

Religious Awareness Analysis for Disability Groups

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Abstract : *This article wants to explain the problems of people with disabilities in forming religious awareness. For this reason, it is necessary to know more about the perspective of being aware of religion, the assumption of being aware of religion, efforts to increase religious awareness for people with disabilities. This research method uses qualitative research with a phenomenological or interpretive paradigm. This qualitative research was conducted through a descriptive approach with field studies. The subject of this research was carried out on the management of the Disable Motorcycle Indonesia community in East Java, especially the Sidoarjo area, which consisted of 7 people. Examining religious awareness, the reality of the manifestation starting from worship and religious deepening seems to have not been carried out comprehensively and massively. The will and enthusiasm of people with physical disabilities is not enough to raise religious awareness. Full support is needed through public services, correlation between relationships that form emotions and opportunities for people with disabilities. Thus, religious rights and obligations are not in the right proportion. Efforts can be made in the form of awareness campaigns that disability is close to the congregation. And to fulfill equal religious needs, the government must fulfill religious rights according to the 1945 Constitution, Law on Persons with Disabilities, Ratification of the Convention on the Rights of People with Disabilities.*

Keywords : *Religious Awareness, Religion, Disability Group*

Abstrak : *Artikel ini ingin menjelaskan problematika para penyandang disabilitas dalam membentuk kesadaran beragama. Untuk itu perlu mengetahui lebih dalam perspektif sadar beragama, anggapan sadar beragama, upaya untuk meningkatkan kesadaran beragama bagi penyandang disabilitas. Metode penelitian ini menggunakan penelitian kualitatif dengan paradigma fenomenologis atau interpretif. Penelitian kualitatif ini dilakukan melalui pendekatan deksriptif dengan studi lapangan. Subjek penelitian ini dilakukan pada pengurus komunitas Disable Motorcycle Indoensia di Jawa Timur khususnya daerah Sidoarjo yang berjumlah 7 orang. Menelisik kesadaran beragama, pada realita perwujudan mulai dari ibadah dan pendalaman agama terlihat belum terjalankan secara komprehensif dan masif. Kemauan dan Semangat dari penyandang disabilitas fisik tidak cukup untuk memunculkan kesadaran beragama. Butuh dukungan penuh melalui layanan publik, korelasi*

antar relasi yang menjadi bentuk emosi dan kesempatan bagi penyandang disabilitas. Sehingga, hak dan kewajiban beragama belum sesuai dengan proporsi yang tepat. Upaya yang dilakukan bisa berupa kampanye awareness bahwa disabilitas dekat dengan jamaah. Serta untuk pemenuhan kebutuhan agama yang setara, pemerintah harus memenuhi hak-hak asasi beragama sesuai UUD 1945, UU Penyandang Cacat, Ratifikasi Convention on the Rights of People with Disabilities.

Kata Kunci : Kesadaran beragama, Agama, Kelompok Disabilitas

INTRODUCTION

Religion is a God's regulation that provided for humans as a guide for living in this world and the afterlife. Religion can be referred to as the main thing or foundation in humans' daily activities.¹ For example, aqidah, morality, muamalah and so on. Religion also has a big influence on various aspects of life, such as education, health, economics, politics, social and so on.² In Indonesia, there are various kinds of beliefs and cultures. Thus, the concept of plurality has 6 recognized religions in Indonesia, such as Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism.³ In the national principle of Indonesia, 1945 Constitution states that Indonesia guarantees the independence of each Indonesian to belief their respective religions and to worship based on their religion and beliefs.⁴ From that national principle, it is intended that every human being has rights and obligations to choose and belief in their religion independently. In Indonesia, the population majority is Muslim. Thus, the affirmation of Islam is realized through the consciences or religion awareness.

Religious awareness is a mental aspect that formed as the way of life based

¹ Andayani Andayani and Muhrisun Afandi, "Pemberdayaan Dan Pendampingan Komunitas Penyandang Disabilitas Dalam Mengakses Pendidikan Tinggi," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 16, no. 2 (2019): 153–66, <https://doi.org/10.14421/aplikasia.v16i2.1178>.

² Wahyu Amin Arifudin et al., "Kesadaran Beragama Pelaku Pariwisata Di Kawasan Malioboro," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 4, no. 2 (2019): 117–32, <https://doi.org/10.47200/jnajpm.v4i2.559>.

³ Totong Heri, "Pembinaan Kesadaran Beragama Sebagai Upaya Peningkatan Pemahaman Agama Islam Di Lapas Kelas Iib Anak Wanita Tangerang," *Jurnal Pendidikan Islam* 10, no. 2 (2019): 142–45, <https://doi.org/10.22236/jpi.v10i2.3966>.

⁴ M H Noor, "AGAMA DAN PEMBERDAYAAN DIFABEL: Studi Komparatif Terhadap Yayasan Kesejahteraan Tunanetra Islam (Yaketunis) Dan Pusat Rehabilitasi Yayasan ...," *Religi: Jurnal Studi Agama-Agama* 12 No : 1 (2018): 17–37.

on the results of religious activities.⁵ The awareness itself starts from oneself naturally and become the perception that human beings are created by God. Religion awareness has several dimensions as the indicators, from belief, worship, appreciation, knowledge and practice.⁶ Therefore, some of these dimensions are contained in cognition, affection, and conation aspects. Cognition is the potential to bring up human with ma'ruf nahi munkar. Affection is a relationship between a person's feelings or emotions. Then, conation is as the accomplishment or actual evidence of action. Religious awareness can be owned by anyone, anytime, anywhere and however. The actualization of religious awareness can be seen from groups of people with disabilities. Persons with disabilities are a group of people who have physical, mental or a combination of physical and mental disorders.⁷ Meanwhile, according to State Constitution of the Republic of Indonesia Number 8 of 2016, persons with disabilities are anyone who have physical, intellectual, mental or sensory limitations for a long time when interacting with the environment and going through the obstacles and difficulties to participate fully and effectively in society.⁸ Persons with disabilities are divided into several types, based on the variety of using the term "disabilities", such as quadriplegic, mentally retardation, unsociable, blind, hearing impaired, speech impaired and so on.⁹ The variety of using disability term is implemented as a disability classification or

⁵ Bahrun Ali & Athoillah Murtopo Adib, "METODE PENANAMAN NILAI PENDIDIKAN AGAMA ISLAM PADA ANAK DIFABEL," *YIN YANG* 11 No : 1 (2018): 157–75.

⁶ Djainul & Asrori Ismanto, "METODE PENDIDIKAN AGAMA ISLAM PADA ANAK BERKEBUTUHAN KHUSUS (TUNARUNGU) DI SMPLB-B KARYA MULIA SURABAYA," *Tadarus: Jurnal Pendidikan Islam* 7 No : 2, no. 9 (2018): 71–82.

⁷ Wiwik & Hadi Afifah Syofyan, "KEBIJAKAN PEMENUHAN HAK PENDIDIKAN DISABILITAS DI JAWA TIMUR WIWIK," *LPPM-UNIVERSITAS NEGERI SURABAYA*, no. 8 (2018): 1552–62.

⁸ E Emira and H Sari, "Konsep Diri Remaja Penyandang Disabilitas Self-Concept In Disabled Adolescent," *JIM FKep* 3, no. 3 (2018): 20–29.

⁹ P. Endah J. Erna Melawati, U. Yuni Sri, "Implementasi Pendidikan Karakter Pada Disabilitas Anak Tunarungu," *Jurnal Golden Age* 4, no. 01 (2020): 12–19, <https://doi.org/10.29408/jga.v4i01.1809>.

types of special schools which are abbreviated as SLB. In reality, the conjunction of religious values with the condition of persons with disabilities has not raised the religious awareness comprehensively, for example, studying religion in kaffah. Persons with disabilities have the right and obligation to deepen and understand the religious knowledge.¹⁰ Religious knowledge can be obtained anywhere and with anyone, but, not with the accessibility available in public services. It can be seen that the accessibility of social media that not suitable for persons with disabilities in becoming users. Social media is competing to provide many of religious content, but are people with disabilities will understand it easily? Is all of available content can be the right answer for people with disabilities? Nowadays, social media has become a mandatory consumption for every human being, from communicating, seeking information, sharing kindness and so on.¹¹ If the implementation of social media along with religious content has not been maximized, what about the social phenomenon of social media that become limitation space for people with disabilities? With whom people with disabilities are able to learn about religion? The social phenomenon becomes a gap that underestimated by many people. No one is able and willing to welcome people with disabilities to learn about religion along with them. It could happen because they are confused how to behave and starting the conversation or even giving and sharing the knowledge. Furthermore, worshipping according to the Shari'a, which is the main parameter in every religion. In this case, there are some dispensations for persons with disabilities in doing the religious things.¹² As in physical disabilities, the worship agenda is adjust based on their ability with still look carefully at worship guide based on Al-Quran and As-Sunnah. In a religious perspective, it shows the tolerance, take it as it comes, accommodates the special

¹⁰ Fajar, "Pemenuhan Hak-Hak Kaum Difabel Dalam Kerangka Hak Azasi Manusia," *Al-Bayyinah* 3, no. 2 (2019): 121–45, <https://doi.org/10.35673/al-bayyinah.v3i2.332>.

¹¹ Lidya Wati Evelina, "Peran Media Sosial Kamibijak . Id Dalam Menciptakan Akses Daring Ramah Disabilitas Untuk Teman Tuli Bahasa Isyarat Indonesia Atau SIBI . Kedua , Bahasa Isyarat Indonesia Atau Bisindo . Bahasa Isyarat Indonesia Ini Dikenal Sebagai Budaya Tuli Indonesia Yan," *AGUNA: Jurnal Ilmu Komunikasi* 1, no. 1 (2020): 20–36.

¹² Hardiyanti Rahmah, "Pengaruh Dukungan Sosial Dan Religiusitas Terhadap Kualitas Hidup Remaja Penyandang Disabilitas Fisi," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 11, no. 23 (2018): 19–19, <https://doi.org/10.35931/aq.v0i0.2>.

needs and understands the limitation that makes you cannot doing the Muslim obligations perfectly.¹³ All the rules in religion from worship and everything are can be found in religious literature. Religious literature cannot come by itself for persons with disabilities. It requires the subjects or examples, so it can be conveyed for target intensively. Religious literature in the context of worship still leads to the common obligations and has not been conformable in accordance with the rights of persons with disabilities.¹⁴ In reality, a persons' ability to implement the obligations depends on the institution where people with disabilities life in. The disproportion in doing religious things also occur in social class or the accessibility of place. Is the building designed generally, especially for person with disabilities? How the worship places can be accessible to all people, especially people with disabilities? Doing the religious thing in the context of worship must be supported by two main things, such as religious knowledge and the availability of public service facilities. If everyone are able to achieve the priority in doing worship? Why people with disabilities are limited with their self-inability orientation? Hasn't the religion itself strengthened and emphasized the commonality of human origins that unites all of the individuals, and diversity as a fact of human existence? The purpose of this diversity is to understand and respect each other.¹⁵ Because the perfection standard of human being can be seen from their spiritual intelligence, not just from the physical or mental.

The basic for realizing a sense of love for God Almighty is from

¹³ Abdul Goffar, "Islamic Akademika : Jurnal Pendidikan & Keislaman," *Jurnal Pendidikan & Keislaman* 3, no. 1 (2018): 77–87.

¹⁴ R. Fadli A. Rikho, "Difabel Dalam Tafsir Indonesia Kontemporer," *Syams: Jurnal Studi Keislaman* 1 No : 2 (2020): 80–88.

¹⁵ Moh Sakir, "Pendidikan Islam Dalam Sistem Pendidikan Nasional," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 12, no. 1 (2016): 103–103, <https://doi.org/10.21154/cendekia.v12i1.370>.

implementing the religious awareness in everyday life.¹⁶ Love that brings conscious effort will give the maximum results in religious beliefs. This article wants to explain the problems of people with disabilities in realizing their religious awareness. For this reason, it is necessary to know more about the perspective of being aware of religion, the assumption for being aware of religion, the efforts to increase religious awareness for people with disabilities from the stigmatization, gaps, or even discrimination that happen with them, and researchers want to find out about it proportionally, not only as a critical or deliberative study in public space, but also as a solution. Thus, the researcher come up with the title "Religious Awareness Analysis for Disability Groups". There is great hope for this research in creating the interaction of religious relations for not limiting the persons with disabilities in terms of worshipping agenda.

METHOD

Research method according to Sugiyono is a technique or way to obtain the data with a specific purpose or use.¹⁷ Research methods are also used to achieve the research goals and determine the answers of research problems. The research begins with specific questions or problems that requires explication, problems identification, effective planning, hypotheses with clear assumptions and implied facts.¹⁸ This research method uses qualitative research with a phenomenological or interpretive paradigm. Phenomenology is the study of visible things or the science of visible behaviors. Phenomenology is also a paradigm as a cyclical research process to gain an understanding of meaning. This research is based on the picture as it is according to the subject's interpretation.¹⁹ This qualitative research was conducted through a descriptive approach with field studies. The

¹⁶ U Iffah and H Hasanah, "Pendidikan Islam Dan Hak Penyandang Disabilitas; Suatu Pandangan Komprehensif Dan Integratif," *Edupedia: Jurnal Studi Pendidikan Dan ...* 5, no. 2 (2021): 1–13.

¹⁷ Wahyudin Darmalaksana, "Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020, 1–6.

¹⁸ Maya Muhajirin & Panorama, *Pendekatan Praktis Metode Penelitian Kualitatif Dan Kuantitatif*, 1st ed. (Yogyakarta: Idea Press Yogyakarta, 2017).

¹⁹ Sonny Eli Zaluchu, "STRATEGI PENELITIAN KUALITATIF DAN KUANTITATIF DI DALAM PENELITIAN AGAMA Sonny," *Evangelikal: Jurnal Teologi Injili Dan Pembinaan Warga Jemaat* 4 No : 1 (2020): 28–38.

subject of this research was conducted on the Disable Motorcycle Indonesia community in East Java, specifically the Sidoarjo. This community consisted of 7 people. This research was conducted to explore the perspective of being religiously aware, the assumption of being religiously aware and efforts to increase religious awareness for persons with disabilities, especially as the right proportion in the accomplishment of religious rights and obligations. Religious awareness in this study has the limitations with indicators, with the sense of love for God Almighty through studying religion kaffah and doing religious things according to Shari'a. The existing concepts can be transformed into daily values for people with disabilities. Thus, it is easy to establish supporting accessibility for public services by universal design. The data of this research were collected through direct interviews, questionnaires using google forms and documentation. Interviews were conducted for dialectics in collecting the data effectively and efficiently.²⁰ Questionnaires are also implemented as the support in reaching of non-direction objects. The documentation in this study was took a part as a practical data support. The researcher asked the same questions to 7 people from the Disable Motorcycle Indonesia community in East Java, specifically in Sidoarjo area. The seven people which became the main subject of this research consisted of six men and one woman. Researchers also conducted several activities with Disable Motorcycle Indonesia community for one day. Then, the data collection can be processed and become the proportional result along with its solution.

²⁰ Zaenal Arifin, "Metodologi Penelitian Pendidikan Education Research Methodology," *STIT Al-Hikmah Bumi Agung Way Kanan 1* (2020): 3–3.

RESULTS AND DISCUSSION

Disable Motorcycle Indonesia community in East Java, especially in Sidoarjo is a community for people with physical disabilities. The background of its establishment is based on the issue of driving licenses for persons with disabilities. So, the integration is needed to advocate the police, then people with disabilities will get the driving license or SIM D.²¹ As a relation and communication forum for tricycle users for people with disabilities.²² Thus, mobility provides convenience with persons with disabilities limitations. Disable Motorcycle Indonesia community has several activities that must humanize for people with disabilities, such as accessibility touring, advocacy activities, trainings, until empowering community members. From these backgrounds and activities, they provide another side of the prophetic social movement.²³ The proportion that needs to be studied more deeply is the relationship between religion and the accessibility in creating religious awareness.²⁴

The processed data contained in several indicators and problem formulation. The first respondent is a quadriplegic due to amputation. The first respondent stated that the definition of religious awareness through a sense of love for God Almighty, obeying the religion rules and obligations, such as prayer, alms, fasting, zakat and hajj. The assumption of religion awareness will be the way for afterlife's responsibility. Then, the efforts to increase religion awareness can be implemented through personal self by keeping the bad things away. The first respondent implements that he does his daily prayer at the mosque and attends the Islamic assembly through social media.

The second respondent is a quadriplegic with left leg polio. The definition of religious awareness can be seen from taqwa by obeying His commands and

²¹ Purnama (Ketua DMI Surabaya), wawancara oleh Ajeng Linda Liswandari, Masjid Riyadhus Sholihin Sidoarjo, tanggal 21 Juni 2021

²² Pamungkas Satya Putra, "Aksesibilitas Perlindungan Hukum Bagi Tenaga Kerja Penyandang Disabilitas Di Kabupaten Karawang," *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada* 31, no. 2 (2019): 205–205, <https://doi.org/10.22146/jmh.44200>.

²³ Vanaja Syifa Radissa et al., "Pemenuhan Kebutuhan Dasar Penyandang Disabilitas Pada Masa Pandemi Covid-19," *Focus: Jurnal Pekerjaan Sosial* 3, no. 1 (2020): 61–61, <https://doi.org/10.24198/focus.v3i1.28735>.

²⁴ Dini Widinarsih, "Penyandang Disabilitas Di Indonesia: Perkembangan Istilah Dan Definisi," *Jurnal Ilmu Kesejahteraan Sosial* 20 No : 2, no. 2 (2019): 127–42.

stay from all of His prohibitions away. The assumption of religion awareness will be created by maintain the good relations with Allah subhanahu wata'ala and fellow human beings. It is obligatory to balance the vertical line or hablumin Allah subhanahu wata'ala and the horizontal line or habluminannas as well as possible. The efforts in increasing religious awareness is can be from seeking knowledge and attending the Islamic assembly, respect each other and people from different religions, maintaining religious harmony, doing the good things by almsgiving and helping each other to fellow human being will become a supporting momentum in increasing the religious awareness. However, the second respondent admitted that he had not doing his prayers properly by doing his prayer at home and did not often attend the Islamic assembly at the mosque. Also, the second respondent hopes that the accessibility of worship places can be immediately improved for mobility, especially for people with physical disabilities. So, doing worship for people with disabilities is not dependent on anyone.

Third respondent is a quadriplegic due to amputation of both legs. According to the third respondent's explanation, the definition of being religiously aware is to keep the Islam rules up. The religious awareness is created through the implementing of Islamic law. The third respondent said that he often prays five times a day at home rather than at the mosque, but he tried to attend the Islamic assembly in the mosque. With these efforts, he is able to follow the Islamic precepts in increasing his religion awareness. Besides, caring and reminding each other also beings the togetherness in religious awareness. So, there is no underestimate in doing kindness.

Fourth respondent is a quadriplegic due to polio. He stated that the essence of religious awareness is taqwa, means implementing His commands and leaving His prohibitions. The assumption of religion awareness will increase by itself if

every human being devout to Allah subhanahu wata'ala. Meanwhile, the efforts in increasing religion awareness are by implements the pillars of Islam through showing the tolerance. Religious awareness in the context of love for Allah subhanahu wata'ala is showed through togetherness. The fourth respondent said that he tried to keep the five daily prayers which he doing sometimes at home. He even tried to attend the Islamic assembly at the mosque.

The fifth respondent, a quadriplegic, stated that the definition of being religiously aware is to always remember the name of Allah subhanahu wa ta'ala wherever you are. The assumption of religion awareness is seen by implementing the commands and avoiding the prohibitions of Allah subhanahu wata'ala. Then, the efforts to increase religious awareness is through love and caring for His fellow creatures on earth without exception. Helping and loving each other will be great way of togetherness for becoming aware of religion. It can be the one of authentic evidence for fellow human beings without negative discrimination against persons with disabilities. The fifth respondent tries well to do the five daily prayers or attend the Islamic assembly in the mosque regardless of personal conditions. He also said that physical condition is only a cover and not an obstacle in loving Allah subhanahu wata'ala.

Sixth respondent is a quadriplegic with a left hand paralyzed. He stated that the point of view of religious awareness is a taqwa. The assumption of religion awareness can be seen through the implementing His commands and staying from His prohibitions away. An effort to increase awareness in religion is by worshipping diligently. The sixth respondent also said that spreading the kindness to every human being is a conscious proponent of religion, especially for loving Allah subhanahu wata'ala. The sixth respondent admitted to participate in the Islamic assembly through social media, especially YouTube. The sixth respondent doing his prayers at home without being in congregational prayer. The existence of social discrepancy for people with disabilities affects the pattern of awareness in religion.

Seventh respondent is a quadriplegic because of polio. The definition of religious awareness according to her is by respecting God Almighty as the creator

as much as possible and implementing his obligations, believing that good and bad which happens in a person is His volition and we need to believe that there must be an extraordinary reason that has been prepared by Him for an unexpected happiness. The assumption of religion awareness is when you can depend on all things to God Almighty, not to creatures. The efforts to increase religion awareness is by performing the five daily prayers at least, and also implementing another obligations in accordance with the Islamic rule. However, the seventh respondent also said that she should try her best to perform the five daily prayers even only at home, and also trying to keep joining in Islamic assembly. In supporting the love for God Almighty in the context of being religiously aware, is to respect each other's ways of loving God. The sensitivity grows, develops, and coexist for people with disabilities in daily life, because not all people with disabilities can easily accept the stigmatization that appears in the society. Thus, for seventh respondent's case, it takes time to be able to accept herself and her conditions and full support from those around her. That means, it is true that religious awareness is from text to context.



Picture 1. congregational prayer with community of Disable Motorcycle Indonesia in Sidoarjo.



Picture 2. Islamic assembly activity that participated by Disable Motorcycle Indonesia community in Sidoarjo.

The documentation in picture 1 and 2 is an authentic portrait of real life in Sidoarjo area. According to the statement from the secretary community of Disable Motorcycle Indonesia in East Java, he felt very happy to be able to gather and having the conversation with the society in one activity. However, the accessibility of the mosque from the yard to the bathroom still does not support people with physical disabilities.²⁵ At first, people were wondering or even surprised when some people with physical disabilities are coming and able to take part in the Islamic assembly until congregational prayer. All of those activities are an opportunity for Disable Motorcycle Indonesia community in putting their self together and gradually introduce the term of disabilities directly to the society. Thus, this agenda is the way to break the social gap and society mindset regarding of persons with disabilities. As a result, religious awareness will be created and established through the togetherness of every human being without underestimate each other.

From this case, it can be clearly seen that persons with disabilities need social support from their families and the society in reducing the risk of depression, obstacles, and pressure for persons with disabilities.²⁶ Thus, the processing of emotions in persons with disabilities can be more controlled. The

²⁵ Muhammad Naim (Sekretaris DMI Jawa Timur), wawancara oleh Ajeng Linda Liswandari, Masjid Riyadhus Sholihin Sidoarjo, tanggal 21 Juni 2021.

²⁶ Euis Cici & Husni Nurunnisa, "NILAI-NILAI PENDIDIKAN SOSIAL PERSPEKTIF 'ABDULLAH NĀṢĪH 'ULWĀN DAN RELEVANSINYA TERHADAP TUJUAN PENIDIKAN NASIONAL," *Tarbiyah Al-Aulad* 1 No : 1 (2016): 1–18.

social environment will create a conducive atmosphere, feel accepted and helped by supporting.²⁷ Because the main impact of social support is mental health and adjustment. For example, helping with daily activities or basic needs, providing communication networks and responsibilities, restoring self-confidence, respecting equality of each other's' rights, interacting and building relationships.²⁸ Social support can provide enthusiasm for life, motivation and strength to act or implement the religious rights and obligations.²⁹ The social support will increase the religious awareness by feeling or sense the love for God Almighty is a true love and every human being must love the Almighty, because when the person loves God Almighty, he will get the protection and forgiveness from Him. As stated in several verses of the Qur'an QS. Al Baqarah [2] : 165, QS. Ali Imran [3] : 31, QS. Maryam [19]: 96, QS. Al Baqarah [2]: 163, QS. Ar Ra`d [13] : 28. From these several verses, it is explained that the love for God Almighty can be realized by faith and taqwa.³⁰ The intellectual power from text to context is through righteousness work by implement and obeying all of God's commands and avoiding His prohibitions, remembering Allah subhanahu wata'ala, loving and caring for each other by tolerance and so on will becomes a barometer for

²⁷ Sri - Jarmitia et al., "Hubungan Antara Dukungan Sosial Dengan Kepercayaan Diri Pada Penyandang Disabilitas Fisik Di Slb Kota Banda Aceh," *Psikoislamedia : Jurnal Psikologi* 1, no. 1 (2017): 61–69, <https://doi.org/10.22373/psikoislamedia.v1i1.1483>.

²⁸ Ariel Pandita Dhairyya and Erna Herawati, "Pemberdayaan Sosial Dan Ekonomi Pada Kelompok Penyandang Disabilitas Fisik Di Kota Bandung," *Umbara* 4, no. 1 (2019): 53–53, <https://doi.org/10.24198/umbara.v4i1.19039>.

²⁹ Auhad Jauhari, "Pendidikan Inklusi Sebagai Alternatif Solusi Mengatasi Permasalahan Sosial Anak Penyandang Disabilitas," *IJTIMAIYA: Journal of Social Science Teaching* 1 No : 1, no. 1 (2017): 24–38, <https://doi.org/10.21043/ji.v1i1.3099>.

³⁰ Fuad & Ghofur Masykur Abdul, "PENDIDIKAN PENYANDANG DISABILITAS DALAM AL-QUR'AN," *Tarbawi* 2, no. 2 (2019): 98–111.

achieving the life goal.³¹ The love for God Almighty is manifested in the following two ways:

First, studying the religion by kaffah is a form of self-essence in accepting the truth, because declaring yourself as a Muslim or Muslimah is not enough. People need to understand Islam and implement it. Studying religion by kaffah in other words is an obligation for every Muslim or Muslimah as the gate in studying. Allah subhanahu wata'ala is worshiped through the knowledge, with it, the rights of Him are accomplished, and with the knowledge, His religion is propagated.³² The noble of honor, glory that will not indelible by night and day, timeless by time and year change, the authority without power, wealth without wealth, power without weapons, nobility without extended family, followers without wage, troops without salary, then all of that must be knowledgeable.³³ Knowledge that will make the mukallaf know his obligations such as worship, muamalah, and even knowledge about Allah subhanahu wata'ala and His characters.³⁴ The knowledge about it is available through Islam assembly.

Second, doing worship properly and diligently according to the Shari'a., it will reach the degree of taqwa. Worship is also a process of servitude by every human being.³⁵ It is natural that every human being worship and obeys to His rules. Worship is an act that shows the obedience, humility, debasement in front of Allah subhanahu wata'ala, and glorifies Allah.³⁶ Ways of worship also can be

³¹ Vincent Kalvin Wenno, Molisca Silvanna Patty, and Johanna Silvanna Talupun, "Memahami Karya Allah Melalui Penyandang Disabilitas Dengan Menggunakan Kritik Tanggapan Pembaca Terhadap Yohanes 9:2-3," *EPIGRAPHE* 4, no. 2 (2020): 141–53.

³² A Sukmawati and A Rafni, "Peran Organisasi Kepemudaan Ikatan Mahasiswa Muhammadiyah Dalam Melaksanakan Pendidikan Politik Bagi Pemuda Di Kota Padang," *Journal of Civic Education* 3, no. 2 (2020): 191–99.

³³ Desta Israwanda, Siti Urbayatun, and Elli Nur Hayati, "Pelatihan Kebersyukuran Untuk Meningkatkan Kualitas Hidup Pada Wanita Disabilitas Fisik," *Jurnal Intervensi Psikologi (JIP)* 11, no. 1 (2019): 9–24, <https://doi.org/10.20885/intervensipsikologi.vol11.iss1.art2>.

³⁴ Meilanny Budiarti Santoso and Nurliana Cipta Apsari, "Pergeseran Paradigma Dalam Disabilitas," *Intermestic: Journal of International Studies* 1, no. 2 (2017): 166–166, <https://doi.org/10.24198/intermestic.v1n2.6>.

³⁵ E C J Lubis and M Subardhini, "Aksesibilitas Penyandang Disabilitas Fisik Terhadap Pekerjaan Di Kelurahan Cipaisan Kecamatan Purwakarta Kabupaten ...," *Jurnal Ilmiah Kebijakan ...* 02, no. 1 (2020): 52–74.

³⁶ D. W. Adu Widiani & Trishinta, S. M., "Hubungan Tingkat Disabilitas Fisik Dalam Pemenuhan Activity Daily Living Dengan Harga Diri Pada Anak Penyandang Disabilitas Fisik Di Yayasan Pembinaan Anak Cacat (YPAC) Malang," *Journal Nursing News* 3, no. 1 (2018): 675–85.

various kind according to syara' provision and prioritizing the sincerity based on the conditions, such as for people with physical disabilities. Implementing worship shows a complete and integral personality. The worship is burden on each servant has a significant purpose and function. Thus, indicating that the higher quality of worship of a servant, the higher degree of a servant in His side.

Both of these things also need to be supported through the law, because Indonesia is upholding the value of civilization based on Pancasila and the 1945 Constitution of the Republic of Indonesia, along with the ratification of the Convention on the Rights of Persons with Disabilities (CRPD).³⁷ In Law Number 19 of 2011, it is stated about making Indonesia a part of the world community that committed to realizing all forms of honor, protection and fulfillment of the rights of persons with disabilities optimally, as they should be.³⁸ However, the legal law in all regions, especially in Sidoarjo has not contained policies for persons with disabilities in regional regulations yet. Thus, in reality, many people with disabilities are still discriminated against in the social-religious interaction environment. For this reason, it also necessary to have a policy by Ministry of Religion for persons with disabilities, especially physical disabilities. Accessibility of public services at the worship place and Islamic assembly agenda can be universally and comprehensively established. The legal law or policy issued can be in line with the needs, conditions and position of persons with disabilities as an inseparable subject from society in general.

³⁷ Frichy Ndaumanu, "HAK PENYANDANG DISABILITAS: ANTARA TANGGUNG JAWAB DAN PELAKSANAAN OLEH PEMERINTAH DAERAH," *Jurnal HAM* 11, no. 1 (2020): 131–50, <https://doi.org/10.30641/ham.2020.11.131-150>.

³⁸ Radissa et al., "Pemenuhan Kebutuhan Dasar Penyandang Disabilitas Pada Masa Pandemi Covid-19."

CONCLUSION

This phenomenological research shows that religious awareness has not been implemented comprehensively and massively. The desire and enthusiasm of people with physical disabilities is not enough in increasing the religious awareness. They need to get full support through public services, the correlation between society that create stable emotions and opportunities for people with disabilities. Thus, religious rights and obligations are not in the right proportion.

Public services as an accessibility of worship, especially in Sidoarjo area are still not accessible for persons with disabilities, especially for whom have the physical disabilities. Strategic, big, and central mosques still do not provide the access for persons with disabilities. The culture of mosques in Sidoarjo is still designed with high stairs. Also, the ablution place is also not accessible for people with physical disabilities. There are still many designs with simple architecture. In fact, bathrooms in worship places also have stairs or line that are not easily accessible for people with physical disabilities. The society relation is able to create the emotion of love and affection for fellow human beings. Relationships between family, friends and even the environment will make people with disabilities become more confident and able to survive in their life. In reality, there are some families who don't really understand when they have disability children. There are lots of negative discrimination in social interactions for people with disabilities, because of the stigmatization on society elements that disability means an inability to do something. The potential that owned by people with disabilities is being side-lined, because of what what they look in physical, especially when it comes to rim land or villages which still very intimidating for people with disabilities. Furthermore, People with disabilities nowadays have open their self-up to various communities, and there are lots of opportunities for them. However, the opportunity has not been opened if nobody is aware and cares for each other. Humanizing humans is the implementation of prophetic social movements and also the key for all of the opportunities.

Thus, through this research, the researcher suggests that policies, especially the policy of the Ministry of Religion of Sidoarjo in redesign mosques

in Sidoarjo to become an accessible mosque for everyone. The efforts can be made through the awareness campaigns that disability is near to the congregation itself. Besides, the government must implement the religious rights according to the 1945 Constitution, Law on Persons with Disabilities, Ratification of the Convention on the Rights of People with Disabilities to fulfill the equal religious needs. Furthermore, the government should provide the education to all of society elements regarding persons with disabilities, specifically from the direct collaboration from students and people with disabilities. The Sidoarjo government also needs to make local regulations on services, protection and fulfil the rights for persons with disabilities. All of these movements are the construction that needs to be conducted for disability friendly of Sidoarjo.

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