# Actualizing a friendly environment for *Teman Tuli* and *Teman Dengar* through the education sector

## *Mewujudkan lingkungan yang ramah bagi Teman Tuli dan Teman Dengar melalui sektor pendidikan*

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**Abstract**

Until now, the distribution of Special Schools (SLB) in Indonesia is still considered uneven and does not have adequate quality education or tends to stagnate. This condition is exacerbated by the COVID-19 pandemic, which encourages people with disabilities, especially the *Teman Dengar* and *Teman Tuli* communities to conduct online learning activities through video and audio. In line with this, this study seeks to provide steps that can be a solution in creating a friendly environment for people with disabilities, especially for the *Teman Dengar* and *Teman Tuli* both in the short and long term through the education sector. In explaining this, this study uses a qualitative method with the Van Kaam data analysis method through the interpretation of primary data from interviews which is expanded through secondary data from literature studies. Based on the data obtained, this study found that the stigma from the community who views the disabled group as a group that has lower quality and does not require higher education is an important factor inhibiting the creation of a friendly environment for disabled groups, especially for the *Teman Dengar* and *Teman Tuli* in Indonesia. This study concludes that a friendly environment for persons with disabilities is needed, including in the field of education, such as the use of SIBI and BISINDO in the general education curriculum.

**Keywords**: Covid-19 pandemic; education; people with disabilities; *Teman Dengar*; *Teman Tuli*

*Abstrak*

*Hingga saat ini, penyebaran Sekolah Luar Biasa (SLB) di Indonesia masih dirasa kurang merata dan belum memiliki kualitas pendidikan yang memadai atau cenderung mengalami stagnasi. Kondisi ini diperparah dengan kondisi pandemi pandemi COVID-19 yang mendorong masyarakat difabel, terutama komunitas Teman Dengar dan Teman Tuli untuk melakukan kegiatan pembelajaran secara daring melalui video dan audio. Sejalan dengan hal tersebut, studi ini berusaha memberikan langkah-langkah yang mampu menjadi solusi dalam mewujudkan lingkungan yang ramah bagi orang difabel terutama bagi komunitas Teman Dengar dan Teman Tuli baik dalam jangka pendek dan jangka panjang melalui sektor pendidikan. Dalam menjabarkan hal tersebut, penelitian ini menggunakan metode kualitatif dengan metode analisis data Van Kaam melalui interpretasi data primer dari wawancara yang diperluas melalui data sekunder dari studi literatur. Berpedoman pada data yang diperoleh, tulisan ini menemukan bahwa stigma dari masyarakat yang memandang bahwa kelompok disabilitas sebagai kelompok yang memiliki kualitas yang lebih rendah dan tidak membutuhkan pendidikan yang tinggi merupakan faktor penting penghambat terciptanya lingkungan yang ramah bagi kelompok difabel terutama bagi kelompok Teman Tuli dan Teman Dengar di Indonesia. Studi ini menyimpulkan diperlukan lingkungan yang ramah bagi penyandang disabilitas termasuk dalam bidang pendidikan seperti penggunaan SIBI dan BISINDO dalam kurikulum pendidikan secara umum.*

*Kata kunci: pandemi Covid-19; pendidikan; orang dengan disabilitas; Teman Dengar; Teman Tuli*

## Introduction

In early 2020, COVID-19 forced the Indonesian government to replace traditional face-to-face learning with distance learning via internet media (online) such as room meetings via video conferencing platforms, learning at home through social media such as WhatsApp, and also through television. According to data from UNESCO (2021) as of Saturday (11/09/2021), the number of students affected worldwide is 114,477,979 students and in Indonesia alone it is 68,265,787 which are partially opened in several regional zones. Basically, the problems of distance learning start from the lack of ready supporting infrastructure in the form of the internet, student primary equipment such as laptops or phones, until the lack of concentration of learning due to the low management of student guidance at home. As a result, the learning output of students in Indonesia has decreased. Based on the projections made by the World Bank through the Standard Program for International Student Assessment (PISA) with an estimated minimum school transfer of three months, the reading skill level score becomes 335-398 from the previous year 2018 of 349-406 (World Bank 2020).

The projected decline in the quality of education for students poses a particular question for groups of students with disabilities in Indonesia. Although Indonesia has ratified resolution number A/61/106 of the United Nations General Assembly regarding the Convention on the Rights of Persons with Disabilities on December 3, 2006, and ratified the Law Number 19 of 2011 concerning the Convention on the Rights of Persons with Disabilities and Law Number 8 the Year 2016 concerning Persons with Disabilities to replace the Law Number 4 of 1997 concerning Persons with Disabilities which referred to '*orang cacat*' that are considered less humane yet the disparities in education among disabled groups in Indonesia still exist. Until now, the majority of people see disability as a curse, shame, and misfortune which causes a negative view that disabled people had such as being a burden, useless, must be helped, and must be pitied, which resulted in disintegrating from the social community (Jauhari 2017). Despite being one of the most important parts of society, education is not spread out and is not integrated. In other words, education, especially for disabled children, is still pretty exclusive, primarily if it is only located in big cities.

The number of persons with disabilities who are able to achieve the 12-year compulsory education target is only around 19.7% and 30.7% have never received an education (Pusdatin Kemenkes 2019). Understanding of disability groups is still a special concern due to the lack of inclusive infrastructure, especially in the field of education such as the accessibility of buildings for disabled groups, the distribution of Special Schools or *Sekolah Luar Biasa* (SLB), the understanding of sign language for a group of deaf and mutism (Alfianty et al. 2020). The community is still disconnected from the effort to recognize disability groups and is reflected in the negative reality of the stigmas that were created. Regarding those situations, this study aims to propose solutions such as inclusive schools to minimize the impacts caused by exclusive attitudes and broader disabilities children's chances until graduate education (Jauhari 2017).

The allocation of learning through digital media provides its own obstacles for disabled groups. This study focuses on groups of deaf and mute who have media barriers due to online learning methods during the pandemic. However, this paper does not limit the projections on education issues and educational accessibility during non-pandemic times. This paper chose to refer to the group the mute and deaf as *Teman Dengar* and *Teman Tuli* because the terms for mute or *bisu* and deaf or *tuna rungu* are considered unethical and harsh in the disabled community, especially *Teman Dengar* and *Teman Tuli*. Digital media has several barriers to groups of hearing and deaf friends mainly because of communication barriers that are dominated by audio. Some lessons for elementary and middle school students provided by the Ministry of Education and Culture have captions that can be understood by groups of *Teman Tuli*. Based on the information provided from the resource persons, education in high schools has not provided support to groups of hearing and deaf friends either through interpreters or subtitles. *Teman Tuli* usually strives for it through an automatic subtitle generator that is provided by an application. However, the application is not yet accurate.

Quoting the writings of Jauhari (2017) writings, stigma is the main reason disabled people become distant from the people. The distance results in the widening of the stigma that disabled people obtain. The solution that Jauhari offers is inclusive education. However, inclusive education has some problems, such as the fact that some types of disabilities affect learning. That situation will affect the readiness of the community to support the inclusive education system in the middle of stigmatization. Furthermore, inclusive education tends to be a medium- and long-term solution. Hence, this paper aims to explain other steps and solutions, such as eliminating negative stigma from an early age through the education sector, which is considered more capable of encouraging a friendly environment for hearing friends and mute friends in Indonesia.

## Research Method

This research is attempting to pursue and realize how to make Indonesia more-friendly for *Teman Tuli* and *Teman Dengar* through education. Therefore, to make it more relatable or get deep comprehensive facts, this paper decided to bring the qualitative method. This method is used to obtain in-depth data and see first-hand how the reality of our society reacts to *Teman Tuli* and *Teman Dengar*. Various interpretations of social meaning and different chances to get the same social interaction make *Teman Tuli* and *Teman Dengar* answer going subjectively according to their experiences. In this essay, this paper focused on *Teman Tuli* and *Teman Dengar* experience dealing with social interaction, especially in the education area. To emphasize that, this paper seeks the informants who currently enroll in a university or just graduated. Especially in Surabaya, there is a youth community of *Teman Tuli* and *Teman Dengar* called KARTU Surabaya or is an abbreviation of *Komunitas Arek Tuli Surabaya*. This paper believed young generation of *Teman Tuli* and *Teman Dengar* who get the chance to go to college, must be already completed their education year from pre-elementary until high school either in a special school or regularly and know exactly how Indonesia's education need to be more friendly towards *Teman Tuli* and *Teman Dengar*. The four informants that are chosen are capable to share their experience, knowledge and give critical discussion since they are related to the values of equality and justice in society which was formed during their education year.

The data collected consisted of primary and secondary data. This study obtained primary data through interviews with informants. This paper focused on a nondiscriminatory-exponential approach. With a nondiscriminatory-exponential approach, this study recruits the first person, who later will be the main-informant, with the most capabilities to give references, sources, or other subjects. Then the references, sources, or subjects given will lead to more and more information until the collected data was enough. With the help of key-informant, this study gains more information, instructions, or informants to obtain the data. Before that, this study needs to mention the criteria and conditions to get the correct sample (Lenaini 2021). The secondary data were obtained through various related literature, journals, websites, and a brief review of Indonesian law. This paper is also trying to keep up with current situations where the world is still going Covid-19 pandemic. Furthermore, in order to create the best recommendations that are suitable for *Teman Tuli* and *Teman Dengar*, this paper provides the latest data through various sources such as news and journals.

The informants or subjects are interviewed according to several criteria that meet the purpose of this paper. With the key informants coming from KARTU Indonesia, they make sure the informants are individuals who received college education both on-going students or graduated. KARTU provided three informants that experienced a regular mixed university. This type of university is filled with non-disability people. *Teman Tuli* and *Teman Dengar* sometimes still experience obstacles only by lack of supporting facilities let alone they still need to face stigma and judgment from peers in the educational institutions. Informants also need to meet the criteria to have both regular and special school during mandatory school age. It means they can be someone who attends a full 12 years of education in a special school but during college, they are going into regular university. In another case, the informant can attend different types of school during elementary, middle, or high school. These criteria were made

to have a full perspective of the current condition that *Teman Tuli* and *Teman Dengar* both from society and educational institutions.

**Table 1.**
List of informants

| No | Initial | Major | Year |
|----|---------|-------|------|
| 1 | DIS | Culinary business Universitas Ciputra | 2015 |
| 2 | RAF | Islamic community development UINSA | 2016 |
| 3 | NAB | VCD major UNESA | 2017 |
| 4 | ALI | Fashion major UNESA | 2020 |

Source: Primary data

Table 1 shows the data of the informants who helped this paper in collecting primary data through in-depth interviews. Due to the current Covid-19 pandemic and limitations to communicating face to face, the interview in this study will be used the social media apps, WhatsApp and Instagram Direct Message. With qualitative research, this paper tries to gain the needed information and not focus on the quantity of the informants. Furthermore, this paper also tries to conduct some data analysis with the Van Kaam method (Anderson & Eppard 1998). Firstly, to make a list and group the collected data. In this process, this paper focused on the information that related to the question. Secondly, this paper tries to reduce and eliminate the answer. It's to create correct data that correlates to the purpose of this research. Later, this paper needs to make final identification to cross-check the final data with research questions and the main theme of research. Lastly, this paper will make textual descriptions from the information with the help of theory to analyze and connect the dot with the specific perspective of this paper to produce the correct purpose from the research question and it will represent the theme in general.

## Results and Discussion

### The current stigma of disabled people

Stigma is a term given to people who have physical disorders, mental and moral barriers in a social environment that are usually avoided, especially in public spaces and in society. Stigma exists to make a significant difference to someone by discrediting it so that it looks a different sign from other people (Goffman 1963). For example, people with different dialects and ways of speaking, body shape, skin color, and also the level of socioeconomic status can be seen from the ownership of luxury goods that an individual has. The stigma that is given in spaces by the general public is not only a public gesture, but also cognitively, emotionally, and behaviorally (Shrivastava et al. 2012). Therefore, stigma often carries negative and discriminatory elements based on the characteristics of others in the health and mental domains, as well as on gender issues, namely gender, sexuality, race, and culture. Because of the bad stigma, there are certain stereotypes about individuals who experience differences, especially from physical and mental.

The negative stigma experienced by disabled people in Indonesia often comes from how the general public calls these disabled people. In the community itself, there are differences of opinion in calling or naming people with disabilities (PSIBK USD 2018). Referring to Law Number 4 of 1997, *orang cacat* is a term given to people who lack or have disturbances in their sensory system. However, on the other hand, the word *cacat* in the Indonesian Dictionary (KBBI) refers to a deficiency that causes the value or quality to be less than good or less than perfect. Thus, the disabled group is seen as a lower group than the general public because they are imperfect. At first, in Indonesian, people with hearing loss were referred to as *tuna rungu*. This is considered unfavorable because *tuna rungu* in the KBBI means hearing damage. In this regard, the Ministry of Education and Culture then published the latest edition of the KBBI and used the word *tuli* which means more polite and kind, in replacing the word *tuna rungu* (PSIBK USD 2018).

> "I feel offended when someone uses the word bisu when referring to a group of people who have a speech disorder because bisu refers to people who cannot speak and cannot move their lips. A good term in referring to the group is *Teman Dengar*". (Informant DIS)

Not only *tuna rungu* the word *bisu* has also become a term that is considered unfavorable when referring to groups of people who have speech disorders. In line with what was stated by DIS, *Teman Dengar* is the best way to refer to the group of people who have difficulty speaking but can still hear. On the other hand, DIS also explained that a good term for people with hearing loss is *Teman Tuli*. Therefore, this paper uses *Teman Dengar* and *Teman Tuli* terms when referring to related communities.

The negative stigma also creates stereotypes on students with disabilities as students with low learning ability and are not part of students in general. That assumption is supported by the view that the disabled community cannot carry out their activities independently and always needs help from others (Wicaksono et al. 2021). In line with those perspectives, people believe that the disability that those groups have makes the groups less talented than ordinary people. As the learning difficulty of disabled students continues to be stigmatized, disabled students have worse mental and emotional health than students in general (Lackaye & Margalit 2006). Students with disabilities tend to have unstable and negative levels of hope, self-confidence, behavioral and emotional disorders compared to other students (Repie 2005). Negative stigma also creates a discriminatory treatment that *Teman Dengar* and *Teman Tuli* continuously receive from teachers, societies, and even parents, which impacts their achievement in school.

On the other hand, disabled students usually consider themselves incapable of competing and being incompetent because of the mismatch of parents' expectations which is usually too high for them. Those situations are reinforced by the findings of Peters (2010) that students with special needs have difficulty determining their future because of difficulty in learning from primary education to higher education. Furthermore, sometimes, the socio-demographic problems they face certainly impact the accessibility of students with disabilities in accessing existing education. This is reinforced by the findings in the field that students with special needs have difficulty determining their future feel problems in learning from primary education to higher education because they feel there are obstacles to receiving information obtained from schools (Peters 2010).

**Current condition of special school (SLB) in Indonesia**

There are two kinds of school methods in Indonesia, such as common school methods for students without disabilities and special school methods (SLB) for students with special needs. The division between those two-school methods is based on the perspective that SLB could give more preparation for the disabled students before they could move to the inclusive school. Hardono in Nilawaty (2018) explained that one of the examples of essential preparation is to give the *Teman Tuli* and *Teman Dengar* students how to communicate with other people because sometimes teachers in common school do not have the qualification to teach those lessons. Furthermore, to offer the optimum service, the SLB in Indonesia is divided into several types, namely SLB A, which is intended for blind students, SLB B, a school for *Teman Dengar* and *Teman Tuli*, and SLB D for children who lack limbs and other special schools.

Regardless of the function, people still stigmatize education in SLB as a backward method compared to the education method in common schools (Hardono in Nilawaty 2018). Furthermore, many students who are part of the SLB system felt discriminated against and ostracized from the common education school. Jaya & Tarjiah (2019) explain SLB in Indonesia still has not provided the experience of dynamic development and tends to stagnate, and also does not bring significant changes to the children with disabilities. There is a view that the SLB requires quite diverse facilities and many educators to teach children because there are differences in focus and different types of needs, so teaching must be done privately and specifically for each child. This happens because there are different types of special needs

of each learner so the ability to capture material and information also tends to differ from one individual to another where there is a delay in understanding teaching due to differences in the intelligence of each learner (Jauhari 2017).

**Table 2.**
Number of SLB and number of disabled students in each province in Indonesia in 2020

| No | Province | Type of SLB | | Students | Total | Comparison of total number of SLB : Total number of disabled student |
|---|---|---|---|---|---|---|
| | | Public | Private | | | |
| 1 | Aceh | 28 | 47 | 3.907 | 75 | 1:52 |
| 2 | Bali | 11 | 2 | 2.257 | 13 | 1:174 |
| 3 | Bangka Belitung | 7 | 2 | 1.104 | 9 | 1:123 |
| 4 | Banten | 8 | 92 | 5.930 | 100 | 1:59 |
| 5 | Bengkulu | 13 | 4 | 1.469 | 17 | 1:86 |
| 6 | Central Java | 39 | 151 | 18.982 | 190 | 1:100 |
| 7 | Central Kalimantan | 19 | 5 | 1.183 | 24 | 1:49 |
| 8 | Central Sulawesi | 17 | 11 | 1.424 | 28 | 1:51 |
| 9 | East Java | 71 | 392 | 20.442 | 463 | 1:44 |
| 10 | East Kalimantan | 10 | 25 | 2.552 | 35 | 1:73 |
| 11 | East Nusa Tenggara | 29 | 7 | 2.632 | 36 | 1:73 |
| 12 | Gorontalo | 12 | 0 | 921 | 12 | 1:77 |
| 13 | Jakarta | 10 | 79 | 6.136 | 89 | 1:69 |
| 14 | Jambi | 13 | 5 | 2.058 | 18 | 1:114 |
| 15 | Lampung | 11 | 16 | 2.079 | 27 | 1:77 |
| 16 | Maluku | 9 | 5 | 923 | 14 | 1:66 |
| 17 | North Kalimantan | 4 | 0 | 453 | 4 | 1:114 |
| 18 | North Maluku | 15 | 4 | 1.038 | 19 | 1:55 |
| 19 | North Sulawesi | 6 | 24 | 1519 | 30 | 1:51 |
| 20 | North Sumatera | 28 | 29 | 5.180 | 57 | 1:91 |
| 21 | Papua | 9 | 3 | 732 | 12 | 1:61 |
| 22 | Riau | 17 | 30 | 3.375 | 47 | 1:72 |
| 23 | Riau Island | 8 | 9 | 1.426 | 17 | 1:83 |
| 24 | South Kalimantan | 20 | 8 | 2.507 | 28 | 1:90 |
| 25 | South Sulawesi | 23 | 63 | 4.666 | 86 | 1:54 |
| 26 | South Sumatera | 13 | 20 | 2.731 | 33 | 1:83 |
| 27 | Southeast Sulawesi | 18 | 57 | 3.155 | 75 | 1:42 |
| 28 | West Java | 39 | 343 | 24.510 | 382 | 1:64 |
| 29 | West Kalimantan | 13 | 9 | 1.567 | 22 | 1:71 |
| 30 | West Nusa Tenggara | 11 | 29 | 3.416 | 40 | 1:85 |
| 31 | West Papua | 5 | 1 | 255 | 6 | 1:43 |
| 32 | West Sulawesi | 17 | 12 | 1.352 | 29 | 1:47 |
| 33 | West Sumatera | 31 | 123 | 7.034 | 154 | 1:46 |
| 34 | Yogyakarta | 9 | 70 | 5.187 | 79 | 1:66 |
| | **Indonesia** | **593** | **1677** | **144.102** | **2.270** | **1:63** |

Source: Kemdikbud (2020)

According to Table 2, there were 2,270 special schools spread throughout Indonesia in 2020 (Kemdikbud 2020). Although it is quite a lot, the number of SLB in Indonesia can still not accommodate all the existing students with special needs. Only 10% of the 1.6 million children with special needs can attend school in Indonesia (Olyvia 2017). This situation is due to the uneven distribution of SLB placements, and most SLBs are private schools with high tuition fees. Table 2 also explains that the ratio between the number of private and public SLB is 593:1677 or almost 1:3. In addition, table 2 describes that the distribution of SLB in Indonesia was not evenly distributed between each province. East Java becomes the province with the largest number of SLB among other provinces in Indonesia with 463 SLB, and Maluku becomes the province with the least number of SLB in Indonesia with only 4 schools (Kemdikbud 2020). Furthermore, the inequality is also proved by the number of students who must be accommodated in each SLB in each province which is calculated by comparing the number of students

with disabilities and the number of SLB in each province. Regarding the explanation above, this paper argues that the Indonesian government should improve their education system and the number of SLB in Indonesia.

## Pandemic situation as the challenge for *Teman Tuli* and *Teman Dengar* in education sector

The COVID-19 pandemic is a phenomenon that has affected and impacted people's lives in Indonesia. In the education sector, this pandemic has prompted a new learning concept, namely distance learning (E-Learning). Lemhanas RI (2020) explained that the implementation of E-Learning aims to suppress the spread of COVID-19 among students. Nevertheless, the E-Learning policy can be analogous to a double-edged sword because it can also potentially make it difficult for students with disabilities to obtain optimal learning. Informants RAF, NAB, and ALI as members of the disability group of *Teman Dengar* and *Teman Tuli* expressed their difficulties understanding learning materials when participating in E-Learning. AIDRAN (2020) revealed that the difficulties of *Teman Dengar* and *Teman Tuli* in participating in E-Learning were caused by several things, including bad signals and the absence of captions or the provision of an Indonesian Interpreter (JBI). The provision of JBI and captions in the implementation of E-Learning is important, especially for *Teman Tuli* because it will facilitate the understanding of existing learning.

> "One of the obstacles in E-Learning learning is communication between lecturers and students. Often lecturers think that all assignments can be understood easily. However, the fact is that the task given is quite difficult for *Teman Tuli* to accept because they have difficulty listening to lecturer's lectures. In the end, to understand the material given, asking friends is a choice that is often made". (Informant ALI)

> "The absence of a Disability Service Study Center (PSLD) at the university makes it difficult for *Teman Dengar* dan *Teman Tuli* to submit requests for lecture assistance. The advocacy submission system that tends to be complicated ultimately affects the willingness of students with disabilities to submit requests for assistance". (Informant RAF)

Based on the statement of RAF, it can be understood that the absence of PSLD in educational institutions, especially universities, has indirectly been detrimental to students with disabilities. However, not all educational institutions can be indifferent to the conditions of *Teman Dengar* and *Teman Tuli*. There are also educational institutions that have tried to provide various facilities for disabled groups. The State University of Surabaya (UNESA) is one of the universities in Indonesia that has provided PSLD for students with disabilities so that they are able to accommodate their needs, especially in pandemic situations. The opening of the PSLD which aims to provide training and mentoring for students and special school teachers is actually inseparable from the Indonesian Ministry of Education and Culture (PSLD UNESA n.d).

> "PSLD plays a role in providing mentoring and assistance services for students with disabilities. Even though it has not been able to accommodate all of them until now due to the limited number of *Juru Bahasa Isyarat* (JBI) or Indonesian Interpreter workers. The provision of JBI is more often done outside of course learning". (Informant NAB)

Furthermore, the provision of special quotas for people with disabilities is a form of support from the government and Indonesian educational institutions in supporting the comfort and welfare of disabled groups. On the admission of new students in 2020, Universitas Brawijaya (UB) has prepared a quota for 20 prospective students with disabilities (Kustiani 2020). He also explained that the number of quotas is guided by the number of disabled facilities owned by UB, so it is hoped that the 20 prospective students can receive maximum advocacy. Zubaidah Ningsih in Kustiani (2020) revealed that students with disabilities are widely spread in 12 of the 16 faculties in UB. Thus, it can be understood that even before the pandemic happens, the formal institutions have already prepared various policies that are able to support the welfare of the disabled. Although, these policies still have not been able to be carried out optimally because of the limitation of the elements such as the number of JBI and the funding.

On the other side, in line with the decline in the number of COVID-19 cases in Indonesia, in mid-2021, the central government gave the authority to local governments to issue policies for implementing blended schools or combining face-to-face and E-Learning. This condition does not necessarily provide convenience for the learning process for disabled groups, especially for the *Teman Tuli* community. The obligation to wear masks to prevent the spread of the COVID-19 virus complicates the learning process for *Teman Tuli*. Gunawan (2021) reveals that the use of masks often creates misunderstandings because *Teman Tuli* cannot see the lip movements made by the teachers. Therefore, in overcoming this, several SLB such as the one in Bojonegoro, issued a policy, namely the use of transparent face shields for teachers, so that students with disabilities could optimize their understanding (Gunawan 2021).

**The Indonesian government's policies regarding the *Teman Dengar* and *Teman Tuli* condition**

Guided by the fifth principle of Pancasila, namely "*Social Justice for All Indonesian People*", the central and regional governments have formulated various policies and regulations that function to support the lives of people with disabilities such as *Teman Tuli* and *Teman Dengar*. Furthermore, support for the provision of rights for *Teman Tuli* and *Teman Dengar* as two kinds of communities of disabled people not only provided by the Pancasila but also emphasized in several articles in the 1945 Constitution, like Article 28C Section (1) of the 1945 Constitution states that "Every person shall have the right to develop him/herself through the fulfillment of his/her basic needs, the right to get an education and to benefit from science and technology, arts and culture, to improve the quality of his/her life and for the welfare of the human race" and Article 28H Section 2 of the 1945 Constitution, namely "Every person shall have the right to receive facilitation and special treatment to have the same opportunity and benefit in order to achieve equality and fairness", explaining that obtaining equal opportunities in education and other sectors of life is a right for all Indonesian people without exception. Therefore, it has become an obligation for the central and regional governments to fulfill the human rights of *Teman Tuli* and *Teman Dengar*.

Another example of the regulations that seek to support the welfare of disabled groups in Indonesia is Law No. 4 of 1977 concerning Persons with Disabilities. Through this regulation, the government emphasizes that people with disabilities have the same rights and opportunities as ordinary people in obtaining their daily needs. One of them is the right to obtain a proper education in accordance with their respective abilities. In addition, support for educational opportunities can also be seen from the Circular Letter of the Directorate General of Dikdasmen Number 380/C.C6/MN/2003 regarding inclusive education for disabled groups (Mirasandi et al. 2019). Inclusive education can be defined as the provision of education for all people regardless of their background. The refinement of the policy is carried out through Ministerial Regulation No. 70 of 2009, which states that groups of people with disabilities can get education in public schools and universities like ordinary people (Irdamurni & Taufan 2019).

Although it aims to support the health of disabled groups, Law no. 4 of 1977 is also seen as having encouraged the emergence of negative stigmas against people with disabilities due to the use of the word *orang cacat*. This law encourages compassionate views by society towards disabled groups. Therefore, Law no. 19 of 2011 and Law no. 18 of 2016 concerning Persons with Disabilities explain that the Indonesian government has guaranteed survival and affirms that people with disabilities have the same legal standing and human rights as other Indonesian citizens (Ndaumanu 2020). In the case of *Teman Dengar* dan *Teman Tuli*, the government's support can be seen from establishing SIBI and BISINDO sign languages. Lintangsari (2020) revealed that SIBI, which replicates the linguistic structure of Indonesian, indirectly confirms that SIBI is the national formal sign language for *Teman Dengar* dan *Teman Tuli* in Indonesia. Therefore, those problems indicate that although the government has launched various policies related to equal rights for people with disabilities, the facts reveal that the government has not yet been able to provide fair rights for disabled groups.

**Integrating sign language into subjects on education curriculum as an effort to eliminate the negative stigma**

Nevertheless, this paper argues that Indonesia's two kinds of school methods have several downsides. The separation between regular and disabled students could limit the interaction between those communities and create a stigma about disabled people. Regarding that problem, inclusive schools can be a solution to integrate the community and students with disabilities. An inclusive school is a school that accommodates all regular students, students with learning difficulties, and disabled students in a regular class (Darma & Rusyidi 2015). An inclusive school environment will provide opportunities for students with disabilities to socialize spontaneously and non-disabled students to learn about emotional development. Citing Ashman in Darma & Rusyidi 2015), there are six models of inclusive schools in Indonesia, namely (1) regular classes (full inclusion), (2) regular classes with clusters, (3) regular classes with pull-outs, (4) regular class with a combination of clusters and pull-outs, (5) special classes with various integrations, and (6) full special class.

Referring to the previous problem, this paper believes Indonesia needs to develop a friendlier environment for *Teman Dengar* and *Teman Tuli*. The development mentioned is not only physical, such as providing facilities that are more friendly to the disabled but also including every human being on it. Developing humans may be unable to develop in one night, but it will be more effective than just physical development. The purposes are to form new norms and cultures to facilitate disability groups, especially *Teman Dengar* and *Teman Tuli*. Some of the solutions are through incorporating a disability-friendly curriculum such as introducing disability groups and learning SIBI in public schools to foster mutual respect and students are expected to be able to carry out the basics to advance in SIBI in the future.

The inclusion of introducing disability groups and SIBI into the curriculum is related to the main objectives of the Indonesian education curriculum. For example, the 2013 and 2022 prototype curricula emphasize creative and good character students (Kemdikbud 2014, Supangat 2021). The implementation of the disability-friendly curriculum can be returned to the school. Schools are free to include them in thematic programs or student projects to understand and implement the right attitude towards disabled groups. At higher levels, such as junior high school (SMP) and senior high school (SMA), learning from SIBI should be further strengthened such as encouraging the creation of SIBI extracurriculars in each school. Therefore, at the university level, students are expected to take at least once in a semester credit period. Those are long-term strategies to create norms and friendly and easy access to people with disabilities, especially *Teman Dengar* and *Teman Tuli*.

However, this paper cannot deny that there will be several problems in the new curriculum implementation, such as the lack of teacher knowledge about SIBI. On the other hand, learning that tends to be general, such as respect and appreciation, is one of the minimum targets that this curriculum design is trying to achieve. Nevertheless, in order to achieve a culture that is friendly and accessible to people with disabilities, this paper highlighted the importance of SIBI as a communication tool for *Teman Dengar* and *Teman Tuli*. Thus, *Teman Dengar* and *Teman Tuli* do not need to worry about public services or the public who do not understand how to communicate. The widespread use of SIBI may create a unifying sign language in Indonesia since there is the dualism of sign language between the disabled community and the government who supports BISINDO and SIBI (Gayatri 2019). On the other hand, to determine which sign language will be used, this can be resolved through dialogue between the government and the deaf-mute community.

**Website development to support *Teman Tuli* and *Teman Dengar*'s learning activities**

For *Teman Dengar* and *Teman Tuli*, one of the greatest innovations made for them is accessible technology. With the daily problems that occur with their activities, having particular website development to lift out some of their struggles will become handy. One of them is to create a website development to

support *Teman Tuli*. In daily activities, a lot of people in Indonesia still have trouble communicating with *Teman Tuli* unless they are educated with BISINDO or have learned sign language before. Therefore, an application or website development to make communicating more accessible for them will become handy in many ways. Many activities such as doing errands, managing some paper in government branches, or going to the bank will be more accessible if *Teman Tuli* has an interpreter accompanying them. However, with a limited number of interpreters and many Indonesians still do not know how to communicate with sign language, the barrier will be reduced with help from a program.

In Indonesia, there are some references for this application called *Signteraktif*. The function of this app will allow *Teman Tuli* to contact the interpreter through this app and redirect into live video calls to help *Teman Tuli* to do their task and communicate. The goal is to make a more independent personality from *Teman Tuli* and minimize the struggle to access other public facilities (Sucahyo 2017). Nevertheless, this paper will suggest improvements to others who want to make similar applications, websites, or other programs and to the *Signteraktif* developer. Hopefully, with this suggestion, there will be another improvement to support *Teman Tuli* and maximize the Indonesian people as a community as long- and short-term planning.

To make the application more inclusive and open, we need to make this app accessible not only for *Teman Tuli* but also for everybody. In that case, it will lead to more positive stigma and more subprograms to be handled in the app. Not to forget, the primary function of this app is to connect the needs of *Teman Tuli* and interpreters. It can be done both online and offline. With online, the person can ring from video call through phone, and with the offline method, *Teman Tuli* or others who need assistance from an interpreter can rent the service from the app. Also, it will become handier if we have a list of which interpreters are on call or ready to give their services.

For education purposes and gradually eliminating social stigma for exclusive education for *Teman Tuli*, we can look for references from other countries, especially western countries, to develop a multipurpose application to help *Teman Tuli* and *Teman Dengar*. Drigas et al. (2005) reviewed an E-learning website especially for Greek young adults to learn and operate some visual order and system. This e-learning brought lots of activities from a videoconference, multipoint video or audio, via text chat, shared whiteboards, and web-based for an interactive class. There are also recorded features to facilitate instructors and students when they are absent from the class. These activities support bilingual –both visual and sign language– to *Teman Tuli* and *Teman Dengar* in Greek. They also can use various features included in e-learning to collaborate with colleagues or peers. So educational and social material will be provided. Hopefully, this also can be implemented in Indonesian education to bring out the most inclusive education for everybody, especially for *Teman Dengar* and *Teman Tuli*.

Talking about service, of course, can sometimes be done through volunteering. Yet to make the app survive, there needs to be some serious consideration about payment methods. There are many options such as top-up payment, online money, etc. However, to highlight the function of this website or application to help students in their education, it will be a relief if corporate and government want to collaborate funding or support through subsidies. Not only will this app continue as a bridge from *Teman Tuli* to the JBI. We hope this app can also serve some shared news, a broadcast message from the local community, or other things to inform the public about volunteering or learn together about sign language. Also, soon we will have more adaptive technology to support education for *Teman Dengar* and *Teman Tuli*. Therefore, this application will continue to serve its main purpose to educate people and support *Teman Tuli* as stated in The Indonesian 1945 Institution Article 28I Section (2) "Everyone has the right to be free from discriminatory treatment on any basis and is entitled to protection against such discriminatory treatment" and Law no. 8, 2016 about persons with a disability where everybody gets the same efforts to be protected and attention from the government and the government regulates the responsibilities and rights of persons with disabilities for getting equal opportunities (Nasir & Jayadi 2021).

## Conclusion

Based on the explanation above, this paper concludes that there has not been a friendly environment for disabled groups, especially for *Teman Tuli* and *Teman Dengar* in Indonesia, due to negative stigmas among the general public regarding the condition of these disabled groups. The stigma that views the disabled as less perfect and more vulnerable than the general public encourages unfair conditions for these groups. For those reasons, this paper also concludes that without the mutual awareness of all Indonesian people about the conditions *Teman Tuli* and *Teman Dengar*, the friendly environment for disabled people will not be achieved.

This paper argues that several solutions that can pursue the friendly environment for Teman Tuli and Teman Dengar. First, encouraging the general public to be close to the disabled community from an early age, one of which is by incorporating SIBI or BISINDO into the education curriculum in order to reduce the formation of negative stigma in Indonesia. Second, to overcome the lack of availability of JBI in the E-Learning process, this paper views that establishing a website or application that can provide JBI is the right solution that needs to be supported by the government to make a more substantial, inclusive community in Indonesia.

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