is for children, as the generation of the nation who will be the locomotors to continue the future direction of Indonesia.¹

The instrument for building the nation's young generation is through education. Basically in education is the process of interaction and influence on individuals which includes awareness efforts to increase human resources both from attitudes, manners, morals, morals and skills in the face of the dynamics of the era. Seeing the framework of education as a vital element in the life of the nation and state, therefore it takes effort to realize the goals of education both formal and non-formal education as stated in Law no. 23 of 2003 concerning national education goals.²

The purpose of national education is to develop students to become human beings with integrity, noble, creative, independent and become democratic citizens and have devotion to the Almighty God. The opportunity for school-age children to obtain decent and quality education becomes a basic right that must be fulfilled by the state in accordance with the national education law article 5 paragraphs 1 and 2, and article 11 paragraphs 1 and 2 concerning the rights and obligations of the government and regional government.³ Understanding such things should education be equitable for all

¹Muhtar latif dkk, *Pendidikan Anak Usia Dini*, (Jakarta: Kencana Prenada Media Group, 2103), hlm. 1

²Suparno "Evaluasi Model Layanan Pendidikan Anak Berkebutuhan Khusus Di Taman Kanak-Kana", Sebuah Penelitian, Laporan Khusus, Fakultas Pendidikan Universitas Yogyakarta, hlm. 1

³The explanation in article 5 paragraph 1 and 2 states: every citizen has the same right to obtain quality education, while paragraph 2, citizens who have physical, emotional, mental, intellectual, and / and or social disorders have the right to receive special boiling. Meanwhile article 11 paragraph 1 and 2 states that: "the government and regional governments are obliged to provide services and facilities, and guarantee the implementation of quality education for every citizen without discrimination". The central government and local governments must guarantee the availability of funds for the implementation of education for every citizen aged 7-15 years.

children in Indonesia without any exceptions or discrimination, both for normal and abnormal children such as children with special needs.

In the world of education, there is a necessity for problems to be faced, starting from institutions, curriculum, students, teachers or others. Every human being has the potential to solve his learning problems, only depending on the high intensity or the low difficulty in dealing with these problems, including children with special needs. In terms of children with special needs refer to children who have abnormalities or abnormalities rather than the condition of the majority of normal children. Categorization that can be identified as a child with special needs includes abnormalities in aspects of bodily dysfunction and sensory function, visually, hearing, speaking ability to mental retardation so that there must be special handling efforts for children with abnormalities.⁴

In line with the dynamics of society, the education of children with special needs experiences dynamics both in terms of concepts and comprehension comprehensively. In 2007 the affirmation and encouragement of consensus on the implementation of inclusive education through conventional on the right with disabilities and optional protocols was officially ratified, one of the articles appealing at every level of education so that each country is obliged to carry out inclusive education.⁵

Inclusive education is one of the efforts to grow the potential development of children with special needs to become normal individuals or to hone their potentials with more specific snacks. For children who have abnormalities and have the potential for intelligence and special talent, the Minister of Education initiated the concept of inclusive and legally covering education. Through the regulation of the Minister of National Education of the Republic of Indonesia number 70 in 2009. The regulation contains details about the pattern of planning and implementation of inclusive education.

Inclusive education is one of the efforts to grow the potential development of children with special needs to become normal individuals or to hone their potentials with more specific snacks. For

⁴Nandiyah Abdullah, *Mengenal Ana Berkebutuhan Khusus*, Jurnal Magistra, No 86 Desember 2013, hlm 6.

⁵Praptiningrum, *Fenomena Penyelenggaraan Pendidikan Inklusif Bagi Anak Berkebutuhan Khusus*, Jurnal Pendidikan Khusus, Volume 17 No 2 Tahun 2013, hlm. 33

children who have abnormalities and have the potential for intelligence and special talent, the Minister of Education initiated the concept of inclusive and legally covering education. Through the regulation of the Minister of National Education of the Republic of Indonesia number 70 in 2009. The regulation contains details about the pattern of planning and implementation of inclusive education.⁶

In the implementation of inclusive education emphasizes the participation of children with special needs following learning activities and teaching in formal schools together with one room with children of their age in formal school. This is in line with the opinion of Sapon and Shevin, saying that inclusive education is an education mechanism that includes children with special needs following learners in the closest school in the regular class together with their age children. Furthermore, this system accommodates students in the same class with programs that are in accordance with the ability of students with education that is appropriate to suit the needs and abilities of each student.⁷

Education in the Islamic perspective is an obligation that must be done by every human being. In another sense, the obligation to take education is not limited to certain people, certain groups, even if children have abnormalities or special needs. However, people with disabilities include people who have obligations and the right to get space to seek knowledge.⁸ As a religion descended by Allah through the Prophet Muhammad with the source of the Koran and hadith, in his teachings never marginalized or distinguished humans from the physical aspect, the most important thing in the Islamic view is that humans are only measured by their devotion. In addition, this understanding will bring resurrection to life in order to keep creating and working optimally.

Thus, inclusive education is very relevant to the conception of Islamic teachings about the obligation to be educated and the equal rights of each individual. So to understand further, epistemological

⁶Anni Mahabbati, *Pendidikan Inklusif Untuk Anak Dengan Gangguan Emosi Dan Perilaku*, Jurnal Pendidikan Khusus, Volume 7, Tahun 2010, hlm. 2

⁷Geniofam, *Mengasuh Dan Mensukseskan Anak Berkebutuhan Khusus*, (Jogjakarta: Gara ilmu, 2010), hlm. 61-62

⁸Mamah Siti Rohmah, "Pendidikan Agam Islam Dalam Setting PAI" Tesis, UIN Syarif Hidayatullah, Jakarta, 2010, hlm. 43

reasoning is needed as a framework for knowing inclusion education in the view of Islam.

Inclusion Education

Inclusion education is used to describe the importance of children with special needs involved in the learning process in school. In accordance with the world conference Salamanca stipulates that inclusive education is a principle rather than the provision of education in meeting the needs of the learning and teaching process, regardless of the differences that exist in students. In its development, inclusion education was the pretext of the development of previous educational models for disabled children or disabled children who were then officially confirmed and established in 1998 in the universal declaration of human rights at international conferences.⁹

Inclusive education is the amalgamation of extraordinary school education for extraordinary children with a regular education system into one school system. Extraordinary education is defined as education held to meet the educational needs of children with special needs or extraordinary children. In accordance with the direction of the Directorate General of Extraordinary Education, what is understood as inclusive education is the involvement of the learning process for students together without exception. Things related to children with special needs who need to get education and intensive development are as follows: blind, physically disabled, deaf, speechless, mentally disabled, mentally ill, children who have difficulty completing their academic tasks triggered by dysfunction brain. Autistic, children who have delays in the process of social interaction, children who experience impaired motor systems.¹⁰

The Purpose of Inclusion Education

The purpose of inclusion education for children with special needs is to provide treatment in an effort to provide prevention as early as possible. The objectives include: *First*, to minimize the limited conditions for development and develop potential and maximize the opportunity for children to be actively involved in social relations with

⁹ Departemen Pendidikan Nasional, *Kebijakan Pemerintah Dalam Pendidikan Inklusi*,(Jakarta, 2003) hlm. 4

¹⁰Agus Mulyono Abdurrahman, "*Landasan Pendidikan Inklusi Dan Implikasinya Dalam Proses Penyelenggaraan PTK*".Makalah Dalam Pelatihan Buk Ajar Bagi Dosen Jurusan PLB, Yogyakarta 26 Agustus 2002.

normal activities. *Second*, the purpose of inclusion Education is preventive measure in an effort to prevent more severe abnormalities. *Third*, Prevent ingoing effects that cause other disturbances caused by the main interference.¹¹

Indonesia in the implementation of inclusive education there are six implementation models namely: *First*, Children with special needs learn together with normal children with the same room and the same curriculum in one room or referred to as regular class (full inclusion). *Second*, the implementation of inclusive education useregular models with clusters, implementation of learning with special needs with normal children with special groups. *Third*, regular pull-out is children with special needs learn with normal children in one room, but at certain times are guided by special teachers. *Fourth*, that is regular classes with cluster models and pull-outs. It is a merger between cluster models with pull-out, children with special needs learning together with normal children with special groups and certain people being guided by special teachers. *Fifth*, special integration classes, in regular schools for children with special needs at the local level in special schools provided that they can cooperate with you normally in certain fields. *Sixth*, full special class is a class that is occupied entirely by children with special needs.¹²

Foundation of Inclusive Education

The several bases in planning and implementing inclusive education include 4 categories, namely, as follows: 1 juridical foundation, this foundation is related to the legal basis for the implementation of inclusive education. The legal basis is the 1998 UN convention on child rights, Thailand in 1990 declaring education in all circles no exception, children with special needs. Salamanca Declaration 1994, Law No. 4 of 1997, concerning children with disabilities, Law No. 23 of 2003 relating to children getting protection by the state, Law No. 24 of 2004 concerning the implementation of national education, as well as high hill recommendations on inclusive education in order to improve the quality of human resources, especially children, so that children get equal space in getting education around the area of residence, and increasing national

¹¹Yusraini, *Kebijakan Pemerintah Terhadap Pendidikan Inklusi*, Media Akademika Vol 28, No 1 Januari 2003, hlm. 31

¹²Indah Permata Dana Binahayati Rusdi, *Pelaksanaan Pendidikan Inklusi Di Indonesia*, Presiding K S Riset Dan PKM Vol 2 No. 2 hlm.226-227

development and respecting any differences in have individuals both vertically and horizontally.¹³

Next is a philosophical foundation, in this case in accordance with the Indonesian context with the ideology and philosophy of Pancasila as the main foundation of national development, more specifically aimed at the framework of Unity in Diversity. *Bhineka tunggal ika* is generally interpreted as a framework aware of the differences both vertically and horizontally. That is marked by physical, emotional, intelligence, social strata, or religious beliefs. Relying on this view, of course, every difference has weaknesses and strengths. Of course, every child who has a disorder or disability can be found potential and superiority and does not separate students between norms and children with special needs. The pedagogical foundation was in UUSPN in 2003 concerning the objectives of national education.¹⁴

While the empirical foundation, reflecting on the implementation of education in the west experienced renewal in dealing with children with special needs. There is effectiveness in dealing with children with special needs in the development and development of education, both in academic and social interactions. Among the studies conducted by Baker in 1994 there were 13 studies, Calberg and Cavale in the year 80. There were 50 findings. Dan Wang and Beer 86 were 13 studies.¹⁵

Epistemology

Epistemology is one branch of philosophy the other side is ontology and axiology. Epistemology is a theory of the nature of knowledge. That is all the scope of the discussion about how to get a science from an object.¹⁶ In line with this, Hamlyn said that,

¹³Undang Undang Sisdiknas(*Sitem Pendidikan Nasional*), 2003 (Jakarta, Sinar Grafika, 2006) hlm. 6

¹⁴Undang-Undang Sisdiknas., hlm 10. Tujuan Pendidikan Sebagaimana Tercantum Adalah Berkembangnya Peserta Didik Menjadi Manusia Yang Beriman Dan Bertakwa Kepada Tuhan yang Maha Esa, Berakhlak Mulia, Sehat Berilmu, Cakap Kreatif, Mandiri Dan Menjadi Warga Negara Yang Demokratis Dan Bertanggung Jawab.

¹⁵Sulthon, *Mengenal Pendidikan Multikultural Bagi Anak Berkebutuhan Khusus Dengan Model Pendidikan Inklusi Dalam Pendidikan Islam*, Stain Kudus, Jurnal Addin Vol 7 No 1 Februari 2013.

¹⁶Mujamil Qomar, *Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik*, (Jakarta:Erlangga, 2005), hlm 60.

epistemology is a field of philosophy that takes care of the nature in the scope of science as an affirmation that someone has knowledge. Meanwhile Rahman Assegaf as quoted by Yasin Yusuf means epistemology is a philosophy that explores the source, and the process of the occurrence of knowledge.¹⁷

Therefore Armai Arif said that epistemology is closely related to the problems as follows: 1. Philosophy, as a branch of science to know the nature and truth. 2. Method, as a process to get to the goal of gaining knowledge. 3. The system, aims to obtain reality from the existence of the truth of knowledge.¹⁸ The object that is the epistemological discussion is one of the biggest is the universe. This is closely related to the intersection of the relationship between human senses and nature, material nature, space and time, the realm of motion, and the nature in which humans live.¹⁹

The Kinds of Epistemology in Philosophy

The differences in the flow of epistemology are as follows:²⁰ **Rationalism**, this theory says that what is the source of knowledge are ratio, mind and soul, while the founding father of this theory is Rene Descartes, a famous philosopher from France. **Empiricism**, empiricism was sparked by John Locke with the concept of tabula rasa which considers humans to be completely empty, and then has knowledge based on their sensory experiences. Simply put in the tradition of empiricism which is a source of knowledge is the experience of the human senses. **Criticism** of this school assumes that the source of knowledge is from the outside world and from the soul. It was sparked by Immanuel Kant.

Positivism, this school basically wants to strengthen between the flow of empiricism and rationalism to work together by including scientific and experimental measures. The pioneer of this tradition was August Comte. **Intuitionism**, in the western tradition, the father of this genre is Henry Bergson, Bergson's view assumes that there is the highest source of knowledge from outside human power which is

¹⁷ Yasin Yusuf , *Dimensi Epistemologi Dalam Pendidikan Islam*, Jurnal Edukasi No 02 Vo 02 Tahun 2014

¹⁸ArmaiArief, "Mengantar Ilmu Dan Metode Pendidikan Islam", (Jakarta: Ciputtat Press, 2002), hlm. 5

¹⁹ Murtadha Muthahhari, "Mengenal Epistemologi", (Jakarta: PT Lentera Berirama, 2001), hlm. 81-82

²⁰ArmaiArief, "Mengantar Ilmu ..", hlm. 5

referred to as intuition. This is regarded as a complement to the limitations of reason and sensory. This truth can produce unique, original and intact knowledge.²¹

In this regard, Konrad Kebung in his philosophy book of science affirms that there are several important things to know about the occurrence of knowledge, namely, 1. Sensory experience, it is seen as the most vital part to rich knowledge. This is caused because of the sensory interaction with the reality of nature. 2. Ratio, the use of logical reasoning to combine two thoughts or more in acquiring knowledge. 3. Authority, the validity of a person in obtaining knowledge based on the recognition of his group. 4. Intuition, the capture of the source of knowledge from within human beings that cannot be explained immediately, because there is no prior knowledge process. 5. Revelation, as religious revelation as the greatest instrument rather than the source of knowledge from the divine. 7. Trust comes from a mature concept of human beliefs. Most understand that trust is dynamic according to the context.²²

Epistemology of Islam

Islam as a universal religion covers the teachings of all aspects of life, including the discussion that is vital for the growth and development of a human civilization, namely knowledge. In Islamic view the main source of knowledge is the supreme creator, Allah. Islam recognizes the existence of more sources of knowledge than what was sparked by western scientists. Al Syaibani argued that observing and observing the senses is only part of the sources of knowledge, there are so many elements of knowledge that are more important than material ones and vital to knowing a knowledge is subtle measurable scientific experiments, feelings, hearts and guidance from the divine. In simple terms, even though there are various kinds, they can be summarized in five main sources, namely, the senses of reason, intuition, inspiration, and divine guidance.²³

In understanding the Islamic epistemology, it is necessary to put Islam as an object of religious teachings as a source of knowledge.

²¹Ahmad Tafsir, *"Filsafat Umum Akal Dan Hati Sejak Thales Sampai James"*, (Bandung: PT Remaja Rosdakarya, 1993), hlm 23-25.

²²Konrad Kebung, *"Filsafat Ilmu Pengetahuan"*(Jakarta PT Prestasi Pustakaraya, 2011), hlm.43-45

²³ Omar Muhammad Al Toumy Al Syaibani, Terj. Hasanlanggulung, (Jakarta Bulan Bintang, 1979), hlm.247

It mean as a benchmark in thinking and the subject in the study.²⁴ Epistemology as an effort to think and create man does not mean to dwarf the universal meaning of Islam, but it is used in understanding epistemology in the eyes of Islam.²⁵ In the Islamic tradition epistemology begins with discussing the source of knowledge in understanding the reality of nature both materially or non-materially, physically or non-physically.²⁶

As an effort to understand the truth of a science Al Jabari maps three instruments of epistemological tools that humans have. Namely, the Bayani method, or in western terms is often referred to as observations that use sensory devices as their main tools. 2. Burhani, the use of reason as a method of logical / demonstrative logical deduction, 3. The Irfani method, he use of intuition or divine guidance by using the heart as an important instrument of the source of knowledge.²⁷ In line with this, Al-Ghazali in discussing Islamic epistemology that the essence of human beings has three tools in gaining knowledge, namely the five senses, heart and mind.²⁸

In the literature of Islamic thought there are three great theories of knowledge commonly used, namely rational knowledge, with the characters Al Farabi, Ibn Sina, Ibn Rusd and Al Bahjah, while the second is sensory theory, which in the Islamic tradition there has been no pure development in this theory, because it is considered as a classification of knowledge sources that have limitations. Whereas the latter is the knowledge gained from inspiration, intuition, or divine guidance.²⁹

Of the three major theories which most dominate in the world of Islamic thought are rationalism or reasoning abilities, but this intellect ability is not intended from the brain, but from the power of thinking which lies in the soul, while the position of sensory flow has no place in the Islamic world of science. Furthermore, it is this

²⁴ Shindunata, *Dilema Usha Manusia Rasional*, (Jakarta, Gramedia, 1983), hlm 30

²⁵ Miska Muhammad Amin, "Epistemologi Islam : Pengantar Filsafat Pengetahuan Islam"(Jakarta, UI Press, 1983), hlm 10.

²⁶Mulyadi Kartanegara, "Panorama Filsfat Islam", (Bandung Mizan, 2010), hlm. 58

²⁷*Ibid.*, hlm.63

²⁸Al-Ghazalai, "Ihya Ulumudin, Jilid III", (Surabaya, Salim Nabhan), hlm. 9

²⁹Ahmad Kharis Zubair, "Filsafat Islam Seri 2", (Yogyakarta: Lembaga Studi Filsafat Islam, 1992) hlm.35-36

reasoning ability which is then integrated with revelation as knowledge that comes from the divine or from outside the human being.³⁰

In connection with the integration of reason and revelation Ibn Rushd said that between reason and revelation does not contradict, both of them have the potential to bring truth. Strengthening of Ibn Rusd's opinion is his view that humans are created by Allah to think, think about their creators and their creators. More assertively, the task of philosophy according to him is to know the creation of the manifestations of all that is in this nature to know the Lord.³¹

A whole view related to philosophy is characteristic in the Islamic epistemology which is related to metaphysics, cosmology and epistemology, ethics, aesthetics, which is the embodiment of divine values. Such a thing is based on the philosophy of existentialist form or philosophy. Islam is different from the west in this understanding. Islam places more emphasis on realistic - constructive and theological theological epistemologies. In this basis, humans will gain their identity and handle of life and at the same time can satisfy their intellectual needs.³²

Thus it can be understood that to obtain knowledge in accordance with human devices can be obtained from two ways, namely, with human effort through intermediaries, reason, senses and intuition, while the second can be obtained through revelation or inspiration given by God through reason or human heart.³³

Studies of the Islamic Epistemology in Inclusive Education

Discourses initiated by Islamic scientists who have been described previously have a basis for acquiring and producing Islamic knowledge. The logical consequence of this process is involving a tradition that is produced by culture. With the meaning that the conception of Islamic epistemology has a relationship with culture that is reciprocal influencing with the culture before or after.³⁴

³⁰Harun Nasution, "*Filsafat Dan Mistisime*", (Jakarta, Bulan Bintang, 1962), hlm 31.

³¹Muslim Ishka, "*Tokoh-Tokoh Islam Dan Barat (Spanyol)*",(Surabaya: Bina Ilmu 1980), hlm 32.

³²Saidurrahman, "Khazanah Epitemologi Islam" Dalm Jurnal, Teologia,Volume 25 No 1 Januari-Juni 2014 hlm 4

³³ Rama Yulis Dan Syamsul Nizar, "*Filsfat Pendidikan Islam*", (Jakarta: Kalam Mulia, 2009),hlm. 78

³⁴Muhammad Arif, *Pendidikan Islam Transformatif*, (Yogyakarta: Lkis, 2008), hlm. 16

In culture it cannot let go of the social context, thus ideally the epistemology of Islam must have a response to various social contexts, both in an individual relationship with the community, institutions, and institutions. Arif further said that in this context the epistemology of Islam as self, while the social framework as other. Although both are different and stand independently, due to acculturation between culture and knowledge, the epistemology of Islam is not only in the fields in the context of individual epistemology, but also social epistemologies that can be philosophically studied and become sociological databases.³⁵

The social context within this range is education. Education is a spectrum of social areas that have enormous potential in creating culture. It can be known that sooner or later education is able to change the roots of tradition that have been constructed in the formation of a community order. This change in tradition runs very dynamically according to the needs of the times. Besides that education can compromise and transform social aspects with developing reality. This is very much connected between ideology, religion and community tradition, this is the basis for which education becomes reinforcement in the tradition of the community in building ideological content as an authority.³⁶

The Islamic point of view suppresses the importance of every human being to learn and seek knowledge. In Islam the obligation to seek knowledge is mandatory for anyone, or in other terms it is not limited to certain people, certain groups, even if children have abnormalities or special needs. However, people with disabilities include people who have obligations and the right to get space to seek knowledge.³⁷

As the vicegerent of Allah on earth, humans are created with the potential to carry out their duties. This potential must be developed optimally with further forging to develop. One of the potential forging and actualizing human potential is education.³⁸

³⁵Muhammad Arif, *Pendidikan Islam Transformatif..*, hlm.17

³⁶Andi Luqmanul Qosim Lc, "Melacak Akar Epistemologi Islam (Studi Pemikiran Said Ali Ismail)" Tesis, UIN Sunan Kalijaga, Jogjakarta, 2015, hlm. 15-16.

³⁷Mamah Siti Rohmah, "Pedidikan Agama Islam Dalam Setting PAI" Tesis, UIN Syarif Hidayatullah, Jakarta, 2010, hlm. 43

³⁸Ramayulis Dan Nizar, *Filsfat Pendidikan ..*, hlm. 169-171.

Broadly speaking, humans have two needs in living life, namely primary and secondary. Primary needs include physical needs namely, eating, drinking, sex. This need is physical, while secondary needs are spiritual needs, namely love, love, self-actualization, security.³⁹ As the hierarchy of human needs described by Maslow has 5 levels. 1, physiological needs are related to eating sex, 2. Security needs. 3. Need for affection, belonging and love. 4. Self-esteem needs. 5. Actualization needs.⁴⁰ Referring to Maslow's hierarchical theory, it actually has drawbacks, if it is contextualized with a religious society. Additions related to Maslow's hierarchy at the highest level after self-actualization is a spiritual need, or in Rama Yulis's term quoted by Hasan Baharun is guidance from the Divine.⁴¹

Education in Islam in general can be understood that it has the duty to develop human beings from stage one to the other stages to optimize their abilities or potential regardless of status or differences. As a religious community, the nature of education cannot be released in terms of religious values. Especially considering that in essence human beings are social beings who tend to establish interactions with their environment, both social and individual. This matter gets reinforcement in one of the Al-Qur'an Letters which is stated in Surah Az-Zukhruf verse 32.⁴²

God created beings based on balance. More firmly the word of God in Surat Al Mulk verse 3 as per the interpretation of the verse. The creation of everything by God is covered in a balanced state. Humans are created from a balance between body and spirituality. In this creation it means that to develop the potential of being the vicegerent of Allah on earth, humans are expected to be able to create a balance of both individual society and the universe.⁴³

In this context children with special needs have no reason not to be able to occupy educational spaces. Both those with segregation and integrity are inclusive. In this case, making normal children and children with special needs share experiences and knowledge and

³⁹*Ibid.*, hlm. 172

⁴⁰Alwisol, "Psilogi Kepribadian" (Malang: UMM Press, 2009), hlm. 203-206

⁴¹Hasan Baharun, Robiatul Awwaliyah, "Pendidikan Inklusi Bagi Anak Berkebutuhan Khusus Dalam Perspektif Epitemologi Islam", Jurnal Modeling, Volume 05. No 1 2018. hlm 67

⁴² Hasan Baharun, Robiatul Awwaliyah, "Pendidikan ..", hlm. 67

⁴³ Hasan Baharun, Robiatul Awwaliyah, "Pendidikan ..", hlm. 67

understand each other differences.⁴⁴ As a religion that has the *Lil Alamin Rahmatan* concept, Islam is a religion that recognizes the necessity in plurality or difference in all of its creations, especially humans. God creates all these differences not not so that people understand and know each other. Al-Qur'an Letters which is stated in Surah Al Hujurat verse 13.⁴⁵

In the context of inclusive education, the primary sources of the Qur'an as contained in the word of God that have been presented upfront, indicate that there is a comprehensive education that can be obtained by all students, both normal and children with special needs, so that the culture formed is mutually understand and even learn among differences that exist in humans and eliminate discriminatory attitudes. Not only at Surat Al Hujurat, but also the inevitability of human differences strengthened by the words of the Prophet and the Letter of Ar Rum verse 22.⁴⁶

From the description that has been described, it can be seen that Islam recognizes the differences that exist in the creation of humans, besides that Allah creates these differences based on physical and spiritual balance. In this view, inclusive education is an effort to translate Islamic epistemology into practical steps as an educational model that accommodates all human beings in order to establish mutual relations. Furthermore inclusion education is a common ideological conception to be achieved so that the consequence that arises is inclusive education as a collective ideal of a pluralistic society.

Conclusion

Education is the most important part of human development. The opportunity to obtain education is the right of every human being, including children with special needs. Children with special needs have abnormalities in the form of physical, sensory devices and social interactions. In dealing with children with special needs special

⁴⁴ Wahyu Sri Ambar Arum, *"Perspektif Pendidikan Luar Biasa Dan Implementasinya Bagi Penyiapan Tenaga Pendidikan"*, (Jakarta: Depdiknas, 2005), hlm. 109

⁴⁵ Hasan Baharun, Robiatul Awwaliyah, *"Pendidikan .."*, hlm. 67-69

⁴⁶ Sabda Nabi ini diriwayatkan oleh Imam Muslim " *sesungguhnya Allah tidak akan melihat kepada bentuk dan harta kalian, akan tetapi Allah melihat kepada hati dan perbuatan kalian*". Sementara itu surat Ar Rum ayat 22 menyatakan bahwa " *dan diantara tanda-tanda kekuasaan-Nya ialah menciptakan langit dan bumi dan berlainan bahasamu dan warna kulitmu, sesungguhnya pada yang demikian itu benar-benar terdapat tanda bagi orang-orang yang mengetahui*".

care is needed in education so that their potential can develop like normal children in general, and develop special talents. One such special handler is inclusive education.

Inclusive education, in its implementation emphasizes the participation of children with special needs in the learning process in formal schools with one environment and space with normal children. The purpose of this education is: *First*, Minimizing the limited conditions of development and developing potential and maximizing opportunities for children to be actively involved in social relations with normal activities. *Second*, preventive step in an effort to prevent children's with special needs of more severe abnormalities. *Third*, Prevent on-going effects that cause other disturbances caused by the main interference.

In an Islamic perspective education is an obligation that must be done by every human being. In another sense, the obligation to take education is not limited to certain people, certain groups, even if children have abnormalities or special needs. However, people with disabilities include people who have obligations and the right to get space to seek knowledge. In his teachings Islam never marginalized or distinguished humans from the physical or other aspects, the most important thing in the Islamic view that humans are only measured by their devotion.

Reference

- Abdullah Nandiyah, *Mengenal Ana Berkebutuhan Khusus*, Jurnal Magistra, No. 862013
- Arief Armai, *"Mengantar Ilmu Dan Metode Pendidikan Islam"*, Jakarta: Ciputat Press.2002
- Al Syaibani Omar Muhammad Al Toumy, Terj. HasanLanggulung,,Jakarta Bulan Bintang. 1979
- Al-Ghazalai, *"Ihya Ulumudin, Jilid III"*, Surabaya, Salim Nabhan
- Alwisol, *"Psikologi Kepribadian"*, Malang: UMM Press.2009
- Amin Miska Muhammad, *"Epistemologi Islam: Pengantar Filsafat Pengetahuan Islam"*, Jakarta, UI Press.1983
- Arif Muhammad, *Pendidikan Islam Transformatif*,Yogyakarta: Lkis.2008
- Arifin M. *"Filsafat Pendidikan Islam"*Jakarta Bina Aksara.1987

- Arum Wahyu Sri Ambar, "*Perspektif Pendidikan Luar Biasa Dan Implementasinya Bagi Penyiapan Tenaga Pendidikan*", (Jakarta: Depdiknas.2005
- Baharun Hasan, Robiatul Awwaliyah, "*Pendidikan Inklusi Bagi Anak Berkebutuhan Khusus Dalam Perspektif Epistemologi Islam*", Jurnal Modeling, Volume 05. No 1.2018
- Departemen Pendidikan Nasional, *Kebijakan Pemerintah Dalam Pendidikan Inklusi*, Jakarta.2003
- Direktorat Pendidikan Luar Biasa, *Mengenal Pendidikan Terpadu, Buku 1*, Direktorat Jenderal Pendidikan Dasar Dan Menengah Departemen Pendidikan Nasional: Jakarta.2004
- Geniofam, *Mengasuh Dan Mensukseskan Anak Berkebutuhan Khusus*, Jogjakarta: Gara Ilmu.2010
- Husni Amin, *Citra Kampus Religius Urgensi Dialog Konsep Teoritik Empirik Dengan Konsep Normatif Agama*, Surabaya: PT Bina Ilmu.1986
- Ishka Muslim, "*Tokoh-Tokoh Islam Dan Barat (Spanyol)*", Surabaya: Bina Ilmu.1980
- Kartanegara Mulyadi, "*Panorama Filsafat Islam*", Bandung Mizan.2010
- Kebung Konrad, "*Filsafat Ilmu Pengetahuan*", Jakarta PT Prestasi Pustaka raya.2011
- LatifMuhtar Dkk, *Pendidikan Anak Usia Dini*, Jakarta: Kencana Prenada Media Group. 2013
- Mahabbati Anni, "*Pendidikan Inklusif Untuk Anak Dengan Gangguan Emosi Dan Perilaku*, Jurnal Pendidikan Khusus, Volume7.2010
- Mulyono Agus Abdurrahman, "*Landasan Pendidikan Inklusi Dan Implikasinya Dalam Proses Penyelenggaraan PTK*".Makalah Dalam Pelatihan Buk Ajar Bagi Dosen Jurusan PLB, Yogyakarta 26 Agustus.2002
- Muthahhari Murtadha, "*Mengenal Epistemologi*", Jakarta: PT Lentera Berirama.2001
- Nasution Harun, "*Filsafat Dan Mistisime*", Jakarta, Bulan Bintang.1962

- Permata Indah Dana Binahayati Rusdi, *Pelaksanaan Pendidikan Inklusi Di Indonesia*, Presiding K S Riset Dan PKM Vol 2 No. 2.
- Praptiningrum, "Fenomena Penyelenggaraan Pendidikan Inklusif Bagi Anak Berkebutuhan Khusus, *Jurnal Pendidikan Khusus*, Volume 17 No 2.2013
- Qomar Mujamil, "Epistemologi Pendidikan Islam Dari Metode Rasional Hingga Metode Kritik", Jakarta: Erlangga.2005
- Qosim Andi Luqmanul Lc, "Melacak Akar Epistemologi Islam (Studi Pemikiran Said Ali Ismail)" Tesis, UIN Sunan Kalijaga, Jogjakarta.2015
- Saidurrahman, "Khazanah Epistemologi Islam" Dalam *Jurnal Teologia*, Volume 25 No 1 2014
- Siti Mamah Rohmah, "Pendidikan Agama Islam Dalam Setting PAI" Tesis, UIN Syarif Hidayatullah, Jakarta.2010
- Shindunata, "Dilema Usaha Manusia Rasional", Jakarta, Gramedia.1983
- Sulthon, "Mengenal Pendidikan Multikultural Bagi Anak Berkebutuhan Khusus Dengan Model Pendidikan Inklusi Dalam Pendidikan Islam", *Stain Kudus, Jurnal Addin* Vol 7 No 1.2013
- Suparno "Evaluasi Model Layanan Pendidikan Anak Berkebutuhan Khusus Di Taman Kanak-Kana", Sebuah Penelitian, Laporan Khusus, Fakultas Pendidikan Universitas Yogyakarta, Hlm. 1
- Tafsir, Ahmad, "Filsafat Umum Akal Dan Hati Sejak Thales Sampai James", Bandung: PT Remaja Rosdakarya.1993
- Undang Undang Sisdiknas (Sistem Pendidikan Nasional 2003), 2006, Jakarta, Sinar Grafika.2006
- Yusraini, "Kebijakan Pemerintah Terhadap Pendidikan Inklusi", *Media Akademika* Vol 28, No 1.2003
- Yusuf, Yasin, "Dimensi Epistemologi Dalam Pendidikan Islam", *Jurnal Edukasi* No 02 Volume 02.2014
- Yulis Rama Dan Syamsul Nizar, "Filsafat Pendidikan Islam", Jakarta: Kalam Mulia.2009
- Zubair Ahmad Kharis, "Filsafat Islam Seri 2", Yogyakarta: Lembaga Studi Filsafat Islam.1992