

OBSERVING THE ACCESSABILITY OF DISABLED GROUPS IN MOSQUE: A CASE STUDY IN MATARAM CITY

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ABSTRACT

This article tries to explain the practice of da'wah inclusion over disabled groups in houses of worship. The research using qualitative methods with a case study approach was carried out in Lombok and disability data was taken from "NTB in numbers". The data of this disability group were analyzed using Axel Honneth's theory of recognition. The study reveal that in practice da'wah inclusion there is a gap in the pattern of da'wah and the sociological reality of da'wah in Lombok, especially in Mosque. Based on data on disabilities in Lombok, it was found that out of a hundred houses of worship such as Mosques, Temples, Monasteries, and Churches, have not been inclusive in responding to disabled groups. This can be seen from the indicators that there is no access road for people with disabilities, wheel facilities, Quran Braille, hearing aids, lack of religious references that can make it easier for people with disabilities to study religious studies independently, and sign language interpreters of lecture materials, as well as recognition in religious and social names.

ABSTRAK

Artikel ini mencoba menjelaskan praktik inklusi dakwah kelompok disabilitas di rumah ibadah. Penelitian menggunakan metode kualitatif dengan pendekatan studi kasus dilakukan di Lombok dan data disabilitas diambil dari "NTB dalam angka". Data kelompok disabilitas ini dianalisis menggunakan teori pengakuan Axel Honneth. Hasil penelitian mengungkapkan bahwa dalam praktik dakwah inklusi terdapat kesenjangan pola dakwah dan realitas sosiologis dakwah di Lombok, khususnya di Masjid. Berdasarkan data disabilitas di Lombok, ditemukan bahwa dari seratus rumah ibadah seperti Masjid, Pura, Vihara, dan Gereja, belum inklusif dalam menyikapi kelompok disabilitas. Hal ini terlihat dari indikator belum adanya akses jalan bagi penyandang disabilitas, fasilitas roda, Al-Quran Braille, alat bantu dengar, kurangnya referensi agama yang dapat memudahkan penyandang disabilitas belajar agama secara mandiri, dan juru bahasa isyarat. materi perkuliahan, serta pengakuan atas nama agama dan sosial.

Keywords: *Da'wah, Disabled, Inclusion, Mosque*

INTRODUCTION

A Person with a Disability is any person who experiences physical, intellectual, mental, and or sensory limitations over a long period of time who in interacting with the environment may experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights.¹ Furthermore, people with disabilities are civil citizens who have the same positions, rights, obligations, and roles as other communities.² Law Number 39 of 1999 concerning Human Rights, article 41, paragraph 3, states that people with disabilities are one of the special and vulnerable groups who are entitled to special convenience and special treatment.³ However, people with disabilities or people who have different abilities also known as disable (differently abled people) still rarely get attention from the Government or society. Especially in developing countries such as Indonesia. This is certainly due to multi-factors, such as socio-cultural, economic, and weak policies and law enforcement that favour the disable community.

Actually, the Convention on the Right of Persons with Disabilities (CRPD) or the convention on the Rights of People with Disabilities has been ratified by the State of the Republic of Indonesia in the Law of the Republic of Indonesia Number 19 of 2011 concerning ratification of the CRPD. The CRPD broadly stipulates the rights of persons with disabilities, namely that every person with a disability must be free from torture or cruel, inhuman, degrading treatment, free from exploitation, violence and arbitrary treatment, and have the right to respect for their mental and physical integrity based on commonality with others.⁴ But the reality is that on the ground, disability groups still often experience discrimination and are not fulfilled their rights. In fact, the CRPD has declared the obligation of the State, to adopt all legislative and administrative policies in accordance with regulations on disable groups.

From a religious perspective, people with disabilities have a basic right to worship their god according to their respective religions. So the religious community and the state are obligated to provide public facilities that are friendly to disable groups, so that they can live a comfortable life. This includes providing facilities for disambiguated groups in communal spaces such as houses of worship, especially mosques. Related to this, the Lombok as thousand mosques island of a thousand mosques has at 95% Islamic populations. Mosques and prayer rooms spread in almost every hamlet. Based on data from the NTB provincial statistics center, there are 3,767 large mosques and 5,184 small-sized mosques spread across 518 villages in

¹ Lisa Cameron and Diana Contreras Suarez, "Disability in Indonesia: What Can We Learn from the Data," *Monash University, Melbourne* (2017).

² Rahayu Repindowaty, "Perlindungan Hukum Terhadap Penyandang Disabilitas Menurut Convention on the Rights of Persons with Disabilities (CRPD)," *INOVATIF/ Jurnal Ilmu Hukum* 8, no. 1 (2015), accessed October 6, 2023, <https://online-journal.unja.ac.id/jimih/article/view/2191>.

³ Abd Kadir, "Penyelenggaraan Sekolah Inklusi Di Indonesia," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 1 (2015): 1–22.

⁴ Repindowaty, "Perlindungan Hukum Terhadap Penyandang Disabilitas Menurut Convention on the Rights of Persons with Disabilities (CRPD)."

Lombok.⁵ This data shows that the Sasak Muslim community is very enthusiastic about building a mosque. However, do these mosques provide worship facilities for disable groups? How do the Tuan Guru preach about the disable group? What is the view of Tuan Guru on the rights of disable groups? Through these questions, this article intends to explore how da'wah inclusion and accessibility of disabled groups in mosques in Lombok-West Nusa Tenggara.

Some studies discuss disability issues : First, the work of Indrasari et al. on "Implementation of empowerment programme for person with disability in Indonesia". Second, Cameron's work on "Disability in Indonesia: What can we learn from the data?". Lalu J Simanjuntak Policy on Fulfilling the Rights of Persons with Disabilities in Indonesia: Quo Vadis?. Third, S. Mumpuni Accessibility of Persons with Disabilities in Public Services in Tegal Regency. Article with the title Inclusive Development of Disability Groups through the CRS Empowerment Program PT PJB UP Muara Tawar.⁶ Furthermore, the article written by Paulus Eko Kristianto with the title Development of Inclusiveness for the Disabled through Da'wah in the Philosophical Framework of Contemporary Islam.⁷ Article with the title Disability Rights in Accessibility of Public Spaces in the City of Surabaya.⁸

These articles do discuss people with disabilities, but the difference with this research is that the research location does not only touch mosques. But also churches, temples and other places of worship. So this is very important to discuss as a consideration for the government in providing space for people with disabilities in places of worship. This is in accordance with the principle of equal rights for all Indonesian people.

METHODS

The research using qualitative methods with a case study approach was carried out in Lombok and disability data was taken from "NTB in numbers". Qualitative methods place more emphasis on observing phenomena, and examining the substance of the meaning of the phenomena. Therefore, the focus of qualitative research is on the process and the meaning of the results.^{9,10} In addition, the main attention of qualitative research is focused on human elements, objects, and institutions, as well as the relationships or interactions between these

⁵ Badan Pusat Statistik Indonesia, *Profil Penduduk Indonesia*, 2016.

⁶ Maygsi Aldian Suwandi, Widiyanto Dwi Ari Irawan, and Rhima Rahmawati Fatimah, "Pembangunan Inklusif Kelompok Difabel Melalui Program Pemberdayaan CSR PT PJB UP Muara Tawar," *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora* 8, no. 2 (2022): 146–157.

⁷ 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 (2017): 321–342.

⁸ Amelia Puspita Sari and Hari Soeskandi, "Hak Disabilitas Dalam Aksesibilitas Ruang Publik Di Kota Surabaya," *Court Review: Jurnal Penelitian Hukum (e-ISSN: 2776-1916)* 2, no. 03 (2022): 35–46.

⁹ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Sage publications, 2017).

¹⁰ John W. Creswell, "Research Design: Pendekatan Metode Kualitatif, Kuantitatif, Dan Campuran," *Yogyakarta: Pustaka Pelajar* 5 (2016).

elements, in an effort to understand an event, behaviour, or phenomenon.¹¹¹² Meanwhile, the data sources in this study were obtained from observations, in-depth interviews, literature reviews, and active partisanship of researchers in da'wah activities in Lombok.

The reason for choosing Lombok as the setting of the present research since a lot of studies concern on this area but they rarely touch on disabilities has been carried out in this area, but has not touched on accessibility in houses of worship; mosque.¹³ A qualitative approach was used to design this study to find out how accessible people with disabilities are to houses of worship, namely mosques. To collect the data, the researcher conducted the interviews with disable groups and teachers to show their views on the rights of the groups. Then researchers observed mosques to see the extent to which mosques accommodate the needs of people with disabilities in preparing facilities for them.

THEORITICAL FRAMEWORK

The theoretical framework used in this study is the theory of recognition established by Axel Honneth. As a normative basis, Honneth points out that recognition must be present in every praxis process towards an ethical life. Recognition must be grounded in everyday praxis. Recognition, as a recognition of (the other) is manifested in three forms of recognition, namely: love, law, and solidarity. Recognition, thus supposes knowledge and reflectional regarding reciprocal relationships based on human multidimensionality.

There are two forms of Honneth's recognition: *First*, Love. Intersubjective relationships at the most intimate stage—to be able to achieve self-realization—, namely love relationships. The love relationship in question refers to the primary relationship to the extent that the relationship is constructed through a strong emotional attachment between a number of subjects.¹⁴ This model of love relations can be found materialised in sincere friendships, parent-child relationships, and erotic relationships between two lovers.¹⁵ Therefore, love relations are

¹¹ Beverley Hancock, Elizabeth Ockleford, and Kate Windridge, *An Introduction to Qualitative Research* (Trent focus group London, 2001), accessed October 6, 2023, https://www.academia.edu/download/54784339/5_Introduction-to-qualitative-research-2009.pdf.

¹² Sharan B. Merriam and Elizabeth J. Tisdell, *Qualitative Research: A Guide to Design and Implementation* (John Wiley & Sons, 2015), accessed October 6, 2023, [https://books.google.com/books?hl=id&lr=&id=JFN_BwAAQBAJ&oi=fnd&pg=PA137&dq=Merriam,+B+Tisdell,+E.++\(2016\).+Qualitative+Research+A+guide+to+Design+and+Implementation.+In+The+Jossey-Bass+Higher+and+Adult+Education+Series+\(Vol.+112,+Issue+483\).&ots=wO3VPL2F42&sig=_F5SV9rKGa_9xkU6fNKetr4jgI](https://books.google.com/books?hl=id&lr=&id=JFN_BwAAQBAJ&oi=fnd&pg=PA137&dq=Merriam,+B+Tisdell,+E.++(2016).+Qualitative+Research+A+guide+to+Design+and+Implementation.+In+The+Jossey-Bass+Higher+and+Adult+Education+Series+(Vol.+112,+Issue+483).&ots=wO3VPL2F42&sig=_F5SV9rKGa_9xkU6fNKetr4jgI).

¹³ J.W. Creswell, *Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran* (Yogyakarta, 2020).

¹⁴ Gonçalo Marcelo, "Recognition and Critical Theory Today: An Interview with Axel Honneth," *Philosophy & Social Criticism* 39, no. 2 (February 2013): 209–221.

¹⁵ Axel Honneth, *The Struggle for Recognition: The Moral Grammar of Social Conflicts* (MIT press, 1996), accessed October 6, 2023, https://books.google.com/books?hl=id&lr=&id=VgdFeCSIJcoC&oi=fnd&pg=PR7&dq=Struggle+for+Recognition:+The+Moral+Grammar+of+Social+Conflicts&ots=At8JxM3rfb&sig=G9Pnb80Beaj4pW8m_0URhAENtmk.

considered as a process of mutual recognition.¹⁶ Honneth's appropriated love relationships to transcend—while preventing—instrumentalist reasoning operates on the most intimate level.¹⁷ Thus, love relations in Honneth's terminology develop a form of respect in two directions: self-respect and respect for others (mutual relationships).¹⁸ In short, acknowledging the existence of others starts from respecting oneself while acknowledging the existence of others as being in a shared intersubjective world.¹⁹

Second, the Law (Recht). The second form of recognition is the recognition of universal human dignity. The concept of recognition in the realm of law was further elaborated by Honneth by relying on the foundation that Hegel built in the Philosophy of Right. Recognition at this level is the recognition of the human being as a subject of law. Recognition at this level is the legal-formal legitimacy of the intersubjective relations that have been built on the previous level, love relationships. Furthermore, the subject of law assumes normative obligations that must be maintained before others as well (*vis-à-vis* others). Thus, recognition at this level requires mutual recognition between subjects presupposing the existence of equal rights in the community. Moreover, relationships that are built on the basis of mutually agreed and agreed upon moral universality, for example through consensus. Honneth's interpretation at this level is similar to the universalisation of Kantian. This recognition or object of law (recognition respect) is governed by moral normatively agreed upon and legitimised by all parties.²⁰

RESULTS AND DISCUSSION

Islamic Views on Disability

As a religion of rahmah, Islam pays special attention to people with disabilities. But in its sociological reality, the Muslim community is still ignorant of the issue. People with disabilities still do not get serious attention in the Muslim community. In fact, Islamic texts explain that people with disabilities are also entitled to human treatment, as well as to receive facilities that suit their needs, especially worship facilities. One of the theological foundations of disability groups in the Quranic world view is described in the Quran An-Nur verse 61:²¹

¹⁶ Corrado Piroddi, "Fields of Recognition: A Dialogue Between Pierre Bourdieu and Axel Honneth," *Human Studies* 45, no. 2 (June 2022): 311–339.

¹⁷ Diah Meitikasari and Oktarizal Drianus, "Rekognisi Axel Honneth: Gramatika Moral Bagi Defisit Rasionalitas Beragama," *Jaqfi: Jurnal Aqidah dan Filsafat Islam* 6, no. 1 (2021): 24–47.

¹⁸ Stefan Altmeyer, "A Theory of Recognition as Framework for Religious Education. Reading Axel Honneth from a Pedagogical and Theological Perspective," *Journal of Beliefs & Values* 39, no. 4 (October 2, 2018): 416–428.

¹⁹ A. Honneth, *Struggle for Recognition: The Moral Grammar of Social Conflicts* (Cambridge, 1995).

²⁰ Honneth, *The Struggle for Recognition*.

²¹ Al-Qur'an Kementerian Agama RI, *Al-Qur'an Dan Terjemahannya* (Jakarta: Lajnah, 2015).

Based on As-Shabuni's interpretation, that Islam blatantly condemns discriminatory attitudes and actions towards persons with disabilities. Because Islam has actually given guarantees to people with disabilities, they should not be discriminated against, but rather they should get accommodation, especially in the fulfilment of their rights to worship. The importance of providing services to people with disabilities is also emphasised in another verse, namely when the Quran describes the prophet Muhammad's less than ideal behaviour towards one of his friends with visual disabilities. The story is then enshrined in the Quran, where Allah rebukes the prophet's attitude towards the disabled in the Quran surah Abasa verse 1-11:

*"He (Muhammad) had a sour face and turned away. Because a blind person has come to him. And do you know (Muhammad) perhaps he wanted to purify himself (from sin). Or he wants to get a teaching that benefits him. As for the one who feels himself to be sufficient (the authorities of Quraysh), then you (Muhammad) pay attention to them. Whereas there is no (reproach) upon you if he does not purify himself (faith). As for the one who comes to you with haste (to get teaching), while he fears Allah, you (Muhammad) ignore him instead. Occasionally don't (I see). Really (verses/letters) it is a warning. ..."*²³

According to the mufassir, QS. 'Abasa came down to respond to the case of one of his blind friends with disabilities, namely Abdullâh ibn Ummi Maktûm. Once Ummi Maktum came to the Prophet Muhammad to ask for Islamic guidance. But the Prophet ignored Ummi Maktumb, because the Prophet chose to focus more on meeting with the higher-ups of the Quraysh. The prophet's attitude of prioritising meetings with the higher-ups of the Quraysh infidels can actually be understood as a form of negotiation over the fate of Muslims in general. Nevertheless, for his attitude the Prophet received a rebuke through the above Letter 'Abasa. Thus, the case confirms how much Islam gives serious attention to the issue of disability, even the Prophet gets a reprimand for ignoring the disabled friend. Since then, the Prophet Muhammad greatly glorified Ibn Ummi Maktum and when he encountered him immediately greeted with the phrase:

مَرْحَبًا بِمَنْ عَاتَبَنِي فِيهِ رَبِّ

Translation :

"Congratulations on meeting, O man for whom I have been given a warning by my Lord."

By looking at the asbâbun nuzûl surat 'Abasa, it is very clear that Islam puts the issue of disability in a very important position. Even Islam also points out that people with disabilities should be treated and served equally like other human beings. And in certain contexts, Islam advocates that people with disabilities get priority. This is as explained in the Hadith Abu David mentioned:

²³ Kementrian Agama RI, *Al-Qur'an Dan Terjemahannya*.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الرَّجُلَ لَيَكُونُ لَهُ الدَّرَجَةُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مَا يَبْلُغُهَا بِعَمَلِهِ حَتَّى
(يَبْتَلِيَهُ اللَّهُ فِي جَسَدِهِ فَيَبْلُغُهَا بِذَلِكَ الْبَلَاءِ). (رَوَاهُ ابْنُ أَبِي شَيْبَةَ)

It Means :

"The Messenger of Allah SAW said, 'Truly a person undoubtedly has a degree on the side of Allah that he will not achieve by charity, until he is tested with trials in his body, and then with that test he reaches that degree'" (HR.Ibnu Abi Syaibah).

This hadith explains that behind the physical limitations of the disabled there is a noble degree on the side of Allah. Therefore, we should not view these limitations as shortcomings, but rather that they serve as ladders for people with disabilities in achieving higher degrees. Similarly, the following hadith proclaims glory for people with visual disabilities:

يَقُولُ اللَّهُ عَزَّ وَجَلَّ مَنْ أَذْهَبْتُ حَبِيبَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ.

It Means :

God said, "Whoever I lose his two visions, then he is patient and asks for reward, then I am not willing if he gets a reward other than heaven."

Based on the description above, namely from the values of the Quran and Hadith, it is clear that Islam respects the rights of persons with disabilities in worship. Islam respects the rights of persons with disabilities by equalising them with other human beings. From a fiqhyyah point of view, persons with disabilities remain burdened with the obligation to carry out sharia obligations (taklîf) as long as their wits are still able to work properly. Of course, the implementation of that obligation takes into account the conditions. Persons with disabilities are allowed to carry out their obligations in accordance with the limits of their abilities without reducing the value of the virtues of worship in the slightest. Therefore, the Messenger of Allah allowed a person to pray as best he could. When a person is unable to sit perfectly, either iftirasy (sitting ta' iyyat awal) or tawarruk (sitting tah' iyyat end), he can sit as best he can, not even allowing physical force to perform movements that make oneself in pain.

Inclusive Da'wa for disability group in Lombok

Da'wah inclusion is more oriented towards the problems faced by people with disabilities. Namely, it is not only related to religious lectures, but the speakers must be inclusive messengers and prostrate them at the praxis level. At the praxis level, da'wah inclusion can be realised through the following things, namely:²⁴

First, da'wah is pro on policies for those with disabilities (disabilities). When there is a formulation of policies on disability rights, persons with disabilities themselves are often

²⁴ Muliadi, "Dakwah Inklusif Dalam Kerangka Maqasyid As-Syariah: Studi Kasus Pola Interaksi Lintas Agama Pada Masyarakat Kalukku," 2021.

not involved so many of their needs are not represented. Based on maqasid assyari'ah, the policy towards persons with disabilities is a benefit with a priority scale, based on the urgency of the problem (Mashlahah Ad-Dlaruriyat) which includes maintaining religion (Hifz Al-Din), because it concerns the worship of people with disabilities, maintaining the soul (Hifz Al-Nafs) regarding the preservation of disability life with policies that can meet basic needs. Policies that give respect and respect to people with disabilities can provide confidence and are able to maintain reason, mentality (Hifz Al-Aql) for people with disabilities. Furthermore, when self-confidence and mentality have been realised, people with disabilities are able to live the next life just as normal humans are physically generally included in the matter of marriage to preserve offspring (Hifz Al-Nasl).

Second, proselytizing inclusion must take part in improving data. Although it already has laws and regulations that become a reference in the protection and fulfillment of the rights of persons with disabilities, until now West Nusa Tenggara does not have accurate and complete statistics on the number and distribution of persons with disabilities. Without complete data, it will be difficult for the West Nusa Tenggara Provincial government to formulate policies, programs, targets and budgets for persons with disabilities, which will certainly affect the difficulty of tackling poverty through inclusive development. In a macro context, as an overview WHO estimates that around 15% of the total Indonesian population experiences both mild and severe disabilities. Data from the West Nusa Tenggara Provincial Social Service in 2018, recorded that there were 17,178 people with disabilities in West Nusa Tenggara. The West Nusa Tenggara Provincial Social Service handled as many as 1,733 people with disabilities to get various coaching so that they have the confidence to live with the community.

Third, da'wah inclusion is responsibility of the family, society and the State. In Islamic teachings, there is a condition that results in all human rights, both primary and secondary and tertiary, being the personal responsibility of the person concerned. The state cannot shirk obligations by transferring the responsibility back to the community or its family and even transferring the responsibility to the citizen to take care of his fate. The State in this condition according to Masdar F.Masudi, in the Sharah of the Constitution (Constitution in Islamic Perspective) will be called a successful State if the State can meet the needs or rights of its citizens otherwise the State is said to fail if it cannot properly fulfill the rights of its incapable citizens (persons with disabilities). The state has an obligation not only to make policies but also to provide services and provide public facilities that are friendly to each of its citizens without discriminating against social, religious, ethnic and even physical status such as persons with disabilities.

State responsibility for providing services and providing facilities to meet the needs of its citizens. Of course, it must be taken into account the ability of the state/regional budget, revenue and expenditure. Therefore, in the principle of budgeting there is a priority scale on which it is formulated. Scale priorities by prioritizing the interests and needs of citizens in need without having to discriminate based on the interests of the majority and minority. This means that the budgeting and development planning of the State should be based on urgent authority and the priority scale of the needs of citizens rather than on the quantification of society on a majority scale. Therefore, the provision of special places for disability by the government is legally mandatory as a form of government responsibility in protecting the religious interests of its citizens.

One of the contents of Article 28E paragraph (1) and Article 29 paragraph 2 of the 1945 Constitution is to provide freedom and guarantee freedom to everyone (resident) to embrace religion and worship for their religion. It can be interpreted as a constitutional mandate that persons with disabilities should be given freedom in embracing religion and worship according to their beliefs. The State Guarantee must also be interpreted as a form of state imperative in facilitating and serving persons with disabilities in preparing means of worship that have access to them.

Although the Provincial Government of NTB, has issued Regional Regulation No. 4 of 2019 concerning the Protection and Fulfillment of the Rights of Persons with Disabilities. However, the by law has not fully touched on the concrete conditions of services and the needs of persons with disabilities for worship facilities that are friendly to them. Regional regulations are of course not only the basis of regulations that become a normative reference for the government in implementing its policies, but are also required to touch substantive matters comprehensively regarding all the needs of persons with disabilities, including in the religious field.

Based on Fiqh principles on disability ~~that has been~~ compiled by PBNU, in this context the State has a responsibility in making all its citizens able to live their religious life comfortably and equally. Included in this is how the State and all parties including the community provide friendly public spaces and access to people with disabilities. Likewise, spaces of worship become communal houses of worship. Sermons and religious materials delivered to worshippers must also pay attention to the existence of people with disabilities, netra, rungu, speech and so on.

Without then considering that the provision of free wifi facilities for some mosques is not important, but speaking of the concept of equitable distribution of services and policies with a priority scale, the provision of matters concerning the needs of persons with disabilities

in carrying out their worship is much more important as a manifestation of the implementation of the obligation to protect and fulfill the rights of persons with disabilities by local governments. Of course, it's not just the government that does this. When talking about the obligations of fellow religious people, of course, families, communities and the private sector have the same responsibility as the dimensions of security and power which are certainly not equated with the government in providing the availability of worship facilities for people with disabilities. This is because people with disabilities are evenly distributed in various regions and are currently in conditions that are not close to access to worship facilities owned by the government.

Tuan Guru's Perspective on Disabled Group

In the context of da'wah in Lombok, discussing disability issues must certainly involve and hear the views of the Tuan Guru. Because the Tuan Guru is the main actor of Da'wah Islam in spreading Islamic values in the Sasak Muslim community. Tuan Guru's view in the context of this study is one of the important variables in analysing the issue of disability and their access to public facilities, especially mosques. The views of the Tuan Guru can then be the basis of arguments in explaining the reality and practice of da'wah inclusion in disabled groups in Lombok. In addition, Tuan Guru's views will be tested to explain sociological facts about the access of disabled groups to the facilities of mosques in Lombok. Therefore, the views of the Tuan Guru occupy a very important position in exploring the difable issues in the culture and views of the Sasak people. Thus, based on the results of interviews with several figures of Tuan Guru, this article presents some of their opinions, as follows:

First, in opinion Tuan Guru Subki As Sasaki:

"According to me, people who experience limitations should not be discriminated against, because they are creations of Allah, but the fact is that people with disabilities do not have access and facilities in mosques. In this regard, I can only advise policymakers that they should also have access and facilities in mosques like other citizens, da'wah that is inclusive to disabled groups like this should be echoed so that the community also has sensitivity and awareness with people around them who experience physical and mental limitations²⁵

Second, the opinion expressed by Tuan Guru Hilman:

"As a speaker, of course, I have to provide narratives that care for other communities, especially people with disabilities. My concern so far as a speaker is the difficulty of how to treat difable groups in mosques when they want to worship, while the facilities in mosques do not facilitate them. This is certainly a big blow to speakers like me, because it seems that

²⁵ TGH.S As Sasaki, "Wawancara Dengan TGH. Subki As Sasaki," 2022.

I am only limited to lectures and delivering religious messages. However, as a speaker I do not have the power to change this situation, so there needs a Tuan Guru to enter into practical politics to answer and help the problem of disability”²⁶

Third, opinion from Tuan Guru Nafsin Kholili:

"I think people with disabilities should be minded for access and facilities, because they are also God's creations, ~~and~~ even discriminating against them is a sin, because discriminating against them means that we are insulting their creator. They are part of us, and we should pay attention. Every time I talk in the community, I pay attention to my pilgrims first, whether there are people who experience limitations, so I advise families who have friends and relatives who have limitations and participate in majlis, so I urge and apologize if my recitation cannot be understood then ask for an explanation to the people around who have the ability to understand sign language”.²⁷

Fourth, the view Tuan Guru Ali Maksum:

"The conversation about the disabled group is basically the same, and it makes no difference. And even this is very sad because in fact on the ground the government seems to discriminate against those who experience limitations, this can be seen from their access and facilities that do not exist when they want to go to the mosque for recitation or hear religious messages. I as a speaker am very dilemmatic to see this state of affairs. But in proselytizing if you can't change by action then change it with words, if you can't afford it then enough in your heart. This is what makes me dilemmatic, because I am incapable of changing with actions, so I can only change with my words and lectures”.²⁸

Fifth, opinion Tuan Guru Muhammad Fikri:

"Every time I speak in the midst of society and recitation forums, I always emphasize that this world not only belongs to those who are normal, but this world also belongs to those who experience limitations, regardless of whether they are part of sin, because god does not discriminate against his people just because of limitations, god sees us from the side of piety. This piety of what we think and act in must be the same, and certainly must be based on God's command. However, it is unfortunate that the policies and rules so far have not been friendly to those who have limited access to lecture materials to the mosque. But because I have no power, so I can only help my brothers through lectures, and my criticism of policymakers to pay attention to their facilities and access in mosques”.²⁹

²⁶ TGH. Hilman, “Wawancara Dengan TGH. Hilman,” 2022.

²⁷ TGH.N. Kholili, “Wawancara Dengan TGH. Nafsin Kholili,” 2022.

²⁸ TGH.A. Maksum, “Wawancara Dengan TGH. Ali Maksum,” 2022.

²⁹ M. Fikri, “Wawancara Dengan TGH. Muhammad Fikri,” 2022.

From the response of the Tuan Guru in West Lombok and Mataram city, it was revealed that the disabled group has the same rights as other human beings, because God does not discriminate against his servants, what distinguishes him is his piety. In addition, the researcher saw that all the responses of the Master Masters above were still normative, meaning that they never saw in terms of practice how the disabled group should have the same rights as others both from access, and facilities.

The views of the Master Masters still boil down to the ideal meaning of the disabled group, especially in houses of worship. However, when it comes to how disabled groups access in mosques they still have difficulties, because it relates to mosque access and facilities not from their part. The narrative that emerges from the Master Masters is above average that the disabled group is part of the rest of the citizens to be aware of. But as speakers do not have the power to change the situation, they can only change with the path of the lecture and help to convey their messages and rights to policymakers.

From the responses of the teachers, researchers found gap in the pattern of da'wah and the sociological reality of da'wah in Lombok, due to the absence of access roads for people with disabilities, wheelchair facilities, Quran Braille, hearing aids, lack of religious references that can make it easier for people with disabilities to study religious studies independently, and sign language interpreters of lecture materials. Religious ideality recognizes disabled groups, but the sociological fact of da'wah patterns has not been inclusive of those with limitations.

Persons with Disabilities and Their Access to Mosques

Based on data from WHO, about 15% of the world's population lives as people with disabilities. About 2-4% have severe functional disabilities. The prevalence of global disability is higher than previous WHO estimates, which date back to the 1970s and show a figure of about 10%. Global estimates for this disability are on the rise due to population ageing and the rapid spread of chronic diseases, as well as improvements in the methodologies used to measure disability. The WHO and World Bank's first report on disability reviews evidence on the situation of persons with disabilities around the world. Meanwhile, in Indonesia, based on 2020 data from the Central Bureau of Statistics (BPS), the number of persons with disabilities in Indonesia reached 22.5 million or around five percent. Data from the 2018 National Socioeconomic Survey (Susenas) revealed that access to information for people with disabilities in the use of mobile phones or laptops was only 34.89 % while non-

disabled people were 81.61 %. Meanwhile, Internet access for people with disabilities is 8.50 percent while non-disabled people are 45.46 %.³⁰

In the context of Lombok-NTB, the number of people with disabilities in NTB Province is 28,652 people with various types of disabilities, ranging from physical, mental, sensory, intellectual and others. Disability cases in 2020 Bima Regency 1, Dompu Regency 4, West Lombok Regency 0, Central Lombok Regency 9, East Lombok Regency 30, North Lombok Regency 9, Sumbawa Regency 10, West Sumbawa Regency 0, Bima City 1, Mataram City 1, Total: 65. NTB in figures also shows data on disability cases in 2021 Bima 7 Regency, Dompu 7 Regency, West Lombok Regency 1, Central Lombok Regency 1, East Lombok Regency 8, North Lombok Regency 1, Sumbawa Regency 2, West Sumbawa Regency 1, Bima City 0, Mataram City1, Total: 29.³¹

In addition, the data on those who are visually impaired, namely:

Province	Absolutely can not	Many can not	A little bit can't	No difficulties	Percent
West Nusa Tenggara	4.824	33.698	249.278	3.546.963	7,5%

Meanwhile, those with hearing loss of residents aged 10 years and over according to the Inter-Census Population Survei.³²

Province	Absolutely can not	Many can not	A little bit can't	No difficulties	Percent
West Nusa Tenggara	5.457	22.572	102.987	3.703.747	3,4%

Having difficulty walking/climbing the stairs of residents aged 10 years and over according to the Inter-Census Population Survey.³³

Province	Fully Need the Help of Others	Using Other People's Tools and Help	Wearing Tools	Not Wearing Tools	No Difficulty	Percent
West Nusa Tenggara	13.431	6.997	19.970	117.306	3.677.059	4,1%

³⁰ ntbprov.go.id, *Ntbprov.Go.Id*, 2021.

³¹ ntbprov.go.id, *Ntbprov.Go.Id*.

³² SUPAS 2015, 2015.

³³ SUPAS 2015.

Having problems moving the hands/fingers of residents aged 10 years and over according to the Inter-Census Population Survei.³⁴

Province	Absolutely can not	Many can not	A little bit can't	No difficulties	Percent
West Nusa Tenggara	2.519	11.746	39.533	3.780.965	1,4%

Experiencing disturbances in remembering/concentrating residents aged 10 years and over according to the Inter-Census Population Survey.³⁵

Province	Always	Often	Little	No difficulties	Percent
West Nusa Tenggara	9.600	19.984	91.789	3.713.390	3,2%

Experiencing behavioral and or emotional disorders of residents aged 10 years and over according to the Inter-Census Population Survei.³⁶

Province	Always	Often	Little	No difficulties	Percent
West Nusa Tenggara	7.107	14.023	61.113	3.752.520	2,1%

Have impaired speech or understanding/communication with other people aged 10 years and over according to the Inter-Census Population Survei.³⁷

Province	Absolutely can not	Many can not	A little bit can't	No difficulties	Percent
West Nusa Tenggara	7.475	16.613	32.039	3.778.636	1,5%

Having a breakdown to take care of oneself residents aged 10 years and over according to the Inter-Census Population Survei.³⁸

³⁴ SUPAS 2015.

³⁵ SUPAS 2015.

³⁶ SUPAS 2015.

³⁷ SUPAS 2015.

³⁸ SUPAS 2015.

Provinsi	Absolutely can not	Many can not	A little bit can't	No difficulties	Percent
West Nusa Tenggara	9.271	9.668	21.844	3.793.980	1,1%

Accessibility based on this data, this study will discuss the patterns and practices of da'wah inclusion and accessibility of disabled groups in houses of worship in Lombok, West Nusa Tenggara. Where the theory used is the theory of recognition from Axel Honneth and looking at social and religious facts. The method in this study uses qualitative methods with a case study approach. A case study is a study that explores a case in depth, collecting complete information using various data collection procedures based on the time that the researcher has determined. This case can be an event, activity, process, and programme. The type of case study research as a method to answer the questions in this study is to find out--meaning that this approach the author used the practice of da'wah inclusion in disabled groups as a phenomenon that surrounds our social and religious world.³⁹

The Response of Disability Groups to Mosques

The disabled group became an important data in this study, in order to see their response to their access to houses of worship in Lombok. The perspective of disabled groups on the aspect of house of worship facilities is important to listen to because so far the pattern of da'wah, the system of building houses of worship, asks, their facilities we have never listened to, because it has become a collective unconscious, we are aware but tend to never ignore it because they are considered minor. The informants from the disability group in Lombok in this study used the initials of amongst them. DY's first informant was a male 21-Year-Old. According to DY:

“...The facilities of the house of worship in this case are the mosques, I have a very difficult time getting information, and religious messages when I follow the recitation while performing Friday prayers, because the mosque near my house does not have asks and facilities for people who have limitations like me. When I practice worship, it must be led by my brother”.⁴⁰

Meanwhile, according to AI (male 27 years old) he said:

“...As a citizen I should have the same right as other citizens to be free to perform worship in the mosque, but the fact that I am facing is different from what it should be, because as a Muslim when preaching in the mosque I do not hear anything because of my hearing

³⁹ Creswell, *Pendekatan Metode Kualitatif, Kuantitatif Dan Campuran*.

⁴⁰ DY, “Wawancara Dengan DY Laki-Laki 21 Tahun Desa Rumak Didampingi Oleh Ibunya,” October 10, 2022.

limitations, because in the mosque there is no sign language translator facility, so I only abort my obligation as a Muslim to perform Friday prayers”.⁴¹

Then RA (Woman 19 Year Old):

“...Sometimes I do not go to the mosque to hear the recitations of the Tuan Guru and Ustazah in the mosque, because I do not understand the material presented because of my limitations, on the one hand it is also not inclusive of those of us who have limitations because there is no access for us to understand the da'wah material of the speakers in the mosque near my house”.⁴²

Lalu EW (38 Year Old):

“...Going to the temple is very impossible for me in carrying out religious rituals, because the temple building is not friendly to myself who has limitations and cannot walk and has to use wheel kursi, the temple building has too many stairs, so I am reluctant to worship”.⁴³

Then RZ (27 Year Old):

“...I myself almost never go to the Monastery because I have limited walking, I don't want to trouble my family when I want to worship at the Monastery. Basically, I was disappointed that the worship facilities were not equipped to me with the limitations. Every day I hear religious lectures about equal rights with other citizens, but the fact is that I never get that equal right, so I only accept the circumstances with my limitations”.⁴⁴

Based on the interviews with the disabled group, cannot turn a blind eye to the fact that public facilities are not yet friendly to the disability group. In Lombok, for example, almost all public facilities, especially mosques that are in government-owned, private, and disability-friendly institutions. Many religious Nash explain that the virtues of mosques and have become common knowledge among Muslims. However, people with special needs are often troubled by the shape of the building and the availability of facilities designed regardless of the needs of people with disabilities.

Based on the results of the access test for 100 houses of worship, it shows that houses of worship in Lombok NTB are not yet friendly for people with disabilities. Persons with disabilities have difficulty in carrying out their obligations while obtaining their right to be able to worship the commandments of Allah easily, solemnly and solemnly in mosques, prayer rooms, temples, monasteries and churches. Difficulties felt by persons with disabilities in carrying out their obligations as religious people in the means of worship.

⁴¹ AI, “Wawancara Dengan AI,” 2022.

⁴² RA, “Wawancara Dengan RA,” 2022.

⁴³ EW, “Wawancara Dengan EW,” 2022.

⁴⁴ EZ, “Wawancara Dengan EZ,” 2022.

From the results of the research conducted that; (1). Houses of worship do not have access for persons with disabilities to the main building. (2). The stairs of the mosque are built too high and without special roads for wheelchair users, making it difficult for them to enter mosques and other houses of worship. (3). Self-purifying places such as tangible places and toilets are designed to be disability-unfriendly. (4). Unavailability of services that allow them to understand educational materials or religious advice given in the form of studies or sermons in mosques for people with disabilities such as the availability of Quran Braille, hearing aids, and wheelchairs that make it easier for wheelchair users. (5). Lack of religious references that can make it easier for persons with disabilities to seek and study religious studies independently. (6). These difficulties are the main reasons for many people with disabilities to choose not to perform worship in mosques or to be reluctant to come to the taklim assembly. This is because the structure of the buildings and facilities are inaccessible and make it difficult for them to accept or exercise their worship and religious rights. As a result, people with disabilities are discriminated against naturally and marginalised, due to the lack of access to friendly public spaces and access to them. (7). The neglect of the government, religious leaders, administrators of houses of worship and the public is a big question mark when looking at the fact that the facilities of houses of worship are not disability-friendly. Even though all religions have the same vision and mission in spreading mercy to the ummah without exception.⁴⁵

CONCLUSION

Da'wah inclusion is a da'wah that is friendly to the disabled group, therefore da'wah should transform into the problem of the disabled group as a form of realising human existence that has similarities before the creator. Da'wah inclusion is not only related to religious lectures, so religious speakers must transform into inclusive messengers and must enter into a praxis state. The praxis of da'wah inclusion is in the realm of public policy. Da'wah inclusion must also play a role in improving data. Although it already has laws and regulations that become a reference in the protection and fulfilment of the rights of persons with disabilities, until now West Nusa Tenggara does not have accurate and complete statistics on the number and distribution of persons with disabilities.

Furthermore, da'wah inclusion must be an obligation of the family, society and the State. Why the three indicators of da'wah inclusion should be a part, because in practice da'wah inclusion there is a gap in the pattern of da'wah and the sociological reality of da'wah in Lombok, especially in houses of worship. Based on data on people with disabilities in

⁴⁵ Pengurus Rumah Ibadah, "Wawancara Dengan 100 Pengurus Rumah Ibadah," 2022.

Lombok, it was found that out of a hundred houses of worship such as mosques, temples, monasteries, and churches, ~~they~~ have not been inclusive in responding to disability groups. This can be seen from the indicators that there is no access road for people with disabilities, wheelchair facilities, Quran Braille, hearing aids, lack of religious references that can make it easier for people with disabilities to study religious studies independently, and sign language interpreters of lecture materials, as well as recognition in the name of religion and social.

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