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## **IMPLEMENTATION OF UNDERSTANDING THE QUR'AN VERSES ABOUT PEOPLE WITH SPECIAL NEEDS BY STUDENTS AT YARI JUNIOR HIGH SCHOOL PADANG**

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### **Abstract**

This study aims to reveal the understanding of students at Yari Junior High School Padang on the verses of the Qur'an about people with special needs and their implementation in daily life. This research type is qualitative research in the form of case studies, with research informants being students of Yari Junior High School Padang, which were taken by random sampling. The results of this study indicate that the students of Yari Junior High School Padang understand the verses about people with special needs quite well. This can be seen in the answers to the following problems. *First*, the students at Yari Junior High School Padang understand people with special needs generally. *Second*, the students at Yari Junior High School Padang understand the meaning of the verses of the Qur'an about people with special needs, especially those contained in Surah An-Nur: 61 and Surat 'Abasa: 2. *Third*, the attitudes of students at Yari Junior High School Padang to the people with special needs are in accordance with what Allah has commanded in the Qur'an.

**Keywords:** Implementation, Understanding the verses of the Qur'an, Students at Yari Junior High School Padang, People with Special Needs

### **INTRODUCTION**

The Qur'an, which is a Holy Book consisting of more than 6000 verses, contains advice, history, faith, the basics of science, teachings of nobility, commands, and prohibitions.<sup>1</sup> The Qur'an also contains explanations

about humans and instructions in carrying out life. One of these clues is in terms of human relationships. The true position of humans is that they are social beings who cannot live alone without being related to one another. Trying to do good to all humans regardless of creation and background is a necessity because the position of humans on Allah's side is equal. So, looking down on even acting discriminatory or arbitrarily is not

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<sup>1</sup> Sefri Auliya and Hidayatul Azizah Gazali, 'Urgensi Kajian Nasikh Dan Mansukh Dalam Bingkai Generasi Kekinian (Upaya Membumikan Teori Klasik Untuk Masa Kini)', *Islam Transformatif: Journal of Islamic Studies*, 02 (2018).

justified. Allah says in Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى  
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ  
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

*“O people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Indeed, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware.”*

In the verse above, it can be seen that the existing differences have been determined by God since the beginning of human creation, which is not without purpose. Allah created different humans from each other to know each other, understand each other and respect each other, so it is normal for humans to follow Allah's instructions in accepting and dealing with these differences.

People with special needs are people who experience abnormalities or differences from their peers in the process of growth and development, both in terms of emotions, intellect, etc.<sup>2</sup> Special needs children can be interpreted as a child who are slow or retarded and that is very difficult to succeed in school as children in general. Children with special needs are also children who educationally

require specific services that are different from children in general.<sup>3</sup>

Another term for special needs used by WHO is impairment (a person who experiences a loss or abnormality of psychological, physiological, or anatomical structure functions in general at the level of an organ of the body, such as a person whose hand is amputated, hence called a hand disability), disability (a condition in which the hand is amputated). where a person experiences a disability that may occur due to an impairment or disability in an organ of the body, so that he or she will feel a reduced function of the hands or feet in activities), and handicapped (individual disadvantage resulting from an impairment or disability that limits or hinders the fulfillment of normal roles, like having to use a wheelchair when you have a leg amputation.<sup>4</sup>

People with special needs based on the differences or obstacles experienced include 1) Blind People, namely people who have lost the ability to know the world and everything in it through sight, and utilize other senses such as hearing and touch in order to live normally; 2) Deaf People, namely people who have hearing disorders, so that they experience language and communication barriers; 3) People with mental retardation, namely people with intellectual abilities that are below the average child in general; 4) People with disabilities, namely people who have physical disabilities or physical disabilities so that they are vulnerable to having negative concepts about

<sup>2</sup> Imam Setiawan, *A to Z Anak Berkebutuhan Khusus* (Sukabumi: CV. Jejak, 2020).

<sup>3</sup> Dinie Ratri Desiningrum, *Psikologi Anak Berkebutuhan Khusus*, 1st edn (Yogyakarta: Psikosain, 2016).

<sup>4</sup> Setiawan.

themselves; 5) Socially Impaired People, namely people who have abnormalities in extreme deviant behavior as a form of emotional disorders and behavioral deviations or social adjustment disorders; 6) Gifted People, namely people who have superior abilities and get high achievements where they tend to have different characteristics from people in general who must be given special attention so as not to hinder their talents and abilities; 7) People with learning disabilities, namely people who do not experience physical barriers, but have learning difficulties marked by low school achievement; 8) Autistic people, namely people who experience developmental disorders and symptoms appear before the age of three years where the disorder is neurological which affects the ability to communicate, understand language, play, and communicate with others. Symptoms such as not wanting to look at other people, not turning around when their name is called, busy with their own world, obstacles, loss of language development, doing different movements from others, etc.<sup>5</sup>

Talking about people with special needs is inseparable from how to treat them and how to help them develop their abilities to the fullest.<sup>6</sup> People's attitudes and views towards people with special needs have experienced a fairly large dynamic of change, where previously people with special needs were considered a disgrace to the family. They do not get the same rights as humans. In fact, some are locked up in the house and no one should know.

This happens because of the negative attitudes and views of society towards people with special needs. Along with the times and technology, there is a paradigm shift in society towards people with special needs. They began to be recognized and appreciated as human beings who deserve the same treatment. One of the changes in people's attitudes and views towards people with special needs is due to increased awareness, insight, and human knowledge about people with special needs.<sup>7</sup>

Public acknowledgment of the existence of people with special needs in Indonesia is evidenced by the emergence of schools that accommodate them, such as the Bandung Blind House in 1901. This institution became the pioneer of education for people with special needs in Indonesia. This was followed by a school for mentally retarded people which was founded in 1927 and education for deaf people in 1930.

The population of special schools is increasing, so based on data from the Ministry of Education and Culture in 2021, to date, there are 2,270 schools for people with special needs at various levels of education. This data is directly proportional to the development of the population of people with special needs in Indonesia. United Nations estimates that at least 10 percent of school-age children have special needs. In Indonesia, the number of school-age children, namely 5-14 years, is 42.8 million people. If we follow these estimates, it is estimated that there are approximately 4.2 million

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<sup>5</sup> Sulthon, *Pendidikan Anak Berkebutuhan Khusus* (Depok: Rajawali Pers, 2020).

<sup>6</sup> Sulthon.

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<sup>7</sup> Sulthon.

Indonesian children with special needs.<sup>8</sup>

In Indonesia, there is no official data released by the government. according to the latest data, the number of children with special needs in Indonesia reached 1,544,184 children, with 330,764 children (21.42 percent) are in the age range of 5-18 years. Of this number, only 85,737 children have needs in special schools. This means that there are still 245,027 children with special needs who have not received education in schools, either special schools or inclusive schools. Meanwhile, from the assumptions, United Nations estimates that at least 10% of school-age children with special needs. The number of children with special needs in 2011 there were 356,192 children, but only 86,645 children received services and until this year only 105,185 children, in 2012 the government targeted at least 50% of children with special needs have been accommodated.<sup>9</sup>

The government's attention and seriousness towards people with special needs can also be seen in the government's mandate on the right to education for people with special needs which is regulated in Article 54 of Law Number 39 of 1999 concerning Human Rights, namely: receive special care, education, training, and assistance at the expense of the state, to ensure a life in accordance with human dignity, self-improvement, and the ability to participate in community and state life".<sup>10</sup> Furthermore, Article 5

paragraph (2) of Law Number 20 of 2003 concerning the National Education System which reads: "Citizens who have physical, emotional, mental, intellectual, and/or social disorders are entitled to special education."<sup>11</sup>

Article 32 of the National Education System Law explains:<sup>12</sup> "*Special education is education for students who have difficulty in participating in the learning process due to physical, emotional, mental, social, and/or potential intelligence and special talents.*"

Meanwhile, Article 2 letter a of the Regulation of the Minister of National Education Number 70 of 2009 concerning Inclusive Education for Students with Disabilities and Potential Intelligence and/or Special Talents states:<sup>13</sup>

*"Inclusive education aims to provide the widest possible opportunity for all students who have physical, emotional, mental and social disabilities or have the potential for intelligence and/or special talents to obtain quality education according to their needs and abilities."*

Children with special needs are part of society that must be freed and empowered both from physical and mental limitations. This effort is carried out by providing equal rights in the

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Undang\_Republik\_Indonesia\_Nomor\_39\_Tahun\_1999> [accessed 17 February 2022].

<sup>11</sup> 'Undang-Undang Republik Indonesia No. 39 Tahun 1999'.

<sup>12</sup> 'Undang-Undang Republik Indonesia No. 39 Tahun 1999'.

<sup>13</sup> 'Pasal 2 Huruf a Peraturan Menteri Pendidikan Nasional Nomor 70 Tahun 2009' <<https://docplayer.info/30958243-Peraturan-menteri-pendidikan-nasional-republik-indonesia-nomor-70-tahun-2009.html>> [accessed 12 February 2022].

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<sup>8</sup> Desiningrum.

<sup>9</sup> Desiningrum.

<sup>10</sup> 'Undang-Undang Republik Indonesia No. 39 Tahun 1999' <<https://id.wikisource.org/wiki/Undang->

field of education in a sustainable, integrated, and responsible manner so that they are no longer considered second-class citizens who are only underestimated by some people.<sup>14</sup>

Al-Qur'an as God's revelation which contains explanations about humans and instructions in carrying out life, also pays attention to people with disabilities/people with special needs. This can be seen from the verses of the Qur'an that contain the terms disabled, although in meaning there are verses of the Qur'an that refer to non-physical disabilities, and there are also those with the meaning of physical disabilities. Among the verses of the Qur'an that use the term disabled but refer to the meaning of non-physical disability is in the Qur'an Surah Al-Isra': 72 which means:

*"And whoever is blind (his heart) in this world, then in the Hereafter he will be blind and stray far from the (right) path."*

In the verse above, Allah uses the term "أعمى" to describe people who are blind (not physically blind), that is, those who can not see what is right and do not believe in the message brought by the Prophet Muhammad Saw., so in the hereafter later he will be far astray from the path to heaven. This can also be seen in Surat Al-An'am verse 39 which means:

*"And those who deny Our revelations are deaf, dumb, and in utter darkness. Whomsoever Allah wills, He leads astray. And whomsoever Allah wills (to be guided), He will make him on a straight path. "*

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<sup>14</sup> A. Jauhar Fuad M. Maftuhin, 'Pembelajaran Pendidikan Anak Berkebutuhan Khusus Bagi Anak Berkebutuhan Khusus', *Journal An-Nafs*, 3.1 (2018), 77.

Allah also uses the term "صم" to give an example of those who deny Allah's verses like a deaf person who cannot hear and a mute person who cannot speak. So, in context, Allah in His Word uses the term people with disabilities to describe people who deny Allah's verses and turn away from His commands, deny the prophet's message, and do not use their five senses to accept the truth.

Meanwhile, several verses of the Qur'an also contain the term disabled with the true meaning of physical disability. This can be seen in the Qur'an Surah Ali-Imran: 49, Al-Maidah: 110, Al-Nur: 61, Al-Fath: 17 and Abasa: 2 which means:

*"And as a Messenger to the People of Israel (he said)," I have come to you with a sign (miracle) from your Lord, that He will make for you (something) of earth shaped like a bird, then I blew it, make it into a bird by permission God. And I healed the blind from birth and the lepers. And I give life to the dead by Allah's leave, and I tell you what you eat and what you store in your houses. Lo! In that is a sign for you, if ye are believers." (Q.S. Ali-Imran: 49)*

*"And remember when God said," O Jesus son of Mary! Remember My favor to you and to your mother when I strengthened you with the Holy Spirit. You can talk to humans while still in the cradle and after adulthood. And remember When I taught you to write Wisdom, Torah, and Gospel. And remember when you formed from the ground a bird with My permission. And remember, When you healed the blind from birth and the leper with My permission. And remember, when you brought forth the dead (from the grave*

*to life) with My permission. And remember when I prevented the People of Israel (from their desire to kill you when you presented them with clear proofs, then the disbelievers among them said, "This is nothing but obvious magic." (Q.S. Al-Maidah: 110)*

*"There is no obstacle for the blind, nor (also) for the lame, nor (also) for the sick, and not (also) for you, to eat (with them) in your houses or in the houses of your fathers, in the house of your mothers, the house of your brothers, the house of your sisters, the house of your father's brothers, the house of your mother's sisters, (in the house) that you have the key or (at home) your friends. There is no obstacle for you to eat with them or alone. When you enter houses, greet yourselves with a greeting full of blessings and kindness from Allah. Thus does Allah make clear His verses for you, that you may understand." (Q.S. An-Nur: 61)*

*"Because a blind man has come to him (Abdullah bin Ummi Maktum)" (Q.S. Abasa: 2)*

*"There is no sin on the blind, on the lame, and on the sick (when not fighting). Whoever obeys Allah and His Messenger, He will admit him into Gardens beneath which rivers flow; but whoever turns away, He will punish him with a painful punishment" (Q.S. Al-Fath: 17)*

The existence of the verses of the Qur'an regarding persons with disabilities above shows that the Qur'an acknowledges their existence. Even if you pay attention, these verses reveal a lot about the meaning of protection and special care for them. Thus, it is clear

that the Qur'an does not recognize discrimination against people with disabilities, because all humans in front of Allah are equal.

Yari Junior High School is one of the private junior high schools in Padang city with its main vision to build the character of the students. Character education in Indonesia was first initiated by Ratna Megawangi, IPB alumni who are concerned about the world of education, children, and women. Through the concept of character-based holistic education, Pengawangi puts forward nine characters you want to build.<sup>15</sup> The term character education was strengthened again when The Minister of Education and Culture of the Republic of Indonesia, Muhammad Nuh, in his speech on Hari Raya National Education in 2011 emphasized the importance of character education as an effort to build the nation's character.<sup>16</sup> Long before the government implemented a character curriculum, Yari Junior High School had already implemented this education system in its curriculum.

The language of instruction for this school is English and the students come from various national, regional, and religious backgrounds. One of the uniqueness of Yari Junior High School is that they always provide an understanding of the Qur'an to students even though their school is not a religion-based school. Every day before entering the first class, all

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<sup>15</sup> Dewi Purnama Sari, 'Pendidikan Karakter Berbasis Al-Qur'an', *Iskamic Counseling, Jurnal Bimbingan Dan Konseling Islam*, 1.1 (2017), 2.

<sup>16</sup> Ulil Amri Syafri, *Pendidikan Karakter Berbasis Al-Qur'an* (Jakarta: Rajagrafindo Persada, 2014).

students are collected and given an understanding of the verses of the Qur'an by the teacher or the school. The results of character education that are planted from the start in their students can be seen in their daily lives who are very strict with discipline. It is rare to find people or teachers who are late for school. Another characteristic is maintaining cleanliness. The students always pay attention to the cleanliness of the school environment and study room without having to be given orders by the teacher.

Another character that stands out from the students is the appreciation of every difference that exists. Because there are quite a lot of students with different national, regional, and religious backgrounds who study there, it is actually quite prone to conflicts between fellow students. But this is not a problem for them.

Yari Junior High School also accepts students with special needs even though they are not a special or inclusive school. As of 2022, there will be 7 students with special needs studying there. According to the head of the foundation, anyone has the right to receive the same education and treatment regardless of their strengths and weaknesses. Amazingly, other students really appreciate their friends who have these shortcomings so that they become comfortable studying there.

It is interesting to examine how students understand how to appreciate and share with their friends with special needs. In addition, it is also necessary to examine how they express an attitude of accepting the condition of their friends with special needs. This is a respect for them because of their understanding of religion and

understanding of the verses of the Qur'an that talk about physical disabilities.

## METHOD

This type of research is field research, qualitative research in the form of case studies. The type of case study chosen in this research is a case study of a number of individuals in an activity.<sup>17</sup>

Subjects or informants are students at Yari Junior High School Padang, totaling 15 people who were selected based on grade level and gender. Data collection through interviews and observations with the steps are data reduction, data display, data verification, and drawing conclusions.<sup>18</sup>

## RESULTS AND DISCUSSIONS

The results of this study explain three things related to students of Yari Junior High School Padang, namely: *first*, the understanding of students of Yari Junior High School Padang about friends with special needs; *second*, the understanding of Yari Junior High School Padang students on the verses of the Qur'an about persons with disabilities/person with special needs; and *third*, about how students of Yari Junior High School Padang value and respect friends with special needs.

### Understanding of Yari Junior High School Students in General About Friends with Special Needs

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<sup>17</sup> John W. Creswell, *Penelitian Kualitatif Dan Desain Riset* (Yogyakarta: Pustaka Pelajar, 2014).

<sup>18</sup> Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif, Dan R & D* (Bandung: Alfabeta, 2007).

The results showed that the students of Yari Junior High School Padang had various understandings of people with special needs. Informants stated that friends with special needs are friends who are physically or mentally different from other friends.<sup>19</sup> Another informant stated that friends with special needs are friends who cannot focus on doing something, including when studying.<sup>20</sup> Meanwhile, there are others who argue that friends with special needs are friends who are always accompanied specifically by the teacher.<sup>21</sup> However, the majority think that friends with special needs are friends who look different from them.

When asked whether the informant had ever read a book about people with special needs, all of the participants answered that they had never. Furthermore, when they were asked whether they had communicated with or made contact with people with special needs before they attended Yari Junior High School Padang, some of them answered that they had not and some of them had. However, for students who have been, this is because they previously attended Yari Primary School where the school also accepts students with special needs.<sup>22</sup> So it can be concluded that the informant's understanding of people or friends with special needs is not based on theoretical knowledge or reading books of knowledge about people with special

needs. However, this understanding was obtained from their daily observations in the school environment on the patterns and behavior of their friends with special needs.

Although the informants have never read or studied matters related to people with special needs, their daily observations are sufficient to provide an almost correct understanding of people with special needs. Understanding some informants stated that friends with special needs are friends who are physically or mentally different from other friends in line with the opinion of Imam Setiawan, a researcher, and author of books about people with special needs he views people with special needs are people who have abnormalities or differences. from their peers in the process of growth and development, both in terms of emotions, intellectuals, etc.<sup>23</sup>

Their opinion is also in line with Rafael Lisinus who said that children with special needs are children with special characteristics that are different from children in general.<sup>24</sup> Another opinion that is in line also says that children with special needs are children who are significantly different in several important dimensions of their human function.<sup>25</sup> According to Cindy Croft, special needs refer to conditions that affect the child's learning,

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<sup>19</sup> 1<sup>st</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

<sup>20</sup> 2<sup>nd</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

<sup>21</sup> 3<sup>rd</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

<sup>22</sup> 4<sup>th</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

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<sup>23</sup> Setiawan.

<sup>24</sup> Rafael Lisinus Pastiria Sembiring, *Pembinaan Anak Berkebutuhan Khusus (Sebuah Perspekti Bimbingan Dan Konseling)*, 1st edn (Yayasan Kita Menulis, 2020).

<sup>25</sup> Endang Switri, *Pendidikan Anak Berkebutuhan Khusus* (Jawa Timur: CV. Penerbit Qiara Utama, 2020).



development, or relationship with others, especially peers.<sup>26</sup>

Furthermore, the opinion of other informants who stated that friends with special needs are friends who cannot focus on doing something, including when studying, is almost the same as the characteristics of children with special needs according to Rubin and Divon. According to them, the general character of people with special needs is characterized by academic abilities that are significantly below average as well as experiencing limitations in their adaptive functional skills such as communicating, caring for themselves, and social interaction.<sup>27</sup>

The above is relevant to the Prophet Hadith:

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الْعِدَاةِ مِمَّا يُطِيلُ بِنَا فِيهَا فُلَانٌ فَمَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدَّ غَضَبًا فِي مَوْعِظَةٍ مِنْهُ يَوْمَئِذٍ فَقَالَ أَيُّهَا النَّاسُ إِنَّ مِنْكُمْ مُنْفَرِّينَ فَمَنْ صَلَّى بِالنَّاسِ فَلْيَتَحَوَّزْ فَإِنَّ فِيهِمُ الْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَّةِ<sup>28</sup>

*“From Abu Mas'ud Al-Ansari he said, "A man came to the Prophet and said, "O Messenger of Allah, in fact, I did not*

*participate in the dawn prayer because of the length of prayer performed by Fulan with us. " So I never saw the Prophet angry beyond his anger at that time while giving advice. He said: "O people, indeed among you there are those who make others run away, so whoever prays with people (as an Imam), then he should ease it. For among them are the aged, the weak, and the needy."*

The hadith above tells about how an *imam* should give relief to the congregation, namely by not lengthening the verse or reading his prayer. This is because among the congregation there are people who are sick, weak, and have needs, so the prayer led by the *imam* whose reading long does not become an ability for them to follow it. Then, still through the hadith above, the Prophet apparently indirectly gave a definition of who should receive special treatment, namely people who are different from others, such as people who are sick and weak. Meanwhile, people with special needs or people with disabilities can be categorized as people who also receive special treatment and are different from others.

With a harmonious understanding of informants, it will certainly have a positive impact on their attitudes and behavior in communicating with friends with special needs in the school environment, because understanding who they are is one of the first steps in determining the good and bad attitudes of students to friends with special needs.

<sup>26</sup> Cindy Croft, *Caring for Young Children with Special Needs* (Redleaf Press, 2017).

<sup>27</sup> Indah Andika Octavia and Fathul Imam, 'Refleksi Kehidupan Ibu Tunggal Yang Memiliki Anak Intellectual Disability', *Jurnal Imu Perilaku*, 3 (2019), 2.

<sup>28</sup> Muhammad Fu'ad Abdul Baqi, *Shahih Bukhari-Muslim (Al-Lu'lu' Wal Marjan)*, PT. Elex M (Jakarta, 2017).

### Understanding of Yari Junior High School Students Against the Verses of the Qur'an about Persons with Special Needs

The researcher begins the question with what verses have been taught to students regarding children with special needs or children with disabilities. The results of the study found that all of the informants had the same answers to the verses of the Qur'an that they had learned from the school regarding children with special needs or with disabilities. Among them are Surah An-Nur verse 61 and Surah 'Abasa verse 2.<sup>29</sup>

In Surah An-Nur: 61, there are some people who do not want to eat with sick people, blind people, and cripples because they feel disgusted, awkward, and narrow, so this verse came down to rebuke that person.<sup>30</sup> A group of scholars said that this whole verse talks about food. They said, The Arabian and the people of Medinah before the appointment of the Prophet, were reluctant to eat with people who have aged. Some of them did that because of loathing the hands of the blind, sitting with the lame, and sick body odor. This is ignorance and arrogance that are shown by them so that the verse permits eat with them. Others do it because they do feel not good about people who have old age. The reason is, that people who have old age (blind, crippled, and sick) are under healthy people in terms of eating food. They are there too who can't see, some can't rub against each other, and some

are also very weak, so this verse was revealed which allows eating with them.<sup>31</sup>

Syaikh Ali Ash-Shabuni in his book explains the substance of God's word in Surah An-Nur verse 61 is that there is no sin for people who have old age and physical limitations (blind, quadriplegic, and people with disabilities/sick) to eat with healthy people (and not people with disability), because Allah hates pride and those who proud. Allah loves the humility of His servants. In fact, from the interpretation of this verse, it becomes clear that Islam condemns the attitude and behavior of Muslim's acts of discrimination against persons with disabilities. More discrimination is based on arrogance and far from good morals glorious. From this verse, it can be seen how Islam is a pioneer in fulfilling disability rights. Islam is also very concerned with persons with disabilities and accepts them as equal to other human beings.<sup>32</sup>

Whereas the letter 'Abasa verse 1-2, contains a warning against the attitude of the Prophet who did not pay too much attention to 'Abdullah bin Ummi Maktub who was blind, and gave more attention to the Quraisy officials who came together at that time. This reprimand against the Apostle indirectly shows that in the delivery of *da'wah*, the Apostle must continue to uphold justice and give equal treatment to anyone regardless of social or physical status.

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<sup>29</sup> 5<sup>th</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

<sup>30</sup> Quraisy Shihab M, *Tafsir Al-Mishbah; Pesan Kesan Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2002).

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<sup>31</sup> Abu 'Abdillah Muhammad bin Ahmad al-Anshari Al-Qurthubi, *Al-Jami' Li Ahkam Al-Qur'an* (Beirut: Mu'assisah ar-Risalah, 2006).

<sup>32</sup> Muhammad Ali Ash-Shabuni, *Rawa'i Al-Bayan Tafsir Al-Ahkam*, 3rd edn (Beirut: Muassah Manahil al-Irfan, 1981).

Sociologically, such a verse can be understood as the mental unpreparedness of the Quraisy rulers for the equality taught by Islam, because this verse is the basis of Islamic teachings that upholds equality without looking up and down social status, both male and female.<sup>33</sup>

Based on the verses above, the researcher asked the informants about the extent of their knowledge and understanding of these verses. So it was found that the informant understood the verse as information about how to behave towards friends who have physical or mental disabilities. One of them is by inviting them to do daily activities together. Several other informants understood the verse as God's commandment for them not to underestimate or isolate friends with special needs. While a small number of other informants said that the verse was explained to them as a rule so that they would not do bad acts or bully friends who have physical or mental disorders.<sup>34</sup>

From the explanations of the informants above, it can be seen that the way they express the meaning of the verse is quite different from one another. It can be seen from their different editorials. However, when they entered the realm of understanding, it turned out that they had the same intent and purpose. That is, they both understand the verse as a way, rule, and command to behave in their daily lives with friends with special needs or with disabilities.

Previous informants' understanding of Q.S. An-Nur verse 61

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<sup>33</sup> Wahbah Zuhaili, *Tafsir Al-Munir* (Beirut: Dar Al-Fikr, 2003).

<sup>34</sup> 6<sup>th</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

and Q.S. Abasa verse 2 turns out to be relevant to the explanations of the scholars in interpretation. When asked to informants, it was found that the school did not have a book of interpretation or special figures that were used as a reference source in explaining the verses of the Qur'an to their students. However, this phenomenon does not make them understand the verse (especially the verse about people with disabilities) arbitrarily, because it can be seen from their understanding that it does not conflict with the opinions of the scholars.

### **Attitudes of Yari Junior High School Students in Respecting Friends with Special Needs**

The results of this study indicate that students of Yari Junior High School Padang respect friends with special needs in their school environment. This can be seen from their attitude expressed in their daily life when socializing with friends with special needs.

Most of the informants when asked how their daily attitudes towards their friends with special needs, stated that they treated their friends with special needs the same as other friends. The same here means that they do not see any flaws in them and there are differences between them. Even though they indirectly pay special attention to them, such as paying a little more attention when they walk, not giving burdens or assignments when they are in a study group, and paying little attention to the food they eat because most of their friends with special needs have restrictions on several types of food, etc.

Then, a small number of informants stated their attitude by not interacting too intensely with friends with special needs because they were afraid of making the wrong attitude. However, they remain friends and value their existence by not bothering or belittling them. If there is one of the students who show an attitude that leads to mocking or belittling, then the other students immediately reprimand the friend who did the act. They remember things that are often taught by the school to them not to make fun of other people because it could be that the person being made fun of is better than them. They also realize that their friends with special needs will be given special privileges by Allah in the hereafter because they live without the burden of sin.<sup>35</sup>

Their statement is in accordance with the verse of the Qur'an Surah Al-Hujurat: 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللِّقَابِ ۗ بَشَرِ الْإِسْمِ الْفُسُوقِ بَعْدَ الْإِيمَانِ ۚ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

*“O you who believe! Let not a people mock another people (because) it may be that they (who are mocked) are better than they (who are mocked) and let not women (mock) other women (because) it may be women (who are mocked) are better than women (who are mocked). Do not criticize one*

*another and do not call each other bad titles. As bad as the call is (the call) is bad (wicked) after believing. And whoever does not repent, then they are the wrongdoers.”*

Allah emphasizes to us in the verse above that every believer is a brother and must maintain this brotherhood by not giving bad titles or nicknames and even making fun of others with calls they don't like. This is because it can hurt the person's heart and can break the ties of brotherhood.

Students of Yari Junior High School Padang also know that they were created with various differences, so they also try to accept all the differences that exist in their school environment, both in terms of regional background, country, language, religion, the condition of their friends who normal or with special needs. This is in accordance with the verse of the Qur'an Surah Al-Hujurat: 13 which means:

*“O, people! Indeed, We created you from a male and a female, then We made you into nations and tribes so that you might know one another. Verily, the most honorable of you in the sight of Allah is the one who is most pious. Verily, Allah is All-Knowing, All-Aware.”*

From the attitude of students expressed by the informants, it appears that their attitude towards friends with special needs adequately represents the attitude recommended in the Qur'an, in which we must respect and love them and pay special attention to them without being disdainful. or looking down on them.

<sup>35</sup> 7<sup>th</sup> interview, (Yari JHS, March 15<sup>th</sup>, 2022)

## CONCLUSIONS AND RECOMMENDATIONS

Based on the research conducted, it is concluded that the students of Yari Junior High School Padang quite understand several verses of the Qur'an about people with disabilities or people with special needs. This is evident from the answers put forward by students to researchers. In addition, the attitude of students towards their friends with special needs is in accordance with the teachings in the Qur'an. This understanding and attitude is obtained from the upbringing of the teacher or the school. Understanding the verses of the Qur'an about people with disabilities or people with special needs shows the sincerity of students in accepting all the advantages and disadvantages of each person, as well as understanding all the differences that exist.

Based on the understanding of the Yari School Junior High School students in Padang City, it can be concluded that there are three things being studied.

First, The general understanding of students of Yari Junior High School Padang about friends with special needs. The majority of informants understand who people with disabilities or people with special needs are even though they understand it through daily observations in the school environment, not from reading books or exploring theories about people with disabilities or children with special needs.

Second, The understanding of Yari Junior High School students towards the verses of the Qur'an about people with disabilities or people with special needs. They understand the

verse of the Qur'an about people with disabilities or people with special needs as a rule and command from Allah to regulate their attitude towards friends with special needs or with disabilities in order to treat them well.

Third, Attitudes of Yari Junior High School students in respecting friends with special needs. They don't make the shortcomings of their friends something to be concerned about. In their daily life, they try to deny their shortcomings and the differences between them. Although indirectly or secretly they still pay special attention to them.

In connection with the conclusions of this study, the researcher recommends the following. *First*, to the school, although Yari Junior High School is not an Islamic-based School, in order to maintain and provide The Qur'an education to its students so that Yari Junior High School students always have The Qur'an character as they are today. *Second*, other schools would like to provide character education based on the Qur'an to students.

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