# ISLAMIC EDUCATION AND THE EMANCIPATION

# OF DISABLED INDIVIDUALS

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## Abstract

In this study, emancipation refers to the release of the paradigm or the provision of equal (fair) rights to the disabled individual (*Orang Kurang Upaya*) community based on an appreciation of the reality of disability. In contemporary social studies, the "emancipation" paradigm is essential, particularly when discussing social minority societies such as the handicapped. This is due to the fact that the disabled have been excluded from the flow of national progress in terms of education, employment, health, transportation, politics, etc. for a very long period. This study's primary purpose is to evaluate the idea of disability according to the Quran, as well as the right strategy to addressing the concerns and challenges of religiously impaired individuals. This is a qualitative research that collects data and information through document analysis. The results of a search for <https://sigir.uitm.edu.my/svsi/sumberutama.php> a number of the Quranic verses utilize phrases that are strongly associated with the group of handicapped people, such as deaf, stupid, blind, lame, and feeble. Some of these expressions plainly pertain to the law of *rukhsah* (leniency) for jihad and enforcing the demands of Sharia, while others are employed as parables to teach the nature of faith and unbelief as well as the repercussions of refusing to adopt Islam.

**Keywords:** Emancipation, disability, OKU, Islam

## Introduction

Understanding the framework of *Fiqh al-Ta'ayush* does not negate the presence of minority communities, including the community of including the disabled individual (OKU) community. In reality, Islam expects its followers to constantly explain Islam to non-Muslims and ask them to convert (Muhammad Musa Syarif, 2013). In other words, if Islam requires its followers to live in harmony with non-Muslims, how much more difficult would it be to live with brothers of the same faith but are simply of different gender, ethnicity, a nd disability? This understanding may be gauged from the necessities of communal life through *Surah al-Hujurat* 49:13, which describes the notion of *al-Ta'aruf*, which is "so that you get acquainted with one another" (and be friendly with one another). This is a worldwide message that must be achieved beginning with an inclusive education system at a young age.

In Malaysia, the Malaysian Ministry of Education designs and implements different transformative efforts to provide excellent and relevant educational opportunities for all students, including those with special needs (Hannah et al. 2019). This endeavor aligns with the government's goal of implementing the National Education Philosophy and the Malaysian Education Development Plan (2013-2025). This endeavor must be seen not only from the perspective of preparation, but also from the perspective of provision, which relates to the foundation of inclusive development based on the principle of empowerment and empowerment. In other words, the handicapped are protected when the community criticizes. This is in accordance with the demands of Surah 'Abasa:80, verses 9 and 10, which include Allah's (SWT) admonition to address the requests and requirements of the crippled, particularly to actualize the beautiful concept of religious life among the disabled individuals. In this regard, this study will investigate a method or technique known as the Twin-Track Approach, which is one of the successful approaches and in accordance with the requirements of *Syarak* in a growing society based on the recently announced *Manhaj Rabbani* Policy.

## Disability Concept

Prior study has demonstrated that research on the notion of disability and conversations pertaining to the challenges of the disabled have expanded significantly and are crucial internationally. This is a deviation from the revolution of thought brought about by early researchers through the introduction of the social model of disability, which is one of the earliest models to emphasize the concept of inclusion (Oliver 1992, Shakespeare 1996, Finkelstein 1998, Barnes 1997, Oliver 2002; Soder 2009; Gronvik 2009). In conclusion, the social model of disability distinguishes between two key notions, impairment and disability. In the medical model of disability (medical model of disability), also known as the individual model of disability, a person's disability is the result of a disability or a chronic condition. The social model of disability, on the other hand, modifies the understanding of disability that derives from attitudes and the physical and social surroundings that impede the involvement of persons with impairments in society. This concept does not deny the reality of components of impairment in persons with disabilities, nor does it reject the medical approach to coping with particular limits, such as occupational treatment, speech therapy, the use of medications, and prosthetic limbs (Muhamad Nadhir 2019).

In this context, it is emphasized that an individual's impairment is not caused by the disability itself, but rather by the attitude of society and the failure of the surrounding environment to recognize and adapt to the requirements and expectations of the handicapped. For instance, those with visual impairments can read the Quran if it is printed in Braille. Otherwise, he will be unable of reading the Quran from a printed *mashaf*. If there is a Malaysian Sign Interpreter service, hearing-impaired individuals can communicate with the public, such as by reading the marriage contract. Alternatively, if the service is unavailable, neither the priest nor the witness will be able to certify the marriage. The same holds true for other kinds of handicapped persons, including those with physical, learning, speech, and mental impairments. This is due to the fact that handicapped persons are individuals with disabilities and society cannot exacerbate their disabilities (disabled individuals are people with impairments who are disabled by the society).

In this social paradigm, a deficiency in an individual with the designation of OKU is viewed as a distinguishing attribute or characteristic of character. In other words, this approach celebrates or recognizes the absence as a component of a varied community (Diversity of the society). According to the Disabled individuals Act (2008), the disabled are persons with long-term physical, mental, intellectual, or sensory problems that, when combined with other restrictions, limit their ability to participate fully and effectively in society. In the context of a person's character, I wish to underline that the idea of deficiency or handicap is permanent and unalterable.

Disability originates from the interplay between the impaired and attitudinal and environmental constraints that hinder their full and effective involvement in society on an equal footing with others. This definition demonstrates that a person's absence or defect is not the source of incapacity. The situation of handicapped individuals who are confronted with hurdles should be recognized. This is due to the fact that the impediment leads the impaired to become crippled. As the quote goes, "I've fallen down the stairs".   Therefore, this barrier must be removed by establishing a support system that enables the handicapped people to have a productive life. In light of this perspective, it is vital to implement the empowerment process due to the existence of impediments or handicaps in society.

Based on the above description, the goal of the proposed modifications is to establish an inclusive society replete with a support system encompassing policies, facilities, services, and equipment, as well as a special empowerment process for the handicapped population. Therefore, a comprehensive knowledge of the topic of disability will drive the correct approach in the attempt to achieve full social participation for the impaired people (French 1992). The process of empowering both the community and the disabled is known as the win-Track Approach (Kuno and D. Seddon 2003). Thus, the definition of disability and disability highlighted in this study is seen to begin with the Quran and its global approach, as it is also used in several domestic and foreign legal documents, such as the Disabled individuals Act (2008), the updated edition of the National Social Policy (2010), The Convention on the Rights of Persons with Disabilities (UN CRPD 2006), and the Incheon Strategy 2013-2022 (2012), which aims to improve the quality of life for persons with disabilities.

## Islam Interprets the Concept of Disability Emancipation

The concept of *Tawhid* is total emancipation aimed at freeing creatures from worshiping fellow creatures to the Creator of creation, namely Allah *al-Ahad*, *al-Samad* (al-Ikhlas:112:1-4). It is also a universal emancipation because this call for monotheism is not exclusive to the Arabs, but it is inclusive for all people. This is in line with the Word of Allah SWT in Surah al-Baqarah:2:21, "*O people! Worship your Lord who has created you and those before you, so that you (become those who) fear.*" The exploration of the use of terms that are closely related to the category of disabled individuals in the Quran such as deaf, dumb, blind, lame, sick and weak are referred to as characters or character traits that distinguish one person from another. The existence of characters with disabilities in the Quran shows that Islam is not far from this special community, even its existence is recognized and mentioned one by one in the Quran.

Based on access to content through https://sigir.uitm.edu.my/svsi/sumberutama.php, the use of the term disabled character was found to be clearly used in reference to the law of *rukhsah* (relief) to wage jihad and implement the demands of *Syarak* such as blind characters, lame, sick (al-Nur:24:61; al-Fath:48:17) and weak (al-Tawbah:9:91). There are also disabled characters such as deaf, dumb, blind used as parables to explain the nature of faith and disbelief and the retribution for refusing to accept Islam (al-Baqarah:2:18 and 171; al-An'am:6:39; Yunus:10: 43; Hud:11:24; Toha:20:124; al-Hajj:22:46; Fatir:35:19). In this context, the researcher will explain the reality of disability emancipation according to the Quran based on the discussion of the findings below:-

### OKU is not a 'Defect Product' according to Surah al-Tin:95:4

Islam supports the struggle for human rights. History has proven that the messenger of the Prophet Muhammad SAW took the lead and raised the agenda of human rights (HAM) starting in Mecca until he succeeded in emancipating the darkness of *Jahiliyyah* to Islamic justice. His Majesty SAW also eliminated racial attitudes (*'Asabiyyah*), discrimination of the rich against the poor, discrimination of the nobles against the lower people, and elevated the position of the weak such as women, children, the elderly including the disabled community. In fact, Islam provides guidelines in the human rights agenda so that it is in line with the demands of the Sharia and in accordance with the recognition of the dignity of the human position regardless of the diversity of races and giving privileges compared to other creatures created by Allah SWT. His Freeman in surah al-Isra':17:70, means: "*And verily We have glorified the children of Adam; and We have given them the use of various vehicles on land and in sea; and We have given them sustenance from good things and We have increased them with more than the many creatures that We have created*".

Imam Ibn Kathir (2000) in his interpretation states that this recognition is also mentioned as the best event in Surah al-Tin:95:4, meaning; "Indeed We have created man in the best form (and equipped according to his condition)". This recognition refers to the perfection of the position and physicality of human events that are in accordance with His will and the perfection of nature and the goals of His creation that distinguish humans from other creatures created by Allah SWT. According to the study of Muhammad Hafiz Nur (2018), the use of the term human in the Quran is generally described with three terms, namely *al-Basyar*, *al-Nas and al-Insan*. The term *al-Basyar* means humans biologically (physically). The term *al-Nas*, on the other hand, means that humans are social creatures and cannot live without other people. While the term *al-Insan* means a perfect human both physically and mentally. In the 4th verse of Surah al-Tin, Allah SWT uses the term *al-Insan* which refers to the best of human beings who are physically and mentally perfect and are blessed with the grace of reason that distinguishes them from other creatures created by Allah SWT.

Based on the debate of *Tafsir* experts regarding the human concept of 'the best product', we can understand that it is a recognition of Allah SWT about the position of humans in His presence. This demands that people always be grateful for all the blessings of His grace. This means that those who are tested with defects or deficiencies do not mean that they are a 'defective product' of Allah SWT's creation, even the existence of this special community is a sign of the power of Allah's creation, *al-Khaliq*, *al-Musawwir*. Thus, in this context, the need to return to the basics of Islamic teachings based on authentic beliefs, merciful Sharia and Sufism or morals that deify *al-Khaliq* should be applied in parenting, pre-marriage modules and so on.

The basis or principle of Islamic teachings can be formulated in the approach of the concept of '*YUsR*' where from the point of view of the *Aqidah*, confident that disabled children are the same as typical children, the gift of Allah SWT, His Word: "And those who pray: "O our Lord, bestow on us our wives and descendants as a delight to (our) hearts, and make us leaders for the pious" (al-Furqan:25:74). From a *Shariah* point of view, efforts to provide space and opportunity for disabled children to be educated to accept and implement religious demands. His words mean: "And order your family and your people to pray, and you should be diligent and patient in fulfilling them" (Toha:20:132). While from the perspective of *Tawasuf*, he is satisfied with all the provisions of Allah SWT. His Word: If they are truly satisfied with what God and His Messenger have given them, and say, "Allah is sufficient for us, God will give us part of His bounty..." (al-Taubah :9:59)



Figure 1.0: Approach of the 'YUsR' concept in dealing with the gifts of disabled children

### Concept of Fiqh *al-Ta'ayush* according to Surah al-Hujurat:49:13

*Fiqh al-Ta'ayush* refers to the methodology of contemporary jurisprudence in sustaining peaceful socio-religious relations in light of present-day realities. As the religion of *Rahmatan lil Alamin*, the approach of *Fiqh al-Ta'ayush* must be broadly discussed to provide a dynamic and progressive understanding in order to build friendly relations between followers of different religions (Mohd Zuhd et al., 2020) comprised of different genders, races, statuses, and disabilities. The substance of the thirteenth verse of *Surah al-Hujurat* alludes indirectly to the fundamental notion of *Fiqh al-Ta'ayush*, in which social ties spanning gender, race, religion, and tribe are tied by *al-Ta'aruf*, its primary requirement. Allah's Word, "*O mankind! Indeed, We have created you from male and female, and We have made you into various nations and tribes, so that you may get to know each other (and be friendly with one another).*"

Commenting on this passage in 1988, Imam al-Zamakhsyari argued that people were formed from Prophet Adam and Eve. Each of us is the product of a mother and a father, and none is superior to the other. Therefore, there is no reason to feel proud of oneself and inflate your progeny count. Imam al-Baghawi stated that the proverb "*Ya Ayyuha al-Nas*" refers to all human beings who come from the same lineage (Prophet Adam and Eve), without excluding differences in gender, diversity of races and tribes, and provides basic guidance in the sustainability of relationships between fellow humans through the concept of *al-Taaruf*, which means to know each other. *Al-Ta'aruf* has a general connotation that encompasses all introduction-related categories. According to Noor Aziera et al. (2017), this notion signifies implicitly that Allah SWT's intention in creating humanity was for them to live together in peace and prosperity, to not be antagonistic and arrogant, and to tolerate variety and disparities in skin color, position, and disability.

According to Norafifiah (2014), *al-Ta'aruf* or the introduction that is organized by Islam is not limited to name or place of residence but goes deeper by knowing a person's position, daily life pattern, culture of race and ethnic origin and so on. This kind of introduction will only happen when there is a friendly life and getting to know each other. Thus, *al-Ta’aruf* is an important foundation in community life that needs to be practiced so that the goal of unity can be achieved. Thus, the concept of *Fiqh al-Ta`ayush* does not mean to compromise the position of Islam as a religion of truth, but to promote the beauty of Islam as a religion of wisdom. If they do not accept it as a religion, then at that time we should put in place rules to avoid bloodshed, guarantee people to do activities on the face of the earth, raise justice for them, and help each other in things that can be done together (Muhammad Musa Sharif 2013). In the context of the disabled, Islam does not only answer why the disabled community exists, Islam even lays down guidelines for how we can live with them?

### Twin-Track approach according to Surah Abasa:80:9-10

The Twin-Track method is one of the most successful methods for carrying out development for the disabled population, which faces its own unique problems and impediments in everyday life. This technique is also capable of achieving one of the Convention on the Rights of Individuals with Disabilities' key principles, namely "full and effective participation in an inclusive society." To allow the disabled to completely and successfully integrate into society involves efforts from the standpoint of enabling the disabled themselves and carrying out a process of empowerment in society (social enablement), which eventually leads to the formation of an inclusive, not exclusive, society. In Islam, this method is codified in the Quran (Surah Abasa: 80:9-10) which was revealed as a guidance to treat the disabled community via efforts to glorify the disabled with religion and return to nature based on empowering both the disabled and the community (Desy and Norakyairee 2017; Siti Rahmah et al. 2019). God's Word: "With terror (of transgressing God's commands). So you postpone his service " (Abasa:80:9-10).

Imam Ibn Kathir (2000), in disputing this passage, asserted that Allah SWT commanded the Prophet of Allah (PBUH) to teach inclusively, as opposed to exclusively, where he solely concentrates on specific groups. Imam al-Zamakhsyari (1988) also explained the same thing, where there is exclusive treatment in preaching to the Quraish Elders who are not yet Muslims (Abasa:80:6), so that he leaves the treatment for Abdullah ibn Umm Maktum, a visually impaired Muslim who attempts to learn from the preaching of Rasulullah SAW (Abasa:80:9-10). This is consistent with the notion of *da'wah* as an invitation rather than a punishment, because the issue of knowledge and direction is "God's task" and God gives to whomever He wills. While the 'job of the Messenger of God' is to promote Islamic preaching and invite people to obey God, as a messenger of God, the 'work of the Messenger of God' is to promote Islamic preaching and invite people to obey God (Abasa:80:7).

According to Adnan et al. (2014), what is to be emphasized here is related to the attitude of the Prophet SAW towards Abdullah ibn Ummi Maktum r.a. after the descent of this verse. His Majesty did not harbor the slightest feeling of discomfort, not to mention a grudge against Abdullah bin Umm Maktum r.a., even though the events that took place between the two of them had caused him to be reprimanded and more than that, the reprimand was eternally recorded in the Holy Book of the Qur'an that can be read by all . On the contrary, what happened was that every time the Messenger of God SAW met or was visited by Abdullah ibn Umm Maktum r.a., he would express a sense of indebtedness to him. His Majesty will rise from his seat to greet and greet the arrival of Abdullah bin Umm Maktum r.a. with warmth and respect. More than that, even His Majesty did not hesitate to take His Majesty's scarf and spread it himself as a seat cushion for Abdullah bin Umm Maktum r.a. The commentators narrated from Sufyan al-Thawriyy that after this event, every time the Messenger of Allah, Abdullah ibn Ummi Maktum coming to his meeting, he would spread his shawl as a seat pad for Abdullah ibn Ummi Maktum r.a., then he would say: "Welcome to the person because of whom I was rebuked by my Lord.”*His Majesty will also ask him: "Do you have any wishes?*".

Thus, the investigation of the Quran and Sunnah in addressing the concerns and difficulties of the disabled begins with addressing the spiritual requirements of this unique population (Abasa:80:9) via community awareness and government attention. This demonstrates that Islam has battled in the past for an inclusive development strategy, which is the intended effect or conclusion of this Twin-Track method. This is due to the fact that development patterns that are exclusive or centered on select parties are viewed as unsuccessful, resulting in the formation of enormous economic and social groupings and gaps. Thus, all parties desire a complete pattern of growth that excludes no party or social group, such as the poor, disabled, gender, or race, or those belonging to vulnerable community groups (Oliver and Sapey 1983; Valle and Connor 2011). Numerous legal papers or policies, such as the Convention on the Rights of Persons with Disabilities (CRPD) and the Sustainable Development Goals, are created by implementing the notion of Inclusive Development on a worldwide scale (Walzer, M. 1987 & Oliver, M. 1990). In this sense, the SDGs have emphasized the "Inclusive For All" and "No One Left Behind" philosophies, which promote the values of equality and fairness. This demonstrates that inclusive development seeks to establish a society that embraces variety and guarantees that all community members have a successful existence based on a mutual respect for the concept of equality and equal rights. In other words, it alludes to the Islamic definition of justice, which is to set everything in their proper position. According to Afifa Rangkuti (2017), what is quite intriguing is the direct relationship between the vision or the side of justice in the Quran (Surah al-Ma'idah:5:8) and efforts to improve the living standards of the community, particularly for those who suffer and have a weak position in the system. society. In an attempt to transform the paradigm from charity-based to right-based, this type of development is what we hope to implement in the development of the disabled population in Malaysia, and this circumstance is what we hope to translate in our efforts to shift the paradigm (Kuno and D. Seddon 2003; Liz Carr et al. 2012).

## Empowerment and Empowerment: The *Cakna* Community, the Protected Disabled Indviduals

There are two main elements that underlie this approach, namely empowerment and enablement, where these two aspects should be carried out in tandem (Kuno and D. Seddon 2003). This approach has been practiced globally, especially in third world countries including developing countries such as Malaysia (Kuno 2009). In the context of developed countries such as Japan and the United Kingdom, the approach is also practiced and it is proven to have its own strength and significance, especially in community development (Community Development). This study will focus on aspects of development specific to the disabled community and will present some suitable examples in explaining and discussing the suitability of this approach to be widely practiced in Malaysia.

As stated before, these two elements need to be done in tandem to allow the effects or changes to occur in a balanced and holistic manner covering various aspects of life. If development only emphasizes on one aspect, it is feared that the results will not be effective as a whole. This is because the issues faced by the disabled community are cross-disciplinary and involve various sectors or parties. Disabled people who have been empowered are still not able to live life fully and effectively if there are still many obstacles or disability issues still occur in society. This is where it is also important to carry out the empowerment process in the community so that disabled people who have been empowered can live life fully and effectively (Campbell and Gillespie-Sells 1991). So is the situation in the development of an inclusive education system. It does not only refer to the development of talent among students with special needs, but it also involves an inclusive support system, especially for disabled individual parents, teachers and school leaders, disabled individual curriculum and assessment.

From the perspective of empowerment, the development or process carried out will focus on the person or the disabled community itself which starts from the strengthening of faith towards the realization of the development of Rabbani disabled people.  This is due to the fact that handicapped individuals who suffer from these shortcomings require internal and external help to continue living decently. Empowerment also focuses on psychological and emotional components of self-preparation so that the disabled group is truly prepared to enter or integrate into society without any barriers. A person who has recently lost his sight, for instance, requires time to rebuild his spirit and self-confidence before rejoining the community. He was required to through a number of empowerment activities, including counseling sessions and participation in skills classes tailored to his limitations. It should also be enabled to live a life with a culture and values that are more oriented toward the absence or according to the living culture of the visually impaired group, which has its own distinctive qualities.

In the meanwhile, the empowerment process entails attempts to create changes in the community, either via the elimination of barriers or the provision of a support system encompassing features of facilities, services, and equipment. This is due to the fact that the issue of disability stems from the attitudinal and environmental barriers a person with a disability faces. Therefore, we must guarantee that the structure and environment of the community are actually competent to accommodate the presence and involvement of handicapped individuals in community activities. This community will continue to be disadvantaged if no attempt is made to make changes and if there are still many impediments surrounding the lives of individuals with disabilities.

In addition to concentrating on the component of attitude, the empowerment process aims to provide and offer a revealing and inclusive support system, particularly in the area of education. This feature is crucial for enabling impaired individuals to live freely. In theory, self-reliance does not imply that a handicapped person lives alone without any assistance or support, be it in the form of facilities, services, or equipment, or from community members (French 1992; Lang and D. Seddon 1999). Existence of a support system that enables impaired individuals to live freely, such as personal assistants, *tagtile* routes, and sign language interpretation services, enhances the notion of independence (JBI). This is one of the primary topics that this study wishes to emphasize. Consequently, the disabled group that has been empowered and when joining a society that has been empowered by having positive traits and being equipped with an effective support system is able to live a life that is equitable, balanced, and successful. This is what is known as an inclusive society, and it is also in keeping with the motto "*Rahmatan Lil Alamin*" and the *Manhaj Rabbani* Policy launched by the government, which is based on *Thaqafah* (science), *Ruhaniyyah* (spirituality), and *Da'wah* (activism)).

In order to better clearly describe this Twin-Track, a bicycle-shaped graphic is typically employed (French 1992; Lang and D. Seddon 1999). The front wheel represents social empowerment, while the back wheel represents the empowerment of the handicapped people. As drivers or implementers, stakeholders including the handicapped community, government and non-government (NGO) groups are defined as being at the forefront. In the meanwhile, the paddle or pedaling position on the bicycle indicates a support system consisting of services, facilities, and equipment distributed on both sides of the wheel. This bicycle will arrive at its final goal, an inclusive society for everybody. This is the type of system that should be adopted in a country's growth pattern in order to acquire the status of a developed nation. It should be recalled that social inclusion is one of the most important factors in the building of a developed nation.

## Conclusion

To present, the development of a disabled community based on rights remains a difficulty, and it is required to identify the most effective solution or approach. This study aims to emphasize the Twin-Track method, which is deemed useful for application. What must be done is to adapt and implement this approach to support all efforts through programs and activities implemented by all stakeholders in the development of the disabled, including the government, the private sector, non-governmental organizations (NGOs), and disabled activists, in order to create an inclusive society for all.

In this regard, the government, whether federal or state, must play an effective role in achieving the ideals in this approach, upon which all planned and implemented programs and activities will be based. To attain the objective of inclusive development based on an awareness of the notion of disability in the context of Special Education, efforts to empower the education support system must be simultaneous to those who are in the disabled community. Rasulullah SAW devised this strategy to empower the *Sahabah radiyallahu 'anhum* in building a support system for the disabled community, such as the visually impaired Abdullah ibn Ummi Maktum, and to strengthen the position of Abdullah ibn Ummi Maktum to be able to become a governor in Medina in addition to his career as Rasulullah SAW's Muazzin (Ahmad Sanusi 2021).

## Award

Ibnu Ummi Maktum Research Excellence Consortium - Emancipation of Quran Teaching and Learning for the Disabled Community: USIM/KKP-I02/ISI/FPQS/LUAR-K/44120

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