



INCLUSIVE EARLY CHILDHOOD EDUCATION IN INDONESIA: A SOCIO-ANTHROPOLOGICAL ANALYSIS OF PRACTICES AND CHALLENGES

Yuni Misrahayu¹, Kadek Yudista Witraguna², I Putu Sriartha³

¹Universitas Doktor Husni Inggratubun Papua, ²UHN I Gusti Bagus Sugriwa Denpasar,

³Universitas Pendidikan Ganesha

e- mail: yuni7584@gmail.com¹, yudistawitraguna@uhnsugriwa.ac.id², putu.sriartha@undiksha.ac.id³

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Abstract

This study analyzes the implementation of inclusive education in Early Childhood Education (PAUD) institutions in Indonesia from a socio-anthropological perspective. The research specifically examines how cultural values, social symbols, and community practices influence the translation of inclusive policies into pedagogical practices and school culture. Using a qualitative literature review, the study selected relevant national and international publications through criteria of relevance to inclusive policy, teacher competence, and socio-cultural attitudes toward children with special needs. The thematic analysis focused on three socio-anthropological dimensions: cultural values embedded in daily interactions, symbolic meanings that shape inclusive or exclusionary behaviors, and community norms that support or hinder acceptance of diversity. The findings show that although Indonesia has established strong regulatory support for inclusive education, implementation in PAUD remains constrained by limited teacher preparedness, persistent stigma, and socio-cultural norms that are not fully aligned with inclusive values. The novelty of this study lies in positioning inclusive education as a cultural transformation process rather than a purely administrative mandate. The study recommends strengthening value-based teacher training, integrating local cultural values such as cooperation and empathy into play-based learning, and involving communities to reduce stigma and support inclusive socialization. These efforts are essential to cultivating inclusive culture in PAUD settings.

Keywords: *inclusive education, early childhood education, socio-anthropological perspective*

INTRODUCTION

Early Childhood Education (PAUD) serves as a crucial foundation in shaping children's character, social values, and basic abilities to adapt within diverse environments. At this developmental stage, children are in their "golden age," a period when social interactions and environmental influences play a significant role in shaping motor, linguistic, cognitive, social, emotional, and moral domains (Al Munawaroh et al., 2023; Suryana et al., 2022). Because these developmental domains are formed through direct interaction with their surroundings, early childhood becomes

the most strategic period for cultivating values of acceptance, empathy, and cooperation. This developmental sensitivity also positions PAUD as a critical entry point for inclusive education, where differences in abilities, backgrounds, and characteristics must be acknowledged and supported from the earliest learning experiences. Thus, the importance of PAUD is not only in laying developmental foundations but also in ensuring that all children, regardless of ability status, experience learning environments that embrace and normalize diversity.

Globally, inclusive education is one of UNESCO's main agendas, emphasizing equitable and accessible education for all children, including those with special needs or from diverse socio-cultural backgrounds (Dudu et al., 2024; Lyons & Arthur-Kelly, 2014). This global framework positions inclusion not merely as access to schooling but as a commitment to transforming learning environments so that every child can participate meaningfully. In Indonesia, inclusive education policy is regulated under Permendiknas No. 70 of 2009 and reinforced by Permendikbudristek No. 48 of 2023 concerning reasonable accommodation for students with disabilities. These policies demonstrate Indonesia's formal alignment with global commitments; however, the alignment remains stronger at the regulatory level than in actual classroom practice. The gap emerges because national policies adopt inclusive principles, yet many PAUD institutions struggle to operationalize them due to limited teacher competence, insufficient institutional readiness, and low public awareness (Noorsy, 2025; Rahmah et al., 2025; Sari & Khairiah, 2025). Thus, while the global and national frameworks appear consistent on paper, Indonesia's response reveals a mismatch between policy intention and practical implementation at the PAUD level, highlighting the need for deeper cultural and pedagogical adjustments.

From a socio-anthropological perspective, inclusive education in PAUD is not merely understood as an administrative policy but as a process of social value cultivation (Huljev et al., 2024; Joaquina de Borba et al., 2024). Schools and PAUD institutions serve as social arenas where children learn to recognize differences, imitate social behaviors, and internalize societal norms (Luthfianah et al., 2024). In this context, socio-anthropological analysis draws on several key concepts: (1) *habitus*, which explains how children's dispositions toward acceptance or rejection of differences are shaped through repeated interactions; (2) *cultural capital*, which highlights how families and teachers transmit values that influence inclusive attitudes; and (3) *symbolic interaction*, which examines how labels, gestures, and daily communication construct meanings of "normal" and "different" within PAUD settings. These anthropological concepts help clarify that inclusive education is fundamentally a cultural process—one that depends on how social meanings, values, and practices are reproduced in everyday learning activities. Therefore, the success of inclusion in PAUD is closely linked to the institution's ability to develop an inclusive culture through play, social interaction, and learning activities oriented toward empathy and cooperation.

In reality, many PAUD institutions in Indonesia are still in the early stages of understanding and implementing inclusive principles. The main challenges lie not only in the lack of facilities or qualified teachers but also in the cultural and social factors that shape perceptions toward children with special needs (Sitanggang et al., 2025). In many communities, physical or behavioral differences are still viewed as taboo or sources of stigma, resulting in social rejection of children's participation in group play activities (Azizah et al., 2025; Hafifah et al., 2023). Thus, a socio-anthropological approach is essential to understanding the local cultural contexts that influence

inclusive practices and how social values such as mutual cooperation, empathy, and solidarity can be integrated into early childhood learning environments.

Accordingly, this article focuses on a socio-anthropological analysis of the practices and challenges of inclusive education in Indonesia's PAUD context. It highlights the relationship between policy, social practices within PAUD institutions, and the cultural factors influencing acceptance of diversity. However, despite the presence of strong regulatory support, the core problem lies in the limited internalization of inclusive values within everyday pedagogical practices and institutional culture. This article therefore examines how socio-anthropological dimensions, such as cultural values, social symbols, and community norms, influence the implementation of inclusive education in PAUD, and identifies the main challenges that emerge when national policies are translated into daily institutional practices. This approach is expected to provide new insights into how social and local cultural values can serve as key assets in building an inclusive and humanistic PAUD ecosystem from an early age.

METHODOLOGY

This study employed a qualitative approach using a narrative literature review method. This approach was selected to synthesize and interpret theoretical and empirical findings related to the implementation of inclusive education in Indonesia from social and cultural perspectives. The data sources consisted of peer-reviewed journal articles, academic books, and national education policy documents. To ensure the relevance and credibility of the literature, inclusion criteria were established, including: (1) publications that explicitly discuss inclusive education within the Indonesian context or provide relevant socio-cultural theoretical frameworks; (2) sources published between 2010 and 2025 to capture contemporary developments while still allowing the use of foundational theories; (3) availability of full-text documents; and (4) publications originating from recognized academic or governmental institutions. Sources that lacked academic rigor, were not peer-reviewed, or did not provide sufficient methodological clarity were excluded.

Literature searches were conducted through Google Scholar, ERIC, and ResearchGate using the keywords “*pendidikan inklusif di Indonesia*,” “inclusive education,” and “socio-cultural perspective.” From the initial pool of sources, screening was carried out to select literature that met the inclusion criteria. The quality of each source was assessed informally by considering the journal’s reputation, methodological clarity, and relevance to the conceptual focus of the study.

The thematic analysis followed three stages: (1) data reduction through identifying and selecting literature aligned with the study’s socio-cultural focus; (2) data presentation by organizing findings into major themes, such as policy implementation, teacher perception, school practices, and local cultural values; and (3) drawing conclusions through conceptual interpretation connecting the synthesized findings with sociological and anthropological theories of education. This approach allows the study to provide a holistic understanding of inclusive education not merely as a policy framework but as a culturally embedded practice shaped by relationships, norms, and values within Indonesian school communities.

RESULTS AND DISCUSSION

The analysis of the reviewed literature indicates that inclusive education in Indonesia has become a national strategic agenda since the issuance of *Permendiknas* No. 70 of 2009 on Inclusive

Education for Students with Disabilities and/or Those with Extraordinary Intelligence or Talent, which was later reinforced by Law No. 8 of 2016 on Persons with Disabilities and *Permendikbudristek* No. 48 of 2023 on Reasonable Accommodation for Students with Disabilities. These policies demonstrate the government's strong commitment to providing education for all citizens without discrimination. However, various studies reveal that the implementation of inclusive education still encounters conceptual, structural, and cultural challenges.

The Gap Between Policy and Practice

National inclusive education policies provide a legal foundation for ensuring educational services for all children, including those with special needs, from an early age. However, implementation at the PAUD level continues to face significant gaps that arise not only from technical limitations but also from deeper bureaucratic and socio-cultural factors. Most PAUD institutions still do not have teachers trained in inclusive pedagogy (Noorsy, 2025; Rahmah et al., 2025; Sari & Khairiah, 2025), partly because of bureaucratic fragmentation between national policy directives and local government mechanisms for teacher training and professional development. Furthermore, principals and teachers tend to perceive inclusion primarily as an administrative requirement rather than a pedagogical responsibility, reflecting the influence of school cultures that prioritize routine management over instructional reform. At the community level, normative societal perceptions that associate children with special needs with segregated settings also contribute to limited commitment toward inclusion in regular PAUD institutions. In this context, Vitriana et al. (2024) emphasize that early childhood institutions must be systematically prepared, both structurally and culturally, to implement inclusive education effectively for children with special needs.

From a socio-anthropological perspective, this condition reflects that inclusive policies have not yet fully penetrated the value structures and social practices within PAUD institutions. Many administrators perceive inclusion merely as a form of "tolerance," rather than as a cultural transformation of the institution. In fact, PAUD holds a unique position as the first environment where children learn to live together in diversity. Therefore, policies must be accompanied by community-based social development strategies so that inclusive values do not remain only at the level of formality.

The Role of PAUD Teachers as Mediators of Social Values

PAUD teachers play a central role in shaping children's social interaction patterns. However, several studies indicate that many PAUD teachers still lack adequate knowledge about teaching strategies for children with special needs or those who differ socially and culturally (Darmo, 2024; Nurhayatun et al., 2021). Although teachers often demonstrate positive attitudes toward inclusion, these attitudes are not always accompanied by inclusive classroom practices, particularly when teachers face limited training and resources. Sulistiyaningsih et al. (2025) found that insufficient training opportunities hinder teachers' ability to develop their inclusive teaching skills. Moreover, in many cases teachers' understanding of inclusive education remains limited, often reduced to merely placing children with special needs in regular classrooms without ensuring individualized support, curriculum adjustments, or differentiated instruction (Sari & Khairiah, 2025).

In a socio-anthropological context, PAUD teachers act as mediators of social values and agents of cultural socialization. They are not only transmitters of knowledge but also role models for children's social behavior. When teachers demonstrate empathy and acceptance of differences, children imitate these behaviors through social learning mechanisms (Sherman et al., 2020). Therefore, teacher training in inclusive education should emphasize values, reflective awareness, and empathetic communication alongside technical pedagogical skills. Concrete examples from literature show that inclusive values can be translated into daily practice, such as teachers modifying play centers to allow children with mobility limitations to participate, using visual schedules to support children with communication barriers, or facilitating cooperative play between children from different cultural backgrounds to nurture mutual respect. Strengthening teachers' capacity to manage social diversity through play, storytelling, and group activities is a key step toward building an inclusive culture within PAUD institutions (Fitria et al., 2024)..

Socio-Cultural Values and Stigma in PAUD Environments

Social stigma toward children with special needs or those from different backgrounds remains a major obstacle in many early childhood education (PAUD) institutions. In communities that still perceive difference as "abnormal," children are often denied opportunities to participate in group activities (Azizah et al., 2025; Hafifah et al., 2023). Hantoosh et al. (2021) explain that antisocial behavior arises from multiple interacting factors, including social, environmental, physiological, neurological, and genetic influences. Azizah et al. (2025) also reports that negative labels such as "stupid," "incapable," and even "a family curse" are still frequently assigned to children with special needs, reinforcing their marginalization in both social and educational contexts. The construction of such stigma is rooted in deeper socio-cultural foundations, including religious norms defining "normality," traditional views that frame developmental differences as deviations, and unequal cultural capital that shapes whose identities are valued within the community.

From the perspective of symbolic interactionism, the meaning of "difference" is constructed through everyday symbolic exchanges within the school community. Young children learn to interpret difference through the behaviors and language modeled by teachers and parents (Dewi et al., 2019). Therefore, it is important for early childhood institutions to develop strategies that integrate local social values such as *gotong royong* (mutual cooperation) and *tolong-menolong* (helpfulness) into children's play activities. Anthropologically grounded values of communal harmony can serve as counter-narratives to stigma, for example through group-based games that emphasize collaboration and empathy, which can become effective tools for deconstructing social stigma toward differences.

Cultural Transformation in PAUD Institutions

An inclusive school culture is a fundamental factor in ensuring the sustainability of inclusive education. Schools must cultivate a culture of mutual respect, tolerance, and responsibility (Alhamuddin & Andi Murniati, 2024; Meilani & Fitri, 2025). However, the cultural transformation of schools still faces challenges, as many institutions have yet to make inclusion part of their organizational identity (Noorsy, 2025; Novrizal & Manaf, 2024).

The implementation of inclusion in PAUD is strongly influenced by the readiness of human resources and institutional conditions, which often pose major barriers. A systematic review found that although PAUD teachers generally have positive attitudes toward inclusion, they often feel professionally unprepared to handle the diverse needs of children with disabilities (Faizin et al.,

2025). Furthermore, research on PAUD institutions indicates that inclusive management must include several stages, such as preparing inclusive visions and missions, student admissions, human resource and facility readiness, and continuous evaluation (Suardi Wekke et al., 2018)

Cultural transformation within PAUD institutions can begin by embedding local socio-cultural values into curricula and play-based learning. For example, traditional games that emphasize cooperation can instill values of solidarity and mutual respect. In addition, the involvement of parents and the surrounding community needs to be strengthened so that inclusion becomes a collective social movement rather than the sole responsibility of teachers.

Socio-Anthropological Implications for Strengthening Inclusive PAUD

A synthesis of the reviewed literature shows that inclusive education in Indonesia is still in a transitional phase, from a structural to a cultural approach. While national regulations provide a solid legal and administrative foundation, the success of implementation depends on how far inclusive values are internalized by schools (Noorsy, 2025; Sari & Khairiah, 2025). The gap between policy and practice indicates the need for a multidimensional strategy that integrates public policy with school cultural transformation and value-based teacher training.

From a socio-anthropological perspective, inclusive education is not merely a mechanism for integrating children with special needs into mainstream schools but a social negotiation process in which the meaning of “diversity” is redefined through interaction, participation, and dialogue. Thus, inclusive education should be understood as a collective effort to build a more just, equitable, and humanistic social order. Strengthening inclusive PAUD should therefore be pursued through three main approaches: (1) Structural, by reinforcing policies and resources; (2) Pedagogical, by enhancing teachers’ competence in inclusive approaches; and (3) Cultural, by fostering social values that respect diversity through daily interactions. By positioning inclusive education as a socio-cultural process, PAUD functions not only as an early educational institution but also as a space for shaping a more humane and equitable society from early childhood.

CONCLUSION

The cultural transformation toward inclusion in Early Childhood Education (PAUD) institutions is a multidimensional process that requires the integration of policies, pedagogical practices, and socio-cultural values. The findings reveal that although the government has established a strong regulatory framework through various inclusive education policies, implementation at the institutional level continues to face challenges related to the internalization of inclusive values and the readiness of human resources. PAUD teachers hold a strategic position as agents of socialization and mediators of values who play an essential role in cultivating empathy, respect for diversity, and cooperation through contextual learning activities. Therefore, strengthening inclusive education practices in PAUD should be pursued through three complementary approaches: a structural approach that focuses on reinforcing policies and resource provision; a pedagogical approach that emphasizes the development of teachers’ competence in implementing inclusive learning strategies; and a cultural approach that fosters social values promoting respect for diversity within the community. Through these integrated efforts, inclusive education can be realized not only as an administrative mandate but as a living culture that shapes a more equitable and humanistic early education environment.

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