

# CHAPTER I

## INTRODUCTION

### A. BACKGROUND

From the beginning of the creation of the world, we know that Allah has created everything in diversity. There are light, darkness, sun, moon, stars, mountains, beaches/sea, plants and animals. Likewise, when God created humans, there were men and women. The human body is also equipped with a variety of senses that have different functions. So, Allah created the human, and the entire universe with great diversity. All diversity, glory and beauty show the greatness of God Almighty.

In addition, when Allah has created humans with complete bodies and senses, He has created humans with sensory impairments too, such as blind people. Blindness is damage or disability that results in someone being unable to see/be blind, such as visually impaired (someone who lacks vision). The definition of visually impaired means damaged eyes or eye injuries or not having eyes which means blind or lack of vision. In terms of language, the word *Tunanetra* consists of “*Tuna*” and “*Netra*”. According to the Big Indonesian Dictionary, the word “*Tuna*” means damaged, injured, lacking, not having. Meanwhile, the word “*Netra*” means eye.<sup>1</sup>

Islam, as the religion of *Rahmatan Lil ‘Ālamîn*, has also stated how beings behave towards each other, as stated in Q.S an-Nur (24): 61:

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<sup>1</sup>Bandi Delphie, *Pembelajaran Anak Berkebutuhan Khusus dalam Setting Pendidikan Inklusi*, (Yogyakarta: KTSP, 2009), 2.

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى  
 أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ  
 إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ  
 أَخْوَالَكُمْ أَوْ بُيُوتِ خَلَتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۗ لَيْسَ عَلَيْكُمْ جُنَاحٌ  
 أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ۗ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ هِيَ مِّنْ عِنْدِ  
 اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

61. it is no fault in the blind Nor in one born lame, nor In one afflicted with illness, Nor in yourselves, that ye Should eat in your own houses, Or those of your fathers, Or your mothers, or your brothers, Or your sisters, or your father's brothers Or your father's sisters, Or your mother's brothers, Or your mother's sisters, Or in houses of which The keys are in your possession, Or in the house of a sincere Friend of yours : there is No blame on you, whether Ye eat in company or Separately. But if ye Enter houses, salute each other— A greeting of blessing And purity as from God. Thus does God make clear The Signs to you : that ye May understand.<sup>2</sup>

This reminds researchers of the companions of the Prophet (P.B.U.H) who are also blind persons, for example, such as Abdullah bin Ummi Maktum. Ibn Ummi Maktum was not only obedient to praying, but also diligently memorized the Quran. He was among the most memorizer of the Quran among the Prophet's companions (*Sahâbah*). He was very diligent in visiting the Prophet's counsel and listening to every letter that Allah sent to the Prophet (P.B.U.H). He had asked the Prophet (P.B.U.H) to repeat the verses or words of Allah that had just been received. So, the repetition of reading from the Prophet (P.B.U.H) makes Umi Maktum able to memorize it. However, Umi Maktum's fussy nature never made the Prophet (P.B.U.H) angry or annoyed.

In general, blind people have the same desires as normal humans, one of which is to learn to read the Quran, even though visually impaired, especially total blindness, cannot use their sense of sight to participate in all learning activities and

<sup>2</sup><https://quranyusufali.com/24/> (19<sup>th</sup> January 2021)

daily life. Learning for people with visual disabilities is generally done by groping because the ability of the sense of touch is very prominent to replace the sense of sight. Characteristics and barriers that visually impaired require various forms of special education services. Adjusted to the ability and potential. For example, blind people need to modify the texts into braille<sup>3</sup>. In response, religious education for people with visual disabilities is essential. Because of their limitations in learning, understanding, and deepening Islamic teachings, especially the Quran, are different from normal humans in general. This is due to the limited visibility they have, namely damage or malfunction of the eye or sense of sight. Therefore, in studying, understanding, and deepening the teachings of Islam including the Quran, people with visual impairments need help or assistance from others and also tools to be able to develop their potential so that they can experience a normal-like life. People with visual impairments need special tools than normal human do, the Quran that is being used is also different. If normal human read the Quran by the sense of sight, then for those who are having visual disabilities, they are only be able to read the Quran using another senses of organs in which still useable to absorb the information. One of the probable tools that can being used is Quran with braille letters, in which blind man still can 'touch' the letters in the Quran. This also requires help from others. However, there are not a few people with visual impairments who have more abilities such as reading perfectly, *tilâwah* and memorizing the Quran.

Amid everyone's limitations, there is always a potential thing that can be explored and developed. An extraordinary school (commonly abbreviated as Sekolah Luar Biasa (SLB)) is one of the facilities for them. SLB is an institution that has

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<sup>3</sup> The Braille letter is a type of touch writing system used by the blind. This system was created by a Frenchman named Louis Braille who was blinded due to his small time blindness. When he was 15 years old, Braille made an army post to make it easier for soldiers to read when it was dark. This paper is called Braille. However, Braille did not have the letter W.

concerns in exploring potentials and skills and providing educational services, teaching and learning processes for people with disabilities, such as people with visual disabilities, hearing impairments, mental disabilities, and others. Like in SLB A Fajar Harapan<sup>4</sup> which is also a Bina Netra Social Institution that teaches special learning to blind people that has address in Jl A Yani Km 37.5 No 8 RT. 09 RW. 04 Sungai Paring sub-district, Martapura sub-district, Banjar district, South Kalimantan. People with disabilities who have felt the right to education in this place will be equipped with reading and writing the Quran and a “*tadârus*” system<sup>5</sup> which has been programmed by the school. So when they have graduated they are no longer looking for teachers to learn Quran, and in Banjarmasin, there is already the Indonesian Blind-man Association (Persatuan Tunanetra Indonesia (PERTUNI)) whose members are specifically for people with visual disabilities, while the majority of the blind in the association are graduates of Bina Netra Middle School Social Institutions A Fajar Harapan.

At Persatuan Tunanetra Indonesia (PERTUNI) Community, people with visual disabilities gather to make them look like normal humans in general. equalizing their rights in matters of economic, government, and religious exclusion such as learning and practicing the Quran. Persatuan Tunanetra Indonesia (PERTUNI) is a bridge for blind people so they are not being underestimated. Blind people are those who have no physical vision at all (total blindness) to those who still have the residual vision but are unable to use their vision to read the ordinary 12-point text in normal light, even though they are being assisted with glasses (low vision). However, the problem here is how they practice the Braille Quran when they

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<sup>4</sup>SLB A Fajar Harapan is a special school dedicated exclusively for blind people.

<sup>5</sup>from the meaning of language, *tadârus* comes from the origin of the word *darasa-yadrusu*, which means studying, researching, studying, and taking lessons. Then the addition of the letter ta' in front of it so that it becomes *tadârasa-yatadârasu*, then its meaning increases into mutual learning or study in more depth.

are outside the school environment, especially when they grow up and get married. of course, there are some obstacles they experience in learning the Quran and being able to practice the Quran in their daily lives in the meaning of “*tadarus*” the Quran, both in terms of the situations and conditions that accompany it. Persatuan Tunanetra Indonesia (PERTUNI) is an association that helps persons with disabilities in minimizing the obstacles they face, one of which is practicing the Quran. Based on the aforementioned background, the author is interested in doing research on the study of the Braille and Blind Quran. The results of this research will be stated in the form of a thesis entitled: **“ENGAGEMENT OF PEOPLE WITH VISUAL DISABILITIES TO THE QURAN (A CASE STUDY IN PERSATUAN TUNANETRA INDONESIA BANJARMASIN)”**

## **B. RESEARCH QUESTION**

1. How the engagement of blind people in PERTUNI Community with the Quran Braille?
2. What the internal and external factors which are support and inhibit their abilities in interaction with the Quran?

## **C. PURPOSE AND SIGNIFICANCE OF RESEARCH**

### **1. Purpose of Research**

Following the formulation of the previous problem, this study aims to reveal two things, *first*, to examine the criticism of how blind people interaction to the Quran; practice “*tadarus*” the Quran in their daily life and their problems in doing so. *second*, knowing how to identify the internal and external factors which support and influence them in interaction with the Quran Braille.

## 2. Significance of Research

Research is considered significant in two ways;

- a. Academically, this research was conducted as a form of critical testing of the effectiveness of the Quran in helping people with visual disabilities in living the Quran and has functional benefits for persons with visual disabilities in interacting it in reciting, understanding, and practicing.
- b. In practical terms, this study is expected to determine the extent of the interaction between blind people with the Quran. So, in the future the academics and concerned can pay more attention for interaction the people with disabilities with the Quran.

## 3. Definitions

To avoid misunderstandings in understanding some of the terms used in this study, the authors define the terms as follows:

- a. Engagement, In terms of the meaning here, is the contact between blind people and the Quran Braille in life, including reciting (*tadarus*), their understanding of the Quran, experience, and practicing the Quran.
- b. People's disabilities, The point here is to focus on blind people with the total blind category because only blind people in the total blind category use Braille letters and this research is devoted to researching the blind who are members of the group Persatuan Tunanetra Indonesia (PERTUNI).

## **D. PRIOR RESEARCH**

The focus of this research is the study of the living Quran among people with visual disabilities; about people with special needs in interaction with the Quran (especially the Braille Quran) in daily life. It from the research has been doing by the

researcher, talking about some variant studies or research about Blind people and the Quran.

1. The research was written by Laila Khairiyah with the title "*Pembelajaran Membaca Al-Qur'an dengan Huruf Braille Bagi Siswa Tunanetra SMALB Fajar Harapan Martapura*" in 2018. This research used field research methods, using a qualitative descriptive approach. The focus of this research is on the method of learning the Quran for people with special needs (ABK), especially those people with visual disabilities at SMA LB Fajar Harapan Martapura. The conclusion from this research that the implementation of learning the Quran Braille at Senior High School Fajar Harapan Martapura was carried out well and the ability of students on average was already fluent in reading the Quran. This was since there were things that support, and additional activities held at the social institution, encouragement and support from parents for their children, adequate time allocation, availability of media to facilities and infrastructure. However, besides there are also other things that hinder learning, such as factors from the individual of students in terms of physical abilities, various classifications of disability as well as different perceptions of students, and a lack of teachers.<sup>6</sup>
2. The research was written by Umi Muslimah with the title "*Efektifitas Pembelajaran Memabaca al-Qur'an dengan menggunakan Huruf Braille bagi siswa Tunanetra di MTs Yaketunis Yogyakarta*" in 2015. This research was conducted to describe the learning process of the Braille Quran, supporting and inhibiting factors. Learning, as well as the

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<sup>6</sup> Laila Khairiyah, *Pembelajaran Membaca Al-Qur'an dengan Huruf Braille Bagi Siswa Tunanetra SMALB Fajar Harapan Martapura*. (Skripsi, Jurusan Pendidikan Agama Islam. Fakultas Tarbiyah dan Keguruan. UIN Antasari Banjarmasin, 2018).

effectiveness of learning to read the Braille Quran for students with visual disabilities at MTs Yaketunis Yogyakarta. The conclusion from this research that the effectiveness of learning to read the Braille Quran for blind students at MTs Yaketunis can be seen from two aspects; in terms of process and aspects of results. The average student who can read the Braille Quran according to the grammar of the Quran (*tajwīd*) takes approximately 3.3 years. Learning the Braille Quran at MTs Yaketunis can be said to be effective and runs according to the planned goals<sup>7</sup>.

3. The research was written by Rahman Agus Priyana with the title "*Strategi untuk meningkatkan kemampuan baca tulis al Quran Braille bagi Tuna netra muslim di TPA LB Yaketunis*" was written in 2012. This research was categorized as qualitative. This research focuses on discussing matters related to strategies to improve the reading and writing skills of the Braille Quran for Muslims with visual disabilities at TPA LB Yaketunis. This research concludes that the reading and writing activities of the Quran at TPA LB Yaketunis are carried out every Monday, Tuesday, and Wednesday night after maghrib prayer. Learning to read and write the Quran uses direct instruction strategies (memorization and question and answer methods), interactive strategies (discussion and questions and answer methods), and independent strategies. Learning can be carried out effectively. Those are supported by several factors that support the course of this learning<sup>8</sup>.

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<sup>7</sup> Umi Muslimah, "*Efektifitas Pembelajaran Memabaca Al-Qur'an dengan menggunakan Huruf Baraille bagi siswa Tunanetra di MTs Yaketunis Yogyakarta*", (Skripsi, Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga, Yogyakarta, 2015).

<sup>8</sup>Rahman Agus Priyana. "*Strategi untuk meningkatkan kemampuan baca tulis al Quran Braille bagi Tuna netra muslim di TPA LB Yaketunis*. (Skripsi, Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga, Yogyakarta, 2012).



The research above is only a small part of the researches that discuss the Quran and blind people that the authors compile. From several studies that the authors mentioned, it can be used as a benchmark as the differences between this research and previous research.

## **E. RESEARCH METHODS**

### **1. Subject and Object of Research**

Categorically, the type of research is field research, because the objects of research are people with visual disabilities who are the members of Persatuan Tunanetra Indonesia (PERTUNI), where the author has done the research by going directly to the field to obtain the necessary data following the problems being studied. The research methods that need to be informed are as follows:

#### **a. Research Subject**

Subjects of research are people with visual disabilities who are members of Persatuan Tunanetra Indonesia (PERTUNI), who have received provision for learning to read the Braille Quran.

#### **b. Object of Research**

The object of this research is about various kinds of problems faced by people with visual disabilities, the quality of reading, and knowing the extent of their understanding of the Quran.

#### **c. Type of Research is a Descriptive Qualitative Research:**

Research using descriptive data in the form of written or spoken words from people and actors that can be observed.

#### **d. Kind of Descriptive Qualitative Research is a Study Case**

Case study research is a study that explores a problem with detailed boundaries, has in-depth data collection, and includes various sources of

information. This research is limited by time and place, and the cases studied are in the form of programs, events, activities, or individuals. This study wants to provide a complete and organized picture of the problems being studied.

## **F. DATA AND DATA SOURCES**

The data extracted in this study consisted of two levels; First, primary data, in the form of interviews with 19 people with visual disabilities at Persatuan Tunanetra Indonesia (PERTUNI), which contains their various problems in learning and practicing the Quran using Braille letters, voice recordings in *tadârus* Quran, and other interviews. Second, secondary data, in the form of discourse on theoretical reviews of people with special needs and those related to them, especially regarding people with visual disabilities, their classification, and other related matters. Also, literature related to Braille and related to it.

The data sources of this research were extracted from several people with visual disabilities who were asked for information about various kinds of problems faced when studying the Quran and practicing it in the form of reciting (*tadârus*) Quran, as well as their understanding of the contents of the Quran. Then as a secondary source is literature about people with special needs and their learning systems, as well as literature on Braille and the Quran Braille it self, both the reading guide and related to it.

## **G. DATA COLLECTION TECHNIQUE**

To obtain the necessary data, the authors use the following techniques:

### **1. Interview**

There are several types of interviews, namely structured, semi-structured, and unstructured interviews.<sup>9</sup> This research used a structured interview. The Researcher asked several questions to several people with visual disabilities in Persatuan Tunanetra Indonesia (PERTUNI) Community at Banjarmasin that support this research. Besides, the researcher also extracted the information from other informants to obtain information related to this research.

### **2. Documentation**

Documentation is looking for data about things or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, meeting minutes, leggers, agendas, and so on. This documentation is used to complement the data obtained from interviews and observations. This source consists of documents and records.

### **3. Data Analysis**

Data analysis is the process of systematically tracking and arranging interview transcripts, field notes, and other materials collected to increase understanding of the material so that it can be presented all to others.

## **H. STEPS OF ANALYSIS**

1. Researchers observe and study all data from various sources
2. After that, conduct data reduction by making a core summary

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<sup>9</sup>Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari Press, 2011), 67.

3. The author arranges in units which are then categorized into the same group,
4. Then check the validity of the data
5. And the last stage is concluded and meaningful
6. Checking Data Validity

Checking and validity of data to obtain accurate and objective conclusions, combined with the credibility of the data are intended to prove that what has been collected matches the reality of what is in the setting. Data validity checks are carried out in several ways:

- a. Extension of Participation of researchers in field observations will allow an increase in the degree of confidence in the data collected. This technique is to see the validity of the data that has been obtained.
- b. Persistence in Observation Persistence of observation in finding the characteristics and elements in the situation being sought and then focusing on these things in detail and continuously on the factors that arise and then studying in detail. The persistence of this observation is by comparing the data from the interview results with existing documents or with observations.

In this case the researcher uses:

1. Checking the degree of confidence in the findings of the research several data collection techniques.
2. Comparing statement result data with information obtained through different time and tools.
3. Comparing the results of interviews with the contents of a document.

4. Peer Checkup. This technique discussion is carried out by accommodating the final results obtained in the form of analytic discussions with peers.

## **I. ORGANIZATION OF CONTENTS**

The discussion in this study is divided into four chapters, with the following systematics:

The first chapter is about issues such as background issues that discuss the basis on which the title needs to be raised as further research based on conflicts that are still controversial among academics. Followed by an affirmation of the formulation of the problem that contains a confirmation of the main problems that need to be resolved in the study. Furthermore, it is necessary to discuss the purpose of the research conducted by a researcher and the significance of the research which confirms the urgency of the research to be carried out. In conducting research, researchers must naturally refer to previous research that might support research conducted by researchers. This chapter also contains research methods that explain the methods used by researchers in assessing the issues to be studied. Finally is systematic writing that explains coherently the discussion that will be discussed by researchers that illustrates the main points of the entire contents of the research to be worked on by the researcher.

The second chapter contains a general description of the visual disabilities discusses the interaction's meaning of the Quran in general, the variant of the Quran Engagement, and the important role of the Quran interactions in daily life. On the other hand, this chapter, also includes the matter of the Quran Braille and a general description of PERTUNI Community, covering its history, and the members of this

association. After that, the discussion of the Quran Braille covers history, the symbols used, and how to read these symbols, and the important role of the Quran Braille for people with visual disabilities.

The third chapter, discuss the problem of core objectives in the research conducted, the first to followed by a discussion about the Engagement of people with visual disabilities at PERTUNI Community with the Quran Braille in daily life. including access to the Quran Braille, the disabilities of the blind's ability to recite of the Quran, understanding of people with visual disabilities in the interpretation of the Quran, and how they practice the Quran verses in their life. And the final discussion in this chapter is about factors which are support and inhibit their abilities in engagement with the Quran, including support factors and inhibiting factors.

The fourth chapter contains the conclusion of a study which includes conclusions from the results that have been studied by researchers, theoretical implications obtained, also the researcher suggests the limitations of the study, and personal analysis of researchers about the results of research that has been reviewed, and researchers also contain recommendations for the research did.