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The Application of Qur'anic Values Regarding Visual Impairment at Yaketunis in Yogyakarta

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Abstract

Purpose - This study examines how Qur'anic values are implemented in the education and empowerment of visually impaired individuals at the Islamic Welfare Foundation for the Visually Impaired (Yayasan Kesejahteraan Tunanetra Islam - Yaketunis) in Yogyakarta. The research seeks to explore how Islamic principles of equality, dignity, compassion, and human empowerment are translated into educational practices for persons with visual impairments.

Design/methodology/approach - The study employs a descriptive qualitative approach. Data were collected through observations, in-depth interviews, and documentation involving teachers, students, and institutional administrators. The data were analyzed thematically to identify patterns in the implementation of Qur'anic values within educational activities and dormitory life.

Findings - The findings reveal that Yaketunis has successfully integrated key Qur'anic values into its educational system and daily practices. The value of *tawhīd* is manifested through worship activities and spiritual development programs. Equality is reflected in inclusive educational practices and recognition of individual potential regardless of physical limitations. Compassion is demonstrated through humanistic social interactions and mutual support among members of the institution. Meanwhile, independence is fostered through life-skills education, vocational training, and self-development programs. These values collectively contribute to the personal, social, and spiritual empowerment of visually impaired individuals.

Research implications/limitations - The study is limited to a single Islamic educational institution and focuses primarily on visually impaired learners. Future research may compare similar institutions or examine the implementation of Qur'anic values among other groups with disabilities.

Originality/value - This study contributes to the discourse on Islamic inclusive education by demonstrating how Qur'anic values can serve as a practical framework for empowering persons with disabilities. It positions Yaketunis as a model of humanistic and transformative Islamic education that promotes dignity, inclusion, and self-reliance.

Keywords: The Quran; Visual Impairment; Islamic Values; Inclusive Education; Yaketunis Yogyakarta.

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Introduction

Discussions regarding efforts to provide social welfare services to individuals with disabilities remain a compelling topic for research and analysis to this day [1]. In Indonesia, people with disabilities are still often perceived as lacking adequate support, facing unfair treatment, and being viewed as a nuisance. A person's disability affects their ability to participate in community activities [2]. Based on data from the National Socio-Economic Survey (Susenas) conducted by the Central Statistics Agency (BPS) [3], the number of individuals with disabilities in Indonesia has been mapped in greater detail. The number of people with disabilities in the 2022 Susenas was recorded at 28.03 million out of a total population of 270 million in Indonesia. Thus, people with disabilities account for 10% of the total population. This includes various types of disabilities, including physical, mental, and sensory disabilities.

Although disability issues are beginning to receive attention, this group remains trapped in a cycle of inadequate rehabilitation and social protection [4]. There is a disconnect between the government's normative commitments and the actual empowerment of individuals with disabilities to fulfill their social roles, which remains a neglected agenda to this day. As emphasized by Sarasa [5], the disregard for basic rights – particularly in the sectors of education, employment, and law enforcement – remains widespread. A critical gap that has emerged is the lack of mechanisms for integrating charitable social protection with empowerment based on the fulfillment of legal rights and systemic professional accessibility.

Islam's mission to uphold the rights of people with disabilities stems from the example set by the Prophet Muhammad, peace be upon him. There are numerous accounts, both in the Qur'an and the hadith, that guide society regarding people with disabilities [6]. One such example occurred when the Companion Abdullah ibn Umm Maktum came to the Prophet Muhammad seeking guidance on Islam. However, the Prophet did not pay attention to him at that time because he was focused on a meeting with the leaders of the Quraysh. Then, Surah 'Abasa was revealed as a reminder for the Prophet Muhammad to give more attention to Abdullah ibn Umm Maktum, who had a visual disability, even though the leaders of the Quraysh were present at the same time [7]. From that moment on, every time he met Ibn Ummi Maktum, he would greet him with:

مرحبا بمن فيه عاتبي ربي

"Greetings to you, O people for whom I have been warned by my Lord."

However, teachings such as these have not yet fully served as motivation for the Muslim community, including in Indonesia, to advocate for the rights of

people with disabilities. This is evident in the fact that, despite the relatively high number of people with disabilities in Indonesia, public attention toward them remains minimal. Many people with disabilities face discriminatory treatment, both within their families and in society [8].

In addition, Islam strongly encourages its followers to support and care for one another. The Prophet Muhammad (peace be upon him) said:

من لا يهتم بأمر المسلمين فليس منهم

"Whoever does not care about the affairs of the Muslims is not one of them."

Given the issues outlined above, the establishment of foundations for the visually impaired – particularly the Islamic Welfare Foundation for the Visually Impaired (Yaketunis) – is of the utmost urgency from an Islamic perspective, as Islamic teachings strongly emphasize the principles of inclusivity, equality, and the empowerment of all people regardless of background, including those with disabilities. The primary objective of establishing Yaketunis is to ensure that visually impaired children can exercise their fundamental human rights – namely, access to education, both academic and non-academic – and to teach them skills commensurate with their potential [9].

Research on this topic has already been conducted. Among them is Wulan Suminar's [10] study titled "Ethnography of the Qur'an at the Yaketunis Dormitory in Yogyakarta," which highlights the Qur'anic life of the visually impaired community through the Living Qur'an approach and ethnography. The research findings indicate that the reception of the Qur'an is more interpretive in nature and is integrated into daily activities, such as Qur'anic study groups (TPA), exegesis sessions, and hadith discussions, with an emphasis on the belief that visual impairment does not hinder one's success in life. Meanwhile, Asep Saepudin's study focuses on the implementation of Braille Qur'an instruction for visually impaired students at MTs Yaketunis in Yogyakarta through adaptive teaching methods, routine evaluations, and the use of peer tutors, although it still faces limitations in teaching staff and supporting facilities.

Although both studies have addressed Qur'anic life and Qur'anic education for people with visual impairments, neither has specifically examined the implementation of Qur'anic values regarding visual impairments from both normative and practical perspectives. Therefore, the paper "Implementation of Qur'anic Values Regarding Visual Impairment at Yaketunis Yogyakarta" aims to address this research gap by examining how the Qur'an's values of inclusivity, as found in Surah 'Abasa, are applied in the education and social lives of people with visual impairments at Yaketunis. The novelty of this research lies in its focus on the integration of Qur'anic values and pedagogical practices for visual

impairment, thereby serving as an evaluation of the effectiveness of applying Qur'anic values within an inclusive educational environment.

This study is of high urgency, particularly in the context of empowerment and social inclusion for people with visual impairments in Indonesia. Another urgent need is to make a concrete contribution to existing empowerment programs at Yaketunis in Yogyakarta. This foundation has a clear focus on improving the quality of life for people with visual impairments through education, skills training, and psychosocial support [11]. Therefore, this study aims to formulate a more holistic framework of recommendations by integrating social and psychological theories reinforced by religious values. This multidisciplinary approach is intended to ensure that the resulting solutions are not only theoretically sound but also highly acceptable within the cultural structure of a religious society, thereby ensuring the fulfillment of the rights of individuals with disabilities in a more dignified manner.

Method

This study employs a qualitative research method that integrates literature review and field observation. The research process begins with gathering sources from the literature, followed by the analysis of data or excerpts from references. In the second stage, this study also involved conducting field observations. The process began with designing the research methods and testing the field equipment, followed by determining the research location, participants, and informants [12].

This study employs a philosophical approach to explain the fundamental, principled, and essential aspects underlying the formal object. This approach was used to collect verses and hadiths related to disability. In addition to the philosophical approach, a phenomenological approach was also employed, aimed at understanding human experience. In this case, the phenomenon under study is people with disabilities who are members of the Edu Netra Indonesia Foundation and Yaketunis. The researcher used primary literature data in the form of tafsir and hadith commentaries to examine verses related to disability. Meanwhile, primary field study data were obtained from interviews and field observations. Secondary data were obtained from books and journals related to the research title [13].

The first step in this study is an in-depth literature review of Qur'anic verses and hadiths related to disability, particularly visual impairment. Following the literature review, this study will proceed with field observations and interviews at Yaketunis in Yogyakarta. These observations aim to identify how the principles identified in the literature review are applied in practice [14].

This study employs a descriptive qualitative approach using purposive sampling to select informants who are directly relevant to the subject of the study, consisting of foundation administrators, teachers, and visually impaired students at Yaketunis in Yogyakarta. Data were collected through in-depth interviews with several informants until data saturation was reached, then analyzed using an interactive model that includes the stages of data reduction, data presentation, and drawing conclusions. Through this procedure, the researcher was able to thoroughly describe how the values of the Qur'an are internalized in educational and rehabilitation programs for the visually impaired to ensure the systematic validity of the field findings [15].

The data for this study were collected through a comprehensive mixed-methods approach, including direct participatory observation of the daily activities of visually impaired students at the Yaketunis dormitory, in-depth interviews with teachers, administrators, and students to explore perceptions and practices regarding the implementation of Qur'anic values such as Surah Abasa:1-10 and the theme of inclusivity, documentation in the form of an analysis of Braille education program archives and records of religious activities, as well as a literature review of classical and contemporary interpretations regarding visual impairment. This combination of triangulation methods ensures the validity and reliability of the data, where observations provide empirical evidence of behavior, interviews reveal subjective interpretations, documentation provides historical-institutional context, and literature review.

Result and Discussion

Definition of Visual Impairment

According to Law No. 8 of 2016 on Persons with Disabilities, a person with a disability is defined as any individual who has a long-term physical, intellectual, mental, or sensory impairment that, when interacting with the environment, may result in barriers and difficulties in fully and effectively participating in community life [16]. This Law also explains that the rights of persons with disabilities are based on: respect for dignity, individual autonomy, non-discrimination, full participation, human diversity and humanity, equal opportunity, equality, accessibility, evolving capacity, and the identity of the child, inclusivity, and special treatment and enhanced protection.

Article 4 of the Act lists the categories of disabilities along with their definitions. There are five categories of disabilities: physical, mental, sensory, intellectual, and multiple disabilities. Physical disabilities refer to impairments in motor function, including those resulting from amputation, flaccid or spastic paralysis, paraplegia, cerebral palsy (CP), stroke, leprosy, and dwarfism. Mental

disability refers to impairments in cognitive, emotional, and behavioral functions, including psychosocial conditions such as schizophrenia, as well as those affecting social interaction abilities such as autism [17]. Sensory disability refers to impairments in one or more of the five senses, including visual impairment, hearing impairment, and/or speech impairment. Intellectual disability refers to impaired cognitive function due to below-average intelligence, including learning disabilities, intellectual disability, and Down syndrome. Multiple disabilities refer to individuals with two or more types of disabilities, such as deaf-blindness and deaf-blindness [18].

Meanwhile, according to the WHO, as cited on the kemenag.go.id website, a disability is an inability to perform a specific activity or task as a person without a disability would, caused by a condition involving loss or impairment – whether psychological, physiological, or related to structural or anatomical abnormalities. The WHO classifies people with disabilities into three categories: impairment, disability, and handicap [19].

Visual impairment is referred to in the Qur'an using the term a'ma. The word a'ma itself, along with its various derivatives, appears 33 times in the Qur'an. However, the word a'ma is not always synonymous with the physical condition of a person with visual impairment. Sometimes this word is used figuratively to mean "blindness of the heart." As for the word a'ma in the Qur'an that refers to physical limitations, it is found in three verses, namely: an-Nur: 61, al-Fath: 17, and 'Abasa: 2. The text of Q.S. an-Nur: 61 is as follows:

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 أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ
صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

"There is no harm in the blind, the lame, the sick, and you eating (together with them) in your home, in the homes of your fathers, in the homes of your mothers, in the homes of your brothers, in the homes of your sisters, in the homes of your paternal uncles, in the homes of your paternal aunts, in the homes of your maternal uncles, in the homes of your maternal aunts, (in homes) to which you hold the keys, or (in the homes) of your friends. There is no harm in your eating together with them or separately."

The second verse that discusses visual impairment is Surah al-Fath: 17, which reads:

The third verse that explicitly mentions people with visual impairments is Surah 'Abasa: 1-2

عَبَسَ وَتَوَلَّى ۖ (۱) أَنْ جَاءَهُ الْأَعْمَى (۲)

"He (the Prophet Muhammad) frowned and turned away (1) because a blind man (Abdullah bin Ummi Maktum) had come to him (2)."

The Qur'an contains universal values that all humans must uphold. These values include: equality/musawah [20] (Q.S. al-Hujurat: 13), justice/'adalah (Q.S. an-Nisa: 135, Q.S. al-Maidah: 8), freedom/hurriyyah (Q.S. at-Taubah verse 105). The Qur'an also positions humanity on an equal footing, as evidenced in Q.S. an-Nur: 61. As al-Qurthubi notes, this verse reflects Islam's concern for people with disabilities, granting an exemption to the visually impaired. In his exegesis, Musthafa al-Maraghi mentions a tradition stating that the verse was revealed regarding Abdullah bin Ummi Maktum, who did not join the expedition due to his visual impairment [21].

Meanwhile, in the hadith, people with visual impairments are also cared for and not excluded. For example, a companion of the Prophet named Itban often served as the imam during prayer. One time, there was a heavy downpour in the evening [22]. Finding it difficult to reach the mosque, he asked the Prophet to come to his home to perform congregational prayer with him. The Prophet granted Itban's request. This is recorded in a hadith narrated by Imam Bukhari [23].

Profile of Yaketunis

In early January 1964, a visually impaired man named Supardi Abdul Somad had a vision to improve the dignity and status of people with visual impairments. Supardi was a teacher at Panti Cita Jaya, a foundation under the Ministry of Social Affairs, located at 38 Tugu Kidul Street in Yogyakarta (now renamed Mangkubumi Street).

At first, he asked his friend, Kasmu, to take him to the Yogyakarta Islamic Library, which is located not far from his office (about 300 meters away). Once there, he did not go to the reading room but went straight to the director's office to meet the then-Director of the Islamic Library, Mr. KH. Muqoddas Syuhada. Unfortunately, the head of the office was out, so he ended up meeting with his deputy, Mr. H. Moch. Solichin. Supardi expressed his desire to improve the dignity and status of people with visual impairments. He was eventually advised to establish a foundation.

On May 12, 1964, Supardi and his friends successfully established a foundation called the Islamic Foundation for the Welfare of the Visually Impaired, later abbreviated as Yaketunis. The foundation is located at Jalan Tugu Kidul No. 38. Currently, the Yaketunis office is located at Jalan Parangtritis No.

46, Rt/Rw 66/18 Matrijeron, Yogyakarta, 55641. The structure of Yaketunis at the time of its establishment was as follows: Foundation Chairman Supardi Abdul Somad, Vice Chairman H. Moch. Solichin, Secretary Drs. Margono and Treasurer H. Busyairi. The following day, the foundation was successfully notarized by Notary Soerjanto Pataningrat, S.H., under Notarial Deed No. 10 of 1964.

On June 7, 1964, Yaketunis established a special education school (SLB) at the elementary school level. He later established a four-year Religious Teacher Training Program (PGA) – now equivalent to the MTs level. In January 1968, Yaketunis established a 6-year PGA LB NA program in Denoan Village. Supardi, who was then the Chairman of the Foundation, was appointed as the school principal. This school was the first inclusive school in Indonesia to accept both typically developing students and students with disabilities.

Starting in 1980, PGA LB NA 6 was renamed MTs and MAN 2 Sleman. Yaketunis has successfully guided its alumni to various renowned universities in Yogyakarta, such as UIN Sunan Kalijaga (formerly IAIN), UGM, and UNY. In fact, MAN 2 Sleman, whose students include those with disabilities, has won the Yogyakarta-level national exam two years in a row. To date, Yaketunis has successfully guided 80 of its students to complete their higher education, at the undergraduate (S1), master's (S2), and doctoral (S3) levels. Some of them have even become lecturers at Surabaya State University, UIN Sunan Kalijaga, and other universities.

The children at Yaketunis come from various regions, not just Yogyakarta. Some are from Aceh, Surabaya, Manokwari, Makassar, and other places. Regarding funding, from the establishment of PGA/LB until 2003, there were no fees at all. From 2003 until now, each child has been charged three hundred thousand rupiah per month and receives three meals a day. Graduates of MTs LB/A Yaketunis not only continue their studies at MAN 2 Sleman, but some go on to other inclusive schools such as SMAN Sewon, SMAN 7, and others. (Interview with Mr. Wiyoto at the Yaketunis Office in Yogyakarta on August 7, 2025.)

Analysis of Qur'anic Verses Regarding Visual Impairment

Visual impairment in the Qur'an is referred to using the term *a'ma*. The word *a'ma* itself, along with its various derivatives, is mentioned 33 times in the Qur'an. Although the word *a'ma* is not always synonymous with the physical condition of a person with visual impairment. Sometimes this word is used figuratively to mean "blindness of the heart." As for the word "*a'ma*" in the Qur'an that refers to physical limitations, it appears in three verses: an-Nur: 61, al-Fath: 17, and 'Abasa: 2. The text of Q.S. an-Nur: 61 is as follows:

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تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
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لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

“There is no harm in the blind, the lame, the sick, and you eating (together with them) in your home, in the homes of your fathers, in the homes of your mothers, in the homes of your brothers, in the homes of your sisters, in the homes of your paternal uncles, in the homes of your paternal aunts, in the homes of your maternal uncles, in the homes of your maternal aunts, (in homes) to which you hold the keys, or (in the homes) of your friends. There is no harm in your eating together with them or separately.”

According to al-Thabari in Jami' al-Bayan, there are three accounts regarding the reason for the revelation of this verse. The first account, as narrated by Sa'id ibn Musayyab, concerns the custom among the Arabs of old: whenever they were about to travel, they would entrust the keys to their homes to a relative or someone they trusted. They would invite the person entrusted with the keys to eat and drink in their home. However, the person entrusted with the keys felt uncomfortable and worried that the homeowner might not be pleased.

According to the second account, as narrated by Hasan al-Basri, this verse was revealed in response to the situation of Ibn Umm Maktum, who was blind, and thus Allah exempted him from the obligation of jihad. Abu Hayyan adds that, in addition to establishing that it is not a sin for those with a valid excuse to refrain from jihad, this verse also clarifies that it is not forbidden for able-bodied individuals to eat together with people with disabilities.

As for the third account of why this verse was revealed, as narrated by Ibn Abbas, it was when Allah revealed Surah al-Baqarah: 188 regarding the prohibition against consuming others' wealth through unjust means; the physically able-bodied members of the Muslim community feared eating alongside people with disabilities, particularly those with visual impairments. This was because, according to their assumption, the visually impaired could not distinguish between good and bad food; if they ate with them, they feared they might commit wrongdoing. Then this verse was revealed to address their concerns.

Ibn Kathir, in his Tafsir al-Qur'an al-Azhim, explains that before the advent of Islam, people with disabilities felt too self-conscious to gather and eat with those who were physically able-bodied. For this reason, Allah revealed this verse [25].

This verse explains that Islam treats people with visual impairments as equals to able-bodied individuals. Evidence of this is found in the Qur'an, which permits able-bodied people to eat together with those with disabilities (in this verse, the disabilities mentioned are visual impairments, paralysis, and illness). Al-Razi, in his commentary, notes that in the past, Arabs felt uncomfortable eating together with people with disabilities. Their hesitation was not due to disgust at eating with people with disabilities, but rather a concern about taking food that rightfully belonged to them.

This verse also explains that anyone, whether physically healthy or not, is permitted to eat at the home of their family, relatives, friends, or people who have entrusted them with a key to eat at their home, even without prior permission. This applies if there is already an indication of permission and consent from the homeowner. This permission to eat applies whether one eats alone or in a group. The mention of eating at one's own home here is to equate the act of eating at the homes mentioned subsequently with the ruling regarding eating at one's own home. This is one of the noble social etiquettes and ethics of Islam.

Al-Maraghi added that there is no reason why physically able-bodied Muslims should not sit and eat together with people with disabilities. In fact, this demonstrates that Islam is an inclusive religion. Furthermore, this verse prohibits excluding them in any way – including during meals – out of a sense of disgust.

Surah an-Nur: 61 provides religious legitimacy for people with disabilities to actively participate in social interactions, such as gathering and eating together, without fear of being burdened by negative stigma. Furthermore, this verse affirms that people with disabilities have the same rights to participate in community life [26].

Regarding this verse, al-Sya'rawi states that the Qur'an teaches equality and equal treatment between individuals with and without disabilities. Therefore, to achieve inclusivity, they should be treated proportionally as part of the physical diversity that exists in this world and in accordance with the conditions they experience. Al-Sya'rawi states that every individual has rights that must be fulfilled and obligations that they must carry out. In addition to discussing equal rights between people with and without disabilities, the issue of obligations must also be addressed. Among various types of disabilities, some are considered mukallaf (legally accountable), and others are not. Intellectual disabilities such as autism and Down syndrome are not considered mukallaf. Meanwhile, people with visual impairments are considered mukallaf, meaning they are still subject to religious obligations such as praying at the mosque, fasting, and so on.

The second verse addressing visual impairments is Q.S. al-Fath: 17, which reads:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٧﴾

"There is no blame on the blind, the lame, or the sick (if they do not take part in the battle). Whoever obeys Allah and His Messenger, He will admit him into Paradise, beneath which rivers flow. But whoever turns away, He will punish him with a painful punishment."

Ibn Abbas, as quoted by al-Suyuti, said that when the verse commanding warfare was revealed, the weak and the disabled asked, "What about us, O Messenger of Allah?" Then this verse was revealed, explaining that they were not obligated to participate in battle.

The structure of this verse contains an element of balaghah ithnab, namely the use of a lengthy phrase that repeats the words "there is no sin" (laisa haraj). This serves as further clarification and reinforcement that those with limitations are permitted not to participate in battle.

Allah exempts those with valid excuses from the obligation of jihad and the threat of punishment for their reluctance to participate in jihad. Those with valid excuses – such as the blind, the permanently lame, or those suffering from chronic or temporary illnesses until they recover – bear no sin if they do not participate in jihad, as they cannot do so. Here, the blind are mentioned before the lame, because the excuse of the blind is permanent. Muqatil said, "They are the elderly and those with physical limitations who could not set out during the event of Hudaibiyah; Allah forgave them as well."

This verse actually discusses exemptions for groups with specific valid reasons for not participating in jihad. Some of these reasons are concrete, while others are abstract. Among the concrete reasons are: having young children, illness, blindness, and other physical limitations. Meanwhile, among the abstract reasons are: not having the consent of one's parents, overdue debts, and so on.

This verse is related to the previous one, which discusses the characteristics of hypocrites. Meanwhile, this verse describes the behavior of the Bedouin Arabs who did not join the Prophet in jihad because they believed he would be defeated. In this regard, Allah mentions three of their characteristics. First, they claimed to be preoccupied with their wealth and families, making it impossible for them to go to Hudaibiyah. Second, they pleaded to be allowed to participate in the campaign against Khaybar and receive a share of the spoils of

war. Third, they were called upon to fight a people of great strength. Then, Allah SWT exempted those who had a valid excuse for not going to jihad.

Although this verse, in its historical context, discusses jihad, its general message teaches us to treat people with disabilities with kindness. We should not burden them beyond their capabilities. Furthermore, this verse also teaches that Islam, through the Qur'an, reaches out to people with disabilities, particularly those with visual impairments, who are explicitly mentioned.

The third verse that explicitly mentions the visually impaired is Q.S. 'Abasa: 1-2

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ

"He (the Prophet Muhammad) looked sullen and turned away (1) because a blind man (Abdullah bin Ummi Maktum) had come to him (2)."

The exegetes state that the one with a sour face was the Messenger of Allah, and the blind man was Ibn Ummi Maktum. His name was Abdullah bin Shuraih bin Malik bin Rabi'ah az-Zuhri. Allah rebuked His Prophet for looking sullen in front of the blind man so that the hearts of the people of the Shuffah would not be hurt, or so that he would realize that a poor believer is better than a rich person, and that looking upon a believer is more important and better – even if he is poor – than looking upon others – that is, serving the rich in the hope that they will believe – even though there is a form of benefit in that as well

As for the reason for the revelation of this verse, as reported by Tirmidhi and Hakim from Aisha, who said that this verse was revealed concerning Ibn Umm Maktum, who was blind. He came to the Messenger of Allah and said, "O Messenger of Allah, teach me," while the leaders of the polytheists were present with the Messenger of Allah. The Messenger of Allah turned away from him and attended to the others." Therefore, this verse was revealed

The Prophet frowned and turned his face away when a blind man came and interrupted him. That man was Abdullah ibn Umm Maktum. The Messenger of Allah did not like having his speech interrupted by Ibn Umm Maktum. So he turned away. In this, there is an indication that, apart from this blind man, whom you insist on purifying and advising from among the polytheists, guidance is not expected to come to them. Here lies Allah's honor bestowed upon Ibn Umm Maktum

This verse reflects Allah's concern for His Prophet when he turned away from Abdullah ibn Umm Maktum. This was done so that the hearts of the poor would not be hurt and so that the Prophet would know that a poor believer is better than a rich one. Although Ibn Umm Maktum deserved to be reprimanded

for insisting on speaking to the Prophet to ask to be taught, he should not have done so. Nevertheless, Allah still admonished His Prophet because what is more important was prioritized over what is merely important.

Ibn Umm Maktum also deserved to be reprimanded because he had converted to Islam and was learning the religious knowledge he needed. As for the disbelievers, they had not yet converted to Islam, and their conversion could lead many others to embrace Islam. The exception for Ibn Maktum is that he did not know that the Prophet was busy with others (the leaders of the Quraysh) and that the Prophet hoped they would embrace Islam. This verse also serves as clear evidence of the obligation of equality in Islam regarding admonition and the delivery of da'wah, without distinguishing between the poor and the rich.

As for some hadiths related to visual impairment, they are as follows:

a) The hadith about the blind Companion who was healed by the Prophet Muhammad (peace be upon him)

عَنْ عَثْمَانَ بْنِ حُنَيْفٍ أَنَّ رَجُلًا ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ : ادْعُ
اللَّهَ أَنْ يُعَافِيَنِي قَالَ : " إِنْ شِئْتَ دَعَوْتُ، وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ " . قَالَ : فَادْعُهُ، قَالَ
فَأَمَرَهُ أَنْ يَتَوَضَّأَ، فَيُحْسِنَ وُضُوءَهُ، وَيَدْعُوَ بِهَذَا الدُّعَاءِ : " اللَّهُمَّ إِنِّي أَسْأَلُكَ، وَأَتَوَجَّهُ إِلَيْكَ :
بِنَبِيِّكَ [27]

"From 'Uthman ibn Hunayf: A blind man came to the Prophet, peace and blessings be upon him, and said, 'Pray to Allah that He may heal me.' The Prophet said, 'If you wish, I will pray for you; but if you wish, be patient, for that is better.' The man said, "Pray for me." The Prophet then instructed him to perform wudu and recite a specific supplication, then he prayed for him, and Allah restored his sight."

This hadith is found in the book *Mu'jam al-Shahabah* by Ibn Nafi', no. 540. It is also found in the book *Kasyfu al-Asrar*, no. 772, and in the book *Mu'jam al-Shuyukh al-Kabir* by Imam Ad-Dzahabi, no. 37, volume 1.

As for the chain of narrators of this hadith: from Sa'id bin Ubaid to Isma'il bin Sa'id bin Ubadi, to Tharih bin Isma'il, to Isma'il bin Tharih bin Isma'il, to Ya'qub bin Isa (238 AH), to Zubair bin Bakar (256 AH), to Hasyim bin Qasim (319 AH). Based on the entire chain of narrators of the hadith above, hadith scholars state that this hadith is categorized as a Sahih Lighairihi hadith.

Scholarly Explanation: This hadith explains that the Prophet Muhammad had the option to respond to the blind man's request to pray for him. He said to the blind man: "If you wish, I will pray for you, and if you wish, be patient, for that is better for you." This indicates that being patient was better for him than praying, but the Prophet chose to pray for him, reflecting the man's request to

the Prophet to pray for him and intercede on his behalf, not for the Prophet himself. This hadith affirms that asking the Prophet for prayers is a valid practice and that being patient is better than praying.

Specifically, the blind man's request to the Prophet was that a blind man asked him to pray for his healing. The Prophet offered the man a choice between praying for him or being patient, emphasizing that patience was better for him. Shari'ah significance: This hadith does not indicate the validity of seeking intercession from the Prophet Muhammad after his death, but rather indicates the validity of seeking intercession through the Prophet's prayers and intercession during his lifetime.

Implementation of Islamic Teachings on Disability at Yaketunis Yogyakarta. Yaketunis Yogyakarta implements several Islamic teachings in its programs and services for people with visual impairments, including:

Inclusive education

This program aligns with the Islamic teaching that every human being has the right to education without discrimination. This explanation is consistent with what is stated in Surah al-Mujadalah: 11. Inclusive learning is carried out effectively at Yaketunis [28]. At Yaketunis, all teachers are treated equally, and there are no special support teachers. This inclusive learning process follows the government's system, which utilizes the "Merdeka" curriculum based on learning outcomes aligned with the standards of inclusive schools.

Yaketunis puts this principle into practice through inclusive education and special education services for the visually impaired, providing them with equal opportunities to pursue their education in accordance with their individual potential. This is in line with the hadith stating that seeking knowledge is an obligation. This obligation applies to every person of sound mind, even if they have physical limitations [29].

Inclusive education at Yaketunis goes beyond simply admitting students with disabilities; it also involves creating an adaptive learning system. The learning process is designed so that every student can actively participate according to their abilities. The use of the Braille Qur'an, for example, is a concrete example of adapting learning materials so that students who are blind can access the sacred text without relying on others for assistance. This system not only enhances independence but also fosters students' self-confidence and self-esteem, as they experience a learning environment on par with that of sighted students.

Teachers at Yaketunis play a key role in implementing inclusive education. They serve not merely as instructors, but also as spiritual mentors and

motivators. The pedagogical approach employed is multi-methodological, combining individual, participatory, and spiritual methods. In this approach, teachers understand each child's personal needs, involve them in group activities, and guide them with soothing Islamic values. This process creates an empathetic and humanistic learning environment, where teachers and students become partners in an intellectual and spiritual journey [30].

Inclusive education at Yaketunis also reflects the synergy between formal and non-formal education. During the day, students attend general classes at the special education school (SLB-A), while in the afternoon, they study the Qur'an and religious education through boarding school activities or at the Qur'an Education Center (TPA). This integrative model ensures that every aspect of a child's development—cognitive, social, emotional, and spiritual—is accommodated in a balanced manner. Thus, Yaketunis not only produces students who can read and write Braille, but also individuals with strong character and Qur'anic morals [31].

In a social context, the inclusion system at Yaketunis has successfully fostered a community characterized by mutual respect and support. Senior students are allowed to mentor their juniors in learning Braille or memorizing the Qur'an. These activities foster a spirit of solidarity, cooperation, and social responsibility—core values of Islamic education. Inclusive education here not only yields academic achievements but also cultivates universal human values such as empathy, equality, and respect for diversity.

Nevertheless, the implementation of inclusive education at Yaketunis still faces several challenges. Limited access to adaptive technology, a shortage of teachers proficient in Arabic Braille, and a lack of policy support from outside the institution are obstacles that need to be overcome. However, the collective spirit among teachers, students, and foundation administrators has turned these challenges into opportunities for innovation. Yaketunis continues to strive to develop digital teaching methods and teacher training so that inclusive learning becomes more effective and modern without compromising religious values.

Overall, inclusive education at Yaketunis reflects the integration of education, empowerment, and Islamic spirituality. Inclusion here is not merely a system, but a culture that is alive in the daily lives of the foundation's community. With an approach that addresses both intellectual and spiritual aspects, Yaketunis has demonstrated that Islamic education can be a truly welcoming space for everyone, including those with physical disabilities. Yaketunis's inclusive model serves as proof that true diversity lies in humanity's ability to uphold the values of justice and compassion in education.

Teaching the Braille Qur'an and Adaptive Recitation Methods

Yaketunis's efforts in teaching the Braille Qur'an reflect Islam's principle of equity in access to divine revelation. Although they face physical limitations, this does not diminish their enthusiasm for studying the holy book. Through Braille Qur'an instruction and adaptive recitation methods, people with visual impairments can still appreciate the beauty of recitation and understand divine guidance. This aligns with one of Islam's teachings: "mercy for all the worlds."

In addition, religious education – particularly learning to read and write the Qur'an – is an essential need for every individual without exception; even people with physical disabilities also require education, especially religious education [32]. Not only are they taught to read and write the Qur'an, but people with disabilities at Yaketunis are also provided with materials regarding the content of the Qur'an so that they may be guided onto the straight path.

Yaketunis pioneered the publication of the first Braille Qur'an in Indonesia in 1975. This Braille Qur'an marked the beginning of a revolution in Qur'anic education for the visually impaired across Indonesia. The Braille Qur'an enables the visually impaired to read the sacred verses with their fingers, rather than solely through hearing, as was the case with the once-popular "listening-based recitation" method. Through this system, Yaketunis has transformed the way people interact with divine revelation: from mere listeners to active readers. The Braille Quran has also become a symbol of resistance against the marginalization of people with disabilities in accessing religious knowledge.

The Qur'an reading instruction method at Yaketunis is multi-methodological, combining individual, participatory, and spiritual approaches. Based on Mukhlisin's research, there are five methods applied: the multi-methodological approach is a pedagogical strategy that integrates several learning strategies to achieve educational goals holistically. In the context of Yaketunis, this method is not merely a technical variation but an epistemological response to the needs of students with special needs, namely the visually impaired. The process of learning to read the Qur'an for the visually impaired requires not only cognitive skills but also affective and spiritual readiness. Therefore, a single-approach method, such as lectures or drilling, is not sufficiently effective. A synthesis of three main dimensions is required: individual, participatory, and spiritual, which together form an adaptive and humane learning ecosystem.

The individual approach at Yaketunis stems from the principle that every visually impaired child has a unique background in terms of sensory abilities and learning experiences. The level of tactile sensitivity, auditory memory, and speed of adaptation to Arabic Braille vary greatly. Therefore, teachers at Yaketunis

conduct personal assessments of each student, covering tactile ability, concentration, and spiritual motivation.

In practice, teachers often sit one-on-one with students, guiding their hands to trace Braille dots while reciting the Arabic alphabet. This process fosters an emotional bond that serves as the foundation for building students' self-confidence. According to the theory of differentiated instruction, effective learning must take into account differences in learning styles and individual capacities. The individualized approach at Yaketunis puts this theory into practice in its most concrete form: every child learns at their own pace, without competitive pressure.

The participatory approach at Yaketunis is based on the principle that learning is a social activity. Children do not learn in isolation, but within a supportive community. This is realized through a peer-teaching system, where older students serve as mentors to their younger peers in introducing Braille letters, tartil recitation, or basic tajwid.

Active student participation creates an egalitarian learning environment. Teachers are not the sole source of knowledge, but rather facilitators who encourage discussion, peer correction, and the sharing of experiences. In Paulo Freire's educational theory on critical pedagogy, the participatory approach eliminates the hierarchical relationship of "teacher as subject" and "student as object." At Yaketunis, this paradigm is realized through horizontal interaction – where teaching becomes a spiritual dialogue among fellow seekers of knowledge, not merely a transfer of knowledge.

The participatory approach at Yaketunis serves an important social function. First, it fosters community solidarity, as each student feels a sense of responsibility for their peers' progress. Second, it creates intrinsic motivation: children feel empowered because they are not merely recipients but also givers of knowledge. Third, it cultivates a spirit of religious cooperation that is a hallmark of Yaketunis [30].

Through participation, the visually impaired not only learn to read the sacred script but also learn to become part of a Qur'anic community that values togetherness and compassion. Additionally, there are several methods employed by Yaketunis instructors, including: The direct Braille method, which introduces Arabic letters in Braille; the auditory repetition method to practice memorization and pronunciation; the classical method in small groups at the TPA; the peer teaching method, where senior students teach juniors; and the integrative method, which combines Braille learning with the appreciation of the meaning of the verses.

With this approach, the learning process is not only focused on the ability to read the text, but also on instilling the moral and spiritual values contained within it.

Although several concepts have been implemented in Qur'an instruction, there are also some obstacles. The main obstacle to teaching Braille Qur'an reading at Yaketunis is the limited availability of facilities and instructors who understand the Arabic Braille system. The process of printing Braille Qur'ans is also very expensive, and they are difficult to obtain on the market. Additionally, visually impaired children require a significant amount of time to develop the fine motor skills needed to read Braille dots. To address this, Yaketunis has established a mentoring system between senior and junior students and utilizes audio aids such as recitations and digital study materials. These efforts enrich the learning experience while reinforcing the values of independence and social solidarity.

Teaching the skills needed to read the Qur'an at Yaketunis serves as a tool for social empowerment. The learning process fosters a sense of self-confidence that the visually impaired are just as capable of mastering religious knowledge as sighted people. They are no longer objects of pity, but active participants in da'wah and teaching. Many Yaketunis graduates have become TPA teachers, Braille reciters, and Quran memorizers. This is a tangible manifestation of Quranic inclusivity – that every human being has a path to draw closer to God through knowledge and worship, without being limited by physical conditions.

Overall, the development of Quranic reading skills at Yaketunis reflects a synergy between Braille technology, a social approach, and Islamic spirituality. The foundation does not merely teach how to read but also helps students find meaning in life through the Quran. The educational approach at Yaketunis has proven that physical limitations are not a barrier to understanding divine revelation. On the contrary, these limitations have become a bridge to sincerity and devotion in worship. Through Braille methods, mentoring, and TPA, Yaketunis has successfully revived Qur'anic traditions among the visually impaired in Indonesia – a model worthy of serving as a national reference in religion-based inclusive education.

Dormitories & an Environment That Fosters Independence

Yaketunis helps students develop independence in daily life, instilling a spirit of self-confidence and self-reliance, in line with the Islamic principle of striving. The dormitories at Yaketunis feature a sociopetal layout—a spatial arrangement designed to facilitate social interaction. Circulation is also designed to be accessible so as not to hinder individuals with disabilities.

The Yaketunis Dormitory is not merely a place to live, but serves as a holistic learning environment for the visually impaired. Here, the children not only receive an academic education, but also gain religious guidance, life skills, and mental and spiritual support. The dormitory is designed to be an inclusive and supportive environment, where social interaction, discipline, and Islamic values are an integral part of daily life.

The Yaketunis Boarding School has adequate facilities to support the education of students with visual impairments, including an SLB-A school building, an MTs LB-A madrasah, a prayer room, a library with a Braille collection, as well as reading rooms and separate dormitories for boys and girls. Although the facilities are simple, they are highly effective in fostering the children's independence and sense of responsibility in daily activities [33].

Learning at the Yaketunis boarding school emphasizes an approach to independence. Visually impaired students are encouraged to perform daily activities such as washing, preparing for prayer, and following the study schedule without relying on caregivers. This system fosters a sense of self-confidence that visual impairments do not hinder the ability to live independently.

Life at the dormitory follows a very religious routine. Every day, there are congregational prayers, regular religious study sessions, short religious talks, and TPA (Al-Qur'an Education Center) classes that include Braille instruction. Additionally, there are activities focused on memorizing the Qur'an and hadith. This spiritual way of life makes the dormitory resemble a boarding school for students with disabilities, where Qur'anic values shape the character and personality of the visually impaired students.

According to Asmiun's research, life in the dormitory fosters a psychologically healthy religious life. The students express their faith through prayer and worship as a form of gratitude and a means of emotional healing. The supportive community also helps overcome feelings of low self-esteem, fostering strong solidarity among the dormitory residents.

The role of caregivers, such as dorm mothers (for example, Emma Setyowati), is central. They not only ensure that the children's physical needs are

met but also serve as educators and maternal figures who provide moral and spiritual guidance. This support is provided through personal interaction, religious guidance, and behavioral supervision to ensure the children remain disciplined and focused.

In addition to boarding school activities, Yaketunis children attend formal education at schools managed by the foundation, such as SLB-A and MTs LB-A Yaketunis. The school and boarding school curricula are integrated, with a focus on mastering Arabic and Latin Braille literacy, vocational skills, and an understanding of Islam. This approach helps students acquire academic competencies as well as spiritual values.

Life at the Yaketunis dormitory is described as resembling that of a pesantren: there are nightly sessions on Qur'anic exegesis, hadith, and the study of the Qur'an in Braille. The children are accustomed to listening to religious studies audibly, a practice known as "ngaji kuping." This demonstrates how the dormitory serves as a space for living the Qur'an, where the meaning of the Qur'an is brought to life through daily actions.

Some challenges remain, such as a shortage of teachers specialized in working with students with disabilities and uneven access to Braille learning facilities. However, the children's enthusiasm and the administrators' commitment keep Yaketunis thriving. Collaborations with external organizations like ITMI (Indonesian Association of Muslim Blind People) and Al-Hikmah help broaden the children's religious horizons and strengthen their social networks [34].

Overall, the Yaketunis boarding school serves as a model for inclusive, spirituality-based education for the visually impaired. Here, education is not only focused on cognition but also on character development, religious devotion, and social independence. Through a disciplined, loving, and Qur'an-based way of life, Yaketunis has successfully created a living environment that humanizes and fully empowers the visually impaired community.

Skills Training and Economic Empowerment

Skills training in areas such as massage, handicrafts, and information technology at Yaketunis provides opportunities for people with disabilities to become economically independent, freeing them from social dependence and upholding human dignity as taught in Islam. This aligns with a hadith of the Prophet Muhammad, which states that there is no food better than that which one earns through one's own labor.

Teaching people with visual impairments various skills can equip them so that, as adults, they have the skills to be independent and not rely on others.

They are even taught how to operate laptops using screen readers and Be My Eyes. Be My Eyes is a free app that allows visually impaired users to receive visual assistance by connecting via video call with volunteers. This app helps with tasks such as reading text on product packaging, matching clothing colors, or identifying objects that cannot be seen.

Conclusion

The implications of this study confirm that the internalization of universal Islamic values such as equality and justice can transform people with visual impairments into individuals who are spiritually, socially, economically, and academically independent. These findings provide a foundation for other educational institutions to adopt a curriculum model based on the Braille Qur'an and integrated independence training. Therefore, it is recommended that the government and social institutions expand accessibility support and provide more systematic funding to replicate this empowerment model on a national scale, while simultaneously strengthening family involvement in the rehabilitation process.

However, this study has limitations as it focuses solely on one institution (Yaketunis Yogyakarta); thus, the dynamics and challenges identified may exhibit different characteristics in other regions or organizations. Additionally, the economic aspects centered on the professions of massage therapy and Quran instruction highlight the need for further exploration of broader job diversification in the digital age. Future researchers are encouraged to conduct comparative studies with a wider geographical scope to assess the extent to which these inclusive policies can be universally implemented across various socio-cultural contexts.

Author Contributions

Arif Friyadi: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Ahmad Saerozi:** Methodology, Writing - review & editing, **Umma Farida & Abdul Karim:** Supervision & Investigation.

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