

## Al-Qur'an and Social Disability: Study Dilthey's Hermeneutics

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### Abstract:

*Disability is a very complex issue and probably can influence various aspects in community life. Persons with disabilities are often hard to maintain the interaction between the limitation of individual function and the problems in their environment due to the negative attitude and stigma by discriminative people toward persons with disabilities. Besides, religion and normativity rules are very attentive and respect them (persons with disabilities). Inclusive education is effective and essential for persons with disabilities, but the modification of curriculum in class cannot meet their education rights relating to the social life as it should. The research method used is analytical descriptive in order to observe the possibility of hermeneutics towards the criticism of positivism as the dominant theme in research of social sciences, arts, and humanities. This paper relates to the disability social activities termed as social disability coming from the interpretation of Quran and social reality that then emerge the precious understanding and life experience for persons with disabilities so that it gives positive impact for students with disability, no disability, family, and large community.*

**Keywords:** *Social Hermeneutics, Disability, Inclusive School*

### INTRODUCTION

Disability is a complex issue that still rarely gets people's attention even though this disability study has great potential to influence every aspect of their lives. According to World Health Organization (WHO), the number of persons with disabilities in a country at least reaches 10% of the entire population of a country. In Indonesia, according to the record of Central Bureau of Statistics (<https://www.bps.go.id/>), the number of persons with disabilities reaches 7.8 million or about 3% of the total population of Indonesia of 257.9 million people in 2016. The causative factors of disability, according to Adioetomo, et al (2015) include accidents (67%), conflicts (15%), disasters (6%), virulence (4%), falling (3%), surgeries and drugs (2%), and medical error (1%). This defines that not all disabilities are formed since birth, because some of them are caused by accidents that finally make the people permanently disabled.

Persons with disabilities in Indonesia, especially in Pekalongan, are still hard to maintain the interaction between the limitation of individual function and the problems in their environment. The problems can be physical obstacles and negative attitude and stigma by discriminative people toward persons with disabilities. This difference happens because people tend to avoid people with disability because these people think that persons with disabilities are people with imperfection and need to be pitied. This viewpoint makes

persons with disabilities feel ignored in a community. Even though the Islamic religion and normativity rules are very concerned, respect and adore persons with disabilities. As in the Quran, Surah an-Nur verse 61, Surah 'Abasa verses 1-10, Hadith of the Prophet narrated by Muslims, Declaration of Human Rights in 1948, Law of the Republic of Indonesia, and various other rules intended to protect the rights of persons with disabilities including the right to get proper education.

The concept of inclusive education is one of the efforts to save the rights of persons with disabilities. Inclusive education is built as the result of holistic idea that children are seen as whole individuals, which each child has a variety of potential, talents, and interests. Therefore, inclusive education is children-centered and based on the idea of social justice that promotes equality of opportunity to get the same education, interaction, socialization, and integration in the environment to establish a harmonious social life for all students according to their abilities and potential. In inclusive education, schools are given authority to modify the curriculum, learning system, and other supporting activities. This is one of the ways in which disability social hermeneutics inspired by the verse of the Quran and is influenced by the environmental conditions of the community and then interpreted by the school, parents and society to form behavior and positive impacts for students with disabilities.

Based on the explanation above, the formulations of the problem that will be explained in this paper include how is disability in the conception of text with the construction of reality, how is the effectiveness of disability in an inclusive school, and how disability social hermeneutics plays a great role in students' development.

The paper dealing with disability social hermeneutics has not received much attention from researchers because most of researchers discuss cases related to social and disability such as a study conducted by Prakosa (2005: 61-73), or a study about disability and inclusive education in the perspective of education system such as a study conducted by Asyhabuddin (2008: 1-10), Hasan dan Handayani (2014: 128-135), Sulistyadi (2014: 1-10), Sholeh (2015: 293-320) dan Tarsidi (2016: 145-152), or a study that discusses disability and Human rights such as a study conducted by Basuki and Jaelani (2015: 1-34), Pawestri (2017: 164-182), or a paper that discusses disability and public facility such as written by Rahayu and Dewi (2013: 1-18), Syafi'ie (2014: 269-308), and Thohari (2017: 27-37).

Thus, the research conducted by the author includes research that has not been widely conducted by previous researchers. However, this paper is significant because persons with disabilities do not only need formal inclusive education in classrooms with classroom teachers and special teachers, but they also need more relaxed, outside classroom activities with students with disabilities and non-disabled students. This has positive impact on the development of persons with disabilities to interact socially, socialize, and integrate with the environment and the wider community. This is the disability social hermeneutics based on Islam and norms of constitutional law that disability holds the same rights in both education and social relationship with other people.

## **DISCUSSION**

### **Disability in the Conception of Text and the Construction of Reality**

According to the Law of the Republic of Indonesia No. 8 of 2016 Chapter I Article 1 Paragraph 1, persons with disabilities is defined as every person who experiences physical, intellectual, mental, and/or sensory limitations for a long time in which they find

problems and difficulties to interact with the environment and to participate fully and effectively with other citizens based on equal rights. Therefore, those included in persons with disabilities are those who hold vision impairment (tunanetra), hearing impairment (tunarungu), intellectual disability (tunagrahita), physical disability (tunadaksa), ADD/ADHD (Attention Deficit Disorder/Attention Deficit Hyperactive Disorder), brain injury, autism spectrum disorder, and are gifted children, etc.

Furthermore, in the Law of the Republic of Indonesia No. 8 of 2016 Chapter I Article 2, stated that persons with disabilities hold the right to accomplish their principles in order to receive respect for individuals, individual autonomy, no discrimination, full participation, human diversity and humanity, equality, accessibility, growing capacity and children identity, inclusiveness, and special treatment and more protection.

If reviewed in terms of juridical Islam, which originates from the Quran and Hadith, disability is mentioned in QS. An-Nur [24]: 61 and Q.S. 'Abasa [80]: 1-10. Based on these two surah, An-Nur and Surah 'Abasa contain values or ethics, how should the community associate with others who have physical, mental, intellectual, or sensory deficiencies whether they are blind, mentally disabled, physically disabled, autistic or otherwise. Through that verse, Quran give direction and annunciation in order the community does not marginalize those persons with disability both physically, mentally, and intellectually. Frequently, people feel disgusted or underestimate those who experience physical deficiencies so they (persons with disabilities) cannot get along with them naturally. People in need have the same rights as normal people, thus, there is no reason to isolate them because Allah has created humans with the best molds, as the word of Allah in Surah At-Tin[94] verse 4.

According to Ash-Shiddieqy (2003: 4639), that verse explains that Allah SWT has created man in the best possible molds. Man is given ability to subjugate animals and plants. Even the sense and mind can subdue nature very hard to meet their needs. Allah also makes human beings with upright physics, so that they can produce various amazing works. However, humans do not realize the privileges, and think that they are the same as other creatures so that sometimes humans do what is actually not justified by their common sense and not liked by characters.

Furthermore, in a hadith (Muslim, t.t.: 11), Rasulullah SAW said that Allah does not see their physical shapes and wealth but their heart and deeds.

In addition to the juridical basis of Islam, in the normative rules of human rights contained in the Universal Declaration of Human Rights Article 1 received and announced by the UN General Assembly on December 10, 1948 through resolution 217 A (III) in 1948 revealed that "Everyone is born independent and has the same values and rights. They are blessed with sense and conscience and should associate with each other in unity."

Although various text bases reveal that persons with disabilities have equality and have the same rights and opportunities as humans in general, but the facts and realities that occur in society are totally different. Contemporary research evidencing the disparities experienced by people with disabilities suggests that inadequate health coverage and poor quality care contribute to unfavourable health outcomes for this population (Lynch, 2019: 65). Based on the survey conducted, most people in Pekalongan are still hesitant, even never, to get along with persons with disabilities. The respondents that never get along with persons with disabilities reaches 10%, those who very rarely get along with persons with disabilities are 17%, those who rarely get along with persons with disabilities are 35%, and only 3% of people who often get along with persons with disabilities.

The types of disabilities often found in society and often get along with people in society include vision impairment (tunanetra) 21%, physical disability (tunadaksa) 29%, hearing impairment (tunarungu) 13%, intellectual disability (tunagrahita) 15%, autism spectrum disorder 10%, emotion and social control disorder 4%, and other types of disabilities 8%. From this data, it can be understood that physical disability (tunadaksa) is a group of persons with disabilities that often get along with society because persons with physical disability are easier to be identified by normal people and they are often found in public places.

From the survey, it can be concluded that people in Pekalongan are still hard to get along with persons with disabilities proven by the fact that they are rarely in contact with persons with disabilities and most of the people think that persons with disabilities are "imperfect physics" unlike the normal people. Subsequently, a quarter of people in Pekalongan consider persons with disabilities as "people who must be helped and pitied" because they are created different from people in general. Whereas in the third position, the respondents stated that the existence of persons with disabilities is one of the troubles that should immediately be solved by government and society. Besides, few people think persons with disabilities are gifted people and only 5% of them consider persons with disabilities are common people like others. Some people avoid persons with disabilities because they do not want to get the negative effects of the existence of people with disabilities in life.

After conducting the survey, the result shows that there are gaps and inequalities between the various and religious normative theories with the construction of the reality that occurs in society, especially the people in Pekalongan. Physical constraints prevent access of persons with disabilities, technological constraints prevent persons with hearing impairments, vision impairments prevent them from communicating, and others. Social constraints in the form of attitudes and actions show explicitly or implicitly, that the presence of persons with disabilities is not acceptable as should or even be considered less capable than others (National Human Rights Commission, 2007). Even though, in society, persons with disabilities should be able to fulfill their rights as free human, such as, by getting the opportunity to acquire proper education and use various public facilities in schools where persons with disabilities can interact and socialize inclusively with peers who do not have disabilities. This is what is desired from the existence of inclusive education.

### **The Effectiveness of Disability Education in Inclusive School**

Inclusive education (Special Education Development Center, 2015: 30) is defined as the education management system that provides opportunities to all students who hold disabilities and have the potential for special intelligence or talent to participate in education or learning in an educational environment together with students in general. This means that inclusive schools are an educational service for students who have special educational needs in regular schools that are classified as extraordinary in terms of disabilities, slow learners and other learning difficulties. (Lay Kekeh Marthan, 2007:145).

International instruments that are relevant to Disability Education in Inclusive Schools (Mulyono Abdurrahman, 2003: 3) include Pancasila; Bhinneka Tunggal Ika; United Nations Convention on the Rights of the Child (1989); World Declaration on Education for All (1990); Standard Regulations on the Equalization of Opportunities for Persons with Disabilities (1993); Salamanca Statement and Framework for Action on Special Needs Education (1994); World Education Forum Action Framework (2000); Millennium

Development Goals that focus on Reducing Poverty and Development (2000); Flagship EFA on Education and Disability (2001); Article 31 paragraph 1 of the 1945 Constitution: "every citizen has the right to education"; Law No. 20 of 2003 concerning the National Education System; UU no. 4 of 1997 concerning Persons with Disabilities; Government Regulation No. 19 of 2005 concerning National Education Standards; Minister of National Education Regulation No. 70 of 2009 concerning Inclusive Education; Circular Letter of the Director General of Primary and Secondary Education, Ministry of National Education No.380 /C.66/MN/2003, January 20, 2003 concerning Inclusive Education; Bandung Declaration on August 8-14, 2004 concerning "Indonesia towards Inclusive Education"; Bukittinggi Declaration in 2005 on "Education for all".

The purpose of inclusive education based on Minister of Education Regulation No. 70 of 2009 is to provide the widest opportunity for all students who have physical, emotional, mental, and social disabilities or have the potential for special intelligence and talents to obtain quality education in accordance with their needs and ability. In addition, inclusive education embodies educational practices that value diversity, and are not discriminatory for all students. Therefore, Umesh Sharma, Chris Forlin, Loreman and Earle Team (2006:80) state that inclusive education is an educational practices based on the social justice ideas that promote equal opportunities for education for all students relating to the presence of students with disabilities.

In inclusive education, the learning centered on students. Disability studies has aimed at developing an alternative research paradigm which not only is inclusive but also aims to empower disabled people (Mietola, 2017: 263). In every class, during teaching and learning process, there is not only one teacher but also one special teacher holding specialization in Field of Braille Symbol Orientation and Mobility, Field of Auditory Perception Development, Field of Talk, Field of Self Development and Movement Development, Field of Social Development and Personality Development, Remedial Teaching and Acceleration, and Companion Materials for autism. Besides, inclusive schools also provide flexible curriculum, accessible learning, and adequate technical personnel (each class hold one classroom teacher, one special teacher, and teacher who has specialization according to student needs).

Furthermore, "inclusive education also has multi-aspect effectiveness both in the field of increasing human resources, equal rights of fellow humans, fulfillment of social rights and equal environmental needs for both disabled and non-disabled people" (Rahma, Interview on August 14, 2017). The philosophy of inclusive education is based on the principle of Education for all because every child has the right to access and obtain appropriate educational facilities; the principle of learning to live together and socialize because every child has the right to get the same attention as students; the principle of integration in the environment because every child has the right to connect to his environment and establish a harmonious social life; the principle of acceptance of differences because every child has the right to be seen as equal and does not get discrimination in education. Therefore, the existence of inclusive education is very effective for the development of the students, both disabled students and non-disabled students relating to the social development through an alternative called disability social hermeneutics to get education and life experience in order to live their life in future.

### **Disability Social Hermeneutics**

As mentioned before, inclusive schools is one of the education system that merges all students both disabled students and non-disabled students to interact, socialize, and obtain education and learning in accordance with students' needs and abilities. In this case, inclusive schools can modify the curriculum and learning system to the students. The activities should be interesting in order to succeed the education and inclusive learning and to provide experience and effective understanding for persons with disabilities and for society to interact with persons with disabilities.

According to Dilthey (1977: 123-125), some important things should be concerned during the interaction can be classified into three aspects: concept; opinion or idea; action; and experience (*Erlebnis*). The first two aspects are to create theoretical and practical dimension in life. From this idea and action, it develops into life experience perceived and establishes psychic realm of persons with disabilities. The three aspects should be a concern in inclusive schools in determining the learning system specifically and people in their lives should get used to interact with persons with disabilities so that it gives best experience for them to live.

According to Dilthey (1977: 126-127), inclusive schools as the part of recognition process of a child to learn is a communal life context that gives the main role historically to help children to adapt themselves, determine their existence in society and express themselves so that they have awareness and self-confidence to do all activities that are beneficial in accordance with what is desired by religion and the social identity of the community

Based on those consideration, inclusive schools provide proper education program but it is adjusted to the students' potential, ability, and need, and the assistance and support given by the teachers in order the students are able to go through their education. The students in a quest for meaning and big picture answers to 'who am I?' and 'am I still successful?' This included redefining themselves ( Baldrige, 2017: 1217). Teachers perform some adjustment to the students including the curriculum. There is a regular curriculum for students able to follow. However, for those who cannot follow, the curriculum used is both the regular and the adapted one. If the students are not capable, the teacher will use the adapted curriculum only. Students who have above-average intelligence are given the next indicators, subject matter and materials as well as the additional development materials. If students have below-average intelligence, teachers extend learning time, simplify or reduce indicators and subject matter if the reduction of indicators cannot be done. Adjustment and modification of this curriculum are carried out by classroom teachers in collaboration with Special Education Teacher (SET). Every single inclusive class in the learning process has one classroom teacher and one Special Education Teacher (SET). (Khusniyati, Interview on August 14, 2017).

Thus, the curriculum of inclusive school has been modified and adapted to the needs and abilities of children based on their talents, interests and potential. According to Tarmansyahh (2007: 154), the modification of curriculum in inclusive schools includes two modifications. Firstly, the understanding that model theory is the representation simplified from the complex reality including time allocation, modification of material, modification of teaching-learning process, modification of infrastructure, modification of environment, and modification of class management. The second modification is dealing with the aspect of curriculum that is specifically focused on learning discussed more learning practices. The curriculum used in inclusive schools is the regular curriculum adapted to the initial ability

and students' characteristics. By modifying the curriculum, this will give opportunity to every students to actualize their potentials according to the talents, abilities, and diversities.

In addition to modifications to the curriculum and learning system, inclusive schools can also hold extracurricular activities (Big Indonesian Dictionary, 2002: 291) as an activity that is outside the written program in the curriculum such as leadership training and student development. This extracurricular activity specifically applies to inclusive classes based on the courage of the Quran, which is contained in Surah An-Nur verse 61:

“There is no obstacle for the blind, nor for the lame person, nor for the sick, nor for yourself, eating (with them) in your own house or in your father's house, in your mother's house, in your brother's house, in your sister's house, in the house of your father's brother, in the house of your father's sister, in the house of your mother's brother, in the house of your mother's sister, in the house you have the keys or in your friends' houses. There is no obstacle for you to eat with them or alone. So when you enter (a house of) these houses, you should give greetings (the people, which means giving greetings) to yourself, the greetings set by Allah, who are given good blessings. Thus, Allah explained the verses (of Him) for you, so that you might understand them.” (QS. An-Nur[24]: 61)

Besides, Surah ‘Abasa verse 1-10:

“He (Muhammad) was surly and turned away. Because a blind man had come to him. Do you know maybe he wants to cleanse himself (from sin). Or he (wants to) get teaching, then that teaching is useful for him?. For people who feel themselves sufficient. Then you serve him. Even though, there is no (reproach) on you if he does not cleanse himself (faith). And as for the person who comes to you in rush (to get teaching). While he is afraid of (Allah). Then you ignore it.” (Q.S. ‘Abasa [80]: 1-10)

Surah an-Nur verse 61, if examined from asbab al-nuzul, Shaleh and Dahlan (1990: 360) in a history suggests that the people of Medina before the Prophet SAW were sent as the Messenger of Allah, they did not like to eat with blind people, sick people or lame people, because blind people will not be able to see good food, and the food for sick people does not match the food for healthy people, and lame people cannot fight for food (Narrated by Ibn Jarir from ad-Dlahaq).

According to Quraish Shihab (2000: 400), this verse states that there is no barrier and sin for persons with disabilities not to carry out perfectly some of the obligations that burden them. Then, there is no barrier to eat with those who have uzur both in your home and in your family's house, because they cannot work to make a living. If you enter a house, then you should greet the people in that house, which also means giving greetings to yourself, both because of religious relationship and kinship relationship. Thus, Allah explained to you, so that you understood the advice and law contained in it so that you understood and practiced it well. Likewise, the interpretation of ar-Rifai (2000: 523-525), which states that Allah revealed this verse as a mercy for eating with persons with disabilities in an understandable (makruf) way. In line with al-Maraghii (1993: 244-249) who stated that in this verse, Allah describes the teachings of Islam that is rahmatan lil 'alamin so that people understand His commands, prohibitions, and punishments so that they treat persons with disability well, then he will be lucky with get happiness in the world and in the hereafter, and get a commendable position beside Allah SWT.

Whereas, according to Ash-Shiddieqy (2003: 4491-4492) Surah ‘Abasa 1-10 was declared when the Messenger of Allah SAW was surly and turned away from a blind man who came to him and cut off the conversation. A history says one day Abdullah Ibn Umi Maktum, a blind man and the son of Khadijah's Uncle, came to the Prophet to ask about

the problems of the Quran and asked him to be taught about the Quran. At that time, the Prophet was holding a meeting with the leaders of Quraysh, such as 'Uthbah bin Rabi'ah, Syaibah ibn Rabi'ah, Abu Jahal, Umayyah bin Kalaf, al-Walid ibn Mughirah. The Prophet was speaking with the aim of inviting them to embrace Islam. The Prophet was not happy when suddenly Ibn Umi Maktum came and cut off the conversation by asking questions. The Prophet turned his face away and did not answer the questions of the blind man. Regarding the attitude of the Prophet, Allah revealed this verse, which rebukes the Prophet for not serving the poor and blind person, when the Prophet serves prominent and rich people.

Therefore, verses 1-10 of Surah 'Abasa (Ministry of Religion, 2008: 548) become a rebuke of Allah to the Prophet Muhammad for being surly and turned away from Abdullah bin Ummi Maktum, a friend who was blind when asking for lessons from the Prophet when the Prophet was busy speaking to the of Quraysh. This is a proof that Allah through His words greatly glorifies persons with disabilities. Because of the rebuke, the Prophet became aware of his mistakes and then always respected and glorified persons with disabilities regardless of their conditions.

Those two verses can be understood according to the perspective of social hermeneutics by Dilthey in identifying four stages or types of interpretation and its understanding application. According to Dilthey, the first base is the understanding that can be seen directly from the expression of people we meet in daily life social practices. Frequently, people give negative stigma and treat persons with disabilities discriminatively. The data of a survey conducted on people in Pekalongan showed that 40% of the respondents think that persons with disabilities are people who need to be help and pitied; 25% of the respondents think they are imperfect persons; 15% of the respondent think they are a problem that should be immediately solved; 13% of the respondents think they are persons with special gift; 5% of the respondents think they are normal persons; 2% of the respondents say that they avoid persons with disabilities.

Because people often give discriminative treatment, this emerges psychological hesitation that occurs in children with disabilities. Many expressions arise from self-distrust because they feel that they are being excluded from society and sometimes people avoid interaction with them. At this point, the distance between the expressions of people and the vulnerability of persons with disabilities against the stigma and psychological conditions. This is called the subjective element playing the role of children with disabilities because it is explored in the area of psychology that is in hesitation about their roles in society (Dilthey, 1996: 6). Subjective feelings can be overcome by pulling expressions from the supporting context including inclusive schools, families and the same community so that those feelings can be directed towards positive things. This is the second level of understanding that causes the local context to emerge where the whole context is shared by fellow disability groups and their families to give each other an objective and productive supports in realizing the best thinking and actions for children with disabilities.

In this case, inclusive schools as educational and community institutions in general have to concern, to respect, and to glorify persons with disabilities regardless of their conditions. The efforts that can be carried out to support the development of persons with disabilities is to modify extracurricular activities that are routinely carried out. In general, extracurricular activities are activities carried out in schools outside of school hours including Scouts, Basketball, and others. However, in inclusive schools, it is carried out by modifying extracurricular activities into activities that have interpersonal relationship and

develop the students' talents and interests by encouraging their creativity. This is the third level of understanding based on the emergence of a local context at the second level of understanding (Dilthey uses a psychic or nexus (psychischen Zusammenhang) context). Thus, understanding has become an inversion operation that retrospectively articulates the creative process (Dilthey, 1977: 133) of persons with disabilities. According to Dilthey, the last level of understanding is to truly understand, one must recreate or experience again (Nachbilden oder Nacherleben) creative action meaning it creatively encourages the processes of thought, action and life experiences according to the students' talents and interests. Extracurricular activities can be filled with, such as, handicraft activities through flannel cloth that produces key chains, brooches, pencil cases, and others.

Quran provides instructions to invite persons with disabilities to eat together with them, gather and maintain the relationship without any discrimination. In fact, Quran greatly glorifies persons with disabilities proven in Surah 'Abasa as a warning and lesson for the Prophet Muhammad and his followers about how to treat persons with disabilities. Therefore, extracurricular activities are filled with hospitality, and there should be activities to support the talents and interest to accommodate and connect the students' potential, talents and interests and as an effort to bring interpersonal relationship to each student by not distinguishing from each other and giving positive influence for persons with disabilities and their families that he is not alone and different but he is the same as his friends who also have the same rights in obtaining education, learning, social life, and preparation of children's soft skills that might be able to support the economy of his life.

Extracurricular activities are in line with the function of extracurricular activities, which is used as a medium to develop students' abilities and creativity according to their potential, talents and interests; a social function to develop students' abilities and sense of social responsibility; a creative functions to develop a relaxed, joyful and pleasant atmosphere for students who support the development process; and as a step in preparing students for their careers to face their future days.

In fact, "Extracurricular activities are very important for personal and social development of children because so far the community more often just look down and treat them differently than others and even isolates them". (Sri Wilujeng, Sania's mother, Hearing Impairment, Interview on August 16, 2017). Sri Wilujeng's opinion was supported by a survey conducted by the author towards the people in Pekalongan about the attitude of the people towards persons with disabilities. About 6% of people tend to be ignorant; 37% of people feel sympathy and pity; 21% of the community help them; 29% of people intend to bring it to social institutions; and only 7% of people will talk and listen to them. This is the reality of the people in Pekalongan in their attitude towards persons with disabilities. This reality will have a negative impact on people with disabilities and their families.

Extracurricular activities are an alternative to social hermeneutics for disabilities. It starts with understanding and being inspired by the Quran and other sources that the author mentioned earlier, supported with an understanding of the context that occurs in the surrounding environment i.e. the context of Pekalongan people whose majority is less concerned and discriminates against persons with disabilities. This mechanism by Fazlurrahman (1982: 6) referred to as a double movement. Furthermore, this social hermeneutic circle emerged (Grassie, 2003: 31) as a social interpretation of the conditions surrounding the inclusive school.

Thus, in this case, social hermeneutics is a framework for interpretation of the facts, is intended to cut the subjectivism construction gap of community on the negative stigma towards disability towards objectivism that respects, concerns, supports potentials, talents, interests, and does not discriminate against persons with disabilities. It is called social disability hermeneutics because it is closely related to the social problems of disability involving everything including in social life, both disability in the form of symbolic objects as in conversation and action (Habermas, 1984: 108), such as thoughts, feelings, which are then interpreted by school and transform into activities carried out routinely and repeatedly so as to form traditions, habits, to influence the social system and have a very positive impact on both disabled students and non disabled students so that they are able to develop and possess skills optimally in order to create a fully developed human.. Thus, life will be peaceful, harmonious and calm.

## CONCLUSIONS

There is a gap between the conception contained in the text of both the sacred religious texts such as the Quran and the hadith and in various normative rules such as the Law, the Minister of National Education, and others that glorify and are very concerned about persons with disabilities, but the construction of society often give negative stigma and are discriminatory towards persons with disabilities. This gap is due to the fact that so far the society has been less actively involved or less involved to the positive activities of persons with disabilities. This is because the activities of persons with disabilities as in inclusive education are often limited to the scope of formal classes that have a barrier between the general situation and the situation they face in classroom. Thus, Dilthey tries to solve this problem through creative action from the local domain through the expression of supporting contexts that are inclusive schools, families and the same community so that those feelings can be directed to positive things. Inclusive education will be more effective if it is also supported with extracurricular activities with interpersonal approaches and soft skills material for students. This certainly will have a more positive impact on the intellectual, emotional and psychological development of students with disabilities, non-disabilities and families and the wider society.

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