Implementation of Local Wisdom-Based Learning Management in Inclusive Schools

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The research aims to identify how the management of inclusive school learning based on local wisdom is implemented in junior high schools. Our research is qualitative with an explanatory approach. The study participants were selected following a sampling technique with specific criteria. Data collection techniques include observations made by researchers without being directly involved in activities. In addition, interviews were conducted through direct communication between the interviewer and the participant. The data analysis technique was interactive, consisting of three activity lines including (1) data reduction, (2) data display, and (3) data verification. Theoretically, the teacher's research results show that implementing local wisdom-based learning management in inclusive schools has not been effective and needs to be improved in every aspect so that children with special needs can learn like other children.

Keywords: inclusion school, learning management, the child with special needed, local wisdom

INTRODUCTION

Successful inclusive education is primarily achieved by accepting, understanding, and accommodating student differences and diversity, including physical, cognitive, academic, social, and emotional aspects. That is not to say that students never have to spend time outside of regular classes, as sometimes they need to do so for a particular purpose — for speech or occupational therapy, for example. However, the goal is that this should be the exception[1, 2]. Inclusive education means that all students, regardless of their challenges, are placed in age-appropriate general education classes to receive quality instruction,

intervention, and support to enable them to develop in the school's core curriculum[3, 4]. Inclusive education is an educational service for students who attend regular schools but have special education needs that are classified as extraordinary in terms of disabilities, slow learners, and those with other learning difficulties[5].

According to the Education and Culture Statistics Data for 2019-2021, Riau Province, which is enriched with Melayu culture, has 1230 junior high schools consisting of 855 public schools and 375 private schools (Central Statistics Agency, 2022). Out of many junior high schools, only a few focus on inclusive-based education.

Inclusive school institutions have various learning models, such as multiple intelligences-based inclusion models, community-based inclusive education, and 2013 curriculum-based inclusive education. Thus, there is a need for local cultural inclusion education that has local cultural values and recognizes children with special needs. A local culture-based school is a planned, conscious effort through exploring and wisely utilizing the potential of the local area to create a learning atmosphere and learning process so that students actively develop their potential to have skills, knowledge, and attitudes to participate in building the nation and state[6, 7].

This study discusses the reasons for implementing inclusive education based on local culture and values that make up inclusive learning management and the implementation of inclusive learning management based on local culture. This research will provide solutions and an overview of implementing locally cultured inclusive learning in junior high schools.

RESEARCH METHOD

We used a qualitative exploratory approach to examine real-life situations by collecting detailed and in-depth data from various sources[8]. Data was collected from three junior high schools in Pekanbaru, Indonesia. The study participants were selected using a purposive sampling technique based on specific criteria. The study participants included principals and teachers from predetermined schools. The data collection tools included interview guidelines, observation guidelines, and closed questionnaires. In addition, interviews were conducted through direct communication between the interviewer and the participant. To ensure the validity of the technical data used, a credibility test was carried out following the provisions of the research, and the content obtained must be per the required context[9]. To ensure validity, several steps were taken, including maintaining a close relationship between the researcher and the subject and informants, the persistence of observers, triangulation, and asking colleagues who were not involved in the research. The data analysis technique used was an interactive model, which consists of three activity lines, including (1) data reduction, (2) data display, (3) and data verification[10].

RESULTS AND DISCUSSION

Data analysis found that there were several problems related to the implementation of local culture-based learning policies in inclusive schools, such as the absence of a special curriculum containing local cultural wisdom, a lack of career development programs containing cultural wisdom for students, no collaboration with cultural experts regarding the application of local culture in the school environment, and teachers who have not undergone training to become special teachers in these schools. This analysis shows that inclusive schools have not modified the old curriculum by adding elements of local culture.

The results of the observation guidelines are supported by the results of the questionnaire analysis on the implementation of local culture-based inclusive learning management (Table 1).

TABLE 1
IMPLEMENTATION OF LOCAL CULTURE-BASED INCLUSIVE
LEARNING MANAGEMENT

Percentage	Information
62.3%	Implemented
37.7%	Not Implemented

Based on the questionnaire analysis results, the overall implementation of inclusive learning management is only 62.3%, highlighting that 37.7% of inclusive learning management has yet to be implemented. If viewed based on the analysis of the questionnaire statement items, all of the questionnaire items related to local culture-based inclusive learning management were not assigned a value. Therefore, the 37.7% reflects the implementation of local culture-based inclusive learning management that is yet to be implemented in schools. This data analysis is supported by the results of interviews conducted with school principals who stated that the implementation of local culture-based inclusive learning management could not be implemented due to the schools personnel's lack of knowledge regarding local culture, especially concerning Gurindam Dua. Furthermore, the results from the interview with the school principal highlighted that the learning management used for inclusive classes used the same curriculum that was used for students who did not have special needs. This demonstrates that the needs of special needs students are not optimally met. Besides that, the statement from the school principal was reinforced by the teacher's interview results, which stated that it was necessary to add elements of local culture into learning activities because most students had *Melayu* culture. The *Melayu* culture has many character values that could be applied in class.

Culture-based education management allows everyone to develop science and technology knowledge[11]. Culture-based education management emphasizes two major entities; first, there is an assumption of modernism so that humans tend to be natural (cultural lag); secondly, modernization itself wants to create all dimensions of life, including culture. This component is a differentiator from learning models based on other fields of study (non-culture based). The output of culture-based learning emphasizes achieving an integrated scientific understanding (integrated understanding) rather than a deep understanding (inert understanding)[10, 11]. The integrated scientific concept is not focused on just one field but spreads to all aspects[14, 15].

Local wisdom-based learning can be pursued in three ways: independent, collaborative, and integration[16]. Independent implementation occurs when the school fully provides local excellence materials for the teaching and learning process, the teachers and supporting infrastructure. Collaborative learning means schools work with relevant agencies to implement a curriculum based on local excellence[17-19].

The purpose of applying local culture to the inclusive school management process is to foster positive character values in students, especially in inclusive classes[13]. Besides that, another goal is for students to accept each other. One of the local cultures that is closely related to the *Melayu* culture is Gurindam Dua Belas. *Gurindam Dua Belas* is a *gurindam* consisting of twelve articles of life advice and moral guidance, written by Raja Ali Haji on Penyengat Island, Riau Islands, where this work is classified as poetry-al-isyadi or didactic poetry because it contains advice and life instructions[20]. Gurindam Dua Belas is also a technique for improving social relations because in Gurindam Dua Belas there is an article whose meaning contains good friends and avoiding bad associations[21]. The contents of Gurindam Dua Belas include 12 articles. Paragraph one, two three and four contain the value of aqidah (behavior), namely how to maintain the body from reprehensible things. Article five contains social values, such as knowing and understanding other people. The sixth article contains the value of character, namely the criteria to look for in a friend. The seventh article contains the value of introspection. The eighth and ninth articles contain the value of doing valuable things. The tenth article contains ethical values (children to parents, parents to children, and friendship). The eleventh and twelfth articles contain the values of leadership and governance.

Specifically, the school has implemented an inclusive learning management policy following government standards, such as the curriculum used for Children with Special Needs, where there is no

special or modified curriculum according to the special needs of inclusive students. Besides that, one of the important factors in the success of this inclusive education is the school principal. The principal is important in implementing learning management that supports the inclusive learning process. The principal has a role in the curriculum development, making performance measurements, managing facilities and infrastructure, and various other management functions[22].

However, without the government's attention, this prevents schools from properly implementing the inclusive education proclaimed by the government and following special guidelines for implementing inclusive education to realize the idea of education without discrimination[15, 16]. The implementation of local culture-based inclusive education is expected to produce the next generation who can understand and accept all forms of differences and not create discrimination in people's lives in the future. In addition, the success of implementing inclusive education is highly dependent on various sectors, one of which is the principal and teachers.

CONCLUSION

Based on the findings and data analysis, the implementation of local culture-based learning management in inclusive junior high schools has not been effectively implemented. This conclusion is supported by inclusive schools using the same curriculum as general schools. Furthermore, there are problems such as a need for more support for school principals regarding inclusive learning policies, lack of understanding of teachers when preparing lesson plans for students with special needs, and a shortage of accompanying teachers for children with special needs.

The problem highlighted in this study needs to be studied in depth. It is necessary to use problem-solving tools or other instruments to learn more about implementing inclusive learning management based on local culture in junior high schools.

ENDNOTES

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