



Inclusion Education Based on the Local Wisdom of the Mask Culture of the Malang to Support Equality in Primary Schools in the Era of Digital Transformation

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Abstract

Inclusion education is an education system that aims to provide equal learning opportunities for all students, regardless of ability, background or physical condition. Inclusive education requires all children, including children with special needs, to learn in the same environment as their peers. In reality, some schools have not fully implemented inclusive education properly and equally. This is due to teachers' difficulties in providing facilities for students with disabilities, teachers' lack of competence in supporting students with special needs, and the lack of utilization of technology as a fun resource and media. This study aims to provide solutions to overcome inequality in inclusive education in primary schools by utilizing the local wisdom of Malang mask culture and the use of technology in the digital era. The method used is qualitative through a literature review of several journals indexed by SINTA and Google Scholar in 2018-2024, and using keywords such as "Inclusive Education," "Local Wisdom," "Malang Mask," "Educational Equality in Elementary Schools," and "Digital Transformation". The results show that the implementation of the Local Wisdom of Malang Topeng Culture as a medium to support equality provides many positive benefits in the context of education, especially inclusive education in elementary schools. In addition, this implementation can be improved by utilizing technology in the era of digital transformation to optimize the learning process and create equality in education.

1. Introduction

The government pays great attention to the equality between children with special needs and children without special needs in the implementation of learning in schools. This equality between learners is an important indicator for achieving the goal of quality education. One of the ways to create quality education is through the implementation of inclusion education (Husna et al., 2019). Inclusion education is a service system in which children with special needs learn alongside other children in regular schools that are close to where they live (Malida, 2020). However, in practice, there are still many schools that do not implement inclusion education optimally. At primary school level, teachers still face problems in providing equal facilities for children with and without disabilities. Teachers also face difficulties in planning and delivering lessons due to their limited capacity to teach in an inclusion environment. These barriers are caused by teachers' lack of competence and willingness to deal with students with special needs. Therefore, the optimal role of teachers is needed to create quality education by providing fair treatment to all learners (Lau et al., 2023). One of the efforts that can be made to create inclusion education in primary schools is to use local wisdom.

Every region has its own characteristics, and Malang is no different with its unique local wisdom. In addition to its natural charm, the city of Malang is also known for its various local wisdoms that attract many tourists. Local wisdom is an idea that comes from the local community, simple but full of meaning (Noviana, 2018). This local wisdom comes from the support of regional culture, which develops through a long process and is passed down from generation to generation. However, time often erodes this local wisdom so that the existing culture fades over time. In fact, the culture of the ancestors contains noble values that become the distinctive identity of a region. Therefore, it is important to preserve culture so that it does not disappear, eroded by the progress of time. In Malang, there is a lot of diversity that characterizes the region and is known by the wider community to

foreign tourists. One of these local wisdoms is the Malang mask culture, a traditional art inherited from the ancestors that continues to develop and be preserved in the city of Malang (Mansur, 2019).

The use of Malang Mask in learning can increase students' knowledge and understanding of local wisdom. Using learning media in the form of Malang mask dance makes the learning process more interesting, which in turn can increase the learning motivation of both students with special needs and students without special needs. In an inclusion school environment, the lecture method is not effective because it tends to be boring and less interesting for students (Cholifah & Zuhroh, 2019). Therefore, learning to dance is very important because it can stimulate cognitive, affective, and psychomotor development and hone students' imagination in creating dance movements. This approach is relevant in inclusion schools, as students with disabilities often experience difficulties in learning and interacting. Using Malang Mask dance makes learning more interesting and serves as a means to monitor the development of students with disabilities through the dance movements they learn in inclusion schools.

Inclusion education provides a place for students with special needs to learn, play and discover their interests and talents just like non-disabled students, thus creating equality in schools, especially in primary schools (Harefa et al., 2023). However, some parents of children with disabilities believe that inclusion education is not the best way to deal with children with disabilities. They believe that the lack of specialized teachers for different types of disabilities is the reason why education in inclusion schools is less effective. As an alternative, they prefer special schools because they are considered to have more complete facilities and the support of specialist teachers in their field. On the other hand, school principals revealed that some parents of children with disabilities feel uncomfortable when children with disabilities sit or play with their children because they are worried that the behavior of children with disabilities will affect children without disabilities and they tend to blame children with disabilities if their children experience negative behavioral changes (Jesslin & Kurniawati, 2020).

Based on research by Hidayat A.H. et al. (2024), Ni'mah N.U. et al. (2022) and Wijaya S. et al. (2023), problems in inclusion education include the lack of availability of accompanying teachers so that implementation is less than optimal. There are also limitations in terms of facilities and infrastructure (Wijaya et al, 2023; Uzlifatun Ni et al, 2022; Hakim Hidayat et al, 2024). Meanwhile, research by Fatmawati I.W and Masunah J (2023) found that inclusion education can be implemented through learning the Malang mask dance, which attracts the attention of students and helps them develop their potential, as well as being a means of monitoring the development of children with disabilities (Indah Fatmawati et al., 2023). Research by Khaerunisa H. and Rasmitadila (2023) shows that inclusion education faces barriers related to the equality of students with and without disabilities, which requires a different approach by teachers. Therefore, teachers' patience is needed and improving teachers' competence can be done by optimizing school resources to improve the effectiveness of inclusion education implementation (Yulianto, 2017).

The importance of equality between children with and without disabilities in inclusion education is to create equity and equality in the learning process for all levels of society. In this way, the educational, social and welfare needs of children with disabilities can be met as a whole. In addition, this equality also provides an understanding for non-disabled students, parents and the community to appreciate the differences experienced by children with disabilities (Budianto, 2023). The discussion in the related article is consistent with this article, where the problems faced include suboptimal teacher competence, lack of teacher assistants, and inadequate facilities and infrastructure. Furthermore, the use of Malang mask dance can help the learning process in inclusion education and promote respect for equality between children with and without disabilities.

The use of inclusion education that incorporates local wisdom, such as the Topeng Malang culture, to promote equality between students with and without disabilities is crucial to the development and success of education in Indonesia. In addition, inclusion education based on local wisdom can also be an effective solution for improving the quality of education in the Malang region. Learning that does not separate students with and without disabilities is one of the main reasons why inclusion education plays an important role in promoting equality at the primary school level, fostering mutual respect among students, and upholding the values of diversity in society (Ngazizah et al., 2022).

2. Method

The approach used in this research is a qualitative method through literature review. Literature review serves as an explanation or description of the literature related to the topic under discussion (Amarullah, 2023). Through this approach, data and information collection can be done by tracing and reviewing various literature sources from appropriate journals, which are then analyzed to produce this article. The data collection method involved analyzing a number of scientific articles published in journals indexed in SINTA and Google Scholar databases, with publication dates between 2018 and 2024.

The data and information obtained by the researchers come from literature reviews. Literature review is a data collection method carried out by understanding and reviewing data or information from various literature sources relevant to the research topic. This research process is carried out in a structured manner to process, classify and formulate solutions to problems (Darmalaksana, 2020). This research focuses on the analysis of writings related to inclusion education based on the local wisdom of Malang mask culture to support equality at the primary school level. The strategy used to search for journals was to use keywords related to inclusion education, such as 'inclusion education efforts to support equality in primary schools'.

3. Results and Discussion

3.1. Results

3.1.1. Inclusion Education

In its 'Guidelines for Inclusion: Ensuring Access to Education for All', defines inclusion education as a dynamic process that responds to the needs of learners. This process aims to increase students' involvement and participation in learning, cultural and community life, while reducing discrimination and exclusion that may occur both within and outside the educational environment (Malida, 2020). A copy of the Regulation of the Minister of National Education of the Republic of Indonesia No. 70 of 2009, Article 1 states that inclusion education is "...an educational system that provides opportunities for all students who have abnormalities and potential intelligence and/or special talents to participate in education or learning in an educational environment together with students in general". According to Smith (Supena et al., 2018), inclusion education differs significantly from integration methods. The main focus of inclusion education is to ensure that all children with special needs are included in all programmes and activities offered by the school, as opposed to the integration approach, which limits the access of students with special needs. Supena (2008) also emphasizes in her book, quoting a statement from Inclusion International, that the separation of classes and units is considered inappropriate in inclusion education. The classroom should be a place where all children, even those with different learning needs, can learn and have the right to talk, work and share together.

3.1.2. KEMENDIKBUD Policy Direction on Inclusion Education

Every individual has the right to receive special facilities and treatment in order to obtain equal opportunities and benefits in order to achieve equality and justice, as stipulated in Article 28H(2) of the 1945 Constitution. As a step towards the implementation of this declaration, the government has adopted a policy on inclusion education for students with special needs. This policy is contained in Act No. 20 of 2003 on the National Education System, specifically Chapter IV Article 5 paragraphs 2, 3 and 4 and Article 32; Act No. 8 of 2016 on Persons with Disabilities Article 10; and Government Regulation on National Education (Permendiknas) No. 70 of 2009 on Inclusion Education. The essence of the regulation confirms that learners with physical, emotional, mental, intellectual and/or social disabilities, as well as those with exceptional intelligence or special talents, are entitled to special education organized on an inclusion basis in specific educational institutions according to their individual needs. Inclusion is an approach that aims to create an open environment for all individuals, regardless of background or condition, including characteristics, personality, physical condition, ethnicity, culture, and status. (Arriani et al., 2022).

This perspective is starting to be integrated and enhanced within the educational curriculum, transforming inclusive education into a service system that allows every learner to fulfill their educational rights without facing discrimination. The goal of inclusion education is to create the

broadest possible opportunities for all students with special needs, including those with physical, emotional, mental, or social challenges, as well as those with exceptional intelligence or talents. Within the framework of inclusion education, every child is entitled to receive a quality and meaningful education that enables them to fully develop their potential. Consequently, inclusive education ensures the right to learn for all students, irrespective of their individual circumstances and abilities.

3.1.3. Local Wisdom in Education

Local wisdom, based on various literature in English, is always related to the terms local wisdom, local knowledge and local genius. According to Kartawinata research (Hasmal Mahfud & Yudo Wahyudi, 2023), local wisdom is the collective response of indigenous peoples to the geographical, political, historical and situational contexts they face. This response is manifested in attitudes, views and their ability to manage both the spiritual and physical environment. This management aims to build resilience and increase the community's capacity to grow within its environment.

Local wisdom is a noble value that is passed down from generation to generation (Syafri et al., 2018). Indonesia is a country rich in local wisdom and is known for its multicultural society. Indonesia's cultural diversity is striking, with the Ministry of Education and Culture noting in a book entitled *Cultural Statistics 2023* that in 2022, Indonesia had 1,728 intangible cultural heritage sites. This heritage consists of various traditions, oral expressions, performing arts, community customs, rites and celebrations, traditional skills and crafts, and knowledge and behavior related to the universe (Sambodo & Irvan Rizky, 2023). Indonesia's cultural richness and diversity not only serves as the nation's identity, but also has great potential to strengthen the education system, especially in the context of inclusion education.

3.1.4. Malang Mask Culture and Inclusion Education

As per the 2010 census conducted by the Central Statistics Agency, Indonesia comprises 1,331 ethnic categories, encompassing numerous tribal names, sub-tribes, and further divisions. The Javanese tribe is the most populous, making up approximately 40 percent of the entire national population (Ditta Nurina & Indrawati, 2021). By 2024, East Java was noted to have the second highest population density in Indonesia, following West Java (Badan Pusat Statistik Republik Indonesia, 2024). This province is also abundant in the diverse cultures that define the region. Dance is a significant aspect of culture closely tied to everyday life. In the Malang area, the community showcases a variety of traditional dances, with the Topeng Malang Dance being particularly renowned and serving as a regional symbol.

The Topeng Malang dance represents a valuable cultural legacy from our ancestors that continues to hold significance today. This dance possesses numerous possibilities for application in education, particularly within the framework of inclusion education. Activities that integrate dance elements, cultural values, and moral teachings inherent in Topeng Malang make it a powerful educational resource capable of engaging diverse groups, including children with special needs. According to Mareza (in Idhartono & Amelia, 2021), his research indicates that dance education can help develop the skills of children with special needs, offering aesthetic enjoyment and serving as a cathartic outlet for emotions. Thus, utilizing the cultural wisdom of Topeng Malang is vital as an effective learning medium to aid children with special needs. Furthermore, previous studies by Heriastuti and Putri (in Idhartono & Amelia, 2021) revealed that dance participation enhances body awareness, motor skills, and self-regulation. Additionally, children gain increased self-confidence and joy through the ability to perform dance movements, fostering individual character development and cultural identity within the community.

3.1.5. Concept of Equality of Malang Mask Culture with Inclusion Education

According to the official website of the Directorate General of Culture of the Ministry of Education and Culture, the Malang mask culture has its own uniqueness, which can be found in the meaning of the shape of the nose, eyes and lips, as well as the colour and carving of the mask. The Malang mask consists of five main basic colours, where red represents the nature of anger; white represents honesty, purity and noble character; green reflects the character of peace; yellow shows nobility; while black represents wisdom.

The Topeng Malang dance embodies the principle of equality, which can be integrated into inclusion education. This dance represents societal diversity, with each character playing a crucial role in the performing arts through their unique masks and movements. This demonstrates the principle of equality, where every person, regardless of their character, has an equal opportunity to engage and participate in the Malang Mask cultural performance (Riswanda, 2023). Among the narratives presented in the Malang Mask dance is the story of Panji, portraying a complete human figure as a knight and a role model in daily life. This narrative features various characters that depict themes of good and evil, love, honesty, kindness, and social values, all intertwined in the dance movements performed together (Alfian, 2019).

Equality in Malang mask culture is based on several noble values, namely respect for differences. The Malang mask culture highly values respect for difference, each character played has its own uniqueness and is recognised and valued for its existence in the performance. This reflects the principle of equality and equal opportunity for each individual. Each colour and shape of the mask symbolises a different character and disposition, in this case a reflection of the diversity that exists in society. This is in line with the principle of inclusion education, which respects the diversity of individuals and provides equal opportunities for all pupils to learn and develop together without differences.

3.1.6. The Relationship Between Inclusion Education and The Local Wisdom of Malang Mask Culture in The Era of Digital Transformation

Inclusion education in Indonesia encounters several challenges in addressing the diverse needs of learners, including those with special needs. The incorporation of inclusion education grounded in local cultural values, such as those from the Topeng Malang tradition, is crucial for enhancing both access to and the quality of education for all students. This approach aligns with the Ministry of Education and Culture's vision for inclusion education (2022), which emphasizes that inclusion education should not only facilitate access but also foster meaningful and relevant learning experiences for each student. In addition to offering entertainment, the Topeng Malang culture imparts values of equality and respect for diversity to both spectators and performers. Each character in the Topeng Malang performance is celebrated for its uniqueness, which is recognized as a vital aspect of the presentation (Rahmawati, 2021). By introducing and integrating these values of local wisdom into inclusion education at the primary school level, an inclusion learning environment can be fostered, allowing every student to feel accepted and appreciated for their contributions to the educational experience.

The implementation of inclusion education that integrates local wisdom, such as the Topeng Malang culture, can have a significant positive impact on improving social interactions among students as well as broadening their knowledge of Indonesia's cultural diversity (Pramudya, 2022). By integrating cultural values into the inclusion education curriculum, primary schools can serve as environments where diversity is valued and used as a source of strength to support collaborative learning and empower students as a whole.

The era of digital transformation plays an important role in the implementation of inclusion education in primary schools. The use of technology will have a positive impact on students with special needs so that equality. The implementation carried out by Malang City primary schools has developed differentiated learning innovations to realize optimal and inclusion public services. Learners feel happy, safe and enjoyable in learning that utilizes diverse technological media.

3.2. Discussion

Based on a literature review on inclusion education that integrates the local wisdom of Topeng Malang culture to support equality in primary schools, it was found that the implementation of inclusion education in Indonesia can have a positive influence on public awareness of the rights of learners with special needs in accessing education (Irvan, 2019). Inclusion education is an effective solution to ensure that learners with special needs do not experience psychological distress due to their condition. By implementing inclusion education, learners with special needs can feel accepted

and recognized without any differences, which in turn can encourage their active engagement and creative development (Milla, 2018).

Inclusion education is a government effort to fulfill the right to education for all learners, including those with special needs, in accordance with Law No 20 of 2003 and Permendiknas No 70 of 2009. Inclusion education integrated with local wisdom, such as the Malang Topeng Culture, can enrich the education system and promote values of equality and respect for diversity. Through inclusion education that emphasizes equality and diversity, it can be enriched with noble values and local wisdom contained in the nation's culture. In inclusion education, these things are very much a concern, how to create an environment and society that is inclusion in accepting the diversity that exists.

Oritz (in Heriastuti, 2019) added that dance is useful for increasing sensitivity and coordinating the body, training motor skills, training self-confidence and children's happiness. So that the Malang mask culture has great potential to apply equality in the world of education, especially in inclusion education, further Alti (2020) emphasized that the implementation of inclusion education based on local wisdom can provide significant benefits in improving social interactions between students and expanding their understanding of Indonesia's cultural diversity. By integrating cultural values into the inclusion education curriculum, primary schools can become a place where diversity is not only respected but also utilized as a source of strength for collaborative learning and holistic student empowerment.

The era of digital transformation provides opportunities to optimize inclusion education through the use of technology, the use of technology is seen as a catalyst that can have a positive impact on learners with special needs, supporting the creation of equality in education. Implementation in Malang City primary schools shows the development of differentiated learning innovations that utilize diverse technological media, creating an optimal and inclusion learning environment. To accelerate post-pandemic E-Learning, institutions should focus on designing digital solutions with a student-first mindset. This includes optimizing offerings to meet student needs and designing digital solutions with equitable access in mind (Azwar et al., 2024).

This finding strengthens the argument that the integration of local wisdom and digital technology in inclusion education can create a learning ecosystem that is more adaptive and responsive to the needs of diverse learners. This is in line with Milasari & Nugraheni's research (2024) which emphasizes the importance of a holistic approach in inclusion education that combines traditional values with technological innovation.

However, the implementation of local wisdom-based inclusion education in the digital era also presents its own challenges. Research by Fitrianti et al. (2024) shows that while digital technology offers great opportunities for personalized learning, there is a risk of a digital divide that could exacerbate inequalities in access to education. Therefore, a comprehensive strategy is needed to ensure that technology integration in inclusion education does not create new barriers for learners with special needs.

4. Conclusion

The government prioritizes ensuring equality in educational environments for both children with special needs and those without. This is especially noticeable in primary schools, where educators often find it difficult to provide equal resources for all students. Such difficulties stem from teachers' limited skills and their unpreparedness to assist students with special needs. Each region possesses unique characteristics, with some areas showcasing distinct local wisdom. The Malang mask can serve as a tool to improve students' awareness and comprehension of this local knowledge. By integrating the Malang mask dance into teaching practices, educational activities can become more interactive, encouraging engagement among both students with special needs and their classmates. This approach is crucial in inclusive schools, as students with disabilities often encounter obstacles in their learning and social interactions.

Smith asserts that inclusion education is fundamentally different from integrated approaches. Classrooms should be environments where all children can learn together, regardless of their diverse learning needs, and they should have the right to belong, express themselves, collaborate, and share

experiences. Indonesia, known for its rich local wisdom, is characterized by its multicultural society. According to the 2010 census conducted by the Central Bureau of Statistics, Indonesia consists of 1.331 ethnic groups, including various tribes, sub-tribes, and further divisions. Among these, the Javanese constitute one of the largest ethnic groups, representing about 40% of the national population. Dance remains an integral part of community life, particularly in the Malang region, which is renowned for its diverse traditional dances, including the notable Malang Mask Dance. The cultural heritage of the Malang mask can serve as an effective medium in the inclusion education process. The author advocates for incorporating this local wisdom into elementary education as a strategy to promote equality in inclusion settings, aiming to enhance educational quality for all students, both with and without disabilities.

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