

DISABILITY AND FULFILMENT EDUCATION IN ISLAMIC HIGHER EDUCATION

Hamam Burhanuddin

Introduction

Disability is synonymous with physical limitations and underdeveloped, sometimes disability have limited access to do a thing and activity, regardless of the fact they are some drawbacks is a creature of God which want to get the opportunity and the same rights as ordinary or normal human, suppose that the desire to acquire and attended higher education. For most people, the disability becomes part of the Academic College might be a new phenomenon. Until recently, a group of persons with disability still has to fight hard to gain equality and opportunity in accessing higher education. many universities in Indonesia are willing to accept persons with disability as his student since it still saves the assumption that persons with disability will not be able to follow the lecture program because of their physical limitations are can interrupt the process and associated costs.

From the results of research on disability in some areas such as in Yogyakarta, there are some colleges that have yet to show partiality to persons with disability. For various reasons, for example, not ready to provide the facilities that support the teaching-learning process of prospective students from among persons with disability to choose majors that have been determined by the College.

They are not free to choose the courses they want appropriate talent and interest. This is one form of discrimination in higher education. Therefore, as a manifestation of concern and seriousness as well as the commitment of higher education against the disabled, disability, necessary policies which provide a wider space for them to be able to access higher education. The education policies can be classified into two forms, first, the policies that shaped Government regulations. Second, the policies that shaped the attitudes of College in support of the education for persons with disability are invited, with the concept of Education for all.

Discussion

Disability is derived from the United Kingdom. Disability. In the great dictionary of Indonesian Language known by the term "disability" which has several meanings: (1) a shortage that is causing a quality less good or less than perfect (it is on the body, the body, the inner, or morals); (2) blisters (damage, stain) that cause the situation to become less good (less than perfect); (3) the reproach or disgrace; (4) no/less than perfect. From this some sense it seems clear that the term "disability" has a negative connotation, pejorative, and hostile towards those who have the disorder. The perception of the term "disability" is this social group is a group of underprivileged, incapacitated, need to be pitied, and less dignified. Such a perception is clearly contrary to the purpose of the international conventions that promote reverence for the dignity of "disability" and to protect and guarantee the equality of their rights as human beings.

While in Act No. 4 of the year 1997 RI on disability, article 1 paragraph 1, defines "disability" as "any person who has a physical or mental disorder, which can interfere with or constitute obstacles and barriers to activities are appropriate.

Meanwhile, according to the World Health Organization (WHO) disability consists of three aspects namely, impairment, disability, and handicap. Impairment is any loss or abnormality of structure or function of psychological, physiological or anatomical. Disability is a limitation or loss of ability (as a result of impairment) to perform an activity in a manner or within the limits deemed normal for a human being. Handicap is a disadvantage for certain individuals, as a result of an impairment or a disability, that limits or hinders the implementation of a role that is normal. But this also depends on the age, gender, and social factors or culture. In addition, there is the term difable and in need special (ABK)

The above definitions demonstrate that disability is just one of three aspects of disability, i.e. disability at level functional level organs and individuals.

B. The Concept of Disability in Islam

*Islamic view of God's creatures are the perfect shape is the man. There is no higher perfection of man, although most men are created in less than the perfect physical condition. Because whatever is already attached and occurs in humans is the gift of God Almighty, this is in accordance with the word of God Almighty, which is expressly stated in the *Qur'an Sura**

at Tin verse 4 meaning: "Verily We created man in the form of a good. Also appearing in the letter Al Hujurāt verse 13 reads:

"Oh people, we created you from a male and a female and made you tribes that you bowler and get to know each other. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Surely, Allah is all-knowing and most Know," (Q.S. al Hujarat: 13).

In a Hadith of the Prophet Muhammad, which was narrated by Bukhari Muslim also said that:

"Allah does not see your body, face, but Allah see pleases you," (HR. Bukhari Muslim)

Based on these two verses and the Hadith above it can be concluded that Islam looked positively egalitarian and human as well as looking at the substance of the human more on something that is immaterial rather than the nature of the material. In other words, all human beings have the same rights and obligations, whatever their social background, education, or physical person, who distinguish between the human aspects is devotion and faith. Prophet Muhammad was known as Figure uswah and stated about how the disability should be treated equally. As described in an-nuzul asbab ' Abasa letter paragraph 1-4, in Tafsir Jalalain, that one day there came to the Prophet a visually impaired (blind) named Abdulah Ibn Ummi Maktum or Ummi Maktum, and in other sources of story child Ummi Maktum Amr Ibn Qais named (the Boys Uncle Siti Khadijah).

He said with the sound a bit harsh to the Prophet: "Teach me anything that has God taught you." Since then the blind Abdullah Ibn Ummi Maktum not knowing the flurry of prophets who are facing the magnifying Mushrikeen Quraishi

Rasullah wants they are entered in Islam. This causes the Prophet with sour and turn away from Abdullah Ibn Kulthum Maktum past heading home fixed face dignitaries Quraisy. Because feel ignored, Abdullah Ibn Kulthum Maktum said: "What I have to say this interfere with the Lord?" The Prophet replied: "No." Then go down the revelation that this is what the Prophet attitude.

After that each of Abdullah Ibn Ummi Maktum came, the Prophet always says: "Welcome to those that cause God reprimand accordingly," the Prophet then spread a cloth turban above; for seating Abdullah Ibn Ummi Maktum. Furthermore, the Prophet lifted and gave confidence to Abdullah Ibn Ummi Maktum to assume office as Mayor, and he is the second person in the beginning of Islam before the Hijrah of the Prophet sent as mubalig or da'i to Medina.

The experts of Islamic law in 1981 argued about "the Universal Islamic Declaration of Human Right" of the Qur'an and the Sunnah of the Prophet. Statement of the Declaration of HUMAN RIGHTS is composed of twenty-three chapters, sixty-three chapters, covering all aspects of life and human livelihood. Some of the basic rights enumerated in the Declaration, inter alia, (a) the right to life, (b) the right to freedom, (c) the right to the position of the equation, (d) the right to obtain justice, (e)

the right to protection against abuse of power (f) the right to protection from torture, (g) the right to obtain the top honor and good name, (h) the right to free thought and speech, (i) the right to freely choose his religion, (j) the right to free Assembly and freedom of Association, (k) the right to regulate economic life, tata (l) the right to social security, (m) right to free family and has everything to do with it, (n) rights for women in domestic life, (o) the right to education

From the Islamic point of view, education is a right and a duty for all human beings, without exception, including for persons with disability. Because human beings are in fact "learn", he was born without the knowledge, attitudes and skills of any kind then grow and develop into a "knowing", "know" and control a lot of things. This process occurs through a "learning" that use the potential and capacity of self they have (QS. An-Nahl: 78; AZ-Zumar: 9; At-Taubah: 122, and Al-Imran: 187).

Humans need science to understand the universe and the surrounding environment. Armed with science, humans can dive and dig out the mystery of the universe and uses it for the good of human life on Earth. Planting goodness in the world means planting goodness in the afterlife. Therefore, a person with knowledge of planting aim for himself eternal bliss by educating their ways in accordance with the demands of the science This means persons with disability who are blind, deaf, mute, and mental retardation, is also part of the human race who has the rights and obligations of the same base to learn and study as well as other human, and there are no restrictions for them to learn together and play together with another man.

Amr Ibn Al-Jamuh was old when it reached Medina. He also partially paralyzed in one of his legs. After embracing Islam, he felt strong and join her three children who are preparing to fight in the battle of Uhud. Older son has warned that he is exempted from the obligation to go to war because it is old, weak, and lame. Amr took his case directly to the Prophet that told kids to let their father has his wish Amr and one of his close to the Prophet during the battle, they defend the Prophet when it became really dangerous, and they fell on the battlefield and died within moments of each other.

C. Fulfillment education for disability in Islamic higher education

Islamic Higher education is one of priority needs to get the attention or respond to the right of education for disability, in accordance with Act No. 4 of the year 1997 concerning the disabled, is accessibility is the ease with which provided for the disabled It states that in order to enable people with disabilities to live independently and participate fully in all aspects of life, then the States parties should undertake the necessary steps to ensure disabled access against the physical environment, transportation, information and communication as well as other facilities and services open or provided to the public, both in urban and in rural areas, on the basis of equality with others.

The steps which should include the identification and elimination of all the obstacles and barriers towards accessibility, among others, should apply to: a) buildings, roads, transportation, and other facilities, including both indoors schools or housing, medical facilities and

workplaces; b) information, communications and other services including electronic services and emergency services. While in paragraph 2, the States parties must also take appropriate measures to a) to develop, deploy, and monitor implementation of minimum standards and guidelines for the accessibility of facilities and services open or provided to the public; b) ensures that the private institutions that offer facilities and services which are open or provided to the public take into account all aspects in terms of accessibility for the disabled; c) organizes training for stakeholders with regards to accessibility problems faced by disabled people; d) providing signs in Braille and in a form that is easy to read and understood on buildings and other facilities open to the public; e) enhances the shape of the help and mediation, including guides, readers, and professional sign language interpreter, to facilitate accessibility to buildings and other facilities open to the public; f) improve the forms of aid and other support that is right for persons with disabilities to ensure their access to information; g) promote access for persons with disabilities information and communications technologies and systems, including the internet; h) advance since the early stages of design, development, production, and distribution of technology and information and communication system that is accessible, so that the technology and the system can be accessed with minimal cost.

For designing and building environment course involves consideration of many factors including the engineering choices, aesthetic, environmental issues, security issues, and cost. In General, the environmental design of buildings, facilities, and tools used were made and designed only to

"average" users only, in the sense of not considering that who will use later are the ones with the size of the height, long hands, posture, and different physical shape, as well as people who have mobility limitations, audio, and visual. In the meantime, the approach of "universal design"

According to the Center for Universal Design (CUD), universal design is the design of products and environments to be usable by all people to the maximum possible without the need for adaptation or specialized design. Universal design research of ergonomics to design facilities for persons with disability. This research was conducted by Dr. Timothy Nugent (Chairman of the research team) in 1949 at the University of Illinois Urbana Champaign and then the design standards published in 1960 Universal design refers to a wide spectrum of ideas intended to make buildings, products, and environments that are inherent, accessible to parents, non-disability, and persons with disability. The term "universal design" created by the architect Ronald I. Mace as his opinion below

“Universal design means simply designing all products, building and exterior spaces to be usable by all people to the greatest extent possible”

The universal design illustrates the concept of designing products and environments that are built to be aesthetically and can be used as fully as possible by all people, regardless of age, ability or the status of life. Universal design is an approach to the design of products and environments, including instructions, which take into account a wide range of ability, disability, racial and ethnic background, reading skills, age and other characteristics of the human body

“Universal design is an approach to design that incorporates products as well as building features and elements which, to the greatest extent possible, can be used by everyone.” (Mace,2000)

Story mention there are at least seven principles of universal design. First, an equitable use, i.e. designs that can be used reasonably by all people with variations of his ability and not stigma users. Secondly, flexibility in use, namely a flexible design and can accommodate the needs of everyone's activity (as a user) in General, without restriction of physical, age range, and also gender. Third, simple and intuitive use, i.e. the usage of design is easy to understand, without the demands of usage experience, knowledge, and capabilities of a particular language. Fourth, perceptible information the design, i.e., communicating or computing information effectively to the user, and is close to the threshold conditions and sensory capabilities or users. Fifth, the tolerance for error, i.e. designs that minimize the impact and consequences of the accident or occurrence of unwanted actions are incorrect. Sixth, low physical effort, that is, the design can be used efficiently and comfortably with minimal physical force efforts (not exhausting). Seventh, size and space for approach and use of applied design, namely the size and space that was easy (enough) for achievement, and can be used without limitation of size, posture, and the mobility of the user

Those principles above apply to all areas of the design, good architecture, interiors, product, or service is primarily in the form of public facilities. In particular, these principles can also be applied to

people with special needs or disabilities disability. In the world of higher education, those principles is to facilitate accessing campus and building environment to access the learning process

From the description above that Islam looks at the position of man before God is the same, though born in a State of full physical limitation (disability), only taqwa the difference of views between people with one other. In the context of this is the search for knowledge is required in order leading to the degree of piety. Islam looked that education is a right and a duty for all human beings, without exception, including for persons with disability. Because human beings are in fact "learn", he was born without the knowledge, attitudes and skills of anything then grow and develop into a "knowing", "know" and control a lot of things. This process occurs through a "learning" that use the potential and capacity of self they have. Persons with disability who are blind, deaf, mute, tunadaksa, and mental retardation, It is part of the human race who has the rights and obligations of the same base to learn and study as well as other human-human, and there are no restrictions for them to learn together and play together with the other man. However in such opportunities and facilities for the disabled, disability less attention. Likewise, with policies issued by Islamic religious College less sensitive to disability to change against policy, there should be a special room for disability to gain access to the same education with normal people and the College is obligated to provide it.