

**The Use of The Braille Qur'an as A Medium of Processing for The Disabled
Community: Study of The Blind Group**

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***Abstract:** The blind group are persons with physical disabilities who have visual impairments. The blind are classified into two types, namely unable to see totally (totally blind) or blind, and able to see with very minimal intensity (low vision). Blind people often have difficulty receiving da'wah messages, because they only rely on hearing to catch the message. So that the right da'wah media is needed to make it easier for the blind in learning Islamic teachings. Preaching to the blind also requires specific strategies and methods of preaching, namely the method of preaching bil-hal delivered by mau'idzah al-hasanah. Through this research, the writer wants to know the level of effectiveness of the Braille Al-Qur'an as a media for preaching the disabled community, especially the blind group. This study uses qualitative methods with literature review data collection techniques. According to the results of the study, the use of the Braille Qur'an is quite effective in introducing Allah's words to the blind because they are textual (can be touched/touched) and sound. With all its advantages, there are several inhibiting factors for the Braille Qur'an as a da'wah medium for the blind.*

***Keyword:** Braille Qur'an; Da'wah Media; Disability; Visually Impaired*

Abstrak: Kelompok tunanetra adalah penyandang disabilitas fisik yang memiliki gangguan pada penglihatannya. Tunanetra diklasifikasikan dalam dua jenis yaitu tidak bisa melihat total (*totally blind*) atau buta, dan bisa melihat dengan intensitas yang sangat minim (*low vision*). Penyandang tunanetra seringkali kesusahan dalam menerima pesan dakwah, karena mereka hanya mengandalkan pendengaran untuk menangkap pesan tersebut. Sehingga dibutuhkan media dakwah yang tepat untuk mempermudah tunanetra dalam mempelajari ajaran agama Islam. Berdakwah kepada tunanetra juga membutuhkan strategi dan metode dakwah khusus, yaitu metode dakwah *bil-hal* yang disampaikan dengan *mau'idzah al-hasanah*. Melalui penelitian ini penulis ingin mengetahui tingkat keefektifan Al-Qur'an Braille sebagai media dakwah komunitas difabel khususnya kelompok tunanetra. Penelitian ini menggunakan metode kualitatif dengan teknik pengumpulan data *literature review*. Sesuai hasil penelitian, pemakaian Al-Qur'an Braille cukup efektif dalam mengenalkan kalam Allah kepada penyandang tunanetra karena bersifat *tectual* (bisa diraba/disentuh) dan bersuara. Dengan segala kelebihannya, terdapat beberapa faktor penghambat Al-Qur'an Braille sebagai media dakwah penyandang tunanetra.

Kata kunci: *Al-Qur'an Braille; Media Dakwah; Difabel; Tunanetra*

INTRODUCTION

Humans are god's most perfect creatures compared to other creations. Humans are created in the best form and the most beautiful appearance.¹ This is explained in the Al-Qur'an letter At-Tin verse 4, that Allah created humans with an upright body shape to make it easier for humans to eat their food with their hands; and Allah also equips humans with feelings, passions, and minds so that they are able to understand and think logically which leads to the thought of *rahmatan lil 'alamin*, namely the thought of creating comfort and peace by giving love to fellow human beings and the universe.² Almighty Allah, every human being who is born on earth always has various physical forms and characteristics. With these differences, humans are expected to get to know each other more easily because each person will have their own characteristics.

In general, humans were created by Allah in two types, namely men and women. While physically humans are classified into two types, namely normal

¹ Shalih bin Abdullah bin Humaid, "Tafsir Al-Mukhtashar Juz 30", Surat At-Tin ayat 4: 597.

² Muhammad Sulaiman Al-Asyqar, "Zubdatut Tafsir Min Fathil Qadir Juz 30", Surat At-Tin ayat 4: 597.

humans and disabled. Every human being who is born must have different growth both physically, cognitively dan psychosocially. Normal humans generally have physical or biological development that is in accordance with the age of growth and development. The pase of human growth and development are based on the humans themselves and their environment, so that the development of every human being will never be the same. Some are fast, some are moderate and some are slow. Whreas disabled humans generally have less or even imperfect physical or biological development. This happens because of disturbance or errors in the process of growth and development.

The use of the term “disabled” in humans with physical imperfections has a negative connotation and is very unfriendly to groups with physical disabilities. The term “disabled” in the minds of the general public gives the impression of a human being who has many shortcomings – incapacitated, in need of mercy, dihonorable. This thinking is certainly not in line with the objectives of international conventions to always respect the position of groups with physical disabilities, and to equalize the human rights of these groups with normal humans in general.³ Therefore the term “disability” is considered better and more polite to be used to refer to groups with disabilities or physical or physical limitations.

The term “disability” in English is “disability” (plural: disabilities) which means not having the ability. According to the terminology in the KBBI (Big Indonesian Dictionary), disabilities are humans who have abnormalities in their body condition, either congenital or due to an injury that limits mental and physical abilities. Another meaning of disorder is the physical condition of humans who are less or unable to carry out daily activities like normal humans

³ Ahmad Soleh, “Islam dan Penyandang Disabilitas: Telaah Hak Aksebilitas Penyandang Disabilitas dalam Sistem Pendidikan di Indonesia”, *Jurnal Palastran* 8, no 2 (2015): 297. <https://journal.iainkudus.ac.id/index.php/Palastran/article/viewFile/968/882>

usually, so they always need the help of others to complete these activities.⁴ In Indonesia, disabilities are grouped into three namely physical, non-physical, and both (physical and non-physical). Physical disability is an abnormality in the condition of the human body, either congenital or due to injury. Physical abnormalities in humans are grouped into four categories namely (1) physical Impairment, namely disorders of the bones and joints of the muscles; (2) Deaf, namely hearing disorders; (3) Speech impaired, namely speech disorder; and (4) Blind, namely visual impairment.⁵

One of the persons with disabilities studied in this study is the visually impaired. Blind disabilities are a group of people who have abnormalities in the eyes or vision organs. Blind people are grouped into two types. First, can not see as a whole (*totally blind*). This category does not have the ability to perceive external stimuli with vision⁶ = 0. People often refer to this category as “blind”. Second, being able to see with very minimal insight (*low vision*). This category is better than the first category, where the blind can perceive external light stimuli but their visual acuity is less than 6/20.⁷ People with this category are usually only able to read big headlines in newspaper.⁸

Basically, normal humans and people with disabilities in the eyes of Allah SWT are the same. They are also social creatures who definitely need the help of others in carrying out their daily activities. However, persons with disabilities need more attention and assistance than other people, including in matters of religion. Here the da'i plays an important role in helping blind groups in learning the teachings of Islam. Islam itself is a religion of da'wah, namely a religion that should not discriminate between its adherents to invite to good, to order good and

⁴ KBBI, “2 Arti Kata Disabilitas”, <https://kbbi.lektur.id/disabilitas> diakses pada 3 Juni 2023 pukul 23.58 WIB.

⁵ Khairunnas Jamal, Nasrullah Fatah, dan Wilaela, “Eksistensi Kaum Difabel dalam Perspektif Al-Qur'an”, *Jurnal Ushuluddin* 25, no. 2 (2017): 221. <https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/viewFile/3916/2647>.

⁶ <https://www.alodokter.com/komunitas/topic/visus-mata-6-20-apakah-parah-dok->, diakses pada 4 Juni 2023 pukul 05.00 WIB.

⁷ <https://www.alodokter.com/komunitas/topic/visus-mata-6-20-apakah-parah-dok->, diakses pada 4 Juni 2023 pukul 05.10 WIB.

⁸ Sutjihati Somantri, *Psikologi Anak Luar Biasa*, (Jakarta: Refika Aditama, 2006): 65-66.

to prevent evil⁹ in order to foster awareness and understanding of muslims to live life according to Islamic teachings in order to achieve happiness in the world and the hereafter.¹⁰

In terms of da'wah comes from the Arabic "da'a yad'u da'watan" which means calling, calling on inviting (humans) to the way of Allah. The law of preaching for every muslim is fardhu or obligatory to preach. In preaching, a da'i will be faced with the reality of mad'u life which has different mindsets, personalities, experiences, and life problems. So, the da'i must know the state of mad'u in advance in order to determine which media is right to convey the da'wah message in the situation. One manifestation of the success of the da'i in preaching is the change in the mental attitude of mad'u from bad to better, from those who love disobedience to hate disobedience and become convinced of the truth of Islamic teachings.¹¹

Like normal humans in general, people with disabilities are also required to convey da'wah to fellow Muslims. However, visually impaired persons often have difficulty conveying da'wah messages. This is motivated by visual impairments in the visually impaired which causes their group to not be able to read books, journals, or articles about the teachings of the Islamic religion like humans in general. In addition, the existence of books, journals, or articles written using Braille letters was until recently rare or almost non-existent. So they need da'wah media that are suitable for conveying da'wah messages to blind groups. The blind only rely on their senses of touch and hearing in understanding Islamic

⁹ Muhammad Sulaiman Al-Asyqar, "Zubadut Tafisir Min Fathil Qadir: Juz 3", Surat Ali-Imran ayat 104: 63.

¹⁰ *Ibid*: 281.

¹¹ Silvia Riskha Febriar, "Urgensi Psikologi dalam Aktivitas Dakwah", *Jurnal An-Nida* 2, no. 2 (2019): 126. <https://ejournal.unisnu.ac.id/JKIN/article/view/1027>.

teachings. So the da'wah media that must be used is media that can be touched or can be touched and made a sound.¹²

The Braille Al-Qur'an is one of the Indonesian Standard Mushafs dedicated to blind people or groups of people with visual impairments or *visually impaired people*.¹³ In KBBI (Big Indonesian Dictionary), Braille is a latin letter in the form of a code consisting of six raised dots with various variation written and printed on thick special paper. This system is intended for blind people to make it easier for them to read a piece of writing because it can be touched.¹⁴ Besides beng written in latin letters, this system is also written in Braille Arabic script in the form of hijaiyah letters. Both are written with six different raised dots. The difference lies only in the writing of the letters and how to read them. If latin writing is read from left to right, while Arabic script is read from right to left.¹⁵ In this way, the Braille Qur'an is very appropriate to be used as a medium for da'i in preaching to blind groups.

There are at least seven relevant previous studies as references and reinforcement for writing the article: Miftahur Ridho's research (2017) entitled "Islamic Views on Social Welfare for Groups with Disabilities". Discusses that according to the Qur'an all of Allah's people are not perfect and all are equal in the eyes of Allah SWT. One of them is relations with groups of persons with disabilities. Because actually normal humans and people with disabilities in the eyes of Islam are the same.¹⁶ Faridatul Husna Widiarti's research (2018) entitled

¹² Zahrotun Nufus, "Penggunaan Al-Qur'an Braiille sebagai Media Dakwah pada Penyandang Disabilitas Sensorik Netra Panti pelayanan Sosial Disabilitas Sensorik Netra Pendowo Kudus", *Undergraduate thesis, IAIN KUDUS* (2020): 3. <http://repository.iainkudus.ac.id/3471/>.

¹³ Muhammad Shohib, "Pedoman Membaca dan Menulis Al-Qur'an *Braille*", (2012): 01.

¹⁴ Zahrotun Nufus dan Primi Rohimi, "Al-qur'an Braille sebagai Media Dakwah kepada Penyandang DSN dan Untuk Meningkatkan Literasi Islam," *Islamic Communication Journal* 6, no. 1 (2021): 85, doi:10.21580/icj.2021.6.1.7743.

¹⁵ Hamzah dan M. Sholehudin Zaenal, "Qur'anic Technobraile: Menuju Tunanetra Muslim Indonesia Bebas Buta Baca Al-Qur'an", *Jurnal Sosiologi* 17, no.2 (2018): 320-322. <https://media.neliti.com/media/publications/261096-quranic-technoBraille-menuju-tunanetra-m-cfe7b747.pdf>

¹⁶ Miftahur Ridho, "Pandangan Islam tentang Kesejahteraan Sosial bagi Kelompok Disabilitas", *Jurnal Al-Bayan* 23, no. 1 (2017): 121-122. <https://jurnal.ar-raniry.ac.id/index.php/bayan/article/view/657/1538>

"Use of Al-Qur'an Braille Book and Digital Braille Media for the Blind in Surakarta". Discusses students with visual impairments who have visual impairments in the process of learning the Qur'an by using the Braille Qur'an, where there are 2 types of Braille Al-Qur'an, namely Al-Qur'an Braille Book and Al-Qur'an Braille Digital.¹⁷ Zahrotun Nufus's research (2020) entitled "The Use of the Braille Qur'an as a Media of Da'wah to Persons with Sensory Disabilities Neighbors Social Service Centers for Sensory Disabilities Blind Pendowo Kudus". Discusses the Braille Al-Qur'an da'wah media used based on the conditions of da'i and mad'u for people with visual impairments, with learning starting from the most basic things, namely the introduction of hijaiyah and vowels in form Braille.¹⁸

Said Hasan Baasri's research (2020) entitled "Model of Guidance and Counseling on Religion in Improving the Psychological Welfare of Blind Disabilities". Discusses religious guidance and counselling for blind persons with disabilities which can improve psychological well-being and become part of the lives of blind student with disabilities.¹⁹ Research by Ferra Puspito Sari and Okti Setiyani (2021) entitled "Strategy for Using the Braille Al-Qur'an as a Da'wah Media for Blind Disabilities". Discusses the methods and strategies used in learning the Braille Qur'an for the visually impaired, namely by reading and writing Arabic Braille to facilitate reading the Braille Qur'an. One of the methods used in learning to read and write Arabic Braille is the drill method (repeated

¹⁷ Faridatul Husna Widiarti, "Penggunaan Media Al-Qur'an Braille Book dan Braille Digital Bagi Tunanetra di Surakarta," *Jurnal Studi Islam* 19, no. 2 (2019): 120–21, doi:10.23917/profetika.v19i2.8118.

¹⁸ Zahrotun Nufus, "Penggunaan Al-Qur'an Braille sebagai Media Dakwah pada Penyandang Disabilitas Sensorik Nera Panti Pelayanan Sosial Disabilitas Sensorik Netra Pendowo Kudus". *Undergraduate thesis, IAIN KUDUS*.

¹⁹ Said Hasan Basri., "Model Bimbingan dan Konseling Keberagamaan dalam Meningkatkan Kesejahteraan Psikologis Disabilitas Netra". Project Report. Prodi Bimbingan Dan Konseling Islam Fakultas Dakwah dan Komunikasi, Yogyakarta.

practice).²⁰ Research by Zetty Nurzuliana Rashed, Mohd Izzudin Mohd Pisol, Hazlin Falina Rosli, Zur'Ain Harun, and Azmi Azwan Mohammad Azmi (2021) entitled "Research on the Teaching and Learning of the Braille Qur'an: An Analysis (Analysis on Teaching and Learning of Vision Impairment Using Braille Quranic Mushaf)". Discusses teaching models that can be used as guidelines or rules in teaching and learning Al-Qur'an Braille.²¹ Research by Zahrotun Nufus and Primi Rohimi (2021) entitled "Al-Qur'an Braille as a Media of Da'wah to Persons with DSN and to Increase Islamic Literacy". Discusses the supporting factors and inhibiting factors of Braille Al-Qur'an da'wah media for people with DSN who have visual impairments who only rely on the senses of hearing and touch.

The previous research above was used by researchers as a reference and comparison material in writing this study. The previous research above has differences with the research that is now being written by researchers. The difference is, this research will examine several problems related to blind disabilities preaching. First, discussing the general description of da'wah for blind disabilities. Second, the use of the Braille Qur'an as a medium for da'wah for the blind. Third, the supporting factors and inhibiting factors for the use of the Braille Qur'an. This study aims to determine the effectiveness of the Braille Qur'an as a da'wah medium for blind groups. From the explanation above, it can be concluded that the focus of this research is the use of the Braille Al-Qur'an as a media for preaching the disabled community, especially for blind groups.

METHOD

Research according to Bogdan and Taylor is that research is like a research method, so that data is obtained in the form of written or spoken words from the

²⁰ Ferra Puspito sari dan Okti Setiyani, "Strategi Penggunaan Al- Qur 'an Braille sebagai Media Dakwah bagi Difabel Netra," *Jurnal Manage* 7, no. 2 (2021): 288–292.

²¹ Zetty Nurzuliana Rashed, "Penelitian Terhadap Pengajaran dan Pembelajaran Al Quran Braille : Satu Analisis (Analysis on Teaching and Learning of Vision Impairment Using Braille Quranic Mushaf)," *Journal of Quran Sunnah Education and Special Needs* 5, no. 2590–3799 (2021): 74–75.

community and behavioral observatins.²² Writing this article uses qualitative research methods that aim to deepen understanding of the problems that exist today.²³ In general, the qualitative research method is a process used in research to obtain descriptive data in the form of words from the public or behavioral observations, then the writer summarizes them into a scientific article. Qualitative research is also a concept for collecting data in a natural, orderly and planned manner on an issue in a certain perspective which is carried out to find out something that is confidential.²⁴

This study uses the *Literature Review* technique to obtain relevant data. *Literature Review* is a structured, clear, and reproducible way to identify, evaluate, and integrate research results amd the thoughts of previous researchers and practitioners. According Synder (2019), the purpose of a *literature review* which is a research method is to classify and retrieve data from previous research, as well as analyze an *overview* of some experts writtem in the text form.²⁵ Meanwhile, Okoli and Schabram (2010) describe the three core objectives of a *literature review*, namely to prepare the theoretical basis or principles of the research to be studied; explore the topic to be examined against exsiting research; and answerd the questions efficiently with knowledge from past research.²⁶

That way, the *literature review* can help the writer to collect previous data regarding the *Braille Al-Qur'an da'wah* media used in the disabled community, especially in the blind group. So that it is easier for the writer to combine previous data, then analyze it and answer problems regarding the blind in this article. The data for this study were taken from seven *literature reviews* that the authors

²² Lexy J. Moeleong, *Metodologi Penelitian Kualitatif*, Bandung: PT. Remaja Rosdarya (2017):4.

²³ Sutrisno Hadi, "Metode Research V", Yogyakarta: UGM (1976): 56.

²⁴ Lexy J. Moeleong, *Metodologi Penelitian....*,125.

²⁵ Snyder H, "Literature review as a research methodology: An overview and guidelines", *Journal of Business Research*, 104, pp. 333.

²⁶ Zulfikar Syambani Ulhaq dan Mayu Rahmmayanti, "Panduan Penulisan Skripsi Literature Review", Malang (2020): 4.

included in the introduction. They are experts who discuss the use of the *Braille* Al-Qur'an as a medium of da'wah for the disabled community, especially for blind groups.

RESULT AND DISCUSSION

Da'wah for Blind Disabilities

Da'wah has a linguistic meaning derived from Arabic from the word (da'a yad'u, da'watan) which means to call, call, invite, and entertain.²⁷ While da'wah in terms is process of conveying, inviting, or calling on the Islamic religion to a person or group of people so that they are willing or willing to study, embrace, and practice these teachings and restore their nature.²⁸ Da'wah is an obligation that must be carried out by all muslims. As mentioned in QS. An-Nahl verse 125.²⁹

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

The verse above explains that we as humans have an obligation to call or invite to the right path according to what has been taught by Allah SWT. And the delivery of da'wah must be done by means of al-hikmah (delivering in a good and wise way), al-mau'izah al-hasanah (good lessons), al-mujadalah billati hiya ahsan (argue in a good way).

In preaching there are elements of da'wah and the success of a da'wah is based on these various elements, namely (1) the subject of the da'wah or the da'i (2) the object of the da'wah or mad'u (3) the method of da'wah (4) da'wah media (5) da'wah effect. Dalam hal yang lebih luas, objek atau sasaran dakwah dikelompokkan menurut jumlah, tingkatan umur, jenis kelamin, tingkat

²⁷ Novri Hardian, "Dakwah Dalam Perspektif Al-Qur'an dan Hadits," *Jurnal Dakwah dan Ilmu Komunikasi* 12, no. 1 (2018): 45, <https://ejournal.uinib.ac.id/jurnal/index.php/alhikmah/article/download/92/77>.

²⁸ *Ibid.*

²⁹ Eko Sumadi, "Dakwah dan Media Sosial: Menebar kebaikan tanpa diskrimasi," *Jurnal Komunikasi Penyiaran Islam* 4, no. 1 (2016): 176–77, <http://journal.stainkudus.ac.id/index.php/komunikasi/article/viewFile/2912/2083>.

pendidikan, profesi, wilayah, dan keyakinan. In broader terms, objects or targets of da'wah are grouped according to number, age level, gender, education level, profession, region, and belief.

In da'wah activities, the process of sending and receiving da'wah messages can be seen from a psychological perspective, namely in accordance with mad'u's way of thinking and feeling. The da'wah message conveyed by the da'i to mad'u must be conveyed by taking into account the factors of psychological development and their characteristics so that they can be accepted and practiced truly from the heart (sincerely). Based on this, the delivery of material and the determination of the da'wah method to mad'u is adapted to the atmosphere and psychological state of mad'u. Thus, the psychology of the da'wah process has a center of attention on the knowledge of human behavior.³⁰ The psychology of da'wah has the duty to provide a foundation and guideline for the methodology of da'wah, because a new methodology can be effective if it is based on the needs of human life. In preaching there is a psychological dimension determined by the da'i's view of the psychological aspects of mad'u such as knowledge, views, attitudes or behavior, motives, and character.³¹

Any activity or activities that invite goodness and stay away from prohibitions can be called da'wah.³² In preaching, a person who conveys da'wah material or messages is called a da'i. In the implementation of da'wah, without exception the material or message of da'wah must be conveyed to all human beings in this universe. Islam carries universal messages and values. In the Qur'an, Muslims are strictly prohibited from belittling, insulting, or belittling other people

³⁰ St. Rahmatiah, "Peran psikologi dalam Proses Dakwah," *Jurnal Bimbingan Penyuluhan Islam* 1, no. 1 (2014): 91.

³¹ Kholis Kohari et al., "the Role and Function of Preacher in the Psychological Dakwah Perspective," *Al-Risalah* 13, no. 2 (2022): 493, doi:10.34005/alrisalah.v13i1.1915.

³² Abdul Basit, *Filsafat Dakwah*, (Depok: PT. Raja Grafindo Persada, 2017), 43-44.

for any reason because humans as objects of da'wah or targets of da'wah have very diverse characteristics, which has been notified in QS. Al-Hujurat verse 11.³³

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِالْألقَابِ بئسَ الاسمُ الفسوقُ بعدَ الإيمانِ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

The verse above explains that as people of faith we are prohibited from being prejudiced, criticizing each other, insulting, belittling or belittling other people in any way, because it could be that the person being made fun of is better than the person making fun of. In addition, there is also a prohibition on calling with bad names and do not spread other people's disgrace. Indeed, Allah SWT asks us as humans to maintain brotherhood.

One person with disabilities who should not be belittled, humiliated, or belittled, for example, is the blind disability community, namely a group of people who have visual impairments. The existence of the disabled community throughout the world is not small, therefore it must be pursued in the form of an approach by equating their needs and justice with other Muslims, because basically blind people with disabilities also have the same obligations as normal people, namely carrying out goodness and religious orders. Islam, such as praying 5 times a day, reciting the Koran, fasting, listening to da'wah, etc.

In preaching to the blind, you need media that is suitable for blind people who have visual impairments. Da'wah media is a bridge or intermediary used by da'i to convey messages or da'wah material either verbally, in writing or concrete actions to mad'u. So that the right da'wah media is used when preaching for the visually impaired so that they know the word of Allah SWT not only through sound, namely by using the Braille Qur'an, because the Braille Qur'an can be touched or touched according to its characteristics. The process of learning the Braille Qur'an for the visually impaired begins with learning to read and write the

³³ Paulus Eko Kristianto, "Pengembangan Inklusifitas Bagi Difabel Melalui Dakwah Dalam Kerangka Filosofis Islam Kontemporer," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 1, no. 2 (2018): 329, doi:10.14421/jpm.2017.012-06.

Braille Qur'an, starting from the most basic thing, namely the introduction of hijaiyah letters in Braille form.

The delivery of da'wah messages to the visually impaired must pay attention to the conditions and characteristics of the visually impaired mad'u such as the da'wah messages or materials given related to daily activities or activities and delivered in language that is easy to understand so that the da'wah materials or messages can be easily accepted by mad'u u. The strategy of preaching to the visually impaired does not only convey Islamic da'wah material to the da'wah object, but also provides guidance to preachers and mad'u. The material presented prioritizes life motivation, because this material is considered very important to remind blind disabled mad'u to always give thanks for the blessings of life that have been given by Allah SWT.³⁴

In the context of preaching activities to the visually impaired, they need a way to achieve their da'wah objectives by using the right method, namely the bil-lisan da'wah method. This method is preaching that is done by using orally or words. Oral da'wah is one of the methods used by using words such as lectures, speeches, sermons, or in other religious activities. The bil-lisan da'wah method is very often used in the spread of Islamic da'wah and its application is also very effective, because preaching by word of mouth can be heard more easily and the message conveyed is easily well received by the community.³⁵

The bil-lisan da'wah method applied in preaching to the visually impaired is by way of question and answer and lectures. This bil-lisan da'wah method is conveyed by means of mau'idzah al-hasanah, namely by giving advice and warnings using good and polite language. Mau'idzah al-hasanah can also be

³⁴ Fathayatul Husna, dkk, "Jurnal Peurawi : Media Kajian Komunikasi Islam," *jurnal Peurawi : Media Kajian Komunikasi Islam* 5, no. 1 (2022): 101.

³⁵ Fachrul Rozy Sinambela dan Mutiawati, "Implementasi Dakwah Bil-Lisan dalam Meningkatkan Pemahaman Agama Masyarakat," *El Madani : Jurnal Dakwah dan Komunikasi Islam* 3, no. 02 (2022): 212, doi:10.53678/elmadani.v3i02.910.

interpreted as a statement that contains elements of guidance, education, teaching, stories, happy news, warnings, and true (positive) messages that can be used as a guide in life activities in order to get happiness and safety in the afterlife.³⁶ If it is practiced on blind persons with disabilities, the bil-lisan da'wah method can be used as an effort to improve self, motivate and develop self-skills.

Al-Qur'an Braille as a Media Da'wah for the Blind

Da'wah media is a tool used by preachers as intermediaries in conveying da'wah messages to missionary partners. Either done in writing (bil-qalam), orally (bil-lisan), or deed (bil-hal). There are several things that must be considered by a da'i in determining the right da'wah media for his mad'u. First, each da'wah media must have its own advantages and disadvantages. So use da'wah media that are compatible with mad'u. Second, the da'wah media must be adapted to the da'wah objectives to be achieved. Third, da'wah media must be adapted to the conditions and abilities of the da'wah partners. Fourth, the da'wah media is adapted to the material that will be delivered by the da'i. Fifth, the media used in preaching should not be based on the things that the da'i likes. Sixth, paying attention to opportunities and availability of da'wah media. Seventh, pay attention to the efficiency and effectiveness of the da'wah media.³⁷

The Qur'an is a source of da'wah which forms the basis of Islamic teachings. In addition, the Qur'an also functions as a medium of da'wah. One of the media that is effectively used for preaching the visually impaired is Al-Qur'an Braille. The Braille Al-Qur'an is different from the Al-Qur'an in general. Al-Qur'an Braille is one of the Indonesian Standard Manuscripts which is intended for visually impaired people or individuals with visual impairments (visually impaired people).³⁸ Blind people themselves have limited vision, so they need

³⁶ Hasanuddin, *Hukum Dakwah*, (Jakarta: Pedoman Ilmu Jaya, 1996), 24.

³⁷ Muhammad Zamroji, "Manhaj Da'wah of Islamic Boarding School Individuals", Kediri: Kalam Santri Press (2012): 143-144.

³⁸ Muhammad Shohib, "Pedoman Membaca dan Menulis Al-Qur'an Braille", (2012): 01.

preaching media that can be touched or touched and made a sound.³⁹ The use of the Braille Qur'an as a medium for preaching the visually impaired begins with learning to read and write the Qur'an. The main key to success is consistency. Similar to this learning, the blind group will quickly master Braille if they are consistent in learning.



Figure 1 – One Braille Koran Book

In picture 1 above, you can see an elderly man carrying a Braille Juz Al-Qur'an book. In general, the Braille Qur'an is printed in the form of volumes, where each volume consists of only one juz.⁴⁰ This is motivated by the factor of the paper used to print Braille writing in the Qur'an. The paper used to print Braille letters is very different from the paper used in the Koran in general. This system requires thick special paper to print the embossed Braille letters. So that printing Braille letters on one sheet of paper cannot be done back and forth or can only be printed

³⁹ Dewi Pandji, *Sudahkan Kita Ramah Anak Special Needs?*, Jakarta: PT. Elex media Komputindo (2013): 4.

⁴⁰ Nadhifa, "5 Fakta al-Qur'an *Braille* yang harus kamu tahu! Mesin tertua masih tersimpan rapi", <https://beramaljarah.org/blog/5-fakta-al-quran-Braille-yang-harus-kamu-tahu-mesin-tertua-masih-tersimpan-rapi/>, diakses pada Kamis, 8 Juni 2023 pukul 11.57 WIB.

on one side. That is, in one sheet of the Koran Braille there is one page as shown in figure 2 below.

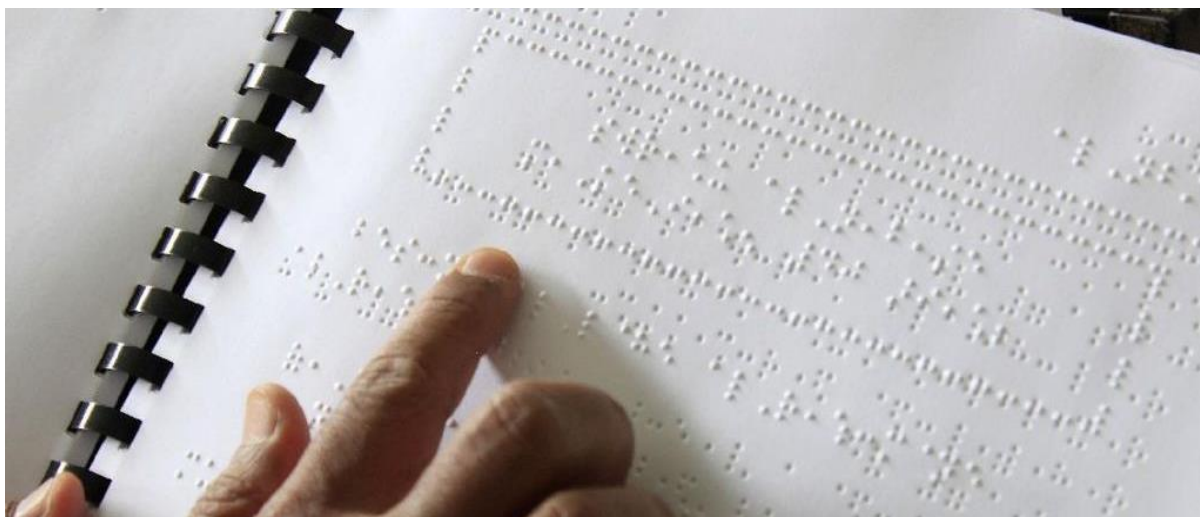


Figure 2 - Al-Qur'an embossed Braille on one page

In one Juz Al-Qur'an Braille is generally printed on one volume of the book. Means to get the full 30 Juz version of the Braille Qur'an, there will be 30 volumes of books with different juz in each volume. The weight of this Al-Qur'an is quite heavy, which is 12 kg for a set of Braille Al-Qur'an without translation. Meanwhile, a set of Braille Al-Qur'an with translation weighs up to 25 kg.⁴¹

How to Read the Braille Qur'an

The first step that must be taken by the blind group in learning the Braille Qur'an is to get to know the shape of each Braille letter first. Braille is a code consisting of six different raised dots written and printed on special, thick paper. This system makes it easier for the blind to read a piece of writing because it can be touched. Braille letters are printed in two types, namely Latin Braille letters and Arabic Braille letters found in the Braille Qur'an. The Arabic Braille letters in question are hijaiyyah letters. Previously, Braille letters were only printed in Latin letters. After conducting research, it turned out that there are many blind people

⁴¹ *Nadhifa...*

who need a special Qur'an that can be touched. So that the Al-Qur'an was created with the Braille system to make it easier for the blind to read Allah's words.

Before learning Arabic Braille letters, it is better to learn Latin Braille letters first. Because the two types of letters have several similarities that will make it easier for blind groups to read the Braille Qur'an. In general, those who have memorized Latin Braille letters tend to be faster in reading the Braille Qur'an. Here is the location of the Braille code that must be memorized by the

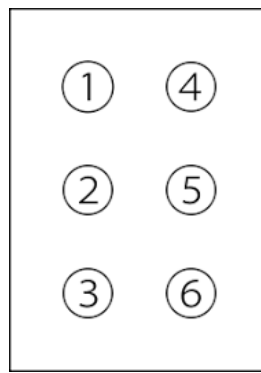


Figure 3 – Braille code

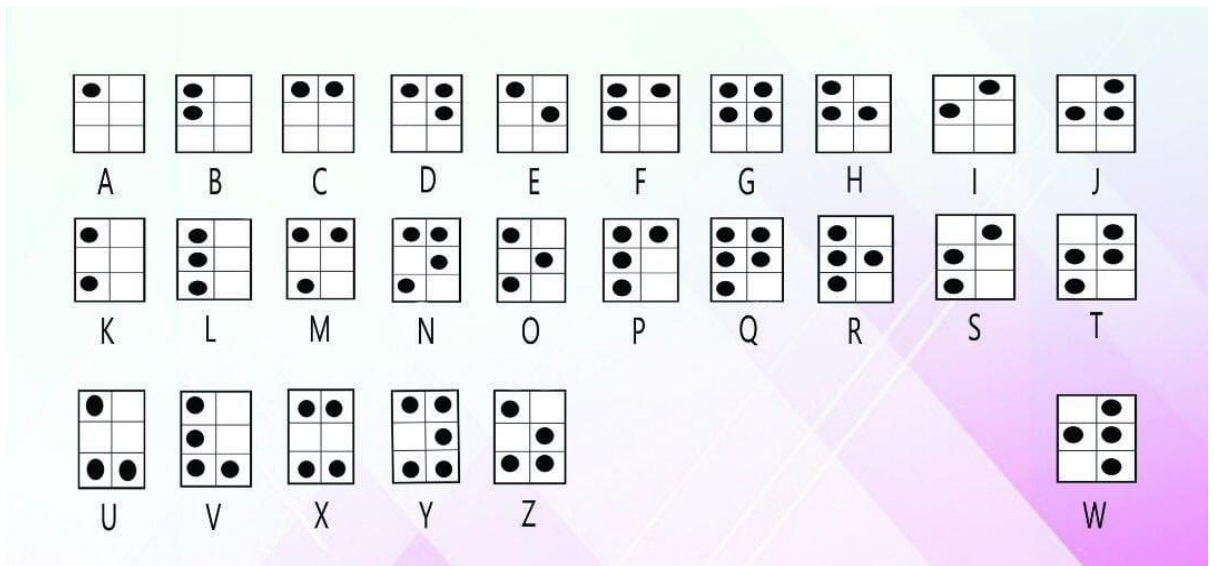


Figure 4 – Latin Braille Letters

blind, because in order to read Braille, the blind must say where the point is.

The way to read the Latin Braille letters above is to memorize the location of the dots in each letter. For example, to read the letter A Braille, a blind person must say the number "1", because the dot of the letter A is in the number "1". So the shape of the letter A is 1. Then to read the letter B Braille the blind person must say the numbers "1 and 2", because the dots of the letter B are in the numbers "1 and 2". So the shape of the letter B is 1 2. The mention of the braille code in the letters C D E F G and so on is the same as the letters A and B, only the location of the code is different.

Apart from Latin Braille letters, this writing system also applies to hijaiyyah letters which refer to Arabic Braille script. Both are written with a code composed of six raised dots that vary in shape. There are several differences between Latin Braille and Arabic Braille. First, there are fewer Braille letters than Arabic Braille, namely 26 letters. While the Arabic Braille letters which are commonly referred to as hijaiyyah letters consist of 35 letters with 12 sykals. Second, the difference in the direction of writing. Latin Braille letters are written from left to right while Arabic Braille letters are written from right to left. To find out more about the shape of Braille hijaiyyah letters, see Figure 5 below.

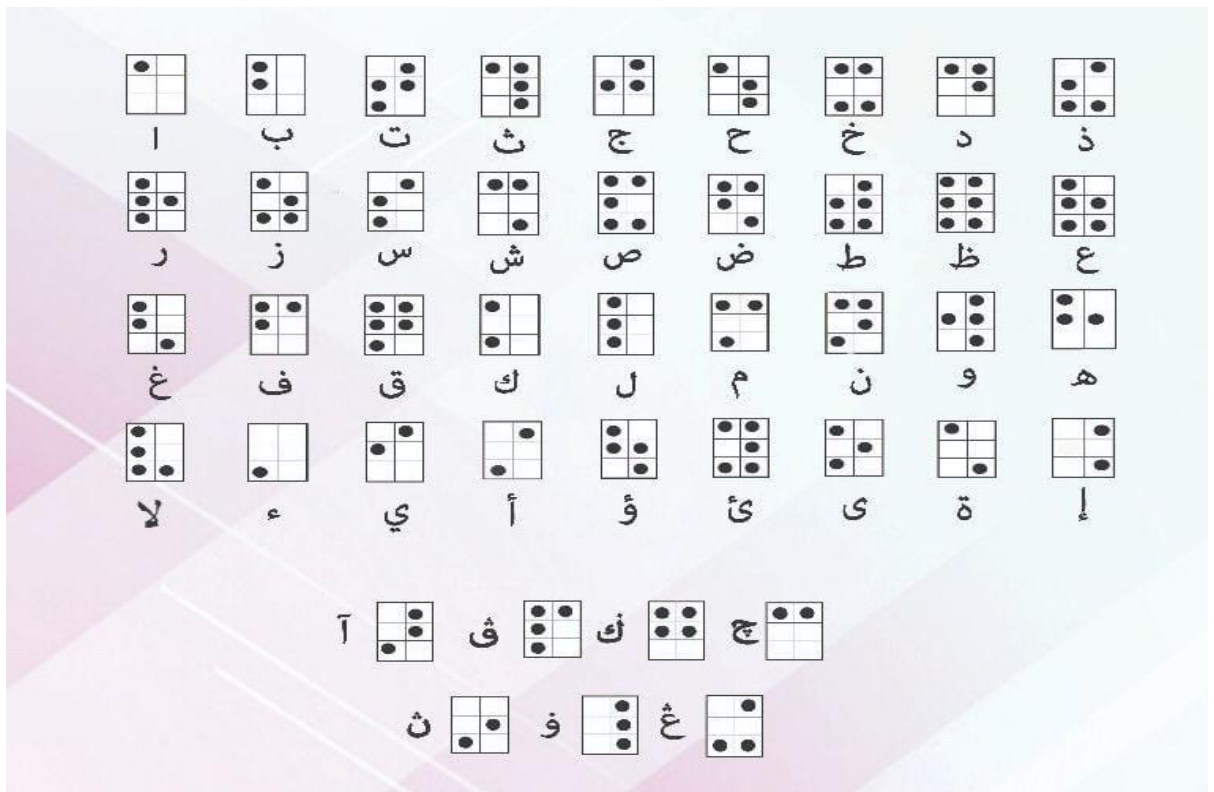


Figure 5 – Arabic Braille letters

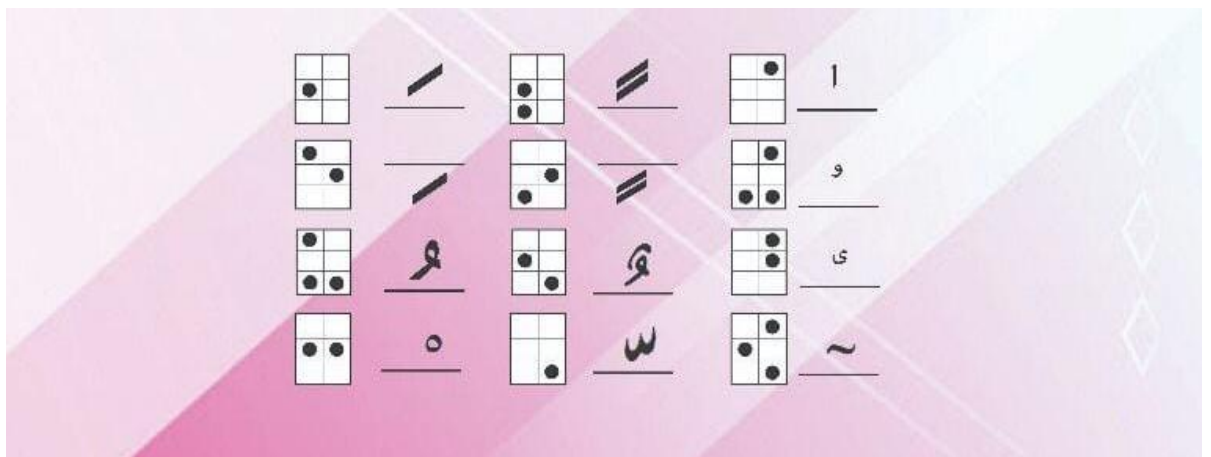


Figure 6 – Shakal: sign of life (harakat) and death (sakanat)

The way to read the hijaiyyah Braille letters above is the same as reading Latin Braille letters, namely by saying where the dots of each letter are located. For example, to read Alif Braille, blind people must say the number "1", because the dot of the Alif is located at the number "1". So that the shape of the letter Alif is 1. Then to read the letter Ba' Braille the blind person must say the numbers "1 and 2", because the dots of the letter Ba' are found in the numbers "1 and 2". So the shape of the letter Ba' is 1 2. The mention of the Braille code on the letters Ta' Tsa, Jim, Kha, Qo, and so on is the same as the letters Alif and Ba', only the location of the code is different.

Apart from these differences, Latin Braille letters and Arabic Braille letters also have many similarities in the form of letters,⁴² among them namely:

1. The letter A is the same as the letter Alif
2. The letter B is the same as the letter Ba
3. The letter H is the same as the letter Ha
4. The letter J is the same as the letter Jim
5. The letter D is the same as the letter Dal
6. The letter R is the same as the letter Ra'
7. The letter Z is the same as the letter Za
8. The letter Q is the same as the letter Qof
9. The letter K is the same as the letter Kaf
10. The letter L is the same as the letter Lam
11. The letter M is the same as the letter Mim,
12. The letter N is the same as the letter Nun
13. The letter W is the same as the letter Wau
14. The letter Y is the same as the letter Yes, and
15. The letter U is the same as the vowel dhomah

⁴² Zahrotun Nufus, "Penggunaan Al-Qur'an..., :71



Gambar 1 – Tulisan Arab dalam Al-Qur'an Braille

In picture 6 above there is a sentence under the box that says ب س م which is read "bismi".⁴³ The letters Ba', Mim, and Sa Braille in the Al-Qur'an are not written continuously. Because each letter has its own code and is different from the other letter codes. In addition, the writing of life signs (harakat) and death (sakanat) is not above the letters in general, but is written after the hijaiyyah letters. This is used to make it easier for the blind to read the Braille Qur'an. In this way, it can be ensured that the Braille Qur'an is the right medium for recognizing hijaiyyah letters and reciting the Kalam Allah.

Supporting Factors of the Braille Qur'an

The use of the Braille Qur'an as a medium for da'wah for the blind cannot be separated from the advantages and disadvantages of this medium. Based on previous research and the results of the author's observations, there are four supporting factors for the Braille Qur'an as a medium for preaching the blind, namely: Braille Al-Qur'an in book and digital form both have advantages as learning media or da'wah for the blind. Where the Qur'an is tactual in nature, that

⁴³ *Nufus.*:72

is, it can be touched, touched, and can speak.⁴⁴ The Arabic Braille blunt point code can make it easier for the blind to recognize and read Allah's words. Hijaiyyah Braille letters also have many similarities with Latin Braille letters. This of course makes it easier for groups of blind people who already know and memorize Latin Braille letters. They will find it easier to memorize Braille hijaiyyah letters because the two types of letters have 15 letter similarities. So the group of blind people who have memorized Latin Braille letters only need to memorize 20 hijaiyyah Braille letters. Braille Al-Qur'an printing using thick special paper. Actually this thick paper is used to bring out the embossed dots in the paper. If the paper used is the same as paper in general, it cannot be used to make the letter's raised dots appear. On the other hand thick paper has many advantages such as not easily torn and not easily wrinkled. Braille Al-Qur'an creates new happiness for blind groups because they can read Allah's own words. Before the Braille Koran existed, blind people could only listen to the recitation of the verses of the Koran through their ears. But now blind people can read it by themselves without relying on other people with the Al-Qur'an Braille media.

Braille Qur'an Inhibiting Factors

Based on previous research and the results of the author's observations, there are five inhibiting factors for the Braille Qur'an as a medium for preaching the blind, namely: The Braille Al-Qur'an is considered impractical because it is large and thick. Because in one volume of the Qur'an there is only one Juz. The braille printing system requires the use of special paper and only one page per sheet of paper. This makes the Braille Qur'an very thick and heavy. The existence of Braille Al-Qur'an is still rare. Not all bookstores or bookstores sell Al-Qur'an with Braille system. So that blind people must order in advance to get the full version of the Braille Koran. On the other hand, shops do not sell this Koran because it is too heavy and big, and the price is quite expensive. The group of blind people who have the characteristic of wet palms have great difficulty in recognizing Braille letters. Because wet palms affect touch sensitivity.

⁴⁴ Dewi Pandji, *Sudahkan Kita...*,4.

Meanwhile, the use of Braille Qur'an requires good sensitivity to recognize each Braille letter code. Arabic and Latin Braille letters have a lot in common. So that groups with disabilities who have not memorized Latin Braille letters will have difficulty recognizing and reading the Braille Qur'an. If they have memorized Latin Braille letters, it means they only need to memorize 25 hijaiyyah Braille letters. If they don't memorize, then they have to memorize all 35 Arabic Braille letters. In the Braille Qur'an, the letters hijaiyyah and the sign of life (harakat) and the sign of death (sakanat) are written separately. This system aims to make it easier for the blind to read the harokat and sanakanat in hijaiyyah letters. However, this system also hinders the blind in reading the Qur'an because they only memorize the 12 common vowel signs, not including the vowel and other vowel signs.

CONCLUSION

Blind people are a group of people who have visual impairments. Blind people have the same rights and obligations as normal human being, such as praying 5 times a day, reciting the Qur'an, fasting, listening to da'wah, etc. In Islam, da'wah is an obligation for all Muslims without exception. Blind people also have the obligation to da'wah and receive da'wah, but because of their limitation, blind people need the right media for da'wah, which is Braille Al-Qur'an. The usage of Braille Al-Qur'an as da'wah media is specifically aimed for blind people because Braille Al-Qur'an has a texture that can be touch and feel. This is a fitting media to be used by blind people so they don't be illiterate.

As da'wah media, Braille Al-Qur'an also has supporting and inhibiting factor. Supporting factor (1) tactual in nature, that is, they can be felt and touched (2) hijaiyyah letter in Braille Qur'an have many similarities with Latin Braille letters which help blind people that already learn Braille letters (3) Braille Qur'an written using special and thick paper (4) blind people can read Qur'an by feeling and touching the Braille letters. Inhibiting factor (1) Braille Qur'an is not

practical (2) not all stores sell braille Qur'an (3) blind people who have wet hand characteristic will have difficulty using braille Qur'an (4) arabic braille and latin braille have a lot of similarities which can be difficult for blind people who haven't learn braille letters (5) in braille Qur'an, the writing of hijaiyah and syakal letter are separated. Apart from da'wah media, da'wah to blind people also requires strategies and methods of da'wah. The strategy undertaken is not only to convey islamic da'wah material to blind *mad'u*, but also to provide guidance to *da'i* and *mad'u*. The material presented prioritize life motivation. The da'wah method used for blind people is the method of da'wah *bil-hal*, namely da'wah that is carried out using speech or words by means of lectures and questions and answers delivered with *ma'uidzah al hasanah*, namely by giving advice and warnings using polite language.

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