

**THE EFFECTIVENESS OF CLUSTER MODEL INCLUSIVE EDUCATION
SERVICES IN ISLAMIC RELIGIOUS EDUCATION LEARNING
AT MADRASAH IBTIDAIYAH**

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Abstract

The implementation of the inclusive education service model is based on the level of teacher success in mastering the implementation of the inclusive service model which shows an increase in understanding of the inclusive education services taught. The purpose of this study is to analyze the effectiveness of implementing inclusive education services through cluster classes in Islamic Religious Education learning at the Inclusive Elementary Madrasah in Central Bengkulu Regency. The research method used is a qualitative approach with a descriptive design. The research subjects included teachers at the Inclusive Elementary Madrasah in Central Bengkulu Regency. The research subjects were determined by purposive sampling technique. Data collection techniques through observation and interviews. Qualitative data analysis through data reduction, data presentation and conclusion drawing. The results of the study can be concluded that the implementation of the inclusive education service model through cluster classes in Islamic Religious Education learning is effective in improving teachers' understanding of the inclusive education service model taught in MI Inklusi in Bengkulu Tengah Regency. The implementation of the inclusive education service model through cluster classes based on teachers' perceptions in general is included in the range of categories always applying the stages of the inclusive service model and the implementation of the stages of the inclusive service model is classified as good as expected. Inclusive education services with a cluster model in Islamic Religious Education learning in madrasahs have proven effective in improving teachers' understanding through appropriate grouping, adaptive learning, and increasing participation and understanding of religious values in an inclusive manner.

Keywords: Inclusive Education Service Model, Cluster Classes, Islamic Education Teachers



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INTRODUCTION

Madrasah as one of the Islamic educational institutions has been considered an Islamic educational institution that has an inclusive ecosystem and cultural acceptance of students with special needs. Cultural acceptance without the provision of proper accommodation for students with special needs has resulted in problems for students with special needs studying at madrasahs. Students with special needs face problems of learning, assessment, accessibility, and educational services.¹

The fulfillment of proper accommodation for students with special needs is needed by them in madrasahs. Referring to the source from the *Education Management Information System* (EMIS) of the Ministry of Religion of the Republic of Indonesia in 2021, there are 10,610,942 students and of this number there are 47,516 students with special needs (PDBK) in madrasahs. EMIS data in 2022 shows that the number of PDBK in madrasahs, both public and private, at the RA, MI, MTs and MA levels, reached 48,423 students with various types of obstacles from the total number of students in madrasahs of 10,498,896 people. Meanwhile, the number of inclusive madrasahs is still very limited, of the 83,648 madrasahs in Indonesia, only 714 already have legality as madrasahs providing inclusive education. Based on PBS (Student Learning Profile) Data of the Ministry of Religion of Bengkulu Province with the last update on December 16, 2025, it can be seen that the management and reporting of data on Students with Special Needs (PDBK) in madrasahs has been running, but PBS data collection in madrasahs in Bengkulu Province has not been optimal and uneven.

Madrasahs face serious challenges in dealing with PDBK with moderate to severe obstacles. A variety of complex obstacles demand an adaptive inclusive learning strategy based on the real needs of students. There are inequalities between regions that have the potential to affect the quality of inclusive education services. Therefore, research on inclusive education, teacher readiness, madrasah policies, PBS service models, or the effectiveness of PBS data collection is very relevant and urgent to be carried out to support the improvement of the quality of madrasah education in Bengkulu Province.

Some of the results of research on the importance of education for children with special needs in madrasahs include learning for students with special needs with visual disabilities and learning evaluation.² Another study discusses the development of a guidebook on the quality of inclusive education management in madrasahs, the next study After the issuance of Law Number 8

¹ Enung Nugraha, "Implementasi Program Tahfizh Qur'an Di PAUD Inklusif Dengan Model HOTS," *As-Sibyan: Jurnal Pendidikan Anak Usia Dini* 5, no. 2 (2020), <https://doi.org/10.32678/as-sibyan.v5i2.3569>.

² Yuyun Rahmahdhani Khusniyah, "Evaluasi Program Pembelajaran Matematika Siswa Tunanetra Kelas 2 di Sekolah Inklusi Madrasah Aliyah Negeri (MAN) Maguwoharjo Sleman Yogyakarta," *WIDIA ORTODIDAKTIKA* 4, no. 5 (2015), <https://journal.student.uny.ac.id/plb/article/view/6541>.

of 2016 concerning Persons with Disabilities until now it has grown rapidly in case studies of inclusive education in a number of madrasahs.³ Looking at the trend of a number of existing studies, it seems to have described the development of madrasahs and children with special needs urgency to the application of curriculum, models, and implementation, to a number of cutting-edge studies that show the implementation of inclusive education in madrasahs with case studies in various madrasahs at every level and in various provinces.

In Fitriana's research examines the implementation of inclusive education in Koja District Elementary School North Jakarta, in this study evaluates school development plans, special budgets, curriculum, and individual study development.⁴ This study also uses the CIPP model. Research conducted by Mumpuniarti & Lestari explained that teachers at the kindergarten level have a positive attitude and a higher willingness to accept.⁵ At the elementary and junior high school levels, there are still some schools that feel that they are not ready to accept the diversity of students in their classes. This fact shows that the kindergarten level has made progress in classroom awareness of student diversity. This research is also relevant to Yuwono & Mirnawati's research Learning strategies that can be applied for ABK students in elementary schools include remedial teaching, deductive and inductive strategies, heuristic approaches, expository learning, classical learning, cooperative learning, and behavior change techniques.⁶

Madrasahs that already have a Letter of Determination as inclusive madrasahs in Bengkulu province total 13 madrasahs and only exist in Central Bengkulu Regency because of the availability of children with special needs and the madrasahs are worthy of implementing inclusive education services. The determination of inclusive madrasahs is based on the Decree of the Head of the Ministry of Religion of Central Bengkulu Number 10 of 2024. Based on initial research, it was found that in one of the Al Hizam Inclusive Ibtidaiyah Madrasah in Central Bengkulu, it was found that many children who have physical barriers and have low intellect below the average served at Madrasah Ibtidaiyah, in educational services, teachers provide lessons in general, then for children who have physical barriers (PDBK), then special guidance is given in the resource

³ Sulthon, "Model Pelayanan Pendidikan Inklusi Di Madrasah: Studi Kasus Di Madrasah Ibtidaiyah Ibtidaul Falah Dawe-Kudus," *Al-Bidayah: Jurnal Pendidikan Dasar Islam* 10, no. 2 (2018), <https://doi.org/10.14421/al-bidayah.v10i2.161>; Aninditya Sri Nugraheni et al., "Pengembangan Buku Pedoman Manajemen Mutu Pengelolaan Pendidikan Islam Inklusi di Madrasah Se-DIY," *Al-Athfal: Jurnal Pendidikan Anak* 2, no. 1 (2016), <https://ejournal.uin-suka.ac.id/tarbiyah/alathfal/article/view/1226>.

⁴ Fitriana Fitriana et al., "Evaluasi Pendidikan Inklusi Di Sekolah Dasar Kecamatan Koja Jakarta Utara," *Jurnal Studi Guru Dan Pembelajaran* 5, no. 2 (2022), <https://doi.org/10.30605/jsgp.5.2.2022.1677>.

⁵ Mumpuniarti Mumpuniarti and Prima Harsi Kantun Lestari, "Readiness of Regular School Teachers for the Implementation of Inclusive Education," *JPK (Journal of Special Education)* 14, no. 2 (2019), <https://doi.org/10.21831/jpk.v14i2.25167>.

⁶ Imam Yuwono and Mirnawati, "Strategi Pembelajaran Kreatif dalam Pendidikan Inklusi di Jenjang Sekolah Dasar," *Jurnal Basicedu* 5, no. 4 (2021), <https://doi.org/10.31004/basicedu.v5i4.1108>.

room by a therapist and scheduled at breaktime. Actually, this is an inclusive madrasah practice, so this research is a pioneer of an inclusive model in Madrasahs.

The results of several previous studies are known that research on the inclusive education service model in PAI learning in madrassas has not been widely studied. Similar research, the field of study is different from that carried out by researchers. This research is focused on the effectiveness of the implementation of the inclusive education service model in the Ibtidaiyah Inclusive madrasah of Central Bengkulu Regency. The theory of the effectiveness of educational services is determined by the level of achievement of goals (*effectiveness*) and the optimal use of resources (*efficiency*).⁷ The effectiveness of the implementation of the inclusive education service model in this study is interpreted as the level of success of teachers in mastering the application of the inclusive service model which shows an increase in understanding of the inclusive education service model taught. Based on the description above, the question of this research is how effective is the implementation of inclusive education services through cluster classes in Islamic Religious Education learning at Madrasah Ibtidaiyah.

RESEARCH METHODS

The purpose of this study is to analyze the application of inclusive education services through cluster classes in Islamic Religious Education learning at Madrasah Ibtidaiyah Inclusive Central Bengkulu Regency. This research uses a qualitative method, which is a research approach aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups.⁸

The determination of data sources in qualitative research is carried out purposively, which is determined by adjusting to certain research objectives or conditions. In qualitative research, we identify participants and places with *purposive sampling* that is based on the places and people that help us most understand our central phenomenon.⁹ The sample used consists of school principals and teachers as respondents. Data collection techniques with interview and observation guidelines. Interview guidelines are used as a guide when the interview is conducted, so that it is in accordance with the goals and objectives to be achieved. Observations are made on the implementation of inclusive education services through cluster classes and their contribution to improving teacher understanding.

⁷ John P. Campbell, "On the Nature of Organizational Effectiveness," in *New Perspectives on Organizational Effectiveness*, ed. Paul S. Goodman and Johannes M. Pennings (Jossey-Bass, 1977).

⁸ Imam Gunawan, *Metode Penelitian Kualitatif: Teori dan Praktik* (Bumi Aksara, 2013).

⁹ John W. Creswell, *Qualitative Research & Research Design* (Student Library, 2015).

Table 1. Interview Guidelines

No	Aspects	Indicator	Item
1	Planning	• Learning preparation	2
		• Organizing and conditioning inclusive students	1
2	Implementation	• Technical inclusive education services	3
		• Learning strategies applied in inclusive service	4,5
3	Evaluation	• Constraints/impacts of inclusive education services	6.7

Table 2. Observation Grid

No	Aspects	Indicator	Item
1	Planning	<ul style="list-style-type: none"> • Teachers prepare for learning • Plan class management • Setting learning goals • Arrange for inclusive students to sit in a special place. • Preparing students' conditions before learning, providing motivation 	5
2	Implementation	<ul style="list-style-type: none"> • Teachers divide regular groups and inclusive students • Students discuss the subject matter • Observe student activity • Provide material discussion • Learning time is adjusted to the needs of students (PDB) • Assigning special tasks according to the capabilities of the PDBK 	6
3	Evaluation	<ul style="list-style-type: none"> • Teacher concludes the learning material • Reflect • Express your feelings after taking a lesson • Ask about learning difficulties or barriers 	4

In this study, the author presents the data obtained related to the implementation of inclusive education services through cluster classes in Islamic Religious Education learning at Madrasah Ibtidaiyah Inclusive Central Bengkulu Regency. The brief description used by the author in explaining the data that the author presents is related to what the author gets in the field to be more detailed, such as the results of interviews and observation results obtained by the author. The validity test of qualitative data includes credibility tests, transferability (transfer values), dependability and confirmability. Data analysis is carried out using qualitative descriptive, namely data reduction, data presentation and conclusion.

RESULTS AND DISCUSSION

The results of qualitative data in this study are compiled to provide an in-depth picture of the process, experience, and views of participants on the implementation of the Inclusive Education Service Model. Qualitative data was obtained through observations, interviews, which comprehensively describe the dynamics of the implementation of the model in the field. The analysis was carried out by examining the patterns of findings, identifying the main themes, and interpreting the meaning behind the respondents' statements and actions. These qualitative results serve to enrich quantitative data, provide context for measurable changes in understanding, and reveal supporting and inhibiting factors in the implementation of inclusive service models.

After the implementation of technical guidance (technical guidance), the researcher and the head of the madrasah conducted observations in classes where there were students with special needs to assess the implementation of the inclusive service model in PAI learning. The observation was carried out using an instrument sheet containing 15 items of indicators of the implementation of the inclusive service model. The results of the observation showed that the inclusive service model of the regular class was classified as good and in accordance with expectations. The two observers had almost the same perception of the implementation of the stages of inclusive services.

In the cluster-class inclusive service model, the observation results show that the implementation of the stages of the inclusive service model is also relatively good. The perception of the two observers is relatively consistent in understanding and assessing the implementation of the *cluster* model. Overall, the results of the analysis show that the implementation of the *cluster* inclusive service model has been carried out well and consistently, with a high level of understanding between the two observers.

The implementation of inclusive education is not only about placing children with special needs in regular schools, but also includes changes in school culture, teaching strategies, and support provided by teachers, educators, and the entire school ecosystem. Thus, inclusive education requires collaboration, commitment, and policies that are in favor of every child's right to a decent and meaningful education. Through a good understanding of the principles of inclusive education, it is hoped that the community and educational institutions can contribute to creating a more equitable, open, and respectful learning environment. Based on interviews with PAI Teacher informants about the understanding of inclusive education:

"Yes, I have a basic understanding of inclusive education. In my opinion, inclusive education is an effort to provide equal opportunities for all students, including those with special needs, to study in the same classroom. In our madrasah there are already several students with special needs, and we as teachers try to adjust the learning approach so that all students can follow in our own way."

Meanwhile, according to other PAI teachers, it is stated that:

"I learned about inclusive education, especially from the trainings I had attended. I understand that this is an education system that accommodates all students without discrimination, including students with special needs. However, I feel that I still lack experience in practice, because there are not many students with special needs in my class. I hope to get advanced training to be better prepared."

Based on the results of the interviews, the two speakers have a basic understanding of inclusive education. They both know that inclusiveness aims to provide equal learning opportunities for all students, including those with special needs but have not yet understood how services should be provided to suit the needs of PDBK. This shows that conceptually, an understanding of inclusiveness begins to exist among PAI teachers. Teachers' understanding comes from hands-on experience (Informant 1) and formal training (Informant 2). This shows the importance of hands-on experience and training in improving teachers' competence in inclusive education.

Informant 2 conveyed that there are limitations in practice because there are not many inclusive students in their classes. This shows that although there is a theoretical understanding, real challenges arise in the implementation aspect. Teachers still need advanced training and school support to be able to apply inclusive principles optimally. Both teachers show an open and positive attitude towards inclusive education. This is important as an initial capital in developing an inclusive learning environment.

Based on the results of the interviews, it can be concluded that the two PAI teachers already have a basic understanding of inclusive education. However, capacity building is still needed through training, provision of facilities, and school policy support so that they are able to effectively implement inclusive principles in PAI learning.

Inclusive education is an educational approach that emphasizes providing equal opportunities for all students, including those with special needs, to learn together in one supportive environment. The implementation of an inclusive education service model not only requires changes in the learning system, but also requires careful preparation from various aspects so that its implementation runs effectively and sustainably.

Preparation in the implementation of inclusive education includes various things, ranging from policy aspects, readiness of human resources, facilities and infrastructure, to an adaptive pedagogical approach. Educators need to have understanding and competence in dealing with the diversity of students, including the use of differentiated learning strategies and individual approaches. In addition, the school environment must also be able to provide a sense of security, comfort, and support the active participation of all students. Based on the results of interviews with PAI teacher informants that.

"In the implementation of inclusive education, we need to first understand the characteristics of students with special needs. The preparations we make usually include teacher training on inclusive learning strategies, the preparation of adaptive lesson plans, and cooperation with special assistant teachers (GPK). In addition, we also approach parents and provide education so that they are also involved."

According to the opinion of other informants about the preparation of inclusive education services, namely:

"The most important preparation in my opinion is the mental readiness of teachers. Many PAI teachers are not ready to face the diversity of students. In addition, we also have to adjust methods and materials so that they can be understood by all children, including those who have learning barriers. We also need support from the principal and the existence of supporting facilities such as learning aids."

Based on the results of the interview above, preparation in the implementation of inclusive education can be categorized into several aspects, namely the aspect of teacher competence. Both speakers emphasized the importance of teacher training and mental readiness in dealing with diverse students. This shows the need to increase teacher capacity through professional training and continuous coaching. The learning planning aspect of PAI teachers touched on the importance of preparing adaptive lesson plans, which indicated that planning must be able to accommodate special needs, not only in terms of content, but also in terms of approach, strategy, and evaluation. In the aspect of collaboration, there is cooperation between PAI teachers and special assistant teachers, as well as the involvement of parents, showing that inclusive education requires collaboration between stakeholders.

The statements of the two teachers are in line with several theories including the Theory of Booth & Ainscow. They state that inclusiveness not only puts children with special needs in regular classrooms, but also adapts curriculum, learning strategies, and school environments so that all students feel accepted and can learn optimally. Inclusive education demands systemic change, which includes teacher training, curriculum adaptation, and diverse learning approaches.

The inclusive education service system is a form of implementation of the principles of education for all that support diversity and diversity in the learning process. In this system, regular schools are empowered to provide educational services that are in accordance with the individual needs of PDBK through the support of human resources, infrastructure, and adaptive learning strategies.

Inclusive education not only focuses on academic aspects, but also on the social, emotional, and life skills development of students. Through cooperation between regular teachers, special assistant teachers, parents, and the community, this system seeks to create a learning environment that is friendly, open, and supports the success of all students, including those with special needs. Thus, the inclusive education service system is an important foundation in forming an inclusive, equitable, and humane society, where every individual is valued and given space to

develop according to their potential. Based on interviews with PAI teachers about the inclusive education service system, it is stated that:

"In our madrasahs, the inclusive service system for PDBK has begun to be implemented, although it is not perfect. We try to adapt the materials and teaching methods so that they can be understood by all students, including those with special needs. We often work with special assistant teachers (GPK), especially in terms of assignment adjustments or assessments. However, the challenges we face are time constraints and lack of special training on inclusive education."

Meanwhile, according to another informant, Guru PAI stated that:

"I see the importance of empathy in teaching PDBK. We try to pay extra attention to them, especially in understanding religious values that are relevant to their lives. The system still needs to be improved, for example by providing more alternative learning resources. Schools should also provide regular training for teachers to be able to serve inclusive students to the maximum."

Based on the results of the two interviews, it can be seen that the inclusive education service system for PDBK in the madrasah environment has begun to be implemented, although it still faces several obstacles, such as the lack of teacher training related to the inclusive learning approach, limited resources, including time, learning media, and support staff. Efforts to adapt the curriculum and learning methods are still individual and not systematic. Both emphasize the importance of collaboration between teachers and empathy in the teaching approach. This shows awareness of the importance of inclusive education, although it has not been fully supported by a structured system and adequate professional training. An inclusive education system is an educational approach that emphasizes the diversity and acceptance of students with all their differences, including PDBK. According to Booth and Ainscow, inclusive education is a process to increase participation and reduce exclusion in educational culture and practices.¹⁰

Limitations in teacher training and lack of resource support are also major challenges. The **cluster** model groups students with special needs in a specific class in a public school. In this model, PAI teachers tend to face obstacles in managing homogeneous classes in special needs, but still require an individualized and flexible approach to effectively achieve learning objectives.

Discussion

The results of the observation of the researcher together with the head of the madrasah carried out observation activities in classes that have students with special needs. This observation aims to evaluate the implementation of the inclusive education service model in the learning of Islamic Religious Education (PAI). The observation process was carried out using an observation instrument that contains 15 indicators of the implementation of the inclusive service model. The

¹⁰ Tony Booth and Mel Ainscow, *Index for Inclusion: Developing Learning and Participation in Schools*, Revised edition (Centre for Studies on Inclusive Education (CSIE), 2002), <https://csie.org.uk/product/index-for-inclusion-developing-learning-and-participation-in-schools-revised-2002/>.

findings of the observation results show that in the cluster class inclusive service model, the implementation of service stages has gone well and in accordance with the expected criteria.

This research is in line with Sharma's findings which show that structured training can improve teachers' knowledge and attitudes towards inclusive education.¹¹ Florian & Linklater also emphasized the importance of an inclusive pedagogical approach in teacher training so that they are able to apply it in classroom practice.¹² These findings imply that in efforts to expand inclusive practices in schools, investment in teacher professional development is essential. Focused and contextual training programs will help teachers feel more prepared and confident in dealing with the diverse needs of learners in the classroom.

Research on the inclusive education service model in Islamic Religious Education (PAI) learning at Madrasah Ibtidaiyah Central Bengkulu shows that this model is effective in increasing teachers' understanding in designing learning that is friendly to the diversity of students' abilities. Teachers who apply the inclusion approach are seen to be more able to adapt materials, methods, and evaluations so that students with diverse learning needs can participate in learning activities optimally. This is in line with the view that inclusive education is a form of realization of the principle of *rahmatan lil 'alamin* in Islamic education.

The application of inclusion in PAI learning also strengthens the concept of religious moderation, as teachers are required to teach the values of tolerance, empathy, and respect for differences from the elementary level. Teachers who understand the inclusion model state that PAI learning becomes more applicable because students learn moderation practices through real interactions in the classroom. These findings support the argument that religious moderation should be nurtured through hands-on experience, not just theory.¹³

In addition, *the results of the study show a strong relationship between inclusive education and the curriculum of love*, which is a curriculum that emphasizes compassion, care, and respect for human dignity. In the context of PAI, the love curriculum is translated through humanistic learning and respects each student as God's mandate. Teachers feel that the application of inclusion helps them actualize these values through learning practices that prioritize a personal approach and loving mentoring.¹⁴

¹¹ Umesh Sharma et al., "Impact of Training on Pre-Service Teachers' Attitudes and Concerns about Inclusive Education and Sentiments about Persons with Disabilities," *Disability & Society* 23, no. 7 (2008), <https://doi.org/10.1080/09687590802469271>.

¹² Lani Florian and Holly Linklater, "Preparing Teachers for Inclusive Education: Using Inclusive Pedagogy to Enhance Teaching and Learning for All," *Cambridge Journal of Education* 40, no. 4 (2010), <https://doi.org/10.1080/0305764X.2010.526588>.

¹³ Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Beragama*, Cetakan pertama (Badan Litbang dan Diklat Kementerian Agama RI, 2019).

¹⁴ Nel Noddings, *The Challenge to Care in Schools: An Alternative Approach to Education*, 2nd edition (Teachers College Press, 2005), https://www.tcpres.com/products/the-challenge-to-care-in-schools_9780807746097.

In terms of philosophical foundations, the inclusion model in PAI learning in madrassas stands on three main foundations: (1) the philosophy of humanistic education, which places students at the center; (2) the philosophy of progressivism, which emphasizes the adaptation of the curriculum according to needs; and (3) the philosophy of Islamic perennialism, which emphasizes the importance of universal moral values such as justice and compassion.¹⁵ This combination of foundations strengthens the theoretical legitimacy of the application of inclusive education in PAI as part of the mission of equitable Islamic education.

Overall, this study concludes that the inclusive education service model not only improves teachers' understanding of the technical aspects of learning, but also helps build the character of teachers and students who are moderate, inclusive, and humanist. Thus, the application of inclusion in PAI is not only a pedagogical need, but also a form of value transformation that is in line with religious moderation and contemporary Islamic educational philosophy. This study recommends strengthening teacher training so that this model is more institutionalized in daily learning practices.

This increased understanding includes conceptual and practical aspects, such as understanding the principles of inclusive education, the ability to identify student needs, and the implementation of learning strategies that are responsive to diversity. Thus, teacher training or capacity building programs have proven to be effective and need to be made an integral part of teachers' professional development strategies to support the successful implementation of inclusive education in schools.

The findings of this study underline that teachers, as the main agents in the implementation of inclusive education, greatly benefit from capacity building through training and mentoring. Teachers are the main agents in the implementation of inclusive education, because the success of learning in heterogeneous classrooms is highly determined by pedagogic competence, understanding of inclusivity, and acceptance of the diversity of students. Strengthening teacher capacity through training, workshops, and continuous mentoring is a key strategy so that teachers have qualified skills in designing, implementing, and evaluating inclusive learning. Thus, training not only increases knowledge, but also builds *teacher efficacy* and teacher readiness to handle students with special needs and other background differences.

The results of relevant research found that teachers who received inclusive education training showed an increase in positive attitudes towards students with special needs and were better able to implement differentiated learning strategies.¹⁶ According to Sharma & Sokal,

¹⁵ John Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (The Macmillan Company, 1916), <https://books.google.com/books?id=8P0AAAAAYAAJ>.

¹⁶ Chris Forlin, ed., *Teacher Education for Inclusion: Changing Paradigms and Innovative Approaches*, 1st edition (Routledge, 2010), <https://doi.org/10.4324/9780203850879>.

international studies reveal that *continuous professional development* can reduce teachers' resistance to inclusive education and improve their readiness in the classroom.¹⁷ According to Avramidis & Norwich, teacher mentoring through *mentoring* and *peer support* is more effective than short training because it builds reflective practices and ongoing collaboration.¹⁸ Mumpuniarti's research proves that madrasah and elementary school teachers who participate in inclusive education training experience an increased understanding of the differentiated curriculum and learning adaptation strategies.¹⁹

Based on the findings of the research, there is a significant effectiveness in increasing teachers' understanding in implementing the inclusive service model, this is because in its application it refers to the stages of the service model starting from planning, implementation and evaluation. In addition, in accordance with the characteristics of inclusive education, namely, 1) finding an educational pattern that combines children with disabilities together with normal children; 2) building an educational paradigm that equates children with disabilities from exclusive to inclusive; 3) trying to make children with disabilities able to learn together with their normal friends, play together, in the same school so that mutual respect social interaction is built as a useful experience in the lives of children with disabilities; and 4) the existence of special education services.²⁰ In the context of education, an inclusive approach in practice provides more opportunities for children with disabilities to understand, realize themselves and develop their potential with full freedom and creativity.

CONCLUSION

The conclusion of the results of this study is that the application of the inclusive education service model through *cluster* classes in Islamic Religious Education learning in MI Inclusive Central Bengkulu Regency shows a significant increase in the increase in teachers' understanding in implementing the Cluster class inclusive service model, this is because in its application it refers to the stages of the service model starting from planning, implementation and evaluation. The inclusion education services of the *cluster model* in Islamic Religious Education learning in madrasahs are effective in improving the quality of learning services, the involvement of students

¹⁷ Umesh Sharma and Laura Sokal, "The Impact of a Teacher Education Course on Pre-Service Teachers' Beliefs about Inclusion: An International Comparison," *Journal of Research in Special Educational Needs* 15, no. 4 (2015), <https://doi.org/10.1111/1471-3802.12043>.

¹⁸ Elias Avramidis and Brahm Norwich, "Teachers' Attitudes Towards Integration/Inclusion: A Review of the Literature," *European Journal of Special Needs Education* 17, no. 2 (2002), <https://doi.org/10.1080/08856250210129056>.

¹⁹ Mumpuniarti Mumpuniarti and Prima Harsi Kantun Lestari, "Kesiapan Guru Sekolah Reguler Untuk Implentasi Pendidikan Inklusif," *JPK (Jurnal Pendidikan Khusus)* 14, no. 2 (2019), <https://doi.org/10.21831/jpk.v14i2.25167>.

²⁰ Direktorat Pendidikan Luar Biasa, *Pedoman Penyelenggaraan Pendidikan Terpadu/Inklusif* (Direktorat Jenderal Pendidikan Dasar dan Menengah, Departemen Pendidikan Nasional, 2004).

with special needs, as well as the understanding and practice of Islamic values in a fair and inclusive manner. The effectiveness of the *cluster* model provides empirical support for *differentiated instruction* theory, which emphasizes the importance of adapting learning strategies, content, and processes based on students' abilities and needs. The results of the study provide evidence that inclusive service theories can be applied effectively in the context of Islamic Religious Education learning in madrasas, thus confirming that inclusive services are relevant for all subjects, including PAI.

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