

LEARNING COMMUNICATION: THE HUMANIZATION OF INCLUSIVE EDUCATION AT ADN2 BENGKALA

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Abstrak

Children with special needs, such as those served by SDN (Public Elementary School) 2 Bengkulu's inclusive education program, have the right to a decent education just as much as any other kid in the country. The purpose of this research is to shed light on how deaf kids are benefiting from the humanization of education at their designated inclusive schools. The data used in this study are both primary and secondary, making it a case study research employing qualitative approaches. In data triangulation, many pieces of information are gathered using the same methodology. Data analysis procedures involve condensing information, visualizing data, and deducing meaning from the findings. Based on these findings, it's clear that humanizing education in Bengkulu Village makes the school a pleasurable place to learn while yet respecting the local culture that has been there for decades. Teachers at schools for the deaf use formal sign language in the classroom, while kids use Kolok, a local sign language, at home and in the neighborhood.

Keywords: Deaf Students, Inclusive school, Humanization in Education.

A. Introduction

Because high-quality education can raise a nation's intelligence, education is a crucial component of the process of national development. Therefore, to boost the country's economic prosperity, numerous sciences must be taught in schools. According to (Sudiana, 2012), education is a process of bettering humanization, with the goal of maximizing the development of human dignity and value. Explicitly, education must build a whole human being by fostering the growth of their cognitive, affective, and psychomotor abilities. As a result, everyone's need for education increases. The state ensures the rights and obligations of every citizen (WNI) in the area of education without any designation, which is one of the rights of every citizen regulated in the 1945 Constitution (UUD) article 31. The aforementioned provision asserts that education does not discriminate against people based on class, color, ethnicity, or religion. The United Nations (PBB), more specifically UNESCO (United Nations, Educational, Scientific and Cultural Organization), declared the four pillars of education, which are: (1) learning to know; (2) learning to do (learning to learn); (3) learn to be (learn to be); and (4) learn to live together learn to live with others. These four pillars work in concert to develop an efficient educational model that can be implemented in an entire country with the goal of ensuring that every citizen has the right to a quality education based on educational philosophy, sociology, and legal considerations.

The Pancasila precepts serve as the *staatsfundamentálnorm* in Indonesia, and as such, the five precepts and the points of the five Pancasila precepts serve as the foundation for how education is implemented in Indonesia. In Indonesia, the sociological underpinnings of education follow an integralist perspective anchored in social norms. The 1945 Constitution of the Republic of Indonesia also states in Article 31 that every citizen has the right to obtain an education. This is the legal foundation for implementing education in Indonesia, in addition to the fourth paragraph at the beginning of the Constitution. Implementing the government's educational policies is based on these three pillars.

All educational initiatives are guided by education policy to meet the objectives specified by the government. According to (Hasbullah, 2016), education policy may be viewed as a collection of guidelines used to bring the government into alignment in an effort to create an educational system that adheres to widely held aims and ideals.

Meanwhile according to (Suryana, 2019), every educational policy will have an impact on the decisions made by policymakers in the field of education, both at the macro (national) level and the middle (regional) level, as well as the micro (educational units) level. In his opinion, the education sector is the only one of the government's undertakings whose budget ceiling is set with certainty in legislation. As a result, it is the responsibility of every implementer and coordinator of education to comprehend and apply educational policies.

State policy on education is codified in Act No. 20 of 2003. The purpose of public education is to provide all children with the opportunity to achieve their full potential as human beings by cultivating in them the religious spiritual strength, self-control, personality, intelligence, noble character, and skills necessary for their own well-being and the well-being of their communities and the nation. A child's education will begin in the home, moving on to the classroom and the wider community in an effort to better the nation as a whole and foster the development of democratic and responsible citizens. Every person has a place in schools as educational institutions (institutions) where they may learn and grow by expanding their IQ, EQ, and SQ, as well as by realizing the unique potential that lies inside them. The government also provides special education, as defined in statute No. 20 of 2003, for students who have trouble keeping up with their studies due to physical, emotional, mental, social, or other difficulties. Youngsters with high IQs and unique abilities are frequently categorized as "special needs" kids.

Inclusive education is based on (1) the 1948 Declaration of Human Rights and began to develop in the 1980s. The demand for implementation of inclusive education has increased after the declaration at Bangkok Education for all in 1991 and the Salamanca Spanish education convention on Inclusive Education (The Salamanca Statement on Inclusive Education) in 1994, and the Dakar Commitment on Education for All in 2000. Inclusive education provides appropriate educational programs tailored to the abilities and needs of each child. In essence, inclusive education is an educational philosophy that respects diversity and respects that all people are a valuable part of society regardless of differences, so inclusive education is seen as a form of educational reform that emphasizes anti-discrimination. The inclusive education paradigm emerged as a manifestation of the dissatisfaction of special education professionals who believed that the segregation system (regular schools and special schools) was no longer able to carry out the main mis-

sion of education, namely to humanize humans (humanistic), tended to be discriminatory, costly, inefficient, and with no promising output.

(Wapling 2016) stated that many nations use the phrases “inclusion” and “intergration” interchangeably, and the definition of inclusive education can vary depending on the country and the specific context in which it is employed. Inclusion involves modifying classrooms to meet the unique requirements of students with special needs, as opposed to integration, which requires students with special needs to adjust to the typical classroom setting. For kids with special needs to thrive and grow, it is important for them to attend schools that provide them equal opportunities in all areas of school life: intimate and sentimental (Ramberg and Watkins, 2020) meanwhile Sapon-Shevin (Andini et al. 2020) defined inclusive education as "an educational service that mandates that all children with disabilities be served in schools that are geographically close by, in ordinary schools with peers of the same age." According to Staub and Peck in (Andini et al. 2020), who agree with this definition, inclusive education consists of fully integrating students with mild, moderate, and severe impairments into general education classrooms. From these two definitions, we may infer that the goal of inclusive education is to make both instructors and students feel at ease with the presence of a wide range of differences in their student's learning requirements. According to both definitions, inclusive education is a teaching strategy that includes typically developing pupils and those with special needs. It has been argued that inclusive education entails more than simply modifying curricula and pedagogical practices. Nonetheless, schools, as educational institutions, have a duty to allow other aspects of education, including instructors, students, the home environment, and other community members, to contribute to developing inclusive education. According to (Yusuf et al. 2022) the overarching philosophical objective of inclusive education is to ensure that all individuals can fully exercise their inherent rights and flourish within today's multicultural context.

In addition, as mentioned by (Syamsurrijal, 2019) inclusive education is one of the current worldwide agendas with the goal of increasing the number of children who have access to formal education. Article 4 of Permendiknas (Ministry of Education Regulation) No. 70 of 2009 mandates that district/city governments designate at least 1 (one) elementary school and 1 (one) secondary school as "inclusive schools" for students with special needs. One secondary education unit and one junior high school per

subdistrict must have inclusive education and offer at least one special adviser for inclusive education service providers. SDN 2 in Bengkala Village, Kubudindingan District, Buleleng Regency, is one of the inclusive schools in the area.

Bengkala is a village where 2% or around 43 people who were born and raised in the village have been deaf and mute since birth or commonly known as *kolok* people. In this village, normal people with deaf people get along well. In Bengkala Village, most ordinary residents respect the existence of the *kolok* and live comfortably and safely as neighbors. In other words, normal and *kolok* people in Bengkala live side by side in harmony. The harmonious relationship between the normal community is a fact that Bengkala Village can be proud of. In addition, normal people since childhood have learned how to sign language so that they can communicate with *kolok* people. Currently, 77 students are attending SDN 2 Bengkala, with six being deaf and mute in grades I, II, and IV. There are also eleven teaching staff, five as homeroom teachers and one as Special Assistance Teacher who teaches at SDN 2 Bengkala. In learning at SDN 2 Bengkala, some teachers will explain learning material using Indonesian or Balinese while other teachers or special assistance teachers will translate it into sign language so that all students in the class, both normal and deaf and mute, can understand the subject matter well. Learning conducted by teachers must be done with patience, considering that each student has a different level of understanding.

The inclusive education system implemented at SDN 2 Bengkala is a form of humanization of education, which is philosophically considered capable of freeing students from limitations, fear, powerlessness, and weakness. The inclusive education system implemented at SDN 2 Bengkala aims to be able to arouse students' strong desire to learn and communicate with others. Communication not only supports the creation of more effective and efficient learning but also contributes to solving various problems in learning. Therefore, the purpose of this study is to describe the forms of humanization of education carried out by teachers, as well as accompanying teachers in conveying educational messages to students with special needs.

B. Methods

This study uses a qualitative method with a case study approach. (Mulyana, 2018) stated that the case study approach is an analysis that describes the problem in detail regarding all aspects of individuals, groups, and organizations so that a researcher is

obliged to change as much data as possible about the subject under study. The primary data source in this study was obtained from observations made by researchers directly in the village of Bengkulu, especially at SDN 2 Bengkulu. Meanwhile, the secondary data source was obtained from other secondary sources such as books, journals, and other literature, which is helpful in providing an explanation of this research.

Three different types of data-gathering methods, including observation, interviews, and documentation, were used in this study. Direct observations of the teaching and learning process carried out by the teacher in the classroom were made at SDN 2 Bengkulu. In addition, researchers conducted observations of the family and community settings in Bengkulu village. To learn more about the teaching and learning process in the classroom, interviews were conducted with key informants and supporting informants who served as research informants. While gathering various materials from the community and other documents pertaining to the teaching and learning processes at SDN 2 Bengkulu, the documentation activity was carried out. The head of the *Kolok* Residents' Association and Special Assistance Teachers were the key informants, making up half of the research informants (GPK). In addition to the community members who are a part of the *Kolok* community and the Bengkulu village community in general, supporting informants also include the parents of the *Kolok* students.

C. Results And Discussion

The History of Inclusive Education In Indonesia

Since the creation of Education Law number 12 of 1954, education for children with physical and mental disorders has been legally guaranteed. Education with this special curriculum in Indonesia is known as segregation schools, namely schools that separate children with special needs from the regular school system. (At Taubani et al. 2022) stated that the form segregation school is a special education unit or special school which is divided into several parts, namely Special Schools (SLB) which are divided into several categories of special schools namely Special Schools (SLB) intended for children with visual impairments, schools special school (SLB) B for deaf children, special school (SLB) C for the mentally impaired, special school (SLB) D for the disabled, special school (SLB) E for the mentally impaired, and special school (SLB) G is intended for children who have a combination of abnormalities such as being unable to communicate so that

their motor skills become slow, requiring different learning media to increase children's independence. In addition to the curriculum, the learning methods used between teachers and students are also different because each child has different needs. However, the capacity of these special schools (SLB) is limited, so the government merged the existing special school (SLB) into SDLB (Special Elementary School), SMPLB (Special High School), and SMALB (Special High School). On the Other hand, as the world of education continues to develop, many people think that the existence of special schools (SLB) is an act of discrimination against the education of students with special needs because they cannot get the same education as other normal children.

The Convention on the Rights of Persons with Disabilities was signed by the Indonesian government on March 30, 2007, in New York. The signing demonstrates the Indonesian government's commitment to ensuring the safety and well-being of people with disabilities by respecting, protecting, fulfilling, and promoting their rights. From 1979 through 2009, many rules and regulations were enacted by the government to ensure the safety of people with disabilities. The government mandates inclusive education for children with disabilities with the potential for intelligence and/or particular skills only through the Regulation of the Minister of Education and Culture Number 70 of 2009. There are 14 distinct types of disabled students, including those who are a) blind, b) deaf, c) speech impaired, d) mentally retarded, e) physically disabled, f) emotionally impaired, g) those with learning difficulties, h) slow learners, I autistic, j) affected by drug abuse, illegal drugs, and other addictive substances, l) have other abnormalities, and m) double disabled. The Director General of Primary and Secondary Education of the Ministry of National Education issued Circular Letter No. 380/C.C6/MN/2003 on January 20, 2003, mandating that every district and city establish and develop an educational system with a minimum of four schools (primary, secondary, junior high, and high school). Although not all districts in Indonesia have implemented inclusive education due to various factors, such as the right to regional autonomy and budget constraints, as well as a variety of obstacles in schools, such as a lack of accompanying class teachers and supporting facilities for students with disabilities.

Bengkala as Bali's deaf village

Bengkala Village is located in Kubudindingan District, Buleleng Regency, Bali Province. The village is bordered by Kubutambahan Village to the North, Bulian Village

to the East, Bila Village to the South, and Jagaraga Village to the West. In 1971, artifacts were found, most of which were inscriptions from the 1100s AD or the 12th century. One of the artifacts found was the Bengkala Inscription, translated in 2003. The inscription as a copper plate is believed to have originated from the reign of Paduka Sri Maharaja Haji Jayapangus Arkaja Cihna, who served from 1133 to 1173 AD. The inscription is dated Saka 1103 or 22 July 1181 AD. There is data or notes written on the inscription using Old Javanese. The note contains the life of the residents in Bengkala Village, which has existed since ancient times. This is also coupled with the existence of complaints from the public against the unfair behavior of royal officials in collecting taxes. July 22, which is stated on the inscription, is used as the Birthday of Bengkala Village, which is always commemorated every year. Most of the people in Bengkala village make a living from farming or working. However, some residents are also employed by fellow villagers as security guards and gravediggers.

Due to the high percentage of deaf and mute people living there, Bengkala Village is also known as *Kolok* Village. *Kolok*, which in Indonesian translates to "deaf and mute," is a distinctive sign language that has long served as the main form of communication in the village of Bengkala in northern Bali. Bengkala's residents have adapted to a deaf lifestyle rather than discriminating against them. People converse with their hands all across the village. To promote equality and ensure that children born normal do not alienate deaf youngsters, normal villagers also teach their kids *kolok* at home as a second language.

Out of the 137 persons who live in Bengkala Village, 43 are deaf. However, many locals believe that their deafness is a type of curse. The DFNB3 locus on chromosome 17 has a recessive gene mutation that caused a baby to be born deaf and dumb, according to a DNA test utilizing the Short Tandem Repeat (STR) method. As a result, the sort of hearing loss that the people of Bengkala Village have is autosomal recessive and non-syndromic. Between 150 and 300 years ago, DFNB3 is thought to have first arisen in the gene pool of the Bengkala peasants. Numerous residents who are deaf or mute do not make distinctions between neighbors. *Kolok*, a regional Sign Language, is widely used by common and deaf locals to interact and communicate. These hearing-impaired persons lead fulfilling lives, going to work or attending school. The majority of them are farmers and sporadic daily workers. In addition, Ketut Kanta provides direct assistance to the deaf

in the Community Economic Zones of Kajanan and Kelodan (KEM). The goal of this coaching is to improve the soft skills of the deaf and mute population of Bengkala Village through the creation of incense, *ingke*, and woven textiles. The majority of residents of Bengkala, a community in the highlands, learn the *kolok* language so they can converse with family members and friends who are deaf. The *kolok* language has developed naturally, and many people still travel to Bengkala village to study it.

The Implementation of Inclusive Education in SDN 2 Bengkala

SDN 2 Bengkala was opened on January 1, 1978 in Bengkala Village, Kubudindingan District, Buleleng Regency, Bali Province. Initially, this elementary school was a regular school where children from Bengkala Village and its surroundings, aged 6 to 12 years, received early childhood education. In 2007, Ketut Kanta proposed SD N 2 Bengkala to become an inclusive school for deaf and mute children in Bengkala Village. This was done considering that these children could not get a good education due to the absence of inclusive education institutions in the village. This proposal was finally forwarded to the Bali Provincial Education Office in 2007. However, the process of appointing inclusive schools had to be carried out in stages, bearing in mind that the responsibility for primary schools rests with the district. The Buleleng Regency Education Office needed to assess whether or not the elementary schools were ready to implement educational inclusion and then later reported to the Bali Provincial Education Office. The District and Provincial Education Offices then visited the reported school to ensure that the school is fit for inclusion. After becoming an inclusive school, the responsibility will move from district to province.

The implementation of inclusive education at SD N 2 Bengkala was inaugurated on July 19, 2007. According to the interview results with the author Ketut Kanta, the Head of the Kolok Residents' Association who had previously been a Special Assistance Teacher (GPK), SDN 2 Bengkala was determined to be an inclusive school due to a large number of children with special needs. Especially for the deaf (ABK) who could not receive an education that adapts to their abilities in Bengkala Village. The absence of supporting educational institutions in Bengkala Village required that deaf and mute children have to study outside the village. Distance was the main obstacle for deaf and mute children, so they decided not to pursue education at all.

SDN 2 Bengkala had to go through a number of procedures before being officially recognized as an inclusive school. The implementation of inclusive education at SDN 2 Bengkala began with its ban, followed by reporting on plans and provisions that had to be reviewed and approved by the youth and sports education offices of the Buleleng Regency and the Bali Provincial Youth and Sports Education Office. After going through the stages of the implementation process, starting with the organization stage, the interpretation stage, and the implementation stage, the current inclusive education implementation at SDN 2 Bengkala could be realized. SDN 2 Bengkala presented its own proposal to the Bali Province Youth and Sports Education Office in 2007 at the organizational stage. The Buleleng Regency Youth and Sports Education Office were in charge of selecting an inclusive school because they were responsible for knowing whether primary schools were prepared to undertake inclusive education. After becoming an inclusive school, provincial jurisdiction will take over from the district. To explain the value of inclusive education to the community and students' parents, SDN 2 Bengkala engaged in socialization during the interpretation stage. Then, during the implementation phase, SDN 2 Bengkala accepted deaf children with exceptional needs (ABK) and provided inclusive education services. According to (Tarsidi 2012) inclusive education entails a number of different components, including the following: (1) inclusive education as a process; (2) inclusive education as an effort to identify and remove barriers; (3) inclusive education as the presence, participation, and achievement of all students; and (4) inclusive education places special emphasis on groups of students who are vulnerable to marginalization. SDN 2 Bengkala has always made improvements, and even though it is still not perfect at adopting inclusive education, it continues to be one of the inclusive schools that supports students with special needs in receiving an education and is no longer a vulnerable group to marginalization.

Currently, not only deaf children from Bengkala Village are studying at the school, but also from the surrounding areas, such as Tamblang Village. The curriculum used still follows what is directed by the government, it's just that its application follows the abilities of the students. This was conveyed by Putu Ratniasih, which was in line with the information given by Heny Widisari and Ketut Sulatra as teaching staff who prioritized the basic understanding of the students of SDN 2 Bengkala. The teaching staff at SDN 2 Bengkala are more concerned with the basic skills children at the elementary school level

must have, such as reading, writing, and arithmetic. Currently, SDN 2 Bengkala lacks staff, there is not even a homeroom teacher for grade III, which requires the principal to teach. Not only teaching normal children, but the curriculum used also remains the same, and its implementation follows the abilities of both normal and deaf students.

There are six deaf children at the school who are currently in grades I, II, and IV. Each class has two deaf children. It's just that currently, grades I and II are still studying independently in the inclusion room, while grade IV has joined the normal class but not all the time. (Aryantika et al. 2015) stated that a deaf child is someone who experiences a deficiency or loss of hearing ability either partially or completely caused by the malfunction of some or all of the hearing aids so that they cannot use their hearing aids in everyday life. Furthermore, (Winarsih, 2007) stated that the characteristics or signs of a deaf child are that they do not show a surprised reaction to loud sounds or clap at a distance of one meter, not reacting when their name is called, or are indifferent to the sounds around them, being unable to catch people's intentions when speaking if they do not meet face to face, they do not know the direction of the sound, their speech ability does not develop if they speak it is difficult to understand, they cannot pay attention to something for a certain period of time, and they look slow or have difficulty to understand. Based on the results of the interviews conducted with Ketut Kanta, he said that deaf children could not speak and one must focus on the deaf children who are spoken to. In addition, deaf children get bored easily and cannot focus for hours like normal children. Ketut Kanta also said that the cause of deaf and mute people is a recessive gene which indicates a deaf and dumb condition occurs before birth and is classified etiologically. This was also supported by the statement of a student's parents who said that their child had lost his hearing ability of approximately 120 dB, which, if classified according to the level, entered into level IV who could not understand other people's speech through his hearing, so he needed special education services. Deaf children are known as sensitive individuals. In addition, deaf children are also very easily bored, so the Special Assistance Teacher (GPK) must be able to adjust to the wishes of the child. As stated by Made Wisnugiri, deaf children who have joined normal classes can study in the inclusion room at certain times. Even though there are deaf children, normal children respect each other. Not only when teaching and learning activities (KBM) take place, but these children spend time together outside the classroom. Normal children at the school value deaf

children by spending time together and without discrimination. These children do not hesitate to go to the canteen and play together.

From the results of interviews with the student's parents, it was found that the implementation of inclusive education at SDN 2 Bengkala was fully entrusted to employers. In an interview with Luh Sorningsih, one of the parents, she said that the education provided by the teaching staff at SD N 2 Bengkala went very well. Not only teaching basic lessons, but the child also regained his confidence to get along with children his age. Hearing and speech limitations require deaf children to use sign language to communicate. Inclusive education is urgently needed to adapt to the abilities of deaf children. Not only parents, the support given must also come from the school environment, such as from the teaching staff and school friends. SDN 2 Bengkala is the choice of Luh Sorningsih because she feels that the distance from home is not too far, in contrast to sending her children to Special Schools (SLB), which are very far from home. The deaf children did not immediately join normal children in the regular class, but in the inclusion room where there were only deaf and mute children and Special Assistance Teachers (GPK). This learning will occur according to the ability of deaf and mute children to understand and understand the material being taught. In fact, sometimes, learning will be carried out in a relaxed place with makeshift conditions, bearing in mind that deaf and mute children cannot control their emotions properly, so the teaching staff must be patient with these children anywhere and anytime. This is done with the hope that deaf and deaf children will get learning that is not coercive.

The implementation of inclusive education at SDN 2 Bengkala has a number of challenges, as stated in (Murniati et al. 2018) who found that it is difficult to implement inclusive education in schools. Because of this, government-designated schools require oversight and monitoring and the creation of inclusive education. According to the findings of the observations and interviews, five factors become barriers to inclusive education at SDN 2 Bengkala, including a lack of teacher competency and commitment, the limitations of teachers at SDN 2 Bengkala are important factors in inclusive education, it is difficult for teachers to teach normal children and children with special needs simultaneously in class, so the presence of Special Assistance Teachers (GPK) is required to overcome these obstacles (KBM). Additionally, not all instructors are conversant in the sign language employed during instruction. The deaf youngster will be sent back to the

inclusive class as a result, as some teachers have issues when the accompanying teacher isn't there. One of the key determinants of the success or failure of the included program in inclusive schools is the dedication of the teachers. According to (Tarnoto 2016) the issue with human resources (HR) is the absence of teacher proficiency in dealing with children with special needs, resulting in a high concentration of such pupils in a single class.

In learning at SD N 2 Bengkala, some teachers will explain learning material using Indonesian or Balinese while other teachers or Special Assistance Teachers (GPK) will translate it into sign language so that all students in the class are normal and deaf, and mutes can understand the learning material well. Learning conducted by teachers must be done patiently, considering that each student has a different level of understanding. This Special Assistance Teacher (GPK) can also guide other teachers who are not fluent in sign language and supervise the ongoing learning process so that deaf and mute children can understand the material being taught. Not all teachers who teach at SD N 2 Bengkala can use sign language. These teachers know only a few words. Therefore, the existence of Special Assistance Teachers (GPK) is very necessary during the teaching and learning process. Even so, teachers remain good and responsible teaching staff by directing all normal children to appreciate and respect deaf and mute children.



Picture 1: The Deaf children in grades I and II who are studying with a Special Accompanying Teacher (GPK)

This ensures that deaf children can study peacefully and are not subjected to prejudice at school or elsewhere. All students, even those with disabilities, can benefit from instruction in the same classroom when they are exposed to various instructional methods, according to research by (Dombrowski et al. 2020) all kids, including those with impairments, can benefit from using a variety of teaching techniques so that everyone can

grow up in a welcoming environment. The biggest issue in inclusive schools right now is the lack of Special Assistance Teachers (GPK), the incompetence of teachers in dealing with Children with Special Needs (ABK), and the difficulty that teachers have in their teaching and learning activities when there is no Special Assistance Teacher present (GPK). SDN 2 Bengkala also requires Special Assistance for Special Assistance Teachers (GPK), who can carry out the teaching-learning process and mentor deaf and mute pupils. According to the reality of society, students with special needs are still unable to receive the education that they are entitled to in an equitable and fair manner because of a number of barriers, one of which was revealed by (Sulthon, 2019) who stated that regular teachers are frequently unprepared to teach students with special needs. This is in line with (Tarnoto, 2016) who stated that the issue of human resources (HR), specifically the lack of competence of teachers in dealing with students with special needs, is very crucial.

The exciting thing about this research is that SDN 2 Bengkala also uses SIBI and BISINDO sign language. At the same time, in social life, the community is accustomed to using *kolok* sign language, namely sign language that has been taught from generation to generation by parents of the *kolok* community in Bengkala village. There are several differences between the two sign languages, but in practice, the two sign languages can be used side by side. The use of local sign language is a sign that the actions taken by the people of Bengkala Village are interconnected and repeated so that it will produce a culture in the form of sign language that the people of Bengkala village only use. Education is part of the culture, so the relationship between education and culture is a reciprocal relationship that influences each other. Culture can change education and vice versa, education can change the existing culture. It can be said that education plays a role in developing culture. Education is a place to foster humans so that they can develop their potential, the more potential humans have, the more their culture develops because the actors of culture are humans. Thus education is meaningful as a process of acculturation, and along with that, the history of human civilization extends.

Learning Communication: The Humanization of Inclusive Education at SDN 2 Bengkala

Education is a process inherent in every life together and runs throughout human life, meaning that every day throughout human life, there is an educational process (long life education), so the essence of education is to humanize humans as a whole (Freire,

2009) stated that education is oriented towards recognizing the reality of human beings and themselves so that it can be said that humans are masters over themselves. More than that, education is expected as part of a life process that can relieve people from oppression, education is not only a place for the transfer of knowledge but how knowledge is used as a means to educate people to be able to read social reality. The humanization of education also occurs in the implementation of inclusive education, the purpose of inclusive education is to humanize children with specialties. In addition, inclusive education also trains mutual respect, tolerance, and empathy for friends with special needs.

Therefore, inclusive education is considered the right solution to fulfilling every child's right to education. The humanization of education provides convenience to students and teachers in carrying out learning so that inclusive education is a bridge between children with special needs and normal society. (Mccarthy et al. 2011) stated that humanization in education has a goal to form spiritual intelligence, intellectual intelligence, children's reasoning, and emotions so that it is expected that children are smart in dealing with problems that exist in society so it can be said that humanization in education places more emphasis on creating a comfortable learning atmosphere by paying attention to, and integrating the potential possessed by students and connecting it with the development and growth of these students. To be able to create humanization in education, collaborative communication is needed in the world of education. Collaborative communication is a collaboration that exists between educational actors (school institutions, teachers, parents, and government) to achieve a common vision.

By collaborating, each educational actor will participate and contribute to maximizing students' abilities. In the inclusive education held at SDN 2 Bengkala, collaborative communication has been conducted between education actors aiming to advance education in Bengkala village. Thus, the goal of humanization in education is a learning process that begins and is intended to humanize humans. This means that humans can understand and realize themselves so they can achieve self-actualization to learn optimally. The formal education process at SDN 2 Bengkala aims to humanize deaf children in the village. Teachers who teach educate and guide deaf children to become more independent, responsible, confident, and more able to make changes for themselves, family, and society.

Talking about the ability to communicate effectively will describe a dynamic communication process, meaning attention is not only on the message but on all communication components, including obstacles that may occur in the communication process. Furthermore, a communicator's attitudes, emotions, knowledge and credibility can influence and change the reception of messages within the communicant. Likewise with educational communication, practical communication skills are essential for a teacher in transferring educational messages, classroom management, and student interaction. Therefore, teachers must have different thinking approaches because each child has characteristics. Revealed by (Riemer, 2002), to educate according to students' abilities, a teacher needs communication skills to motivate students in the learning process. Teaching children with special needs at SDN 2 Bengkala requires much dedication. Apart from the village's remote location, access to education in the area is also limited. For this reason, SDN 2 Bengkala still needs educational staff who can help teach at school. The exciting thing about inclusive education at SDN 2 Bengkala is that students use two types of sign language as a language of instruction, (1) in daily life with their families, students will use kolok, but when in the school environment (2) students must use a particular language for the deaf, namely SIBI and BISINDO, so when this school started operating, the accompanying teachers experienced difficulties because of the differences in the language of movements and meanings of these two sign languages. SIBI (Indonesian Sign Language System) and BISINDO (Indonesian Sign Language) stated by Yuni (2014) in (Nugraheni et al. 2023) are sign languages used in Indonesia to help deaf people communicate.

Using local sign language (kolok) is unsuitable for other children outside Bengkala village. In contrast, SDN 2 Bengkala is an inclusive school that accepts children with special needs from other villages outside Bengkala. SIBI (Indonesian Sign Language System) adopts American Sign Language, which can hone the language skills of disabled children, while BISINDO (Indonesian Sign Language) adapts its region of origin and is easier to understand. Sign Language is closely related to non-verbal messages, which are the key for deaf people in reading and understanding messages conveyed by other people. SIBI (Indonesian Sign Language System) consists of commands a systematic set of body, hand, and lip movements symbolising Indonesian vocabulary. Avoid the risk of delays in language development in deaf children. Frequent use of SIBI (Indonesian Sign Language

System) gradually sharpens the language skills of deaf and mute children so that their language processes can develop and they can master the language and communicate. By regularly using Sign Language, deaf children can master the language and vocabulary to communicate well with the people around them. SIBI (Indonesian Sign Language System), as stated by (Reskina, 2019) used Indonesian grammar and it is easy for hearing teachers and parents to learn, but this becomes difficult, especially for deaf children who have never been exposed to Indonesian. Meanwhile, according to (Nugraheni et al. 2023), BISINDO is the pure language of deaf friends because its production involves deaf people.

(Masdul, 2018) stated that in learning communication, the learning process occurs through the process of conveying particular messages from learning sources, namely teachers, instructors, and learning media) to recipients (students, students), with the aim that these messages (in these messages) in the form of topics in specific subjects) that can be received (owned, shared) by students. In the learning that occurs at SDN 2 Bengkala school, there is a communication process to convey messages from educators to students with the aim that these messages can be well received and have an effect on understanding and changing behavior using sign language. Thus, the success of learning activities depends on the effectiveness of the communication process that occurs in learning. Teachers can transfer knowledge through Indonesian or sign language, which is SIBI (Indonesian Sign Language System) and BISINDO (Indonesian Sign Language) so that excellent and practical learning activities are achieved which will provide space and opportunities so that students can learn more actively and can explore their curiosity through the abilities/potential of both standard and deaf students. Therefore, to effectively implement learning communication, students need excellent and appropriate guidance from the teacher.

D. Conclusion

In the inclusive education held at SDN 2 Bengkala, it can be seen that there is collaborative communication between educational actors that aims to advance education in the village of Bengkala. Thus, the goal of humanization in education at SDN 2 Bengkala has been implemented quite well, although there are still many shortcomings, especially regarding human resources and facilities for deaf children. The humanization of education

is a learning process that begins and is intended to humanize humans, meaning that humans can understand and realize themselves so that they can achieve self-actualization to learn optimally. The formal education process at SDN 2 Bengkala aims to humanize deaf children in the village. Teachers who teach educate and guide deaf children to become more independent, responsible, confident, and more able to make changes for themselves, their families, and society.

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