



Empowerment and Well-Being of Persons with Disabilities: Islamic Teachings on Inclusive Livelihood in the Qur'an

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Abstract

This study explores the empowerment of persons with disabilities through guidance from Our'anic verse Surah al-Nūr/24:61, offering ethical and spiritual frameworks to reduce discrimination and enhance well-being. The research emphasizes applying Qur'anic principles, including compassionate care, spiritual psychology, and ability-based empowerment, to the lives of persons with disabilities. Using an analytical exegesis method that incorporates historical, linguistic, and legal contexts, as well as literature reviews, the findings underscore the significance of eliminating stigma through empathy, enhancing mental well-being through spiritual connections, and empowering individuals according to their abilities. The verse directs persons without disabilities to engage in inclusive social interactions, fostering acceptance and support for persons with disabilities. The study concludes that integrating Qur'anic values into social policies provides a comprehensive approach to creating inclusive and just societies, while offering insights for developing religiously informed, disabilityinclusive policies that address the needs and dignity of all individuals.

Keywords: Qur'anic values; disability empowerment; inclusive society; spiritual psychology

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1 Introduction

Based on Islamic teaching, God created human beings in the best form (QS. al-Tīn:95/4) to serve and perform their duties as caliphs on earth. Its implementation is a noble task that must be conducted with full piety and seriousness, including fulfilling the needs of oneself, family, society and even nature. These tasks are given to all human beings regardless of body shape, regional origin, language dialect, and potential. emphasized as a moment to explore the potential of human beings as creatures created physically and psychologically, this is God narrate in *the phrase li ta'ārafū* (QS. al-Ḥujurāt:49/13). Because of the descent of verses in QS. al-Ḥujurāt:49/13 is also based on the rebuke of

God to the one who mocks Bilāl ibn Rabāḥ ra. who was assigned to sound the call to prayer after the conquest of Mecca (al-Wāḥīdī, 2000). The rebuke is certainly convincing evidence that God hate acts of discrimination and direct humans to live equally in conducting their obligations as messengers of God on the face of the earth.

The obligation to conduct the mandate from God on earth regardless of gender, race and ethnicity is certainly an opportunity for all human beings to prove themselves in order to become pious servants, including people with disabilities. However, the presence of people with disabilities is still a taboo to prove themselves, especially in the midst of modernization that glorifies physical perfection and ability. People with disabilities are always considered a scourge for society because they are considered to only hinder development, even considered a disgrace that must be hidden. Although the United Nations has stipulated the rights of persons with disabilities in the Convention on the Rights of Persons with Disabilities (CRPD) which requires people to respect dignity, not to discriminate, to put on an equal footing and to give them proper access (United Nations, 2006), However, the reality is that it is still difficult to do, especially in developing countries (Kim et al., 2020). Empirical evidence is not enough to prove that the lives of people with disabilities are equal to those of humans in general. Angela Daley in Canada in her research examined the social experience for adolescents with disabilities who coexisted with other normal adolescents, Angela evaluated 11,997 samples of adolescents, 2,193 of whom were people with disabilities. One of the findings revealed that adolescents with disabilities are very vulnerable to discrimination which leads to a lack of well-being (Daley et al., 2018).

The presence of Islam as a moral source should be present as a solution to existing problems, so it is necessary to study the views of Islam through its main source, namely the Qur'an about the feasibility of living for people with disabilities so that it is hoped that a solution will be born to solve the problem. One of the things that can be a starting point to find this solution is to study QS. al-Nūr/24:61.

لَيْسَ عَلَى الْأَعْمَىٰ حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَىٰ الْمَريضِ حَرَجٌ وَلَا عَلَىٰ الْمُريضِ حَرَجٌ وَلَا عَلَىٰ الْمُوتِ إَغْوَانِكُمْ أَوْ بُيُوتِ أَمَّهَاتِكُمْ أَوْ بُيُوتِ أَمَّهَاتِكُمْ أَوْ بُيُوتِ إَخْوَانِكُمْ أَوْ بُيُوتِ أَمَّهَاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ أَوْ بَيُوتِ أَوْ مَا مَلَكُمُ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ۚ لَيْسَ عَلَيْكُمْ جُنَاحُ أَنْ تَأْكُوا جَمِيعًا أَوْ أَشْتَاتًا ۚ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللّهِ مُبَارَكَةً طَيِّبَةً أَوْ اللّهِ مُبَارَكَةً طَيِّبَةً كَمُ الْآلُولَ بَعْقِلُونَ كَذَاكُ يُبِيّنُ اللّهُ لَكُمُ الْآيَاتِ لَعَلَكُمْ تَعْقِلُونَ

Translation:

There is no obstacle for the blind, the lame, the sick, and yourself to eat (with them) in your house, in the house of your father, in the house of your mother, in the house of your male brothers, in the house of your female brothers, in the house of your male brothers, in the house of your female father's brothers, in the house of your mother's brothers, in the house of your mother's sisters, in the house of your mother's sisters, (at home) where you have the key, or (at home) your friends. There is no obstacle for you to eat with them or alone. When you enter the houses, you should greet yourself with a blessing and goodness from Allah. Thus Allah explains the verses to you so that you may understand (Kementerian Agama RI, 2023).

This verse (QS. al-Nūr/24:61) offers a profound understanding of the Islamic perspective on disability, positioning Islam as inherently inclusive and promoting the participation of persons with disabilities in social life. While certain Quranic verses, such as QS. 'Abasa (80:2), have often been misunderstood or misinterpreted as conveying negative connotations about people with disabilities, this verse serves as a significant corrective to such readings. QS. 'Abasa, which mentions a blind man (Umme Maktoom) interrupting the Prophet Muhammad (PBUT) during a conversation, could potentially be misinterpreted as reflecting a demeaning view of disability. However, the verse in QS. al-Nūr stresses that individuals with disabilities are no different from others in their right to engage in social activities and to be treated with dignity and respect.

By explicitly stating that there should be no obstacle for persons with disabilities to participate in social and communal activities—such as eating together—the verse reinforces the notion that Islam does not endorse any form of discrimination based on physical appearance or bodily conditions. It emphasizes that every individual, regardless of their physical or mental conditions, is equally valued in the eyes of God. The verse calls for an understanding that human worth is not defined by one's external attributes, but by their intrinsic dignity as human beings.

This perspective challenges the often-held misconceptions about disability in Islamic discourse and serves as an invitation to re-evaluate traditional interpretations of other Quranic verses that might otherwise be seen as exclusionary. In doing so, it aligns with a broader, more inclusive interpretation of Islamic teachings that advocates for the full participation of persons with disabilities in both the social and spiritual aspects of life. The verse in QS. al-Nūr underscores the importance of inclusion, advocating for a society where the physical or mental conditions of individuals do not prevent them from engaging fully in daily life, just as their spiritual worth remains unaffected by these conditions.

Furthermore, the inclusion of persons with disabilities in all facets of life is not merely a theoretical ideal but is exemplified in the practical guidance provided by the Qur'an. This aligns with the broader Islamic social and moral principles of justice, equality, and respect for human dignity. By situating this verse within the wider Quranic context, we understand that the teachings of Islam not only call for the elimination of physical and social barriers but also urge Muslims to foster a more compassionate and inclusive society.

Research Method

In this study, the framework focuses on a Qur'anic exegesis approach, specifically QS. al-Nūr/24:61, which examines the feasibility of life status for persons with disabilities. The research methodology adopts an analytical exegesis (tahlīlī) method, including an analysis of the historical, linguistic, and legal context embedded within the verse. This study aims to explore the meaning and implications of the verse regarding the protection and empowerment of persons with disabilities in modern society, particularly in the context of stigma and discrimination they face (Bouck et al., 2017; O'Brien et al., 2022). It is essential to provide a deeper understanding of the disability paradigm in the Qur'an, particularly how its guidance relates to the two main paradigms in disability studies: the medical model and the social model. The medical model views disability as an individual impairment that needs to be treated or fixed, whereas the social model focuses on how society creates barriers for individuals with disabilities. In this context, the Qur'an aligns more closely with the social model by emphasizing social inclusion and respect for the rights of individuals, regardless of their physical or mental conditions. For instance, QS. al-Nūr/24:61 explicitly states that there is no obstacle for persons with disabilities to engage in social activities, such as eating together, highlighting that disability is not a barrier to interaction or participation in social life. The research to be conducted will connect these Qur'anic guidelines to a more inclusive disability paradigm, demonstrating how religious texts not only provide a moral foundation for opposing stigma against persons with disabilities but also offer practical guidance for creating a more inclusive and just society.

Several previous studies have been conducted on this research, such as Staffan Bengtsson's study on disability in the Qur'an, which demonstrates that although some verses can be interpreted ambiguously, Islam overall encourages social inclusion and justice for people with disabilities (Bengtsson, 2018). Through the system of zakat and charity, Islam promotes social solidarity and ensures that people with disabilities are not marginalized. The forthcoming study, which analyzes QS. al-Nūr/24:61, is relevant to Bengtsson's findings, as this verse explicitly states that there are no barriers for people with disabilities to engage in social activities, such as eating together, without feeling excluded. Categories such as social inclusion, social justice, and equality in this study address the issues raised by Bengtsson, affirming that Islam advocates for equality regardless of physical or mental conditions. The strength of the upcoming study lies in its focus on QS. al-Nūr/24:61, which offers a more practical approach, linking disability to everyday social interactions and emphasizing the importance of social inclusion in real life—an aspect that may not have been thoroughly discussed in Bengtsson's research, which is more focused on the rights of people with disabilities and the role of zakat. Akbar Ali's research examines the representation of people with disabilities in the Qur'an, focusing on the stories of Prophet Moses (PBUT) and Umme Maktoom, to challenge disability stigma within Muslim societies (Ali & Codina, 2025).

Ali highlights how the Qur'an teaches the importance of removing barriers and providing support for people with disabilities by presenting the story of Prophet Moses, who faced speech difficulties, and Umme Maktoom, who had a visual impairment, and how both were given significant roles in society. The forthcoming study, which analyzes QS. al-Nūr/24:61, is relevant to Ali's findings because this verse underscores the importance of social inclusion without distinguishing physical or mental conditions, aligning with the Qur'anic teachings that call for the equal and respectful treatment of people with disabilities. The categories outlined in this study, such as social inclusion, social justice, and equality, support the idea that people with disabilities should be given equal

opportunities to participate in social and religious life. The strength of this upcoming study lies in its emphasis on QS. al-Nūr/24:61, which provides practical guidance for recognizing physical diversity in everyday life, while Ali's study is more focused on the interpretation of prophetic stories and social barriers in a historical context. This research enriches understanding by exploring more inclusive aspects of social life and direct relevance to everyday practices. Mahalli's research examines the use of disability terms in the Indonesian translation of the Qur'an, focusing on words such as summun (deaf), bukmun (mute), 'umyun (blind), and akmah (blind since birth), and their impact on the social stigma faced by people with disabilities in Indonesia (Mahalli, 2019). Mahalli highlights the inaccuracy of the translation, which fails to distinguish between disabilities spiritual insensitivity, physical and potentially misunderstandings within society. Using the social model of disability, this study proposes revisions to these terms to make them more in line with an inclusive and humanistic view of people with disabilities. The forthcoming study will focus on a deeper analysis of the social and cultural context in the interpretation of these disability-related terms in the Qur'an, aiming to provide a better understanding of social inclusion and the elimination of stigma against disabilities. The strength of this study lies in its emphasis on the role of the state and society in implementing policies that support equality for people with disabilities. This research will also integrate the social model of disability perspective with a broader historical and theological context to create a more comprehensive change in the representation of disability in Muslim societies.

Data collection was conducted through extensive literature review, including textual analysis of the Qur'an, classical interpretations, and contemporary studies on disability. Additionally, data was sourced from relevant empirical studies, such as Angela Daley's work demonstrating the impact of discrimination on the well-being of persons with disabilities (Bouck et al., 2017; Kennedy & Fairbrother, 2019). Data processing involved synthesizing information from various sources to identify key themes related to the feasibility of life for persons with disabilities and how Qur'anic guidance can address these issues.

The analysis employed a qualitative approach, where the researcher examined the meaning of QS. al-Nūr/24:61 in the current social and cultural context. The discussion encompassed how this verse can serve as a basis for developing more inclusive and disability-friendly policies and how society can transform its perception of persons with disabilities from stigma to acceptance and support (Bone et al., 2021; Morningstar et al., 2015).

In conclusion, this study demonstrates that QS. al-Nūr/24:61 not only provides social allowances for persons with disabilities but also urges society to eliminate stigma and discrimination. This aligns with human rights principles enshrined in the United Nations Convention on the Rights of Persons with Disabilities (CRPD) ("Disability as a Blind Spot in Sustainability Frameworks and Standards"). This research aims to contribute to a better understanding of the role of the Qur'an in improving the quality of life for persons with disabilities.

3 Results and Discussion

Persons with disabilities frequently encounter numerous challenges in daily life, especially in public spaces. Discrimination against persons with disabilities can be both direct and indirect, often involving differentiation, exclusion, restriction, harassment, or ostracism. Such attitudes contribute to the perception that persons with disabilities are burdens to society, thereby obstructing their access to welfare and equal opportunities (Hodgson, 2012; Temple & Kelaher, 2018).

In the context of education, despite legislation designed to protect the rights of persons with disabilities, exceptions often permit educational institutions to deny admission if they cannot provide the required additional services (Hodgson, 2012). Research indicates that discrimination in education leads to low participation rates of persons with disabilities in formal educational systems, negatively affecting their future employment prospects (Nkansah-Dwamena, 2022; Pearlstein & Soyster, 2019).

In workplaces, persons with disabilities often experience more overt discrimination. Studies have shown they are more vulnerable to termination and frequently face harassment from colleagues (Keramat et al., 2021; Naami, 2015). Such discrimination extends beyond direct acts to encompass negative attitudes and perceptions held by employers and coworkers. Many report feeling excluded from promotion or career advancement opportunities due to misguided assumptions about their capabilities (Hackett et al., 2020; Naami, 2015).

Socially, persons with disabilities are often targets of ridicule and violence. Research highlights that individuals with disabilities, particularly those with mental disabilities, are more likely to experience violence compared to their non-disabled peers (Temple et al., 2018; Dammeyer & Chapman, 2018). This creates an unsafe environment and exacerbates psychological burdens, potentially leading to severe mental health issues (Recio et al., 2021; Temple & Kelaher, 2018).

In schools, discrimination is particularly evident. Persons with disabilities often face unfair treatment compared to their peers without disabilities. They may lack equal access to educational facilities and be subjected to stigmatization, resulting in social isolation (Buchter, 2020; Temple & Kelaher, 2018). Studies show that discriminatory experiences in school have long-term effects on the mental health and well-being of students with disabilities (Buchter, 2020; Devkota et al., 2019).

It is crucial to recognize that discrimination against persons with disabilities affects not only individuals but society as a whole. When denied equal opportunities to participate in social, economic, and political life, society loses out on their valuable contributions (Andregård & Magnusson, 2016; Temple & Kelaher, 2018). Therefore, inclusive policies and practices must be developed to not only protect the rights of persons with disabilities but also promote awareness and understanding within the broader community (Mont & Forte, 2016; Temple & Kelaher, 2018).

In this regard, a more holistic approach is needed to address discrimination against persons with disabilities. This includes improved public education on disability, employer training, and policies that ensure accessibility across all areas of society (Puhl & Heuer, 2011; Temple & Kelaher, 2018). Referring to QS. al-Nūr/24:61, two primary

values emerge as central to eliminating discrimination: compassionate care and the necessity of spiritual psychological development, alongside empowerment.

First, compassionate care. Allah SWT calls on individuals without physical disabilities to show care and empathy toward persons with disabilities, as exemplified by the actions of the Prophet Muhammad (PBUH) and his companions, who entrusted house keys to persons with disabilities and permitted them to access the food within their homes. This social care extends beyond material aid, emphasizing trust and ensuring that persons with disabilities feel valued as part of the community. This care embodies two key principles: first, entrusting responsibilities regardless of physical limitations; second, ensuring the dignified quality of life so that persons with disabilities feel supported by their families and social surroundings.

Supporting this assertion, Angela Daley's research highlights that discrimination significantly affects life satisfaction among persons with disabilities. Discrimination often emerges as a primary cause of dissatisfaction, with its impact being threefold compared to the direct effects of disabilities. However, Daley argues that high levels of belonging, and social support can mitigate discrimination. Statistically, Daley notes that a strong sense of belonging effectively reduces discrimination levels, fostering greater well-being and social equality for persons with disabilities. This underscores the transformative potential of inclusive environments that prioritize belonging and care (Daley et al., 2018).

Beyond the sense of belonging, the Qur'anic verse emphasizes that this sense of ownership and responsibility should be rooted in love. This is evident when Allah SWT urges individuals without physical disabilities not to hesitate to sit and interact with persons with disabilities. This guidance underscores the importance of fostering bonds of love and togetherness with persons with disabilities, ensuring they feel accepted and valued. Through such interactions, a sense of genuine care and solidarity is cultivated, breaking barriers of isolation and stigma. The context of this verse also seeks to correct societal attitudes toward how persons with disabilities engage in social interactions, including eating practices. It calls for understanding and assisting them rather than harboring negative judgments. This supportive stance signifies a compassionate approach to building inclusive communities. Research spanning three decades (1990-2017) on the impact of love and well-being, particularly during adolescence, demonstrates the profound influence of love on overall well-being. The presence of love nurtures hidden potential, enabling persons with disabilities to strive for both personal and collective goals. In situations of conflict, love-driven care can help manage and resolve issues more effectively, highlighting the transformative power of empathy and compassion in fostering harmony and growth (Gómez-López et al., 2019).

Additionally, persons with disabilities must receive full support from their families, as highlighted by Allah SWT in reference to the various homes they may visit for nourishment and care. The role of family forms a crucial foundation for supporting persons with disabilities, encompassing mental, physical, and social dimensions to shield them from discrimination. Parents, siblings, extended relatives, and even close friends bear responsibility in providing this support. The emotional closeness of parents, in particular, serves as a vital asset in fostering the emotional well-being of children with disabilities. Research by Masoumeh Alavi on family functioning and emotional intelligence among adolescents across nine countries revealed a significant correlation: the stronger the family support system, the higher the emotional intelligence levels of the youth. This finding underscores the significant role of family in nurturing emotional resilience, confidence, and a sense of belonging for persons with disabilities. By creating a supportive and loving environment, families contribute not only to the individual's personal development but also to breaking down societal barriers and combating discrimination. This holistic approach ensures that persons with disabilities can thrive emotionally and socially within their communities (Alavi et al., 2017). When examining the Qur'an, the values of compassion, love, and the role of family are evident in QS. al-Māidah/5:120.

Translation:

Help one another in acts of righteousness and piety, and do not help one another in sin and transgression (Kementerian Agama RI, 2023).

According to al-Ṭanṭāwī, the term al-birr is interpreted as openness to performing acts of goodness, encompassing values such as compassion, love, and the role of family. Allah SWT pairs goodness (*al-birr*) with piety because piety leads to Allah's pleasure, while *al-birr* becomes a source of human satisfaction and contentment. Al-Māwardī, in his analysis, emphasizes that the combination of goodness and piety can lead to the fulfillment of true happiness and joy (well-being) (Ṭanṭāwī, 1998).

Compassion rooted in love towards persons with disabilities is emphasized in Islamic teachings through the practices and examples demonstrated by Prophet Muhammad (PBUH). One manifestation of this value is reflected in the practice of the Prophet and his companions entrusting their house keys to persons with disabilities and granting them permission to access available food within their homes. This practice illustrates that social care extends beyond mere material assistance, encompassing deeper meanings of trust and providing a sense of security to persons with disabilities so that they feel a part of the community. Two fundamental aspects can be drawn from this practice: entrusting responsibilities without regard to physical limitations and ensuring that persons with disabilities feel recognized and valued by their social environment.

Research conducted by Angela Daley indicates that discrimination significantly impacts the life satisfaction of persons with disabilities. The discrimination they encounter often becomes the primary cause of dissatisfaction, even outweighing the direct impact of their disabilities. However, Daley also emphasizes that a strong sense of belonging, and social support can mitigate discrimination levels. Thus, building inclusive relationships where persons with disabilities feel accepted and appreciated plays a crucial role in reducing social injustices and enhancing their well-being. In this context, love and empathy emerge as vital instruments for strengthening social bonds and creating a sense of security and certainty for persons with disabilities.

Love and a sense of belonging are also central elements emphasized in the Qur'an regarding the treatment of persons with disabilities. Allah SWT encourages individuals without physical disabilities not to hesitate in sharing spaces, such as sitting together

and sharing meals with persons with disabilities. This approach aims to foster love through togetherness and to break down social stigmas that often hinder inclusive social interactions. This verse further reminds believers to understand and accept the ways persons with disabilities engage in everyday activities, including eating, thereby fostering social relationships grounded in empathy and solidarity.

A three-decade-long study (1990-2017) demonstrates that love and compassion, especially during adolescence, significantly influence well-being. The presence of love in a person's life can unlock hidden potentials, including among persons with disabilities. With love, individuals can achieve personal goals and overcome various conflicts and challenges they encounter (Gómez-López et al., 2019). Therefore, a lovecentered approach becomes a key factor in reducing social barriers faced by persons with disabilities.

Full support from the family serves as a major asset in helping persons with disabilities navigate life's challenges. The Qur'an underscores the importance of family as the primary environment that offers moral, physical, and psychological support to its members with disabilities. Family members, including parents, siblings, uncles, aunts, and close friends, play a crucial role in creating an inclusive environment. Such support not only provides a sense of security but also contributes to enhancing the emotional intelligence of persons with disabilities. Research by Masoumeh Alavi shows that the stronger the family functions, the higher the level of emotional intelligence among adolescents. This finding highlights that families serve as a strong foundation for supporting the emotional well-being of persons with disabilities (Gómez-López et al., 2019).

In this context, QS. al-Māidah/5:120 guides Muslims to cooperate in acts of goodness and piety, rather than engaging in sin and enmity. Allah SWT associates goodness with piety because both contain His approval and bring about well-being for humanity. According to al-Ṭanṭāwī, the term "al-birr" signifies openness to performing good deeds, including compassion and love expressed within families. When families actively create a loving and empathetic environment, it fosters an anti-discriminatory culture that positively impacts the well-being and equality of persons with disabilities.

Social roles supported by compassion and love form a strong foundation for building an inclusive society. Persons with disabilities often experience both direct and indirect discrimination, which can prevent them from fully participating in social life. Therefore, it is essential for society to adopt a love-based inclusive approach in all aspects of life. Such efforts will not only reduce discrimination but also offer greater opportunities for persons with disabilities to achieve well-being and equality.

The love and compassion mandated by the Qur'an serve not only as solutions to discrimination issues but also as guidelines for humanity to build an inclusive and empathetic society. This approach aligns with the principles of social justice and human rights, aiming to empower persons with disabilities according to their potential. Thus, a love-based approach becomes a key to creating a supportive and accommodating environment for all, regardless of physical or mental limitations.

Second, Spiritual psychology. It must be acknowledged that the handling of persons with disabilities has often focused on their physical conditions and related limitations.

In many cases, families, particularly parents, tend to concentrate on medical treatment or physical care while neglecting the psychological aspect, especially the mental health of persons with disabilities. Research conducted by Hage Gjertsen reveals that individuals with disabilities are highly susceptible to poor mental health, particularly when they experience discrimination. This underscores the importance of a more holistic approach that addresses not only the physical but also the psychological and spiritual needs of persons with disabilities (Gjertsen, n.d.). The paradigm of spiritual psychology views humans not merely as beings driven by biological motives, environmental factors, or singular authorities that ignore the role of God and rely solely on physical potential. Rather, spiritual psychology considers humans as possessing both physical and psychological potential that must be optimized through various instruments to fulfill their role as Allah's vicegerents on Earth. This approach directs humans toward a holistic and integrative concept of life. It guides individuals to focus on shaping their future, rather than being trapped by past limitations, and to exert control over their environment instead of being controlled by it. The concept is rooted in a bio-socio-psychospiritual perspective, acknowledging biological limitations, social interactions, and physical and spiritual potential in one's life. In terms of spirituality, special attention must be given to the ruh (the soul as the link between the Creator and creation) and the heart as the controller of human behavior. The spiritual psychology paradigm goes beyond the physical and into realms that cannot be tangibly perceived or measured. It posits that humans are born with inherent goodness (purity, sincerity, and readiness to bear responsibilities) and a sense of purpose and belief in God. Humans are seen as multidimensional beings who must be able to live individually and socially within a framework of religiosity and spirituality (Haryanto, 2022).

In relation to persons with disabilities, providing them with deep spiritual concepts can address the crises of modern life, particularly concerning mental health. Issues such as materialism, indulgence in pleasures, the desire to dominate all aspects of life, and a purely rationalistic approach to living can be balanced by instilling a sense of meaningful existence in persons with disabilities. This understanding encompasses their roles, duties, and responsibilities not only as social beings but also as servants of Allah SWT, who are entrusted with being vicegerents to bring about goodness and welfare. Such an approach enables persons with disabilities to set aspirations and life goals, aiming for both physical happiness—which may have its limitations—and emotional, moral, and spiritual fulfillment, which can be maximized.

Spiritual happiness can only be attained through closeness to God This requires surrender, trust (tawakkul), gratitude, and a cheerful outlook towards the destiny that Allah SWT has ordained for them. This connection to Allah SWT is illustrated in QS. al-Ra'ad/13:28, which highlights that hearts find peace in the remembrance of Allah. This spiritual closeness empowers persons with disabilities to approach their challenges with resilience and inner peace, providing a sense of purpose that transcends physical limitations.

Translation:

(It is) those who believe and whose hearts find comfort in the remembrance of Allah. Indeed, in the remembrance of Allah do hearts find peace (Kementerian Agama RI, 2023).

When a person attains inner peace, it transcends physical and psychological limitations. For persons with disabilities, their limitations should not be perceived as obstacles but rather as challenges to be approached with calmness and resilience. Spiritual happiness offers a shield against feelings of guilt and suffering, enabling individuals with disabilities to find a sense of purpose and fulfillment despite their challenges. This perspective encourages a more meaningful engagement with life's difficulties, fostering resilience and a deeper sense of well-being.

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ, In QS. al-Nūr/24:61 Spiritual psychology seen in the narrative "Whenever you enter houses, greet one another with a" أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيّبَةً greeting from Allah, blessed and good." Offering greetings (salam) is part of the spiritual psychology that Allah SWT advises, encouraging individuals to focus not solely on material needs but also on spiritual aspects. The act of giving salam imparts a spiritual essence, bringing blessings and fostering a sense of closeness (tagarrub) to God This practice can be particularly valuable for persons with disabilities, as it nurtures inner peace, enabling them to face life's challenges with greater calmness and resilience.

Spiritual psychology plays an essential role in improving the overall well-being of persons with disabilities. Conventional support approaches often emphasize physical or medical needs, leaving their psychological and mental health needs underserved. Research has shown that individuals with disabilities face heightened risks of mental health challenges, primarily due to experiences of discrimination and inadequate social support. Integrating spiritual dimensions into their care can provide holistic well-being, balancing their physical realities with deeper spiritual and emotional strength. This approach encourages a nurturing environment that addresses both external and internal struggles, helping individuals with disabilities achieve a greater sense of peace, purpose, and resilience (Gjertsen, n.d.). Therefore, the spiritual psychology offers a more holistic perspective, emphasizing not only physical conditions but also addressing the psychosocial and spiritual dimensions of individuals as multidimensional beings.

The paradigm of spiritual psychology views humans not merely as biological entities or products of their environment but as beings with interconnected physical, social, and spiritual dimensions (Haryanto, 2022). Within this framework, individuals are guided to fulfill their role as Allah's vicegerents on Earth by maximizing their spiritual and psychological potential. This approach underscores that all humans, including persons with disabilities, should be empowered to control their environment and confront life's challenges rather than being trapped by their limitations. By recognizing themselves as spiritual beings with a relationship with Allah SWT, individuals can discover a deeper sense of purpose, set meaningful goals, and assume their responsibilities with greater dedication.

When applied to persons with disabilities, spiritual psychology offers a paradigm that strengthens their mental health through a meaningful life perspective. By understanding their existence as servants of Allah with distinct duties and responsibilities, persons with disabilities can better navigate life's challenges. This approach enables them to balance physical limitations with emotional, moral, and spiritual potential. It encourages them to look beyond physical difficulties and cultivate more profound emotional and spiritual fulfillment. According to Islamic teachings, spiritual happiness can only be attained through closeness to Allah SWT, gratitude, reliance (tawakkul), and a positive outlook on divine destiny. As highlighted in QS. al-Ra'ad/13:28, Allah SWT states, "Hearts find peace in the remembrance of Allah." This verse underscores that spiritual tranquility, a core element of spiritual psychology, can help persons with disabilities cope more effectively with their limitations (Kementerian Agama RI, 2023).

Achieving a balance between physical and spiritual dimensions is essential for persons with disabilities to attain happiness and inner peace. Rather than perceiving their physical limitations as barriers, they are encouraged to view them as challenges to be faced with patience and sincerity. Spiritual happiness thus acts as a shield against feelings of guilt, depression, and suffering that may arise from physical limitations or discriminatory treatment.

Furthermore, QS. al-Nūr/24:61 exemplifies spiritual psychology in its guidance to offer greetings of peace when entering a home, symbolizing a blessing and a form of self-treatment and mutual respect. The practice of giving greetings, imbued with a sense of proximity to Allah SWT, extends beyond social rituals to instill inner peace in those who practice it. For persons with disabilities, this spiritual practice reinforces their resilience, enabling them to face social challenges with calmness and confidence. The act of greeting illustrates how spiritual dimensions can positively influence daily life interactions, even in minor aspects of social behavior.

Spiritual psychology also emphasizes the importance of family and social support in the lives of persons with disabilities. Families are not merely tasked with providing physical or material support; they also play a critical role in offering emotional and spiritual care. This approach aligns with the Qur'anic concept of al-birr, which advocates for goodness and piety through openness to acts of kindness, including toward persons with disabilities (Haryanto, 2022). When families and communities foster environments of love and empathy, persons with disabilities experience peace, acceptance, and respect, thereby reducing stigma and discrimination while strengthening their mental well-being.

The paradigm of spiritual psychology suggests that humans, including persons with disabilities, possess inherent potential that can be optimized. By focusing on their spiritual dimensions, individuals can better navigate their environment and build a brighter future, free from the constraints of past limitations. In everyday life, spiritual approaches can serve as motivation to face challenges with optimism and hope. Through internalizing spiritual values, persons with disabilities can become resilient, confident individuals capable of fulfilling their social roles with awareness and commitment.

Overall, spiritual psychology addresses both physical and non-physical aspects, emphasizing the need to balance biological, social, psychological, and spiritual potentials in the lives of persons with disabilities. This approach enables them to live not merely as beings defined by material limitations or physical conditions but as individuals with a profound connection to Allah SWT and a significant social role. By integrating spiritual values into their daily lives, persons with disabilities can achieve genuine happiness and fulfillment—emotionally, morally, and spiritually.

Third, Empowerment of Persons with Disabilities. Addressing the welfare of persons with disabilities requires a systematic analysis of their needs. Allah SWT's provision of exemptions for persons with disabilities from participating in warfare due to physical limitations, as mentioned in the Qur'an, serves as a foundational example that welfare measures should be tailored according to the degree of disability. Not all persons with disabilities are hindered from working; for instance, those who are blind or have mobility impairments are entrusted with responsibilities, such as safeguarding homes, as stated in QS. al-Nūr/24:61. Therefore, the initial step involves careful observation and assessment of their welfare levels. Following this assessment, appropriate attention and support must be provided based on their specific needs. This guidance is further illustrated when Allah SWT encourages individuals without physical disabilities to share their food and resources without prejudice, even if persons with disabilities encounter challenges in accessing them (Muchtar & Billah, 2022). It is inherent for those without disabilities to assist persons with disabilities based on the level of support required. Such attention must be categorized; for those capable of working, suitable employment should be provided, while those with more severe limitations should receive focused care, particularly related to welfare and equality.

Empowering persons with disabilities is a crucial aspect of creating equitable welfare. Approaches to the welfare of persons with disabilities must be based on comprehensive analyses of their needs and the severity of their disabilities. In the context of Islamic teachings, QS. al-Nūr/24:61 illustrates that God provides exemptions for persons with disabilities, such as relieving them from the obligation to participate in warfare. This guidance underscores that welfare strategies for persons with disabilities should consider their physical limitations and unique circumstances.

The initial step in empowering persons with disabilities involves a thorough observation of their needs and conditions. This process aims to gain a holistic understanding of their welfare levels. Once relevant data on their conditions and needs are collected, the next step is to analyze and categorize persons with disabilities based on their capabilities and limitations. For those with physical disabilities but who can still work, it is essential to provide employment opportunities that align with their capacities and potential. This not only helps improve their financial well-being but also instills a sense of dignity and purpose in their lives.

However, empowerment extends beyond employment. QS. al-Nūr/24:61 further emphasizes that society should not hesitate to share food with persons with disabilities, even if they might have challenges in consuming or handling food differently. This highlights the importance of treating persons with disabilities with empathy and inclusiveness in daily interactions. Emphasizing empathy reflects the need to address fundamental needs such as food and social treatment comprehensively.

Effective empowerment requires a structured approach, including categorizing individuals based on the severity of their disabilities. Not all persons with disabilities require the same treatment; those with the ability to work should be encouraged and supported according to their capabilities. Conversely, those with more severe limitations necessitate specific approaches concerning social protection, welfare support, and special care. This approach aims to ensure equitable treatment and opportunities for all individuals.

This aligns with the notion that persons with disabilities are not merely passive recipients of aid but individuals with potential who can contribute to society if given adequate opportunities and support. Empowerment based on individual potential, through access to employment, training, and relevant opportunities, yields broader social and economic benefits. Consequently, such efforts can reduce their reliance on external assistance and promote active participation in various aspects of life.

Society plays a pivotal role in the empowerment process of persons with disabilities. This effort is not solely the responsibility of the government or certain institutions; it necessitates participation from all societal elements. In the Islamic context, society is reminded to engage in acts of sharing and mutual support, including attending to the needs of persons with disabilities. This attention extends beyond material assistance, encompassing social support, recognition, and respect for their dignity as individuals.

An inclusive society provides opportunities for persons with disabilities to feel accepted, valued, and recognized as integral members of the community. The attention given to them not only enhances their personal welfare but also creates a more just and inclusive social environment. Hence, the empowerment of persons with disabilities is not solely an individual responsibility but a collective duty that must be embraced by all societal layers.

An empowerment approach oriented towards the specific needs of persons with disabilities ensures that every individual receives appropriate treatment based on their requirements. For instance, those capable of working need access to skills training, employment opportunities, and other forms of support to enhance their capacities. Conversely, persons with severe disabilities require ongoing social protection, such as healthcare assistance, companion services, and support from family and the community.

This needs-based approach underscores that empowerment must be adaptive and responsive to the conditions faced by each individual. There is no one-size-fits-all solution for all persons with disabilities. Therefore, flexibility and a deep understanding of their needs are key to developing effective policies and programs for empowerment.

Empowering persons with disabilities is a challenging but essential task to build an inclusive and just society. Through observation, categorization, and appropriate support, persons with disabilities can be effectively empowered. In the context of Islam, teachings on fairness and empathy toward persons with disabilities provide a strong foundation for fostering a more inclusive society. By empowering them according to their potential and needs, persons with disabilities can become not only beneficiaries but also active contributors to social and economic development. The role of families,

communities, and all related stakeholders is vital to achieving sustainable welfare for persons with disabilities.

Moreover, society must continually seek solutions for the challenges faced by persons with disabilities, including ensuring they are not subjected to discrimination. The establishment of the Convention on the Rights of Persons with Disabilities (CRPD) by the United Nations, disability laws, and the creation of accessible public spaces reflect significant progress. However, these efforts must persist and evolve. Policymakers, particularly government authorities, are expected to provide ongoing solutions that enable persons with disabilities to participate fully in daily life, akin to how Allah SWT exempts individuals with physical limitations from warfare as a means of accommodating their specific needs and empowering them within their capacities. The (so that you may understand) serves as a key motivation for humanity "أَعَاَّكُمْ تَعْقِلُونَ" phrase to consistently consider and improve the welfare of persons with disabilities.

Empowerment and inclusive treatment of persons with disabilities are imperative to achieving a fair and equal society. Drawing upon Islamic teachings and spiritual values, persons with disabilities must be treated with compassion, empathy, and empowered according to their capacities. This empowerment encompasses not only employment opportunities but also the support of families and communities in fostering an environment that values, respects, and emotionally and spiritually supports them. Through a holistic approach involving all societal elements, discrimination can be reduced, enabling persons with disabilities to play active roles and make meaningful contributions to social and economic development. This requires adaptive policies, programs, and sustained support to ensure their welfare and equality are realized.

Conclusion 4

The interpretation of the Qur'anic verse al-Nūr/24:61 points to the permissibility for persons with disabilities and the sick to be exempt from participating in warfare and to eat in designated homes even without the explicit permission of their owners, as long as it is done respectfully and with the consent of the owner. This verse also teaches society to avoid stigmatizing individuals with disabilities and the sick; instead, Allah SWT directs individuals without physical disabilities to accompany and support them, even in situations such as dining together. Moreover, the verse emphasizes etiquette in communal or individual eating; although eating alone is not sinful, the benefits of communal dining are far greater, including the spread of joy and the act of sharing greetings with those present. Persons with disabilities are among the groups mentioned in this verse, with Allah SWT guiding humanity to eradicate stigma toward them, as stigmatization can lead to the erosion of their welfare and equality in society. While such realities persist, as captured in the Qur'an, QS. al-Nūr/24:61 offers a solution to halt discrimination through compassionate care, spiritual psychology to foster emotional intelligence and spiritual growth among persons with disabilities, and empowerment tailored to their abilities. These three Qur'anic solutions provide a foundation for improving the quality of life for persons with disabilities and serve as a recommendation for addressing their welfare.

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