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The Meaning of Life for People with Physical Disabilities: The Perspective of the Qur'an and Hadith

Dela Zulfa Karimah Shofawati, Nurjannah
Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Yogyakarta, Indonesia
23202022004@student.uin-suka.ac.id, nurjannah@uin-suka.ac.id

Abstract

Humans are the most perfect creatures of Allah SWT because they are gifted with reason, heart, and desire to recognize the signs of His greatness. However, humans are also weak and limited creatures of Allah, including in terms of physical conditions such as disabilities. People with physical disabilities often face psychological and social challenges that can interfere with the meaning of their lives. Therefore, the purpose of this study is to determine and explore the dynamics of the search for the meaning of life of people with physical disabilities with the perspective of the Qur'an and Hadith. This study uses a qualitative approach, the method used in this study is a phenomenological study. The data sources in this study were collected through interviews and observations, then analyzed through the stages of data collection, data reduction, data presentation, and drawing conclusions. The results of the study show that the meaning of life is formed through four stages, namely: the stage of initial suffering, self-acceptance, realization of meaning, and the stage of meaningful life. Then based on the analysis with an Islamic perspective, the meaning of life is belief in Allah's qada' and qadar, not just surviving but having a close relationship with Allah SWT and carrying out duties as servants of Allah and caliphs on earth. Based on the results of this study, it can be concluded that the importance of internalizing Islamic spiritual values from the Quran and Hadith can help people with disabilities to be able to interpret life positively and completely.

Keywords: Al-Qur'an and Hadith, Physical Disability, Meaning of Life

Introduction

Humans are the most perfect creatures of Allah both spiritually and physically (Marhaban 2018). In fact, in the Qur'an Allah implies that humans are the most noble and honorable creatures among His creations, because humans are given reason, heart

and lust so that they are able to think about the signs of His power (Afrida 2018). As the word of Allah is emphasized in (QS. At-Tin [95]: 4):

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍۖ

Meaning: "Indeed, We have created man in the best of moulds."

However, humans are also paradoxical creatures, because they are composed of two main contradictory elements, namely the material element (basyari) and the spiritual element (insani). The material element describes the origin of the creation of humans from soil and water which shows the physical dimension and limitations. While the spiritual element shows its position as a creature that carries the mandate from Allah SWT with the ability to know, understand, and submit to the Divine truth (Hakim and Mubarok 2017). Moreover, humans also have a social element (Al-Nas) which shows the existence of humans as creatures who live in society, are interconnected, and bound based on the guidance of the Qur'an (Nawawi 2000). The balance between these three elements is the key to maintaining the dignity of humanity. If humans are too inclined to one side, there will be inequality in their lives (Shihab 1998).

At the same time, humans are weak and limited creatures. They have no power over the beginning of their life in the world, as emphasized that humans are born not from their own will, but solely because of the will of Allah SWT. Since birth, humans are in total ignorance (laata'lamuuna syai'a) (Nasution 1995). Humans do not immediately know the purpose of their lives, know about who they are, their parents, and their place of life after socializing with their parents (other people). Thus, he realizes that he is a creation (creature) of Allah, who in his life has a dependence (dependence) on Him. As a creature, he is in a weak (limited) position, in the sense that he cannot reject, oppose or engineer what He has determined (such as birth and death) (Nasruddin 2019). This is as explained in (Qs. An-Nahl [16]: 70)

وَاللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ وَمِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْـًٔا ۗاِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ۚ

Meaning: "Allah created you, then passed on you. Some of you were returned to old age (senility) so that he no longer knows anything he once knew. Indeed, Allah is All-Knowing, All-Powerful."

Allah explains His power in creating humans from the beginning, then causing them to die according to His will. Among them, some are returned to old age (senility), so that they lose the ability to understand things they used to know. This shows the weakness of humans and the strength of Allah's power. This verse is a reminder that human knowledge and power are limited and not eternal. Allah is the All-Knowing and

All-Powerful over all things(Abdullah bin Muhammad 2003). Then it is explained again in (Qs. An-Nahl [16]: 78),

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔاۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَۙ لَعَلَّكُمْ تَشْكُرُوْنَ

Meaning: Allah brought you out of your mothers' wombs while you knew nothing, and He made for you hearing and sight and hearts that you might be grateful.

Allah reminds humans that they are born in a state of ignorance, then Allah gives them the tools to gain knowledge: hearing, sight, and the heart (intellect). The goal is for humans to be grateful for these blessings, and to use them in obedience to Allah. Ibn Kathir emphasizes that the blessings of the senses and intellect are means to know Allah and therefore must be appreciated and not misused (Abdullah bin Muhammad 2003).

As stated above, that even with disabilities, he cannot ask and refuse how he was born into the world. However, before humans are born, humans have testified that they were born into the world to worship Allah, as explained in (QS. Al-A'raf [7]:172):

وَاِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْۚ اَلَسْتُ بِرَبِّكُمْۗ قَالُوْا بَلٰىۛ شَهِدْنَاۛ اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَۙ

Meaning: "(Remember) when your Lord brought out from the backbone the descendants of Adam, their descendants and God took testimony against themselves (while saying), "Am I not your Lord?" They answered, "True (You are our Lord), we bear witness." (We did it) so that on the Day of Resurrection you (wouldn't) say, "Indeed we were careless about this".

Ibn Kathir explains that this verse refers to the event of mitsaq (primordial covenant), namely when Allah brought out all of Adam's descendants from the backbone of Prophet Adam (AS) and took testimony from them before they were born into the world. In his interpretation, in the interpretation of Ibn Kathir, he quotes the hadith from Muslim, Ahmad, and others, that when Allah created Adam, He wiped his back, then brought out from his back all of his descendants until the Day of Resurrection, small and large, male and female (Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq 2003). Then Allah said to them:

" اَلَسْتُ بِرَبِّكُمْۗ (am I not your Lord)?" They replied: " قَالُوْا بَلٰىۛ شَهِدْنَاۛ (Yes, we bear witness)." Ibn Kathir emphasized that this agreement is innate, that is, it is embedded in human nature, as emphasized in another verse (QS. Ar-Rum [30]: 30, which states that "*the nature of Allah who created humans according to that nature."* Thus, every human being instinctively knows their God, and cannot make excuses before Allah later that

they do not know who their God is. This verse also serves as evidence for the existence of natural monotheism, namely that recognition of Allah as God is inherent in the human soul even before he was born into the world.

Puspasari & Alfian mentioned several psychological impacts experienced by people with physical disabilities including depression, trauma, anger, shock, unable to accept the situation/stress, and thoughts of suicide (Puspasari and Alfian 2012). Arianti & Partini in their study of people with physical disabilities due to accidents showed that 56% of respondents had moderate and high levels of depression, while the remaining 44% experienced mild to normal depression (Arianti and Partini 2017). Another study conducted by Tentama mshows that physical conditions that are not perfect due to accidents make individuals unable to accept their own condition so that they will criticize themselves, look at other people unfairly, reject themselves, like to hurt themselves and often do things that cause other people to look down on them (Tentama 2014).

Understanding life based on the scope of Islam is by understanding that the world is not the only one that will be passed through in the phase of human life. There is a more eternal life and must be prepared when in the world. In accordance with this, it is fitting that every individual can understand their life well and be able to accept everything that has been given by the Creator with gratitude, so that it will make the heart healthy. A healthy heart will manifest a good attitude to life and the spirit to achieve the goal of life correctly. The meaning of life from an Islamic perspective is contained in the word of Allah SWT (QS. Al-Hadid [57]:20), as follows:

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِۗ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًاۗ وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌۗ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ

> *Meaning: "Know that the life of this world is just a game, procrastination, adornment, and boasting to each other and competing in the abundance of wealth and offspring. (The parable is) like the rain whose crops amaze the farmers, then dries up and you see them turn yellow, then destroyed. In the afterlife there is a harsh punishment and forgiveness from God and His pleasure. The life of the world (for those who are negligent) is just a deceptive pleasure" (Kementrian Agama RI 2019).*

The essence of QS. Al-Hadid [57]:20 is (1) A Muslim is prohibited from having bad qualities. Hubbubunnya because Allah SWT considers worldly life as lowly as just a game, a joke, an adornment, a place to show off, and to be proud of the abundance of wealth and children. (2) A Muslim must believe that the world will surely be destroyed.

Just like plants that are watered by rain, fresh green then turn yellow, dry up, and finally are destroyed. (3) A Muslim must always amar ma'ruf nahi munkar because in the afterlife humans will receive one of two possible rewards: Allah's pleasure or punishment. (4) A Muslim must believe that the world is a deceptive pleasure that must be watched out for.

Every human being must always want to be useful and valuable, as well as people with disabilities. Having a desire to live meaningfully is the main motivation as a basis for carrying out various activities that are directed at clear life goals, such as working and creating so that life feels meaningful and valuable and creates feelings of happiness. If the desire to live meaningfully is not fulfilled, it will result in life disappointment, causing various emotional disturbances that can hinder personal development (Rismawan 2024).

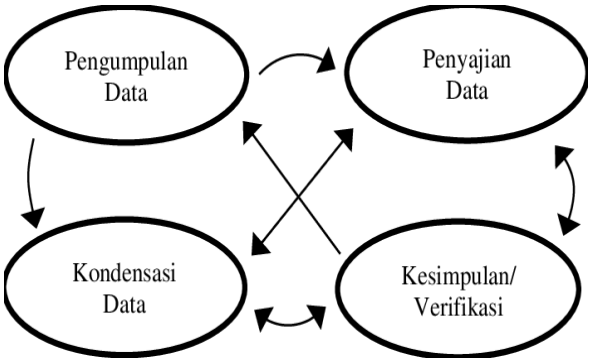
Based on the background description above, the researcher formulated the problems studied in this study, namely how is the meaning of life for people with physical disabilities, the perspective of the Qur'an and Hadith. This study aims to find out and explore more deeply the dynamics of the search for the meaning of life for people with physical disabilities based on the Islamic perspective by raising the title. This study is expected to provide a valuable positive contribution in fostering the meaning of life and spiritual well-being of people with physical disabilities in Kudus. Especially in the context of the role of religion and social organizations in empowering people with disabilities.

Method

This study uses a qualitative approach with a phenomenological study method, phenomenological studies are used to explain the meaning of an individual's life experience from a concept or phenomenon that exists in society. Phenomenology holds that humans actively interpret their experiences, so that they can understand the environment (Firdaus, Ahmad Dahlan, and Selatan 2023). Phenomenology places a very strong emphasis on the perception and interpretation of human subjective experiences. Phenomenology uses direct experience as a way to test it consciously through the feelings and perceptions of the person concerned (Simanjuntak 2016). This approach is very appropriate to use in order to reveal how people with physical disabilities are able to accept, understand and interpret their special conditions.

This study uses interactive analysis to process data, based on the concept developed by Milles and Huberman in Sugiyono (2020):

Figure 1. Milles dan Huberman's *Interactive Data Analysis*



First, data collection is the initial step in data analysis. In this process, researchers apply various techniques, such as in-depth interviews, direct observation, and documentation. The goal is to obtain information that is relevant to the focus of the research. The data obtained must be authentic, rich, and in accordance with the context of the problem being studied. The data sources obtained through 2 people, consisting of 1 FKDK administrator and 1 FKDK member who has a physical disability. The first informant, SY, the FKDK secretary, aged 42 years, male, has a physical disability in his legs since birth. FS, a 33-year-old FKDK member, has a physical disability in his legs due to a traffic accident. Second, data condensation is a data compression process that involves the process of selecting, focusing more on data, abstracting, simplifying data, and organizing raw data so that its meaning can be drawn. At this stage, researchers select the results of interviews, field notes, supporting documents to take parts that are relevant to the focus of the research. Third, data presentation is done by compiling information that has been reduced into descriptive narratives and structured field notes, making it easier for researchers to understand patterns, relationships, or findings and important meanings from the results of interviews and observations. Finally, fourth, to ensure the validity of the research results, this conclusion is then re-verified by re-checking the data or comparing it with other sources of information, to ensure the validity and reliability of the findings (Sugiyono 2020).

Theoretical Studies

The Meaning of Life

Victor Emile Frankl was an early figure who studied the meaning of life. According to Frankl, the meaning of life is the quality of an individual's appreciation of how much he can develop and actualize his potentials and capacities and how far he has

achieved his life goals, to give meaning to his life (Frankl 2023). Frankl understands the meaning of life as a process of discovering the contents of the world around him that is intrinsically meaningful individually. Intrinsic means coming from within the individual in the form of a person's life experiences. According to his theory, the meaning of life is not created but found. The meaning of life is found or sought based on reflection on all the experiences that have been passed (Frankl 2017).

Christian faith holds that the meaning of life is found in a relationship with God through Jesus Christ. Humans were created to reflect God's glory, to do His will, and to live in His love. The meaning of life is not autonomous, but rather dependent on divine purpose and intention. In Christianity, meaningful life is manifested in love for God (vertical relationship) and love for others (horizontal relationship), as commanded by the law of love (Matthew 22:37–39) (Eunike et al. 2022).

Frankl's view, when viewed from al-Ghazali's Sufism, has similarities or parallels (similarities) that al-Ghazali also mentioned that people who want to achieve a meaningful life must know who they are and what their life goals are (Bastaman 2007). For the characteristics of meaningful people as conveyed by Frankl, it is still humanistic, that a meaningful person is someone who is useful and beneficial to their surroundings (Al-Ghazali 1995). Meanwhile, in al-Ghazali's view, the characteristics of people who have meaningful lives are those who are not only useful to their environment but also have a close relationship with their God (hablumminannasAnd hablumminallah).

Al-Ghazali also said that to achieve the meaning of life, a person must take a spiritual path by carrying out the process of takhalli, tahalli, tajalli (Al-Ghazali 2005). In essence, the meaning of life is something that is found through reflection on life experiences, not created. Each individual finds a unique meaning that gives direction and purpose to life. A meaningful life is characterized by enthusiasm, free from anxiety, and can be achieved by setting clear goals and actualizing one's potential (Afthonul 2015).

Bastaman (1996) explains the process of achieving meaningful life through five stages, namely: Levels of Suffering (Tragic Experiences and Appreciation of Meaningless Life), At this stage, the individual experiences a tragic experience and is in a life without meaning. Being in a bad condition certainly causes feelings of boredom, emptiness, apathy, to feeling like they have no purpose in life and despair.

Person with Physical Disabilities

WHO defines disability as "A restriction or inability to perform an activity in the manner or within the range considered normal for a human being, mostly resulting from impairment". The definition clearly states that disability is a limitation or inability to perform an activity in a way that or within a range considered normal for humans, mostly due to decreased ability (Silvyana 2018). Etiologically, the description of a person who is identified as having a physical disability is someone who has difficulty optimizing the function of body parts due to injury, disease, malformed growth, and as a result the ability to perform certain body movements is decreased (Efendi 2006).

Indeed, Allah created humans in the best form, the most perfect compared to other creatures of Allah. Because humans are equipped with reason, heart and lust so that they are able to think about the signs of His power, as the word of Allah is emphasized in the Qur'an, Surah At-Tin verse 4. Because the word of Allah in Suat At-Tin, Allah even reprimanded the Prophet Muhammad who was the beloved of Allah and so honored by Allah, because he neglected his duties and obligations as the Messenger and Prophet of Allah as conveyed in QS. Abasa [80]: 1-11.

Types of physical disabilities according to Law Number 8 of 2016 concerning persons with disabilities, namely: (Undang-Undang Republik Indonesia 2016). (a) Physically Disabled (Physical Disorders), namely an individual who experiences movement restrictions due to neuromuscular disorders or bone structure that is congenital, or caused by an accident resulting in loss of body organs, polio and paralysis. (b) Blind (Sensory Disorder), namely an individual who experiences visual impairment. (c) Blind people are classified into total blindness (blind) and low vision (Smart 2012). (d) Deaf (Hearing Disorder), namely an individual who experiences permanent or non-permanent hearing impairment. (e) Speech Impaired (Speech Disorder), namely an individual who experiences difficulties in expressing thoughts through verbal language, making it difficult or impossible for others to understand. Based on the explanation above, the types of physical disabilities include physical disabilities, blindness, hearing disabilities, and speech disabilities. In this study, the subjects used were physical disabilities, namely someone with limited body parts (Reefani 2013).

Discussion

The Meaning of Life for People with Disabilities from the Perspective of the Qur'an and Hadith

Humans by nature want to continue their lives, but in their efforts to continue their lives, they always face challenges, tests and trials that Allah gives in the world. Indeed, humans were created perfectly by Allah SWT, but not all humans are given the good fortune to be born with a physical condition that functions well. Humans who are created with the inability of body parts to function normally, due to injury, illness, accident or imperfect growth, occurring either before, during or after birth, are called disabled. Allah gives such tests not merely to burden His servants. This is strengthened by the hadith narrated by Abu Daud:

قَالَ رَسُولُ اللهِ صَلَّى الله عَلَيْهِ وَسَلَّمَ: أَنَّ الرَّجُلَ لَيَكُونَ لَهُ الدَّرَجَةُ عِنْدَ اللهِ لَا يَبْلُغُهَا بِعَمَلٍ حَتَّى يُبْتَلَى بِبَلَاءٍ فِي جِسْمِهِ فَيَبْلُغَهَا بِذَلِكَ. (رَوَاهُ أَبُو دَاوُدَ

This means: "The Messenger of Allah SAW said, 'Indeed a person will have a rank in the sight of Allah that he will not attain through his good deeds, until he is tested with trials in his body, then through that test he attains that rank" (Narrated by Abu Dawud).

This hadith provides an understanding that behind physical limitations (disabilities) there is a noble degree in the sight of Allah ta'ala. Islam does not teach its people to make these limitations as shortcomings, but rather as a ladder to achieving a high *degree*.by Allah's side.

However, Muslims believe that humans are noble creatures of Allah. This belief is based on the word of Allah in (QS. Al-Isra' [17]:70):

وَلَقَدْ كَرَّمْنَا بَنِيْٓ اٰدَمَ وَحَمَلْنٰهُمْ فِى الْبَرِّ وَالْبَحْرِ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ وَفَضَّلْنٰهُمْ عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقْنَا تَفْضِيْلًا ۛ

It means: "Indeed, We have glorified the children of Adam and We have transported them on land and in the sea. We have also bestowed upon them sustenance from the good and We have made them superior to the many creatures We have created with perfect superiority."

With this kind of belief, humans feel that they have a position or dignity that is so noble in the sight of Allah SWT compared to other creatures. This will have a positive impact on their spiritual or mental atmosphere, such as self-confidence, self esteem, or avoid feelings of inferiority, and attitudes of arrogance or pride.

Therefore, Allah created human nature, in the form of potential and creativity that can be built and developed, which has the possibility of developing and increasing so that its ability far exceeds its physical ability. However, if the potential and creativity are not built and developed, it will certainly be less meaningful in life. Thus, human potential and creativity must be built and developed.

The success of achieving the meaning of life certainly cannot be achieved just like that, but individuals will go through several stages. According to Bastaman, experiencing life without meaning becomes a meaningful life, has several stages (Bastaman 1996). The following is the meaning of life for people with disabilities from the perspective of the Qur'an and Hadith:

The Level of Suffering and Appreciation is Meaningless

Humans are born into this world not by their own will, but solely by the will (will) of Allah SWT. When man is born into this world, he knows nothing (*laata's syaia*) (Nasution 1995). Let alone knowing the purpose of his life, knowing about who he is, his parents, and his place of life after socializing with his parents (other people). Thus, he realizes that he is a creation (creature) of Allah, who in his life has a dependence (dependence) on Him. As a creature, he is in a weak (limited) position, in the sense that he cannot reject, oppose or engineer what He has determined (such as birth and death) (Nasruddin 2019). Likewise, with disabilities he cannot ask and reject how he was born into the world. However, before humans were born, humans had testified that he was born into the world to worship Allah, as explained in (QS. Az-Zariyat 51:56),

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

Meaning: "I did not create the jinn and humans except to worship Me" (Kementrian Agma RI 2019).

Ibn Kathir in his interpretation asserts that the main purpose of the creation of humans and jinn is to worship Allah. Worship here is not only limited to religious rituals, but includes all aspects of life that are in line with Allah's commands and prohibitions. Therefore, every action carried out in accordance with His will can be considered as worship. This verse reminds us that this life has a very clear purpose, namely to acknowledge God and live life in obedience to Him (Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq 2004).

Based on the results of observations and interviews with people with physical disabilities in the Kudus area, it was found that some of them still do not have clear long-term planning as a goal for their future lives. They tend to experience

dissatisfaction with the life they live, this arises due to physical limitations that hinder them from carrying out various daily activities. Although some of them already have jobs that match their physical abilities, their low self-confidence causes them not to feel proud or satisfied with what they have achieved. This dissatisfaction increases when they are in a social environment, especially when they feel less accepted or face less inclusive treatment from the surrounding community.

SY and FS are examples of individuals who experienced a tragic event in their lives, namely an accident that caused them to lose certain physical functions. As people with disabilities, both of them face the biggest challenges in their lives. They often experience discrimination from their surroundings, which affects their views of themselves. SY felt a loss of meaning in life after the accident, felt belittled, and even considered ending his life. Meanwhile, FS has not been able to accept his physical disability and still blames God for the accident he experienced. This shows that the appreciation of the meaning of life for someone who experiences major changes in life, such as disability, is greatly influenced by the ability to understand deeper values in life, which can help them to rise and find a more positive purpose in life. However, through a process called "experiential values," they finally rediscover the meaning of their lives through the values of truth, virtue, beauty, faith, and love that give meaning to their lives (Istafada 2020).

Human life is a gift and a test from God. Every individual, even though born with physical disabilities or limitations, still has a greater purpose in life to worship and draw closer to God. In this case, the process of accepting God's destiny, as experienced by SY and FS, can guide them to find a more meaningful meaning in life and overcome their suffering with faith and spiritual values.

The Level of Self-acceptance and the Discovery of the Meaning of Life

Self-acceptance is an important step in the process of recovery and finding the meaning of life, especially for individuals who experience physical disabilities due to tragic events. White suggests that self-acceptance involves a positive attitude towards oneself, accepting all strengths and weaknesses, and being free from anxiety or shame. This process can be strengthened by gratitude, which according to Putra can foster a state of self-acceptance in individuals (Danisye et al. 2024).

Humans by nature always try to continue their lives, however, they always face challenges, tests and trials that Allah gives in the world. Allah gives such tests not merely to burden His servants, as in His word in (QS. Al-Baqarah [2]:286), which reads:

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَاۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْۗ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَأْنَاۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَاۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖۚ وَاعْفُ عَنَّاۗ وَاغْفِرْ لَنَاۗ وَارْحَمْنَاۗ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ۚ

Meaning: "Allah does not burden a person, except according to his ability. For him there is something (reward) from the (virtue) he strives for and for him there is (also) something (punishment) for the (evil) he has done. (They pray,) "O our Lord, do not judge us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burden us with what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So, help us in facing the infidels" (Kementrian Agma RI 2019).

Tafsir Ibn Katsir explains that this verse affirms the principle of God's justice in giving tests to His servants, where no one is burdened with more than they can bear. God also teaches the importance of surrendering and asking for forgiveness, especially in the face of imperfect human limitations. In the prayer found in this verse, Muslims ask that God does not give them a heavy burden as it was given to the previous people, as well as ask for God's forgiveness, love, and help in facing the difficulties of life (Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq 2005) .

For SY, the experience of an accident that resulted in physical disability triggered a deep self-understanding (self-insight). SY began to find the meaning and purpose of his life, by believing in God and believing that the accident was a warning from God to improve himself. SY felt loved by God because he was still given the opportunity to repent, worship the Father God, and be useful to everyone, even though he went through difficult experiences. He felt that his life was still meaningful because of his responsibility to God, himself, and others..

FS also went through a similar process after an accident that resulted in physical disability. Although initially having difficulty accepting his condition, FS eventually found the meaning of life through his faith in God and himself. FS considered the accident he experienced as part of a life scenario planned by God and there must be wisdom behind the disaster that befell him. This shows that, like SY and FS, he also tried to accept his limitations and see them as part of a spiritual journey.

Overall, self-acceptance, gratitude, and self-understanding (*self-insight*) plays a vital role in helping individuals like SY and FS to accept their condition as physically disabled. Through faith in God, self-acceptance, and gratitude, they are able to find a deeper meaning in life and live a more meaningful life. This shows that even though one may have physical limitations, spiritual freedom and responsibility to God and others remain the key to finding peace and happiness in life.

The Stage of Realization of Meaning

At this stage there is a change in attitude (changing attitude), namely SY and FS become more patient in dealing with their surroundings, by not responding to discrimination and ignoring discrimination that others do to them. Because they feel they have their own life values, have the same rights as other people in general, they can also work, work, have a family, be useful to everyone and live happily. For them, shortcomings will not be a barrier for those who want to keep trying and never give up.

Meaning Stage of Life

At this stage, they try to rise from their slump and start living a normal, useful life again. They try to explore their potential and talents despite their physical limitations. They also join the disability communication forum in Kudus. There they get various supports and opportunities to develop their abilities, such as entrepreneurship, becoming an MC,YouTuber, musicians, and get training, access to jobs, and capital to start their own businesses. Now, they have achieved success, even have two branches of their business, and donate part of their income to the forum as a form of gratitude for the support that has formed them with the aim of becoming a fundraiser for other people with disabilities so they can achieve success like they have. This is as explained in (QS.Ar-Ra'ad 13:11)

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِۗ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْۗ وَاِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْۤءًا فَلَا مَرَدَّ لَهٗۚ وَمَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ

> *Meaning: For him (man) are (angels) who accompany him in turns from before him and behind him, guarding him by Allah's command. Indeed, Allah does not change the condition of a people until they change what is in themselves. When Allah wills evil for a people, none can avert it, and they have no protector besides Him.*

But many thought that the word "circumstance" in the verse was the destiny that had been outlined in Lauh Mahfudz. With this meaning, it is as if God's destiny is determined by humans themselves. This assumption is incorrect because destiny has been written since before the universe was created, as discussed above. The word "condition" in that verse is actually the condition of receiving favors from God. In other words, a race will always receive blessings from God and this will continue to happen until later it is the race itself that changes this situation with the sins they commit. When they have sinned, then favors will be turned into misfortunes. Similarly, when the vice

has stopped, then the misfortune will be turned into a blessing. Shaykh Ibnu Katsir in his interpretation cites the narration of Abi Hatim which reads.

> *"Allah said to a prophet from among the prophets of the Children of Israel: Tell your people, there is not a single villager or householder who obeys and then turns it into disobedience to God, except that the situation they like will change into a situation they don't like (Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq 2004).*

Social Support

An inclusive approach to people with disabilities is an important foundation in achieving meaningful life, both in the workplace and in planning to face crises. Schofield through her research emphasizes that inclusion can be implemented in a real and structural way by organizations through policies and practices that adapt to the needs of people with disabilities. The NTT Claruty case study provides concrete evidence that companies building inclusive work environments such as disability-friendly buildings, flexible work policies, and technology adaptations based on individual needs can provide meaningful spaces for self-actualization for disabled workers. Assistive technologies such as adjustable desks, loop systems, and See-Through Captions reflect attention to the diversity of needs and respect for the dignity of disabled workers (Schofield 2024).

Meanwhile, Stjernholm through his research in the context of crisis planning highlights the weak structural accessibility experienced by families with disabled members. Barriers such as difficult evacuations, limited access to shelters, and non-inclusive transportation exacerbate their vulnerability in emergency situations. He emphasizes that without the active involvement of persons with disabilities in the planning process, policies will only be symbolic and will not address the real needs on the ground. In other words, meaningful inclusion requires the direct participation of persons with disabilities in decision-making that affects their lives (Stjernholm 2024).

Furthermore, the success stories of figures with physical disabilities such as SF and FS who are able to survive and build meaningful lives cannot be separated from the presence of strong social support, both from family, friends, fellow disabled individuals, and from organizations such as the Kudus Disability Communication Forum (FKDK). This support includes emotional support, motivation, skills training, and appreciation of individual potential.

This is in line with Prayitno's view which states that one essential dimension of humanity is the human need to connect and support each other; that no human can live

their life alone without the involvement and contribution of others (Prayitno 2004). In the same perspective, Bukhori defines social support as interpersonal relationships in which one person provides assistance that includes participation, motivation, and appreciation towards another individual, which in turn strengthens resilience and the meaning of life (Bukhori 2012).

Spiritually, this social support principle is also reflected in the Qur'an, as stated by Allah in Surah Al-Hujurat (49):10-12, which emphasizes the importance of brotherhood, advising one another to goodness, not belittling each other, and maintaining the dignity of others. This verse affirms that in a community, especially in a community of persons with disabilities, the principles of helping one another, compassion, and mutual support are part of social worship that is highly valued in Islam. Here is Surah Al-Hujurat (49):10-12:

اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۚ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَلَا نِسَاۤءٌ مِّنْ نِّسَاۤءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا بِالْاَلْقَابِۗ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۤىِٕكَ هُمُ الظّٰلِمُوْنَ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّۖ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ بَّعْضُكُمْ بَعْضًاۗ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُۗ وَاتَّقُوا اللّٰهَۗ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ

> *Meaning: "[10] Indeed, the believers are brothers, therefore reconcile your two brothers (who are arguing) and fear God so that you may have mercy. [11] O believers, do not make fun of another people (because) it may be that they (the ones being made fun of) are better than them (who are making fun) and neither should women (make fun of) other women (because) It is possible for a woman (to be mocked) not to call each other a bad name. Those who do not repent are the wrongdoers! Is there anyone among you who likes to eat the flesh of his dead brother? Indeed, Allah is Most Gracious and Most Merciful (Suliwati and Naqiyah Mukhtar 2022).*

Ibn Kathir emphasized that this verse states that Muslims are one big family, who have bonds of brotherhood. Therefore, when there is a dispute or conflict between them, they must try to reconcile and resolve the differences. This verse reminds Muslims to help each other and maintain harmony (1). Ibn Kathir explains that this verse forbids Muslims from mocking, belittling, or making fun of others, both men and women. Allah emphasizes that such actions are strictly prohibited, because there is no guarantee that those who are mocked are worse or lower than the one who mocks. In fact, it could be that the person who is mocked is better in the sight of Allah (2). This verse forbids Muslims from having bad thoughts towards others, because bad thoughts often lead to sin. In this case, Muslims are asked not to look for other people's mistakes

and not to gossip or talk about their bad things (3) (Abdullah Bin Muhammad Bin Abdurahman Bin Ishaq 2004).

Conclusions

Based on the findings of this study, it can be concluded that the meaning of life for people with physical disabilities from the perspective of the Qur'an and Hadith is largely determined by the integration of Islamic spiritual values, the process of self-acceptance, and the interpretation of disability as part of divine decree. The Qur'an and Hadith provide a theological framework that emphasizes that disability is not a form of punishment, but rather a test that is full of potential to improve a person's spiritual and existential quality, if faced with patience, surrender, and earnest effort. In line with that, the researcher recommends that people with disabilities develop and strengthen the dimensions of spirituality and religiosity as a coping strategy in dealing with physical limitations. The spiritual transcendence approach is believed to be able to help individuals in forming a more complete and profound meaning of life, which in turn can contribute significantly to improving psychological well-being on an ongoing basis.

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