

**Sociolinguistics Of Diffable Verses In The Qur'an  
(Reconstruction of Diffable Status in Islam)**

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ARTICLE INFO		ABSTRACT
<p>Article history:</p> <p>Received 2024-11-2024</p> <p>Revised 2024-07-31</p> <p>Published 2024-12-2024</p> <p>Correspondence Address: aripdwiiskandar@staikap.ac.id</p>	<p>This research aims to examine the reconstruction of the status of disabled people from an Islamic perspective by using a sociolinguistic approach to the verses of the Qur'an relating to disabilities through the terms عمي (A'mā) - Blind/Impaired, صمّ (Ṣumm) - Deaf/Hearing-impaired, بكم (Bukmun) - Mute/impaired, اعرج (A'raj) - Crippled/impaired. The background to this research is the gap between Islam's progressive understanding of people with disabilities and the stigma and discrimination that people with disabilities still often experience in the Muslim community. The theoretical framework used is sociolinguistic theory. The research method used is qualitative content analysis of verses from the Qur'an that discuss disabilities. The research results show that the Qur'an gives high appreciation and respect to people with disabilities, but their understanding and treatment in Muslim society are often distorted by stigma and misconceptions. This research emphasizes the importance of reconstructing the understanding of Al-Qur'an verses related to disabilities so that they are in line with the principles of justice, equality, and inclusion taught by Islam.</p> <p><b>Keywords:</b> Sociolinguistics, Diffable people, Status Reconstruction</p>	
<p>Copyright © 2024, Author/s This is an open-access article under the CC-BY-SA license DOI: <a href="https://doi.org/10.32332/qeab4y14">https://doi.org/10.32332/qeab4y14</a></p>		
<b>ملخص</b>		
<p>يهدف هذا البحث إلى دراسة إعادة بناء حالة المعوقين من منظور إسلامي باستخدام علم اللغة الاجتماعي لآيات القرآن الكريم المتعلقة بالإعاقة بمصطلحات عمي وصمّ وبكم واعرج. تتمثل خلفية هذا البحث في الفجوة بين فهم الإسلام التقدمي للأشخاص ذوي الإعاقة والوصم والتمييز الذي لا يزال يعاني منه الأشخاص ذوو الإعاقة في المجتمع الإسلامي. الإطار النظري المستخدم هو علم اللغة الاجتماعي. أما طريقة البحث المستخدمة فهي تحليل المحتوى النوعي لآيات القرآن الكريم التي تتحدث عن الإعاقة. وتظهر نتائج البحث أن القرآن الكريم يعطي تقديراً واحتراماً كبيرين للأشخاص ذوي الإعاقة، إلا أن فهمهم ومعاملتهم في المجتمع الإسلامي غالباً ما يشوههما الوصم</p>		

والمفاهيم الخاطئة. ويؤكد هذا البحث على أهمية إعادة بناء فهم آيات القرآن الكريم المتعلقة بالإعاقة بحيث تتماشى مع مبادئ العدل والمساواة والدمج التي جاء بها الإسلام.  
كلمات أساسية: علم اللغة الاجتماعي؛ المعوقون في القرآن؛ إعادة بناء الحالة

## Introduction

The issue of people with disabilities in Islam has become an interesting discussion among academics and observers of socio-religious issues <sup>1</sup>. It is important to study the status and treatment of people with disabilities from an Islamic perspective, considering that Islam as a religion of rahmatan lil 'alamin (mercy for all of nature) should provide protection and fair treatment for every human being, including people with disabilities. In the Qur'an, several verses talk about people with disabilities, either directly or indirectly <sup>2</sup>. Sociolinguistic studies of Al-Qur'an verses related to disabilities can reveal the meaning and implications of the status of disabilities in Islam <sup>3</sup>. This is important to reconstruct a fairer and more inclusive understanding and

treatment of people with disabilities in the Islamic context.

Diffable people in the perspective of the Qur'an are not only seen as objects of love but also as subjects who have the same rights and obligations as other humans <sup>4</sup>. A correct understanding of the verses of the Qur'an regarding people with disabilities can be a theological basis for efforts to reconstruct the status and more equitable and inclusive treatment of people with disabilities in the Islamic context <sup>5</sup>. It is important to carry out a sociolinguistic study of verses from the Qur'an relating to people with disabilities. A sociolinguistic approach allows for a more comprehensive expression of the meaning and implications of these verses, not only from a linguistic perspective but also in social, cultural, and historical contexts. In this paper, the sociolinguistic approach used is Peter Trudgill's sociolinguistics, which explores the

<sup>1</sup> Ahmad Muttaqin, "Etika Sosial Terhadap Difabel Netra: Analisis Semantik Alquran," *Inklusi* 6, no. 1 (2019): 71, <https://doi.org/10.14421/ijds.060104>.

<sup>2</sup> Muhammad Amin, "Relasi Sosial Dalam Al-Qur'an," *QiST: Journal of Quran and Tafseer Studies* 1, no. 1 (2022): 30–47, <https://doi.org/10.23917/qist.v1i1.523>.

<sup>3</sup> Muhammad Miftahul Umam and Ridwan Arifin, "Aksesabilitas Kaum Difabel Dalam Perlindungan Hukumnya Dalam Perspektif Hak Asasi Manusia," *Pena Justisia: Media Komunikasi Dan Kajian Hukum* 18, no. 1 (2020): 46–54, <https://doi.org/10.31941/pj.v18i1.1089>.

<sup>4</sup> Sri Handayana, "Difabel Dalam Alquran," *Inklusi* 3, no. 2 (2016): 267, <https://doi.org/10.14421/ijds.030206>.

<sup>5</sup> Syafrianto Tambunan, "Agama Dan Kelompok Minoritas: Pendekatan Konseling Dalam Kasus Difabe," *AL-IRSYAD: Jurnal Bimbingan Konseling Islam* 2, no. 2 (2020): 265–82.

relationship between language and social identity which can carry social stigma and influence how speakers are perceived by society. The practice of this approach is to analyze linguistic variations in various social groups and correlate them with social identity, status and community perception.<sup>6</sup> This can help identify how the Qur'an views and treats people with disabilities, as well as the implications for the understanding and practice of the Muslim religion.

Several verses in the Qur'an that explicitly discuss people with disabilities include QS. An-Nur: 61, QS. Al-Ahzab: 51, and QS. 'Abasa: 1-10. These verses indicate that Islam views people with disabilities as an integral part of society, who have the same rights and obligations as other humans. In fact, in some cases, the Qur'an gives special attention and protection to disabled people, such as in the context of war and the division of inheritance. However, in the religious practices of Muslims, stigma, discrimination, and unfair treatment towards people with disabilities are sometimes found. This can be caused by a wrong understanding of Islamic teachings, or influenced by socio-cultural constructions that place people with disabilities as "the other" in society. Therefore, efforts to reconstruct a fairer and more inclusive

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<sup>6</sup> Mohamad Jazeri, *Sosiolinguistik: Ontologi, Epistemologi & Aksiologi* (Tulungagung: Akademia Pustaka, 2017).

understanding and treatment of people with disabilities in Islam are very important to carry out.

Research on Disabled People has been carried out by Arina Alfiani<sup>7</sup> which raises the rights of disabled people in the Koran. The research concentrates on fulfilling the rights that must be granted, as stated in the Koran. This is different from the research that will be carried out because this research concentrates on status. Next is Handayana's research<sup>8</sup> which dissects the concept of disabilities in the al-Qur'an. The research concentrates on thematic interpretation studies with the theme of disabilities, which is different from the research that will be carried out which prioritizes language analysis. Likewise Afriyandi's research<sup>9</sup> with the theme of disabilities in the Contemporary Indonesian Tafsir Book. This research explores contemporary (20th century) tafsir books in Indonesia to see the views of these commentators regarding disabled people in their tafsir, different from the research that will be carried out, namely the research objectives.

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<sup>7</sup> Arina Alfiani and Sulaiman, "HAK-HAK KAUM DIFABEL DALAM AL-QUR'AN: Meneladani Kisah Pada QS. 'Abasa (80)1-10," *Mukaddimah: Jurnal Studi Islam* 7, no. 2 (2022): 167-86, <https://doi.org/10.14421/mjsi.72.2967>.

<sup>8</sup> Handayana, "Difabel Dalam Alquran."

<sup>9</sup> Rikho Afriyandi and Fadli Rahman, "Difabel Dalam Kitab Tafsir Indonesia Kontemporer," *Studi Keislaman* 1, no. 2 (2020): 80-88, <http://e-journal.iain-palangkaraya.ac.id/index.php/syams>.

Next is Muttaqin<sup>10</sup> who researches social ethics towards the blind. This research uses a semantic approach, which is certainly different from research carried out even if the object is the same. From these studies, it can be seen that the difference in the research to be carried out is in the approach and form of the object to be studied. The approach that will be used in this research.

The study of "Reconstruction of the Status of Diffable People in Islam (Sociolinguistics of Diffable Verses in the Qur'an)" is expected to contribute to a more comprehensive understanding of the status and treatment of diffable people from an Islamic perspective. By understanding the meaning and implications of Al-Qur'an verses related to disabilities through a sociolinguistic approach, it is hoped that this can become the basis for theological and practical reconstruction efforts that are more just and inclusive for diffable people in the Islamic context.

### **Methodology**

The approach used in this research is sociolinguistics. The main focus in sociolinguistics is understanding how language is used in different social and cultural contexts. This field examines language variation, how language choice is influenced by social factors, and how language can reflect the identity and

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<sup>10</sup> Muttaqin, "Etika Sosial Terhadap Difabel Netra: Analisis Semantik Alquran."

social structure of a society<sup>11</sup>. One of the important topics in sociolinguistics is language variation. Language variation refers to differences in ways of speaking that are influenced by factors such as age, gender, social class, ethnicity, and geographic region<sup>12</sup>. For example, teenagers tend to use different languages than adults and urban communities usually differ in language use compared to rural communities. This language variation does not only occur in vocabulary choices, but also in aspects of phonology, morphology, syntax, and even pragmatics<sup>13</sup>. Understanding these language variations is important to avoid stereotyping and discrimination, as well as facilitating effective communication in a diverse society.

Apart from language variation, sociolinguistics also studies how language choice is influenced by social factors. These factors can include the speaker's background, communication goals, the relationship between the speaker and the interlocutor, and the

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<sup>11</sup> Anisa Yaumul Maghfiroh, "PENGUNAAN BAHASA KRAMA INGGIL DALAM PENYIFATAN ALLAH (Kajian Sociolinguistik Dan Pragmatik Dalam Tafsir Al-Qur'an Al-Ibriz Karya Bisri Mustofa)," *Skripsi* 01, no. 01 (2023): 1–22.

<sup>12</sup> Jazeri, *Sociolinguistik: Ontologi, Epistemologi & Aksiologi*.

<sup>13</sup> Nagwa Hedayet, "Re Thinking Al Qur'an Contextuality and Linguistic Meaning," *First Symposium on Rethinking Al Qur'an Research I Nst Itute for Philosophical Foundat Ion of Disciplines*, 2013, [https://www.academia.edu/6961346/Re\\_thinking\\_al\\_Qur\\_an\\_Contextuality\\_and\\_Linguistic\\_Meaning](https://www.academia.edu/6961346/Re_thinking_al_Qur_an_Contextuality_and_Linguistic_Meaning).

situational context<sup>14</sup>. In multilingual situations, for example, speakers tend to choose language that suits the person they are speaking to, the topic of conversation, and the social environment. This choice of language can reflect social identity, power relations, and social norms that apply in society<sup>15</sup>. Furthermore, sociolinguistics also examines how language can reflect the social structure of a society. Language is not only a means of communication but can also indicate status, class, and power in society<sup>16</sup>. For example, the use of formal and standard language is often considered an indicator of a higher level of education and social class. Apart from that, language can also be a tool to emphasize social group boundaries and confirm group identity<sup>17</sup>.

Sociolinguistics not only studies language variation and language selection, but also how language can be used to confirm or

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<sup>14</sup> Fauzan Azima, "SEMANTIK AL-QUR'AN (Sebuah Metode Penafsiran)," *Tajdid: Jurnal Pemikiran Keislaman* 1, no. 1 (2017): 45–73.

<sup>15</sup> Eka Yulianti, Bastian Zulyeno, and Muhammad Nikman Naser, "Sociolinguistics as a Method to Interpret the Physical Existence of Heaven and Hell in the Qur'an," *OCERI 2023* 1 (2024): 240–52, [https://doi.org/10.2991/978-2-38476-108-1\\_23](https://doi.org/10.2991/978-2-38476-108-1_23).

<sup>16</sup> Irwandi Irwandi, "The Qur'anic Concept on Human Language: A Preliminary Study on Science-Religion Integration in Studying Sociolinguistics," *Advances in Social Science, Education and Humanities Research*, 178, no. ICoIE 2018 (2019): 512–16, <https://doi.org/10.2991/icoie-18.2019.110>.

<sup>17</sup> Vera Regan, "Sociolinguistics and Language Learning in a Study Abroad Context," *Frontiers: The Interdisciplinary Journal of Study Abroad* 4, no. 1 (1998): 61–90, <https://doi.org/10.36366/frontiers.v4i1.63>.

challenge existing social structures<sup>18</sup>. Language can be a tool for marginalized groups to fight for their rights and identity. For example, the use of certain dialects or languages by minority communities can be a way to maintain their cultural identity and challenge the domination of the majority group<sup>19</sup>. In this context, language is not only a reflection of social structure but can also be an arena for struggle and negotiation of identity and power in society. Apart from that, sociolinguistics also pays attention to the impact of social and technological changes on language use. The development of communication technology, such as social media and mobile devices, has changed the way people interact and use language<sup>20</sup>. The emergence of new language variations, such as slang or internet language, shows how language adapts to communication needs in the context of continuously developing technology. Understanding these dynamics is important to understand how language continues to adapt to the social and cultural changes that occur

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<sup>18</sup> John R. Rickford, "The Need for New Approaches to Social Class Analysis in Sociolinguistics," *Language and Communication*, 1986, [https://doi.org/10.1016/0271-5309\(86\)90024-8](https://doi.org/10.1016/0271-5309(86)90024-8).

<sup>19</sup> Iskandarsyah Siregar, "Epistemological Challenges Against Sociolinguistics," *International Journal of Linguistics Studies* 1, no. 2 (2021): 37–42, <https://doi.org/10.32996/ijls.2021.1.2.6>.

<sup>20</sup> Rizky Vita Losi, *Konsep Dasar Linguistik, Linguistik : Teori Dan Pendekatannya*, 2021.

This research uses a qualitative approach with library research methods. This method was chosen because it aims to study and analyze in depth the reconstruction of diffable status from an Islamic perspective based on relevant literary sources, library study is a series of activities related to methods of collecting library data, reading and taking notes, and processing research materials. In addition, explains that a qualitative approach allows researchers to explore and understand the meaning that comes from social or humanitarian problems.<sup>21</sup>

Data sources in this research consist of primary and secondary sources. Primary sources include verses from the Qur'an related to the disabled through the terms عمي (A'mā) - Blind/Impaired, صمّ (Ṣumm) - Deaf/Hearing Impaired, بكم (Bukmun) - Mute/impaired, اعرج (A'raj) - Crippled/impaired. Secondary sources include books, journals, articles, and other literature that discuss related issues, such as government policy, socio-cultural construction, and efforts to reconstruct the status of diffable people. Data collection was carried out through documentation study techniques, namely by identifying, reviewing, and analyzing relevant literature sources. Next, the collected data was analyzed qualitatively using content analysis techniques to obtain a comprehensive

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<sup>21</sup> Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D*, 2nd ed. (Bandung: Alfabeta Bandung, 2020).

understanding of the reconstruction of the status of diffable people in Islam<sup>22</sup>.

## **Result and Discussion**

### **1. General Concept of Disability**

The term "diffable" comes from the word "Different Ability" which means people who have different abilities. In the Big Indonesian Dictionary, the definition of definable is equated with "person with a disability" or a person who has a disability. People with disabilities are defined as people who experience physical deficiencies or limitations, due to accidents or other conditions, which cause their physical function to be imperfect. Diffable, handicapped, or handicapped people are those who have problems related to physical, mental, or intellectual function, whether temporary or permanent. This condition causes them to be unable to carry out daily activities like people in general, and unable to fulfill their social roles as they should<sup>23</sup>.

There are several types of disabilities, namely First, blindness is a condition where a person has absolutely no ability to see or is completely blind. They cannot even differentiate between dark and light, even

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<sup>22</sup> Henky Fernando, Yuniar Galuh Larasati, and Novita Cahyani, "Being #wanitasalihah: Representations of Salihah Women on TikTok," *IAS Journal of Localities* 1, no. 1 (2023): 1–15, <https://doi.org/10.62033/iasjol.v1i1.8>.

<sup>23</sup> Afriyandi and Rahman, "Difabel Dalam Kitab Tafsir Indonesia Kontemporer."

with glasses or other aids. Second, deafness and speech impairment are conditions where a person is unable to hear or is less able to hear well. Deaf people usually also experience speech impairment, namely difficulty in speaking caused by malfunctioning of the speech organs, such as the palate and vocal cords. Third, quadriplegic is a euphemistic term for people who have physical abnormalities, especially in body parts such as legs, hands, or body shape<sup>24</sup>.

## **2. Terminology of Disabilities in Islam (Al-Qur'an)**

In Arabic, the term to refer to people with disabilities is "al-a'qah" which means disability. In the Qur'an, this term is defined as disability caused by damage or disturbance to a person's physical, mental, or intellectual aspects. However, there is no explicit term found in the Qur'an that directly indicates the meaning of "diffable". However, several vocabulary words in the Qur'an provide an indication of the category of people with disabilities, namely: عمي (A'mā) - Blind/Impaired, صمّ (Ṣumm) - Deaf/Hearing Impaired, بكم (Bukmun) -

Mute/Impaired, اعرج (A'raj) - Crippled/Limp.<sup>25</sup>

The Qur'an emphasizes the importance of empathy, compassion, and fair treatment towards people with different physical or mental conditions. In Surah Al-Baqarah verse 282, the Qur'an commands "Do not (also) hide your testimony. And whoever hides it, then indeed he is a sinner at heart." This verse can be understood as a form of prohibition against discriminating against or hiding the testimony of people who have physical or mental limitations. Apart from that, in Surah An-Nūr verse 61, the Qur'an also emphasizes that "there is no obstacle for the blind, not (nor) for the crippled, not (nor) for the sick, and not (nor) for you Alone." This verse shows that Islam provides equal space and opportunities for people with disabilities to participate in social and religious life.

Apart from that, the Qur'an also emphasizes the importance of empathy and concern for people with disabilities. In Surah 'Abasa verses 1-10, the Qur'an criticizes the Prophet Muhammad SAW for turning away from a blind friend who came asking for guidance. This shows that Islam not only provides legal protection but also emphasizes the importance of moral and

<sup>24</sup> Muhammad Julijanto, "Perempuan Difabel Berhadapan Hukum," *Muwazah* 10, no. 2 (2018): 183–97, <https://doi.org/10.28918/muwazah.v10i2.1785>.

<sup>25</sup> Arina Alfiani and Sulaiman, "HAK-HAK KAUM DIFABEL DALAM AL-QUR'AN: Meneladani Kisah Pada QS. 'Abasa (80)1-10."

ethical attitudes in treating people with disabilities. Furthermore, in Surah An-Nisā' verse 58, the Qur'an commands "Indeed, Allah commands you to convey the message to those who are entitled to receive it." This verse can be understood as a call to provide the rights of persons with disabilities and fulfill social responsibilities towards them<sup>26</sup>.

In the Islamic tradition, the concept of "disability" is not only understood physically but can also include spiritual and intellectual aspects. In Surah Al-Hujurat verse 13, the Qur'an confirms that "Indeed, the noblest person among you in the sight of Allah is the most pious person among you." This verse shows that a person's glory before God is not determined by their physical or mental condition but by their level of faith and piety.<sup>27</sup> Thus, Islam views people with disabilities as an integral part of society who have the same rights and obligations, and have the potential to

contribute spiritually and intellectually to the Muslim community.<sup>28</sup>

### 3. Linguistic Analysis of Diffable Verses in the Qur'an

The verses analyzed in this research are those that contain the term disabled, namely: عمي (A'mā) - Blind/Impaired, صمّ (Ṣumm) - Deaf/Hearing Impaired, بكم (Bukmun) - Mute/Impaired, اعرج (A'raj) - Crippled/impaired. The number of verses found according to these terms is 38 verses, both in majazi and intrinsic contexts. The following is a linguistic analysis:

#### a. Lexical Level (al-mustawa al-lafdziy)

In the discussion related to the lexical level, the author focuses on word and sentence preferences. The preference here has three meanings: First, preference includes choosing the words used to convey an idea, how to form the right grouping of words or use appropriate expressions, as well as the style that is best used in a particular situation. Second, word preference or diction is the ability to distinguish the nuances of the exact meaning of the idea to be conveyed, as well as the ability to find a form that suits the situation and the taste values held by

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<sup>26</sup> Miza Nina Adlini, "Pendidikan Inklusi Dalam Al-Qur'an Q.S Abasa Ayat 1-11," *Tarbiatuna: Journal of Islamic Education Studies* 4, no. 1 (2023): 52-63.

<sup>27</sup> Paulus Eko Kristianto, "Pengembangan Inklusifitas Bagi Difabel Melalui Dakwah Dalam Kerangka Filosofis Islam Kontemporer," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 1, no. 2 (2018): 321, <https://doi.org/10.14421/jpm.2017.012-06>.

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<sup>28</sup> A. Mufti, "Disability in the Islamic Tradition," *Religion Compass* 11 (2017).

the listening group. Third, choosing the right and appropriate words is only possible by mastering a large amount of vocabulary or vocabulary in the language. The vocabulary or vocabulary of a language is all the words that that language has <sup>29</sup>.

### 1. Synonyms (at- tara>duf)

The general definition of synonyms is a form of language whose meaning is similar or the same as another form. The synonym in Arabic is known as *tara>duf*, although the meaning of the synonym or *tara>duf* is still debated. One of the debates is whether synonyms mean the same meaning of several different words or whether they are the nature of the original meaning. Based on the explanation above, here are several cases that occurred. Like the words *a'ma>* and *akmaha*.

The word *a'ma>* is a synonym for the word *akmaha*. Both mean blind, but in the context, they are used so that a slight difference appears. The word *a'ma>* comes from the word *'umyun*, which means to lose sight, both outward and inner

sight (iftiqodul bashori walbashiroh)

<sup>30</sup>. As in Q.S. Muhammad: 23;

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى  
أَبْصَارَهُمْ

“Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.”

The word *a'ma>* in this verse means losing one's inner sight or bashiroh, even though one is not physically blind. Meanwhile, the word *akmaha* means blind from birth (hualadzi yuladu mathmu>sal aini) <sup>31 32</sup>. As in Q.S. Ali Imron: 49;

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى  
بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا  
تَدْخُرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً  
لِّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

“And I cure the blind and the leper, and I give life to the dead - by permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers.”

<sup>29</sup> Gorys Keraf, *Diksi Dan Gaya Bahasa* (Jakarta: PT Gramedia Pustaka Utama, 1996).

<sup>30</sup> Al-Rāghib Al-Aṣfahānī, *Mu'jam Mufradāt Alfāz Al-Qur`ān* (Beirut: Dār al-Fikr, n.d.).

<sup>31</sup> Al-Aṣfahānī.

<sup>32</sup> Jumhu>riyyah Misr al-‘Arabiyah Majma’i al\_Lughoh Al-‘A>mah, Mu’jam Al-Fa>dz Al-Qur’an Al-Kari>m (Mesir: Ida>roh al-‘A>mah li al-Mu’jama>t wa Ihya> at-Turats, 1998).

The word *akmaha* in this verse clearly explains the power of Allah SWT to heal people who are diffable (blind) from birth (physically) without any other possible meaning for this blindness.

## 2. Antonyms (at-tadhad)

Antonyms (al-tadhad) are two or more words that have meanings that are considered opposite. However, the opposing nature of these two antonymous words is relative. Some words are opposite, such as life and death, day and night. However, some words do not have opposite meanings, such as far and near, rich and poor. Someone who is "not rich" cannot necessarily be said to be "poor". Likewise, something that is "not high" cannot necessarily be called "low". So, the antonymy relationship between two words is not always absolute, but rather relative and contextual<sup>33</sup>. There are several examples in this research, related to antonyms such as the word *a'ma*> and *abshor*.

Still in pieces of verses in Q.S. Ar-Ra'du: 16, there are two opposite

words, namely the words *a'ma*> and *abshor*. The word *a'ma*> means not being able to see, while the word *abshor* has the opposite meaning, namely being able to see..

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

“Say, "Is the blind equivalent to the seeing?"”

## b. Grammatical Level

At this level, the author focuses on the realm of deviation which means structural manipulation, namely the speaker's or mursil's attempt to "manipulate" the sentence structure to adapt certain effects. In this paper, the author explains deviations in repetition and parallelism of sentences and paragraph redaction..

### 1. Repetition

Repetition is the repetition of words, syllables, words, or parts of sentences that are considered important to provide emphasis in an appropriate context<sup>34</sup>. In Arabic it is called *at-tikra*><sup>35</sup>. In this section, repetition will only be presented in the form of words, phrases, or sentences.

<sup>33</sup> Taufiqurrochman, *Leksikologi Bahasa Arab* (Malang: UIN – Malang press, 2008).

<sup>34</sup> Keraf, *Diksi Dan Gaya Bahasa*.

<sup>35</sup> Hasan Said Ghazala, *A Dictionary of Stylistic and Rhetoric* (Malta: Elga Publication, 2000).

The choice of the word *haroj*, as in Q. S. Al-Fath: 17;

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

“There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment.”

The word *haroj* repeated over and over again contains the meaning of *ta'kid* (reinforcement) that Allah provides dispensation for humans who have physical limitations (disabilities).

Likewise, the *bidznii* phrase in Q.S. Al-Maidah: 110;

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

“[The Day] when Allah will say, "O Isa, Son of Maryam, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to the people in the cradle and in

maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic..”

The repeated phrase *biidzni* also means *ta'kid* or strengthening God's power before the Prophet Isa.

## 2. Pararellism

Parallelism is a style of language that tries to achieve harmony or parallelism in the use of words or phrases that have the same function grammatically. This parallel can also take the form of a subordinate sentence that depends on the same main sentence <sup>36</sup>. This style is born from a balanced sentence structure. In Arabic this term is called *tikra>r al-mutaka>fi* <sup>37</sup>. As in Q. S. An-Nur: 61;

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ

<sup>36</sup> Keraf, *Diksi Dan Gaya Bahasa*.

<sup>37</sup> Ghazala, *A Dictionary of Stylistic and Rhetoric*.

تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ  
 أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ  
 أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ  
 بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ  
 عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا إِذَا دَخَلْتُمْ  
 بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبْرَكَةٌ  
 طَيِّبَةٌ ۚ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ۝

“There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers or the houses of your mother's sisters or [from houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace upon each other - a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.”

In the verse above you can see a form of parallelism, namely the balance between phrases connected by the letter *au* which connects the phrase *au buyu>ti aba>ikum*, and so on. The meaning that emerges from this parallel is that respect for people with disabilities must be done by everyone, especially the family..

### c. Imagery Level (at-taswiri)

At the al-tashwiri or imagery level, the aim is to reveal or analyze the elements of beauty development in sentences or texts. Al-tashwiri or painting is a favorite tool in the language style of the Qur'an. There are two groups of language styles called tropes or figures of speech in this context, namely: rhetorical language styles, which are merely deviations from ordinary constructions to achieve certain effects, and figurative language styles which are further deviations, especially in the field of meaning.

#### 1. Rhetorical Language Style

The following are several rhetorical language styles in this research:

##### a. Hyperbolic Language Style

Hyperbole is a language style that contains an exaggerated statement by exaggerating something <sup>38</sup>. In Arabic it is called *ighro>q* <sup>39</sup>. As in Q. S. Muhammad: 23;

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى  
 أَبْصَارَهُمْ

“Those [who do so] are the ones that Allah has cursed, so He deafened them and blinded their vision.”

<sup>38</sup> Keraf, *Diksi Dan Gaya Bahasa*.

<sup>39</sup> Ghazala, *A Dictionary of Stylistic and Rhetoric*.

The hyperbolic language style in the verse here can be seen from the way this verse describes the cursed person which seems excessive, such as the expression "He deafened (their hearing) and blinded their sight". Of course, the meaning of exaggeration here is part of the assertion regarding God's curse..

### b. Euphemism Language Style

Euphemism means using words with a good meaning or with a good purpose. In Arabic, it is usually called *tahdzi>b*<sup>40</sup>. As a language style, euphemism is a kind of reference in the form of expressions that do not offend people's feelings, or subtle expressions to replace references that might be felt to be insulting, offensive, or suggest something unpleasant<sup>41</sup>. As in Q. S. Al-Fath: 17;

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

"There is not upon the blind any guilt or upon the lame any guilt or upon the ill any guilt [for

remaining behind]. And whoever obeys Allah and His Messenger - He will admit him to gardens beneath which rivers flow; but whoever turns away - He will punish him with a painful punishment."

The euphemism in this verse is in the sentence "However, whoever turns away, He will be punished with a painful punishment." Allah can use harsher or harsher words, such as sending them to Hell with a picture like Allah describing Heaven, because of how these people have been given relief by Allah, but still deny it.

### c. Periphrasis Language Style

Periphrasis language style is a language style that uses more words than necessary<sup>42</sup>. The difference is, in periphrasis, the redundant words can be replaced with just one word. In Arabic it is usually called *it{na>b*<sup>43</sup>. As in Q. S. Al-Isra': 97;

وَمَنْ يَهْدِ اللَّهُ فَبُهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَى وُجُوهِهِمْ عُمُقًا وَيَكْمَأُ وَصَمًا مَا وَبَهُمْ جَهَنَّمَ كَمَا خَبَتْ زُنُجُودُهُمْ سَعِيرًا

<sup>40</sup> Ghazala.

<sup>41</sup> Keraf, *Diksi Dan Gaya Bahasa*.

<sup>42</sup> Keraf.

<sup>43</sup> Ghazala, *A Dictionary of Stylistic and Rhetoric*.

“And whoever Allah guides - he is the [rightly] guided; and whoever He sends astray - you will never find for them protectors besides Him, and We will gather them on the Day of Resurrection [fallen] on their faces - blind, dumb and deaf. Their refuge is Hell; every time it subsides We increase them in blazing fire.”

The three words in this verse can be shortened to just one word, namely despicable, weak, or other words, but here Allah wants to emphasize how severe the retribution will be for those who go astray.

## 2. Figurative Language Style

Figurative language style is a further form of deviation, especially in the field of meaning. This figurative language style is first formed based on comparisons or similarities. Comparing something with something else means trying to find characteristics that show similarities between the two things. Comparison contains two meanings, namely comparison which is included in a plain or direct language style, and comparison

which is included in a figurative language style <sup>44</sup>.

### a. The Simile Language Style

The simile language style is an explicit comparative language style. What is meant by an explicit comparison is that it directly states that something is the same as another thing. For this reason, it requires efforts that explicitly show the similarity, namely the words: like, the same, as, like, like, and so on <sup>45</sup>.

In the study of Arabic, the *tashbīh* language style is not always accompanied by explicit - *adāt tashbīh*, such as *ka*, *mitsl*, etc., meaning, if the things being compared have the same quality, then the *adāt altashbīh* does not need to be mentioned. The following is an example in Q.S. Al-Baqoroh: 171;

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

“The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.”

<sup>44</sup> Keraf, *Diksi Dan Gaya Bahasa*.

<sup>45</sup> Keraf.

Allah makes an example of the disbelievers, like a shepherd who shouts at his shepherd who does not hear (understand) other than the call and shout (only). According to Aḥmad Badawī, the *tashbīh* language style functions to clarify the meaning and strengthen the intent of an expression, so that people who listen to the conversation can feel the psychological experience of the speaker.

#### b. Satire Language Style

Satire Language Style is an expression that must be interpreted deeper than its literal meaning. The term 'satire' comes from the word *satura* which means 'talam' which contains various kinds of fruit. Satire is an expression that makes fun of or rejects something. The form does not have to be ironic. Satire contains criticism of human weaknesses or shortcomings. The main goal of satire is to encourage improvement, both ethically and aesthetically. As in Q. S. Al-Hajj: 46;

أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ لَهُمْ قُلُوبٌ  
يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا  
تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي  
الصُّدُورِ

“So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded are the hearts which are within the breasts.”

This verse contains criticism about how weak humans are, but they are sometimes arrogant, so there is an implied meaning here for humans to immediately improve themselves.

#### c. Synecdoche Language Style

Synecdoche is a term derived from the Greek *synekdechesthai* which means to receive together. Synecdoche is a kind of figurative language that uses part of something to express the whole (pers pro toto) or uses the whole to express a part (totum pro parte) <sup>46</sup>. As in Q. S. Al-A'arof: 64;

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعْرَفْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَءٍ  
“But they denied him, so We saved him and those who were with him in the ship. And We drowned those who denied Our

<sup>46</sup> Keraf.

signs. Indeed, they were a blind people.”

What is meant by blind people (the eyes of their hearts) here is not all people but people who deny God, so the synecdoche used is the whole to express a part (*totum pro parte*).

#### **4. Elements of Social Events Verses on Diffables in the Qur'an**

In the Al-Qur'an, several verses discuss the physical, mental, and social conditions of people with disabilities or "diffable". These verses contain elements of social events that can be analyzed to understand the Islamic perspective on disability issues.

First, the element of social actors in the diffable verses. The Qur'an mentions several groups related to people with disabilities, namely people who are physically and mentally healthy, as well as people with disabilities themselves. In Surah An-Nūr verse 61, the Qur'an emphasizes that "there is no obstacle for the blind, not (nor) for the crippled, not (nor) for the sick, and not (nor) for yourself." This verse shows that Islam does not differentiate between healthy people and people with disabilities, and emphasizes the importance of equality and social inclusion. Second, the element of a situation or social

context. Diffable verses in the Qur'an can be found in various contexts, such as social interactions, economic activities, and religious practices. In Surah Al-Baqarah verse 282, the Qur'an commands that "do not (also) hide your testimony. And whoever hides it, then indeed he is a sinner at heart." This verse shows that Islam prohibits discrimination or ignoring the testimony of people with disabilities in economic and legal activities.

Third, elements of social values and norms. Diffable verses in the Qur'an emphasize moral and ethical values in treating people with disabilities. In Surah 'Abasa verses 1-10, the Qur'an criticizes the Prophet Muhammad SAW for turning away from a blind friend who came asking for guidance. This shows that Islam emphasizes the importance of empathy, care, and respect for people with disabilities. Fourth, is the element of social interaction. The diffable verses in the Qur'an reflect patterns of social interaction between healthy people and people with disabilities. In Surah An-Nisā' verse 58, the Qur'an commands "Indeed, Allah commands you to convey the message to those who are entitled to receive it." This verse can be understood as a call to fulfill the rights of persons with disabilities and build fair and inclusive social interactions.

Fifth, elements of social structure. The diffable verses in the Qur'an show that Islam views people with disabilities as an integral part of society, not as a marginalized group. In Surah Al-Hujurat verse 13, the Qur'an confirms that "Indeed, the noblest person among you in the sight of Allah is the most pious person among you." This verse shows that a person's glory before God is not determined by their physical or mental condition but by their level of faith and piety.

Recent studies of diffable verses in the Qur'an have produced several interesting findings. Research conducted by Afriyandi<sup>47</sup> shows that Islam views people with disabilities as an integral part of society, as having the same rights and obligations, and as having the potential to contribute spiritually and intellectually to the Muslim community<sup>48</sup>. Meanwhile,<sup>49</sup> Mufti (2020) explained that in the Islamic tradition, the concept of "disability" is not only understood physically but can also include spiritual and intellectual aspects<sup>50</sup>.

Furthermore,<sup>51</sup> in his research emphasized that the diffable verses in the Al-Qur'an not only provide legal protection

but also emphasize the importance of moral and ethical attitudes in treating people with disabilities<sup>52</sup>. Furthermore,<sup>53</sup> analyzed that the diffable verses in the Al-Qur'an have broad social implications, such as encouraging economic empowerment, education, and political participation for people with disabilities<sup>54</sup>. Overall, analysis of the elements of social events in the diffable verses in the Qur'an shows that Islam views people with disabilities as an integral part of society, as having equal rights and obligations, and as having the potential to contribute spiritually and intellectually. These verses also emphasize fair and inclusive moral, ethical, and social interaction values in treating people with disabilities.

## **5. Effect of Sociolinguistic Analysis of Diffable Verses on the Reconstruction of Diffable Status**

Based on the analysis of previous definable verses, it was found that the term diffable leads to two connotations, namely negative connotations and natural connotations. The meaning of the negative connotation is that Allah makes the term diffable as a criticism and threat of retribution for people who associate

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<sup>47</sup> Afriyandi and Rahman (2020)

<sup>48</sup> Afriyandi and Rahman.

<sup>49</sup> Adlini (2023)

<sup>50</sup> Adlini.

<sup>51</sup> Handayana (2016)

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<sup>52</sup> Handayana.

<sup>53</sup> Muttaqin (2019)

<sup>54</sup> Muttaqin.

partners with Allah, deny His verses, and deny the instructions recommended by the apostles. The number of verses containing diffable terms with negative connotations is 33 verses..

The editors of verses in the Qur'an that imply negative connotations towards people with disabilities use terms that refer to physical disabilities. However, the context of these verses is not intended to convey the literal meaning of physical disability. The use of terms related to physical disabilities in the Qur'an to describe the negative side of individuals who do not believe can be understood as a reflection of Arab civilization at the time of the revelation <sup>55</sup>.

In the illustration of Arab culture at that time, the conditions of being mute, deaf, and blind represented individuals or groups who were socially isolated and marginalized. This is related to historical records and anthropological reviews which show that the life of the pre-Islamic Arabs was in harsh conditions, as a result of the characteristics of a tough and brave society that was formed by rugged geographical conditions. Thus, the use of the term physical disability in the Qur'an is more of a symbolic representation of spiritual and

social aspects, rather than merely referring to physical conditions <sup>56</sup>.

Several verses in the Qur'an that contain terms related to people with disabilities also show natural connotations, in the sense that these terms refer to actual physical disabilities. This shows that the number of verses in the Qur'an that discuss people with physical disabilities is relatively small compared to the verses that discuss non-physical disabilities. Of the 38 verses in the Qur'an relating to people with disabilities, only 5 verses refer to literal physical disabilities. This number is relatively small when compared to the other 33 verses which have a defective connotation in a theological context. However, it is important to note that the 5 verses with natural connotations all show Allah's defense and compassion for people with disabilities, as can be seen in the context of the revelation of Surah Abasa which shows Allah's defense of Abdullah bin Ummi Maktum, as well as other verses that Showing God's love for people with disabilities. So, although the number of verses in the Qur'an that explicitly discuss physical disabilities is relatively small,

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<sup>55</sup> Yulianti, Zulyeno, and Naser, "Sociolinguistics as a Method to Interpret the Physical Existence of Heaven and Hell in the Qur'an."

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<sup>56</sup> Musaab Alkhazaali, Husam Rashid, and Fatimah Shaheed, "Women Rights in the Glorious Qur'an: A Sociolinguistic Study," *Kufa Journal of Arts* 1, no. 46 (2021): 739-52, <https://doi.org/10.36317/kaj/2021/v1.i46.674>.

these verses show God's loving and protective attitude towards people with disabilities.

If this form of affection is interpreted broadly, it will certainly result in the view that people with disabilities are given noble rights, and humans must provide for these rights. There are at least several mirrors of rights that must be given to diffable people, reflecting the verses of the Qur'an, including the right to honor as a human being. The verses of the Qur'an tell how as humans, people with disabilities also have the right to education. The Qur'an immortalizes the incident that resulted in the Prophet being reprimanded regarding fulfilling the rights of people with disabilities, as stated in surah 'Abasa/84: 1 – 10 .

Likewise, diffable people also have social rights. How groups of people with disabilities (diffable) can live side by side and interact with the wider community. Even though it is realized that not all people with disabilities can immediately adapt to an open social environment, and still need rehabilitation in a more limited environment, it is hoped that the concept of an inclusive life can build mutual understanding and understanding of all differences. The group of people with disabilities is not a group that does not have

abilities, but rather they have abilities in different ways. The Al-Qur'an, especially in Surah An-Nur verse 61, clearly instructs people with disabilities to provide access to good relationships<sup>57</sup>.

In simple terms, an illustration of how Islam through the Qur'an has reconstructed social status can be seen in the following table:

**Table 1. Reconstruction of the Social Status of Diffable People in the Qur'an**

No	Form of Reconstruction of Social Status	Editorial Verses of the Qur'an
1	Affirmation of Rights and Equal Participation	he Qur'an emphasizes that there should be no "obstacles" (lā ḥaraj) for people with disabilities to participate in social activities, such as eating together at home (Q.S, 24:61). This affirms their right to full inclusion.
2	Prohibition of Discrimination	The Qur'an condemns all forms of discrimination

<sup>57</sup> H Ruslan, "Language Variation Analysis of Expressions of Al-Quran Word Wife," *Research on Humanities and Social Sciences* 4, no. 11 (2014): 143–50.

		or condescension towards people with disabilities. For example, the Qur'an criticizes the Prophet Muhammad for turning away a blind companion, emphasizing the importance of treating everyone, regardless of their abilities, with respect (Q.S, 80:1-10)			obligations, such as exempting them from fasting during Ramadan if it makes it difficult (QS, 2:184). This shows the Qur'an's sensitivity to accessibility in religious practice..
3	Encouragement of Compassion and Support	The Qur'an commands Muslims to be compassionate and provide support to people with disabilities and other vulnerable groups. The Qur'an commands believers to "do good to parents, relatives, orphans and the poor" (QS, 2:83), which also includes caring for people with disabilities..	5	Emphasis on Spiritual Equality	The Qur'an emphasizes that a person's value and status before God is not determined by their physical abilities, but by their faith and good deeds (QS, 49:13). It affirms the spiritual equality of all people, including people with disabilities.
4	Accessibility in Religious Practice	The Qur'an makes exceptions for people with disabilities to fulfill religious			

**Conclusion**

This research focuses on efforts to reconstruct the status of people with disabilities (diffable) in an Islamic context, using a sociolinguistic approach to verses from the Qur'an relating to diffable people. The aim is to examine how the Qur'an, as the main source of Islamic teachings, views and treats people with disabilities, and how this understanding can provide a new perspective in positioning people with disabilities in Muslim society.

The research results show that the Qur'an gives high respect and appreciation for people with disabilities. Various verses of the Qur'an use polite language and do not discriminate against people with disabilities, in fact placing them as an integral part of society who must be treated fairly and wisely. Several verses also emphasize the importance of providing adequate accessibility and accommodation for people with disabilities so that they can participate fully in social, economic, and spiritual life. This shows that Islam has a progressive and inclusive view towards people with disabilities, which is of course different from the stigma and discrimination that people with disabilities often experience in society.

Furthermore, this research also reveals how the interpretation and understanding of verses in the Qur'an relating to people with disabilities have experienced shifts and reconstructions from time to time. In the early days of Islam, people with disabilities were well accepted and given equal rights to the rest of society. However, throughout history, the understanding and treatment of people with disabilities among Muslims has often been distorted by a perspective that sees disability as a form of punishment or curse from God. This then gives rise to negative stigma, discrimination, and marginalization of people with disabilities in the Muslim community.

This research emphasizes the importance of reconstructing the understanding and meaning of verses from the Qur'an related to people with disabilities so that they are in line with the principles of justice, equality, and inclusion taught by Islam. This effort not only aims to restore the dignity and rights of people with disabilities but also to ensure that the Muslim community can become agents of change that encourages the creation of a more inclusive and friendly society for people with disabilities.

This research makes an important contribution to efforts to reconstruct the status of people with disabilities from an Islamic perspective. Through sociolinguistic analysis of verses from the Qur'an, it was found that Islam has a progressive and inclusive view towards people with disabilities, but the understanding and treatment of them in the Muslim community are often distorted by stigma and misconceptions. Therefore, systematic efforts are needed to restore understanding that is in line with the teachings of the Qur'an, so that people with disabilities can be accepted and treated fairly, equally, and inclusively in the social, economic, and spiritual life of Muslims. This will not only provide justice for people with disabilities but also strengthen Islam's commitment to universal humanitarian principles.

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