



## Inclusive Education Based on Local Wisdom in Facing The Society 5.0 Era: Literature And Systematic Review in Indonesia

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### ABSTRACT

In the Era of Society 5.0 contextual development is humans, where technology is the product of human culture, which is the answer to challenges in the industrial revolution era 4.0. Global and Nation both of them have concerned about that. The Sustainable Development Goals (SDGs) were sparked with the aim of creating an Inclusive Education and Society. The purposes of this Systematic Review are to synthesize existing theories of local wisdom, the aspects of local wisdom raised, and the factors that affect Inclusive Education. The electronic databases; Mendeley, Google Scholar, and Proceedings were systematically searched for articles published until June 2020. Three empirical studies informed the implementation of Inclusive Education based on local wisdom and religions, two other literature studies describing Local Wisdom-based Education in Indonesia. Inclusive education is not only about the adoption of a system or only about disabilities, but is related to the conditions of the Nation Plurality in Indonesia (including: diversity of race, ethnicity, religion, physical variation, economic status) and the philosophy of Pancasila as the ideology all aspects of life including education . which adopts this traditional education to those of the new education.

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## 1. INTRODUCTION

We are currently entering an era where technology is developing fast, rapidly, drastically and dramatically compared to the previous era. We are currently in the beginning of a revolution that is exponentially changing the way of life, work and social interaction (Fajaryati et al., 2020; Sumarno and Gimin, 2019; Abdullah and Zuhrawati, 2019). This era is known as the Industrial Revolution 4.0 which integrates the digital, physical and biological worlds at once (Sumarno and Gimin, 2019; Rouf, 2019; Nanggala, 2020).

Japan has sparked a society 5.0 movement to face industry 4.0. In this era, we will be faced with technological advancements known as the Abundance era and we are currently in the Destructive era, where Artificial Intelligence (AI) is predicted to be able to replace some of the human workforce thereby narrowing the scope of work and make things easier with technology. Meanwhile, the era of Society or society 5.0 is a human-centered community-based technology concept that collaborates with technology (Rouf, 2019; Nanggala, 2020).

Humans are the center of civilization, and technology is the result of culture, so that humans are not objects of technology, but humans who are the subject of controlling technology or known as the Human Centered Society .

Both globally, Indonesia is also involved in an action plan agreed upon by world leaders on 25 September 2015, the aim of which is to end poverty, reduce inequality and protect the environment. This is summarized in 17 goals and 169 targets that are expected to be achieved by 2030, known as the SDGs ( Sustainable Development Goals) or sustainable development goals. Of the seventeen targets, there are two objectives related to creating an inclusive environment. The fourth goal is regarding Quality Education, "ensure inclusive and equal quality education, also support lifelong learning opportunities for all". The sixteenth goal is Peace and Strong Institutions, "support peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels (Halisçelik and Soytaş, 2019).

Inclusion has become a worldwide trend in every aspect of life. Inclusive itself does not yet have a definition that can be used as a standard rule. Several countries internationally are still trying to define how to create true inclusiveness (Walton, 2015; Armstrong et al., 2011). Many authors argue that inclusive education will be understood differently in each country both in terms of implementation and context (Armstrong et al., 2011)

Indonesia is a country with a high level of plurality. To unite diversity in Indonesia, the Founding Father or the founder of the nation has encapsulated an ideology called Pancasila. Inclusive Education is expected to be the beginning of the creation of an environment and society that can appreciate differences and diversity, because Education is the spearhead of human civilization. The aim of Inclusive Education is to increase access, participation, and outcomes for all diverse student populations traditionally excluded from Formal Education (Kozleski, 2014; Dianti, 2014). Similar research on inclusive education based on local wisdom has been carried out a lot, but it does not explain in a structured manner the concept and context of the problem, it is only limited to a literature review, so that the aim of compiling a systematic literature review is to synthesize the inclusive education applied in Indonesia based on Local Wisdom based on the results of previous research.

## 2. LITERATURE REVIEW

### 2.1 Inclusive Education

Basically inclusive education applies the principles of LRE ( Least Restrictive Environment ) or the least restrictive environment. LRE itself is a legal right for children with special needs to be included and educated with their non-disabled peers (Bolourian et al., 2014).

The definition of inclusive education developed by Unesco in the Guidelines for Inclusion: Ensuring Access to Education for All , namely: "Inclusion is seen as a process of responding to the diverse needs of all students through increasing learning, cultural and community participation, and reducing exclusion within and from educators. This involves changes and modifications in content, approach, structure, and strategy, with a Shared vision that includes all children of the appropriate age range and the importance of responsibilities and arrangements for educating all children (Bossaert et al., 2013). The official definition of inclusive education in Indonesia is "an education service system that includes children with special needs to study together with their peers in regular schools closest to where they live (Handayani and Rahadian, 2013).

In Indonesia, inclusive education has been carried out for more than a decade since 2005. In 2008, Indonesia was recorded as having 814 inclusive schools spread across several regions (Malida, 2020). Inclusive Education is closely related to the provision of Special Education services for Students with Special Needs (PDBK) in order to get the same Education (Irvan and Jauhari, 2018; Dianti, 2014) In terms of implementation, Inclusive Education in Indonesia is more directed at fulfilling Education rights for GDPK to be able to learn together with other students in the same environment (Irvan and Jauhari, 2018). More broadly, inclusive education should be able to accommodate the needs of every learner, both those with disabilities and students who need special services. This is stated in Law no. 20 of 2003 Article 32 concerning the National Education System: (i) Special education is education for students who have a level of difficulty in participating in the learning process due to physical, emotional, mental, social disorders, and/or have potential intelligence and special talents. (ii) Special service education is education for students in remote or underdeveloped areas, remote indigenous peoples, and/or experiencing natural disasters, social disasters, and being economically disadvantaged (Abong, 2015; Sariat and Nurbayani, 2018) Education Inclusive also has very broad education subjects such as children with learning barriers due to geography, socio-economic and cultural factors, and children who are at risk of dropping out of school because of victims of disasters, conflicts, as well as children who are victims of rape and pregnancy and children who are at risk of dropping out of school due to health. vulnerable body/disease and infected with HIV and AIDS (Handayani and Rahadian, 2013).

## 2.2. Local wisdom

Local wisdom is noble values that are still valid in the way of life of the community (Alhayyan and Leviza, 2020). Local wisdom in this case is a culture that has values passed down from generation to generation (Syafri et al., 2018). Fraenkel (1977) that the value (value) of local wisdom is a manifestation of the affective aspect and is within a person to become a unified system. This value system is very dominant in determining a person's behavior and personality (Huitt, 1992).

Basically Indonesia is synonymous with a multicultural society. In Indonesia there are six religions recognized by the state (Islam, Catholic Christianity, Protestant Christianity, Hinduism, Buddhism, and Confucianism). Culture in Indonesia is very diverse, the Ministry of Education and Culture noted that in 2018 Indonesia has 225 Intangible Cultural Heritage (WBTb), consisting of various traditions and oral expressions, performing arts, community customs, rites, celebrations, knowledge and behavioral habits regarding the universe, as well

as skills traditional crafts (Romadhan, 2019). In Inclusive Education these things are of great concern, how to create an environment and society that is inclusive in accepting diversity.

This study uses the approach taken by Pantic (2015), regarding empirical studies. The analysis he conducted on teacher institutions must have conceptual clarity and variables that are in accordance with what is being studied (Pantić and Florian, 2015). This systematic review aims to (a) explore a comprehensive and clear way of theorizing about inclusive education based on local wisdom, (b) identify empirical units regarding inclusive education based on local wisdom that have been studied previously, (c) summarize the factors that have been identified as providing influence on Inclusive Education based on local wisdom.

The following are the research questions that guided the review in the systematic analysis of this review:

Research question

1. How is the theorization of local wisdom in inclusive education based on the literature studied?
2. What are the aspects of Local Wisdom in Inclusive Education?
3. What are the local wisdom factors that support in harmony with inclusive education?

### **3. METHODS**

To identify empirical literature using a systematic review approach using four research steps, namely: collecting research data with secondary data analysis (secondary search), collecting book chapters, conducting reviews, and opening the context of the articles studied in order to get a clear view of the problem researched.

Sources of reference and empirical studies of local wisdom-based inclusive education are still very limited, but the researchers provide criteria for the literature studied, namely: First, articles published within the last ten years so that they contain novelty values, articles are research conducted in Indonesia, which examines Education in general and/Inclusive Education based on local Wisdom Values raised to the region/tribe/culture/religion. Second, publication sources based on online search engines. In addition to scientific articles, the literature sources used are book chapters, technical reports, and websites managed by formal institutions, both government and private. Third, study participants include : teachers (general and/or special education), PDBK and regular, school principals, school staff, and the community in the school environment; underlying philosophy and observed activities regarding Inclusive Education and Local Wisdom. Fourth, only empirical articles based on primary or secondary data are selected. Literature reviews, editorials, or report papers that adopt conceptual points from local wisdom and inclusive education. Fifth, other articles are needed to become a basis for researchers to analyze appropriately according to the research method.

Next, a systematic search was carried out through two online databases, namely Mendeley and Google Scholar. A systematic search based on the latest year in the form of a Scientific Journal or an initial search yielded 5 articles from Mendeley and 4,490 from Google Scholar. After eliminating duplication, reading Titles and Abstracts identified as many as 19 articles that have been reviewed. Selected Indonesian articles regarding Implementation of Inclusive Education; Inclusive Education applied in schools based on religion, local wisdom, culture and values in Indonesia; Research on local wisdom; Pancasila Character Education; and Education in the Era of Society 5.0 or the Era of Revolution 4.0. For English literature on cultural-based inclusion, implementation of inclusion in various countries, and a global view of inclusion.

As for articles that meet the criteria: three empirical studies informing about the implementation of local wisdom-based inclusive education in various cultures and religions, two other literature studies regarding the description of local wisdom-based education in Indonesia. So that a total of five articles were analyzed through a systematic review approach.

To identify local wisdom-based inclusive education, an analysis of research questions is needed: (Research Question 1) selected articles were examined regarding the research approach, participants, and theoretical approaches used in analyzing the theorization of local wisdom-based inclusive education. (Research Question 2) then proceed to analyze the aspects of local wisdom raised, this is to reveal the research focus of each article reviewed. The aspects of local wisdom are (a) abstract ideas, thoughts, minds; and (b) local wisdom in the form of concrete things (Istiawati, 2016). Research Question 3) The analysis is continued with the factors that influence the implementation of local wisdom-based inclusive education. The theory that will be connected in the discussion integrates the Inclusive Education Concept summarized by UNICEF and the Pancasila Educational Philosophy which is elaborated through the study of Human Philosophy Anthropology.

## **4. RESULTS AND DISCUSSION**

This section presents descriptively the findings of a systematic review of the literature review of five articles. Table 1 presents the conclusions of the empirical studies reviewed, namely: describes the methods used, participants, theoretical approaches, local wisdom theorization, aspects of local wisdom, local wisdom factors, and the area or culture studied. Table 2 presents descriptively the aspects of local wisdom that exist in the context of implementing inclusive education in Indonesia. Figure 1 shows the link between Pancasila Education and Inclusive Education viewed through an adapted approach (Na et al., 2022).

### **4.1. RESULTS**

#### **4.1.1 Local Wisdom Theory**

Based on the empirical articles studied: The research method used in the reviewed studies is 40% using a descriptive approach, 20% case study, and 40% literature study/literature review. Participants in the studies reviewed were 60% of the subjects were humans, and 40% were cultural objects such as literature studies and data on local wisdom. 100% of the studies reviewed used a sociocultural approach. 80% of the aspects of local wisdom raised look at it concretely (visible behavior), and 20% see it from an abstract point of view (ideas/thoughts).

#### **4.1.2 Local Wisdom Contextual Framework**

This contextual framework provides information about the context of Inclusive Education which is included in the aspect of local wisdom. 26.7% of the context in Inclusive Education based on local wisdom that has been researched includes aspects that are abstract in nature and 73.3% are concrete in the review of local wisdom. Based on the results of a review that has been carried out on the implementation of Inclusive Education, which is included in the context of abstract local wisdom including: maintaining positive behavior, words and views towards others, developing tolerance in diversity, understanding of inclusiveness, and understanding diversity.

Furthermore, the concrete ones include: acknowledging and appreciating the diversity of races, ethnicities, religions, cultures, and physical variations including disabilities; inclusive not in individuals, but how to create an inclusive environment; interact with people of different faiths; instilling and habituating an inclusive attitude; apply inclusive knowledge and

skills; evaluate by means of reflection; respecting others by not seeing their weaknesses but seeing their strengths; value relationships with other people; wisdom in speaking, and creating and utilizing technology that can be utilized by all groups, including disability-friendly (accessibility, adaptive technology).

### 4.1.3 Local Wisdom Factors

Of the five studies that have been explored, all results show that there are factors that support the implementation of inclusive education in Indonesia in line with local wisdom which is the basis for some communities both regionally and nationally (see table 1). The conceptual framework in this discussion (see figure 1) is a fact that supports and/ influences local wisdom-based inclusive education, namely regarding the conceptual framework of inclusive education itself and local wisdom taken from Pancasila Education.

**Table 1. Summary of Empirical Studies**

Author and Year	Research methods	Participant	Theoretical Approach	Local Wisdom Theory	Aspects of Local Wisdom raised	Local Wisdom Factor	Region/ Culture studied
Alti, Witra (2020)	Qualitative Descriptive	School administrators, teachers, students, and staff in Minangkabau nature schools	Sociocultural	A school that blends with nature	Morals, culture, leadership (abstract and concrete)	What to believe: 1. Everyone has advantages and disadvantages. 2. Civilized and do not discriminate against others.	Padang (Minang Kabau)
Windanti and Sudarsana (2020)	Qualitative descriptive	Hindu religion teacher in Class XI SMA Dwijendra Denpasar	Sociocultural	Tolerance between religions	leadership, humanity, and skills (Concrete)	1. Internal factors: tolerance and experience 2. External factors: habituation to all members of the school	Bali
Faridi (June 2020)	Single Case Study	Principal, initiator of B'Religi, deputy head of curriculum, deputy head of student affairs, teacher	Sociocultural	Communication, interaction, and tolerance	Education is "know, understand, and apply it" (concrete)	1. Tolerance attitude 2. Inclusive understanding 3. Apply knowledge 4. Reflection for evaluation.	Poor
Rouf, Ahmad (2019)	Literature review	Examine and compare bibliographical sources.	Sociocultural	local wisdom in the form of literacy and	preservation of human resources, development of culture and	1. Mikul dhuwur mendhem jero . 2. Halal bi halal . 3. The wisdom of oral speech	Indonesia

				traditiona l games	science. (concrete)	moral messages. 4. Technology	
Sularso (2016)	Litera ture revie w	Data on Basic Education and Local Wisdom	Socioc ultural	students know the basic values and roots of cultural history.	positive discipline (concrete)	1. maintenance of cultural identity 2. mapped it . diversity 3. interpret diversity	Indonesia

**Table 2 . Aspects of Local Wisdom in the Context of Implementing Inclusive Education in Indonesia**

Aspects of Local Wisdom	Inclusive Context based on Local Wisdom
ideas, thoughts, minds that are abstract in nature	<ul style="list-style-type: none"> <li>• maintain behavior and words and have a positive view of others</li> <li>• develop religious tolerance</li> <li>• understanding of inclusiveness</li> <li>• interpret diversity</li> </ul>
local wisdom in the form of concrete things, can be seen	<ul style="list-style-type: none"> <li>• acknowledge and appreciate the diversity of race, ethnicity, religion, culture, and physical variations including disabilities</li> <li>• believes that everyone has strengths, so that it is beneficial for himself and even others</li> <li>• inclusive is not on individuals , but how to create an inclusive environment</li> <li>• interact with people of different faiths</li> <li>• instilling and habituating an inclusive attitude</li> <li>• apply inclusive knowledge and skills</li> <li>• conduct an e- valuation by means of reflection</li> <li>• respect others by not seeing their weaknesses but seeing their strengths</li> <li>• value relationships with others</li> <li>• wisdom in speech</li> <li>• creating and utilizing technology that can be utilized by all groups, including disability-friendly (accessibility, adaptive technology)</li> </ul>

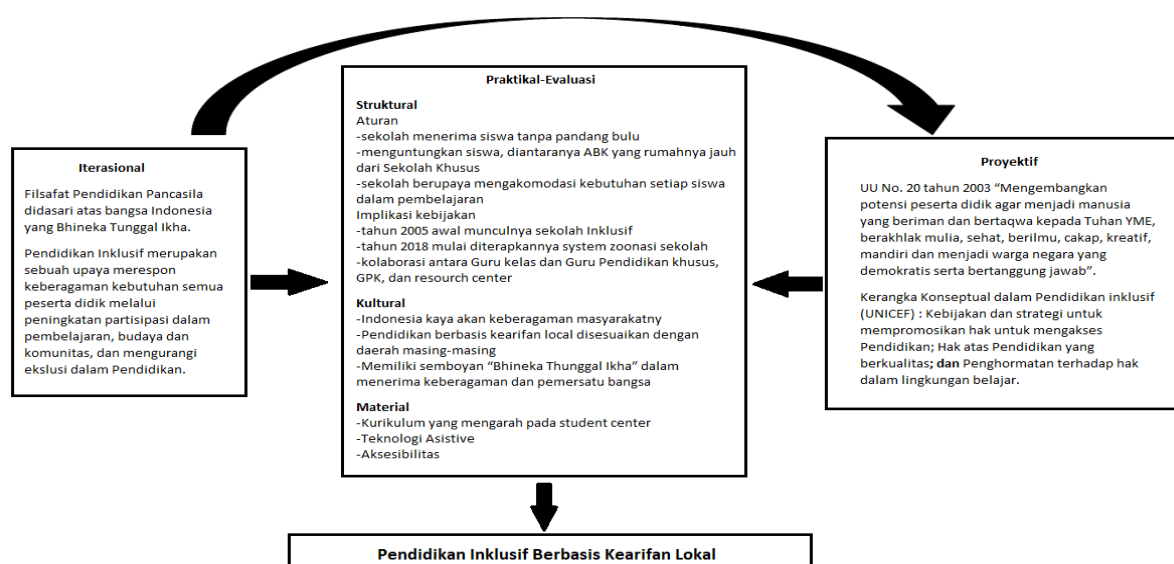


Figure 1. Factors Influencing Inclusive Education based on Local Wisdom

source. Adaptation Priestley et al. (2016).

The iterational dimension reveals the history of the philosophy of Pancasila Education which is the value of the Indonesian nation, namely " *Unity in Diversity* " which was formed from a plurality of nations. Looking at the background of Inclusive Education (UNICEF) which is an effort to respond to the diverse needs of all students by increasing participation in learning, culture and community, and reducing exclusion in Education (Chatzigeorgiadou and Barouta, 2022).

The Practical and Evaluation Dimensions reveal structurally, culturally, and materially. Structurally, local wisdom-based inclusive education is regarding rules in inclusive education including: schools accept students without discrimination, benefit students, including those with special needs whose homes are far from special schools, and schools try to accommodate the needs of each student in learning. So that it has implications for policies that have been carried out in Indonesia, including: in 2005 the emergence of inclusive schools, in 2018 the school zonation system was implemented, collaboration between class teachers and Special Education Teachers, GPK, and resource centers. Meanwhile from a cultural perspective, they include: Indonesia is rich in the diversity of its people, education based on local wisdom is adapted to each region, and has the motto "Bhineka Thunggal Ikha" in accepting diversity and unifying the nation. From the material aspect, namely: Curriculum that leads to a student center, Assistive Technology, and Accessibility.

The projective dimension describes the vision and mission of inclusive education based on local wisdom. Meanwhile, when viewed from the National Education Goals of Law no. 20 of 2003 "Developing the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become citizens of a democratic and responsible state (Abong, 2015). Meanwhile the Conceptual Framework in Inclusive Education (UNICEF), namely: Policies and strategies to promote the right to access education, the right to quality education, and respect for rights in the learning environment (Chatzigeorgiadou and Barouta, 2022)



## 4.2 DISCUSSION

It has been explained before about how to understand Inclusive Education based on local wisdom. Researchers refer to empirical evidence from selected articles and draw conclusions by linking the context of Inclusive Education and Pancasila Education as a philosophy of local wisdom in Indonesia.

### 4.2.1 Theory of Inclusive Education based on Local Wisdom

The conceptual framework in this study departs from the awareness of the importance of education which is inseparable from cultural processes known as sociocultural learning theory. Education is a means of transformation of the cultural values of a nation. Through education the values of local wisdom will be transmitted systematically and scientifically according to the context of the field being taught. Culture and civilization is a complex whole, which is built on knowledge, belief, art, morals, laws, customs, and other abilities or habits that are the result of humans as part of society (Ackerknecht, 1943).

Inclusion is a process of diversity which means that inclusion is formed on the search for how to find better ways to respond to diversity. Inclusive aims to benefit all parties without discriminating. Inclusive education seeks to benefit all students without exception " No Child Left Behind ".

The goal of inclusive education is also related to the values of nationalism (Mahardika, 2017). namely being able to respect differences, upholding the rights of others, being fair, not discriminating as outlined in the learning objectives. Inclusive regarding attendance, participation and achievement of all students without exception.

### 4.2.2 Aspects of Inclusive Education based on Local Wisdom

The first component of the adaptation of the conceptual framework regarding local wisdom (see table 2) describes the two aspects that build existing local wisdom in the implementation of Inclusive Education both abstractly and concretely. An overview of Inclusive Education based on local wisdom in Minang describes the values of Minangkabau wisdom that appear in the implementation of Inclusive Education which has the meaning of respecting the weaknesses and strengths of others and etiquette in treating others (Alti, 2020). Regarding the implementation of inclusive education in Bali which is culturally diverse with a high level of religious tolerance, this is used as a habituation agenda in the classroom so that it develops an inclusive attitude in respecting differences (Windati and Sudarsana, 2020). A single school case study in Malang describes the application of knowledge towards tolerance and inclusiveness (Faridi, 2020). Meanwhile, a literature review on popular values in Indonesian society, in general, is " Mikul dhuwur mendhem jer o" and halal bi-halal activities are part of the culture of society that contains inclusive values (Rouf, 2019; Sularso, 2015). Reveal the benefits of local wisdom-based education, namely maintaining cultural identity, mapping diversity, and making sense of diversity.

### 4.2.3 Factors influencing Inclusive Education based on Local Wisdom

Pancasila contains the five basic meanings that the Indonesian people used to regulate every aspect of life. As for explaining more clearly about Inclusive Education based on local wisdom, including: Values and Concepts, Pancasila Education respects the existence of students without discriminating, as well as inclusive Education which seeks to accommodate the needs of all including PDBK; Nationalism and Democracy, in inclusive education are marked by accepting diversity, respecting differences, and upholding the rights of others

(Ackerknecht, 1943). In Indonesia, the implementation of Inclusive Education is clear, both structurally regulated in legislation, culturally containing values based on local wisdom, and material which is a source of teaching and learning in creating an inclusive environment, of course in accordance with the nation's ideological view of life. Pancasila.

#### 4.2.4 Implications of Inclusive Education based on Local Wisdom

Based on the literature review and systematic review conducted in this study, it can be concluded regarding the implications for the implementation of local wisdom-based inclusive education which can be built from two aspects, namely: It is abstract in nature with respect to ideas, thoughts, and reason . This is about how an inclusive context can be interpreted as an educational idea that can accommodate the needs of every student regardless of race, ethnicity, religion, physical condition, and social status. Its nature is concrete with regard to local wisdom in the form of things that can be seen. Culture is the result of human creation in the form of ideas and behavior or in a concrete way, so that inclusive education is not only limited to a concept but is shown by behaviors such as mutual respect, tolerance, non-discrimination, and being inclusive in all aspects of life.

### 5. RECOMMENDATION

This research is expected to remind Back that for carry out every aspect of life including education is inseparable from relation to the philosophy of Pancasila, because it is the root of culture which must be maintained. Lots developed countries by maintaining local wisdom values. So as with the implementation of Inclusive Education flexible without leaving value old but can follow developments.

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