

Social Justice for Deaf Students in Indonesia: Implementing the Right to Education by Learning Sign Language for All

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Abstract

As the government of the Republic of Indonesia initiates a 12-years compulsory study program for all students, both system and study approach are different in each level of education. The higher level of education is, the more specific major the pupils learn in school. Moreover, the education system in Indonesia has a uniformity aiming to reach a good quality standard for the student's future. However, the standard has been designed not for all of the students, but the students with good-hearing. Many cases show that the academic resources for deaf students are less abundant than the students with good-hearing, such as video with no display text or sign language interpreter. The article provides a proposal for all governments worldwide, especially to the government of the Republic of Indonesia, to take the necessary step in recognizing the right to education for deaf students by introducing and asserting sign language into the curriculum study. The aim of bringing this such proposal as a policy is that embodying social justice for everyone without any discrimination. Moreover, it is likely to increase social awareness about the importance of education and remind the society that education can be a powerful weapon to change people's future life once the system of education is designed for all people.

Keywords: Social Justice, Sign Language, Deaf Students, Right to Education, Indonesia

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Introduction

As one of the 30 basic rights¹ and be proclaimed as one of the human rights in Indonesia, right to education was enshrined under article 28C paragraph (1), article 28E paragraph (1), and article 31 of the Constitution of the Republic of Indonesia of 1945². It means that a concrete contractual between the citizens and the Republic of Indonesia as a state about education is legally bound. The citizens deserve the enjoyment of the right to education fairly. The state obligates to protect, respect, and fulfil the conduct and the enjoyment of this right for each individual. Moreover, under article 1 paragraph (3), article 2, article 3, and article 4 of the Act Number 20 the Year 2003 about the National Education System³, the implementation of the national education system shall be upholding the following principles of education, such as democratic; fairness; not discriminatory by upholding human rights, religious and cultural values, and national diversity. Also, setting an example; building the will; and developing the students' creativity in the learning process. In Indonesia, the national education system means the overall irrelated in an integrated manner of education components to achieve national education goals, and the fundamental grounds of the national education system are that Pancasila and the Constitution of the Republic of Indonesia of 1945.

Act Number 20 the Year 2003 also specify seven main points which elaborate five rights and two obligations to strengthen the enjoyment of right to education for all.

The former indicates the following points, namely:

- a. that each citizen has the equal right to access quality education;
- b. those who have physical, emotional, mental, intellectual and/or social disabilities are entitled to get special education;
- c. those who live in remote or underdeveloped areas and isolated indigenous peoples are entitled to special service education;
- d. citizens who have the intellectual potential and privileges have the right to receive special education;
- e. every citizen has the right to the opportunity to improve lifelong education.

Meanwhile, the latter specifically merely shows 2 (two) citizens' obligations, such as:

- a. every citizen aged 7 (seven) to 15 (fifteen) years is obligated to attend primary education program;
- b. each citizen is responsible for the continuity of education.

Another law that strengthens the right to education, especially the students with disabilities, is Government Regulation (in Bahasa: *Peraturan Pemerintah*) Number 17 the Year 2010. The main purpose of special education for students with disabilities is to provide educational service for students who have difficulty following the learning process due to physical, emotional, mental, intellectual, and/or social disabilities.

¹ United Nations Universal Declaration of Human Rights. Youth for Human Rights. <https://www.youthforhumanrights.org/what-are-human-rights/universal-declaration-of-human-rights/articles-1-15.html>. Access 09 November 2020.

² The Constitution of the Republic of Indonesia of 1945. Asian Human Rights Commission. <http://www.unesco.org/education/edurights/media/docs/b1ba8608010ce0c48966911957392ea8cda405d8.pdf>. Access 09 November 2020.

³ Act Number 20 the Year 2003 about The National Education System. <https://komisiinformasi.go.id/?p=1638>. Access 09 November 2020.

Also, special education aims to evolve the students with disabilities' potential optimally based on their capability, respectively. It is essential to highlight that under article 130 of this regulation; it states that the special education for students with disabilities can be held to all lines and types of education at the level of primary and higher education level. Among the others categorized as students with disabilities, the deaf student is one of them under article 129 paragraph (3) letter (a). Also, there is a law which recognizes and regulate the rights of the person with disabilities in Indonesia, which was an amendment in 2016, namely Act Number 8 the Year 2016. Under article 5 paragraph (1) letter (e), article 10, article 40 paragraph (3) of Act Number 8 the Year 2016 about Person with Disabilities ("PWD Act"), the right to education for students with disabilities is practically recognized in Indonesia.

However, abundant legal resources in recognizing and protecting the right to education in Indonesia have yet to achieve a full realization for all. An explicit commitment to provide equality in accessing education for all students, fairness in quality of education providers, and not discriminatory by upholding human rights, religious and cultural values, and national diversity are a goal yet to be attained. Some studies found some challenges that shall be addressed, bearing in mind deaf students are a particular group that found many difficulties in enjoying the right to education fairly. Limited choices of school, the confusion due to different applicable sign languages used in the school and society, lack awareness of societies about the culture and language of the deaf, and lack government's coordinative and communication to fulfill the right to education of deaf student's are some examples of challenges in education implementation field in Indonesia, particularly in fulfilling the right to education for deaf students, which are in contravention of provisions of 1945 Constitution and international human rights law.

Inclusive education, in theory, is an alternative for students with disabilities to choose and decide in which school these students want to attend to and also be part of the national education system. However, it is found that many challenges prevent deaf students from attending public schools, such as rejection on the ground of lacking proper teachers and infrastructure facilities⁴ and different understandings and parameters to use for deciding the definition of inclusive school across the nation and among the teacher. This further understanding leads to confusion and ambiguities for the school to determine whether their school can be named as an inclusive school or not. Some agree that inclusive school required inclusive predicate is, meanwhile the rest comprehends that the inclusive predicate is not required, but fulfil services to students with disability is a priority. Next challenge is related to the ability of the students with disabilities to socialize. Most of these students are reportedly have lack the ability to socialize with other students when they attend the inclusive or public school. Inability to interact with others is the main factor in this stage. Also, non-deaf students are unaware of the deaf culture and sign language. Thus they do not understand how the rule plays in this zone. In this stage, it is safe to submit that the public is not familiar with deaf culture and language, including the teachers in inclusive school or public school. Therefore, many deaf students prefer to attend a

⁴ Ulfah Fatmala Rizky, 'Identifikasi Kebutuhan Siswa Penyandang Disabilitas Pasca Sekolah Menengah Atas', Indonesian Journal of Disability Studies. Vol.1 Issue 1, June 2014, pp. 52-59.

special school for the students with a disability rather than the inclusive or public school in Malang City⁵.

Another challenge is that the different applicable uses of sign language in the education field. In Indonesia, there are two applicable names for sign language, namely SIBI and BISINDO. Both are used in daily communication for deaf students and both also nationally recognized. In the formal sector, such as education field, students are taught to use SIBI. On the other hand, the societies, including the university, are well-prepared to accept deaf students use BISINDO for their daily communication method. The varieties of sign language kinds are grown since each area or cities in Indonesia has its local sign language. Therefore, there are many requests from the societies to the government to consider BISINDO as their official sign language for daily uses, although there is no response from the government.

This article aims to present the challenges that deaf students faced in the education sector and submit a proposal to the government to insert BISINDO sign language as an optional subject in the national curriculum. By adding sign language into a national curriculum, many people, not only non-deaf students, can learn how to interact with deaf students. Sign language is also an essential language that humans shall learn, like learning English as a universal language. Furthermore, giving access for deaf students is a necessary step that the government must take since Indonesia has already signed the international convention, which binds Indonesia to recognize, protect, and fulfil deaf students right to education

Result and Discussion of the Findings

1. 12-years compulsory education program

As a home for 260 million people and the largest archipelago globally, Indonesia faces some potential issues, such as society gaps, poverty, and education. To tackle this problem, in the beginning, the government had declared nine years compulsory program. This program's period time has been extended up to 3 years so that the total years of the government education program is that 12 years.⁶ Twelve years' compulsory program consists of taking Primary School for six years, finishing Junior Secondary School for three years, and then three more years in General Senior Secondary School.

However, article 5 paragraph (5) states that each citizen has an opportunity to improve life-long education. In addition, the Constitutional Court Decision for the Case Number 92/PUU-XII/2014 explains that regarding the implementation of the compulsory education to secondary education (refer to 12 years program), it should be referred to the government regulation number 47 the year 2008 about compulsory education. Article 7 paragraph (4) states that the local government can set the policy

⁵ Ulfah Fatmala Rizky, 'Identifikasi Kebutuhan Siswa Penyandang Disabilitas Pasca Sekolah Menengah Atas', Indonesian Journal of Disability Studies. Vol.1 Issue 1, June 2014, pp. 52-59.

⁶The Indonesia Central Bureau of Statistics, Indeks Pembangunan Manusia 2018, <https://www.bps.go.id/publication/download.html?nrbvfeve=MzQ0MzI3OTIjNmFIOTVjNjc1MWJmYmJh&xzmn=aHR0cHM6Ly93d3cuYnBzLmdvLmlkL3B1YmVpY2F0aW9uLzIwMTkvMDgvMjcvMzQ0MzI3OTIjNmFIOTVjNjc1MWJmYmJhL2luZGVrcy1wZW1iYW5ndW5hbi1tYW51c2lhLTIwMTgvaHRtbA%3D%3D&twoadfnorfeauf=MjAyMC0wMi0wNSAwODoyND00MA%3D%3D> p.40.

Tomasevski, the Special Rapporteur for the right to education, submitted a report for Indonesia in 2002¹¹. In paragraph 32-33, the Special Rapporteur submitted that

‘there was a proposal to include in the forth-coming education law a right for children with disabilities to receive the same education as others, but it was apparently rejected and they are likely to remain confined to special schools.

Very few pupils with special need attend regular school. For children with visual impairments, special classes in regular schools and support teacher should be, but are often not provided. For all others, the only type of education available is special schools. Some of 0.1% of school-aged children attend them. On the basis of the global average of about 1 in 10 children having special needs, much too few are encompassed by the current Indonesian definition.

a. Sign Language is a Linguistic Right?

As a state that sign and ratify the International Covenant on Civil and Political Rights, Indonesia shall be aware of article 27 of the covenant which ensures explicitly that linguistic minorities can use their languages in their community. Whilst states are permitted to adopt a national language and may adopt more than one; they cannot discriminate against minority languages that are not officially recognized.¹² In this stage, the writer agrees with the particular idea that is submitting¹³ if the language is a human right, then they must be universally applicable to all. Meanwhile, language is both universalistic and particularistic. Yet language as a human right is problematic. However, if individuals are unable to access language, they cannot develop cognitively, which impinges on their human right to agency, autonomy, and dignity. The connection between language acquisition and cognitive development is well established.’

Sign Language users are usually *de jure* residents of the country they live in.¹⁴ Therefore, sign language which can be recognized in Indonesia is the one which tends to use by the users daily for communication and interaction. Setting SIBI as the sign language in the formal education sector, especially special school, users prefer to use BISINDO as their language form means that The Ministry of Education and Culture neglect the users' preference and choice as the main user to enjoy its right to linguistic. The sign language users prefer to use BISINDO as their official language rather than SIBI because the use of BISINDO tends to be easier to applicate and less

¹¹ Report can be accessed through <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G02/154/28/PDF/G0215428.pdf?OpenElement>. The code report is E/CN.4/2003/9/Add.1 4 November 2002.

¹² Linguistic Rights. <https://minorityrights.org/law/linguistic-rights/>.

¹³ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

¹⁴ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

complicated than SIBI for the users.¹⁵ The difference between SIBI and BISINDO is fundamental. SIBI uses merely one hand to communicate by interpreting words. On the other hands, BISINDO, which has been recommended at the Asean Disabled Persons Conference in December 2011, uses two hands to communicate. In this stage, having two sign languages in Indonesia for the users, SIBI and BISINDO leads to confusion among the deaf as the primary users. Moreover, as the government also experiences some difficulties in making policies related to the accessibility for the deaf, the teachers are not the only party who face problems to provide learning and communicating method to the deaf caused by the existence of the dual-language use.¹⁶ Accordingly, it is safe to submit that the uses of two sign languages lead to controversial decision because the government has been considered to make a decision, which does not represent the sign language users need. Therefore, many protests and requests from many groups of people demand the government amending its policy, which regulates BISINDO as the sign language for the deaf.

b. The Importance of Inserting Sign Language into National Curriculum

In the ‘Q&A with the UN Special Rapporteur on the right to education’, Dr. Koumbou Boly Barry, who is the UN Special Rapporteur on the right to education explains¹⁷ that there are countless examples of the worst violation of the right to the education she has witnessed, namely the deniable of education for children with disabilities because those children cannot access educational facilities. Also, she elaborates that the budgeting and decision-making for education must be decentralized because it must be tailored to the needs of specific localities and specific vulnerable groups, such as people with disabilities. Since Indonesia accept Convention against Discrimination in Education on 10 January 1967¹⁸, Indonesia has agreed to ensure the standards of education are equivalent in all public educational institutions of the same level, as referred under article 4 paragraph (b). Also, it means that Indonesia shall obey to ensure by legislation that there is no discrimination in pupils' admission to educational institutions as mentioned under article 3 paragraph (b) of the Convention.

A thesis that specifies research about the function of sign language function in accessing information for deaf students in a special school in Bantul reveals that¹⁹ sign language in the special school is less effective because sign language development in the school area is not supported well. Therefore, by inserting sign language into the national education curriculum, hearing people and deaf students will benefit because sign language is considered a language, and many people can speak with the deaf well. Thus, communication can be more effective, especially in the education sector, and deaf students can attend any schools. Rubio-Marin argues that if

¹⁵ Komisi VIII Dewan Perwakilan Rakyat RI, ‘Pemerintah Diminta Kaji Ulang SIBI sebagai Bahasa Isyarat Tuna Rungu’. <http://www.dpr.go.id/berita/detail/id/7373>. Access 15 December 2020.

¹⁶ Rohmah Ageng Mursita, Respon Tunarungu Terhadap Penggunaan Sistem Bahasa Isyarat Indonesia (SIBI) dan Bahasa Isyarat Indonesia (BISINDO) dalam Komunikasi’. *Inklusi*, Vol. 2, No. 2, Juli – Desember 2015. <http://ejournal.uin-suka.ac.id/pusat/inklusi/article/download/2202/1002>. <https://en.unesco.org/news/qa-special-rapporteur-right-education>.

¹⁷ UNESCO. ‘Q&A with the UN Special Rapporteur on the right to education’.

¹⁸ UNESCO. Conventions – Indonesia. <https://en.unesco.org/countries/indonesia/conventions>.

¹⁹ Riski Purna Adi. Thesis: Fungsi Bahasa Isyarat terhadap Kemudahan Akses Informasi bagi Siswa Tuna Rungu di Perpustakaan SLB Negeri 1 Bantul. Yogyakarta. 2009. [Digilib.uin-suka.ac.id/38027/I/13140077_Cover_Halaman_Bab_I_BAB-V_DAFTAR%20PUSTAKA.pdf](http://digilib.uin-suka.ac.id/38027/I/13140077_Cover_Halaman_Bab_I_BAB-V_DAFTAR%20PUSTAKA.pdf).

one does not understand the language in which education takes place, education itself becomes meaningless.²⁰ In other words, deaf students who interact with the teachers, who cannot speak sign language, are similarly disempowered by the majority language's inaccessibility. The point of attending the class to gain knowledge will be useless. Accordingly, there is no transfer of knowledge. The conduct of fulfilling the right to education is a failure because many generations of the deaf children have left school with an imperfect mastery of the curriculum, unintelligible speech, limited lip-reading skills and an average literacy age of eight years.²¹

Moreover, another study reveals that²² 50% of deaf students are willing to pursue their study in public school to socialize with other students. 3 out of 4 deaf university students state that the varieties of study subjects in inclusive school are better in quality and broader in number compared to the number subject in a special school for students with disability. However, the teachers' ability to communicate in the special school are more fluently than teachers in the inclusive school or public school.

It is essential to highlight about reasons why the public does not become familiar to deaf culture and sign language, namely:

First, the consistency of government, including local, district and national level, in promoting rights of the deaf as a minority group among society is questionable. 'not consistent' in this stage means that not all of the government institutions give full attention to the deaf's need in accessing information in the public area, although the regulation and the law require the government to do so. For instance, they do not provide sign language interpreter services in public spots, not serving written texts in any published video commercial. Thus, private sectors consider that it is not their obligation to provide at least accessible text for deaf people when they share any public information. Meanwhile, the government intervene in a necessary step to ensure deaf people rights. The study found that²³ there is no standard for sign language interpreter in Indonesia, which means that no certification required to be a sign language interpreter. The common standard for someone to be considered as expertise in sign language is that they can speak sign language fluently and communicate with the deaf people. Juniati Effendi, one of Indonesia practitioners for sign language in her writing, submits that those sign language interpreters who practice in Indonesia can be considered illegal sign language interpreters because there is no law regulating the requirement be fulfilled by the sign language interpreter. This fact strengthens the argument that the government does not give full attention to

²⁰ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

²¹ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

²² Ulfah Fatmala Rizky, 'Identifikasi Kebutuhan Siswa Penyandang Disabilitas Pasca Sekolah Menengah Atas', *Indonesian Journal of Disability Studies*. Vol.1 Issue 1, June 2014, pp. 52-59.

²³ Juniati Effendi. 'Penjurubahasaan Dalam Bahasa Isyarat'. 118.98.228.113/kbi_back/file/dokumen_makalah/dokumen_makalah_1540354711.pdf

the deaf culture and need and fails to make progressive realization referred to under the covenant and international human rights law.

Second, sign language is not considered as a language. In other words, the government is only focusing on developing a curriculum in which students can speak foreign languages, such as English, fluently. Therefore, learning a foreign language is common to learn in school or private language institutions. On the other hand, learning sign language tends to consider for those who need it or for the users only. This can explain why the government institutions and private sectors only interpret their "product" from Bahasa into, at least, English, not into sign language. What 'product' means by this is that all things that aim to share for the public, such as vlog, started beginning very popular to watch in Indonesia nowadays or podcast. When the government institution started to release podcast or vlog to reach the audience more, they tend to interpret it into English, but not in sign language. Even if there is a sign language interpreter, they will put it in the lower right corner of the screen with a small size. The study found that²⁴ sign language in Indonesia has been fully recognized or supported, although many deaf communities use sign language BISINDO. As another language, for the deaf, his/her speech is sign language, and as Indonesia as a country with many cultures, deaf people have their own culture, which is called deaf culture. Therefore, it is essential to consider sign language as a language for some people because the existence of the language gives much values and benefits for those people. Sign language is vital to be considered as a language, especially for deaf people and hearing people. The study reveals that²⁵ if individuals are unable to access language, they are unable to develop cognitively, which impinges on their human right to agency, autonomy, and dignity. The connection between language acquisition and cognitive development is well established. Extreme accounts of language deprivation obstruct agency acquisition, which abrogates an individual's dignity and autonomy. These are grounds to argue that denial of access to sign language, or the state's failure to support that access positively, is a breach of linguistic human rights for deaf children who cannot naturally access a spoken mother tongue.

Next reason is that deaf culture has not been introduced into the national education curriculum. In Indonesia, some private communities conduct a sign language lesson for an individual who has a willingness to learn sign language. The cost is affordable and open to the public. However, it is unlikely to learn sign language in public school or private school because the curriculum does not provide it. Special School offers sign language lesson for the students only, and most of the school teach sign language SIBI, not BISINDO. Meanwhile, most users prefer to use BISINDO because the method of BISINDO make the deaf understand quick and fast response. The study finding strengthens this argument by revealing analytical data²⁶, which shows that only around 8% of deaf respond when the interpreter uses SIBI. On the other hand,

²⁴ Juniati Effendi. 'Penjurubahasaan Dalam Bahasa Isyarat'. 118.98.228.113/kbi_back/file/dokumen_makalah/dokumen_makalah_1540354711.pdf

²⁵ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

²⁶ Juniati Effendi. 'Penjurubahasaan Dalam Bahasa Isyarat'. 118.98.228.113/kbi_back/file/dokumen_makalah/dokumen_makalah_1540354711.pdf

91% of users react to the interpreter when they use BISINDO. In Great Britain, the Department for Education states that school may choose to offer BSL in their school curriculum or include it as part of their extracurricular activities program.²⁷

Another study reveals that hearing students are happy to learn more about sign language BISINDO.²⁸ The percentage of hearing students' willingness to learn sign language reach 100% and 62,29% of them submits that they want to learn sign language for communication reasons. The rest states that to broaden their knowledge. In this stage, it is safe to submit that inserting sign language to the education curriculum; many societies' elements will benefit from it. The subject's form can be an optional subject so that students who are interested in learning sign language can access it in the school. Moreover, Indonesia ratified Convention on the Rights of Persons with Disabilities (CRPD) on 30 November 2011²⁹, which means that Indonesia bound as signatories of the Convention. In its definition of 'language', this treaty includes sign languages, which legitimizes sign language at the United Nations level. In particular, art 21 (b) is explicit about state parties' accepting and facilitating the use of sign languages in official interactions'. Official interaction includes government agencies such as the police, social welfare officers and local authority administration. This treaty has responded to the cultural and linguistic identity claims of deaf people. To this end, the treaty endorses deaf culture, Art 30(4) states that persons with disability would be entitled, on an equal basis with others, to recognize and support their specific cultural and linguistic identity, including sign languages and deaf culture.³⁰

New Zealand (NZ) is signatories to the International Convention against Discrimination in Education and CRPD and ratifies the Convention in 2008. The New Zealand government provides the NZ community with a powerful benchmark for monitoring future domestic policy than an act, such as producing an NZ Sign Language translation of the CRPD to make it accessible.³¹ Moreover, the government made New Zealand Sign Language a third official language and an official language, after the Maori Language and English.³² This positive, determined policy indicates a

²⁷ Nick Gibb. Sign Language: Education Q&A. <https://questions-statements.parliament.uk/written-questions/detail/2020-09-30/97460>.

²⁸ Grace Sutrisnadipraja, Nathasya Shesilia K., Sheila Putri F, etc, 'Intervensi Psikoedukasi Dalam Mengatasi Stigma dan Hambatan Komunikasi pada Teman Tuli yang Tergabung dalam Gerkatina Kepemudaan', *Jurnal Bakti Masyarakat Indonesia*, Vol. 2, No. 1, Mei 2019, h. 191-200.

²⁹ International Disability Alliance. Indonesia Ratifies the CRPD. <https://www.internationaldisabilityalliance.org/blog/indonesia-ratifies-crpd>.

³⁰ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

³¹ Hayley Reffell and Rachel Locker McKee. Motives and outcomes of New Zealand sign language legislation: a comparative study between New Zealand and Finland. *Current Issues in Language Planning* Vol. 10, No. 3, August 2009, 1-21. DOI: 10.1080/14664200903116295. https://www.researchgate.net/publication/249025198_Motives_and_outcomes_of_New_Zealand_sign_language_legislation_A_comparative_study_between_New_Zealand_and_Finland

³² Rachel McKee. Accessing the Vitality of New Zealand Sign Language. *Sign Language Studies*. Vol. 17, No.3 (Spring 2017), pp.322-362. Gallaudet University Press. <https://www.jstor.org/stable/26191044?seq=1>

commitment to the local application of the Convention, which benefits the deaf as a minority group among society.

Conclusion

Sign language is an identity for the deaf, and the existence of this language is vital to be protected and recognized in Indonesia. By inserting sign language into the national education curriculum, the government fulfil the enjoyment of human rights for the deaf, as referred under international covenants and international human rights law. Since Indonesia is one of the signatories of the covenant, taking progressive realization is a must. The school shall be a place where all students can learn the valuable principle of life, then learning sign language shall not be just a language lesson for students but the value of upholding the human rights for the deaf. Moreover, inserting sign language into the national education curriculum prevents an individual from developing cognitively, impinges on the human right to agency, autonomy, and dignity. Also, it can prevent the state from the human right linguistic breach.

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