

Prototype Curriculum: Opportunities and Challenges of Inclusive Schools in Implementing Education for All in the Metaverse Era

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Abstract

During the COVID-19 pandemic, both special and inclusive schools can implement the 2013 curriculum, the emergency curriculum, and the prototype curriculum. The prototype curriculum is a new opportunity because it focuses on developing students' soft skills and character. However, it also challenges developing metaverse technology in its accessibility for students with special needs. This study uses a qualitative method with a literature study approach and content analysis techniques. The results were analyzed using Pierre Bourdieu's theory of social practice. The research results show that the prototype curriculum in special schools or special education focuses on developing soft skills and students' character. There is an opportunity for inclusive schools to be a fair arena for all students. If the development of metaverse technology increases the accessibility of students with special needs then the implementation of inclusive education will be achieved because in cyberspace everyone has the same equality and accessibility. The challenges faced by inclusive schools are government policies that have not implemented inclusive education thoroughly and evenly; the inclusive education curriculum which now has to adapt to the prototype curriculum; lack of facilities and infrastructure; teacher training that has not been maximized; lack of community understanding; and technical problems in the implementation of inclusive education.

Keywords: *prototype curriculum, inclusive schools, education for all, metaverse*

Introduction

Education is a basic need of every human being to ensure the continuity of a dignified life. Therefore, the state must provide quality educational services to every citizen without exception, including those who have differences in abilities, as stated in the 1945 Constitution of the Republic of Indonesia Article 31 paragraph 1 (Argita et al., 2021).

During the COVID-19 pandemic, schools can implement the 2013 curriculum, the emergency curriculum, and the prototype curriculum. The emergency curriculum is a curriculum with a compaction of competencies from the 2013 curriculum to be achieved. At the same time, the characteristics of the prototype curriculum in special schools or special education focuses on developing students' soft skills and character. The prototype curriculum focuses on essential materials or materials that are fundamental and need to be understood by students with special needs. Learning follows the abilities of students, so teachers have more flexibility in implementing the curriculum (Kemendikbud, 2022).

With the implementation of the prototype curriculum in special schools or special education the learning outcomes are tailored only for students who experience intellectual disabilities. For students who do not experience intellectual disabilities, learning outcomes are the same as in general or regular schools but must pay attention to the principles of curriculum modification. Curriculum modification is based on the characteristics of students in each school.

In practice, learning in special schools is the same as in regular schools; namely, carrying out project-based learning with a depth of material and activities following the characteristics of children with special needs in special schools.

However, the current phenomenon poses obstacles in implementing the education system in Indonesia that has not fully accommodated diversity, thus causing the emergence of segmentation of educational institutions based on differences in religion, language, and even differences in students' physical and mental abilities. It is obvious this segmentation of educational institutions has prevented students from being able to learn to respect the reality of diversity in society (Sajali & Rachman, 2021).

So far, children with different abilities (disabled) are provided with special educational facilities tailored to the degree and type of disability, called special schools (SLB). Unintentionally, the special school education system has built a wall of exclusivity for children with special needs. This division of exclusivity has not realized that it has hampered the process of getting to know each other between children with disabilities and children without disabilities. As a result, in social interaction in society, the disabled group becomes a community that is alienated from the social dynamics in society. People are not familiar with the life of groups

with disabilities. Meanwhile, the disabled themselves feel that their existence is not an integral part of the lives of the people around them (Roniwati, 2020).

Along with the growing demands of disabled groups in voicing their rights, the concept of inclusive education has emerged. One of the international agreements that encourage realizing an inclusive education system is the Convention on the Rights of Persons with Disabilities and Optional Protocol (Chibaya et al., 2021; Ingelse, 2021). Article 24 of this Convention states that every country is obliged to implement an inclusive education system at every level of education. One of the goals is to encourage the full participation of people with disabilities in community life. However, this has not had much effect because in the implementation of the inclusive education system in Indonesia, there are unresolved problems between the central government, local governments and education practitioners, in this case, educators (Dharma et al., 2018; Yusuf, 2016).

Inclusive education is defined as an educational service system that includes children with special needs studying together with their peers in regular schools closest to their place of residence (Utari, 2021). Inclusive education means that schools must accommodate all children regardless of physical, intellectual, socio-emotional, linguistic or other conditions.

Inclusive schools are also defined as schools that accommodate all students in the same class. The school provides an educational program that is appropriately challenging but tailored to students' abilities and needs. Inclusive schools are also places where children can be accepted as part of the class and help each other together with teachers, peers and community members to meet individual needs. So, inclusive schools can be a bridge for children with special needs to progress and access the highest education possible (Chian & Mohamed, 2021).

The main obstacle for children with special needs to progress and access higher education is not just their lack, however, of the social acceptance of society. As long as there are good infrastructure and special handling facilities, they can overcome obstacles. In fact, what is challenging to deal with are social barriers. The internal obstacles of children with special needs are generally also caused by a negative social view of themselves (Yulanda, 2021). For this reason, inclusive education, if it goes well, will provide a guarantee that every child will get the services needed to develop their potential (Yuniatari & Na'imah, 2021). In addition, children will become accustomed to tolerance, empathy, and direct interaction between regular students and students with special needs. So, later when they enter the community, regular students can accept the existence of individuals with special needs, and students with special needs do not feel inferior or feel unwelcome in their community so that social justice is created. (Iskandar & Supena, 2021).

The implementation of inclusive education in Indonesia is still faced with various obstacles (Fauziah et al., 2021); for example, the lack of supporting facilities for an inclusive education system, the limited knowledge and skills possessed by inclusive school teachers, and the tug-of-war issue between the central government, local governments and education practitioners. Moreover, the existing general education curriculum system has not accommodated the existence of children who have different abilities (Supriyadi & Wiliyanto, 2021). This, if not anticipated through particular appropriate policies, can hinder fair treatment and access for children with special needs to obtain an education, for example, in attending education at the nearest regular school, because not all schools have implemented inclusive education. In addition, this will also hinder the successful implementation of inclusive education.

However, social change and the development of metaverse technology are good news for observers of inclusive education because everyone has the same equality and accessibility in cyberspace. The metaverse is a three-dimensional virtual world that allows us to interact virtually with anyone anywhere without any limitations of distance and time, and we will be represented by an avatar of ourselves that can be formed according to our wishes (Lee, 2021; Oh & Nah, 2022). Suppose the metaverse is successfully developed for inclusive education. In that case, this becomes an opportunity and a challenge regarding the problems that not all schools accept students with special needs, the availability of teachers, and segmentation of educational institutions based on differences in religion, language, and even the physical and mental abilities possessed by students.

Therefore, a unique study is needed on this problem with a sociological approach to education because inclusive education is closely related to the social system of society, public perception, social interaction between people and groups of people with disabilities, the alienation of disabled groups from social dynamics in society, and social change in society. As previously explained, the most challenging obstacle for children with special needs is social acceptance or social barriers. But with the development of metaverse technology, the opportunities and challenges arise to solve the problems of inclusive education in Indonesia. The study of inclusive education issues through the sociological analysis of education is expected to provide a deep understanding of inclusive education, and be a critique and input for the government in implementing inclusive education in Indonesia by technological developments and times. Thus, this study examines the prototype curriculum and the opportunities and challenges of inclusive schools in the implementation of education for all in the metaverse era with Bourdieu's theory of social practice; namely, how inclusive education in the metaverse era is used as social capital,

economic capital, cultural capital and symbolic capital in the implementation of education for all.

Method

This qualitative research with a literature study approach aims to determine the prototype curriculum: opportunities and challenges of inclusive schools in the implementation of education for all in the metaverse era. Literature research should take advantage of the subject title, make use of existing books in the library, search for citations and search-related notes, and make a list of questions according to keywords. (Fazal & Chakravarty, 2021; Mani et al., 2021). Data validity was obtained using content analysis techniques of data sources. Relevant information about the prototype curriculum and the implementation of inclusive schools in Indonesia was collected from newspapers, journals and books and then analyzed with the theory of social practice from Bourdieu, identifying the opportunities and challenges, expressed according to the researchers' ideas.

Results and Discussion

Number of Students and Inclusive Schools in Indonesia

According to statistical data, the disability range for children aged 5–19 years is 3.3 % from the total population, while the population at that age (2021) is 66.6 million people. Thus, the number of children aged 5–19 years with disabilities is around 2,197,833 people. Data from the Ministry of Education and Culture for August 2021 shows the number of students in the special school (SLB) and inclusive pathway is 269,398 children. Thus, the percentage of children with disabilities who take formal education is only 12.26 % from the number of students with disabilities. This means that there are still very few people with disabilities who are being catered (Pusdatin Kemendikbud, 2021).

The Directorate of Elementary Schools of the Ministry of Education and Technology (Kemendikbudristek) shows that at that time (as of September 2021) the number of Inclusive Education Organizing Education Units (SPPPI) at the elementary level was 17,134. From these educational units, the number of students with special needs was 57,155 students (Pusdatin Kemendikbud, 2021).

There is also a distribution of SPPPI for SD (elementary school) in 511 regencies/cities, meanwhile the number of SPPPI for SD in Indonesian Schools located overseas is 3. Indonesia had 2,250 schools for children with special needs at various levels of education in the 2020/2021 school year. Of these, as many as 2,017 schools are in the form of special schools (SLB). In detail, 552 SLBs are public and 1,465 SLBs are private (Iskandar & Supena, 2021)

There are 115 special elementary schools (SDLB), consisting of 32 units owned by the government and 32 units owned by the private sector. Then, there are 67 special junior high schools (SMPLB) of which 62 units are privately owned (Utari, 2021).

Meanwhile, special high schools (SMLB) which are the highest level of education for children with special needs have at least 51 units. In detail, six SMLB are public, while 45 are private.

The following is the percentage of the types of special needs at the SD level SPPPI:

- a. Learning Difficulties (33.80%)
- b. Blindness (16.13%)
- c. Hyperactivity (7.65%)
- d. Light Tunagrahita (mental disability) (6.09%)
- e. Autism (5.45%).
- f. Special Smart (5.14%)
- g. 10% mix
- h. Deaf (4.23%)
- i. Medium Tunagrahita (3.85%)
- j. Deaf (3.01%)
- k. Special Talent (2.48%)
- l. Mild Tunadaksa (physical disability) (2.24%)
- m. Light Tunadaksa (2.13%)
- n. Down Syndrome (1.54%)
- o. Tuna Laras (unsociability) (1.15%)

Prototype Curriculum

From 2022 to 2024, the Ministry of Education, Culture, Research, and Technology provides three curriculum options that academic units can apply in learning: the 2013 curriculum, the emergency curriculum, and the prototype curriculum. The emergency curriculum simplifies the 2013 curriculum, which began to be implemented in 2020 during the COVID-19 pandemic. The prototype curriculum is a competency-based curriculum to support learning recovery by implementing project-based learning.

The prototype curriculum has been implemented in 2,500 academic units as part of the Mobilizing School program and the Center for Excellence Vocational School in 2021. However, starting in 2022, academic departments that are not included in the driving school are also given the option to apply the prototype curriculum (Kemendikbud, 2022).

There is no selection of which schools will use the prototype curriculum, and schools can use the prototype curriculum voluntarily. Later in 2024 the Ministry of

Education and Culture will establish a policy regarding which curriculum will be used as the national curriculum to restore learning. One of the prototype curriculum characteristics is implementing project-based learning to support character development according to the profile of Pancasila students. In the prototype curriculum, schools are given the flexibility and independence to provide learning projects that are relevant and local to the school environment.

Project-based learning is considered necessary for developing student character because it provides opportunities for students to learn through experience (experiential learning). Students experience how to tolerate, work together, take care of each other, and integrate essential competencies from various disciplines.

Implementation of the prototype curriculum in the regions will also be accompanied by the Education Quality Assurance Institute, one of the technical implementing units of the Ministry of Education and Culture in each province. Characteristics of the prototype curriculum in special schools or special education, focus on developing soft skills and students' character. The prototype curriculum focuses on essential materials or materials that are fundamental and need to be understood by students with special needs. Learning is tailored to the abilities of students, so teachers have more flexibility in implementing the curriculum (Kemendikbud, 2022).

Opportunities and Challenges of Inclusive Schools in Implementing Education for All in the Metaverse Era

Why should inclusive education be implemented throughout Indonesia? It is explained in the Qur'an Surah An Nisa verse 9 (Departemen Agama RI, 2020), "And let them fear Allah, those who should leave behind them weak children who they worry about (their welfare), then let them fear Allah and let them speak the truth". In addition, in Surah Az Zuhuf verse 32, "Allah has determined among humans their livelihood in the life of this world, and Allah has raised some of them above others by several degrees so that some of them can benefit from each other (need)".

The legal basis for why inclusive education must be implemented throughout Indonesia is the United Nations Convention on the Rights of the Child in 1989; the 1990 Declaration on Education for All in Thailand; the Salamanka Agreement on Inclusive Education of 1994; Article 31 of the 1945 Constitution which is described in the National Education System Law no. 20 of 2003 concerning the provision of education for children with disabilities; SE Director-General of Education, Ministry of National Education No. 380/C.C6/MN/2003 dated January 20, 2003 concerning Pilot Implementation of Integrated Education; Bandung Declaration on Towards Inclusive Education in 2004; Permendiknas No. 70 of 2009 concerning

Inclusive Education; UU no. 35 of 2014 concerning Child Protection; PP No. 13 of 2015 concerning National Education Standards; and Law no. 8 of 2016 concerning Persons with Disabilities.

According to the Directorate of Special Education and Special Service Education (Pusdatin Kemendikbud, 2021), initially, “special needs” only covered impairment, handicap and disability, so education for children with special needs was held in special schools and for other children in regular schools. However, nowadays, the category of children with particular needs has developed in a broader sense to include children who have a visual impairment (blindness), deafness, speech impairment, mental retardation, physical impairment, mental retardation, autism, hyperactivity (attention deficit disorder with hyperactivity), children with learning difficulties (learning disability or specific learning disability), and children with multiple developmental disorders (multi-handicapped and developmentally disabled children).

In the Regulation of the Minister of National Education of the Republic of Indonesia Number 70 of 2009, children who are victims of drug abuse, illegal drugs, and other addictive substances are also categorized as children with special needs. Children with extraordinary talents and intelligence are also classified as children with special needs.

Schools that provide inclusive education are divided into two types. First, ordinary schools/public schools which accommodate all children including those with special needs. Second, special schools that also accommodate normal children. The alternative for inclusive education services can be done by: full ordinary classes; ordinary classes with additional inside guidance; ordinary classes with additional guidance outside class; special classes with the opportunity to join regular classes; full special classes; special schools; and special boarding schools.

The thing that must be considered is that schools providing inclusive school education must provide warm classroom conditions, be friendly, accept diversity, and respect differences. Schools must be prepared to manage heterogeneous classes by applying curriculum and learning with a student-centered approach that emphasizes each child's differences. Teachers must apply interactive learning. Teachers must collaborate with other professionals or resources in planning, implementing, and evaluating. Teachers are required to involve parents in a meaningful way in the educational process.

Currently, the inclusive education curriculum uses the regular school curriculum (national curriculum), which is modified (improvised) according to the developmental stage of children with special needs, taking into account their characteristics and level of intelligence. Curriculum modification and inclusive education curriculum development are carried out concerning time allocation;

curriculum content/materials; the teaching and learning process; infrastructure; the learning environment; and class management (Nurdyansyah et al., 2020; Restiana et al., 2013).

Modification/development of the inclusive education curriculum can be carried out by the Curriculum Development Team consisting of teachers who teach in inclusive classes in collaboration with various related parties, exceptional supervisor teachers (special education teachers) who have experience teaching in special schools, and special education experts (orthopedagogs), led by the principal of the inclusive elementary school (Head of the Inclusive Elementary School) and coordinated by the Education Office. Curriculum development is carried out by modifying the time allocation; content/material; and the teaching and learning process.

One of the inhibiting factors for inclusive education is that some regular schools reject the idea of inclusive education. People don't want children with disabilities to study in regular schools. They don't wish to accept it, with a cultural mindset that there is no other choice for children with special needs to attend a school other than special schools. They think that SLB is the best place to study. Many others assume that if students with disabilities in special schools transfer to regular schools, the teachers in special schools will not have any work when neighboring regular schools are opened for children with disabilities. In addition, some people think that disabled children should never attend regular schools. The competitive education system has closed the door for children with special needs. Teachers will not have extra time to work with slow learners. Some worry that their school will become less popular because their ranking will decrease due to the presence of students with special needs in their school (Anjarsari, 2018; Romadhon et al., 2021).

An inclusive society must have a good habitus by accepting and treating individuals who have disabilities alike. A person with a disability who has good habits, such as reading books, studying (going to school), and participating in discussions, will get good social and cultural capital from the community. By having a habit of reading books, studying, and participating in discussions, a person with a disability can compete and survive in the academic realm (class/school). The domain is a kind of competitive market in which various types of capital (economic, cultural, social and symbolic) are used and exploited. In other words, the realm means socializing in the community, school, and during class discussions or in public talks. Social practices such as taking lessons at school between teachers and students, which consist of different habits of each individual, will create tolerance and empathy for existing differences so that they will get used to it (become a

mental structure) which is embedded in all students and becomes cognitive knowledge. in social life.

Habitus is the “mental or cognitive structure” by which people relate to the social world. In dealing with the social world, individuals cannot be separated from their interactions and social space. To meet the requirements of social acceptance, individuals must have capital in fulfilling their interactions and social areas with other people. According to Bourdieu, capital consists of economic, social, cultural and symbolic capital (Alves, 2016). Habitus is a mental or cognitive structure used by actors to deal with social life and is imagined as a social structure that is internalized and then realized. The relationship with inclusive schools is the habit of mutual empathy, tolerance, and equal treatment between students with disabilities and typical students by teachers and their friends that a student has learned since childhood from the school environment. This habit will carry over into adulthood because it has been internalized. In addition, school regulations accept and treat students with special needs the same as other students; a rule in school life that must be obeyed. Because of obedience from school members and individuals, what began as a government requirement becomes a habit because it is internalized in each individual. So, it can be said that habitus in society will be formed because the school internalizes it and it will become a habit that continues to be realized in social life.

Habitus at a particular time results from a collective creation over a relatively long historical period. The internalization process or the effects of habituation in inclusive schools will not be immediately visible. According to Bourdieu habitus, which produces and is produced by social life, does not interfere with social life; habitus merely “proposes” what people should think and what they should choose to do (Bourdieu, 1977; Bourdieu et al., 1991).

Bourdieu rejects the social class model like Marx’s, which only consists of two classes; namely, the bourgeoisie and the proletariat, determined by the ownership of production. Bourdieu rejects that social class is reduced to mere economic problems or production relations but is defined by habitus (Jenkins, 1982). This relates to the habit of students actively asking and answering questions from the teacher or discussing (the realm) in class. This is a higher social class than passive students who do not ask and answer the teacher’s questions. This is where social type depends on habitus, not ownership of production. Taste is a match-fixer in the realm because the appetite of active students is for reading scientific books, which is their habit, while the taste of passive students is that they do not like reading books. Thus, the social class of active students is higher than that of passive students because taste determines cultural capital (knowledge); it also defines habitus. Taste, capital, habitus, social class, and realm are dialectical. Here inclusive

schools can provide equal opportunities to all citizens in obtaining the desired social status in society.

Therefore, students can develop themselves well by participating in school extracurricular activities, this is a real relationship with capital. Students can enter the extracurricular realm at school according to their talents to increase cultural capital (speaking), soft skills, and social capital (friendship). It can also maximize the realm in the virtual world; schools can provide electronic learning or mentoring using blogs, Twitter and Facebook for students who are entrapped (closed and quiet) to pour out the bottom of their hearts to be more extrospective (open, not quiet). In this case, the realm of influencing habitus also affects social capital, for example, because students' talents can be helpful for many people or because they are used to writing on blogs and eventually become famous writers.

In the dialectical taste, capital, habitus, social class and realm, there is a distinction; the distinction is in the aesthetic preference of different groups in society between artists and intellectuals, which is a reflection of the endless struggle between other groups of the dominant class to define culture and the whole social world. Therefore, in inclusive schools, a fingerprint system for children's talents and intelligence is needed to determine the type of child's learning and talents so that it can support the child's process in achieving goals according to the tastes or desires of each child.

Bourdieu considers social reality as a typology of space, with various arenas in it; politics, arts, entertainment, academics, religion and philosophy (Bourdieu, 1977). The arena related to habitus, capital, social class and tastes is used as a tool to dominate the arena. Symbolic violence is used to attack the habitus of other individuals. The curriculum can be included in symbolic violence because the curriculum is used as a creative barrier to teacher learning methods whose implications impact the habitus (cognitive) abilities of students. The curriculum describes the symbolic power of the dominant class (government) over the next dominant class (teachers) and the most dominated class (students). For this reason, teachers are needed who are creative, revolutionary, and not only focused on government curriculum methods, but rather educate the souls of students to be more creative (entrepreneurs) and extreme (agents of social change) according to their respective talents. The teacher's task is not only to give assignments but also to dialogue, sharing knowledge, leading to mutual respect in the concept of equality.

Based on the explanation above, according to Bourdieu, these capitals can be classified into four groups (Bourdieu et al., 1991), which in this case can be a capital towards an inclusive society through inclusive schools, namely:

1. Economic capital includes the means of production (indigenous technology and natural resources), materials (income and goods), and money that are

easily used for all purposes and passed down from one generation to the next. Through inclusive schools, all ages have the same opportunity to develop, utilize and obtain economic capital passed down from generation to generation; namely, by going to school. In general, inclusive schools in the analysis of financial capital become the structure of positive social change in society. Such is Bourdieu's rejection of the social class model like Marx's, which only consists of two classes, namely the bourgeoisie and the proletariat, determined by the ownership of production. Bourdieu rejects that social class is reduced to just an economic problem or production relation but is defined by habitus.

2. Cultural capital includes all academic qualifications produced through formal education in inclusive schools and family heritage and an inclusive community environment. For example, the ability to present oneself in public, soft skills, possession of high-value cultural objects, specific knowledge and skills from education, and certificates (scholarship degrees). In general, inclusive education in the analysis of cultural capital serves as a defense of local culture.
3. Social capital refers to the social network owned by the actor (individual or group) and other parties who have the power and acceptance of society towards groups with disabilities or children with special needs who are not inferior in society and acceptable in society. The school does not have to be in the classroom but can be done anywhere and adapted to the cultural identity of each region. In general, inclusive education in the analysis of social capital functions as cultural reproduction and forms public confidence in the ability of people with disabilities.
4. Symbolic capital includes all forms of prestige, status, authority and legitimacy that are the same if the individual succeeds in obtaining it (disabled reputation). In the wayang, for example, the symbols of the Punakawan, although physically different and each with their shortcomings, still respect each other, live side by side, and are respected by knights and gods. In general, inclusive education in analyzing symbolic capital functions as a social transformation.

From the explanation above, the implementation of inclusive education thoroughly and evenly in Indonesia based on cultural identity (local culture), entrepreneurship, and children's talents is the solution proposed by the authors to become a habitus in the world of education and Indonesian society. Thus, there will be the creation of an inclusive community habitus that provides justice for children with special needs in obtaining education and rights in society. The implementation of the mandate of the 1945 Law Article 31 paragraph 1, Law No. 8 Articles 10 and 40

of 2016 concerning education for persons with disabilities and the creation of social justice for all Indonesian people by the 5th precepts of the Pancasila is the basis of the Indonesian state.

A comprehensive and equitable application does not mean that all schools must become inclusive schools. Still, nationally standardized schools, educators, infrastructure, and inclusive school curricula by considering how many children with special needs are in the area are most important because this will restore the trust of parents and society that inclusive education is an education that has a proper process, adequate facilities, provides opportunities for success, and hopes to achieve goals and produce graduates who excel, who can continue to higher education, and are independent. Therefore, in its application, the main things to do are:

1. Raise awareness towards parents so that they are not ashamed, not letting children with special needs go alone, treating children with special needs, and raising awareness of the importance of education for children with special needs so that they can be independent in the future. There needs to be a team of extension workers and the formation of a community of parents of children with special needs to exchange experiences, treatment, and the spirit of educating children with special needs (Indonesian Parents with Difable Children Movement).
2. Make available a national standardized therapist center so that parents of children with special needs can consult with psychologists and therapists for the best treatment and therapy for the development of children with special needs. Now autism can be cured if undergoing good and correct treatment, and treatment of other children with special needs, if undergoing therapy properly, will also help in the process of good growth and development. In addition, you can do a fingerprint test as early as possible to find out the child's talent and type of learning (visual, audio-visual or kinesthetic). Develop their potential or talent as early as possible. Therefore, a therapist center with national standards is needed in every city or district in Indonesia.
3. Establish national standards for inclusive schools in the curriculum, facilities, infrastructure, proper educational process, and produce children who excel, continue to higher education, and be independent. Not all schools have to be inclusive, but the quality of inclusive schools with national standards is according to the needs of the area. Therefore, inclusive schools are needed (e.g., an elementary school in every village or at least sub-district, a minimum of one junior high school in every sub-district, and a high school in each city or district). The number of schools is determined by taking into account the data on children with special needs in each region. For accessibility, the

government provides car or school bus facilities for children with special needs.

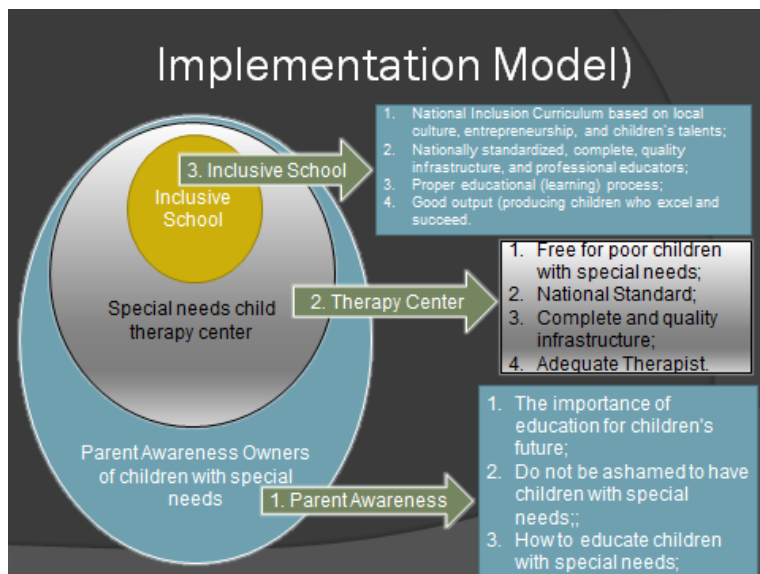


Figure 1. Model of Implementation of Inclusive Education

Inclusive schools or the implementation of inclusive education thoroughly and evenly in Indonesia does not mean that all disabled or children with special needs attend regular schools, but only those children who do not have cognitive problems which can participate in regular schools. This requires providing therapy according to their needs, developing their talents (from the fingerprint test results), taking equivalent certificates (Diplomas Kejar Package A, B, and C), alternative schools (home schooling and inclusive-based nature schools), or special schools, with the assistance of tutors or the talents of parents and private teachers, participation in job training or work skills (sewing, laundry, screen printing, batik, painting, etc.) so that in the future they can work or become entrepreneurs (independently) Besides that, children must have disabled electronic access which the authors refer to as electronic Punakawan (E-Punakawan) to provide access to information on therapist centers, consultations online, e-learning, problem complaints, inclusive school information, and accessibility for people with disabilities in accessing public facilities such as libraries (e.g., audiobooks for the blind). Electronic Punakawans are made and managed by the government and local governments, and are free to download by all Indonesian citizens. If a child with special needs cannot have a smartphone, the government can assist by collecting data and giving training beforehand for parents and children with special needs.

Inclusive schools that are implemented as a whole provide a new hope for the child with special needs to be equal to normal children. However, not all children

with special needs can be similar to normal children because there are many types. Some children with special needs have cognitive problems and will find it difficult to adjust to children who do not have mental issues in receiving lessons. The government's intention, according to the authors, with the Law on Persons with Disabilities and Inclusive Schools, is to provide equal opportunities to attend the same education as typical children in inclusive schools for children with special needs who do not have cognitive problems because many children with special needs have a superior IQ and do not have access to education. In addition, it provides opportunities for ABK or children with special needs who have cognitive problems to gain accessibility so that when they grow up, they are not dependent on others, can be independent and survive. To achieve this, a very intensive process is needed for children with special needs who have cognitive problems; namely, parental awareness, the process of handling children with special needs, therapy, selected alternative education, job training or establishing talents, and accessibility of infrastructure.

Inclusion of children with special needs into inclusive schools, of course, cannot be achieved equally in that all children with special needs may or not want to be accepted in inclusive schools. Every child is created with their own uniqueness, and Allah swt did not make a person in vain. Schools and education form a complete human being, aiming to be wise but also to become a human being ready to enter the community with whatever contribution they can make for others and their own independence. Children with special needs can be directed to entrepreneurship, painting, music, crafts, services and so on.

This means that in the analysis of Bourdieu's theory in shaping the habitus of an inclusive society, school or education does not mean only in a classroom that is enclosed by a square wall but can be done anywhere and Indonesia, which is rich in natural resources, culture and local wisdom, is the best class for all children. Of course, it requires careful preparation before implementing inclusive education evenly and thoroughly in Indonesia by preparing several things:

1. Implement Law No. 8 of 2016 concerning persons with disabilities. Article 10 paragraph (a): Every person with a disability has the right to obtain quality education in all sectors, pathways, types, and levels of schooling inclusively and uniquely. Article 40 paragraph 3: The government and local governments must include children with disabilities in the 12-year compulsory education program. The government prepares and regulates the implementation of inclusive education as a whole, meaning that all schools closest to persons with disabilities are required to accept children with special needs in their schools if they do not have cognitive problems.
2. Establish an inclusive national curriculum system based on cultural identity.

3. Establish examination and therapy centers for children with special needs in each city and district throughout Indonesia. These therapy centers must be free for children with special needs whose parents cannot afford it. This is important because basically, under certain conditions, children with special needs must be treated first, and teachers will have difficulty in learning if children with special needs are in situations such as severe or moderate autism, even in a state of mild autism, so students can receive lessons well and interact with others effectively.
4. Provide comprehensive training to teachers and school principals to provide inclusive education.
5. Open recruitment for civil servants with particular education degrees to fill positions as additional education staff and psychology graduates as student development analysts and provide consulting rooms for students and parents.
6. Implement regulations for all state universities to provide materials and training to all education students on handling and studying children with special needs.
7. Conduct massive socialization at all levels of society regarding the importance of inclusive education.
8. Allow students to attend formal school education without exception if the therapist and psychologist state that they can participate in regular education.
9. Internalize the values of an inclusive society in the eyes of inclusive school students.
10. Seek solutions in certain subjects in the school, such as for the 100-meter running assessment in sports lessons where the evaluation for the child in a wheelchair can be replaced by a written exam or some other assessment that the child can do.
11. Integrate inclusive schools with home learning systems (private teachers/parents) for children with special needs whose IQ levels are below the average. Adjust for additional hours in changing the curriculum for material achievement, provide therapists for children with unique essentials, and places for tutoring lessons for talents and extracurricular activities to support students' skills.
12. Integrate policies, the preparation of educators, and the implementation of inclusive schools by providing training, socialization and learning for educators regarding handling children with special needs and how to create a cooperative learning atmosphere.

13. Carry out a fingerprint test to determine the child's talent and the type of child's learning, whether visual, audio-visual or kinesthetic, to make it easier for teachers to recognize and develop the child's talents.
14. Employ the New Student Admission System to provide acceptance quotas for special-needs children, particularly at the secondary and senior education levels, using national exam scores as acceptance criteria.
15. Use disabled electronic applications which the authors call electronic Punakawan to provide access to information on therapist centers, online consultations, complaints about problems, inclusive school information, accessibility of people with disabilities in accessing public facilities such as legal aid or libraries (for example, audiobooks for the blind), and integrate them with e-learning as a center for student learning, student assignments, and student assessments so that schools, teachers and parents can jointly monitor and work together in assisting the development of students.

Metaverse-based Punakawan Application

The electronic Punakawan application is accessible for people with disabilities to access their needs in education so that they can get treatment and the same education rights. This application is devoted to provide accessibility for people with disabilities in obtaining an education. There are further applications such as accessibility to health and law so that getting an education can be carried out effectively to create an inclusive society, and also the availability of electronic learning, or a digital library, that will help the disabled understand. For example, so far, inclusive schools have had to print their lessons in braille just because there is one student who is blind. Through this application schools would no longer have to do this because of access to this application which can be downloaded and includes textbooks in the form of audiobooks.

This application can be applied as used in the Mungkid District Court and several District Courts in Indonesia. Accessibility applications by WCAG 2.0 such as font size control, color contrast, and text to voice conversion assist disabled justice seekers in retrieving information on the Court site. A keyboard navigation shortcuts feature has also been embedded in this site, and a braille keyboard. It is hoped that the E-Punakawan application will not only be able to be used or installed on a laptop or computer but can be installed and used by people with disabilities as a smartphone application and can be accessed in the metaverse world in the future.

The authors propose giving names and symbols of Punakawan in disabled electronic applications because, according to the authors, Punakawan is the symbolic investment of the Indonesian nation towards an inclusive society. The

Punakawan characters (Semar, Gareng, Petruk, Bagong) visually have many “differences” or shortcomings.

In the authors’ eyes, the Punakawan figures position the disabled in the “same” community group, with all the advantages, without feeling sorry and pitied continuously because they are part of us. If feelings of pity are constantly presented, it makes them feel increasingly inferior. Therefore, the authors consider disabled electronic accessibility (E-Punakawan) will provide convenience in learning and obtaining the same education.

Like Punakawan figures, people with special needs deserve to be respected and respected not only by the knights, but the gods also who call them *kakang* (brother). They are there to teach lessons, give advice, and even be a light, just like the meaning of the presence of Punakawan figures in wayang stories. This can be used as one of the inclusion lessons in schools, namely upholding the moral values maintained and preserved as cultural treasures such as in the philosophy of Punakawan figures.

Conclusion

The prototype curriculum in special schools or special education, focusing on the development of soft skills and character of students with learning outcomes of special education is intended only for students who experience intellectual disabilities. For students who do not experience intellectual disabilities, learning outcomes are the same as in general or regular schools but must pay attention to the principles of curriculum modification. Opportunities for inclusive schools are to be a fair arena for all students. All children, whether with special needs or not, can achieve their goals according to their talents and should receive the same social, cultural, economic and symbolic capital from school and later in society. If metaverse technology can be developed to assist the accessibility of students with special needs, then the implementation of inclusive education will be achieved because everyone has the same equality and accessibility in the virtual world. There are still various problems in implementing inclusive education in Indonesia, starting with government policies that have not implemented inclusive education thoroughly and evenly. The current inclusive education curriculum must adapt to the prototype curriculum, facilities and infrastructure, teacher training that has not been maximized, community understanding, and technical implementation of inclusive education. Therefore, the implementation of inclusive education as a whole is a challenge for implementing inclusive schools to become a habitus in education and Indonesian society.

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