



Inclusive Education Awareness: Muslim Community Response to The Jurisprudence of Disability in Yogyakarta

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Article History	Abstract
Received February 28, 2024	<p><i>This study explores community perspectives on individuals with disabilities, recognizing consensus despite diverse viewpoints. Individuals with disabilities, whether physical or non-physical, are acknowledged to exhibit specific deficiencies while excelling in other aspects, warranting specialized attention, treatment, and facilities distinct from those serving non-disabled individuals. Our analysis, which uses qualitative field research methods, reveals a lack of public awareness of disability jurisprudence, especially in Yogyakarta. Interviews revealed a lack of awareness among the Muslim community, emphasizing the crucial role of disability Fiqh in guiding rituals and determining the validity of worship practices for individuals with disabilities. The findings underscore an information gap on the Fiqh of disability empowerment in Yogyakarta, emphasizing the need for a broader awareness campaign through various media channels. In addition, people with disabilities face significant challenges during worship, necessitating concrete collaborative efforts from the government, religious organizations, and the wider community to provide facilities and support. It is imperative to increase public understanding of disability jurisprudence and make concerted efforts to address information gaps, fostering a more inclusive worship environment for people with disabilities.</i></p>
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INTRODUCTION

Globally, the response to individuals with disabilities has shown recognition of the importance of fairness and equality in disability law (Brégain 2016, Ruškus 2023, Szmukler, Daw and Callard 2014). Disability jurisprudence, as a legal framework governing

the rights and obligations of persons with disabilities, has become a significant concern in creating a globally inclusive environment (Caballero Pérez 2022, De Angelis, Donà and Bergamante 2023, Finnerty and Laing 2022, Skowron 2019, Tøssebro 2016). Awareness of inclusive education is increasing, and efforts are being made to ensure that education is



accessible to all individuals, regardless of physical or mental ability (Soleh 2016), and how inclusive education conditions can play a role in realizing an inclusive environment as well (Gawo and Tafesse 2024, Lindsay, Proulx, Scott et al. 2013, Pratiwi, Haida, Riwanda et al. 2023). An inclusive society is believed to be able to accept diversity, including people with disabilities (Ridho 2023).

Amidst these efforts, worship practices are also in focus, with unique challenges and needs recognized and communities striving to create a disability-friendly worship environment (Tulhidayah and Syaripudin 2023). Every jurisdiction of worship in Islam aims to benefit the community, good or maintaining social order so that the community does not lead to social disintegration (Shalihin, Yulia and Sholihin 2021). It reflects the evolution of thought and action towards inclusion, equality, and recognition of the rights of individuals with disabilities in various aspects of life. By providing a deep understanding of relevant jurisprudence concepts, disability jurisprudence education is a legal foundation and an essential pillar in creating an inclusive environment. This opens the door to recognition of the specific rights and needs of persons with disabilities (Szmukler et al. 2014) (Wynne Bannister and Venkatapuram 2020) in performing worship as well as achieving a meaningful and equal life (Gosbell 2019). Thus, understanding disability jurisprudence is essential to building an empowered, inclusive, and empathetic society. Allah almighty created living things on earth, including humans and jinns, to worship Him. This is as He says in Q.S Az-Zariyat verse 56;

56. *And I did not create the jinn and humanity except to worship Me.*

Based on the above verse, it is clear that man has an obligation to God to worship and serve Him alone. This includes those with disabilities as people with disabilities. Therefore, to carry out worship perfectly as Allah Almighty has decreed, it is necessary to

understand the laws of jurisprudence, including jurisprudence that specifically discusses the procedures and regulations of worship of people with disabilities. Nahdhatul Ulama (NU) is a prominent religious organization that oversees many Islamic boarding schools, has initiated the discussion of disability jurisprudence through *Bahtsul Masail Maudhuiyyah* in Musyawarah Nasional Alim Ulama (MUNAS) held on November 24, 2017 in Mataram, West Nusa Tenggara. In addition, the Center for Disability Studies and Services at Universitas of Brawijaya, the Association for Pesantren and Community Development, and the PBNU Bahtsul Masail Institute also conducted studies on disability jurisprudence to publish a book on "Jurisprudence for the Strengthening of Persons with Disabilities" (Husna, Fuad, Muhammad et al. 2018). The discussion of disability jurisprudence is critical because it is related to the worship of people with disabilities.

The existence of disability jurisprudence also allows for public facilities that are friendly to people with disabilities, especially facilities in mosques, schools, Islamic boarding schools related to toilets, road access, ablution places, and places of worship that are comfortable for them (Tulhidayah and Syaripudin 2023). But in reality, there are still many public places, including places of worship, that are not friendly to people with disabilities. For example, the Gedhe Mataram Kotagede Mosque, Yogyakarta, does not have adequate access to prayer facilities for people with disabilities. The Muslim community in Yogyakarta, Indonesia, has shown several responses to disability jurisprudence and inclusive education. The reaction of the Special Region of Yogyakarta and the Regional Government to disability jurisprudence has been quite good, as evidenced by the existence of Yogyakarta Regional Regulation number 4 of 2012 concerning the fulfillment and protection of the rights of persons with disabilities, Yogyakarta Governor Regulation number 31 of 2013 concerning the committee for the

protection and fulfillment of the rights of persons with disabilities, as well as Yogyakarta City Regional Regulation number 4 of 2019 concerning the advancement of persons with disabilities, protection and fulfillment of the rights of persons with disabilities.

The Yogyakarta Religious Court also continues to develop innovations to improve accessibility for people with disabilities at the Yogyakarta Religious Court. In an effort to increase social inclusion and mobility for court users, this innovation aims to enhance adequate facilities and infrastructure for those with special needs. There is a disability corner room in the PTSP room (One-Stop Integrated Service). The Wonosari District Court also prepares human resources who can serve people with disabilities. Starting from the One-Stop Integrated Service or PTSP, which is accessible and friendly to people with disabilities, the availability of braille leaflet screens in the courtroom that will provide written communication displays to people with deaf disabilities and provide sign language interpreters as needed. Two mosques have been identified as elderly-friendly: the UIN Sunan Kalijaga Yogyakarta Mosque and the Suciati Mosque on Jl. Gito Gati Pandowoharjo Sleman. The UIN Sunan Kalijaga Yogyakarta Mosque has ramp facilities and a hallway to the second floor, a unique bathroom for the disabled, and seating for the obsessed. While the Suciati Mosque on Jl. Gito Gati Pandowoharjo Sleman uses an elevator to the second floor, in the ablution place, there is a seat so that crutch wearers can efficiently perform ablution.

Social inclusion for people with disabilities can be promoted through simple actions that arise from the interaction of people with disabilities with the socio-cultural elements of urban villages. According to him, an inclusive society in urban villages is interpreted as social inclusion for disabilities with indicators of giving in to encourage social inclusion, creating rational relationships with each other, and vague announcements of exclusion (Septiawan, Utomo and Wiesel

2024). However, the implementation of inclusive education in the regions still faces challenges. According to a study, the number of primary schools in Yogyakarta that provide inclusive education is limited, with only 13 out of 370 primary schools implementing inclusive education. In addition, some inclusive schools do not have adequate facilities for students with special needs, and teachers often lack the training needed to support children with special needs (Sari 2020).

The context of community life in Yogyakarta is diverse, consisting of various religions: Islam, Christianity, Buddhism, Hinduism, and Confucianism. The layers of society consist of multiple elements: farmers, traders, fishermen, employees, and people with disabilities. In this case, they can live by respecting each other and cooperating. The response of the people of Yogyakarta to people with disabilities has undergone a shift. Initially, there was discrimination, marginalization, and injustice towards the equality of opportunity and equality in all aspects of life. From here, it is increasingly considered essential to examine the response of the Yogyakarta Muslim community to the fiqh of disability strengthening.

This research will focus on public responses to laws or regulations that support the rights of persons with disabilities in the context of Islamic jurisprudence. One of the main issues studied is the awareness and understanding of the Muslim community in Yogyakarta regarding disability jurisprudence within the framework of inclusive education awareness. In addition, this study will identify the main obstacles faced by the community in building awareness of inclusive education when implementing disability jurisprudence, ranging from conceptual constraints to daily practice. This research is expected to contribute to the literature by opening new insights into the Muslim community's understanding of inclusivity and disability law in Islamic jurisprudence. In addition, it is hoped that the results of this study can provide practical guidance and policy

recommendations to improve the implementation of inclusive education and support the rights of persons with disabilities in various aspects of life in Yogyakarta.

LITERATURE REVIEW

Jurisprudence itself has existed since the birth of Islam because Islam itself includes rules that regulate the relationship between humans and their God and between fellow humans themselves (Shaifudin 2019). Jurisprudence is a science that contains basic legal norms derived from the Qur'an and Hadith to be determined on human actions that have been *mukallaf* or burdened with carrying out Islamic law (Nurhayati 2018). If fiqh is generally interpreted to include a broad spectrum of legal interpretations, then disability jurisprudence is jurisprudence that explicitly discusses the way Islam treats people with disabilities (Ridho 2023). This includes the principles of justice, care, and empowerment, emphasizing equality among all human beings (Ridho 2023, Wynne Bannister and Venkatapuram 2020) thus empowering people with disabilities as creatures of God who are equal to other humans. This is as stated by Wynne Bannister and Venkatapuram (Wynne Bannister and Venkatapuram 2020) people with disabilities also have a fundamental right to live in society as equal members.

Of course, the definition of fiqh here does not refer to the definition of jurisprudence in the format defined by Islamic jurists but rather to jurisprudence related to benefit. From the pedagogy perspective, Islamic universal values such as general benefit, rationalism, pluralism, and egalitarianism must be emphasized in jurisprudence learning (Purnomo and Solikhah 2021). Formulation of disability jurisprudence can be done using frames *maslahat*, *maqāsid syarī'ah*, and other sciences (Tulhidayah and Syaripudin 2023). Thus, jurisprudence can solve the problems experienced by people with disabilities.

This disability jurisprudence contains issues and jurisprudence in the fields of worship, economics, and social, law, and policy to marriage and family issues (Mubarak 2022) for people with disabilities, both blind, hearing impaired, speech impaired, and mentally deficient (Atmaja 2017, Brégain 2016). The discussion of jurisprudence for persons with disabilities has been studied by *faqih* (jurists). The formulation of jurisprudence in favor of persons with disabilities dates to the 2nd century Hijri. A prominent Islamic jurist, Muhammad bin Idris al-Syafii (767-819M/150-204H), formulated daily laws that were seen as siding with people with disabilities. In his book, *Al-Umm*, al-Shafi'i explains how to perform *tayammum* for people with disabilities. A few centuries later, Imam al-Nawawi (1233-1277 AD/631-676 AH) in *Kitab al-Raudlah* also formulated the same law for the disabled (Syamsuri 2019). This initial contribution shows recognition and accommodation for the implementation of worship that is tailored to the needs of individuals with disabilities in Islamic jurisprudence.

The concept of disability jurisprudence not only includes legal regulations but also reflects the Islamic perspective on the rights, responsibilities, and treatment of individuals with disabilities (Tulhidayah and Syaripudin 2023). The concept of building disability jurisprudence can be done through the idea of *maqāsid syarī'ah*. *Maqāsid syarī'ah* views people who have special needs (disabilities) as having the same rights as ordinary people in obtaining rights both on earth and in the Hereafter (Husna et al. 2018, Tulhidayah and Syaripudin 2023). The concept of disability jurisprudence involves a deep understanding of Islam's view of individuals with disabilities. It includes an understanding of the rights, obligations, and role of society in supporting a dignified life for every individual, including those with special needs (Wynne Bannister and Venkatapuram 2020). This concept includes legal aspects and explores human values derived from Islamic teachings, underlining the importance of inclusivity and equality.

The basic principles of disability jurisprudence are contained in the Qur'an and hadith, which emphasize the principles of justice, empathy, and diversity in society. This principle requires equal treatment, recognized rights, and the provision of facilities that support the religious and daily life of persons with disabilities. Equality, justice, and care are the main foundations of the principles of disability jurisprudence that reflect Islamic values. The values of Islamic universality (Husna et al. 2018, Syuhudi 2022) such as *al-musâwâ* (equality: Surah Al-Hujurat: 13), *al-'adâlah* (justice: Surah An-Nisa: 135 and Al-Maidah verse 8), *al-hurriyyah* (freedom: Surah At-Taubah verse 105), is one of the foundations for respect and protection of the rights of persons with disabilities. The Qur'an teaches that there is no sin for people who have physical infirmities and limitations to live together with non-disabled people. In Surah An-Nûr verse 61, Allah SWT said:

61. There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

The substance of the words of Allah SWT is that there is no sin for people who have age and limitations (blind disabilities, blind people, and sick people) to eat with non-disabled people, because Allah SWT hates pride and arrogant people (Shabuni). This verse explicitly affirms social equality between

persons with disabilities and those who are not persons with disabilities. They must be treated equally and accepted sincerely, without discrimination or negative stigma in social life. The hadith of the Prophet Muhammad SAW also underlines the respect and noble degree for those who are tested with physical limitations (Husna et al. 2018). In the narration of Ibn Abi Shaybah, the Prophet Muhammad SAW said:

"Indeed, a person must have a degree in the sight of Allah that he will not attain by charity, until he is tested by trials in his body, and then with that test he attains that degree" (HR. Ibnu Abi Syaibah).

This hadith teaches that behind physical limitations there is a noble degree in the sight of Allah SWT. Islam does not teach its people to make these limitations a shortcoming, but as a ladder for achieving a high degree by worshipping according to their abilities (Husna et al. 2018). The relevance of disability jurisprudence in Muslim societies is crucial in confronting the reality of inclusivity and diversity. The concepts and principles of disability jurisprudence provide direction in shaping the attitudes of Muslim societies towards persons with disabilities and can be integrated into daily practice and religious life. By understanding the rights and associated obligations, society can create an environment that supports, provides access, and recognizes the potential of each individual, regardless of physical or mental condition (Wynne Bannister and Venkatapuram 2020). This understanding is also the foundation for designing inclusive policies, raising public awareness, and providing appropriate support for people with disabilities. By improving awareness of inclusive education, we can create a more inclusive and supportive learning environment (Pratiwi et al. 2023). Disability jurisprudence is a legal framework and a moral guide that strengthens humanity and solidarity in Muslim societies. Make a positive contribution to shaping an inclusive Muslim society that is

responsive to the needs of persons with disabilities.

Disability jurisprudence allows the provision of public facilities that are friendly to people with disabilities, especially facilities in mosques, schools, and Islamic boarding schools related to toilets, road access, ablution places, and places of worship that are comfortable for them (Syamsuri 2019, Tulhidayah and Syaripudin 2023). This is something that is still difficult to fulfill for people with disabilities because of the stigma, discriminatory treatment, rejection, and layered barriers they experience (Mubarak 2022, Tulhidayah and Syaripudin 2023). Understanding jurisprudence, including disability jurisprudence, is critical, especially for those with disabilities and those who have relatives with disabilities (Husna et al. 2018), considering that jurisprudence is a science whose law is *fardhu 'ain*, where this knowledge must be learned and possessed by everyone who is Muslim because it involves worship and relationships between humans and God and between fellow humans (Yani, Wahyudi and Tarigan 2020).

Law Number 8 of 2016 concerning Persons with Disabilities guarantees the right of every person with disabilities to have the same legal position and human rights to live forward, develop, and be dignified. People with disabilities in Indonesia are still considered less facilitated and even get discrimination, whereas people with disabilities are considered troublesome. A person's disability impacts their ability to participate in society. Persons with disabilities experience barriers to access to public services, such as access to education, health, and religious life. In religious life, access and facilities for persons with disabilities that are still lacking can be the basis for the implementation of disability-strengthening jurisprudence. Therefore, it is necessary to synchronize the basis and concept of disability-strengthening jurisprudence to provide a basis that Islam favors people with disabilities and guides them to worship according to their conditions and abilities

(Husna et al. 2018). However, disability jurisprudence education faces some challenges that require deep understanding to improve inclusion and accessibility for Muslim communities and persons with disabilities. One of the main challenges is the low understanding and awareness among the public about the concept of disability jurisprudence. This has resulted in a lack of support and knowledge of the needs and rights of persons with disabilities in undergoing jurisprudence-based education.

In addition, the lack of educational resources specifically designed for disability jurisprudence is a significant obstacle. Inadequate curriculum and lack of material that suits the needs of learners with disabilities result in the implementation of education that is not optimal (Mudjito 2014). Physical and information accessibility challenges are also of grave concern, making it difficult for persons with disabilities to access educational places and obtain information effectively. Social stigma and discrimination against persons with disabilities are also severe obstacles, affecting their motivation and participation in the educational process. The lack of community involvement in promoting inclusion and disability jurisprudence education is also a challenge that needs to be overcome. Meanwhile, the challenges of policy implementation and the limitation of trained educators in the field of disability jurisprudence also have an impact on efforts to provide inclusive and sustainable education for all Muslim communities, without exception. Identifying these challenges is a crucial first step in developing practical and sustainable solutions to create inclusive and disability-friendly educational environments. Inclusive education in the Special Region of Yogyakarta is also discussed from an equity pedagogy perspective, emphasizing the need for a more equitable approach to inclusive education in the region (Rohim and Wulandari 2019).

Literature related to inclusive education awareness in implementing disability jurisprudence provides deep insights into

concrete steps that have been taken in various contexts (Mubarak 2022, Syamsuri 2019, Syuhudi 2022, Tulhidayah and Syaripudin 2023). These studies highlight the systematic efforts made to raise public and educational institutions' awareness of the inclusion of persons with disabilities in jurisprudence education. One concrete step that is often identified as training programs and workshops (Brégain 2016, Gawo and Tafesse 2024, Lindsay et al. 2013) aimed at teachers, educational staff, and community members. The training aims to improve their understanding of the concept of disability jurisprudence and provide skills and strategies to support inclusive learning. The existing literature also highlights the critical role of awareness campaigns through mass media and digital platforms. This effort helps disseminate information about the importance of inclusion and understanding disability jurisprudence in society more broadly. Several case studies have also demonstrated the effectiveness of using inclusive awareness campaigns at the local level to change people's perceptions of persons with disabilities and meet necessary social access.

The relevant literature also focuses on the development of inclusive educational resources. Creating learning materials, textbooks, and other resources supporting an inclusive curriculum is essential in raising awareness of disability jurisprudence education. In addition, implementing inclusive policies at the national and local levels demonstrates the importance of support from various levels of government to create a more inclusive educational environment. The literature provides a holistic perspective on concrete steps to raise awareness of inclusive education in implementing disability jurisprudence. By strengthening these efforts, it is hoped that the community can better realize and support inclusive jurisprudence education for all individuals, including persons with disabilities, in various contexts and environments.

The results of previous relevant research by this study are research conducted by Syamsuri (Syamsuri 2019) on the understanding of disability jurisprudence in Islamic boarding school students. However, the research undertaken by Syamsuri only discusses the knowledge of disability jurisprudence among students and *pesantren*, not extending to the broader community. *Pesantren*, as a moderate Islamic educational institution that is adaptive, progressive, and inclusive (Rosidin, Bachri, Mardhatillah et al. 2022) is the most potential institution to introduce disability fiqh knowledge to the broader community. Meanwhile, the study conducted by researchers not only examines the understanding of disability jurisprudence but also the response of the community, especially the people of Yogyakarta City, to the existence of disability jurisprudence and its implementation in society. The novelty of this research lies in its focus on accessibility for worship according to the capabilities and compliance with Islamic law for persons with disabilities. Unlike previous studies that may have touched upon disability jurisprudence in a limited context, this research delves deeply into how the Yogyakarta Muslim community understands and implements *fiqh* for people with disabilities.

This research contributes to the discourse by highlighting the practical aspects of accessibility in worship and integrating inclusive practices in religious activities. The expected implications of this research include achieving equal opportunities and equity between persons with disabilities and non-disabled individuals in practicing their faith. This study aims to promote a more inclusive environment in religious practices, encouraging the community to adopt measures that accommodate the needs of persons with disabilities, thereby fostering an inclusive and supportive religious environment. Considering that the implementation of disability jurisprudence does not only apply among Islamic boarding schools but also needs support from the wider community. Therefore,

the author is interested in conducting a study to determine the community's response to disability jurisprudence in the context of inclusive education awareness.

CONCEPTUAL FRAMEWORK

The conceptual framework used to analyze research data relies on relevant theories and concepts to understand the complexity of people's understanding of disability, disability jurisprudence in the Islamic context, and inclusive approaches in education. Relevant theories for analyzing the data include stigma and stereotype theory, diversity theory in Islam, and education inclusion theory. Stigma and stereotype theory will help identify how society's view of disability can be influenced by stereotypes and stigma that may be present in local cultures and traditions. In the context of disability jurisprudence in Islam, diversity theory Islam will guide the understanding of relevant Islamic values and teachings, which shape the perspective of jurisprudence towards persons with disabilities. Meanwhile, education inclusion theory will provide a framework for analyzing how implementing inclusive strategies in education can influence society's views on diversity and the rights of people with disabilities.

The interaction and mutual influence between the three concepts will be the main focus of data analysis. The idea of how people's understanding of disability can be influenced by the concept of disability jurisprudence in Islam, and vice versa, as well as how the application of inclusive approaches in education can shape people's perceptions, will be the basis for analyzing the data results. Applying these theories, this study will delve deeply into the dynamics and critical factors that shape society's understanding and response to disability in the context of Islamic jurisprudence and inclusive education.

RESEARCH METHOD

This research was conducted from July to September 2023. The research method used by the author is a case study with a phenomenological approach that examines the views, understanding, and response of the Muslim community to disability and disability fiqh, analyses the application of disability fiqh in the Yogyakarta Muslim community, and how disability fiqh education is present as a solution to overcome the challenges of implementing disability fiqh in society. The subjects of the study consisted of 1) religious organization figures from Muhammadiyah and Nahdlatul Ulama; 2) academician of UIN Sunan Kalijaga; 3) takmir Masjid; 4) persons with disabilities; and 5) religious organizations with disabilities (ITMI, Qolbu Brotherhood, Al-Hikmah).

A phenomenological approach is used in this study to understand the life experiences and views of research subjects, especially people with disabilities when carrying out worship. This approach helps to identify the deep and reflective experiences of the research participants, thus providing a richer understanding of how they experience and interpret the fiqh of disability in their daily lives. The type of interview used in this study is in-depth to find data and information in more depth. The observation method is also used to show observation and examination activities to collect information about the existence of something physical and material (Ali 2014). This method is used to determine the application of strengthening fiqh for people with disabilities in the Yogyakarta Muslim community.

To test the correctness of the data or check its validity in this qualitative research, the authors used the triangulation technique of data sources by using various data sources and more than one method. The data analysis technique used in this study is an analysis with an interactive model developed by Miles and Huberman with steps, namely data collection, data reduction, data presentation, conclusion drawn, and verification (Miles, Huberman and

Saldaña 2018). The data presentation in this study is carried out in the form of a narrative. The data that has been reduced is then arranged narratively to describe the research findings in-depth and holistic. The process of drawing conclusions is carried out by linking the main findings with relevant literature and conducting discussions with experts in the field to ensure the accuracy and consistency of the data.

RESULT AND DISCUSSION

Yogyakarta People's Views on Disability Jurisprudence Education

Everyone's perception of people with disabilities varies greatly. Here are some public views from excerpts from this research interview;

"People with disabilities are people who have special needs where they also need special facilities to be able to carry out activities like people in general." (EJ, mosque takmir, UIN Sunan Kalijaga, June 26, 2022)

"People with disabilities are people who have special needs who should also have special attention and treatment." (AH, lecturer, UIN Sunan Kalijaga, June 28, 2022)

"People with disabilities are people who are indeed special, which can be likened to different from non-disabled because they have privileges and cannot be equated between the two, but that does not mean they are abnormal." (IM, lecturer, UIN Sunan Kalijaga, June 30, 2022)

"A person with a disability is a person who has abnormalities in quotation marks from both physical and non-physical aspects." (RA, lecturer, UIN Sunan Kalijaga, June 28, 2022)

"People with disabilities are people who have a deficiency in one thing but have an advantage in another." (ZM, PW NU DIY Province, July 2, 2022)

"Disability institutions are everyone who when doing activities is not like normal people, which includes the elderly and eventually everyone will become disabled." (GD, Chairman of PW Muhammadiyah DIY Province, June 28, 2022)

From the explanation above, it can be concluded that according to them, people with disabilities are people who have special needs, where they have shortcomings in one thing, both physical and non-physical, but superior in other things so that they require special attention, treatment, and facilities, which cannot be equated with non-disabled. In carrying out their worship, people with disabilities have differences with non-disabled people. The difference is that there is *rukhsah* or leniency in carrying out worship for people with disabilities, depending on what type of disability they have (Ridho 2023). This relief is, for example, if a disabled person with a disability has a disabled person whose legs are paralyzed. In carrying out worship, such as prayer or Hajj, he will be relieved by being allowed to sit or use a wheelchair.

Several opinions of UIN Sunan Kalijaga lecturers, IM, RA, and AH, support this statement. From the interviews, they argue that in carrying out worship, people with disabilities are different from non-disabled people. The difference is that people with disabilities get *rukhsah* or relief in carrying out their worship, depending on what type of disability they have. Even for cases of non-physical disabilities such as autism, they are not obliged to carry out worship because one of the legal requirements for worship in jurisprudence is the barrier of reason.

GD and ZM also explained the same thing. There are differences between persons with disabilities and non-disabilities in carrying out worship, but although different in substance, they are the same. The difference is that people with disabilities get *rukhsah* or relief. However, the waivers are adjusted to the type and level of disability they have. If the disability is still in the mild category and the type of disability does not interfere with the

worship, then the law of jurisprudence generally applies to him. However, it is also necessary to have supporting facilities to make it easier for them to carry out worship. As for people with disabilities whose weight category and type of disability make it impossible for them to carry out worship, such as autistic people, then they get *rukhsah* or relief. They are exempted from the obligation to carry out worship or Islamic law.

Several lodge administrators in Yogyakarta, such as HM (Wahid Hasyim Islamic Boarding School Administrator who was met on June 30, 2022) and ZU (caretaker of Nurul Ummah Putri Kotagede Islamic Boarding School who was completed on June 25, 2022) also think almost the same. In general, in carrying out worship, people with disabilities with non-disabilities are nearly the same. Still, there are differences in the implementation process, especially if there are those who experience difficulties caused by the type of disability. Of course, people with disabilities will get *rukhsah* or relief.

The informants gave various views on how people with disabilities carry out worship. According to the informants' view, people with disabilities are individuals who have special needs with shortcomings in one thing, both physical and non-physical, but have advantages in other things so that they require special attention, treatment, and facilities that cannot be equated with non-disability. In carrying out worship, people with disabilities have a difference from non-disabled people, namely the existence of *rukhsah* or waivers, depending on the type of disability they have. Although there are differences in the way of worship between people with disabilities and non-disabled people, the substance of prayer remains the same. This relief is adjusted to the type and level of disability-owned. Overall, the informants' views show that despite the challenges, it is essential for people with disabilities to continue to practice their worship to the best of their ability and to provide adequate facility support.

Community Response to the Concept of Disability Jurisprudence

From the urgency of understanding disability jurisprudence for society, there are differences in understanding related to disability jurisprudence. Mr. GD (interview on June 28, 2022) stated that the term disability jurisprudence itself is unfamiliar. But even so, he, as a religious figure who always gives lectures, always reminds and asks the *ta'mir* of the mosque and the general public to provide facilities for people with disabilities. The facilities in question are facilities that can help them to move as non-disabled people. With access and facilities for people with disabilities, they will be able to pray in mosques with the help of wheelchair access for the visually impaired and particular roads for the blind. In other words, he interpreted disability jurisprudence more on the accessibility of people with disabilities.

Regarding understanding disability jurisprudence, ZM explained that *fiqh* means understanding. Disability jurisprudence is understanding worship practices and *muamalah* for those with shortcomings. It can be interpreted as specific jurisprudence or particular jurisprudence to provide solutions to people with disabilities. GD and ZM revealed that disability jurisprudence is necessary. Especially today, people worldwide are increasingly open to their views to open space and provide access and facilities for friends with disabilities. For example, the office now must give a special place for people with disabilities, such as a special place for people with disabilities, and also provide wheelchairs.

The results of other interviews with people with physical disabilities (disabilities) and also active in disability organizations, Mr. SI and Mr. WA (people with disabilities, interview on July 5, 2022), revealed that people with limited understanding of disability jurisprudence. They admit that their knowledge of the situation also feels very lacking. In addition, the interview results also confirm that not a few of the disabled community and the non-disabled community

have ever even heard the term disability jurisprudence, including the academic community or lecturers at universities. Disability jurisprudence is essential. It is needed for people with disabilities in carrying out worship because it contains procedures and whether or not worship is valid for people with disabilities in the midst of its limitations. Not only that, disability jurisprudence also offers solutions to the problems of prayer faced by people with disabilities.

Implementation of Disability Jurisprudence Education

Information about disability strengthening jurisprudence in the Yogyakarta area is still limited and still in a small scope where from interviews by several resource persons, it was obtained that most of the speakers had never encountered information from disability strengthening jurisprudence and some speakers knew information about disability maintaining jurisprudence through the scope of disability services and from books. Therefore, it is essential to socialize about disability-strengthening jurisprudence, especially by large religious organizations such as Muhammadiyah and NU, and academics through communities, digital media, print media, actions, seminar events, and others.

The obstacles experienced by people with disabilities in worship are: (1) For blind people (interview with IP, UIN student Sunan Kalijaga, blind people on June 29, 2022), difficulty in walking into mosques, especially mosques that only provide stairs without providing a way for people with disabilities, and difficulty in determining the direction of Qibla. (2) For the disabled, difficulty in accessibility to mosques that do not have wheelchair roads and difficulty in accessing the ablution place, especially if the ablution place is in the back and has to pass through a foot wash water pool. (3) for deaf and speech-impaired people (interview with NN and RM, UIN Sunan Kalijaga students, deaf and speech impaired, dated July 22, 2022), the obstacles experienced when worshipping in public places

there are no lectures or recitations that use sign language, difficulties in learning the Qur'an because no one can hint at hijaiyah letters through sign language. And the lack of people who care and are willing to help in worship.

Challenges in Disability Jurisprudence Education

While there are some initiatives and discussions regarding inclusive education and the response of the Muslim community to the jurisprudence of disability in Yogyakarta, the implementation of inclusive education still faces various challenges, including the limited number of inclusive schools, inadequate facilities and the need for more equitable approaches to inclusive education. The main challenges faced in the context of disability-strengthening jurisprudence in Yogyakarta seem to be concentrated on the lack of available information and the lack of awareness among the general public. Information on disability-strengthening jurisprudence is still minimal, and the majority of resource persons gain their understanding through disability services and readings. Therefore, it is essential to carry out comprehensive socialization, primarily by supporting major religious organizations such as Muhammadiyah and NU and involving academics. This campaign can be carried out through various channels, such as communities, digital media, print, and public activities such as seminars.

In addition, concrete challenges in worship for people with disabilities in Yogyakarta also stand out. For blind people, the difficulty of entering mosques and determining the direction of Qibla is a significant issue. People with disabilities experience obstacles in accessibility to mosques and ablution places that are not wheelchair friendly. Meanwhile, deaf and speech-impaired persons face difficulties in learning the Qur'an and the unavailability of instruction using sign language. To overcome this challenge, it is necessary to adjust facilities, such as the construction of ramp access and disability-friendly facilities in mosques and the

provision of easily accessible ablution places. The development of Qur'anic teaching methods with sign language is also essential to ensure inclusivity in learning. In addition, community empowerment and increased participation in supporting the worship needs of people with disabilities are vital in creating an inclusive environment. With concrete steps such as socialization, facility adjustment, inclusive teaching, and community empowerment, it is hoped that Yogyakarta can become an example for other regions to realize a more caring and inclusive society for the worship needs of people with disabilities.

Community Response Evaluation

People's understanding and views on disability jurisprudence education are complex and varied, involving cultural, religious, and social factors. In general, some people may have a limited understanding or lack of awareness of the concept of disability jurisprudence education. This can be due to stigma, stereotypes, and lack of access to comprehensive information. Some individuals may view persons with disabilities from traditional or cultural perspectives that lack support for inclusion and disability-friendly jurisprudence education. Social stigma related to disability can sometimes influence the way society views the abilities and potential of people with disabilities in the context of religious education, including jurisprudence.

On the other hand, some more open and educated societies may have a more inclusive understanding of disability jurisprudence education. They may see diversity as a gift given by God and understand that jurisprudence education should be the right and need of all individuals, including people with disabilities. Awareness of the concept of inclusion and the importance of understanding the needs of individuals with disabilities in jurisprudence can form a positive and supportive view of inclusive education efforts.

The role of religion, especially in the context of Islam, can also play a key role in shaping society's view of disability

jurisprudence education. If religious teachings underscore the values of inclusion, justice, and concern for those with special needs, this can provide a moral foundation for society to support inclusive jurisprudence education. Evaluation of community responses to the concept of disability jurisprudence based on the information provided shows differences in levels of awareness and understanding among community members. Some individuals, such as Mr. GD and ZM, showed good awareness and understanding. In contrast, others, including people with disabilities, such as Mr. SI and Mr. WA, acknowledged their limited knowledge of the topic. The fact that not only individuals with disabilities but also non-disabled individuals, including academics and university lecturers, have limited knowledge of disability jurisprudence demonstrates the need for increased education and awareness within communities.

Different individuals interpret disability jurisprudence in various ways. For example, Mr. GD emphasized the importance of accessibility and facilities for people with disabilities, linking them to religious practice. On the other hand, ZM sees disability jurisprudence as a special understanding of the practice of worship and *muamalah* for individuals with disabilities. These different perspectives highlight the nature of the many dimensions of disability jurisprudence and the need for inclusive interpretations that consider issues of practical accessibility and religious/legal dimensions.

There is agreement among several individuals, including Mr. GD, ZM, and people with disabilities, such as Mr. SI and Mr. WA, on the importance and need for disability jurisprudence. They recognize the importance of disability jurisprudence in ensuring that individuals with disabilities can participate fully in religious practice and receive fair treatment in society. Interviews have also found challenges such as limited awareness, understanding, and vocabulary about disability jurisprudence among individuals with and without disabilities. Lack of awareness about

disability jurisprudence can result in inadequate systems of support and accommodation for individuals with disabilities, affecting their ability to participate fully in religious practice and social activities. Therefore, concerted efforts from various stakeholders are needed to promote inclusivity, accessibility, and equitable treatment for individuals with disabilities in society and religious contexts.

Socialization, education, and advocacy efforts are needed to overcome these differences in understanding and views. Community awareness campaigns, educator training, and the integration of the concept of disability jurisprudence in religious education curricula can contribute to better understanding and broader support for disability jurisprudence education in society. Societal responses to disability jurisprudence education, especially the lack of identifiable understanding, are reflected through various signs and situations. In this context, a lack of awareness and participation in discussions or socialization activities is a leading indicator. The public may not be actively involved in forums or seminars that discuss jurisprudence education for persons with disabilities. In addition, the existence of stigma and negative stereotypes against persons with disabilities creates obstacles in accepting the concept of disability jurisprudence. This can be reflected in the disrespect or exclusion of this group. Limited access to information is also an obstacle, where people may not have adequate access to information related to disability jurisprudence. The lack of information campaigns or dissemination of educational materials can exacerbate this incomprehension. In addition, constraints in implementation, such as the unavailability of inclusive facilities within places of worship or academic institutions, may reflect a lack of involvement and support from relevant parties.

Lack of support and involvement from religious institutions, governments, or community organizations is another factor that reflects the community's response. This can be

reflected through the lack of concrete initiatives and efforts in supporting disability jurisprudence education. Societal uncertainty or indifference in creating an inclusive environment is also a challenge, which can be reflected in the lack of initiative to understand and overcome barriers faced by persons with disabilities. By identifying these indicators, better approach strategies can be devised to increase public understanding and support of disability jurisprudence education. The lack of public understanding of disability-strengthening jurisprudence in Yogyakarta has a significant impact on people with disabilities in carrying out worship. The interviews show that information on disability-strengthening jurisprudence is still limited, and most people, including the speakers, do not understand adequately. The impact is felt in the obstacles faced by people with disabilities, ranging from difficulties in access to mosques to obstacles in learning the Qur'an.

Building Awareness of Inclusive Education; Implications and Future Prospects of an Inclusive Society

Disability jurisprudence education in Muslim societies, not only in the case of Yogyakarta but also in other urban contexts in Indonesia, plays a central role in shaping an inclusive and deep understanding of Islamic procedures and laws relevant to persons with disabilities. Building awareness of the importance of education aims to provide a comprehensive understanding to the Muslim community, in this case in Yogyakarta, of how Islam views and treats individuals with disabilities. Through an innovative, customized curriculum, disability jurisprudence education can include specific laws governing the rights and obligations of persons with disabilities in living their daily lives, procedures for conducting worship that can be adapted as needed, and the concept of equality in religious views. The learning materials can then be designed to respond to the challenges and special needs faced by persons with disabilities, with the primary aim

of increasing understanding and acceptance among Muslim communities.

Disability jurisprudence education can also involve training religious leaders, teachers, and the general public to understand how to support, respond to, and facilitate the full participation of persons with disabilities in religious and social activities. Through this education, it is hoped that the Muslim community in Yogyakarta can form a more inclusive and disability-friendly environment, respect individual rights, and strengthen a sense of community within the community. Which in turn can create an inclusive and friendly atmosphere in places of worship such as mosques (Udin, Fitriah, Sugianto et al. 2023). The findings and analysis of the lack of public understanding of disability-strengthening jurisprudence in Yogyakarta reveal profound implications, primarily related to the rights and welfare of persons with disabilities in carrying out worship. Within a conceptual framework, the theory of society's understanding of disability and the concept of inclusive education provides a foundation for understanding this lack of awareness's social and educative impact.

The main implication is exclusion and barriers for persons with disabilities in accessing places of worship and obtaining religious education that suits their needs (Rozeboom 2021). This is detrimental not only physically but also spiritually and psychologically. Therefore, it should be emphasized that the lack of public understanding of disability-strengthening jurisprudence is detrimental not only to persons with disabilities themselves but also detrimental to diversity and social justice in society. Considering these findings, prospects for improving disability jurisprudence education in the future could further involve a series of concrete steps. Remedial steps need to be taken holistically. Corrective steps that can be taken, first of all, are intensive and even socialization. Based on the findings of this study, socialization, and education need to be carried out by major religious organizations,

such as Muhammadiyah and NU, along with the active support of academics. Disseminating and publicizing the importance of disability-strengthening jurisprudence can be addressed to the general public through digital and print media through various events. Establishing communities and discussion forums to assist persons with disabilities in worship can also increase public sensitivity and concern to assist persons with disabilities in worship. Moreover, increasing understanding will undoubtedly support efforts to create an inclusive social environment.

It is also essential to develop inclusive Qur'anic teaching methods, using sign language and approaches that consider the special needs of people with disabilities. Through this, people with disabilities can learn and practice religious teachings more easily. Conducting sign language training for the community, especially educators and religious leaders such as ustadz, ustadzah, and *ta'mir* mosques, can be an alternative to community education activities. In addition, the adjustment of facilities in places of worship and education is essential. Involving the concept of disability-friendly physical accessibility following the principles of disability-strengthening jurisprudence is a very relevant step. This is also in line with the theory of inclusive approaches that emphasizes the importance of creating an environment accessible to all individuals regardless of physical or cognitive conditions. Physical improvement in the form of adjusting facilities in places of worship is a concrete step. The construction of ramp access, disability-friendly toilets, and a more inclusive arrangement of ablution places will help improve the affordability and comfort of people with disabilities in worship. Government agencies and religious organizations can help provide support by building facilities needed by persons with disabilities, including disability-friendly worship facilities.

All these corrective measures must align with the vision of creating an inclusive society that cares for the needs of others. With joint

efforts from various parties, it is hoped that Yogyakarta can become a model for other regions in creating a supportive environment for people with disabilities, where their rights to practice worship calmly and with dignity can be better realized. With these measures, it is hoped that the people of Yogyakarta and the general public can internalize the values of disability-strengthening jurisprudence. This will not only improve the rights and well-being of persons with disabilities in a religious context but also create a more inclusive, equitable, and understanding society towards diversity. The future of disability jurisprudence education is expected to be brighter through joint efforts to create an environment that respects and supports every individual, including those with special needs.

CONCLUSION

This study contributes significantly to understanding disability jurisprudence in the context of Islam in Yogyakarta. The results showed that people have different views and opinions on people with disabilities but have the same core that people with disabilities are people who have special needs, so they require special attention, treatment, and facilities that cannot be equated with non-disabled. Public responses to disability jurisprudence are mixed. Disability jurisprudence is essential because it is needed for people with disabilities to carry out worship in the midst of their limitations. Not only that, disability jurisprudence also offers solutions to the problems of worship faced by people with disabilities. Concrete steps are needed from governments, religious organizations, and entire communities to build inclusive awareness and facilitate persons with disabilities.

The recommendations resulting from this study provide practical guidance for policy designers and educational programs to improve inclusivity and support for individuals with disabilities in society. However, the study also revealed shortcomings, such as a lack of

sample diversity and understanding of disability jurisprudence in society. Further studies that take a comparative approach, explore further social impacts, and monitor follow-up implementation of the study's recommendations are likely to contribute more to strengthening inclusivity and respect for the rights of individuals with disabilities.

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