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## **The Meaning of Persons with Disabilities in Communities in Da'wah Rules in the City of Parepare**

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### **Abstract**

Sometimes, People with disabilities are underestimated by some people. Even though the government has made a law that contains the



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rights of persons with disabilities, as contained in Law Number 8 of 2016 about Persons with Disabilities. Islam is a religion of *rahmatan lil'alam*, which has its meaning for persons with disabilities. It is implied from the sources of Islamic teachings in the form of the *Qur'an* and *Hadith*. Therefore, the existence of government regulations and religious teachings contained in the two sources of Islamic teachings regarding persons with disabilities can influence the attitude of the people in Parepare City to interact with disabilities. This research is field research with a qualitative approach. Data were obtained from interviews, observations, and documentation. Research informants consisted of students, the general public, persons with disabilities, employees of the Social Service Office of Parepare City, and employees of the Ministry of Religion of Parepare City. The study found that most people of Parepare city defined persons with disabilities as not physically limited. In addition, the community can practice 'da'wah' towards people with disabilities with quotes (lectures) and their responses and attitudes towards people with disabilities. As a result, the community can behave and walk according to Islamic religious guidance toward persons with disabilities. In addition, the community can also develop related policies for persons with disabilities.

[Penyandang disabilitas terkadang masih dianggap sebelah mata oleh sebagian masyarakat. Padahal pemerintah telah mengeluarkan Undang-Undang yang memuat tentang hak-hak penyandang disabilitas seperti termuat pada Undang-Undang Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas. Islam merupakan agama *rahmatan lil'alam*, memiliki makna tersendiri terhadap penyandang disabilitas. Hal tersebut tersirat dari sumber-sumber ajaran Islam berupa Al-Quran dan Hadist. Peraturan pemerintah dan ajaran agama yang termuat di dalam kedua sumber ajaran Islam tentang penyandang disabilitas, mampu mempengaruhi sikap masyarakat kota Parepare dalam berinteraksi dengan penyandang disabilitas. Penelitian ini merupakan penelitian lapangan dengan pendekatan kualitatif. Data diperoleh dari hasil wawancara, observasi, dan dokumentasi. Informan penelitian terdiri dari mahasiswa, masyarakat umum, penyandang disabilitas, pegawai Dinsos Kota Parepare, serta pegawai Kemenag Kota Parepare. Hasil penelitian diperoleh bahwa sebagian besar masyarakat kota Parepare mendefinisikan penyandang disabilitas sebatas kekurangan secara fisik. Selain itu masyarakat juga mampu mempraktikkan 'dakwah' terhadap penyandang disabilitas, yang tercermin tidak hanya dengan perkataan (ceramah) namun juga respon dan sikapnya terhadap penyandang disabilitas. Masyarakat mampu berperilaku dan bersikap sesuai tuntunan agama Islam terhadap penyandang disabilitas. Selain



itu masyarakat juga mampu mengevaluasi peran pemerintah terkait kebijakan yang dibuat untuk penyandang disabilitas.]

Keywords: disability; disability of *da'wah*; attitude of *da'wah* community

## Introduction

Every Indonesian has equal rights in the life of the nation and state, including people with disabilities. They have the same access rights as a normal society, whether physical accessibility, rehabilitation, education, employment opportunities, participation in development, or social assistance. The government is obliged to fulfill the rights of every citizen by providing public services, both physical and non-physical.<sup>1</sup>

In Indonesia, the group of people with disabilities is very diverse. It is due to differences in the instruments and methods used in the data census on children with disabilities. WHO estimates the number of children with disabilities to be around 7–10% of the total child population. According to data from the National Statistics Agency, in 2007, there were 8.3 million children with disabilities out of the total population of Indonesia (82,840,600), or about 10%. In 2010 and 2013, at-risk children aged 24–29 months had disabilities.<sup>2</sup>

Many think that people with disabilities are weak. It is because of the lack of what they have. Sometimes, people with disabilities also feel frustrated because they think they are a burden on society. There is a stigma that people with disabilities are someone who is disabled, causing them to need to be pitied and cared for. In this world, there is

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<sup>1</sup> Lelly Niraviva, Priyatno Harsasto, and Laila Kholid Alfirdaus, “Aksesibilitas Penyandang Disabilitas Terhadap Pelayanan Publik di Kota Surakarta,” *Journal of Politic and Government Studies* 7, no. 1 (December 2017): 1–10, <https://ejournal3.undip.ac.id/index.php/jpgs/article/view/19073>.

<sup>2</sup> Fina Tri Kurnia, “Koping Religius-Spiritual pada Ibu sebagai Caregiver Utama Down Syndrome,” *INKLUSI: Journal of Disability Studies* 5, no. 1 (2018): 115–132, <https://doi.org/doi.org/14421/ijds.050106>.



no distinction between human beings other than the charity of their respective worship. In addition, the negative stigma is very contrary to the principles of human rights. Good communication is needed to avoid developing this negative stigma in society. It is hoped that through this good communication, the community will be able to accept and not underestimate people with disabilities.

According to Julia Wood, communication is a process of interpersonal contact that transforms symbols to understand meaning systematically and dynamically.<sup>3</sup> One of the theories in the study of social sciences that aims to interpret the meaning of a symbol is symbolic interaction. One must interact with others to achieve a goal, which explains the symbolic interaction theory. One of the perspectives of this theory states that a person will find the meaning of the symbols they understand, and language is part of their communication.<sup>4</sup>

Themes about people with disabilities are considered interesting to the author. Because there are still many myths that have developed in a society that people with disabilities are disabled, they suffered disabilities because of the “curse” from God for the sins of their predecessors. Based on the above background in its development in Islamic studies, the theme of disability is still relatively small to study.<sup>5</sup> This paper will describe the sources of Islamic teachings or Islamic traditions regarding disability using the context of the source of *da'wah* rules in Parepare City, the views of the people in Parepare City responding to, enforcing, and communicating with people with disabilities in *da'wah* rules; as well as community views regarding policies and facilities provided by the government to persons with disabilities.

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<sup>3</sup> Timothy M. Lionetti et al., *A Practical Guide to Building Professional Competencies in School Psychology* (Boston, MA: Springer US, 2011), 210.

<sup>4</sup> Mustarjuddin, “Efektivitas Juru Bahasa Isyarat Khutbah di Masjid UIN Sunan Kalijaga,” *INKLUSI: Journal of Disability Studies* 4, no. 2 (2017), <https://ejournal.uin-suka.ac.id/pusat/inklusi/article/view/040206/>.

<sup>5</sup> Yohanes Wele Hayon, “Disabilitas dalam Teologi Katolik: Dari Liberalisme ke Politik Kasih,” *INKLUSI: Journal of Disability Studies* 6, no. 2 (2019): 235–258, <https://doi.org/10.14421.ijds.060203>.



## Parepare City Resident Profile

Table 1 shows that the total population of Parepare City in 2021 was 76,663. The largest population is in the Soreang district area, which has 24,001 people. Then, followed by West Bacukiki district, Ujung district, and at least Bacukiki district. The highest population was female, with 50.39% of the total population of Parepare City.

Table 1. Population By Gender Per Subdistrict in 2021

No	District	Lk	%	Pr	%	Total	%
1	Bacukiki	12203	7.9	12242	7.92	24445	15.82
2	Ujung	17484	11.31	17907	11.59	35391	22.9
3	Soreang	24001	15.53	24081	15.58	48082	31.12
4	Bacukiki Barat	22975	14.87	23631	15.29	46606	30.16
	<b>Pare-pare City</b>	<b>76663</b>	<b>49.61</b>	<b>77861</b>	<b>50.39</b>	<b>154524</b>	<b>100</b>

Source: Dispendukcapiil Parepare<sup>6</sup>

There are seven beliefs held by the residents of Parepare City, including Islam, Christianity, Catholicism, Hinduism, Buddhism, Konghuchu, and other beliefs in The True God. However, most of the people of Parepare city adhere to Islam, which is 144,501 people.

Table 2. Population By Religion in 2021

No	Religion	Total	%
1	Islam	144501	94.16
2	Christianity	5344	3.48
3	Catholicism	2072	1,35
4	Hinduism	773	0,50
5	Buddhism	757	0,49
6	Konghuchu	5	0,0
7	beliefs in The True God	7	0,0
	<b>Total</b>	<b>153.459</b>	<b>100</b>

<sup>6</sup> Adi Hidayah Saputra, "Dinas Kependudukan dan Pencatatan Sipil Pemerintah Kota Parepare," 4.



Source: Dispendukcapil Parepare City<sup>7</sup>

Parepare city has a population of 257 people with disabilities. The number is divided into several categories of disabilities, including physical disabilities, visual disabilities (blindness), speech defects, mental disabilities, physical and mental disabilities, and other disabilities. The sum of each category is shown in table 3.

Table 3. The population of People with Disabilities in 2021

No	Types of disabilities	Total
1	physical disabilities	77
2	visual disabilities (blindness)	25
3	speech defects	26
4	mental disabilities	61
5	physical and mental disabilities	34
6	other disabilities	34
<b>Jumlah</b>		<b>257</b>

Source: Dispendukcapil Parepare City<sup>8</sup>

### Da'wah on Society

Koentjaraningrat in Ermansyah mentions that society is a unity of human life that interacts according to a certain system of customs that is continuous and which is bound by a sense of common identity.<sup>9</sup>

<sup>10</sup> As individuals, human beings cannot live alone. In living his life, he will be together with and dependent on other human beings through his

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<sup>7</sup> Saputra, 22.

<sup>8</sup> Saputra, 23.

<sup>9</sup> Ermansyah, *Diklat Antropologi*, 2015, 50.

<sup>10</sup> See: Merryanne Elisabet Sinaga and Yurulina Gulo. "Konseling Lintas Budaya dan Agama (Nilai-Nilai pada Masyarakat Suku Batak dalam Melakukan Pendampingan terhadap Disabilitas)." *Anthropos: Jurnal Antropologi Sosial dan Budaya* 5, no.2 (2020): 96-107. <https://jurnal.unimed.ac.id/2012/index.php/antrophos/article/view/14217/12608>.



interactions. Togetherness with other humans to meet their needs finally realized a human collectivity called society.<sup>11</sup>

Elements of society, according to Koentjaraningrat include:

a. Social Categories

The Social Category is the unity of human life that is realized due to the existence of a characteristic or a complex of objective characteristics that can be imposed on those human beings. Outsiders of the social category usually impose such objective traits without being noticed by the person concerned with a specific practical purpose.

b. Social Groups

Social groups are the unity of human life that also has certain characteristics imposed on them by outsiders. A social group can arise due to the negative views of others towards them. For example, the group of children with disabilities is considered by society as disabled people who have all the limitations and cannot interact with other normal people.

c. Groups

This element can also be referred to as a society because it has the requirements of society: a system of interaction between members; the existence of a system of norms that regulate interaction; the existence of continuity; and an identity that unites all members. In addition, however, groups have additional characteristics, namely the existence of an organization and a leadership system. The basis of the group's organization is custom, as well as its leadership system, based on authority and charisma.

d. Associations

An association is an organization deliberately formed for a specific purpose. The association can also be called a group. However, Koentjaraningrat gave a different term because it was also different in the basic form of the organization and its leadership system, namely as an association or association. The basis of the

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<sup>11</sup> Ermansyah, 55.



organization of the association is artificial. Meanwhile, the leadership system is based on authority and law.<sup>12</sup>

The city of Parepare has a very plural society with a diversity of basic sources of religious understanding that influence the ways of religious life, as shown in Table 2. Although they differed on basic sources of religious understanding, they could still live together in social unity. The unity of the people of Parepare City is a legacy of tribal and religious unity that has a good level of knowledge in understanding the religious principles officially adopted by the people of Parepare City. Therefore, this field study was carried out to conduct a descriptive analysis of the *da'wah* model that can unite views and not differences due to the diversity of religious understandings adopted by the Muslim community in Parepare City, which has been known as a fanatical adherent of Islam. The religious fanaticism of the people of Parepare City is recognized as very strong.<sup>13</sup> Therefore, accepting Islamic *da'wah* is one of the very important parts of accepting Islam as a *da'wah* religion. Thus, it is not surprising that, normatively, the people of Parepare City have always yearned for the presence of *da'wah*. Muslims who do not recognize *da'wah* are considered to violate the general trend. This view is held equally among the Muslim community of Parepare City because they accept Islam as a *da'wah* religion.

The reality of the diversity of religious understandings of the people in Parepare City shows an interesting characteristic that needs to be studied to get a clear picture of the *da'wah* model favored by the people in Parepare City, which is a *da'wah* model that all circles can accept. Four colors of religious understanding develop in society and can influence the implementation of *da'wah* itself. First, people have not been able to distinguish between the teachings of Islam and the teachings of their ancestral cultural heritage, known as “religious

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<sup>12</sup> Ermansyah, 50–52.

<sup>13</sup> Iskandar et al., “Dakwah Inklusif di Kota Parepare,” *KOMUNIDA: Media Komunikasi dan Dakwah* 8, no. 2 (2018): 168–182, <https://doi.org/10.35905/komunida.v8i2.632>.





folkways,” which are religions that are closely related to tradition.<sup>14</sup> If we are not careful, it can lead to an attitude of the godhead. Second, a group of people who focus on their relationship with God by ignoring their surroundings. It resulted in a closed socio-religious life. If this is allowed to continue, there will be dogmatic and fatalist groups of people who do not have business initiatives to prosper the earth. Third, a group of people prioritizes world affairs without looking at the affairs of the afterlife or religion, causing a rational-pragmatic tendency to look at life’s problems. If this is allowed, extremely secular society will be formed. Fourth, a group of people understands Islam partially, claiming themselves to be the most righteous people, thus considering others who do not agree with it as opponents. If this continues, it will birth to violence in the name of religion.<sup>15</sup>

The four social realities above are a form of a plurality of understandings and attitudes of community diversity that are not in accordance with the ideals of Islam. This situation colored a lot of understandings and attitudes towards the religion of Islamic society and became the reality of the diversity of understandings and religious attitudes of a society. The diversity of understandings and attitudes within the social diversity of the community is widely found in the life of the Islamic community in Parepare City due to the lack of public understanding of the true teachings of Islam.

This reality is caused by several different factors, such as the influence of culture, traditions, and schools, which are the basic reference for people’s religious understanding and whose presence has been passed down for generations, thus giving birth to a new paradigm in seeing the types and quality of problems that occur in the community. That continues because there have been no strategic *da’wah* measures,

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<sup>14</sup> Yohanes Wele Hayon, “Disabilitas dalam Teologi Katolik: Dari Liberalisme ke Politik Kasih,” *INKLUSI: Journal of Disabilities Studies* 6, no. 2 (2019): 235-258, <https://ejournal.uin-suka.ac.id/pusat/inklusi/article/view/060203>.

<sup>15</sup> Ambar Retnosih Widyantini, “Paradigma Human Right Based dalam Kerangka Hukum Penyandang Disabilitas,” *Jurnal Kesejahteraan Sosial* 2, no. 2 (2015): 175, [www.universitastriologi.ac.id/journal/ks/index.php/jks/article/view/156](http://www.universitastriologi.ac.id/journal/ks/index.php/jks/article/view/156).



including those related to differences in religious understanding, to help the Muslim community understand the importance of *da'wah* in religious life.

*Da'wah* in a society does have various challenges because it is influenced by two variables, both internal and external variables. Internal *da'wah* variables can be seen in people's religious knowledge, religious needs, religious beliefs, the practice of togetherness, and religious motives. Variables that are external in nature can be seen in aspects of the development of science and technology, national political conditions, social turmoil in society, access to economic life, and personal relations with pilgrims.

### **Persons with Disabilities in the Meaning of the Indonesian Nation**

Person with Disabilities is not the only term in society for someone with physical, mental, or intellectual limitations. In his research, Arif Maftuhin limited the term "person" with these limitations: people with disabilities.<sup>16</sup> The "person with disabilities" was officially used in the 1997 Act. In addition, the term also represents various terms contained in documents published before and after 1997, such as "difabel," "disability," "physically or spiritually deficient," or person with a disorder. According to Law Number 4 of 1997, "Persons with disabilities" means:

"... any person with a physical and/or mental disorder, which may interfere with or is an obstacle for him to perform properly, consisting of: a. person with a physical disability; b. people with mental disabilities; and c. persons with physical and mental disabilities."<sup>17</sup>

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<sup>16</sup> Arif Maftuhin, "Mengikat Makna Diskriminasi: Penyandang Cacat, Difabel, dan Penyandang Disabilitas," *INKLUSI: Journal of Disability Studies* 3, no. 2 (2016): 146, <https://doi.org/10.14421/ijds.030201>.

<sup>17</sup> BPK Republik Indonesia, "UU No. 4 Tahun 1997 tentang Penyandang Cacat," last modified December 1, 2021, <https://peraturan.bpk.go.id/Home/Details/37269>.



People with disabilities are more likely to be seen in medical models. People with disabilities have a disability condition experienced by a person and must get drugs or therapies that are in accordance with their condition. Over time, an alternative model emerged to replace the medical model known as the social model. The social model from the point of view of “people with disabilities” not only shows that sufferers only experience medical problems but also shows how sufferers live in society. The development of the social model encouraged people to abandon the term disabled persons to ‘difabel’ or ‘persons with disabilities’.<sup>18</sup>

The term difabel is an English acronym for the word “differently abled” which means people with different abilities. A person (a sufferer) may not be able to carry out an activity like a normal human being in general, but he can still do it differently. Fakihi in the Maftuhin believes that the replacement of the term “person with disabilities” with ‘difabel’ is an attempt to bind a new meaning to prevent discrimination experienced by people with disabilities, whether economic discrimination, subordination, stereotyping, violence, or narrowing of social access.<sup>19</sup>

Law of the Republic of Indonesia Number 8 of 2016 concerning Persons with Disabilities means that persons with disabilities are:

“...any person who experiences long-term physical, intellectual, mental, and/or sensory limitations which in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights.”<sup>20</sup>

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<sup>18</sup> Arif Maftuhin, “Mengikat Makna Diskriminasi: Penyandang Cacat, Difabel, dan Penyandang Disabilitas,” *INKLUSI: Journal of Disability Studies* 3, no.2 (December 2016):146, <https://doi.org/10.14421/ijds.030201>.

<sup>19</sup> Arif Maftuhin, “Mengikat Makna Diskriminasi: Penyandang Cacat, Difabel, dan Penyandang Disabilitas,” 149-151.

<sup>20</sup> PUPR Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas,” last modified December 1, 2021, [https://pug-pupr.pu.go.id/\\_uploads/pp/uu.%20no.%208%20th.%202016.pdf](https://pug-pupr.pu.go.id/_uploads/pp/uu.%20no.%208%20th.%202016.pdf).



“Persons with disabilities” is one of the terms other than “difabel” that is deliberately created to prevent and fight discrimination against people with disabilities. Researchers prefer the term “person with a disability” to the designation of a person with disabilities in this study. Based on Komnas HAM’s 2011 annual report, the term “persons with disabilities” was chosen for various reasons, including:

“Clearly describe the subject to which the term refers; describe real facts; do not contain negative elements; foster a spirit of empowerment; inspire positive things; others have not used the term to prevent confusion of the term; Pay attention to the variety of wearers and applications; it can be absorbed and understood by various groups quickly; it is representative, accommodating, and standard in the interests of ratification of the Convention; It is not a term that contains language violence or contains sweetening elements; considering the alignment of terms with international terms; pay attention to linguistic perspectives; contains respect for human dignity and dignity; describes similarities or equalities; tasty for the so-called and tasty for the mentioned; pay attention to the dynamics of the development of society.”<sup>21</sup>

According to Law Number 11 of 2009 concerning Social Welfare, people with disabilities are classified as part of a society that has a life that is not humanitarian feasible and has special criteria for social problems.<sup>22</sup> So the author understands the term “person with a disability” as someone who has physical, intellectual, mental, and/or sensory limitations humanitarially and socially for a long time so that they experience obstacles or difficulties in interacting with each other, humans, and with their environment.

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<sup>21</sup> KOMNAS HAM, “Laporan Tahunan Komnas HAM Tahun 2011,” last modified December 15, 2021, <https://www.komnasham.go.id/index.php/laporan/23/laporan-tahunan-komnas-ham-tahun-2011.html>.

<sup>22</sup> JDIH BUMN Republik Indonesia, “Undang-Undang Nomor 11 Tahun 2009 Tentang Kesejahteraan Sosial,” last modified January 2, 2022, <https://jdih.bumn.go.id/lihat/UU%20Nomor%2011%20Tahun%202009>.



## Disability in the Quran and Hadith

Islam is the religion of *rahmatan lil 'alamin*, mercy for all nature. The Quran and al-Hadith are reliable sources in the teachings of the Islamic religion as guidelines for people to move and interact with fellow humans and their environment. Islam teaches its people to live in a nation and tribe without discriminating. It is contained in Q.S. Al-Hujurat verse 13, which reads:

أَيُّهَا النَّاسُ إِنَّا لَقَنُوكُمْ أَنفُسَ الْآبَاءِ لِيَتَعَارَفُوا إِنَّا كَرَّمَكُمُ اللَّهُ  
- أَتَقْنَكُمُ إِنَّ اللَّهَ لَيَّمٌ

“O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the noblest of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”<sup>23</sup>

The verse teaches us that every human being is equal before God; the only noble charity is the difference. It means that every human being has the same opportunity to actualize their potential in society. Not looking at him physically or mentally, but rather looking at his spirituality. The teaching to respect and respect each other in differences is also used by our nation in the motto of our beloved country, Indonesia, which reads “Bhineka Tunggal Ika,” which means “Unity in Diversity.”

The process of human creation with each of its characteristics is contained in the Quran Q.S. Ar-Rum verses 20-23, which reads:

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<sup>23</sup> Kemenag RI, “Al-Hujurat - الحجرات | Qur’an Kemenag,” last modified November, 22, 2021, <https://quran.kemenag.go.id/sura/49>.



وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

“And it from His Signs that you sleep at night and seek His Virtue by day. Most surely there are Signs (proofs) in this for a people who hear.”

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

“And of His Signs is that He has created mates for you from your kind that you may find peace in them and He has set between you love and mercy. Surely there are Signs in this for those who reflect.”

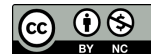
وَمِنْ آيَاتِهِ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَالْوَالِدَاتِ لَأُمَّهَاتِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

“And it from His Signs that He had created the heavens and the earth and your tongues and colors are different. Most surely there are Signs (proofs) in this for the scholars.”<sup>24</sup>

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ

“And it from His Signs that you sleep at night and seek His Virtue by day. Most surely there are Signs (proofs) in this for a people who hear.”

<sup>24</sup> Kemenag RI, “Ar-Rum - الرُّوم | Al-Qur'an Kemenag,” last modified November 22, 2021, <https://quran.kemenag.go.id/sura/30>.



The verse above mentions that man was created with differences between one human being and another. To create a peaceful community life, God also creates a sense of love and affection among people so that the differences that arise do not become an obstacle to sharing love and affection. It also proves that God encourages every human being to continue to share love and affection, even with people with disabilities.

The state of disability experienced by a person is one of the tests of faith that God has given to his people. So it is stated in Q.S. Al Ankabut verse 2, which reads:

أَحْسِبَ النَّاسُ أَنْ أَمَّا لَا

“Do people think once they say, “We believe,” that they will be left without being put to the test?”<sup>25</sup>

### **Parepare City Community’s *Da’wah* Response to People with Disabilities**

Man in the world must worship and act as a Caliph on earth, and people with disabilities are no exception. People with disabilities, who have special abilities compared to normal human groups, have their way of worshipping God and becoming caliphs on earth. The Quran teaches us to advocate a positive attitude towards people with disabilities. Prayer is the second pillar of Islam after the creed, a pillar of religion in Islamic teachings, so it is mandatory to carry out. However, for people with disabilities, God makes it easier for them to carry it out. It is contained in Q.S. Ali Imran’s verse 191, which reads:

الَّذِينَ اللَّهُ أَمَّا إِلَىٰ لُقِ السَّمَوَاتِ الْأَرْضِ أَلْفَتْ أِاطِلًا أَبِ النَّارِ

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<sup>25</sup> Kemenag RI, “Al-’Ankabut - العنكبوت | Qur’an Kemenag,” last modified November 22, 2021, <https://quran.kemenag.go.id/sura/29>.



“They are” those who remember Allah while standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth and pray, “Our Lord! You have not created all of this without purpose. Glory be to You! Protect us from the torment of the Fire.”<sup>26</sup>

In verse, God does not restrict and does not force a person to worship beyond his ability. For example, a sick person can pray while sitting or lying down. Similarly, people with disabilities when are unable to worship by standing. If it cannot sit, it is allowed to lie down. And if it is not capable, then it is permissible to use eye cues with the intention of God. This convenience is also found in the word of Allah in the Qur'an Q.S. An Nur Verse 61, which reads:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ بَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ٤

“There is no restriction on the blind, disabled, or the sick.<sup>1</sup> Nor on yourselves if you eat from your homes, two or the homes of your fathers, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or from the homes in your trust, or the homes of your friends. There is no blame on you for eating together or separately. However, when you enter houses, greet one another with a greeting of peace from Allah, blessed

<sup>26</sup> Kemenag RI, “Ali 'Imran - ال ان | Al-Qur'an Kemenag,” last modified November 22, 2021, <https://quran.kemenag.go.id/sura/3/191>.





and good. This is how Allah clarifies His revelations to you, so perhaps you will understand”.<sup>27</sup>

The verse explains that we, as normal human beings, should treat people with disabilities as humans in general, including when it comes to worshipping God. The goal is for people with disabilities to be accepted and interact with society. Social interactions that are carried out in the community can prevent discrimination against people with disabilities. In addition, its participation in community life will also increase the self-confidence of people with disabilities. The involvement of people with disabilities in social life will keep them from the assumption of being “the others” during social life.

### **Public Views on Policies and Facilities Provided by the Government to Persons with Disabilities**

To avoid unexpected incidents that happen to people with disabilities, the government issued Law Number 9 of 1999, which states that: “Every person with a disability, an elderly person, a pregnant woman, and a child has the right to obtain the convenience and special treatment.” Therefore, the government has a role in policy making and providing infrastructure that makes it easier for people with disabilities to access. The role of the government in facilitating access for persons with disabilities is contained in Law Number 8 of 2016 concerning Persons with Disabilities in article 97, which reads: “The government and local governments must ensure infrastructure that is easily accessible to persons with disabilities.”<sup>28</sup> The law also regulates the rights attached to people with disabilities. The law on persons with disabilities made by the government certainly makes it very easy for

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<sup>27</sup> Kemenag RI, “An-Nur - النور | Qur’an Kemenag,” last modified November 22, 2021, <https://quran.kemenag.go.id/sura/24/61>.

<sup>28</sup> PUPR Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 Tentang Penyandang Disabilitas,” last modified December 1, 2021, [https://pug-pupr.pu.go.id/\\_uploads/PP/UU.%20No.%208%20Th.%202016.pdf](https://pug-pupr.pu.go.id/_uploads/PP/UU.%20No.%208%20Th.%202016.pdf).



them to live in society because this law keeps them from discrimination and protects the rights they will receive.

Article 5 of Law Number 8 of 2016 concerning Persons with Disabilities states that the rights of persons with disabilities include: “a. life; b. free from stigma; c. privacy; d. fairness and legal protection; e. education; f. employment, entrepreneurship, and cooperatives; g. health; h. politics; i. religion; j. sports; k. culture and tourism; l. social welfare; m. accessibility; n. Public Service; o. Protection from disasters; p. habilitation and rehabilitation; q. concessions; r. data collection; s. live independently and be involved in society; t. expressing, communicating, and obtaining information; u. change of place and nationality; and v. free from acts of discrimination, neglect, torture, and exploitation.”<sup>29</sup>

A study stated that one of the roles of the government towards people with disabilities is through sanitation facilities. Accessibility of sanitation facilities in public transportation places in the city of Yogyakarta has a good category judged from safety, usefulness, convenience, and independence in accordance with standards.<sup>30</sup>

## **Methods**

This research used a qualitative research approach method. Where there was no hypothesis testing in this study, the results were obtained from formal and argumentative thinking. The data collected was in the form of human words, images, and deeds without disclosing data with numbers. Qualitative research produced data in a descriptive form of a narrative of the meaning of persons with disabilities to the community in the rules of *da'wah* in Parepare City.

Field research was chosen as this type of research.<sup>31</sup> Field research is research that uses field data as supporting data for research. The data is obtained by digging up information and opinions from

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<sup>29</sup> PUPR Republik Indonesia, 7–8.

<sup>30</sup> E. Deta Lustiyati and Merita E. Rahmuniyati, “Aksesibilitas Sarana Sanitasi Bagi Difabel di Tempat Umum,” *INKLUSI: Journal of Disability Studies* 6, no. 1 (2019): 122, <https://doi.org/10.14421/ijds.060105>.

<sup>31</sup> Faisal Ananda Arfa and Watni Marpaung, *Metodologi Penelitian Hukum Islam: Edisi Revisi* (Jakarta: Prenada Media, 2018), 107.



informants directly.<sup>32</sup> Based on the type of research and approach used, researchers utilize prepared means to dig deep into data from informants. For example, researchers did so with FGDs, interviews, and documentation.

This research took the subject of research in the form of da'wah rules in the lives of the people of Parepare City in enforcing, responding, and communicating with disabilities that can be measured by values of behavior, morality, and speech. The purposive technique was used to determine the research subject by selecting subjects from people with disabilities, the general public, students, representatives from the Ministry of Religion, and representatives from the Ministry of Social Affairs.

The data sources used in this study were: a) primary data, obtained by researchers directly from the source in the form of people with disabilities, as many as five people; the general public, ten people; students, as many as 15 people; and each ministry of religion, one person, and the Ministry of Social Affairs, one person, all in the city of Parepare. b) Secondary data is obtained from various sources such as books, journals, news, and other research-related scientific works. This study used three stages in analyzing data: data reduction, data display, verification, or conclusions.<sup>33</sup>

## Results

### People with Disabilities in Parepare City Community

Based on the results of the research questionnaire and FGD activities, several datasets were obtained that were used in the analysis of this study. The results of the study revealed the meaning of informants related to persons with disabilities; the views of informants related to persons with disabilities from the Islamic side; what role the

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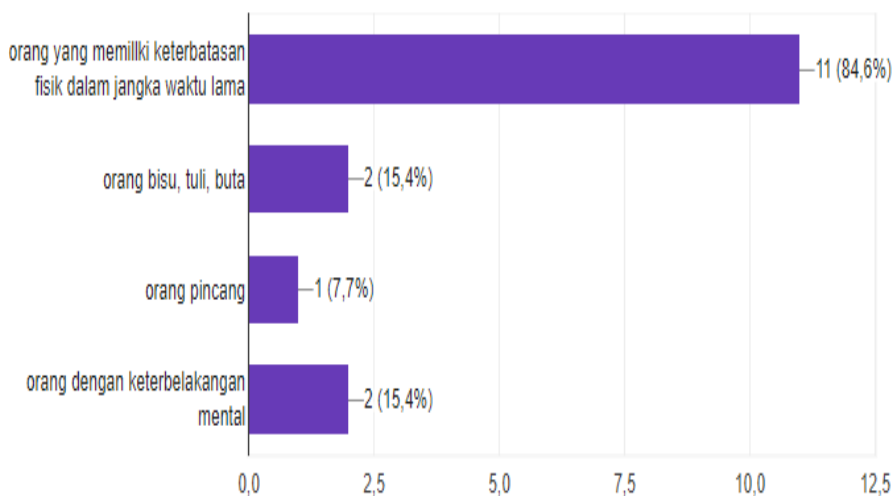
<sup>32</sup> Rukin, *Metodologi Penelitian Kualitatif* (Yayasan Ahmar Cendekia Indonesia, 2010), 41.

<sup>33</sup> Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D* (Bandung: Alfabeta, 2017), 97.



community can play on persons with disabilities in social life; and the role of the government related to policies on persons with disabilities.

Figure 1 states that 84.6% of informants interpret people with disabilities as people with physical limitations for a long period. However, only 15.4% understood that even someone with mental disabilities was included in their disability. From this, it is known that most of the people of Parepare city still interpret “people with disabilities” as people with physical disabilities only. Therefore, the meaning of “persons with disabilities” in this society can shape how society views people with disabilities. This perspective will affect people’s attitudes towards treating and interacting with people with disabilities daily.



**Figure 1.** Diagram of Informants’ Level of Understanding of People with Disabilities

The FGD activities that have been carried out state that the term “person with a disability” is the same as the term “difabel,” where a person experiences a deficiency or limitation both physically and mentally, both because of what he suffers from birth and because of a condition



that causes him to become a person with a disability, for example, becoming blind due to an accident.

People with disabilities are one proof of God's creation, with all the obligations and rights that come with it. Despite the differences experienced by people with disabilities, God still considers them the same as normal human beings. Therefore, only his worship charities are distinguished to see how they stand in the eyes of God. It is also in line with the results of an interview with Lira Yuanita, which stated that:

“Islam does not distinguish every human being on the face of the earth. all men are alike before God. All that distinguishes is the charity of his worship.”

In the interview, Muhajir Nasrul also stated that:

“Islam teaches that human beings are created differently. On QS. Ar-Rum, verses 20-23 describe the beautiful creation of Allah Almighty in various forms. People are not the same in skin color, mentality, and ability. Thus, men should look at and learn from one another.”

People with disabilities should be treated the same as normal people. An interview with Susi mentioned that:

“Islam views persons with disabilities as in Q.S An-Nur verse 61 which explains that persons with disabilities and those who are not persons with disabilities should be treated equally and sincerely accepted without discrimination in social life.”

In addition to teaching to share love and affection and prohibiting discrimination against people with disabilities, other informants think Islam teaches us to always be grateful for what has become our fortune and destiny. For example, it was stated by Uus Ashari which said:



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“In my opinion, Islam views people with disabilities as always encouraging to always be grateful for all the conditions that exist in them, always encouraging them to continue to be optimistic and provide enthusiasm so that they never give up.”

All research informants agree that the special circumstances received by people with disabilities are not karma or a curse of past sins. Instead, the disability that a person suffers from can result from someone's having made a mistake, for example, stealing. As a result of the act of stealing, he was sentenced to have his hands cut off, which caused the disability condition to occur. But it would be fatal if the penalty for sin and the state of disability were equated.<sup>34</sup> A person with a disability stated that:

“I've heard of studies, and I feel it myself. Islam is the religion of Rahmatan lil'alamin. Islam does not distinguish us, people with disabilities, from normal human beings. We're just different based on what we do. In addition, this condition (disability) is one of the tests from God, whether we can pass it or not. If we can get through it patiently, then God will guarantee our lives someday in the hereafter, and I believe that.”

Persons with disabilities should be given space and opportunity to actualize their competencies. However, this must also be accompanied by a positive, supportive attitude. So it was stated by Illang Ikram in an interview, namely:

“Invite to Be Involved in Daily Activities, Take Care of Speech and Action, Ask Before Giving Help, and encourage people with disabilities to always be happy and not always alone.”

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<sup>34</sup> Sri Handayana, “Difabel Dalam Alquran,” *INKLUSI: Journal of Disability Studies* 3, no. 2 (Desember 2016): 274, <https://doi.org/10.14421/ijds.030206>.



In addition, Susi also mentioned the attitudes that can be done toward people with disabilities:

“Treat them the same as others, never be afraid and ashamed to be close to them, because if it is not us who help them, who else. If we want to help them, first ask if they want to be helped or not because sometimes they are more resilient and strong in living the trials of their lives. And if we see them eating, do not take too long because it can cause them to be offended or feel pitied; lastly, appreciate them because they have a heart.”

In addition to Susi, Hamdy also mentioned how the attitudes that should be shown when we interact with people with disabilities, namely:

“It’s best to show mutual respect and not mention his lack; you can only be with him when he feels comfortable. Everyone has privacy. Always ask for permission to discuss disability issues before asking.”

The attitude of mutual help is one of the characteristics of the Indonesian nation. Therefore, we should also adopt this attitude when interacting with human beings, including people with disabilities, as stated by Nini P. Ningsih, which reads:

“I will be friendly to them and help them if they need my help and do not distinguish them from other normal people.”

In addition to Susi, Lira Yuanita also said, “I will help him if he needs help because humans are social creatures, so helping is the obligation of every human being.” One person with a disability stated, “I am grateful to be able to live in a society that can accept my situation. Even though I am not as agile as my normal friends, my boss allows me to actualize myself at work. The sense of inferiority required to interact with society has never been felt by me. My office friends already



understand my condition, and they always help me when I seem to have difficulty doing a job. But anyway, I still try to do my job to the maximum.”

The limitations suffered by people with disabilities sometimes make them feel marginalized. Some of them feel they are not getting the treatment they deserve. Therefore, people, especially people with disabilities, hope the government will step in to overcome the problem so that it does not drag on. The problem is in line with the statement delivered by Muhajir Nasrul, which reads:

“In my opinion, people with disabilities have no place in society. His presence is still underestimated. The limitations that are possessed make them a weak group, helpless, and only needing to get mercy. Their rights as human beings are often ignored. Starting from the right to life, the right to obtain education and health services, to the right to ease of access to public facilities.”

Regarding the policies made by the government regarding people with disabilities, the informants gave their statements. Lira mentions that:

“The government has given people with disabilities the opportunity to further develop themselves. This is evidenced by several public facilities facilitating the weak, such as people with disabilities. In addition, the government also organizes a special competition for people with disabilities.”

The rights of people with disabilities were also conveyed by Putri Ayu Ramadhani, which read:

“People with disabilities are also entitled to respect for their mental and physical integrity based on similarities with others, including the right to protection and social services in the context of independence, as well as in emergencies.”

In addition, Hamdy mentioned that:





“The government continued to improve access to basic services such as education, health, and employment opportunities for people with disabilities.”

People with disabilities usually also receive assistance from the government. However, for the government’s program for people with disabilities to be on target and in accordance with needs, the government is encouraged to come down directly to monitor the actual conditions on the ground. It is in line with the results of an interview with Kinnong, which stated that:

“The government must record yearly and come down directly to assist.”

Government assistance to persons with disabilities has received appreciation from various circles of society. As stated by Nini P. Ningsih who mentioned that:

“The government’s role in assisting people with disabilities has been good, as the government has provided assistance and skills guidance to people with disabilities.”

In addition, Uud Ashari also evaluated government assistance to persons with disabilities with the following statement:

“The government is quite instrumental in assisting people with disabilities based on the assistance programs and skills guidance provided by the government for people with disabilities.”

Rustam Pikahulan also stated that:

“The government has given opportunities for people with disabilities to actualize themselves into the world of work under



the auspices of the government by opening a special formation for the admission of civil servants.”

An informant who did not want to be named admitted that:

“The government has given people with disabilities a wide opportunity, including myself, to access public services easily. The government built many public facilities to make it easier for people with disabilities, both in sanitary facilities, transportation, and other public facilities. Usually, the government also assists people with disabilities with weak social conditions.”

The results of the FGD also found that the role of the government in people with disabilities has been felt by the group, including the opportunity to access education through inclusive schools; access to sanitation such as disability-only toilets; access to public services such as disability-specific sidewalks or priority seating in several public places; opportunities to work in the world of sports such as paralympic events; opportunities to work under the auspices of the government, such as special formations of civil servants; and so on.

A study also found that the paradigm towards disability has shifted. First, the traditional concept does not pay attention to human rights. Then comes the Individual Model-Medical Model, which emphasizes rehabilitation as the assistance provided. Finally, because it was felt that it could not remove the barriers of people with disabilities, the Social Model was chosen as the third paradigm development model. The Social Model is focused on the occurrence of social change in society with an inclusive approach. This approach is applied by presenting persons with disabilities to participate in social life so that their human rights can be fulfilled.<sup>35</sup>

The results of the research above suggest that people no longer need to feel worried or embarrassed about doing activities with people

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<sup>35</sup> Meilanny B. Santoso and Nurliana C. Apsari, “Pandangan Paradigma Pergeseran dalam Disabilitas,” *Intermestic: Journal of International Studies* 1, no. 2 (Mei 2017): 166, <https://doi.org/10.24198/intermestic.v1n2.6>.



with disabilities. With the development of the approaching model initiated by these professionals, society is free to include people with disabilities in social life. The participation of persons with disabilities in social life is also stated in Law No. 8 of 2016 concerning Persons with Disabilities. There are several rights granted to people with disabilities, especially at work. People with disabilities are given the right to work.<sup>36</sup>

A study revealed that a person with a disability must be able to adapt to their work environment because it is a challenge for them. If they cannot adapt, it will become an obstacle in their work. Therefore, a social worker is needed who plays a role in increasing the capacity of people with disabilities to overcome problems so that people with disabilities can work even with their limitations.<sup>37</sup>

## Conclusion

The existence of regulations made by the government in the form of laws and other written regulations that deal with people with disabilities further opens up opportunities for people with disabilities to actualize their potential without fear of discrimination or other crimes. Because the statute, it has explained what the rights of persons with disabilities are.

The Quran also explains that people with disabilities are the same as humans for Allah. It is faith and piety that distinguish one man from another in the eyes of God. One of the tests of righteousness received by humans is the condition of disability.

Along with the times, people, especially in the city of Parepare, interpret people with disabilities as human beings who can typically live in the community, even though their conditions are limited. Therefore,

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<sup>36</sup> JDIIH BPK Republik Indonesia, "UU No. 8 Tahun 2016 tentang Penyandang Disabilitas," last modified December 1, 2021, <https://peraturan.bpk.go.id/Home/Details/37251/uu-no-8-tahun-2016>.

<sup>37</sup> Geminastiti Purinami A., Nurliana Cipta Apsari, and Nandang Mulyana, "Penyandang Disabilitas Dalam Dunia Kerja," *Focus : Jurnal Pekerjaan Sosial* 1, no. 3 (2018): 234–244, <https://doi.org/10.24198/focus.v1i3.20499>.



society treats people with disabilities like the general public but with more special treatment. Therefore, some people with disabilities do not feel inferior about their existence in society because society considers them normal human beings who have their rights and obligations. The people of Parepare city can apply the context of *da'wah* in daily life to people with disabilities. The *da'wah* referred to in this paper is not only limited to lecture activities but also implied by how the community accepts and treats people with disabilities to create a harmonious and peaceful life. As a result, people with disabilities can develop their potential in the world of education and work, transportation, and other public places.

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