

Inclusive Culture in Educational Communication of Children in Primary School

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Abstract. *Inclusive education is education for all; it is a form of resistance to discriminatory treatment in education through the provision of effective education for all children. In inclusive schools, children with normal conditions will learn together with special needs children. Normal students in inclusive schools will learn to build sensitivity and develop their social intelligence, while students with special needs learn to build confidence and develop more of their abilities. This paper aims to analyze and map the cultural development in the implementation of inclusive education for children. The case chosen is an inclusive school in Bandung which implements inclusive education. This paper uses ethnographic of communication method by tracking communication patterns established from the interactions of actors in a community group, namely communication between normal students and special needs students in inclusive schools. Field data explain that the interaction process results in an inclusive culture that develops in schools. The results show that inclusive cultures built are giving opportunities and trust, helping spontaneously, reminding each other, respecting personalities, building discipline, developing tolerance, and carrying out all activities based on religious precepts. The culture built in an inclusive school produces harmony in the implementation of learning by accommodating the diverse needs of students.*

Keywords: *Inclusive Education, Children with Special Needs (ABK), Inclusive Culture, Child Communication.*

INTRODUCTION

Inclusive education is the provision of friendly and open education to all children regarding their diverse conditions. Education is carried out by accommodating all students without concern for physical, mental, intellectual, emotional, and social distinctions. Diversity is not a problem, but a challenge and enrichment for the learning environment. Inclusive education is an effort to free the world of education from discrimination and social segregation, so that education can optimally become a fair means for every human being in developing his/her potential.

Education must be carried out by continuously developing the quality

of students and building a new, better generation. However, it is known that the results of education are not instantaneous because there are many processes to go through that have strong influences on the future (Yulianti, Hamdan, & Putri, 2018). Responding to this condition, inclusive education is carried out so that not only children with diverse conditions can get the same opportunity in education, but they also can learn to develop skills in empathy and are able to communicate positively with others. Implementing inclusiveness means there will be diversity, collectivity, variety, and selection in the interactions between actors which can be mapped into 4 aspects: involvement, interests,

self-placement, and formation of mutual concern (Fuglsang, 2008).

Appreciation for the diversity of conditions and abilities of children is the spirit of implementing inclusive education. In general, inclusive school means a school that is friendly and open for all children regardless of physical, mental, intellectual, emotional, and social differences. This allows teachers and students to feel comfortable in diversity and see diversity as a challenge and enrichment for learning environment, not as a problem. Inclusive education attempts to free the world of education from discrimination and social segregation so that through education every human being can develop his or her potential.

Inclusive education is the vision of the world declaration through the United Nations Educational, Scientific and Cultural Organization (UNESCO) at the Conference in Jomtien 1990 on "Education for All", stating that basic education should be provided to all children, young people and adults in quality environment and adequate access (UNESCO, 1990).

Inclusive education program has also become the national education policy in Indonesia. Permendiknas RI (the Regulation of National Minister of Education) number 70 of 2009 states that the purpose of implementing inclusive education is to provide the widest possible range of opportunities for all students who have physical, emotional, mental and social disabilities or have the potential for intelligence and/or special talents to obtain quality education in accordance with their needs and abilities and realizing the provision of education that respects diversity, and is not discriminatory for all students. The government, through the Ministry of National Education, also plans to provide special incentives and improve the teacher training system for inclusive schools (Kompas, 2010).

Operationally, inclusive education is held in an inclusive school, which is understood as a regular school that includes children from marginalized circles (Govinda, 2009). Thus, children from marginalized circles can undergo a quality educational process in environment like schools in general. Regular schools with this inclusive orientation are the most effective means of combating discriminatory attitudes, creating welcoming communities, building an inclusive society and achieving education for all (UNESCO, 2003).

The specialty of an inclusive school is that children with special needs (ABK/CWSN) are fully involved in teaching and learning activities along with other students. ABK or CSWN are children who have special needs because they have physical, mental, and emotional limitations. In inclusive education, the term ABK is not an euphemistic word for children with disabilities/children with special needs, but rather as a paradigm that children with any conditions have the right to receive educational services according to their limitations.

The presence of children with special needs in inclusive schools aims to build interactions with normal children of their peers. This interaction is expected to help ABK in building and developing their social skills on the basis of equality so that their sense of self-confidence will arise. Inclusive schools provide environment for children with special needs to adjust to each other; learn about attitudes, behaviors and skills with each other; imitate and identify each other; eliminate isolation; create mutual trust; increase learning motivation; and increase dignity and self-esteem (Asri, 2008). On the other hand, normal children can learn that the world is full of diverse people who are not always the same as they are, so that they can learn to be empathetic

and have a high sense of social sensitivity. The existence of children with special needs in school will encourage an attitude of appreciating the differences in human conditions and develop the ability to empathy and interact with all groups of people.

Communication is a factor that plays an important role in achieving the goal of inclusive interaction. Good communication in an inclusive school ensures optimal interaction between the speech community involved, namely children with special needs (ABK), normal students, teachers, and other relevant parties. Good communication can also facilitate togetherness in diversity in the teaching and learning process, which is in accordance with the mission of an inclusive education. To achieve good communication among the speech community involved, they need to understand symbols presented in the interaction.

Symbolic interaction sees social reality created by humans through the interaction of meanings that are conveyed symbolically. Symbolic interactionism seeks to understand human behavior from the point of view of human subject, meaning that human behavior must be seen as a process formed and regulated by considering the expectations of other people as interaction partners (Mulyana, 2001).

According to Blumer, there are three main points of symbolic interactionism: (1) people act towards things on the basis of the meaning they have for them, (2) the meanings are acquired from social interactions with others, (3) the meanings are managed or changed through an interpretive process that people use in dealing with something they encounter. The point is, Blumer wants to say that the meaning that arises from these interactions is not instantly accepted by someone unless he/she

interprets it first (Fisher, 1986).

The most basic proposition of symbolic interactionism is that human behavior and interaction can be distinguished by the appearance through symbols and their meanings (Basrowi & Sukidin, 2002). The characteristics of this symbolic interaction theory are marked by the relationships occur between individuals in society. Thus, individuals interact with one another through communication. Individuals are symbols that develop through the interaction of symbols created between individuals.

The essence of symbolic interaction is an activity unique to humans, namely communication or exchange of symbols with given meaning (Mulyana, 2011). This paper examines how symbols are used for communication purposes and what effect the interpretation of these symbols has on the behavior of the parties involved in social interactions. Symbolic interactions occur in a series of events carried out between individuals. Such interactions take place consciously and are associated with gestures, vocals, sounds, and body expressions; all of which have specific purposes (Kuswarno, 2008).

This study uses the perspective of Blumer's symbolic interaction with the assumption that children with special needs (ABK/CWSN), students, and teachers act (communicate) in teaching and learning activities based on their meanings/interpretations to other members of the speech community. The meanings/interpretations are obtained from the interactions occur between the ABK, other students, and teachers.

Children with special needs, students, and teachers use symbols that represent what they mean to communicate, in which creating a conducive climate for diverse classes as the result of interpreting the symbols of behavior of the parties involved in social interactions of teaching

and learning activities. Communication to students to gain an understanding of what is conveyed is in the form of verbal and non-verbal communication so that the teaching and learning process becomes more interesting and dynamic (Pontoh, 2013).

The symbols used are also reflected in the nonverbal messages. Communication between students and children with special needs uses a lot of verbal messages which will make it easier for ABK to understand. Nonverbal communication includes all stimuli (except verbal stimuli) generated by individuals in a communication setting and the use of environment by individuals, which has a potential message value for the communication participants (Mulyana, 2011). In many cases, nonverbal communication is more influential than verbal messages. People don't just take words being said, but they also look at body language. People tend to believe messages that have more emotional strength, contradictory messages that conveyed confidently and those which are influenced by culture and universal meaning (Trenholm & Jensen, 2000).

METHOD

This study applies the Ethnographic Communication method. In ethnographic communication research, one important aspect to reveal is how a speech community builds a culture that fully comprehends every interaction and communication activity among its members. The typical of a speech community in inclusive schools is that children with special needs are fully involved in teaching and learning activities. This chapter will discuss the interpretation of inclusive culture established in the speech community being studied.

Ethnography of communication is an approach to studying language in a

social context. Ethnography is basically a researcher activity to understand how people interact and work together through phenomena observed in everyday life (Creswell, 2015). This method can describe, explain, and build relationships from the categories and data found. The purpose of communication ethnography study is to describe, analyze, and explain the communication behavior of a social group (Kuswarno, 2008). The data collection technique is carried out by observation, document analysis, and ethnographic interviews. The stages in this research are identifying key actors (normal students and children with special needs), tracking the interactions occur, and formulating a culture derives from the established communication patterns.

In various communication events studied, it was seen that the existence of special needs children gave a unique characteristic in ongoing teaching and learning activities. This particularity provides its own meaning for the speech community which can illustrate how an inclusive culture is built through the activity.

Inclusive culture is initially traced from the interpretation of meanings that arise from each communication activity studied. In addition, inclusive culture is also interpreted from the application of interaction rules emerge from the interaction strategy between ABK and other members of the speech community. This interaction principle will provide an overview of the values that become the foundation of every speech community interaction activity studied.

RESULT AND DISCUSSION

Inclusive education is implemented in formal schools, and several elementary schools in the city of Bandung also implement inclusive education. In one class there are about 3 to 5 special needs children (ABK). ABK who are members

of an inclusive class are required to adhere to certain conditions, including being able to join students with various conditions and the maximum number is only about 10 percent of the total number of students. This inclusive education is organized by accepting ABK as students at school where they can study together with other students. The acceptance of ABK as students is based on the passion to improve the quality of education, expand the scope of community services in the field of education, and provide opportunities for ABK to do activities on par with children in general.

The implementation of learning process in an inclusive classroom fully mixes the ABK with other students. ABK are allowed to mingle naturally in the classroom and carry out learning activities together. Two teachers in each class and other students really help ABK in carrying out learning activities. With this blended learning method, students in class can interact naturally and children with special needs can establish equal communication with their peers. The conditions of children with special needs in an inclusive class vary, including Blindness, Hearing Loss, Intellectually Disabled/Mental Retardation, Physical Disability, Speech Impairment (Mute), Learning Disability, Autism, Attention-deficit/hyperactivity disorder (ADHD), Borderline Personality Disorder (BPD), and Children with Exceptional Talents.

Cultural construction in inclusive schools is initially traced from the interpretation of meanings arise from each communication event in the classroom where children with special needs interact with normal students every day. These meanings can be elaborated, such as the importance of discipline for children in their early ages, a pleasant atmosphere is a conducive environment to learning, children with special needs will easily adapt in a comfortable

environment and do not feel pressured, the importance of togetherness in every action, the importance of religious values in every activity, an attitude of tolerance and respect for condition of others, and the increased of self-confidence due to opportunity and appreciation.

In addition, inclusive culture is also interpreted from the application of interaction rules emerge from the interaction strategy between ABK and other members of the speech community. This interaction principle will provide an overview of values that become the foundation of every speech community interaction activity studied.

The implementation of interaction rules can be mapped into tolerance towards the attitudes of children with special needs, so that they constantly have to be reminded to be kind, orderly, and disciplined. Even though they are quite cooperative, they need to be continuously reminded and motivated to be successful by giving them appreciation.

Inclusive classes in schools are very dynamic, but not all relationships are well developed. Problems arise from individuals involved in communication can be caused by the dynamic of communication process that change the conditions and cause obstacles. Therefore, efforts are needed to overcome such problems to have effective communication (Triwardhani & Chaerowati, 2019)

Normal students study in the same class with ABK and they adjust to each other. Communication in the class is carried out by paying attention to the condition of each student considering their emotional states are also changing every day. For children with special needs, emotional stability is something they have to struggle for, thus interactions with their normal friends often experience obstacles. Nevertheless, students continue to do adjustments.

The interactions occur every

day with the ability to adapt to various conditions create habits that will become cultures developing in the implementation of teaching and learning process in an inclusive classroom. Culture of tolerance is a manifestation of the ability to adapt to one another among children with different conditions. Tolerance is defined as a value or habit to tolerate different constraints or habits that other people have. The existence of ABK and their limitations have made students in the class under study built a culture of tolerance. The implementation of discipline is still flexible, which is adjusting to the ability of ABK to adapt to the conditions based on abilities they have. In some teaching and learning activities related to discipline, some ABK are allowed not to strictly and rigidly follow the predetermined rules.

A culture of tolerance can be seen when normal students let their ABK friends not to follow the rules for lining up, sitting, or practicing prayers in rows (saf). When other students have to line up or sit neatly in their respective chairs, ABK in question often choose to run, and even leave class several times, and this is allowed by other members of the speech community. When it comes to praying in rows, some ABK choose to move between positions, and their friends understand this. In some cases when students have answered practice questions, did the tests or exams, children with special needs are left to work on the questions in their own way. When normal friends have finished doing class work and took a break, ABK were still busy with their own work. This condition is understandable by the teachers and other students, so that ABK concerned feel comfortable and can complete the practice questions, tests, or exams.

The most important meaning of a culture of tolerance is the awareness of different conditions of each student. The limitations of ABK encourage other

students to be tolerant and let them act or not act outside the applicable custom or general rules. The tolerant attitude makes ABK feel comfortable. Other normal friends and teachers understand them and let ABK to act in their own way to achieve their goals.

The implementation of teaching and learning in schools requires discipline and obedience to formal rules as an attitude that must be instilled in students. However, for ABK, this rule is not automatically and rigidly applied. Children with special needs have a tendency to do things according to their wishes and current emotional state. Forcing them to follow the rules will make them uncomfortable. Thus, the tolerant attitude of students is shown when children with special needs don't strictly follow the rules but still in the provisions of learning in class. ABK are often left to work on their own terms, but when they act out of bounds, students will report them to the teacher and the teacher will take certain actions to deal with ABK and correcting their excessive attitudes.

A culture of respecting personal existence also develops in an inclusive classroom. A personal approach is often used by students to communicate with ABK. Teachers and students often call special needs children by their first name when they want to talk or convey messages to ABK. In addition, teachers also provide personal assistance to explain learning materials so that ABK and other students can understand the materials being presented.

Normal students show personal attention to the presence of ABK in their class. A student was seen several times reminding various things to the ABK near him, for example, to greeting the teacher, behaving politely, and tidying up his writing tools. Some students also acted as tutors for some ABK by helping them on practice questions.

All students in the class give their personal attention to ABK under the direction of the homeroom teacher. These ABK have difficulties in accepting lessons and often behave out of control. Under the guidance of the teacher, students in the class always try to condition these ABK to feel emotionally comfortable. A personal approach plays an important role for members of the speech community to understand the condition of children with special needs and to help them overcome obstacles in social interactions. ABK has limitations so that their ability to interact is quite low compared to other students. This barrier affects the presence of children with special needs in class. A personal approach is then taken with the aims to recognize that children with special needs are an important part of the speech community in the classroom. A personal approach is applied because the conditions of ABK are different from other students so that it requires different treatment.

Students take personal approach to ABK in various ways, one of which is calling their names personally. In addition, personal distance is often used to communicate personally with children with special needs. Non-verbal communication, for example, gestures or facial expressions, is carried out by students when communicating to ABK to make them more comfortable.

Inclusive schools teach their students that there is a different condition between normal students and ABK. Such awareness of differences is also applied to different assessment standards specifically intended for children with special needs. With these different targets, ABK are expected to feel more comfortable in learning because they feel less burdened.

The limitations of ABK in achieving learning outcomes are also accommodated in the teaching system carried out by

regular students. In addition to differences in assessment standards, differences are also applied to time allocation to work on questions or tests. Since some ABK have limited ability to focus on the discussion presented, they do the tests with longer time. When other students have finished the tests, some ABK are still given time to do their tests accompanied by the teacher.

Even though they get the same opportunity, children with special needs have limitations that make them unable to act like most normal children. However, with an approach that pays attention to the condition of students personally, for example, in explaining learning materials, evaluating the materials, and motivating them, ABK can still achieve maximum results in learning process.

A culture of spontaneous helping also flourishes among students in inclusive schools. Due to their limitations, ABK need assistance for certain conditions that creates a culture of helping spontaneously. The awareness of other friends to help ABK enables them to carry out various activities and achieve the desired goals as part of the teaching and learning process. Spontaneous help to children with special needs has become a culture for students in inclusive classrooms. ABK with physical disabilities, for example, need help from others because of their physical limitations. However, this assistance was not intended to make ABK to be dependent on it. Spontaneous help to other friends without discrimination can be seen during school recess where a normal student spontaneously helps a disabled friend to buy food. The help is almost a reflex; for example, when ABK show a sign that they want to go to the toilet, their friends immediately get up from the seat and accompanies them to the toilet. There is no specific motivation why students are always ready to help their ABK friends except for a sense of friendship and understanding that their

friends need help.

The culture of showing appreciation and giving opportunities to others continues to grow and develop in inclusive schools. Students in inclusive schools are accustomed to learning to give opportunities to and trust other friends, including friends who have special needs. This attitude is developed when children with special needs are given the opportunity by their friends at school to play a significant role in a certain activity. In some learning activities, ABK are given the opportunity to participate in answering questions or telling stories about their experiences. In other activities, they even get the opportunity to lead other students.

In general, ABK lacks confidence to appear in front of other students. However, since they have been given the opportunity and motivated by the teacher, ABK became more courageous to show themselves in front of people. Other students are conditioned to continue appreciating ABK's works. Normal students trust their special needs friends by giving them the opportunity to become imam (leader) in congregational prayers in class. The ABK prove this trust by leading the prayers solemnly and orderly. With an understanding of the importance of prayer and their responsibility as imam, ABK became serious and did not play around like what they usually do in other activities. In addition to become imam of congregational prayers, ABK are also given the opportunity to be class leader with the assistance of other students. The pride in being capable of doing something is a big motivation for ABK that can greatly reduce some of their limitations, such as slow response. The trust given by teachers and other friends in class to ABK to become imam or class leader (KM) has been able to increase their self-confidence and show their ability to carry out the assigned tasks.

A culture of appreciation emerges

and continues to be developed to respond to interactions among students with various conditions. Appreciation means recognition to someone's success, whatever the form of that success is. This appreciative attitude is mostly formed in various communication activities in learning which provide space for students to express their opinions or do certain tasks. Appreciative attitudes in inclusive schools become typical when ABK are successful in carrying out their duties just like other students, and they get appreciation from the teacher and their friends for what they do.

Appreciation is given in various forms, and appreciation for children with special needs accompanied by a distinctive nonverbal message. The expression of a happy and satisfied face indicates that the teacher is satisfied with the work of ABK. Meanwhile, the cheerful and happy faces of ABK indicate that they are happy because they succeeded in completing the assignments and received praise from the teacher. Apart from mimicking, students also develop distinctive nonverbal messages while delivering happiness and enthusiasm. The rewards for achievements are aimed at increasing the confidence of children with special needs. Rewards make students feel happy and motivated to continue to achieve good things. ABK look very happy because they can achieve the results of lesson like other students do.

A culture of awareness of the diversity of student skills can be seen in several skills lessons, namely computer lessons and drawing. ABK with certain types of skills and knowledge can become peer tutors for other students. The awareness that their peers have variety of skills can enrich the abilities between students. In inclusive classes, peer tutoring is not only carried out by normal students to ABK, but also vice versa. ABK who do have abilities above their

peers are peer tutors for other students. This is done when children with special needs feel capable so that they have the confidence to share their skills with others and are trusted by their friends.

Students with special needs who on average have low concentration have an impact on the lack of ability to build discipline. Disciplinary culture is a priority developed in inclusive classrooms. In a school, discipline is an important character every students must have during the learning process. Discipline means students understand and apply the rules, behave in an orderly manner, and be responsible for what they do. The culture of discipline continues to be developed to have smooth learning implementation in inclusive schools. However, some ABK, due to their limitations, are tolerated not to strictly follow the entire rules. Nevertheless, slowly and continuously, ABK should learn to follow the applicable rules.

Instilling a culture of discipline in students, especially in ABK, can be done, for example, through prayer (Salat) practice activity. The culture of discipline instilled in Salat practice is obedience to the rules of Salat. Students are trained to carry out the movements and recitation of Salat correctly and orderly. In addition, Salat practice also teach students to pray on time. ABK seems to be able to follow all prayer practice activities. Even an ABK was asked several times to become Imam of the prayer for other students.

One of the goals of an inclusive school is for ABK to adapt as much as possible to other student activities. Discipline must be established and possessed by ABK when they decide to attend an inclusive school. Here ABK can learn effectively to implement the rules, behave in an orderly manner, and be responsible for what they do. However, because of their limitations, the proses of instilling culture of discipline for children

with special needs is often adapted to recent conditions.

Fostering a culture of discipline for ABK requires personal assistance, including in doing practice questions so that they do not only participate in learning process, but understand the material presented by the teacher (by their own ways).

The attitude of reminding in inclusive schools is mainly due to the limited ability of children with special needs to adapt to the prevailing habits in public schools. In order to always actively involved in teaching and learning activities, students should frequently remind ABK to focus on ongoing activities. This reminding attitude is closely related to the culture of discipline in inclusive schools where ABK are expected to follow all applicable rules as much as they can. The culture of reminding applied to ABK to follow certain agreed-upon rules is part of learning how to discipline. In this case, ABK need help from other friends and teachers to remind them about certain important things. The attitude of teacher and students to remind ABK refers to the rules that have been mutually agreed upon. This rule applies to all classes, and ABK are not the exception. The difference lies in the process of following these rules, namely by always reminding ABK to follow the applicable rules in school.

Teaching and learning activities that involve children always prioritize a pleasant learning atmosphere because it will make children feel comfortable and free from psychological pressure. Creatively managed messages will make children interested so that it will form a learning atmosphere according to children's interests (Triwardhani, Trigartanti, & Putra, 2020). A pleasant atmosphere appears in activities that present joy and togetherness which can be seen in the implementation of teaching and learning activities in class.

For children with special needs, schools should be created as a fun place to learn. That way, ABK can participate intensely in activities that generate joy.

Creating a fun atmosphere makes learning activities more interesting and uplifts students' enthusiasm. Creating a learning atmosphere also means building a communication context by paying attention to the various conditions of the parties we interact with (De Vito, 2017). In a pleasant atmosphere, ABK seemed more enthusiastic about the learning activity. By doing fun activities, students are more capable of building maximum relationships through natural interactions with other students. Fun is a specialty of children. When there is joy they will no longer see that they or others have flaws. They only see equality that make them continue to be motivated in learning. A pleasant atmosphere will arise when children are not feeling depressed.

Inclusive schools also instill religious faith in students since religiosity plays a very significant role in students.

Applying religious values that encourage equality of rights between people strongly supports the implementation of learning in inclusive schools which makes respect for differences an important point. In this research, religious culture associated with the issue above can be seen in several activities such as congregational prayer and group recitation. Strengthening spiritual values in education needs to be done in a planned manner and must be able to create a learning atmosphere that encourages students to continue to develop spiritual values (Setyaningsih, Abdullah, Prihantoro, & Hustinawaty, 2019).

Religion teaches that all human beings are equal in God's eyes. This equality encourages ABK and other students in carrying out various activities. The limitations of ABK do not prevent them from doing what the teacher trust them to do, such as becoming Imam in prayer. What ABK did was well received by other students. The uniqueness of this religious culture can be seen in the

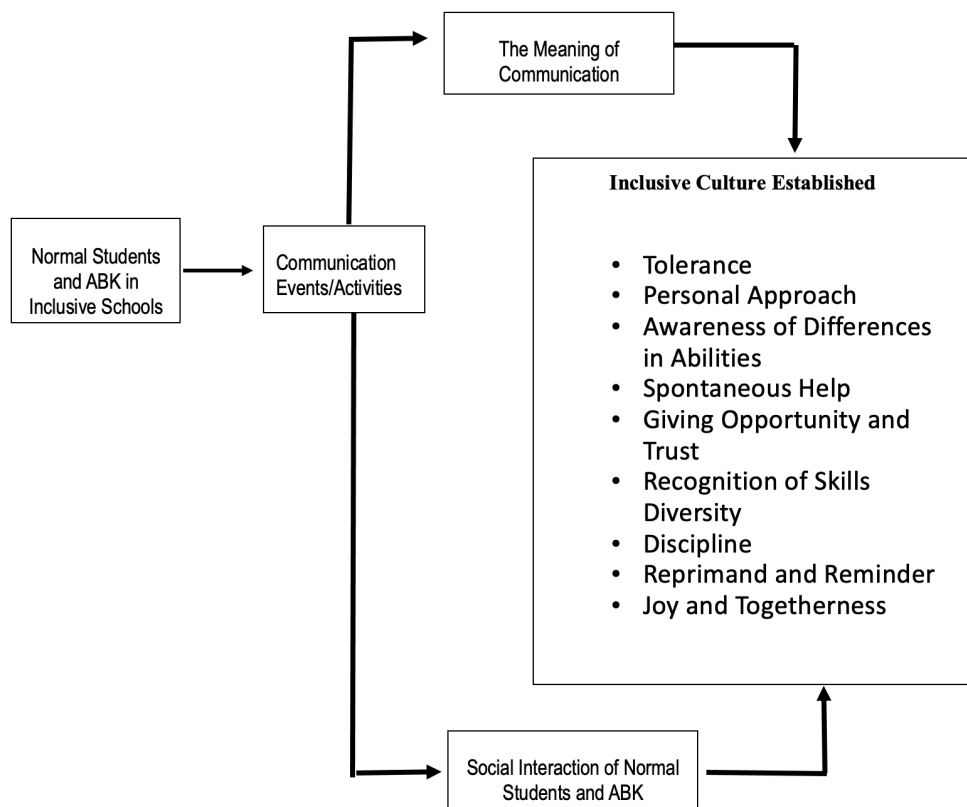


FIGURE 1. Chart of Cultural Construction in Inclusive Schools

awareness of all students, especially ABK, to participate in religious activities such as reciting and praying in congregation orderly and solemnly. ABK who are usually difficult to handle behave orderly and politely by their own will.

The components of inclusive culture established in the interactions between normal students and ABK are cultures of tolerance, respecting personal existence, awareness of differences in abilities, spontaneous helping, giving opportunities and trust, appreciation, awareness of diversity of skills, discipline, reminding of rules and important things, creating a pleasant atmosphere, and inclusive religiosity. Schematically, these cultural components are depicted in FIGURE 1.

CONCLUSION

Culture is very important in underlying the implementation of education. Inclusive education is implemented based on an inclusive culture that upholds respect for differences without discrimination. In inclusive schools, the involvement of special needs children is able to encourage the development of inclusive culture reflected in communication between students. Effective communication plays a significant role in creating friendly social interactions for children with various conditions.

In inclusive schools, the interactions occur involve normal students and ABK where they have ways of building relationships. Effective communication plays a role in building a close relationship between them. Each of them complements and gets benefit from the established communication.

Cultural interpretation in this study was initially traced from the interpretation of meanings that emerged from each communication activity studied. Those meanings can be described, such as the importance of applying discipline in the

early age, creating a pleasant atmosphere for conducive learning environment, the importance of togetherness in every action, the importance of religious values in every activity, tolerance and respect for other conditions, and self-confidence that grows because of opportunities and appreciation.

Various communication activities between ABK and normal students occur in inclusive classrooms play a role in the process of cultural construction in inclusive schools. Some of the elements of an inclusive culture established are tolerance between fellow students in the class, personal approach especially for ABK, awareness of differences in abilities, spontaneous help, opportunities and trust for children with special needs, appreciation, recognition of skill diversity, discipline, reminding ABK of attitudes, and learning in fun way.

An inclusive culture arises from the creation of daily interactions in school between normal students and ABK. This culture makes the learning atmosphere more conducive so that learning objectives are easier to achieve. An inclusive culture built, on the one hand, encourages students to learn to be more sensitive, especially to understand the limitations of children with special needs. On the other hand, this culture also provides opportunities for ABK to follow the rules and regulations in regular schools which are influential in building the disciplined and confident character of ABK.

Lastly, the researchers hope that this paper can contribute to the role of communication in building harmony in inclusive schools where diversity emerges. Communication is an effective way to contribute to building harmony in inclusive schools.

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