



BRAILLE QUR'AN FROM THE PERSPECTIVE OF IBN KHALDUN'S THEORY OF CIVILIZATION: A RECONSTRUCTION OF INCLUSIVE ISLAMIC EDUCATION BASED ON 'UMRĀN

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Abstract

The Braille Qur'an is an essential instrument for ensuring the right of persons with visual disabilities to obtain equal access to Qur'anic education. However, existing studies on the Braille Qur'an have generally focused on the technical aspects of teaching and learning, while giving limited attention to its significance within the broader framework of Islamic civilization. This article aims to analyze the Braille Qur'an from the perspective of Ibn Khaldun's theory of civilization and to explain its contribution to reconstructing inclusive Islamic education based on 'umrān. This study employs a library research method with a philosophical-historical approach. The primary source is al-Muqaddimah by Ibn Khaldun, supported by scholarly literature on Islamic education, inclusive education, the Braille Qur'an, and policies concerning the rights of persons with disabilities. The findings reveal that the Braille Qur'an is not merely an adaptive learning medium but also an indicator of civilizational progress that reflects equitable access to knowledge, social justice, and collective responsibility within Muslim society. From the perspective of 'umrān, the provision of the Braille Qur'an represents the implementation of the values of malakah (habitual competence), tadarruj (gradualism), 'ashabiyyah (social solidarity), and mas'uliyah ijtima'iyah (social responsibility) in developing an inclusive educational ecosystem. This article argues that reconstructing Islamic education based on 'umrān requires the active involvement of the state, educational institutions, and society in ensuring equal access to the Qur'an for all Muslims without discrimination. The contribution of this study lies in developing a conceptual framework that positions the Braille Qur'an as an integral component of Islamic civilization building grounded in justice and oriented toward the realization of the common good.

Keywords *Braille Qur'an, Ibn Khaldun, Inclusive Islamic Education, 'Umrān, Islamic Civilization*

INTRODUCTION

The Qur'an serves as a guide for life for all Muslims, regardless of their physical or social conditions. Therefore, every Muslim has an equal right to read, study, memorize, and practice the teachings of the Qur'an.¹ However, in practice, persons with visual disabilities still face various challenges in accessing Qur'anic education. Research conducted by the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs of the Republic of Indonesia on Qur'anic education for persons with visual impairments indicates that the majority of visually impaired Muslims in Indonesia still experience limited Qur'anic literacy. This condition is influenced by the limited availability of Braille Qur'ans, the absence of standardized teaching methods in many

¹ Yusuf Al-Qaradawi, *Kayfa Nata'āmal Ma'a al-Qur'an al-'Azim* (Cairo: Dār al-Shurūq, 1999), 21–28.

institutions, the shortage of teachers with expertise and competence in Braille Qur'anic education, and the concentration of educational services in a number of foundations or institutions located primarily in major cities. Consequently, many persons with visual disabilities have yet to gain adequate access to Qur'anic education.²

This issue remains a concern to this day. The Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs continues to develop the Braille Qur'an ecosystem through the preparation of *Iqro'na* (2024), the Braille Qur'an Tajwid Guide (2024), and the Inclusive Qur'an Recitation Program (*Tadarus Al-Qur'an Inklusi / TAQI*) in 2026. These initiatives demonstrate that strengthening Braille Qur'an services remains a strategic necessity for improving access to Qur'anic education for persons with visual disabilities in Indonesia.³ Law Number 8 of 2016 on Persons with Disabilities affirms that persons with disabilities have the right to receive quality education without discrimination.⁴ Research by Roslaili et al. also indicates that the success of Braille Qur'an education largely depends on the availability of Braille Qur'ans, appropriate teaching methods, and the support of inclusive educational institutions.⁵

From an Islamic perspective, the right to receive guidance from the Qur'an applies to all human beings, as the Qur'an provides guidance toward the straightest path. Likewise, the story of 'Abdullah ibn Umm Maktum, which is recorded in Qur'an 'Abasa [80]: 1–10, highlights the importance of ensuring equitable access to Qur'anic guidance for persons with visual disabilities.⁶ This demonstrates Islam's respect for persons with disabilities in their pursuit of knowledge. Conceptually, Ibn Khaldun.⁷ In the *Muqaddimah*, Ibn Khaldun

² Safaruddin et al., "Pedagogical Interventions for Braille Qur'an Literacy in Learners with Visual Impairment: A Systematic Literature Review," *Jurnal Penelitian Pendidikan Indonesia* (2025)

³Kementerian Agama RI, Lajnah Pentashihan Mushaf Al-Qur'an, *Kemenag Susun Iqro'na, Panduan Praktis Membaca Al-Qur'an Braille untuk Disabilitas Netra*, 5 Januari 2024

⁴ Undang-Undang Republik Indonesia Nomor 8 Tahun 2016 tentang Penyandang Disabilitas (Jakarta: Sekretariat Negara RI, 2016), pasal 10.

⁵ Yuni Roslaili et al., "Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh," *Jurnal Ilmiah Al-Mu'ashirah* 22, no. 1 (2025): 1–20.

⁶ Muhammad ibn Jarir al-Ṭabari, *Jāmi' al-Bayān 'an Ta'wīl Ay al-Qur'ān*, (Beirut: Mu'assasat al-Risālah, 2000), 24:78–82

⁷ Abdurrahman Muhammad bin Khaldun, *Ta'rif Wa Riblatuhu Ghorban Wa Syarqon*, Kairo: Thob'al Jannah, 1951. h. 2

According to various sources, Ibn Khaldun is reported to have been a descendant of Wā'il ibn Ḥujr ibn Sa'd ibn Masrūq ibn Wā'il ibn al-Nu'mān ibn Rabī'ah ibn al-Ḥārith ibn 'Awf ibn Sa'd ibn 'Awf ibn 'Adiyy ibn Mālik ibn Sharāḥbīl ibn al-Ḥārith ibn Mālik ibn Murrah ibn Ḥimyar ibn Zayd ibn al-Ḥaḍramī ibn 'Amr ibn 'Abdullāh ibn Hānī' ibn 'Awf ibn Jurhum ibn 'Abd Shams ibn Zayd ibn La'i ibn Shubūṭ ibn Qudāmah ibn A'jib ibn Mālik ibn La'i ibn Qaḥṭān.

Wā'il was a Companion of the Prophet Muhammad (peace be upon him) who was sent by the Prophet, accompanied by Mu'āwiyah ibn Abī Sufyān, to Yemen. Wā'il's mission was to teach the Qur'an to the people of Yemen. It is narrated that when Wā'il came to meet the Prophet Muhammad (peace be upon him), the Prophet immediately spread out his cloak and instructed Wā'il to sit upon it, saying:

explains that knowledge is a fundamental foundation for the formation of civilization (*'umrān*). According to him, the advancement of a society is determined not only by economic and political strength but also by the development of education, the formation of *malakah* through a gradual learning process (*tadarruj*), and the presence of social solidarity (*'ashabiyyah*) that ensures the fulfillment of every member of society's right to access knowledge.⁸ Thus, the provision of Braille Qur'ans should not be understood merely as a learning medium, but also as an integral part of building a just Islamic civilization.

Previous studies have examined the Braille Qur'an from various perspectives, including learning implementation, teaching strategies, and the effectiveness of instructional media for students with visual impairments. Roslaili et al. found that the use of the Braille Qur'an, when supported by appropriate teaching methods, can improve the accessibility of Qur'anic education for students with visual impairments.⁹ The study by Imanudin and Septiana shows that improvements in Braille Qur'an reading skills are influenced by individualized learning strategies, drill-based methods, and the use of appropriate tactile media.¹⁰ Meanwhile, Rohmah, Sopian, and Sauri emphasize the importance of Qur'anic learning strategies in inclusive education to ensure that students with special educational needs receive equitable educational services.¹¹ On the other hand, studies on Ibn Khaldun's educational thought have largely focused on the concepts of education, *malakah*, and *tadarruj*, without specifically connecting them to the Braille Qur'an as part of Islamic civilization-building. Therefore, studies that integrate Ibn Khaldun's theory of *'umrān* with Braille Qur'anic education remain relatively limited, providing a space for novelty in the present study.

Based on the foregoing discussion, this article aims to analyze the Braille Qur'an from the perspective of Ibn Khaldun's theory of civilization and to explain its contribution to the development of inclusive Islamic education based on *'umrān*. The research questions are as follows: (1) how can the concept of the Braille Qur'an be understood through Ibn Khaldun's theory of *'umrān*; (2) how do the concepts of *malakah*, *tadarruj*, and *'ashabiyyah* explain the importance of providing access to the Qur'an for persons with visual

الهِمَّ يَا وَيْلَ بْنَ حَرْ، " : عَنْ عَبْدِ الْبَاءِ بْنِ وَائِلٍ، عَنْ بَعْضِ أَهْلِ، عَنْ وَائِلِ بْنِ حَرْ، أَتَى النَّبِيَّ ابْنُ لِيٍّ أَوْءٌ، وَأَجِئَ عِيٍّ، وَقَالَ "وَايَ وَلَدُ، وَوَلَدُ وَلَدُ"

"O Allah, bless Wā'il ibn Hujr, his children, and their descendants until the Day of Judgment."

⁸ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet. ke 12, Jakarta: Pustaka Al Kautsar, 2023, h. ix

⁹ Yuni Roslaili, dkk., "Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh," *Jurnal Ilmiah Al-Mu'ashirah* 22, no. 1 (2025).

¹⁰ Iman Imanudin dan Fajar Indra Septiana, "Upaya Guru dalam Meningkatkan Kemampuan Membaca Al-Qur'an Braille pada Peserta Didik Tunanetra di SLBN Kabupaten Kuningan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025)

¹¹ Meiza Miftachul Rohmah, Asep Sopian, dan Sofyan Sauri, "Pembelajaran Baca Tulis Al-Qur'an di Sekolah Inklusi," *JPI (Jurnal Pendidikan Inklusi)* 5, no. 2 (2024).

disabilities; and (3) how does the Braille Qur'an contribute to the reconstruction of inclusive Islamic education based on *'umrān*?

This study employs a library research method with a philosophical-historical approach through an analysis of Ibn Khaldun's works, Islamic education literature, inclusive education literature, and studies on the Braille Qur'an. This article argues that the Braille Qur'an is not merely a learning medium for persons with visual disabilities but also represents the advancement of Islamic civilization that upholds justice, equitable access to knowledge, and social responsibility in building an inclusive society.

THEORETICAL REVIEW AND RESEARCH POSITION

The Concept of the Braille Qur'an and Inclusive Islamic Education

The Braille Qur'an is a Qur'anic manuscript transcribed into the Braille writing system, enabling persons with visual disabilities to access it through the sense of touch. In Indonesia, standards for writing the Braille Qur'an have been developed by adapting the Arabic Braille system to the principles of Qur'anic *rasm* and guidelines issued by the Ministry of Religious Affairs of the Republic of Indonesia. The presence of the Braille Qur'an serves not only as a learning medium but also as an instrument for fulfilling the religious rights of persons with disabilities, as guaranteed under Law Number 8 of 2016 on Persons with Disabilities.¹²

From the perspective of Islamic education, access to the Qur'an is part of the objectives of education (*maqāṣid al-tarbiyah*), namely, to develop human beings who are faithful, knowledgeable, and virtuous. Islamic education is not merely oriented toward the transfer of knowledge (*ta'lim*), but also toward character formation (*ta'dīb*) and the comprehensive development of human potential. Therefore, the provision of the Braille Qur'an constitutes an implementation of the principles of justice (*al-'adālah*) and equal rights to access knowledge, without discrimination based on the physical conditions of learners.¹³

The concept of inclusive education in Islam is consistent with the principle of *rahmatan lil 'ālamīn*, which provides equal opportunities for all people to receive education according to their characteristics and needs. Inclusive education does not merely mean accepting students with special educational needs into educational institutions, but also involves providing accessible systems, learning media, curricula, and learning environments. In this context, the Braille Qur'an represents a form of accommodation that enables persons with visual disabilities to exercise their right to learn the Qur'an independently and with dignity.¹⁴

¹² Kementerian Agama Republik Indonesia, *Pedoman Penulisan dan Pentashihan Mushaf Al-Qur'an Braille* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2013).

¹³ Ahmad Tafsir, *Ilmu Pendidikan Islam* (Bandung: Remaja Rosdakarya, 2013), 45–62

¹⁴ Dede Kustawan, *Pendidikan Inklusif dan Upaya Implementasinya* (Jakarta: Luxima Metro Media, 2016), 25–43

Ibn Khaldun's Theory of Civilization

This study employs Ibn Khaldun's theory of civilization (*'umrān*) as its primary analytical perspective. In the *Muqaddimah*, Ibn Khaldun explains that *'umrān* refers to the concept of human social life that forms the foundation of civilization. The progress of a society is determined by its ability to develop knowledge, establish educational systems, promote social justice, and maintain social solidarity (*'ashabiyyah*).¹⁵ Therefore, education is regarded as a fundamental element that determines the continuity and sustainability of a civilization.

One of the important concepts in Ibn Khaldun's educational thought is *malakah*, referring to an ability that becomes firmly established within an individual through a learning process carried out gradually (*tadarruj*), repeatedly, and continuously. According to Ibn Khaldun, every individual has the potential to acquire knowledge when provided with a supportive learning environment. Thus, persons with visual disabilities should not be regarded as a group inherently limited in their ability to acquire knowledge, but rather as members of society who should be provided with the necessary support to develop their *malakah* through appropriate learning media, including the Braille Qur'an.¹⁶

Furthermore, the concept of *'ashabiyyah* in Ibn Khaldun's thought is understood not merely as group solidarity based on genealogical ties, but also as a social force that encourages communities to work together for the realization of the common good. In the context of Islamic education, the provision of the Braille Qur'an can be understood as a manifestation of *mas'uliyah ijtimā'iyah* (social responsibility), namely the obligation of the state, educational institutions, and society to ensure access to knowledge for all citizens without discrimination. This perspective is adopted because it enables the Braille Qur'an to be understood not merely as a learning medium, but also as an indicator of the advancement of Islamic civilization oriented toward justice and equitable access to education.¹⁷

Previous Studies and Research Novelty

Research on the Braille Qur'an can generally be categorized into three main themes. First, studies have examined the implementation of Braille Qur'an learning for students with visual impairments. Roslaili et al. demonstrate that the success of Braille Qur'an learning is influenced by teacher competence, the availability of Braille Qur'ans, and the support provided by inclusive educational institutions.¹⁸ Imanudin and Septiana also

¹⁵ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h. viii

¹⁶ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h. 99

¹⁷ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, (Jakarta: Pustaka Al Kautsar, 2023), h.227

¹⁸ Yuni Roslaili, dkk., "Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh," *Jurnal Ilmiah Al-Mu'ashirah* 22, no. 1 (2025): 1–20.

found that drill-based methods, individualized instruction, and the use of tactile media can improve Braille Qur'an reading skills among students with visual impairments.¹⁹

The second group of studies focuses on inclusive Islamic education for persons with disabilities. Research by Rohmah, Sopian, and Sauri emphasizes that Qur'anic education in inclusive schools requires curriculum adaptation, appropriate teaching methods, and the provision of accessible learning media to ensure that students with special educational needs receive equitable educational services.²⁰ The focus of these studies remains largely on the implementation of learning and pedagogical strategies.

The third group examines Ibn Khaldun's educational thought. Various studies have explored the concepts of *malakah*, *tadarruj*, educational objectives, and the relevance of Ibn Khaldun's educational theory to contemporary Islamic education. However, these studies have not yet connected the theory of *'umrān* with the existence of the Braille Qur'an as part of the development of an inclusive Islamic civilization.²¹

Based on this review, the novelty of this study lies in its conceptual contribution, namely, reconstructing the Braille Qur'an as an instrument for building Islamic civilization through the perspective of Ibn Khaldun's theory of *'umrān*. Unlike previous studies that have focused primarily on the technical aspects of learning or inclusive education, this study positions the Braille Qur'an as an indicator of civilizational advancement that represents equitable access to knowledge, social justice, and collective responsibility in realizing inclusive Islamic education.

RESEARCH METHODOLOGY

Research Design and Type

This study employs a qualitative research design using a library research method. Library research was selected because the object of the study consists of concepts, ideas, and theories found in various written sources, particularly the classical works of Ibn Khaldun, Islamic education literature, inclusive education literature, and studies on the Braille Qur'an. The research design adopts a philosophical-historical approach. The philosophical approach is used to critically examine the key concepts in Ibn Khaldun's theory of civilization (*'umrān*), including *'umrān*, *malakah*, *tadarruj*, and *'ashabiyyah*, while the historical approach is employed to understand the development of the Braille Qur'an as part of the dynamics of Islamic education for persons with visual disabilities.

This design was selected because the study does not aim to empirically evaluate the effectiveness of Braille Qur'an use in educational settings, but rather to reconstruct a conceptual framework regarding the position of the Braille Qur'an from the perspective of Ibn Khaldun's theory of civilization. Accordingly, the analysis focuses on the

¹⁹ Iman Imanudin dan Fajar Indra Septiana, "Upaya Guru dalam Meningkatkan Kemampuan Membaca Al-Qur'an Braille pada Peserta Didik Tunanetra di SLBN Kabupaten Kuningan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 324–338.

²⁰ Meiza Miftachul Rohmah, Asep Sopian, dan Sofyan Sauri, "Pembelajaran Baca Tulis Al-Qur'an di Sekolah Inklusi," *Jurnal Pendidikan Inklusi* 5, no. 2 (2024): 112–126.

²¹ M. Syarif, "Konsep Pendidikan Menurut Ibnu Khaldun dan Relevansinya terhadap Pendidikan Islam Kontemporer," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 35–52.

relationship between educational concepts, civilization-building, and the fulfilment of the right to access the Qur'an for persons with visual disabilities.

Data Sources and Scope

The data consist of primary and secondary sources. The primary sources include the Qur'an, particularly verses related to the right to receive guidance, the pursuit of knowledge, justice, and respect for persons with disabilities, as well as Ibn Khaldun's *Muqaddimah (al-Muqaddimah)*.

Secondary sources include books on Islamic education, inclusive education, disability studies, and the Braille Qur'an; reputable national and international journal articles; government regulations concerning the rights of persons with disabilities; and official documents issued by the Ministry of Religious Affairs of the Republic of Indonesia related to the Braille Qur'an and religious education services for persons with disabilities.

The scope of the study is limited to a conceptual analysis of the Braille Qur'an as a means of accessing Qur'anic education for persons with visual disabilities from the perspective of Ibn Khaldun's theory of civilization. This study does not address the technical aspects of Braille writing, the evaluation of learning practices in specific institutions, or linguistic analyses of the Arabic Braille system.

Data Collection and Analysis Techniques

Data were collected through documentary study of primary and secondary sources relevant to the research focus. The literature was selected based on thematic relevance, authorial authority, publisher or journal credibility, and its connection to Ibn Khaldun's theory of civilization, Islamic education, inclusive education, and the Braille Qur'an.

Data analysis was conducted through several stages. First, data related to the concepts of the Braille Qur'an, inclusive Islamic education, and Ibn Khaldun's theory of *'umrān* were identified and inventoried. Second, data reduction was conducted by selecting information directly relevant to the research focus. Third, the data were categorized according to the main themes, namely *'umrān*, *malakah*, *tadarruj*, *'ashabiyyah*, access to Qur'anic education, and inclusive education. Fourth, the data were interpreted using content analysis to identify conceptual relationships between Ibn Khaldun's theory of civilization and the Braille Qur'an as an instrument of inclusive Islamic education. Finally, conclusions were drawn through an argumentative synthesis explaining the contribution of the Braille Qur'an to the reconstruction of Islamic education based on *'umrān*.

Research Validity and Ethics

Because this study is a library research study, data validity is ensured through source criticism, with priority given to authoritative primary sources, such as the Qur'an, Ibn Khaldun's *al-Muqaddimah*, and official government documents. Secondary sources are selected from academic books published by reputable publishers and scholarly journal articles. The study also adheres to principles of academic integrity by providing citations and references in accordance with the **Chicago Notes and Bibliography Style**, while

interpreting Ibn Khaldun's thought and other relevant literature proportionally and in accordance with their historical context and substantive arguments.

RESULTS AND DISCUSSION

The Concept of the Braille Qur'an from the Perspective of ibn Khaldun's Theory of 'Umrān

The concept of *'umrān* is a central idea in Ibn Khaldun's thought that explains the nature of human social life and the process through which civilization is formed. In *al-Muqaddimah*, Ibn Khaldun employs the term *'ilm al-'umrān al-basharī* to refer to the science that examines social dynamics, the development of states, economic activities, education, and the factors that determine the advancement or decline of a civilization. In contrast to perspectives that view civilization merely as material achievement, Ibn Khaldun places knowledge and education as fundamental foundations that enable society to develop sustainably. Therefore, the quality of *'umrān* should not be measured solely by economic or political progress, but also by a society's ability to ensure equitable access to knowledge for all its members.²²

For Ibn Khaldun, human beings are essentially social beings (*al-insān madanī bi al-ṭab'*) who cannot fulfill their needs independently. Communal life necessarily requires cooperation, the division of labor, and the transmission of knowledge across generations, thereby giving rise to a civilized form of social life.²³ In this context, education has a strategic function as a mechanism for transmitting knowledge as well as developing the quality of human resources. A society can sustain its civilization only when it is able to establish an educational system that enables all its members to acquire knowledge without structural or social barriers.

The foundations of inclusive education in Islam can be traced through various hadiths that illustrate the Prophet Muhammad's (peace be upon him) attitude toward individuals with disabilities. Several narrations indicate that the Prophet regarded them as equal members of social and religious life, without making physical conditions a basis for assessing a person's capabilities.

In a hadith narrated by Imam al-Tirmidhi, the Prophet Muhammad (peace be upon him) provides an important lesson regarding respect for persons with disabilities by addressing the attitude of some Companions who paid insufficient attention to a blind Companion. This incident emphasizes that a person's dignity is not determined by physical perfection, but rather by the quality of their piety and righteous deeds. This principle is consistent with the paradigm of inclusive education, which emphasizes equal opportunities and rejects discrimination based on physical conditions.

²² Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.793

²³ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.69

حدثنا محمود بن غيلان قال حدثنا وكيع قال حدثنا سفيان عن أبي إسحاق عن البراء بن عازب قال لما نزلت *يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ* الآية جاء عمرو بن أم مكتوم إلى النبي صلى الله عليه وسلم فقال يا رسول الله إني ضريب البصر فهل لي من رخصة في القعود فأنزل الله تعالى هذه الآية غير أولي الضرر قال أبو عيسى هذا حديث حسن صحيح وقال عمرو بن أم مكتوم هو عبد الله بن أم مكتوم واسمه عبد الله بن زائدة وأم مكتوم أمه.

“Mahmud ibn Ghailan narrated to us; Waki‘ narrated to us; Sufyan narrated to us, from Abu Ishaq, from al-Bara’ ibn ‘Azib, who said: ‘When the verse, “*Not equal are those believers who remain behind*” (Qur’an 4:95), was revealed, ‘Amr ibn Umm Maktum, who was blind, came to the Prophet (peace be upon him) and said, “O Messenger of Allah, what do you command someone who is blind like me [regarding the obligation to participate in fighting]?” Then Allah revealed the phrase “*except those who are disabled*” (*ghayru uli al-ḍarar*). Abu ‘Isa stated that this hadith is *hasan sahih*. ‘Amr ibn Umm Maktum was also known as ‘Abdullah ibn Umm Maktum. His original name was ‘Abdullah ibn Zā’idah, while Umm Maktum was his mother.”²⁴

In tafsir analysis, exegetes such as Ibn Kathir, al-Qurtubi,²⁵ In tafsir analysis, exegetes such as Ibn Kathir and al-Qurtubi place considerable emphasis on the *asbāb al-nuzūl* (occasions of revelation) of this verse. Ibn Kathir explains that this exception reflects the concern of Islamic law (*shari‘ah*) for the realities of human life.²⁶

Not all individuals possess the same physical capacities, and Islamic law does not impose absolute obligations beyond what an individual is capable of bearing. This highlights the importance of maintaining a balance between the encouragement of *jihad* and recognition of the diversity of circumstances among members of the Muslim community. In Islam, virtue is not determined solely by physical action, but also by an individual’s intention and circumstances.²⁷

This exemplary conduct demonstrates that the Prophet Muhammad (peace be upon him) had already implemented the values of inclusion and social equality long before these concepts emerged in modern discourse. From the perspective of *maqāṣid al-shari‘ah*, such practices reflect efforts to preserve life (*ḥifẓ al-naḥs*), protect and develop the intellect (*ḥifẓ al-‘aql*), and safeguard human dignity and honor (*ḥifẓ al-‘ird*). This perspective also corresponds with the *capability approach* developed by Amartya Sen and Martha Nussbaum, which views social justice not merely as the equitable distribution of resources, but also as providing every individual with opportunities to develop their capabilities and participate meaningfully in social life.²⁸ Thus, access to knowledge is not merely an individual need but also a prerequisite for the development of a civilized society.

²⁴ At-Tirmidzi, *Sunan At-Tirmidzi*, ed. Ed. A. M. Nasiruddin al-Albani (Dar al-Ma‘rifah, 2007).

²⁵ Abū ‘Abd Allāh Muḥammad ibn Aḥmad al-Anṣārī al-Qurṭubī, *Al-Jāmi’ li Ahkām al-Qur’ān*, ed. Aḥmad al-Bardūnī dan Ibrāhīm Aṭṭaysh (Cairo: Dār al-Kutub al-Miṣriyyah, 1964, 5:293–295).

²⁶ Ismā‘īl ibn ‘Umar Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, ed. Sāmī ibn Muḥammad Salāmah (Riyadh: Dār Ṭayyibah li al-Nashr wa al-Tawzī’, 1999), 2:383–385.

²⁷ Dedi Arianto, “*Pandangan Islam Terhadap Pendidikan Inklusif*,” Lentera : Kajian Multidisiplin Ilmu, 2022.

²⁸ A., & Latif, M. Wahyudi, “*Pendidikan Inklusif Di Indonesia Perspektif Maqashid Syariah*,” Journal of Disability Studies and Research2, no. 1 (2023): 95–105.

When this concept is contextualized within contemporary Islamic education, the Braille Qur'an cannot be understood merely as a reading medium for persons with visual disabilities. Rather, it serves as an instrument that enables the transmission of Qur'anic knowledge to take place inclusively, ensuring that every Muslim has an equal opportunity to read, understand, memorize, and practice the teachings of Allah's revelation. The existence of the Braille Qur'an constitutes a concrete means of removing accessibility barriers that have historically been experienced by persons with visual disabilities in accessing religious education.

From the perspective of *'umrān*, equitable access to knowledge is an important indicator of societal progress. Ibn Khaldun explains that the development of knowledge is a characteristic of a society that has attained a high level of civilization (*ḥadārah*). Conversely, when the transmission of knowledge is obstructed or accessible only to certain groups, the quality of civilization may decline because human potential cannot be developed optimally.²⁹ From this perspective, the provision of the Braille Qur'an carries a broader significance than merely providing a learning resource. The Braille Qur'an represents the community's commitment to ensuring the equitable distribution of knowledge, enabling all members of society, including persons with visual disabilities, to participate in the intellectual development of the Muslim community.

This analysis demonstrates a close relationship between the concept of *'umrān* and the principle of justice in Islamic education. Equitable education does not mean providing identical treatment to all learners without considering their individual circumstances; rather, it involves providing appropriate support so that every individual has an equal opportunity to achieve educational objectives. In the context of persons with visual disabilities, such support is manifested through the provision of Braille Qur'ans, teachers competent in Braille-based instruction, adaptive curricula, and accessible learning environments. Thus, equitable access to the Qur'an constitutes part of the implementation of social justice, which is one of the defining characteristics of a civilized society.

Recent research findings further strengthen this argument. Roslaili et al. demonstrate that the availability of Braille Qur'ans, supported by educator competence, significantly improves the accessibility and quality of Qur'anic education for students with visual impairments. The primary barriers identified do not lie in the students' abilities, but rather in limitations related to facilities, the availability of Braille Qur'ans, and institutional support.³⁰ The findings of Imanudin and Septiana also demonstrate that instructional methods adapted to the characteristics of students with visual impairments can gradually improve their Qur'anic reading skills through the use of Braille-based learning media.³¹ These findings indicate that the main challenge in Qur'anic education for persons with

²⁹ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.798-799

³⁰ Yuni Roslaili,dkk., "Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh," *Al-Mu'ashirah* 22, no. 1 (2025): 1–20

³¹ Iman Imanudin dan Fajar Indra Septiana, "Upaya Guru dalam Meningkatkan Kemampuan Membaca Al-Qur'an Braille pada Peserta Didik Tunanetra di SLBN Kabupaten Kuningan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 324–338.

disabilities does not lie in individual factors, but rather in an educational system that has not yet fully provided equitable access.

From the perspective of Ibn Khaldun's theory of *'umrān*, this condition demonstrates that the provision of the Braille Qur'an constitutes part of Islamic civilization-building. A society that succeeds in providing educational access for vulnerable groups demonstrates a higher level of *'umrān* than a society that continues to restrict access to knowledge. Therefore, the Braille Qur'an serves not only a pedagogical function but also a sociological function as an indicator of the quality of civilization. Its existence reflects the view that knowledge is a public right that must be accessible to all members of society without discrimination.

Based on this analysis, this study proposes a conceptual reconstruction in which the Braille Qur'an is an **instrument for building *'umrān***. This reconstruction extends the prevailing understanding that positions the Braille Qur'an merely as a learning medium by situating it as an integral component of Islamic civilization-building. Accordingly, the quality of a civilization should not be measured solely by the number of educational institutions or the advancement of technology, but also by the extent to which society is able to ensure access to Qur'anic knowledge for all its members, including persons with visual disabilities. This conceptual contribution provides the basis for the subsequent discussion of how the concepts of *malakah*, *tadarruj*, and *'ashabiyyah* explain the importance of providing access to the Braille Qur'an within the framework of inclusive Islamic education.

The Concepts of *Malakah*, *Tadarruj*, and *'Ashabiyyah* in Providing Access to the Braille Qur'an for Persons with Visual Disabilities

The educational concepts developed by Ibn Khaldun cannot be separated from three central ideas: *malakah*, *tadarruj*, and *'ashabiyyah*. These three concepts are interrelated elements that explain how knowledge is acquired, developed, and transmitted within a society. From the perspective of *'umrān*, education is not merely a process of knowledge transfer but also a mechanism for developing human capabilities that ultimately determine the quality of a civilization. Therefore, the analysis of the Braille Qur'an should not be limited to its function as a learning medium but should also be situated within the framework of developing individual competence (*malakah*), employing appropriate learning methods (*tadarruj*), and providing social support (*'ashabiyyah*) that enables the educational process to take place effectively.

The Braille Qur'an as a Means of Developing Malakah

Ibn Khaldun defines *malakah* as an ability or skill that becomes firmly established within an individual through a continuous and repetitive learning process accompanied by consistent practice. Unlike knowledge that remains merely memorized information, *malakah* constitutes a competence that has become integrated into an individual's character and can therefore be applied spontaneously in everyday life. According to Ibn Khaldun, the primary objective of education is not to increase the amount of information possessed

by learners, but to develop *malakah* so that knowledge becomes an integral part of human character and behavior.³²

This concept has important implications for Qur'anic education for persons with visual disabilities. The ability to read the Qur'an through the Braille system is not acquired instantly, but rather through repeated practice that enables learners to recognize Braille dot patterns, understand Qur'anic reading rules, and internalize reading skills independently. Thus, the Braille Qur'an functions as a pedagogical instrument that facilitates the development of *malakah al-qir'ah* (Qur'anic reading competence) among persons with visual disabilities.

From the perspective of Islamic education, the development of *malakah* is also related to the objective of *ta'dib*, namely the cultivation of character through the mastery of knowledge. Reading the Qur'an is not merely a cognitive activity, but also a process of spiritual habituation that shapes the personality of a Muslim. Therefore, the provision of the Braille Qur'an has a broader dimension than merely providing learning facilities; it serves as a means of cultivating religious character through direct engagement with the revelation of Allah.

Recent research findings indicate that the success of Braille Qur'an education is influenced by the intensity of practice and the continuity of learning. Research by Roslaili et al. demonstrates that students with visual impairments who have regular opportunities to read the Braille Qur'an experience improvements in reading ability, accuracy in applying *tajwid* rules, and confidence in participating in Qur'anic education.³³ These findings reinforce Ibn Khaldun's view that *malakah* is developed through repeated practice rather than through learning that is merely temporary or sporadic.

The Principle of Tadarruj as a Foundation for Braille Qur'an Education

In addition to *malakah*, another important concept in Ibn Khaldun's educational thought is *tadarruj*, which emphasizes the importance of avoiding overburdening learners with excessive material during the initial stages of learning. According to Ibn Khaldun, knowledge should be presented gradually, beginning with basic concepts and progressing toward more complex subjects in accordance with the development of learners' abilities.³⁴ This gradual approach enables learners to develop a deeper understanding of the material while avoiding fatigue and boredom throughout the learning process.

The principle of *tadarruj* is highly relevant to Braille Qur'an education. The process of learning to read Braille begins with the recognition of the six basic dots, followed by mastery of Braille representations of the *hija'yyah* letters, punctuation marks, *tajwid* rules, and ultimately the ability to read complete Qur'anic verses. Each stage must be mastered

³² Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.800

³³ Yuni Roslaili, dkk., "Accessibility and Effectiveness of Qur'anic Braille Instruction for Visually Impaired Students: A Case Study at BUKESRA, Banda Aceh," *Al-Mu'ashirah* 22, no. 1 (2025): 1–20.

³⁴ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet.ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.994-995

before learners proceed to the next. When these stages are overlooked, the learning process becomes less effective and may hinder the development of *malakah*.

The gradual approach is also consistent with the principle of differentiation in inclusive education. Learners with visual disabilities have diverse learning characteristics and therefore require adaptive instructional strategies. Teachers should not merely deliver learning materials, but also adjust the pace, methods, and instructional media according to learners' abilities. In this context, the Braille Qur'an serves as a medium that supports the implementation of the principle of *tadarruj* by enabling learners to engage in learning through sensory experiences appropriate to their conditions.

Research by Imanudin and Septiana demonstrates that the application of gradual drill-based practice combined with the use of Braille Qur'ans can significantly improve the Qur'anic reading abilities of students with visual impairments.³⁵ These findings demonstrate that the concept of *tadarruj*, formulated by Ibn Khaldun centuries ago, remains relevant to contemporary inclusive educational practices. This indicates that classical Islamic educational theory retains significant explanatory power in addressing the pedagogical needs of persons with disabilities.

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'Ashabiyyah as the Foundation for Providing Access to the Braille Qur'an

The third concept examined in this study is *'ashabiyyah*. In Ibn Khaldun's thought, *'ashabiyyah* refers to social solidarity that enables members of a society to cooperate in achieving common goals.³⁶ Although the concept initially referred to solidarity among groups in the formation of the state, its substance can be reconstructed as a collective commitment to promoting the public good, including in the field of education.

In the context of Qur'anic education, *'ashabiyyah* is reflected in collaboration among the government, educational institutions, religious organizations, families, and communities in providing accessible services for persons with visual disabilities. The provision of Braille Qur'ans, Braille teacher training, the development of inclusive curricula, and the provision of learning facilities constitute concrete forms of social solidarity that enable vulnerable groups to enjoy equal rights to religious education.

This interpretation is consistent with the principle of *ta'awun* (mutual assistance), as affirmed in Qur'an al-Mā'idah [5]:2, which instructs Muslims to assist one another in righteousness and piety. Hamka explains that cooperation in this verse encompasses all forms of effort aimed at promoting social welfare and alleviating the difficulties

³⁵ Iman Imanudin dan Fajar Indra Septiana, "Upaya Guru dalam Meningkatkan Kemampuan Membaca Al-Qur'an Braille pada Peserta Didik Tunanetra di SLBN Kabupaten Kuningan," *IQRO: Journal of Islamic Education* 8, no. 3 (2025): 324–338

³⁶ Abdurrahman Muhammad bin Khaldun, *Mukaddimah*, terjemah cet. ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.72

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Synthesis of the Analysis

The analysis of the concepts of *malakah*, *tadarruj*, and *'ashabiyyah* demonstrates that these three concepts form a complementary conceptual framework for explaining the importance of providing access to the Braille Qur'an for persons with visual disabilities. *Malakah* emphasizes that the objective of education is to develop competencies that become firmly established through continuous practice. *Tadarruj* explains that the development of such competencies must be carried out gradually in accordance with learners' evolving abilities. Meanwhile, *'ashabiyyah* provides a social foundation by emphasizing that the success of education depends not only on learners and teachers, but also on the collective support of society in providing an inclusive learning environment.

Based on this synthesis, this study argues that the provision of the Braille Qur'an constitutes a concrete implementation of Ibn Khaldun's three educational concepts. The Braille Qur'an facilitates the development of *malakah* in Qur'anic reading, supports the implementation of gradual learning in accordance with the principle of *tadarruj*, and reflects *'ashabiyyah* as a form of social solidarity in ensuring the educational rights of persons with visual disabilities. Thus, access to the Braille Qur'an serves not only a pedagogical function but also constitutes an indicator of society's success in implementing Islamic educational values oriented toward civilization-building (*'umrān*).

³⁷ Hamka, *Tafsir Al-Azhar*, jil. 3 (Jakarta: Gema Insani, 2015), 171–175.

³⁸ Kementerian Agama Republik Indonesia, *Pedoman Membaca dan Menulis Mushaf Al-Qur'an Braille* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2022).

Reconstruction of ‘Umrān-Based Inclusive Islamic Education: The Conceptual Contribution of the Braille Qur’an

The analysis presented in the preceding subsection demonstrates that the Braille Qur’an cannot be understood merely as a learning medium for persons with visual disabilities. From the perspective of Ibn Khaldun’s theory of *‘umrān*, the existence of the Braille Qur’an has a more fundamental significance, namely as an instrument for civilization-building through equitable access to knowledge. This finding leads to a conceptual reconstruction in which inclusive Islamic education is understood not merely as the provision of educational services for students with special educational needs, but as an educational system that ensures every individual has an equal opportunity to develop their intellectual, spiritual, and social potential as part of the development of *‘umrān*.

This concept expands the prevailing paradigm of inclusive education, which has largely emphasized the provision of physical facilities and learning services. From the perspective of *‘umrān*, inclusivity does not stop at the accessibility of facilities but also encompasses the development of a social system that enables all members of society to participate in the process of knowledge transmission. Accordingly, the success of Islamic education should not be measured solely by the number of students who receive educational services, but also by the ability of the educational system to eliminate various barriers that prevent certain groups from obtaining opportunities to acquire knowledge.

Ibn Khaldun’s thought provides a strong philosophical foundation for this reconstruction. In *al-Muqaddimah*, education is positioned as a mechanism for developing human quality, which constitutes a foundation for the continuity of civilization. Civilization develops when society is able to transmit knowledge continuously through learning processes that cultivate *malakah* and are supported by social solidarity (*‘ashabiyyah*). Conversely, the decline of civilization occurs when the process of knowledge transmission is obstructed, resulting in some members of society being deprived of equal opportunities to develop their potential.³⁹

When contextualized within Qur’anic education, persons with visual disabilities should not be regarded merely as recipients of social services, but as educational subjects who possess equal rights and potential to contribute to the development of Islamic civilization. Therefore, the provision of the Braille Qur’an constitutes part of a strategy for developing inclusive Muslim human resources. Through access to the Qur’an, persons with visual disabilities can develop their abilities to read, understand, memorize, and practice Islamic teachings, enabling them to participate actively in religious and social life.

The reconstruction of *‘umrān*-based Islamic education proposed in this study is built upon five interrelated dimensions. The first is the **theological dimension**. Islamic education is grounded in the principle that all human beings hold equal status as servants of Allah and as *khalifah* (vicegerents) on earth.⁴⁰ The universality of the Qur’anic message affirms that Allah’s guidance is intended for all human beings, regardless of their physical

³⁹ Abdurrahman Muhammad bin Khaldun, *Muqaddimah*, terjemah cet. ke 12, Jakarta: Pustaka Al Kautsar, 2023, h.71

⁴⁰ Hamka, *Tafsir Al-Azhar*, jil. 1 (Jakarta: Gema Insani, 2015), 43–46; jil. 10, 79–83.

or social conditions. Therefore, the provision of the Braille Qur'an constitutes a concrete implementation of the principles of justice (*al-'adālah*) and equal rights to access religious knowledge.

The second is the **pedagogical dimension**. Based on the concepts of *malakah* and *tadarruj*, Qur'anic education for persons with visual disabilities should be delivered through adaptive, gradual, and learner-centered methods. Teachers should not merely serve as transmitters of information, but also as facilitators who assist learners in developing Qur'anic reading competence through continuous practice. In this context, the Braille Qur'an serves as a primary medium that enables the formation of *malakah* to take place effectively.

The third is the **social dimension**. The concept of *'ashabiyyah* demonstrates that the success of education is determined not only by the relationship between teachers and learners, but also by the social solidarity that develops within society. The government, educational institutions, families, religious organizations, and disability communities share responsibility for providing an inclusive learning environment. The provision of Braille Qur'ans, the enhancement of teacher competence, the development of accessible curricula, and the provision of assistive technologies constitute concrete forms of implementing *'ashabiyyah* in contemporary Islamic education.

The fourth is the **institutional dimension**. The reconstruction of *'umrān*-based Islamic education requires institutional transformation so that the principle of inclusivity becomes an integral part of educational governance. Islamic educational institutions, including madrasahs, *pesantren*, higher education institutions, and Qur'anic education centers, need to integrate services for persons with disabilities into their policies, curricula, and learning systems.

The fifth is the **civilizational dimension ('umrān)**. Within this dimension, the Braille Qur'an is positioned as an indicator of the advancement of Islamic civilization. The broader the community's access to Qur'anic knowledge, the higher the quality of *'umrān* that can be developed. Conversely, when persons with disabilities continue to experience barriers to accessing Qur'anic education, the development of civilization does not yet fully reflect the principles of justice and *maṣlahah* that constitute objectives of Islamic law. Thus, the Braille Qur'an has a strategic function as an instrument for the equitable distribution of knowledge as well as a measure of the success of Islamic educational development.

Based on these five dimensions, this study proposes a conceptual model of *'umrān*-based inclusive Islamic education. The model places the Qur'an at the center of education, while the Braille Qur'an functions as an instrument that ensures access to divine revelation for persons with visual disabilities. Such access subsequently enables the development of *malakah* through a process of *tadarruj*, which is further strengthened by *'ashabiyyah* as social capital in the provision of education. The integration of these three concepts produces an educational system grounded in justice and oriented toward the development of Islamic civilization.

Thus, the conceptual contribution of this study lies in a paradigm shift in understanding the Braille Qur'an. Previous studies have generally positioned the Braille Qur'an as a learning medium or a form of accommodation for persons with visual disabilities. This study demonstrates that the Braille Qur'an has a broader significance,

namely as an instrument for building *‘umrān*. This perspective enriches the study of Islamic education by establishing a closer relationship between Ibn Khaldun’s theory of civilization, inclusive education, and access to the Qur’an. Therefore, Islamic education oriented toward the development of *‘umrān* should not merely aim to produce individuals who are able to read the Qur’an, but also to build a society that upholds justice, equitable access to knowledge, and respect for the dignity of every human being as fundamental foundations of Islamic civilization.

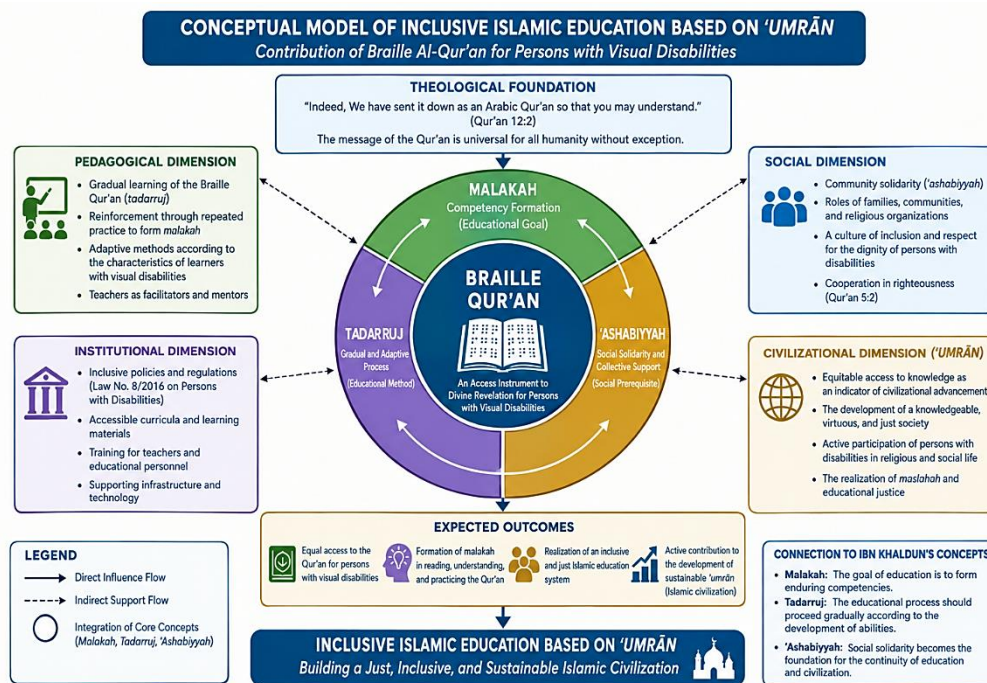


Figure 1. Conceptual Model of *‘Umrān*-Based Inclusive Islamic Education: The Contribution of the Braille Qur’an to Islamic Civilization-Building

Source: Author’s synthesis based on an analysis of Ibn Khaldun’s theory of *‘umrān*, Islamic education concepts, and studies on the Braille Qur’an (2026).

CONCLUSION

This study demonstrates that the Braille Qur’an functions not only as a learning medium for persons with visual disabilities but also has strategic significance, from the perspective of Ibn Khaldun’s theory of *‘umrān*, as an instrument for building Islamic civilization. The analysis of the concept of *‘umrān* affirms that the advancement of a civilization can be assessed through the ability of society to ensure equitable access to knowledge for all its members. Within this framework, the Braille Qur’an represents the implementation of the values of justice, equitable education, and respect for human dignity. Furthermore, the concept of *malakah* emphasizes the importance of developing Qur’anic reading competence through continuous practice; *tadarruj* underscores the need for gradual

and adaptive learning in accordance with learners' characteristics; while *'ashabiyyah* demonstrates that providing access to the Braille Qur'an constitutes a collective responsibility shared by the state, educational institutions, families, and society. Thus, this study argues that the Braille Qur'an is an indicator of the quality of *'umrān* because it reflects the extent to which a society is able to guarantee every individual's right to acquire religious knowledge without discrimination.

Theoretically, this study contributes by reconstructing the relationship between Ibn Khaldun's theory of civilization and inclusive Islamic education by positioning the Braille Qur'an as an integral component of *'umrān*-based civilization-building, rather than merely as an educational accommodation for persons with visual disabilities. This reconstruction produces a conceptual model of *'umrān*-based inclusive Islamic education that integrates the universality of Qur'anic teachings, equitable access to knowledge, the development of *malakah*, the application of *tadarruj*, and the strengthening of *'ashabiyyah* as foundations for a just civilization. Practically, these findings provide a conceptual basis for the government, the Ministry of Religious Affairs, Islamic educational institutions, *pesantren*, and Qur'anic education providers to develop more accessible, adaptive, and inclusive educational policies and services. Thus, the provision of the Braille Qur'an not only expands access to religious education for persons with visual disabilities but also constitutes part of a broader strategy to strengthen an Islamic civilization oriented toward justice, social welfare, and sustainability.

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