



## Fiqh Sosial in Practice: An Inclusive Framework for Religious Education of Blind and Deaf-Mute Santri in Two Indonesian Pesantren

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### ABSTRACT

Indonesia's rapid expansion of inclusive-schooling policy has left Arabic literacy, Qur'anic recitation, and worship instruction (*fiqh 'ibādah*) largely untouched, while existing studies of Arabic and Qur'anic pedagogy for blind and deaf-mute learners remain technically rich but normatively thin, disconnected from any indigenous Islamic jurisprudential framework capable of legitimating inclusive practice within pesantren culture. This study addresses that gap by reconstructing the social jurisprudence (*Fiqh Sosial*) of KH Sahal Mahfudh into an operational framework and examining it against two Central Java field sites: TPQ Inklusi Al-Mubarak, Pati, studied through sixteen months of insider practitioner-researcher engagement, and Pondok Pesantren Tahfidz Tuli Irhamny Robbi, Jepara, studied through one month of outsider ethnographic fieldwork, together yielding twelve key informants and extensive observational data analysed through deductive framework analysis against Fiqh Sosial's five founding principles. The findings show five convergent pillars operating through markedly different sensory pathways for blind and deaf-mute learners, including a pre-*takbir* vocalised intention (*niyyah*) that could not be identified in the literature surveyed for this study, and a Sufi-linked devotional practice that informants reported as helping santri become calmer and more emotionally regulated. The study concludes that Fiqh Sosial offers pesantren-based educators a theologically grounded and field-informed proposition for inclusive practice, complementing rather than replacing imported disability-education frameworks, subject to further verification across additional sites.

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### ABSTRAK

*Ekspansi cepat kebijakan pendidikan inklusif di Indonesia belum banyak menyentuh literasi bahasa Arab, tilawah Al-Qur'an, dan pembelajaran fikih ibadah, sementara kajian pedagogi Arab dan Al-Qur'an bagi penyandang tunanetra dan tunarungu-wicara masih kaya secara teknis namun miskin landasan normatif, tanpa keterkaitan dengan kerangka fikih Islam yang dapat melegitimasi praktik inklusif dalam kultur pesantren. Penelitian ini mengisi kesenjangan tersebut dengan merekonstruksi fikih sosial KH Sahal*

### KATA KUNCI

Fikih sosial; pendidikan agama inklusif; keterlibatan peneliti-praktisi dari dalam; maqāṣid al-syari'ah; santri tunanetra dan tunarungu-wicara

*Mahfudh menjadi kerangka operasional dan mengkajinya pada dua lokasi penelitian di Jawa Tengah: TPQ Inklusi Al-Mubarak, Pati, yang dikaji melalui enam belas bulan keterlibatan peneliti-praktisi dari dalam, dan Pondok Pesantren Tahfidz Tuli Irhamny Robbi, Jepara, yang dikaji melalui satu bulan penelitian etnografis dari luar, menghasilkan dua belas informan kunci dan data observasi ekstensif yang dianalisis secara deduktif berdasarkan lima prinsip dasar fikih sosial. Temuan menunjukkan lima pilar yang konvergen namun terealisasi melalui jalur sensorik berbeda bagi santri tunanetra dan tunarungu-wicara, termasuk niat shalat yang divokalkan sebelum takbir—praktik yang tidak ditemukan dalam literatur yang ditelusuri untuk penelitian ini—serta praktik spiritual tarekat yang menurut laporan informan membantu santri menjadi lebih tenang dan lebih stabil secara emosional. Penelitian ini menyimpulkan bahwa fikih sosial menawarkan proposisi yang secara teologis berlandaskan dan berbasis lapangan bagi pendidik berbasis pesantren, sebagai pelengkap—bukan pengganti—kerangka pendidikan disabilitas impor, dengan catatan masih memerlukan verifikasi lebih lanjut di lokasi lain.*

## **Introduction**

Indonesia's decade-long expansion of inclusive-schooling policy – enshrined in Article 18H(2) of the 1945 Constitution, Law No. 20/2003 on the National Education System, Law No. 8/2016 on Persons with Disabilities, Government Regulation No. 13/2015 on the Provision of Inclusive Education, and, most recently, Minister of Religious Affairs Regulation No. 1/2024 on Adequate Accommodation for Students with Disabilities in Educational Institutions under the Ministry of Religious Affairs – has reshaped how mainstream subjects are taught to children with disabilities considerably further than it has reshaped religious education specifically. International norms point in the same direction: the Salamanca Statement called for inclusive mainstream schooling wherever possible (UNESCO, 1994), and Indonesian policy scholarship has since documented substantial, if uneven, progress translating that norm into practice at the level of general schooling (Khairuddin, 2020; Herawati, 2016). Arabic literacy, Qur'anic recitation, and the practice of worship (*fiqh 'ibādah*) remain among the least-touched corners of this reform, even though they are, for millions of Muslim families, the primary reason religious schooling matters at all. This gap is not merely administrative; it is epistemological. Religious educators working with blind or Deaf santri lack not just techniques but a jurisprudential rationale for departing from the textual, orally transmitted modes of instruction that many pesantren communities still treat as normative. Understanding how such a rationale can be built, and what it changes in practice, is the central concern of this article.

The unit of analysis for this study is the pedagogical and jurisprudential practice of two purposively selected, pesantren-affiliated religious-education institutions in Central Java. The first, TPQ Inklusi Al-Mubarak in Pati, is an inclusive Qur'an-education centre established in 2022 adjacent to SLB Negeri Pati, operating within a state-linked, standards-compliant institutional model. The second, Pondok Pesantren Tahfidz Tuli Irhamny Robbi in Jepara, is an independent tahfidz pesantren serving exclusively deaf-mute santri, spiritually affiliated with the Thoriqoh PETA order and rooted in community rather than state standardisation. These two sites were selected because, together, they span the two disability categories – blindness and deafness – for which Arabic and Qur'anic pedagogy is least developed in Indonesia, and because their contrasting institutional registers allow any emerging analytical framework to be examined for

robustness across settings rather than treated as an artefact of a single institution. The comparison is asymmetric by design and by necessity – sixteen months of sustained engagement at one site against one month of fieldwork at the other – and this asymmetry is treated throughout as an interpretive constraint rather than a hidden equivalence; its implications for the strength of any comparative claim are addressed directly in the Methods and Discussion.

Research on Arabic and Qur'anic pedagogy for these two populations has grown quickly over the past five years but remains overwhelmingly technique-centred. For blind learners, recent studies document Braille-based vocabulary materials built on the ADDIE model (Saat et al., 2025), audiolingual methods trialled in Braille-focused boarding schools (Effendi et al., 2023), machine-learning pipelines converting spoken Arabic into Braille (Bhatia et al., 2022), and, in an early precedent, Braille Iqra' materials shown to improve Qur'an-learning interest and achievement among blind primary pupils (Hindatulatifah, 2017). Indonesian studies specifically document persistent implementation gaps: mainstream teachers often cannot themselves read or write Braille (Lazuardy & Barokah, 2024); blind students at state Islamic universities report highly uneven prior preparation (Zakiyah, 2021); and practitioner accounts from special-needs Arabic classrooms describe strategies that remain largely improvised rather than standardised (Ratnasari, 2024; Wahyudi & Latif, 2023; Yulidawati & Rahmatina, 2023; Saja, 2026).

For Deaf learners, sign-mediated Qur'anic instruction has been documented at a small number of pioneering sites (Pamungkas et al., 2023; Al-Husna & Rahman, 2022), and automated Arabic Sign Language recognition is now being explored for Qur'anic teaching (AbdElghfar et al., 2026), even as broader inclusive religious-education research continues to document curricular gaps for special-needs learners generally (Nurmaliyah et al., 2023; Latipah, 2022; Rouf, 2021). A parallel, older literature asks what Islamic sources themselves say about disability: Bazna and Hatab (2005) find no concept of disability in the conventional secular sense within the Qur'an, Ghaly (2016) traces a persistent pre-modern ambivalence in classical commentary between viewing disability as morally neutral and viewing it through a lens of charity, and Rispler-Chaim (2007) shows that classical fiqh treats disability only sporadically rather than as a coherent legal subject – a gap increasingly addressed through *maqāṣid al-shari'ah*-based reasoning (Billah et al., 2025; Masykur et al., 2025; Mohd Ramizu et al., 2025) and through organisation-specific disability jurisprudence such as Nahdlatul Ulama's disability-rights advocacy (Maftuhin, 2021) and Muhammadiyah's *fikih difabel* (Maftuhin & Muflihati, 2022). Most of this second, more theoretical literature, however, remains normative and text-based rather than field-tested: it proposes how Islamic sources might be read, but rarely observes what pesantren-based educators actually do when confronted with the practical demands of teaching a blind or Deaf santri to pray, recite, and read – a gap the Ministry of Religious Affairs' own research arm identified as early as its study of Qur'an instruction for blind children (Lajnah Pentashihan Mushaf Al-Qur'an, 2016), without yet connecting that gap to a broader jurisprudential framework.

The jurisprudential framework this study reconstructs is *Fiqh Sosial* ("social jurisprudence"), developed by KH Muhammad Adnan Sahal Mahfudh (1937–2014) of Kajen, Pati. Sahal Mahfudh held that *fiqh* is not a closed catalogue of licit and illicit acts but a method for meeting communal benefit (*maslahah*) across three tiers of need – primary (*darūrī*), secondary (*hājī*), and tertiary (*taḥsīnī*) (Mahfudh, 2012). Secondary commentary organises this paradigm around five founding principles: contextual interpretation of *fiqh* texts in dialogue with present circumstance; a shift from *qauli* (textual) to *manhaji* (methodological) mazhab-following, privileging classical jurists' interpretive method over their specific historical conclusions; verification of what is foundational (*uṣhūl*)

versus derivative (*furū'*), reserving unconditional authority for unambiguous evidence while treating probable evidence as open to *ijtihad*; *fiqh* as social ethics rather than binding state law; and a philosophical-methodological orientation that draws on resources outside the traditional Islamic sciences wherever they illuminate legal derivation (Jamal M.A., 2023; Mahfudh, 2012). These five principles support five parallel aims: realising communal benefit across the *darūrī/hājī/taḥsīnī* hierarchy; advancing a progressive, non-stagnant *fiqh*; offering concrete solutions to social problems rather than binary halal/haram reasoning; empowering communities materially, socially, and spiritually; and closing the gap between *fiqh*-as-theory and *fiqh*-as-practice (Asmani, 2014; Faisal, 2010; Muntaqo, 2014). It is this five-principle, five-aim architecture that the Methods section below operationalises into the study's coding scheme. Every empirical application of Fiqh Sosial identified for this review addresses a socio-economic or socio-religious governance question rather than classroom pedagogy: zakat-based economic empowerment (Kunari & Imawan, 2025), pesantren-based community development (Muhammad, 2023; Junanah, 2021), family and gender relations (Al-Nashr, 2016), hadith interpretation (Nazar, 2021), the methodology of *tahqīq al-manāṭ* (verifying legal cause) in contemporary rulings (Syaifuddin, 2024), and social intelligence in Islamic education more broadly (Prasetia et al., 2023). None of this literature engages disability, and none engages curriculum or classroom pedagogy directly.

This leaves a dual gap. The pedagogical literature reviewed above is rich in technique but normatively largely silent: it rarely asks why, beyond generic disability-rights language, a pesantren should commit itself to Braille systems, sign-mediated recitation, or adapted worship practice. Fiqh Sosial, meanwhile, has never been extended to classroom pedagogy for learners with sensory disabilities. Based on the literature surveyed for this study – spanning Indonesian Arabic-pedagogy journals, international disability-education outlets, and the principal secondary literature on Fiqh Sosial – neither body of scholarship, on its own, answers the practical question a pesantren educator actually faces not simply how to adapt a lesson, but on what religiously legitimate ground. This is offered as a considered reading of a necessarily incomplete literature rather than an exhaustive claim that no such connection exists anywhere in print.

The literature synthesised above was identified through iterative web-based scholarly searching – covering academic publisher sites, institutional repositories, and open-access aggregators – using combinations of the terms “Arabic pedagogy,” “blind/visually impaired,” “Deaf/hearing impaired,” “Qur'anic education,” “Fiqh Sosial,” “Islamic disability jurisprudence,” and “maqāṣid al-shari'ah,” in both English and Indonesian, with no fixed start date but a practical cut-off at the time of writing in 2026. This was not a systematic review with a registered protocol, and no dedicated search of Arabic-language databases or grey literature was conducted; these are named limitations on the literature base underlying the gap and novelty claims made here, rather than an implied exhaustive search.

This article addresses both gaps at once. It asks how Fiqh Sosial's five founding principles and five aims can be reconstructed into an operational framework for inclusive Arabic and Qur'anic education, and whether that framework, once built, plausibly describes what emerges when two real pesantren-affiliated institutions teach blind and Deaf santri. Its intended contribution is threefold, and each element is deliberately stated as a bounded, literature-anchored proposition rather than a categorical first. First, to the extent identifiable from the literature reviewed above, this appears to be among the first studies to apply Fiqh Sosial to language and worship pedagogy for sensory-disabled learners, extending a paradigm previously confined to socio-economic and socio-religious governance questions. Second, it documents two field practices – a pre-*takbir* vocalised

intention (*niyyah*) and a *tariqa*-linked devotional practice – that could not be located in the Arabic-pedagogy or Islamic-disability-studies literature surveyed for this study, while acknowledging that absence of documentation is not proof of absence in practice elsewhere. Third, it offers policymakers within the Ministry of Religious Affairs' own research remit a locally generated proposition, grounded in two institutions lived practice, that may complement rather than simply replace disability-education frameworks developed outside the pesantren tradition, directly relevant to the ministry's mandate for religious-education development in both formal and non-formal institutions.

The remainder of the article proceeds as follows. The Methods section details the study's practitioner-researcher and ethnographic design across the two field sites, including its analytical procedure and its ethical basis. The Results section presents field evidence organised around three major findings – blind-learner pedagogy at Al-Mubarak, Deaf-learner pedagogy across both sites, and the *fiqh* and spiritual practices documented specifically at Irhamny Robbi – without extended theoretical interpretation. The Discussion then interprets these findings against the literature reviewed above, considers alternative explanations, states the study's scholarly contribution in calibrated terms, and examines its limitations, before the Conclusion synthesises the argument as a whole.

## **Methods**

This study uses a qualitative multi-site case-study design combining sustained insider practitioner-researcher engagement at one site with shorter outsider ethnographic fieldwork at the other. This design suits a fundamentally interpretive problem – reconstructing a jurisprudential paradigm into an operational framework and examining it against lived practice – rather than a problem of measuring predefined variables. The label “participatory action research” is used in a bounded sense: the first author's dual role as founder and researcher at Al-Mubarak involved iterative, practice-linked adjustments – for example, introducing the weekly “Jumat Kolaborasi” feedback session after observing gaps in volunteers' Braille literacy, and establishing the still-developing Class C in response to emerging need – rather than a formally documented cycle of planning, action, observation, and reflection in the sense of a dedicated PAR protocol. Readers should treat the design as practitioner-embedded case-study research with an action-oriented insider component, not as a fully instrumented PAR study.

The first site, TPQ Inklusi Al-Mubarak (Ds. Sukoharjo, Kec. Margorejo, Kabupaten Pati, adjacent to SLB Negeri Pati), was established in October 2022 by the first author with IPMAFA Arabic Language Education student volunteers, following a 2021 field placement, and was observed from August 2024–December 2025 (sixteen months). Its establishment and community-empowerment dimension have been documented separately as a community-service report (Mahfudh et al., 2026); this article instead analyses its pedagogical and jurisprudential content against the second site, and the two outputs share the same field site but not data tables, findings, or analytic claims. The second site, Pondok Pesantren Tahfidz Tuli Irhamny Robbi (Ds. Ngabul, Kec. Tahunan, Kabupaten Jepara), spiritually affiliated with the Thoriqoh PETA order, was observed for one month in December 2024, with interviews concentrated on 20–27 December 2024 and field-data support from two research assistants, Ufiya Mafatikhal Khozain and Silvia Rosyidatun Ni'mah. Both are non-formal institutions outside the mainstream madrasah system, representative of the informal sector where most disability-inclusive religious instruction in Indonesia currently takes place.

As of 2024–2025, Al-Mubarak's two established classes served 50 santri – 20 blind (Class A, some with co-occurring mild autism) and 30 deaf-mute (Class B) – while a third, still-developing Class C for santri with complex needs operated separately on a one-to-

one basis, outside this count; Irhamny Robbi served exclusively deaf-mute santri. Twelve informants were purposively selected for direct, ongoing pedagogical or administrative responsibility: eight at Al-Mubarak (Sumarno, Ali Shodiqin, Riris, and five IPMAFA student volunteer-teachers – Romadhona Azzahro', Laily Nadia, Umi Nur Sa'adah, Khoirotun Na'imah, Nova Silmi Azzahra) and four at Irhamny Robbi (Murniati, Kiai Nur Aflah, Kiai Sabiq Wafiyyuddin, Zainal Abidin). Individuals with logistical or occasional support roles, including the two research assistants above, are acknowledged separately but not counted among the twelve; individual santri were excluded from direct citation entirely, for the confidentiality reasons below.

"Deaf-mute" is retained throughout, reflecting the term (tunarungu-wicara) both institutions and their staff use administratively and in everyday speech, rather than a stylistic default.

Data were collected through participant observation of daily learning and worship activities, semi-structured in-depth interviews in Indonesian with all twelve informants, document analysis of curriculum materials, programme records, and the Wirid "Irhamny Robbi" text, and, at Al-Mubarak, a focus-group discussion with volunteer-teachers supported by their weekly reflective journals. Interview questions followed each informant's specific responsibility rather than a fixed uniform protocol, held individually except for the Al-Mubarak focus group, at each institution's own premises; session-by-session timing logs were not systematically retained across the sixteen-month engagement, a documentation limitation noted here rather than reconstructed retrospectively.

Data were analysed using deductive framework analysis. Fiqh Sosial's five principles and five aims, defined in the Introduction, served as an a priori coding scheme: each transcript, field note, and document excerpt was read as meaning-bearing segments, each assigned to the principle or aim it most directly illustrated, with segments resisting clean assignment flagged for separate review rather than forced into the nearest category. Codes were organised into three result categories – blind-learner pedagogy, Deaf-learner pedagogy, fiqh/spiritual practice – and compared across sites. Coding was conducted primarily by the first author, given the practitioner-embedded Al-Mubarak fieldwork, with the second author reviewing a sample of coded excerpts from the Irhamny Robbi transcripts for category fit and discussing any disagreement with the first author until a shared classification was reached, rather than independently recoding the full Irhamny Robbi dataset; this single-primary-coder arrangement, rather than full dual independent coding, is a limitation on inter-coder verification. Segments that did not fit cleanly – notably aspects of Class C – were retained as boundary cases rather than excluded.

Trustworthiness rested on source triangulation (observation, interview, and document data at each site), informant triangulation (SLB teachers' and pesantren leaders' accounts against programme records), and cross-site triangulation, in which Irhamny Robbi served as a partial external check on patterns from the first author's own institution. The first author's dual role as founder and lead instructor is treated as a standing source of confirmation bias, addressed by independently employed SLB staff corroborating key claims and by requiring Irhamny Robbi's independent confirmation before treating any finding as cross-site. Formal member-checking, an independent audit trail, and a documented negative-case sampling strategy were not undertaken; these are named as procedures not performed, revisited as limitations in the Discussion.

Written informed consent was obtained from all twelve named informants, identified by name at their own request as institutional leaders and public educators rather than clinical research subjects. No santri-identifying data were collected or reported; achievements such as memorisation progress are reported at the class level from programme documentation, not individual records. A named ethics-committee

approval number was not obtained, consistent with the non-formal, practitioner-embedded nature of the fieldwork and the absence, at the time of data collection, of a dedicated human-subjects review process for this category of research at the authors' home institution; the authors relied instead on informant-level written consent, institutional permission from each site's leadership, and the confidentiality protections above – stated directly here so readers can weigh the evidence accordingly. Recordings and notes are retained by the corresponding author under password-protected storage and are not publicly deposited, consistent with confidentiality undertakings to informants.

## Results

Findings are organised around three major results, presented here as evidence with minimal interpretation; theoretical and comparative discussion is reserved for the following section. The first concerns how Fiqh Sosial's principles are realised in Arabic and Qur'anic instruction for blind santri at Al-Mubarak. The second concerns how the same principles are realised, through different sensory means, for deaf-mute santri across both Al-Mubarak and Irhamny Robbi. The third, and most distinctive, concerns a set of *fiqh* and spiritual practices documented specifically at Irhamny Robbi. Table 1 summarises how each of Fiqh Sosial's five pillars' maps onto concrete practice at both sites before the three results are presented in turn.

**Table 1.** A Fiqh Sosial model for inclusive Arabic and Qur'anic pedagogy, grounded in two field sites

| Fiqh Sosial Pillar      | Jurisprudential Warrant                                               | Evidence – Blind Santri (Al-Mubarak)                                            | Evidence – Deaf-Mute Santri (Al-Mubarak & Irhamny Robbi)                                               |
|-------------------------|-----------------------------------------------------------------------|---------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------|
| Contextualization       | Meaning is derived in dialogue with the learner's lived situation     | Braille and audio murattal matched to the tactile-auditory channel              | LPMQ-standard Qur'an Isyarat (Al-Mubarak) alongside organic, community-rooted BISINDO (Irhamny Robbi)  |
| Transformation          | Progressive, non-stagnant fiqh: pedagogy evolves with available means | Braille literacy staged by level; screen-reader/text-to-speech tools            | Adaptive Phonetic Latinization; ABIQU method; graduated vocal-articulation training                    |
| Problem-solving         | Fiqh as a concrete solution to real barriers                          | Combining tactile Braille with audio repetition; santri reciting to Juz 9       | Pre-takbir vocalised and signed niyyah; jahr prayer recitation; direct-action thaharah teaching        |
| Empowerment             | Material, social and spiritual empowerment                            | Inclusion in ordinary Qur'an-learning space                                     | Vocational training in painting, bridal make-up, catering, and pantomime                               |
| Maqasid-oriented design | Alignment with the five higher objectives of shari'ah                 | Hifz al-din through restored access; hifz al-mal through zakat-funded materials | Hifz al-din/nafs/'aql through the Wirid Irhamny Robbi; hifz al-nasl through menstrual-cycle management |

## **Result 1: Braille- and Audio-Mediated Instruction for Blind Santri at Al-Mubarak**

Class A at Al-Mubarak serves 20 blind santri, several with co-occurring mild autism, under the dedicated guidance of a specialist religious-education teacher, Ibu Riris. Instruction is delivered through Braille Mushaf, Braille Iqra', recorded *murattal*, and tactile media rather than printed illustration, staged so that Braille literacy and audio pronunciation dominate at the primary level, screen-reader and text-to-speech tools supplement Braille as texts lengthen at the lower-secondary level, and richer genres are introduced through Braille, assistive devices, and audiobooks at the upper-secondary level.

"We can't wait for these children to be ready; we have to pave the way for them. Thank God, with the Inclusive TPQ program at Pati State Special Needs School, the children have been greatly helped, especially in learning the Quran based on Iqra' and Braille Mushaf."

(Interview with Riris, September 2024)

The programme's Braille materials were obtained through a combination of public fundraising efforts, totaling Rp9,000,000, and a grant from BAZNAS RI. Additionally, a weekly session known as "Jumat Kolaborasi" (Friday Collaboration) invites teachers from SLB Negeri Pati into the TPQ classroom. This collaboration merges the pedagogical expertise specific to disabilities with the religious content knowledge provided by IPMAFA student volunteers. Records from the programme and reports from teachers throughout the observation period suggest that integrating tactile Braille reading with repeated audio listening leads to deeper memorization progress than is typically achieved with other methods, based on the teachers' prior experiences. By the conclusion of the observation period, several santri in Class A had reached Juz 9, marking a notable milestone recorded by the programme rather than an independently verified outcome.

"These children finally have access they haven't had anywhere else. I often say that if we can teach these special children proper religious studies and the correct recitation of the Quran, it's like converting them to Islam."

(Interview with Sumarno, August 2024)

The five-student volunteer-teachers' weekly reflective journals, discussed collectively in a focus-group session toward the end of the observation period, converged on a similar theme: that progress in Class A depended less on any single technique than on patient repetition and the volunteers' own growing fluency in Braille, which none had possessed before joining the programme. Several journals also noted that santri who struggled most at the outset were often those transferred from mainstream madrasah settings where no accommodation had previously been attempted. Class C, the still-developing third class for santri with complex or severe needs, is the clearest boundary case in the dataset: mentoring there is one-to-one rather than group-based, its methods are still being adjusted case by case, and it did not yield the kind of aggregate, cross-informant evidence reported for Classes A and B. It is reported here as a partial-fit case rather than folded into the Class A/B pattern, since the available evidence does not yet establish whether the same five-pillar reading applies to it in the same way.

Reviewed against the five-pillar coding scheme, Class C surfaces the most direct test of the framework's limits: because instruction there is individualised around each santri's specific combination of needs rather than organised around a shared sensory modality, several coded segments could not be cleanly assigned to a single pillar, and a smaller number resisted assignment to any pillar at all. Riris and the volunteer-teachers described progress in Class C in terms closer to caregiving and behavioural stabilisation than to the religious-literacy milestones used for Classes A and B, a description that sits awkwardly alongside the achievement-oriented language the five-pillar model otherwise supports. Whether Class C ultimately confirms, qualifies, or falls outside that model is treated here as an open question the present data cannot settle, rather than resolved in either direction.

## **Result 2: Sign-Mediated Instruction for Deaf-Mute Santri at Al-Mubarak and Irhamny Robbi**

At Al-Mubarak, Class B's 30 deaf-mute santri, under Bapak Ali Shodiqin, are taught using the LPMQ Kemenag RI's officially standardised Qur'an and Iqra' Isyarat, a formal sign system tied to national religious-education policy. At Irhamny Robbi, by contrast, instruction is built around BISINDO, which staff describes as preferable to the more bureaucratically engineered SIBI because it grows organically from the Deaf community's own interaction; the pesantren has additionally developed local conventional signs for religious terms and staff names.

"It doesn't prevent our children from communicating with other deaf communities when they leave here."

(Interview with Murniati, December 2024)

Interviews at Irhamny Robbi also surfaced the specific barriers this instruction must overcome: limited vocabulary from restricted auditory exposure, articulation difficulty with consonantal phonemes such as *sīn* in the *basmalah*, visual-spatial sign syntax that inverts written sentence order, and difficulty grasping abstract theological concepts with no physical referent. Against these barriers, the pesantren has developed an Adaptive Phonetic Latinization method – transliterating Arabic according to the pronunciation most visually accessible to each santri (الله rendered “Allooh,” ما هو؟ rendered “maa huwa”) – alongside the ABIQU method developed by Kiai Umar of PP Al-Maksum, Semarang, which pairs hijaiyah letters with phonetic Latin spelling. Staff described this Latinization as a staged pedagogical bridge rather than a terminal substitute for standard orthography, moving santri toward correct hijaiyah reading as articulatory capacity develops; the jurisprudential and pedagogical grounding for that staging is examined in the Discussion. Staff was emphatic that the pesantren does not teach silent signing alone.

"We continue to train the children to speak, slowly, because it's part of their worship, not just language."

(Interview with Zainal Abidin, December 2024)

Programme documentation at both sites indicates that this sign-mediated approach is applied not only to Qur'anic recitation but to general Arabic vocabulary acquisition, staged in the same three-level progression used for blind santri: simple nouns and declaratives at the primary level, compound and interrogative structures supported by subtitled video at the lower-secondary level, and narrative or descriptive content

delivered through video-call instruction with sign-fluent teachers at the upper-secondary level. Not all informants described this progression identically: Al-Mubarak staff emphasised alignment with the LPMQ standard as their primary reference point, while Irhamny Robbi staff emphasised responsiveness to individual santri's sign vocabulary as theirs – a difference in institutional emphasis that recurs across the results reported here and is taken up directly in the Discussion.

This divergence is treated here as a genuine boundary condition on the study's central claim, not a minor variation in emphasis. Read narrowly, as requiring a single correct sign system, Fiqh Sosial's contextualization principle would make the two sites' differing reference points evidence against a shared five-pillar model; only under the broader, scale-relative reading developed in the Discussion do the two remain compatible. This divergence is recorded here explicitly, rather than resolved within the Results, so that readers can judge for themselves whether that broader reading is persuasive or whether the difference is better explained by each institution's available resources and history – an alternative interpretation considered directly in the Discussion.

### Result 3: Fiqh and Spiritual Practices at Irhamny Robbi

The most distinctive result concerns an adaptation to the *niyyah* (intention) of prayer. Standard fiqh requires *niyyah* to be formed silently in the heart concurrent with *takbiratul ihram*. Kiai Nur Aflah explained that because santri's limited abstract verbal memory makes a purely silent, heart-held intention easy to lose track of, the pesantren has adopted the practice of translating the *niyyah* into Indonesian and having santri voice it aloud together with its signed equivalent immediately before *takbiratul ihram*.

"If it's only in the heart, it often disappears before it reaches the takbir; if it is said and acted out, the children remember."  
(Interview with Kiai Nur Aflah, December 2024)

The same reasoning extends to prayer recitation generally, with even the normally silent Dzuhur and Ashar prayers read aloud (*jahr*), and to *thaharah* – *wuḍū'*, *tayamum*, the obligatory bath – taught exclusively through direct physical demonstration, with an individual menstrual-cycle calendar maintained by the *musyrifah* for every santriwati to remove ambiguity about the valid conditions for worship. The jurisprudential status of this adaptation is examined in the Discussion rather than here.

The second distinctive practice is a structured devotional exercise, the Wirid "Irhamny Robbi," composed by the Jama'ah Thoriqoh PETA Jepara on the instruction of the order's Mursyid in Tulungagung. It combines a *Hadhroh* (*tawasul*) with five selected surahs – Al-Kahfi, Yasin, Al-Mulk, An-Naba', and Al-Ikhlās – read communally every Thursday night, with an additional injunction to recite Surat Al-Ikhlās repeatedly after each of the five daily prayers. Ibu Murniati and Kiai Nur Aflah both reported, independently, that santri who arrived temperamental and prone to emotional outbursts became calmer and more confident over time; both attributed this change, in their own account, to the *wirid*'s vocal repetition and calming ritual structure.

"I used to get angry easily, but now I'm calmer and more confident when talking to new people."  
(Interview with Murniati, December 2024)

This is the informant's own causal attribution rather than an independently measured outcome; no comparison group, baseline behavioural record, or standardised measure was available to the researchers, and the same period also included students' general maturation and sustained pedagogical contact of the kind documented in Results 1 and 2, both of which offer plausible alternative or contributing explanations examined in the Discussion. Beyond these two practices, both sites extend empowerment into vocational training – painting, bridal make-up, catering, and pantomime at Irhamny Robbi – benchmarked through comparative visits to other disability institutions and regional competitions and evaluated pragmatically and individually rather than against a uniform mastery standard.

**Table 2.** Cross-site comparison of the two field sites

| <b>Dimension</b>                    | <b>TPQ Inklusi Al-Mubarak (Pati)</b>                          | <b>PP Tahfidz Tuli Irhamny Robbi (Jepara)</b>    |
|-------------------------------------|---------------------------------------------------------------|--------------------------------------------------|
| Institutional model                 | University-initiated, state-linked, multi-stakeholder         | Independent pesantren, Thoriqoh PETA-affiliated  |
| Population served                   | 50 santri: blind, deaf-mute, plus a separate emerging Class C | Deaf and mute santri exclusively                 |
| Sign system                         | LPMQ-standard Qur'an and Iqra' Isyarat (formal)               | BISINDO plus locally developed signs (organic)   |
| Distinctive fiqh/spiritual practice | Zakat-funded Braille access                                   | Pre-takbir vocalised niyyah; Wirid Irhamny Robbi |
| Researcher position                 | Insider (first author is founder)                             | Outsider (independent ethnographic access)       |
| Fieldwork depth                     | 16 months, sustained engagement                               | 1-month, concentrated interviews                 |

Source: field data, 2024–2025.

Read together, these three results show a consistent pattern, alongside the boundary and divergence cases noted within each: the same five Fiqh Sosial pillars recur at both sites, but their concrete realisation diverges by sensory modality and by institutional register, from the state-linked, LPMQ-standardised sign system at Al-Mubarak to the organically developed BISINDO and locally adapted *fiqh* practice at Irhamny Robbi, with Class C and the informants' differing institutional emphases marking the edges of that pattern rather than confirming it uniformly. Table 2 summarises this convergence-in-principle, divergence-in-implementation pattern directly. The theoretical and practical significance of this pattern, together with plausible alternative explanations for it, is developed in the Discussion that follows.

## Discussion

The most important issue emerging from the three results is not any single technique but the pattern that runs across all of them, together with its boundary cases: the same five Fiqh Sosial pillars – contextualization, transformation, problem-solving, empowerment, and *maqāṣid*-alignment – recur at both sites despite their institutions occupying opposite ends of the governance spectrum, from a university-initiated, state-linked, LPMQ-standardised programme to an independent, Sufi-affiliated pesantren that developed its own signs and its own *fiqh* adaptations largely on its own authority, even as Class C at Al-Mubarak and the differing institutional emphases within Result 2 show the pattern is not uniform. That the same five pillars describe both settings, with identifiable exceptions rather than none, is a more modest and more defensible claim than asserting

a fully general model, and it is this qualified claim, rather than a stronger one, that the remainder of this section defends.

The first major result – Braille- and audio-mediated instruction for blind santri at Al-Mubarak – both confirms and extends the existing technical literature. Saat et al.'s (2025) ADDIE-designed Braille vocabulary materials and Effendi et al.'s (2023) audiolingual gains among older blind learners both find a counterpart in Al-Mubarak's staged progression from Braille-and-audio literacy to screen-reader-supported reading to audiobook-mediated engagement with longer genres. What the existing literature does not explain is why a religious-education programme would invest scarce zakat funding in this progression rather than treating disability accommodation as an optional add-on. Read through Fiqh Sosial's first and second principles – contextual interpretation and the priority of *maslahah* across *ḍarūrī*, *ḥājī*, and *taḥsīnī* need – one plausible answer becomes explicit rather than implicit: religious literacy for a blind child can be read, within this framework, as a primary need in its own right rather than a secondary accommodation, on the same jurisprudential footing as any other unmet *ḥājī* need a community is obligated to address.

This reframing also bears on a specific empirical pattern noted in the Results: why combining Braille with audio *murattal* was associated with deeper memorisation progress, up to Juz 9 for several santri, than either medium alone. Mayer's (2009) cognitive theory of multimedia learning would predict this kind of outcome when two channels are genuinely complementary rather than redundant, though the present design cannot isolate the specific contribution of multisensory combination from other plausible factors – growing volunteer skill, sustained repetition, and maturation among santri over sixteen months – that occurred over the same period; the evidence supports an association consistent with multisensory theory, not a controlled demonstration of it. What multimedia-learning theory alone does not explain is why Al-Mubarak's teachers were willing to sustain the considerable extra labour of teaching Braille to sighted volunteers who had never learned it themselves, addressing the precise gap Lazuardy and Barokah (2024) identified as the field's chief obstacle. Fiqh Sosial's fourth principle – treating *fiqh* as social ethics rather than rigid textual transmission – offers one account of that motivation: because the volunteers' unfamiliarity with Braille was itself framed, by informants, as a communal *taḥsīnī* shortfall to be corrected rather than a fixed constraint to work around, the “Jumat Kolaborasi” sessions became an institutionally sustained response rather than a matter of individual teacher goodwill alone.

The second major result – sign-mediated instruction for deaf-mute santri across both sites – reveals a more complicated relationship between contextualization and institutional register than the blind-learner result, and the Results section's note that Al-Mubarak and Irhamny Robbi staff emphasised different reference points is itself an important part of the finding rather than noise around it. Al-Mubarak's use of the LPMQ's officially standardised Qur'an and Iqra' Isyarat and Irhamny Robbi's preference for organically developed BISINDO might, on a narrow reading of contextual interpretation, appear to be in tension: one privileges state standardisation, the other privileges community-rooted organic development. Read as two applications of the same first principle at different institutional registers, however, both choices are internally coherent: Al-Mubarak's contextualization operates at the level of national religious-education policy, where a standardised sign system serves the *maslahah* of interoperability across Indonesia's many inclusive-education programmes; Irhamny Robbi's contextualization operates at the level of a single Deaf community, where an organically developed sign system serves the *maslahah* of belonging within that specific community, consistent with Ibu Murniati's own observation that the pesantren's local signs do not impede communication with Deaf communities elsewhere. This dual-register

reading extends AbdElghfar et al.'s (2026) and Pamungkas et al.'s (2023) largely technique-focused accounts of sign-mediated Qur'anic instruction by supplying a candidate normative layer: on this reading, both approaches can be legitimate not because one is more “authentic” than the other, but because Fiqh Sosial's contextual principle is scale-relative rather than fixed to a single correct sign system – though this study's evidence base, limited to two sites, cannot rule out that the difference instead simply reflects each institution's available resources and history rather than a principled distinction.

The psycholinguistic barriers documented at Irhamny Robbi – limited vocabulary, articulation difficulty, sign syntax inversion, and abstraction difficulty – extend the disability-and-religious-education literature reviewed in the Introduction (Al-Husna & Rahman, 2022; Nurmaliyah et al., 2023) beyond its largely descriptive treatment of curricular gaps. The Adaptive Phonetic Latinization and ABIQU methods respond to these barriers not merely as technical fixes but plausibly as applications of Fiqh Sosial's second principle, the shift from *qauli* to *manhaji* mazhab-following: rather than treating standard Arabic orthography as a fixed textual given, Irhamny Robbi's staff re-derive a transliteration method suited to each santri's visual-perceptual capacity, a move consistent with the kind of methodological rather than doctrinal re-application Sahal Mahfudh's jurisprudence licenses for *furū'īyyah* matters. Staff's insistence on continued vocal training, rather than signing alone, and their explicit framing of Latinized forms such as “Allooh” as a staged bridge toward الله rather than its replacement, is not an isolated pedagogical preference; it finds a direct precedent in classical Islamic legal and pedagogical *turats*. The Qur'an instructs believers to “fear Allah as much as you are able” (*fa taqwā Allāha mā istaṭa'tum*, Q. 64:16, Sūrat al-Taghābun), a principle of graduated capacity the Prophet extended explicitly to religious practice and instruction: “when I command you with something, do of it what you are able” (Sahih Muslim, Kitāb al-Jihād wa al-Sayr, no. 1734), and, on teaching specifically, “make things easy and do not make them difficult” (Sahih al-Bukhari, Kitāb al-'Ilm, no. 69; Kitāb al-Adab, no. 6125). The same reasoning underlies the established fiqh maxim *al-maysūr lā yasquṭu bi al-ma'sūr* (“what is possible is not forfeited on account of what is not possible”), discussed in classical *qawā'id fiqhiyyah* literature such as al-Suyūṭī's *Al-Ashbāh wa al-Nazā'ir*, and its close relative *mā lā yudraku kulluhu lā yutraku julluhu* (“what cannot be attained in full is not therefore abandoned in full”), first stated explicitly by Mullā 'Alī al-Qārī in *Mirqāt al-Mafātīh Sharḥ Mishkāt al-Masābiḥ*. Classical Shāfi'i fiqh applies closely related reasoning to recitation itself: standard manuals discussing the mute worshipper (*al-akhras*) hold that he must move his tongue in an approximation of recitation to the extent he is able, since what he cannot do is waived and what he can do becomes obligatory, on the authority of the same hadith – a position detailed in Imām al-Nawawī's *Al-Majmū' Sharḥ al-Muhadhdhab*. This classical case concerns a different situation – a lifelong speech impairment rather than a developing learner – so the analogy is offered as illustrative of a shared underlying principle of accepting the possible rather than as a direct legal equivalence; read cautiously in that light, Irhamny Robbi's phonetic Latinization looks less like an innovation that compromises Arabic's textual integrity and more like a pedagogically staged application of a well-established jurisprudential logic, in which partial, developing competence is accepted as a legitimate station on the way to fuller competence rather than confused with it as a final destination.

This pattern of contextualization also converges with, and extends, Rose and Meyer's (2002) Universal Design for Learning (UDL) framework and Armstrong, Armstrong and Spandagou's (2010) definition of inclusion as full participation in the ordinary institution rather than segregated accommodation. Both sites independently arrive at what UDL calls flexible representation – the same religious content delivered through Braille, audio, sign,

and phonetic-Latin channels according to each learner's processing capacity – and flexible engagement – vocational and talent-based empowerment alongside core religious instruction. This convergence is best read as a difference in normative register rather than a deficiency in UDL: UDL supplies a general pedagogical-accessibility framework, developed for secular mainstream schooling, that is silent on why any particular institution should bear the cost of flexibility, and this silence is appropriate to its intended scope rather than a shortcoming of it. Fiqh Sosial, operating within a different and narrower register, supplies a candidate religious-jurisprudential warrant specific to this pesantren context, so that what UDL frames as good pedagogical design, Fiqh Sosial frames as a jurisprudential warrant internal to the institutions studied – a motivation this study's evidence suggests for these two sites but cannot, on two sites alone, establish as generally more durable than pedagogical best practice on its own.

The third major result – the fiqh and spiritual practices documented at Irhamny Robbi – speaks most directly to the theoretical gap identified in the Introduction. Rispler-Chaim (2007) shows that classical fiqh addressed disability only sporadically, never as a coherent legal subject; Masykur et al. (2025) extend this into the specific question of taklīf (religious accountability) for persons with mental and intellectual disabilities, concluding that some are exempted from taklīf altogether while others remain mukallaf according to capacity. The niyyah practice documented here occupies a different, and in some respects more demanding, position within that same jurisprudential terrain: Deaf santri at Irhamny Robbi are not, on staff's own account, treated as exempted from any obligation, but the form through which an obligation is fulfilled – silent, heart-held intention – is adapted into a vocalised and signed equivalent performed immediately before takbiratul ihram, on the explicit reasoning that unaided silent memory is unreliable for this population. Read on its own terms, this is a substantively different jurisprudential move from taklīf exemption: it preserves religious accountability while re-deriving the means of valid performance, which is arguably a more conservative use of ijtiḥād than exemption, since it changes procedure rather than obligation – though this study reports the practice as observed at one site and does not itself adjudicate its standing within Shāfi'ī fiqh, a task properly belonging to qualified jurists rather than to an empirical education study. Three distinct claims should not be conflated here: what was observed in practice at Irhamny Robbi, how informants themselves justify that practice in jurisprudential terms, and the authors' own analytical reading of how that practice relates to the wider fiqh literature reviewed above; this study reports the first two directly and offers the third as an interpretive proposal, not as a juristic ruling. Read against Bazna and Hatab's (2005) argument that the Qur'an places the burden of accommodation on the community rather than the individual, the niyyah practice is at least consistent with such a communal accommodation: the pesantren, not the santri, absorbs the interpretive labour required to make valid worship achievable.

The Wirid “Irhamny Robbi” finding opens a line of inquiry that neither the disability-and-Islamic-law literature nor the Fiqh Sosial literature reviewed in the Introduction has yet explored: the reported role of a structured Sufi devotional practice within disability pedagogy. Latipah's (2022) study of motivation, self-regulation, and spiritual experience among Qur'an memorisers in Indonesia establishes that devotional repetition can be associated with self-regulation generally but does not address a population with the communication-related frustration documented among Deaf santri specifically. That informants independently attribute a shift from temperamental, frustration-driven behaviour toward calmer self-regulation to a *tariqa*-linked *wirid* – rather than to any imported clinical intervention – is a finding worth reporting on its own terms; it does not, on the evidence available here, rule out the alternative or contributing explanations already noted in the Results – general maturation over the observation period, the

calming effect of any consistent group ritual regardless of its specific content, increased teacher attention accompanying the *wirid*'s introduction, or informants' own motivation to describe their programme favourably. Distinguishing between these explanations would require observation designed for that purpose, which this study was not. What can be said more cautiously is that *tariqa* studies and disability pedagogy appear, on this evidence, to intersect in ways current scholarship has not yet mapped, and that this intersection may deserve dedicated study in its own right.

This result also bears on Mohd Ramizu et al.'s (2025) maqāṣid-driven conceptual model for autism-inclusive Islamic education in Malaysia, the closest precedent identified in the literature reviewed above. Mohd Ramizu et al. propose, but do not empirically test, a maqāṣid-based curricular model, financed through zakat and waqf, for a different disability category in a different national context. The present study's relationship to that work is complementary rather than confirmatory: where Mohd Ramizu et al. offer a normative proposal awaiting field examination, this study offers field-observed practice – the *niyyah* adaptation and the Wirid “Irhamny Robbi” – that a maqāṣid-based model would need to account for, since neither practice was designed top-down from maqāṣid theory but appears, on informants' own account, to have emerged bottom-up from santri's lived communicative and emotional needs and to have become legible as an application of maqāṣid reasoning only in retrospect. If this bottom-up pattern holds beyond the present two sites, it would suggest that maqāṣid-based inclusive-education models may be as productively discovered through ethnographic attention to existing pesantren practice as designed in advance and tested for fit – a suggestion this study's two-site design can raise but not confirm.

This reading also speaks to a hesitancy documented elsewhere in the literature: Rofiah et al. (2025) and Ghufroon and Nasir (2020) both note that some pesantren communities remain reluctant to accommodate disability, out of concern that departing from textual or orally transmitted transmission modes compromises religious authenticity. The *niyyah* practice and the Wirid “Irhamny Robbi” practice, considered together, suggest one possible route past that hesitancy: where a community has access to a jurisprudential vocabulary such as Fiqh Sosial's principle of *fiqh* as social ethics rather than fixed textual law, accommodation can be framed as continuous with tradition rather than a rupture from it. This is offered as a plausible interpretation of what was observed at Irhamny Robbi specifically, not as a claim that the same vocabulary would resolve reluctance at other pesantren with different histories and leadership.

Taken together, these findings suggest four contributions, each stated in bounded terms appropriate to a two-site qualitative study. First, this appears, based on the literature reviewed for this study, to be among the first attempts at an empirical, multi-site examination of Fiqh Sosial as an inclusive-education framework, moving the paradigm beyond the zakat-management, community-empowerment, and hadith-interpretation applications previously documented into fieldwork-grounded pedagogy; a fuller literature search across additional databases and languages would be needed to confirm this as a first study in a stronger sense. Second, it documents two field practices – the pre-*takbir* vocalised *niyyah* and the Wirid “Irhamny Robbi” – not located in the Arabic-pedagogy or Islamic-disability-studies literature surveyed for this study, and suggests, without adjudicating, that the first may be a distinct jurisprudential move from the *taklif*-exemption reasoning documented elsewhere. Third, it describes a working multi-stakeholder governance model – university, state special school, national zakat body, and the Ministry of Religious Affairs' own mushaf-standards body – that speaks to the sustainability concerns raised elsewhere about pesantren struggling to accommodate disability, and that appears, in principle, compatible with the Ministry's existing institutional architecture, though direct replicability at other sites has not itself been

tested here. Fourth, methodologically, it illustrates how insider practitioner-research and outsider ethnography can be combined within one Fiqh-Sosial-coded framework analysis to produce cross-checked, rather than single-source, qualitative evidence, while the asymmetry between the two sites' fieldwork depth, discussed below, qualifies how far that combination can be generalised as a method.

These findings carry a potential implication for the Ministry of Religious Affairs' own policy remit: because both practices documented here emerged from within existing pesantren and TPQ structures rather than from imported disability-education models, they suggest that further mapping of similar practices at other Deaf- and blind-serving pesantren could plausibly expand the evidence base available for national religious-education policy, since the underlying institutions and financing mechanisms, such as BAZNAS zakat allocation and LPMQ-standardised materials, already exist. This is offered as a direction the ministry's own research bodies are well placed to pursue, not as a claim that the present two-site study has itself demonstrated low-cost national scalability, direct replicability, or superiority over imported frameworks; those are precisely the questions a wider, comparative study would need to test. Several limitations bound these implications more generally. First, the two sites were examined at markedly unequal depth – sixteen months of sustained insider involvement at Al-Mubarak against one month of outsider fieldwork at Irhamny Robbi – so claims about the latter rest on a thinner evidentiary base, and the comparative claims in this Discussion should be read with that asymmetry in mind throughout, not only where explicitly flagged. Second, the first author's dual role as Al-Mubarak's founder and researcher creates a structural risk of confirmation bias, addressed procedurally through triangulation with independently employed SLB Negeri Pati staff and comparison against the non-affiliated Irhamny Robbi site, but not eliminated by these steps, particularly given that formal member-checking and an independent audit trail were not undertaken, as noted in the Methods. Third, achievement and behavioural-change claims such as Qur'an memorisation to Juz 9 and calmer emotional self-regulation are self- and teacher-reported rather than independently assessed; coding was not independently duplicated across both sites; and the two-site, two-district scope limits generalisation beyond Central Java. Future research should pursue independently verified learning-outcome and behavioural measures, extend comparable ethnographic depth to Irhamny Robbi, undertake dual independent coding with a documented negative-case strategy, and test whether the *niyyah* practice and the Wirid "Irhamny Robbi" practice recur, in some form, at other Deaf-serving pesantren nationally.

## **Conclusion**

This study asked how Fiqh Sosial's five founding principles and five aims could be reconstructed into an operational framework for inclusive Arabic and Qur'anic education, and whether that framework plausibly describes what happens when two Central Java institutions teach blind and Deaf santri. The evidence gathered here is consistent with that framework: contextualization, transformation, problem-solving, empowerment, and *maqāsid*-alignment recur at both TPQ Inklusi Al-Mubarak and Pondok Pesantren Tahfidz Tuli Irhamny Robbi despite their contrasting governance models, converging on the same five pillars while diverging in sensory modality and institutional register, with Class C and the sites' differing institutional emphases marking the boundaries of that convergence rather than undermining it. For blind santri, this pattern is realised through Braille, audio, and zakat-funded materials, with several santri's memorisation progress reaching Juz 9 on programme records; for deaf-mute santri, it is realised through BISINDO and LPMQ-standardised sign systems, Adaptive Phonetic Latinization, and, most distinctively, a

locally reported vocalised *niyyah* and a *tariqa*-linked devotional practice that informants associate with calmer emotional self-regulation.

The study's contribution is offered as both theoretical and practical, in each case bounded to what a two-site qualitative study can support. Theoretically, it extends Fiqh Sosial from its established applications in zakat management, community empowerment, and hadith interpretation into classroom and worship pedagogy for learners with sensory disabilities, and it documents a Deaf-serving pesantren generating fiqh practice – adapting the form of an obligation while, on staff's account, preserving it in full – through its own interpretive authority rather than through imported disability-rights frameworks; whether this constitutes a genuine jurisprudential innovation in a stronger sense is a question for qualified jurists, not for this study to settle. Practically, it describes a working, multi-stakeholder model linking a university, a state special school, a national zakat body, and the Ministry of Religious Affairs' own mushaf-standards body, relevant to the ministry's mandate to develop religious education in both formal and non-formal institutions, and offering a template other pesantren and TPQ could plausibly examine for adaptation, subject to the testing broader implementation would require.

Several limitations should guide how these conclusions are read. The evidence for Irhamny Robbi rests on one month of ethnographic fieldwork against sixteen months of insider engagement at Al-Mubarak; coding was led by a single primary coder at each site rather than duplicated independently; formal member-checking and an independent audit trail were not undertaken; and achievement and behavioural-change claims such as Juz 9 memorisation and calmer emotional regulation are self- and teacher-reported rather than independently assessed. Future research should therefore prioritise extended, comparable fieldwork at Irhamny Robbi, dual independent coding with a documented negative-case strategy, and independently verified learning-outcome and behavioural measures at both sites, and should test whether the *niyyah* practice and the Wirid “Irhamny Robbi” practice documented here recur, in some form, at other Deaf-serving pesantren across Indonesia – a question with direct relevance for how the Ministry of Religious Affairs might evaluate and, where appropriate, support locally generated inclusive-education practice rather than relying solely on frameworks developed elsewhere.

#### Suggestions/Recommendations

Three practical directions follow from these findings: each framed as a proposition for further testing rather than an established recommendation. First, the Ministry of Religious Affairs' research and development body could consider commissioning a systematic mapping of similar Braille-, sign-, and *fiqh*-adaptation practices across Indonesia's Deaf- and blind-serving pesantren, using the five-pillar model presented here as a candidate coding framework, to examine whether a broader evidence base would support similar conclusions. Second, LPMQ's existing Qur'an and Iqra' Isyarat standard could be reviewed alongside organically developed systems such as Irhamny Robbi's BISINDO-based practice, not to replace one with the other but to examine whether the dual-register logic this study identifies holds more generally, in which national standardisation and community-rooted adaptation might serve complementary rather than competing functions. Third, BAZNAS and other zakat-management bodies could examine whether Braille and sign-mediated religious-education materials warrant recognition as a distinct category of *mustahiq*-directed support, building on the funding model already operating at TPQ Inklusi Al-Mubarak, subject to their own due diligence on cost and impact.

#### AI Disclosure

The author used ChatGPT (OpenAI) solely to assist with language editing, proofreading, and improving the clarity and grammatical precision of the English text. All

research design, literature review, field data collection, manuscript structuring, and analytical interpretations were conducted entirely independently by the author. The author thoroughly reviewed and verified all language suggestions and takes full responsibility for the final content, accuracy, and integrity of this publication.

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#### Disclosure Statement / Conflict of Interest

Sahal Mahfudh is a co-founder of TPQ Inklusi Al-Mubarak, one of the two field sites discussed in this article; this relationship is disclosed here and is addressed methodologically in the Methods and Discussion through triangulation and cross-site comparison with the independently governed second site. Beyond this disclosed relationship, the authors declare that there is no other potential conflict of interest related to this article.

#### Data Availability Statement

The primary textual data analysed in this study (*Nuansa Fiqh Sosial* and its secondary commentary) are publicly available in print. Interview recordings, field notes, and reflective journals from TPQ Inklusi Al-Mubarak and Pondok Pesantren Tahfidz Tuli Irhamny Robbi contain identifiable information about named informants and are not publicly deposited, consistent with the confidentiality undertakings described in the Methods; de-identified excerpts are available from the corresponding author on reasonable request, subject to informant consent and institutional permission.

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