

EDUCATION FOR DISABILITIES (ANALYSIS OF MA'NA CUM MAGHZA Q.S. 'ABASA: 1-11)

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ABSTRACT

This article examines the phenomenon of education for people with disabilities in Q.S. 'Abasa: 1-11. This study uses the *ma'na cum maghza* theory approach which was initiated by Sahiron Syamsuddin. This discourse arises from the problem of low access to education for people with disabilities. The study of *ma'na cum maghza*, using a linguistic and historical-context approach, produces a significance that is not limited to morality, but there are efforts to equalize education for people with disabilities. The results of this study indicate that inclusive access to education for persons with disabilities should be further improved, in an effort to improve the quality of education for persons with disabilities.

Keywords: disabled, education, *ma'na cum maghza*

ABSTRAK

Artikel ini mengkaji fenomena pendidikan bagi penyandang difabel dalam Q.S. 'Abasa: 1-11. Kajian ini menggunakan pendekatan teori *ma'na cum maghza* yang digagas oleh Sahiron Syamsuddin. Diskursus ini muncul dari problem rendahnya akses pendidikan bagi kalangan penyandang difabel. Melalui kajian *ma'na cum maghza*, dengan menggunakan pendekatan linguistic dan konteks-historis menghasilkan signifikansi yang tidak dibatasi dalam moralitas saja, tetapi adanya upaya penyetaraan pendidikan bagi kalangan difabel. Hasil dari penelitian ini menunjukkan bahwa inklusif akses pendidikan bagi penyandang difabel harus jauh lebih ditingkatkan lagi, sebagai upaya untuk meningkatkan kualitas pendidikan penyandang difabel.

Kata Kunci: Difabel, Pendidikan, *Ma'na cum Maghza*.

INTRODUCTION

The spotlight on people with disabilities is only seen from the moral aspect, but there is an aspect that has gone unnoticed, namely education. UNICEF pays attention to the importance of the educational environment because schools are a place to protect children from discrimination, exploitation, and abuse (UNICEF, 2020). In 2020, Indonesia has 2,250 schools for people with disabilities known as SLB (Special Schools) (Pusparisa, 2021). This value is not balanced compared to children with special needs, which are around 4.2 million people (Darma & Rusyidi, 2015, hal. 224). Whereas the 2003 Constitution¹, constitution explains the principle of fair education without discrimination. This is the basis for inequality in education in Indonesia, especially for people with disabilities. In addition, the education system that is able to accommodate all groups is the inclusive education system, but the number is not much in Indonesia. Especially in Yogyakarta, he received an award from Unesco for his attention to inclusive education in 2013. Strengthened by regulations from the government, namely Governor Regulation No. 21 of 2013 which states that every education unit is obliged to accept students with special needs. (Anafiah & Andini, 2018, hal. 75).

Studies on Q.S. 'Abasa:1-11 tends to three aspects. First, is a study that explains the pattern of education in Q.S. 'Abasa:1-10 (Antony, 2019; Indrawati, 2020; Irfany, 2013; Riyanto, 2020; Widyati, 2016). As explained

by Antony the values contained in the Q.S. 'Abasa:1-10 is a pattern of education in the interaction between teachers and students (Antony, 2019). *The second* is a study that explains the concept of leadership (Wahyuni, 2021). According to Sri Wahyuni in Q.S. 'Abasa:1-10 there are ten values of leadership in Islamic educational institutions (Wahyuni, 2021). *Third*, research on the meaning of the word 'abaasa (surly) in Q.S. 'Abasa (Muzakky, 2021; Siregar, 2019; Umaroh, 2020). Althaf Husein Muzakky in his research through the Maqasidi dimension there is another explanation in Q.S. 'Abasa:1-10, such as respecting disabilities and minorities, not being hostile to non-Muslims, enthusiasm for learning religious knowledge, and building harmonious diversity (Muzakky, 2021).

This article aims to fill the void that has not been studied by previous researchers who have not focused on the education aspect for people with disabilities. This paper also reveals that attention to education for persons with disabilities is very important. Therefore, this article will answer the question of how *ma'na cum maghza* shows concern in the aspect of education for persons with disabilities.

The study of *ma'na cum maghza* in Q.S. 'Abasa:1-11 is important because it can explain that Islam is very concerned about education for people with disabilities. So far, the only concern for people with disabilities is morals, which should also be improved education with the aim that people with disabilities do not become subordinated in society.

¹ The Constitution reads "Education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious

values, cultural values, and national pluralism". (DPR, 2003)

In this article we will examine Q.S. 'Abasa:1-11 as follows;

عَبَسَ وَتَوَلَّى (1) أَنْ جَاءَهُ الْأَعْمَى (2) وَمَا يُدْرِيكَ لَعَلَّهُ
يَزْكِي (3) أَوْ يَذْكَرُ فَتَنْفَعَهُ الذِّكْرَى (4) أَمَّا مَنْ
اسْتَغْنَى (5) فَأَنْتَ لَهُ تَصَدَّى (6) وَمَا عَلَيْكَ أَلَّا يَزْكِي
(7) وَأَمَّا مَنْ جَاءَكَ يَسْعَى (8) وَهُوَ يَخْشَى (9) فَأَنْتَ
عَنْهُ تَلَهَّى (10) كَلَّا إِنَّهَا تَذْكِرَةٌ (11)

Meaning: 1. He frowned and turned 'his attention' away. 2. 'simply' because the blind man came to him 'interrupting' (Abdullah bin Ummi Maktum). 3. You never know 'O Prophet', perhaps he may be purified, 4. or he may be mindful, benefitting from the remainder. 5. As for the indifferent one, 6. you gave him your 'undivided' attention 7. even though you are not to blame if he would not be purified. 8. But as for the one who came to you, eager 'to learn' 9. being in awe 'of Allah'. 10. you were inattentive to him. 11. But no! This 'revelation' is truly a reminder.

LITERATURE REVIEW

Disabled

The exploration of the dynamics of the concept that has been studied by the researchers aims to provide a novel contribution (novelty) to the concept of disabled. The concept of disability that has been raised by researchers can be classified into three forms, namely first, the concept of acceptance of people with disabilities in the social scope (Darma & Rusyidi, 2015; Husain & Nurani, 2018; Maftuhin, 2014; Tentama, 2012, 2014; Umam & Arifin, 2019). Tentama's research shows that it is important to increase positive thinking for everyone,

especially people with disabilities. This is because it can reduce negative views towards them (Tentama, 2014). *Second*, is the concept of psychology in the disabled (Setyowati, Anganthi, & Asyanti, 2015). Research from Setyowati et al revealed that the emotions that arise as a result of post-accident depression cause negative feelings such as irritability and sadness (Setyowati et al., 2015).

Third, the disabled are viewed from the dynamics of the Qur'an and interpretation (Handayana, 2016; Jamal, Fatah, & Wilaela, 2017; Muttaqin, 2019; Subari, 2019). Handayana in his writings describes that the Qur'an is consistent with its goal, namely, means liberation from all forms of discrimination. Likewise, for persons with disabilities, the Qur'an instructs them to fulfill their primary and secondary needs (Handayana, 2016). Handayana in his writings describes that the Qur'an is consistent with its goal, namely, *islah* means liberation from all forms of discrimination. Likewise, for persons with disabilities, the Qur'an instructs them to fulfill their primary and secondary needs (Muttaqin, 2019).

Other concepts explain the dynamics of using the meaning of disability (Maftuhin, 2016). Other concepts explain the dynamics of the use of the meaning of disabled. In the first concept, the accessibility of worship facilities for persons with disabilities still needs to be improved from the architectural aspect of the building, such as the UIN Sunan Kalijaga mosque which has to climb stairs to get to the prayer place (Maftuhin, 2014).

1. Interpretation of Q.S. 'Abasa (80): 1-10

The concept that has been shown from the study of surah 'Abasa (80) can be classified into 2 (two) forms, namely, first, the concept of morality that arises from the content of surah 'Abasa (R. R. Lubis, Zein, & Nahar, 2019; S. F. Lubis, Zein, & Zulheddi, 2018). This study shows the characteristics of the criteria for a professional and competent teacher including being fair and mastering the learning material (S. F. Lubis et al., 2018). This surah also raises the ethical concept of an educator as a figure who must be fair, interact frequently, and provide space for expression to anyone, especially people with disabilities. (R. R. Lubis et al., 2019).

Second, research that explores the concept of disabled linguistically, both in terms of the dynamics of the term disabled and the interpretation of various interpreters (Handayana, 2016; Jamal et al., 2017; Muzakky, 2021; Shahmoradi & Nabavi, 2019; Subari, 2019; Sumayadi, Zein, & Budianti, 2021) The writings of Robab and Seyyed Majid alluded to Bellamy's criticism of the words that needed to be changed, one of which was the word in Surah 'Abasa, namely the word Abba (Shahmoradi & Nabavi, 2019).

2. *Ma'na cum maghza*

Ma'na cum maghza is a theory of interpretation of the Koran which was initiated by Sahiron Syamsuddin, a hermeneutic expert at UIN Sunan Kalijaga which is currently undergoing a developmental stage. Therefore, many have used this theory to describe the good interpretation of a concept, term, or others. To avoid the similarity between the theory

and its material object, the researcher explores the extent of the research that uses the *ma'na cum maghza*.

Research that uses the theory of *ma'na cum maghza* on disability issues, especially regarding the Qur'an surah 'Abasa is not found. Researchers found *ma'na cum maghza* which is applied in various surahs (Alwi HS, Robikah, & Parninsih, 2021; Faisal & Fitria, 2020; Habibi, 2019; Parninsih & HS, 2020; Royyani & Kumalasari, 2020; Syamsuddin, 2017b; Taufik, 2020; R. Wijaya & Malikah, 2021). The results of these studies, many have given rise to meanings that can be implemented today, such as writing (R. Wijaya & Malikah, 2021) which combines the scientific and theological understanding of the word sultan in Surah Ar-Rahman verse 33.

In addition to the study of the verses of the Qur'an, there is also a study of *ma'na cum maghza*, both seen from the study of its conception and the dynamics of its development. (Amir & Hamzah, 2019; Fahimah, 2021; Setiawan, 2016). Amir and Hamzah's writings reveal that the understanding of the Qur'an should not be understood literally, but viewed from a social point of view resulting from the theory of interpretation of *ma'na cum maghza* (Amir & Hamzah, 2019).

By the search for literature reviews on material objects, formal objects, and contexts used in this study, researchers did not find specific research on Q.S. 'Abasa uses the theory of *ma'na cum maghza*. This is the novelty that emerged from this research, namely the concern for education for people with disabilities which is interpreted from Q.S. 'Abasa, then the researcher offered through

al-maghza mu'ashiroh to improve an inclusive education system that can accommodate all groups, especially students with disabilities.

RESEARCH METHOD

This type of research is qualitative research which means that the research is descriptive-analytical (Rukin, 2019). Based on the data used in this type of research, this research falls into the category of the library research area, namely theoretical studies, references, and other scientific literature that has links to culture, values, and norms that develop in the social context of the research object. (Sari & Asmendri, 2020). The material object in this research is Q.S Abasa: 1-11. This study uses the *ma'na cum maghza* approach which was initiated by Sahiron Syamsuddin.

Ma'na cum maghza approach through stages, as Sahiron Syamsuddin in his book "*Hermeneutika dan Pengembangan Ulumul Qur'an*" describes methodical steps in interpreting the Qur'an, namely: First, pay attention to the language of the Qur'an. 'an is the Arabic language of the 7th century AD which has its characteristics, both in terms of vocabulary and language structure (Syamsuddin, 2017a, hal. 140). This step requires the interpreter to trace the word being interpreted with other verses for comparison or what is called intratextuality.

Then, elaborate on the word of the Qur'an whether there is a dynamic of words and terms as well as the structure of the language. The interpreter analyzes the differences between words, concepts, and terms that exist in the Qur'an with the concepts, words, and terms used during the Jahiliyah period or the revelation. Sahiron

added that it is also necessary to pay attention to the dynamics of the concept of the Qur'an in the period after the revelation of the Qur'an (post-Qur'anic/post-Quranic), then pay attention to syntagmatic and paradigmatic. The syntagmatic analysis is a linguistic analysis of an interpreter by paying attention to the meaning of words/terms that exist and after them in a sentence or more that appear to be interconnected. Examining texts outside the Qur'an is also important to see how the concept of the word/term of the Qur'an is used in such as the Prophet's hadith, Arabic poetry, and Jewish and Christian texts (Syamsuddin, 2017a, hal. 141–142).

This first step is carried out to see the original meaning understood during revelation by being connected to various sentences or texts outside of the interpreted text.

The second methodical step is to pay attention to the historical context of the revelation of the verses of the Qur'an. Tracing the context is not only seen at the micro level but also at the macro level which can be traced from various historical or other references. Micro context is the special reason behind the revelation of a verse. While the macro context is a general cause related to social, political, and economic situations, as well as government systems or policies during the process of revelation (Qadafi, 2015, hal. 87–100).

The third step is to find *maghza al-ayat* (the main purpose/message of the verse being interpreted). This problem can be identified through attention to the historical context of both micro and macro verses as well as the linguistic expressions of the

Qur'an. By looking at the symbols that must be understood properly. After knowing the current understanding, the interpreter can contextualize the verse according to the context when the interpreter interprets it. Opinions or views of the commentators remain the attention of both classical, modern, and contemporary commentators. However, it is carried out carefully, appreciatively, and critically of what the previous mufassir meant (Syamsuddin, 2017a, hal. 143).

RESULT AND DISCUSSION

Disability

In the Indonesian Dictionary (KBBI) the meaning of disability is a condition (such as illness or injury) that damages or limits a person's mental and physical abilities and the state of being unable to do things in the usual way. (Kemdikbud, 2016). Then the 2016 Law stipulates the definition of Persons with Disabilities as any person who experiences physical, intellectual, mental, and/or sensory limitations for a long time and who in interacting with the environment can experience obstacles and difficulties to participate fully and effectively with other citizens based on equal rights (DPR & Presiden Republik Indonesia, 2016, hal. 2). Meanwhile, according to the Oxford online dictionary, disability means a physical or mental condition which means you cannot use a part of your body fully or easily, or you cannot learn easily (Oxford University Press, 2022).

The dynamics of the meaning of disability in one study was understood as a reference to oppressive social barriers that exclude persons with disabilities from

participating in society, rather than physical or cognitive impairments of body or mind (Tsaputra, 2019, hal. 52). Then, disability is generally defined as a physical, sensory or cognitive limitation or a definition that is considered by normal people (capable people) does not exist by itself in this scope of complexity. (Nurhaqiqi, 2019, hal. 88). So it can be concluded that disability is a condition of retardation both physically and mentally which at the social level, they have difficulty adapting and interacting with normal people.

Inclusive Education as an Educational Solution for Persons with Disabilities

Education is the basis of human rights which was proclaimed in 1948 in the Universal Declaration of Human Rights (Stubbs, 2008, hal. 18). This gives rise to an inclusive education system which is considered the main solution for the gap in the interaction between persons with disabilities and normal people or other normal students because inclusive education displays the values of equality in diversity. (Darma & Rusyidi, 2015, hal. 226). The term inclusion comes from the word "inclusion" which means to invite or include (Anafiah & Andini, 2018, hal. 74). According to the Kustawan, inclusive education is defined as an education system that is open to all groups and accommodates all the needs of normal students and children with special needs (ABK) according to their individual needs. (Widyawati, 2017, hal. 111).

The definition of inclusive education is based on the committee on the rights of persons with disabilities (UN 2016) (Schuelka, 2018, hal. 3):

- The basic right to education
- The principle of respecting the welfare, dignity, autonomy, and contribution of students to society.
- An ongoing process to remove barriers to education and promote reforms in culture, policies, and practices in schools to include all students.

The implementation of inclusive education is still faced with various obstacles. Starting from educational facilities that include funds, human resources (educators) who are experts in protecting people with disabilities, and other factors (Anjarsari, Efendy, & Sulthoni, 2018, hal. 102).

The purpose of this inclusive education is to protect and accommodate all students who have physical, emotional, mental and social disorders or have the potential for intelligence and special talents to obtain quality education according to their needs and abilities. (Jauhari, 2017, hal. 31).

Creative learning strategies are needed by educators (teachers). This is so that the teaching and learning process runs smoothly and evenly. In dealing with students with disabilities, the teacher must find a way to make the child interested in the lesson. For example, what is used for children with hearing loss (Deaf) can be deductive, inductive, heuristic, expository, classical, or cooperative. Meanwhile, children with Down syndrome can be given drawing or coloring activities (Yuwono & Mirnawati, 2021, hal. 2018).

Interaction communication between students is also the pivot of the importance of

eliminating social disparities between normal students and even teachers and students with disabilities. Normal students who rarely, never even interact with people with disabilities, will have a negative stigma. However, normal children who have high-intensity relationships and interactions will develop a sense of respect for persons with disabilities (Munajah, Marini, & Sumantri, 2021, hal. 1186).

The participation of all students, both normal students and people with disabilities in the learning process is important to improve, especially if all activities or programs planned by the school involve students with disabilities, even if they only help according to their abilities. (Zigmond & Baker, 2002, hal. 108).

Ma'na Cum Maghza Approach

In the contemporary-modern era, the use of *ma'na cum maghza* as an approach to the text, especially the Qur'an, has been widely carried out, in addition to a modern approach to the study of texts, *ma'na cum maghza* seeks to answer social problems that exist in society. Contextual interpretation with the *ma'na cum maghza* approach takes into account the language use of each verse to be explored for its meaning and socio-historical aspects and finds contemporary contextual meaning. (Syamsuddin, 2020).

In line with that, to reveal its dynamic significance, the *ma'na cum maghza* approach has three steps in its application. First, revealing the historical meaning (al-ma'na al-tarikhi) or the original meaning (al-ma'na al-asli). The urgency in finding historical meaning is that when a researcher analyzes

the text of the Qur'an, it cannot be separated that the text came down using Arabic in the 7th century AD which has unique characteristics both from its vocabulary and language structure (Faisal & Fitria, 2020).

Second, the main historical significance/message (*al-maghza al-tarikhi*). The historical messages used are micro and macro-historical. Micro-historical relates to events or events related to the revelation of the verse, while macro-historical relates to the situation and condition of Arab society at that time. Third, the main contemporary message (*al-maghza al-mu'sirah*). This last step is the result of understanding the previous two steps and the interpreter tries to draw significance and contextualize it with the present or contemporary. (Parninsih & HS, 2020).

Dynamics of Interpretation of Q.S. 'Abasa:1-11

Abu Ja'far in his commentary explained that there was a blind person who came to the Apostle to ask for instruction, but at that time the Apostle was receiving a guest from the Quraysh and then turned away from the blind man and continued his conversation with the Quraysh. Then came Allah's warning to the Prophet Muhammad who prefers people who are content with their wealth and hope that they will convert to Islam (Abu Ja'far Muhammad bin Jarir Ath-Thabari, 2007).

Furthermore, Imam Al-Qurtubi added information when the Apostle was busy with other people, the blind man kept calling him then in the Prophet's heart said,

“إِنَّمَا أَتْبَاعُهُ الْعِمْيَانِ وَالسَّفَلَةُ وَالْعَبِيدُ. فَعَبَسَ
وَأَعْرَضَ عَنْهُ”

Meaning: “Those people must say, it turns out that his followers are blind, lowly, and slaves. So the Messenger of Allah was surly and turned away from this blind man (Al-Qurthubi, 2009).

Furthermore, Imam Ash-Syaukani interprets that the rebuke in this verse is to the Prophet. Don't turn away from the poor and prioritize the rich because the rich people don't necessarily accept the Prophet's invitation (Asy-Syaukani, 2009). In Zamakhsyari's commentary, it is explained that 'Abasa verse 1-2 means the Apostle denied a blind man named (Abdullah Ibn Maktum). The Apostle greeted the person with a frowning expression because of his arrival (Zamakhsyari, 1998). Ar-Razi gives an interpretation of this surah, especially to the figure of Ibn Maktum who is considered to have interrupted the prophet's conversation with the Quraysh authorities, here is given criticism to Ibn Maktum as a blind person, but his hearing is still healthy (Razi, 1981). Likewise from Ibn 'Ashur that the purpose of the prophet turning his face away from Ibn Maktum was to achieve the mission of Islamizing the Quraish rulers, but his conversation was interrupted by Ibn Maktum who demanded to be given teachings in the form of knowledge and instructions from the Qur'an. (Asyur, 1984, hal. 105).

In the interpretation of Ruhul Ma'ani explained the full name of Abdullah Ibn Maktum whose full name is Amr bin Qais bin Zaidah bin Jundab bin Harm bin Rawaha bin Hajar bin Mu'aish bin 'Amir bin Luay Al-

Quraish. Then gave the aim that the Apostle wanted the Quraish authorities to convert to Islam (Alusi, n.d.). Al-Maraghi interprets verses 1-2 by explaining that the reason the Apostle turned and frowned at Ibn Maktum was that he interrupted the Prophet's conversation with the Quraysh leaders. (Maraghi, 1947). Wahbah Az-Zuhaili in his commentary explains that this verse is an explanation that the teachings of Islam do not discriminate against those who want to accept the teachings of Islam. (Az-Zuzahili, 2004).

As for the Indonesian context, Hamka in his interpretation that Allah's warning to the Prophet. so gentle so as not to be surly to those who are asking him to teach (Hamka, 1999). M. Quraish Shihab explained that the sequence of Q.S Abasa 1-11 is a form of subtle reprimand and teaching to the prophet Muhammad. There should have been tolerance in the prophet Muhammad because of his shortcomings, namely the blind (disabled) (Shihab, 2005).

From the dynamics of the interpretation of Q.S. 'This language gave rise to two forms of the response given by the commentators, namely, first, the commentator defended the prophet, Muhammad, because of his interest in smoothing the path of da'wah by Islamizing the Quraysh authorities. Second, they defended Ibn Maktum who argued that it was more important to give teachings based on the Qur'an, compared to preaching to the Quraysh who were not sure they accepted the invitation of the Prophet Muhammad.

Linguistic Analysis

The linguistic analysis in this *ma'na cum maghza* study focuses on two words, namely:

'*abasa* (1) and '*a'ma* (2) as an effort to find correlations with education for people with disabilities. The word '*abasa*' in the Qur'an is repeated three times. This word comes from '*abasa-ya'bisu-'absan* which means to grumble, sour face due to a narrow chest (Et.al, 2007). Whereas in the Lisanul 'Arab dictionary it means to frown between the eyes (Mandzur, n.d.). While Raghīb the word '*abasa*' means sour face because of the narrow chest (Al-Ashfani, 2017).

The word '*a'ma* in the Qur'an is repeated 33 times. The root of the word is '*umyun/'umyan* which is a form of *shigat mubalaghah* using the *isim tafdhil* form which can be interpreted as blind. (Et.al, 2007). Likewise in lisanul 'arab the word *al-a'ma* has the meaning of the total loss of vision (Ibnu Mandzur, n.d.). Raghīb Al-Ashfani in his dictionary argues that the word '*ama*' which is the basic form of '*a'ma* means loss of vision, both eyeballs, and heart balls. The word '*a'ma* contained in the letter '*abasa*' which means blind due to loss of vision in the eyeball (Al-Ashfani, 2017). From this, it can be understood in Q.S. 'Abasa:1-11 that the word '*abasa* has the meaning of surly, and the word *ih* has the meaning of physical blindness not the eyes of the heart.

Analysis of the Micro and Macro Historical Context Q.S. 'Abasa:1-11

a. Micro Analysis

In micro-context analysis, we trace the narrations of the *asbabun nuzul* surah. In the narrations of Imam at-Tirmidhi and al-Hakim it is revealed that Ayesha said, "This verse was revealed regarding the figure of Ibn Umm Maktum, a friend and uncle of the Prophet who lost his sight. It is said that one day, Ibn

Ummi Maktum came to the Apostle while saying, "O Messenger of Allah, give me advice." At the same time, the Prophet was talking to the polytheists. The Messenger of Allah ignored the request of Ibn Ummi Maktum, instead, he continued his conversation with the polytheists. Among other things, he said to the polytheists, "Is there something wrong with my call?" The person replied, "No". Not long after the verse came down, "He (Muhammad) had a sour face and turned away, because a blind man had come to him ('Abdullah bin Ummi Maktum)" (As-Suyuthi, 2009)

Another narration comes from Muhammad bin Abdurrahman al-Mashahifi, telling us, Abu Mansur Muhammad bin Ahmad bin Hamdan told us, Abu Ya'la told us, Sa'id bin Yahya bin Sa'id told us, my father told me, he said, this is based on what we read to Hisham bin Urwah from 'Aisha, he said this verse "He (Muhammad) turned sour and turned away because a blind man had come to him." Q.S. 'Abasa (80): 1-2, came down about Ibn Ummi Maktum a blind man who came to the Apostle and said, "O Messenger of Allah, guide me." Meanwhile, in front of the Prophet, there were the rulers of the polytheists. The Messenger of Allah turned away from him (Ibn Maktum) and faced them. It was in this incident that the cause of the verse was revealed: He (Muhammad) turned sour and turned away, because a blind man had come to him. (Nisaburi, 2014).

b. Macro Analysis

Surah '*abasa* as stated in the books of commentary is categorized as a *makiyyah* letter or its descent before the Prophet moved to Medina (Asy-Syaukani, 2009; Hamka,

1999). Therefore, of course, this letter is closely related to the social conditions of Mecca at that time where Islam as a religion still very few follow its teachings. (Al-Mubarakpuri, 2021). It is recorded in history that in teaching Islamic teachings while in Mecca the Prophet preached secretly and openly. (Fauziah Nasution, 2013). As mentioned in the micro context, this surah was revealed when the Prophet was inviting the Quraysh to embrace Islam to advance and develop Islamic teachings (Quthb, 2004).

In Surah '*Abasa* it indicates the limits of the human nature of the prophet Muhammad. This is because, the Arabs at that time wanted Muhammad to know something unseen, even though the Qur'an emphasized Muhammad's limitations. (A. Wijaya, 2016). Something unseen in the sura '*Abasa* is articulated with the feelings of the prophet who thought he was worried about the polytheists seeing Ibn Maktum, even though it was not certain what the apostle suspected was true.

Main Message (*al-Maghza al-Mu'sirah*)

After understanding the linguistic and historical analysis of Q.S. '*Abasa*:1-11 which was the arrival of Abdullah bin Maktum who was blind or disabled which caused the Prophet to receive a reprimand for his behavior directly from Allah (Al-Qurthubi, 2009). This matter can be an argument so as not to discriminate against God's creation, especially in education (Shihab, 2002). Furthermore, after the revelation of this verse, Abdullah bin Maktum received special attention from the Prophet. which he had become the successor of the Prophet. to be the imam of prayer twice while in Medina

(Abu Ja'far Muhammad bin Jarir Ath-Thabari, 2007).

The behavior of the apostle to Ummi Ibn Maktum after the event of a warning from Allah, it indicates that the attention given by the apostle is an aspect that we need to practice. Judging from this aspect, Indonesia still lacks attention, especially to people with disabilities. The lack of attention to people with disabilities can be seen in public facilities such as mosques that use stairs to get to prayer places such as the Syuhada mosque, Kota Baru Yogyakarta. (Maftuhin, 2014). Other things that have gone unnoticed, such as the facilities for walking upstairs and escalators, make it difficult for people with disabilities. Whereas the Basic Law has stated that Article 1 Paragraph 5 of Law Number 8 of 2016 explains that the protection of persons with disabilities is a conscious effort to protect, protect and strengthen the rights of persons with disabilities in this case the importance of access to education for persons with disabilities. Likewise, access to education for persons with disabilities, which is the focus of this research, does not receive special attention. Looking at the historical context of Surah 'Abasa, where Ummi Ibn Maktum asked for teaching from the Prophet Muhammad. This context is analogous to the apostle as the transmitter of the material (school) and Ummi Maktum as the recipient (student). Therefore, education that is suitable for people with disabilities is inclusive education, where people with disabilities study together with other normal children (Darma & Rusyidi, 2015).

CONCLUSION

The analysis of *ma'na cum maghza* as an approach to the text, especially the Qur'an, has been widely carried out, in addition to a modern approach to the study of texts, *ma'na cum maghza* seeks to answer social problems that exist in society. Contextual interpretation with the *ma'na cum maghza* approach takes into account the use of language from each verse to be explored for its meaning and socio-historical aspects and finds contemporary contextual meaning.

In the present context, especially in the case of education for persons with disabilities, more attention should be paid because if you look at the current reality, access or educational facilities for persons with disabilities is still very minimal and even seems to be differentiated when compared to the educational facilities received for non-disabled people. Therefore, the inclusive education system at every level of education is a preventive measure to accommodate education for persons with disabilities.

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