

SPIRITUAL VALUES EDUCATION TO THE PEOPLE WITH DISABILITIES FROM ISLAMIC PERSPECTIVE

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ABSTRACT: Spiritual values are closely related to the human soul while spiritual in the Islamic perspective refers to the spiritual values that connect between human and Allah Almighty (God). Spiritual values are an essential needed part for every human being to ensure the well-being life in the world and hereafter. Previous studies have shown that the implementation of spiritual values to human can be a cure for anxiety disorders and to shape into good behaviour. People with disabilities are the group of people with long term physical and mental problems. This situation causes these people to have problems in their daily activities. Various initiatives have been undertaken to assist these groups such as providing specialized education that suit with their ability. However, the disabled are often emphasized only by worldly knowledge. Therefore, this study aimed to assess the spiritual values education to the disabled from the perspective of Islam. The method used in this study is the literature review method in which previous studies on spiritual values related to the disabled people have been researched and reviewed. The data collected in this study were analysed using descriptive methods to describe and provide a systematic explanation of certain facts. The findings showed that the education of spiritual values to the disabled is important as it helps their emotional and psychological development.

Keywords: spiritual values, People with disabilities, emotional and psychological development

I. INTRODUCTION

Islam is a religion that was revealed by Allah Almighty to the beloved and great messenger, Prophet Muhammad Peace Be Upon Him (P.B.U.H). Islam is universal, perfect and applicable to every places and centuries. Allah Almighty has revealed Islam to the Prophet Muhammad P.B.U.H to be taught to Muslims all over the world as well as to complete the messages. Islam is also a religion that connects people and the creators to ensure a trilled life in this world and the hereafter. Allah Almighty has forbidden in the Quran that people should not follow any religion other than Islam. In recent times, most Muslims have ignored the teachings of Islam which have led to many problems in their life. Therefore, spiritual education must be practiced by every Muslims including the disabled in order to help them cultivate a sense of love and to draw themselves closer to Allah Almighty while living an emotionally, psychologically and spiritually balanced life, just like other normal person.

II. SPIRITUAL VALUE FROM ISLAMIC PERSPECTIVES

Spiritual etymology refers to a thing that related to spiritual or soul rather than physical (Adamu Zakiyu and Abdul Hakim 2015). Spiritual in Islam means the inner aspect of the human being which is invisible to the senses. Spiritual is also known as a spiritual practice that connects people directly to Allah Almighty (Suriani, Fariza and Phayilah 2016).

Nazirah (2015) reported that spirituality can produce feelings of self-relation (intrapersonal), relations with the environment (interpersonal) and intangible relationships (transpersonal). Transpersonal relationships refer to the divine relationship which is the highest level of relationship in which it is a connection between the human being and the supreme power of Allah Almighty.

Imam al-Ghazali (1998) has argued that the concept of spirituality is a religious element associated with the nature of human creation. The creation of human has two distinct elements. The first stage is humans are created from material elements such as soil or semen. While the second element is non-material which is spirit or also known as spiritual which came from Allah Almighty (Aida Hartini 2012). Imam al-Ghazali also stated that there are four elements that shape the spirituality as follows:

i. Heart (al-qalb)

The definition of al-qalb is divided into two parts (Imam al-Ghazali 1998). The first definition is a piece of meat that has a long round shape that is located on the left side of the human chest. There are holes in it that contain black blood that acts as a source of spirit. The second definition is that it has a delicate meaning, a divine characteristic and a spiritual heart. This second definition is the most often referred to in the Quran for human's responsibilities to obey all of Allah's commands and to abandon all His prohibitions. The heart is the determinant of human life through all the actions and decisions they choose when interacting with humans.

ii. Spirit (al-ruh)

According to Imam al-Ghazali (1998), the spirit is divided into two definitions. The first meaning, spirit is a live that have connection with a body or an organism which can be seen, for example, breathing. The second meaning is, it is a subtle element that may be known and felt but cannot be seen.

iii. Soul (al-nafs)

Imam al-Ghazali (1998) has stated that al-nafs has two definitions. The first is the amarah (indignant) and syahwat (desire of self) which the actions done to disobey and displeasing Allah Almighty. The second meaning is the delicate feeling that nurture human soul itself in which the feeling corresponds or depends to certain situations. When human's soul able to fight the desires, then it is called al-nafs al muthmain (serene soul). Meanwhile, the human's soul that is constantly alternate between good and evil, is called al-nafs al-lawwamah (soul which regrets itself). In addition, the soul that submits to the lust and the whisper of the devil is called al-nafs al-ammarah.

iv. Sense (al- c aql).

Sense or intelligence is the first thing that Allah Almighty created in human creation. There are two senses which include physical and refined aspects (Aida Hartini 2012). Physical intellect is made up of the brain while subtle or refined intellect refers to everything that is seen and done. Rizal (2009) has mentioned several meanings of al- c aql, namely al-imsak (restraint), al-ribat (bond), al-bajr (restraint), al-nahi (prohibition) and al-man c u (prevent). He also said that wise people are able to restrain themselves from following their lust.

Based on the four spiritual elements mentioned by Imam al-Ghazali above, it is clear that spiritual aspects must be practiced in human beings in order to assure their dependence on Allah Almighty as the true Muslim. Good spiritual elements that are practiced by humans based on the belief and obedience to Allah Almighty can create a balance individual from the aspects of physical, spiritual, emotional and intellectual (Nazirah 2015).

III. SPIRITUAL VALUES EDUCATION

Education which related and oriented with spiritual development gives a meaning to develop a worshipper soul that admit Allah 's existence, meanwhile physical development means developing people to be able to carry out their obligation as the caliph (Rohana 2010). Spiritual is also a feeling of love for truth and dislike for evil which brings the same message to all people regardless of religion and race. Rohana (2010) also stated that spiritual development is the boundary between ethical and non-ethical.

Nazirah (2015) explained that spiritual values play an important role in learning activities and should not be overlooked especially for Muslim students in maintaining their relationship with Allah Almighty in the pursuit of excellence. The strengthening of the spiritual aspects by the student will able to contribute to effective learning (Mohammad Shatar 2003) as it has to do with the psychological and mental aspects of the human being in a state of dependent on Allah Almighty. The strengthening of the spiritual aspects, including the act of prayer and determination to perform, avoid missed it and always keep the principles that have been set.

According to Nor Aishah et al. (2013), human's sense works based on the Quran in which every human's sense must always thinking about Allah's creation and encouraged them to obey Him and get rewards from Him. Therefore, spiritual values play an important role in education because spiritual education is fundamental to the purification of the human soul in order to accept and practice the knowledge that had been learned, Allah Almighty says:

And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instils it [with corruption]. (Surah al-Shams 91: 7-10)

Based on the above verses, Sayyid Qutb (2010) had stated that humans are created by Allah Almighty with the ability to distinguish between good and bad things. This ability rests on the human soul itself where they need to find guidance that can lead them to good virtues. Therefore, the spiritual values education must be applied to human life as these spiritual values can purify the soul, bring love and bring them closer to Allah Almighty, thus ensure the well-being of the world and the hereafter.

IV. DISABLED PERSONS (OKU)

Persons with Disabilities Act 2008 have been defined the disabled person (OKU) as an individual who have long term physical, mental, intellectual and sensory disabilities where this prevents them from interacting and hinder their full and effective participation in society. The United Nations (UN) stated that people with disabilities are not capable of living daily life as a normal person due to physical, mental and emotional weaknesses that have been occurred since birth. One of the factors contributing to the problem is due to the illness that they were experienced during the maturation process in the mother's womb. The Department of Social Welfare Malaysia (JKM) has divided the disabled into seven categories namely visual impairment and blindness, hearing loss, speech impairment, physical disabilities, learning problems, mental disabilities and various disabilities.

Visual impairment individuals are who have been blindness since birth or those who lost the ability due to disease infection (Ab Aziz et al. 2009). There are two types of vision impairments that have been mentioned by the World Health Organization (WHO). The first type is limited vision or blindness where an individual can see but only within a limited distance. Those who fall into this category usually cannot withstand the rays of sunlight as it causes their vision to blur and had watery eyes. However, they can still carry out their daily task by using tools such as wearing glasses or spectacles. The second type is a blind condition that refers to those who have a visual acuity (VA) of 3/60 or a field of vision less than 10 degrees.

In addition, hearing disabilities include those who cannot hear clearly on both sides of the ear either using the hearing aid or not (Siti Patonah, M.Y. Zulkifli and Durriyyah Sharifah 2014). Hearing disabilities is divided into four categories, which are minimum, medium, acute and chronic. Besides that, speech disabilities mean that they are unable to speak properly and therefore cause trouble in communicating with others. The spoken word is also incomprehensible. Next, the category of people with physical disabilities. According to JKM, physical disabilities are individuals who suffer from or lose any part of their body due to poorly functioning body systems that make it difficult for them to perform daily activities.

In addition, other categories are learning problems caused by brain intelligence problem that are not biologically aligned. Those who fall into this category often have problems in communication, social interaction, emotion and behaviour. This category includes individuals with autism, down syndrome, Attention Deficit Hyperactivity Disorder (ADHD) and dyslexia. The last category of disabilities is Multiple Disabilities which shows that an individual has more than one type of disability and is not eligible to be placed under other type of disability.

The above circumstances make it difficult for people with disabilities to live their daily lives. As a result, various initiatives have been undertaken to assist these groups such as providing specialized education that suit with their ability.

V. SPIRITUAL VALUES EDUCATION TO THE DISABLED PERSONS (OKU)

Islam is taken into spiritual values education to be important to all Muslims because the spiritual element covers all aspects of human life in which it determines the development, advancement and vanquishing of a society. Spiritual education which includes the strengthening of the faith of monotheism is the first step needed by people to turn their lives into a better living (Najati 1992). Imam al-Ghazali stated that the soul is one of the spiritual elements that can regulate the functioning of the human body and deliver a balanced individual in the aspects of physical, mental, emotion, spiritual and intellectual based on submission and belief in Allah Almighty.

People with disabilities are rarely given the opportunity to learn martial arts because they are often taught with worldly knowledge. This is because most parents consider this group are not eligible to study on religion. However, people with disabilities also experience the same process of growth and change as those who are normal individuals in term of physical, emotional, senses and desires. Therefore, spiritual education must be given to this group in order for them to grow in accordance with Islamic teaching. Some of the spiritual education that can be applied to people with disabilities are as follows:

i. Prayer

Prayer is the second pillars of Islam and was claimed the main worship that must be fulfilled by every accountable (mukallaf) Muslim (sane and pubescent) based on Allah Almighty says:

And establish prayer and give zakah and bow with those who bow [in worship and obedience]. (Surah al-Baqarah 2:43)

Sayyid Qutb (2010) stated that prayer is a relationship between human being and Allah Almighty because prayer can give strength to the spiritual, heart and soul of human. Every prayer, gesture and practice related to prayers such as azan (prayer call), takbir recitation, rukuk (bow), sujood (prostration), tasyahhud (sitting in prayer), jama'ah (congregation prayer), fard prayer (obligatory prayers) and sunnah prayer (supererogatory or optional prayer) has its own advantages which can help purify the soul and shape the personality (al-Ghazali 2002).

The beginning of prayer obligation started in the days of earlier prophets before the era of Prophet Muhammad P.B.U.H. It is a pillar of Islam that is most special because the obligatory was set without intervention during revelation, unlike other obligations (Nurul Asmak Liana 2017). Performing prayer is an evidence of human devotion and faith in Allah Almighty and can prevent an individual from committing sin.

Prayer education should be taught to children from a very young age. Islam has determined that children should be taught to pray in stages as a preparation for them when they reach the age of puberty.

Prayer is every Muslim's obligation and must be performed regardless of any physical perfection. Therefore, the obligation of prayer for every mukallaf including the disabled does not abort easily. However, this group is given opportunity for them to perform prayer according to their capabilities (Ab. Aziz et. al 2009) as Allah Almighty says in Chapter al-Baqarah (2: 286), which means:

"Allah does not charge a soul except [with what within] its capacity."

The above verse clearly showed that Islam does not burden its people with things that they cannot afford and even Islam gives its people the freedom to perform obligation worships at their level of ability. Therefore, people with disabilities are required to perform their prayers according to their capability.

Individuals with visual impairments are required to perform their prayers in the same manner as other normal people. They need to meet the requirements of prayer either in terms of the qalbi (intention) that involves the heart such as the intention or the principle of qauli (recitation) which is related to speech such as takbiratul ihram and recitation of Chapter al-Fatihah (Ab Aziz et al. 2009). They also must follow the rules of fi c li which include all movements and acts in prayer such as bowing, kneeling and sitting.

Hearing impaired people face barriers where they cannot speak because of the loss of hearing. However, they are also obliged to perform prayer in any way for them to perform this worship just like other normal people in terms of qalbi and fi c li but they are given rukhsah (concession) in term of recitation since they have disabilities in speech.

In addition, the method of performing prayers for the physically disabled persons is differ according to the limb difference- disabilities. The disabled who can still standing and move their legs must perform the prayer same as any other normal persons even by using aids or not. Muslim scholars have agreed to a decision for physically disabled persons who are obliged to perform their prayers, but cannot stand in longer period, are allowed to stand only during takbiratul ihram and the recitation of Chapter al-Fatihah (Aziz et al. 2009).

There are two ways of situation for the wheelchair-bound person to perform prayers. The first situation is to sit in a chair without relying on any aids. The second situation is to sit back and lean on something, especially for those who cannot sit back on their own. In addition, for the paralysed people, they can perform their prayers in lay down position since they are unable to move from right or left. They should pray in lay position by raising their heads slightly to face the Qibla (prayer direction). Bow and prostrate can be done using head gestures. If they are unable to perform the head gestures, they can pray by heart in which, by imagining the pillars of prayer in the heart which symbolise them performing the prayer. Similarly, if they are unable to recite with tongue, the prayer can be performed by heart. Lastly, if all the physical movements are impaired, prayer can be done with eyes signals.

In conclusion, all Muslims are obliged to perform their prayers irrespective of their physical conditions because the obligation of prayer will not easily abort as long as the persons is still sane.

ii. Quranic education

The Quran is a revelation given by Allah Almighty to the Prophet Muhammad P.B.U.H and as the main source for Muslims to serve as a guide to their happiness and success in this world and in the hereafter. Quranic education has begun since the time of the Holy Prophet and has continued in the days of the Companions and until today. Quranic education is fundamental to human life and it is an obligation to every Muslim including the disabled to study and practice it. However, these groups are actually getting less exposed to Quranic education. This is because their parents assume that the disabled are not obligated to learn about religion, while the development of people with disabilities are like everyone else in terms of emotion, desire or lust and sense (Syar Meeze 2017). Therefore, people with disabilities should be given the Quranic education from an early age because the Quran can bring a positive effect on human as it can heal the sick, guide and change their lives for the better.

The Quranic education for the disabled must follow their ability as each person has its own strengths and advantages. Similarly, the Quranic learning method for this group also differs according to their respective categories. This is because hearing impaired people cannot use the same Quranic learning methods as those from other categories because of the differences in every other problems.

There are several methods that can be used during the Quranic lessons for hearing impaired people, and one of them is, the Fakhri method. The Fakhri method is using number and colour-based technique where the colours will represent each reading mark. This method has been used in the Islamic education curriculum in schools. Hamdi (2016) has also outlined several ways in which Quranic education can be practiced for hearing impaired children, by using visual and verbal auditory. The verbal auditory method is a method for listening via hearing aids which help these people to listen and speak. The cued speech method can also be used in Quranic education for the hearing impaired people, where it uses sign language that combines hand movements and mouth-to-mouth communication.

In addition, the visually impaired people can learn the Quran using Braille Quran. Braille Quran is the Quran that uses Arabic language with Braille code to represent hijaiyyah alphabets, diacritical marks like fatha, kasra and damma as well as other symbols, such as, shaddah, sukun and others (Norakyairee et. al 2013). Whereas the Quranic education method for people with learning disabilities such as autism is using a sound therapy method through Quranic recitation. The method teaches in a way of listening to the sound of Quranic verses for the autism children. According to Husni (2011), this method can control emotion, psychology and improve the communication of children with autism.

Therefore, Quranic education must be implemented to every Muslim including the disabled in fulfilling the obligations as true Muslims. Quranic education methods for individuals with disabilities must also be at their level of ability by using appropriate techniques and approaches in their quest to continue learning the Quran.

iii. Remembrance of Allah Almighty (Zikr)

Remembrance is a process of purifying the heart in a way of remembering Allah Almighty and a pure heart is the heart that always remembers and fear of Allah Almighty. According to al-Ghazali (2002), remembrance can give many beneficial to anyone who done it as it can bring love to Allah Almighty and provide tranquillity.

Muhd Abdul Ghani (1992) stated that remembrance can prevent disease because when remembering Allah Almighty the heart will be clean and will calm the mind and soul. In addition, remembrance can also refrain from doing forbidden things. Therefore, all Muslims, including the disabled, must remember Allah Almighty because it gives them many advantages as it draws human closer to Allah Almighty, relieves from anxiety and prevents from committing evil acts.

VI. CONCLUSION

Spiritual education is an essential element needed by all Muslims including the disabled to ensure happiness and well-being in the world and in the hereafter. Spiritual education is an element that bring closer of human with their creator, Allah Almighty. An individual who practices spiritual values in their daily lives will get the tranquillity and serenity. Spiritual values can also purify the human's soul and may prevent Muslims from doing things that were forbidden by Allah Almighty. Therefore, people with disabilities must be given spiritual education just like any other normal person in order to fulfil the obligations as well as bring them spiritual strength and help their emotional and psychological well-being.

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