

Religiosity of the Disabled: The Intersection of Narratives of Religious Doctrine and Reality

Fahmi Dzilfikri¹, Adi Fadilah¹ and Amsal Bakhtiar¹

¹Syarif Hidayatullah State Islamic University (UIN) Jakarta, Indonesia

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Abstract: The purpose of this study is to determine the religiosity and religious orientation of people with disabilities. The subjects of this study are the students of Wimar Asih Tunagrahita Senior High School. The religiosity of people with disabilities is seen from the ideological, ritualistic, intellectual, experiential and consequential dimensions. Meanwhile, the religious orientation of people with disabilities is seen based on extrinsic and intrinsic aspects. The research method used is qualitative with a case study model of four people with in-depth interviews. The study uses a psychology of religious approach. The results of research on the four subjects illustrate that each subject has different levels in the dimensions of religiosity. The development of these four dimensions of religiosity is then described in the consequential dimension that the subject at the moment is at least more concerned with religion in their lives. Subject religious orientation shows the existence of diverse extrinsic and intrinsic aspects. The development of religiosity and religious orientation illustrates their psychological condition, that is they are more confident in socializing, and feel that the teachings of religion are very important in social life.

1 INTRODUCTION

In the end of the twentieth century, almost all people of the world always associated diffables as a lack of mind and body, including lame people, sitting in wheelchairs, being victims of conditions such as blindness, hearing loss and mental illness, and also people who have disadvantages are usually very dependent on family, friends, and social services (Colin Barnes and Geof Mercer, 2007). Likewise in Indonesia, perceptions of people with disabilities are still interpreted as an imperfection, something abnormal, sometimes even seen as a shameful shame (M.M. Lusli, 2010). In short, diffable can be said to be a burden for some people.

This kind of social construction has been going on for a long time, this is strengthened in the history of religions against people with disabilities who are often discriminatory. For example, Colin said that Judaism—which absorbed many Greek ideas, especially in Alexander the Great's time—assumed diffability is something outside the area of God's sanctity. Leviticus even affirms blind people, who have one hand, stunted and have other disabilities, as people who are not entitled to receive love from God

(Colin Barnes, 1991). According to Colin, defects were considered as ugliness and misery, until his position became an area used to punish "bad" people and get out of God's way. This tradition also continues in the New Testament. New Testament, Jesus is able to heal the paralytic suffering after preaching that the sins of that person have been forgiven. This perception just flowed, causing groups of people with disabilities to be increasingly "oppressed".

Likewise Islam, indeed in the Qur'an there is a verse which states that it should not be surly towards "blind people" (Abasa: 1-3). However, interpretations of other verses are considered discriminatory. For example, the interpretation of Sûrah al-Hajj verse 5, Imam al-Ṭabarî interprets the word *mukhallaqah* with the meaning of "normal people" and in perfect condition complete with physical members as people are considered normal now. While *ghair mukhallaqah* is interpreted as a baby born but not yet perfect (physically) or dead in the womb. That way for al-Ṭabarî, *mukhallaqah* becomes a trait for *nutfah* that makes humans "perfect" and "imperfect" (Abû Ja'far al-Ṭabarî, 2000). On the other hand, the interpretation of al-Baidâwî states that *mukhallaqah*

has a perfect meaning (*tâmah*) which has two hands and two legs without defects. That way, *ghair mukhallaqah* means that those who are born have "imperfections", "defects" in their bodies (Nâsir al-Din al-Baidâwî, 1998). These interpretations are still considered discriminatory because they identify *ghair mukhallaqah* as disabilities. This means that the diffable has the label "*ghair*" (the other). Difables are still regarded as imperfect or abnormal humans. What is the meaning of perfect? What is the standard of perfection? Is perfection and disability a social construction?

Whereas if we go back to the terms used in the Qur'an, *mukhallaqah* is *ism maf'ul* (object), derived from *khallaqa-yukhalliqu* (creating) which has the meaning created (Ahmad W., 2002). *Ghair* has the meaning of negation that is, besides or not (Ahmad W., 2002). Then *ghair mukhallaqah* has meaning not created. In this verse there is no indication of perfect or imperfect humans. For that the interpretations that are more friendly towards the above verse are a must.

Difables as humans also have a religious side that cannot be underestimated. Every religious person carries out religious behavior or other religious activities based on the existing theological system. As fundamental, the theological system will be maintained by its adherents. Religion is the behavior of a person who knows God in various ways according to what he knows when he was a child or in other ways he knows other after he grows up (Robert W. Crapps, 1998).

In relation to religious behavior, Parsons emphasized that religious behavior is a theological construction. Religious institutions are strongly influenced by factors such as human ignorance and inability to deal with certain problems and the scarcity of things that can provide satisfying answers (Bryan S. Turner, 2013). That way, religious behavior is a form of response or action to the religious teachings that are embraced or believed.

Religious activities do not only occur when someone performs ritual behavior, but also when doing other activities that are driven by supernatural powers. Not only those that are related to activities that are visible to the eye, but also activities that are not visible and occur in one's heart (Djamaludin Ancok and Fuad Nashori Suroso, 1995).

Every person has a different religious style in his life. To analyze one's religiosity, the dimensions of religiosity are used. Glock and Stark have divided into five dimensions: ideological, intellectual, experiential, ritualistic and consequential (Jalaluddin Rakhmat, 2004). The theory of religiosity dimension describe one's religiousness in some of these

dimensions, so that there will be clarity on which dimensions a person has and which dimensions he does not have.

In addition, everyone has a different style of faith in his life. Psychologists call the pattern of faith with religious orientations to differentiate these different religious patterns, namely the system of individual views regarding the position of religion in his life, which determines the pattern of individual relations with his religion (William James, 1958).

Gordon Allport divided religious orientation into two typologies, namely extrinsic and intrinsic. Extrinsic oriented individuals come to the place of worship to gain social support and alleviate personal problems, perhaps becoming quite anxious and easily blaming their environment for the problems they face. Finally they rarely go to places of worship. On the contrary, intrinsically oriented individuals strive to earnestly in religious life, and apply religious teachings in living their social lives (Zainal Arifin and In Tri Rahayu).

This is very important to see the disabled group in terms of their religiosity, also to minimize discrimination against them. This research was conducted on disabled groups who attended formal schools. It has at least two large concentrations, first the school institution acts as an agency that carries out the role of socialization, transmits social rules, dominant norms and values that are considered appropriate for the citizens' rules of play as well as participation that can be done. Second, formal education provides a system for channeling and selecting various social and work roles for those who follow the education system (Colin Barnes and Geof Mercer, 2007). Now, the School of Special Education has mushroomed all over the world; in Indonesia better known as Special Schools. The "conventional" explanation of separate schools arises as philanthropic for those with special needs also for those who are unable to enter the public sector (Colin Barnes and Geof Mercer, 2007).

Based on the reality, the author is interested in examining the dimensions and religious orientation of the disabled. This paper tries to present people with disabilities in the study of religions, which is still very rare. Whether we realize it or not, the lack of discourse on people with disabilities in the study of religions is also one of the causes that continue to perpetuate discrimination against this group in social life.

2 LITERATURE REVIEW

The theory used in this research is Glock and Stark's religiosity dimension as a theory to examine the dimensions of religiosity in people with disabilities. Meanwhile, Gordon Allport's theory of religious orientation is used as a description of the religious personality of people with disabilities who describe their religious orientation. Glock and Stark's theory of religiosity dimensions applies to specific things about religiosity, so it is less to explain religiosity to personality and to summarize. With religious orientation, both extrinsic and intrinsic, the picture of the religiosity of the diffable can be fully understood.

The religiosity dimension can basically be seen from various aspects because it cannot be separated from how religious psychology researchers need this theory to examine religiosity in humans. In this study, the religiosity dimensions designed by Glock and Stark are used so that religiosity in the disabled can be seen and analyzed as well as possible. Given that this research is carried out in a Muslim context, the religiosity research used is also adapted to the Islamic context.

2.1 Dimension of Religiosity

This religiosity dimension theory maps the diversity of people with disabilities in several dimensions, so that there will be clarity on which dimensions they have and which dimensions they do not have. The application of the dimensions of religiosity that is often used by researchers in religious psychology is the theory of Glock and Stark, known as the five dimensions of religiosity, namely ideological, ritualistic, intellectual, experimental, and consequential (Jalaluddin Rachmat, 2004). The five-dimensional explanation is as follows:

2.1.1 Ideological Dimension

The ideological dimension is the diversity of a person related to what must be believed or believed. The dimensions of trust are also synonymous with religion and faith. According to Tillich, faith is even more than just religion (J. M. Nelson). Trust, faith or religious doctrine is the most basic dimension of one's diversity. This dimension actually distinguishes one religion from another, even one religion in a religion with another in the same religion. Faith in the Trinity for example is Christian ideology, Faith in God, Angels and the Koran are Islamic ideologies (Jalaluddin Rachmat, 2004).

In Islam, belief is always associated with faith or faith. Faith is the fundamental dimension that shapes the beliefs of a Muslim. The most important faith is faith in God and accompanied by other faiths, such as faith in angels, books, apostles, the last day and faith in qada and qadar. the whole faith formed a system of Islamic beliefs or better known as Islamic faith (Yusuf Qardhawi, 1999).

This ideological dimension is certainly shared by all religious people, in accordance with their religion, although sometimes they do not carry out religious orders and even life is not based on religion. However, the ideological dimension is deeply embedded in each religious person.

2.1.2 Ritualistic Dimension

This religiosity dimension refers to the behavior expected of someone who identifies with a particular religion. Church attendance (worship), prayer, and fasting are part of the aspect of religious rituals (Nalini Tarakeshwar, 2008). As Jalaluddin Rakhmat explained, that what is meant by behavior or action here is not a general action that is influenced by one's faith, but refers to specific actions determined by religion. For example, praying in Islam and being present in churches in Christianity and Catholicism, this behavior can identify the religion a person adheres to (Jalaluddin Rachmat, 2004).

This ritualistic dimension empirically becomes a tool to identify adherents of a particular religion, although this dimension does not necessarily automatically affect the psyche and life of the perpetrators. Therefore, in some cases the ritualistic dimension is not always in line with the spirit of the ritual itself.

In contrast to the results of Pargament's research that overall rituals determined by religions can have a significant influence on everyday people's behavior. He gave an example, Muslim families who pray every day can strengthen their faith and make Islam their way of life (Nalini Tarakeshwar, 2008). Therefore, Gordon Allport's theory, religious orientation is needed to look at the whole about religiosity.

2.1.3 Intellectual Dimension

This dimension is an intellectual dimension that emphasizes one's knowledge of beliefs. Each religion has a number of specific information which are usually required to be known by the adherents (Jalaluddin Rachmat, 2004). Intellectual dimension becomes its own aspect in assessing one's religiosity. For example, a Pastor is often a place to ask for advice about family, or to face various problems involving

religious issues for Christians. Indeed, not only aspects of knowledge about religion, but other aspects also complement.

In addition, according to Garrison knowledge about religion can be taught in formal schools such as Catholic schools. The problem is how this knowledge affects the behavior of everyday life. Especially able to tolerate adherents of other religions (Michael Argyle, 2000). Information about religious knowledge for the present era is easily accessed through the internet, because it needs a filter to filter out so much information flow that religious ideas that are deemed deviant can be blocked.

2.1.4 Experiential Dimensions

The experimental dimension is related to the religious feelings experienced by religious adherents. Psychology calls it a religious experience (Jalaluddin Rachmat, 2004). Religious experience is one of the basic roots of religion, the feeling of feeling something transcendent, and something that happens outside of normal life, outside the physical world.

William James further explained this religious experience, except that he took the population towards people who were considered extraordinary, saints were not ordinary people in general (Michael Argyle, 2000). So that James' research shows less the religiosity of ordinary people, especially the dimension of experience.

Although this religious experience is subjective, almost all religious people have experienced religious experience. This experience is different and multilevel. The experience of a saint or saint is certainly different from the religious experience of ordinary people. However, the essence of the same is a response to "Absolute Reality". Therefore, the experience of something limited cannot be called a religious experience, but merely an experience of pseudo-religion.

2.1.5 Consequential Dimensions

This consequential dimension is often called the social dimension, which is the effect of the previous four dimensions. This effect can be positive and can also be negative, as Jalaluddin Rachmat gives an example that Jim Jones encouraged almost a thousand of his followers to commit mass suicide by drinking poison (Jalaluddin Rachmat, 2004).

Human actions are basically non-religious (natural) and at the consideration of ratios, but there are also human actions which are considered as religious actions that show their religiosity. This consequential dimension will be even more visible if

helped by G. Allport's theory of religious orientation. With Allport's theory it can be seen whether his behavior was driven by his religious attitude or not.

2.2 Religious Orientations

Religious orientation in the implementation of human life includes aspects of religious awareness, religious sense, divine experience, faith, attitudes and behavior of religion. All these aspects do not stand alone but exist in an integral mental system of personality. Psychologically religious orientation becomes an integral part of one's religious maturity, so the description of religious orientation with dimensions of religiosity cannot be separated from religious maturity.

Gordon Allport is a pioneer of theories about how religion in different orientations influences human behavior. Allport works with a classic example in conceptualizing and measuring religion. Allport differentiates from motivational orientation into religious beliefs and practices, which ultimately results in two typologies of religious orientation namely extrinsic and intrinsic (J. M. Nelson). The explanation of these two religious orientation typologies is as follows:

2.2.1 Extrinsic

Extrinsic religious orientation, according to Allport, is a benefit with itself, a religious form that can protect itself which gives pleasure and safety to believers at the expense of other groups (Peter Connolly, 2002).

Someone whose way of diversity is extrinsic is immaturity in religion. These extrinsically oriented people may be diligent in places of worship, but are not interested in discussing or thinking about their faith issues beyond what practical benefits and benefits can be gained in their religious diversity. In other words, a person whose religious orientation is extrinsic does not yet know the deepest nature of the religion he adheres to, only to the extent of his output.

2.2.2 Intrinsic

According to Allport, this intrinsic religious orientation is a form of religion and a good and healthy way of religion. The orientation marks the life that interferes (making as part of) the entire witness of his faith without conditions, including the word to love the neighbor. Someone who has this religious form is more intense in serving religion and making his religion a way of life (Peter Connolly, 2002).

Intrinsic religious orientation emphasizes the nature of religion in the subject itself, so that he can feel and interpret religion; align with his life. In other words, the orientation is more able to bring someone to feel more and closer to his God.

2.3 Disabled

As explained earlier, this study intends to raise the issue of diffables in the context of religiosity. As in the Preliminary Chapter, this study is a little discussed how the history of religions towards people with disabilities tends to be discriminatory. One of the negative stigma and stereotypes is caused by social construction in looking at diffable issues in society. Initially, people with disabilities were known as "disabled". The term "disability" is pinned because "disabled" people are considered to have physical deficiencies, damage or incompleteness, as is normal (Bahrul Fuad M., 2010).

The use of the term difabel is actually still being debated. The use disagreement of this term arises from differences in understanding of points of view. Diffabel stands for English words Different Ability People. The term diffable is based on the reality that every human being is created differently and does not close the opportunity to enter society. Diffable understanding "eliminates" the negative meaning of disability so that it allows everyone to be involved in community activities in their own ways.

In Indonesia, the terminology of disability and people with disabilities have experienced evolution into disability (Bahrul Fuad M., 2010). Differences in the use of the terms diffable and disability depart from a different perspective in each group. The term disability refers more to the inability to do some activities due to physical deficiencies. Whereas diffables cover all aspects but see it only as a mere difference and accept the different ways of acting.

In diffable studies, several terms are known including those defined by the World Health Organization (WHO):

2.3.1 Impairment

Any loss or abnormality of the psychological or anatomical structure of function.

2.3.2 Disability

Any restriction or lack of impairment of performance ability in a manner or within the range considered normal for a human being.

2.3.3 Handicap

Individual disadvantage for, resulting from impairment or disability, the fulfillment of a normal role, sex, and social and cultural factors for that individual (Colin Barnes and Geof Mercer, 2007).

2.4 Disabled and Religions

In the introduction, a little has been mentioned about the relationship between disabled and religions in history tend to be harmonious and discriminatory (Colin Barnes, 1997). But at the same time, religious ideas and religious teachings are decisive actors in what is socially acceptable in the context of religious communities. Nonetheless, there is no consensus among major religions such as Hinduism, Buddhism, Islam, about the "right way" to respect powerlessness except as an influence of the religious meanings in the mind and practice of everyday life displayed (Colin Barnes and Geof Mercer, 2007).

Efforts to finalize the meaning and significance of helplessness how, and why individuals are seen as abnormal, there needs to be an explanation to explore these issues in different cultural contexts. As stated by Masduqi, a disabled person activist, that helplessness and disability is a result of social construction that is quite long and involves various aspects of science, health sciences, culture and social (Bahrul Fuad M., 2010). Disability for most people is still seen as a disgrace and imperfect. More than that, there are some ordinary people who see disability as a curse from God or a sin committed by their parents or ancestors (Colin Barnes, 1991). Therefore, there is a need for reconstruction regarding the meaning of diffables.

The meaning of the word defect as this imperfection becomes very controversial when associated with the nature of human creation. If a human entity is seen as a result of a process of creation, disability can also be interpreted as an imperfection of a process of human creation carried out by God. If this is the case, of course this is very contrary to the general belief in religion that God has the Supreme Being. The question is, can God make mistakes in the creation of humans so that some of them become disabled? God is clearly far from wrong because everything He does is certainly carefully calculated, detailed and thorough. Therefore, all the works of God are always covered by a purpose and far from being useless.

3 METHOD

3.1 Respondents

The subject of this research was 4 students of Tunagrahita Wimar Asih Senior High School, Pasar Minggu, South Jakarta. The relevant parties included the Principal, along with teaching staff, and especially religious teachers.

3.2 Research Instrument

Data collection used in this study is to use in-depth interviews, observation and documentation studies.

3.3 Data Analysis Technique

After collecting and compiling data, then the data obtained using Glock and Stark theory to see the dimensions of religiosity are described. Meanwhile, Gordon Allport's theory is used to see the religious orientation of people with disabilities.

4 DATA RESULTS AND ANALYSIS

All study subjects were 4 people with the characteristics listed in the following table:

Table 1: Description of The Research Subject

	AP	FY	AE	RR
Age	18	17	18	17
Sex	Female	Female	Female	Female
Edu.	Senior High School	Senior High School	Senior High School	Senior High School
Religion	Moslem	Moslem	Moslem	Moslem
Mentally disabled	Medium	Medium	Medium	Medium

In the case of disabled people raised in this study, the findings of the authors show that the development of religiosity and religious orientation is a process that takes place gradually from concrete thinking to abstract, in this case the graph of its development does not rise sharply. The following is a description of the authors' findings in the field regarding what dimensions of religiosity they possess and their religious orientation for each individual case, which will be summarized in table 2:

Table 2: Data Results of Research Findings

Dimension and Religious Orientation	AP	FY	AE	RR
Ideological	✓	✓	✓	✓
Ritualistic	✓	✓	✓	✓
Intellectual	✓	✓	—	✓
Experiential	—	—	—	✓
Consequential	—	—	✓	—
Intrinsic	—	—	✓	—
Extrinsic	✓	✓	✓	✓

Information:

✓ = Yes

— = No

All of the disabled people who interviewed, almost all of them had their own uniqueness and distinctiveness. At least 3 initial dimensions are the most common among the four research subjects. The following is an inter-case analysis of the dimensions of religiosity and religious orientation of people with disabilities:

4.1 Dimension of Religiosity

4.1.1 Ideological Dimension

The school environment that develops students' beliefs to embrace religion and belief well, is not a guarantee that their students are able to do so. In the case of AP, FY and RR, for example, faith is quite believed as shown by their parents. With their identity as Muslims, they simply believe that Allah is God, the Prophet Muhammad as His messenger, and the Qur'an as the holy book of Muslims.

This faith model based on inheritance and the environment is indeed not favored, because it receives teachings *taqlid* (blindly following). Although the school environment supports to increase faith, the efforts to get there are not too big.

Different things only happen to the subject of AE, whose faith is sufficiently based not to join parents. This is indeed a habit from a small age, as stated by the school Religious Teacher, Ali Maqsuddin, that his students need to get used to doing something they cannot directly when instructed. Thus, it is necessary to habituate to each of these disabled children so that they can increase their faith at a more ideal level.

4.1.2 Ritualistic Dimension

All ordinary research subjects assume that religion is always synonymous with worship. Worship which is a religious ritual and practice is a real dimension for the four research subjects to measure their diversity. Compared to ideological dimensions that tend to be

difficult to see, this ritualistic dimension is clear and can be done.

Basically, all the people with disabilities who were the subject of this study never left the prayer, it's just not always on time to carry it out. As in the case of FY, she was not on time when performing prayers because no one told this to point out that the environment also greatly affects this dimension.

In the case of AE, the way to reach the best point in carrying out religious teachings is to often carry out worship especially those considered *fardu ain*. The same thing applies to RR.

4.1.3 Intellectual Dimension

AP, FY, and AE have religious knowledge that is not much different than before entering The school. The three are indeed less interested in deepening religion especially with the many Islamic laws that must be memorized. In contrast to the RR case, she felt a change in his knowledge of religion after getting lessons in the subject of Religious Education. Although when asked more specifically RR was not able to answer, at least she got new knowledge.

Both AP, FY, and AE who have been able to read the Qur'an, they have not been able to understand the contents of the reading. And then, they learned a little about the translation of the Qur'an, in order to be able to digest the contents of Qur'anic recitation. Because most research subjects have limitations in understanding, therefore in learning they always use tools so that they are easy to understand, especially with things that are directly related to their lives such as food sources and others.

4.1.4 Experiential Dimension

People with disabilities who are the subject of this research include those who find it difficult to get impressive experiences in religion, live more deeply, or even have an encounter with God. James said that religiosity is a religious sentiment, it is nothing but emotional maturity (William James, 1958). Because of that in early adulthood, they have not been able to feel an inner experience.

But the stages to feel this religious experience began to emerge, as happened in the case of AP and AE where they always felt calm and peaceful when doing good. While FY, including subjects who can slowly experience the experience of interacting with God, as she feels every action she supervised.

4.1.5 Consequential Dimension

AP, FY, and RR admit that they hang out or make friends with others not based on religious considerations. But after getting religious lessons in the subject of Religious Education the rules of playing in socializing are based on religious morality.

As for the AE case, she helped her friend because religious teachings told her. Initially the rules for making friends followed moral rules, but now they have begun to involve religious values as a moral reference for their lives. This consequential dimension is the dimension that gives rise to or the consequences of previous dimensions. Therefore, the more visible other dimensions become clearer the consequential dimension is.

4.2 Religious Orientation

All people with disabilities who are the subject of this study tend to be extrinsic in their religious orientation. In carrying out their religious teachings they depend on environment they are in. When the environment supports to be diligent, then they are also diligent in carrying out religious teachings. AP, FY, and RR may have the belief that religion is nothing but an obligation. But they also have the belief that in religion there is good that benefits them. They still see religion as only providing benefits but have not felt religion itself as an experience and perspective on their lives. Unlike AE, she began to feel that religion was not only an obligation, but a necessity in his life.

Intrinsic religious orientation slowly arises in them. They slowly begin to realize their role as Muslims. They begin to realize that religion cannot be separated from every activity they do every day. Their process of understanding religion has involved their various experiences as humans so that adjustment is an important point in their religious orientation.

Religion becomes the guide to find friends and friendship even though only limited to their worship craft. They have good friends, but by involving their worship crafts, at least they draw a picture that they are really diligent. Religious orientation in the form of mystical and spiritual experiences cannot be felt by these disabled children who are a little more serious in religion, at least they can feel these experiences, including to interact with God.

5 CONCLUSION

Based on the results of this study, it can be concluded that the development of religiosity on four subjects

slowly increasing. Meanwhile, their religious orientation is only limited to the extrinsic aspect, namely they carry out their religious teachings because of the commands of parents, not at the awareness stage. The intrinsic aspect has not been too visible, but the effort to realize it already exists.

The most obvious improvement in the dimensions of religiosity in all four subjects is the ritualistic and intellectual dimensions. Subjects other than AE, the dimension of faith is a dimension that is sufficiently believed without further questions about their faith. The dimensions of experience are difficult dimensions to feel and experience for them. One factor that causes them to be unable to feel the dimension of experience is because of their immature emotions. But the stages in that direction, namely feeling religious experience begin to appear marked feeling calm after doing worship or other goodness. In general the four subjects are not very prominent in consequential dimension. For example, their friendship are not based on religious considerations. They have no problem making friends with people who are not the same as their religion. However, in their daily actions they try to comply with the teachings of their religion.

Their religious orientation is not in one aspect. The four subjects have extrinsic and intrinsic aspects of their personality. Initially intrinsic religious orientation is not too visible, along with emotional maturity and increasing religiosity, they begin to feel that religion becomes a necessity and a way of life. So that if religious arguments are found that do not suit themselves, then they do not want to follow them. While their intrinsic religious orientation can be seen when they can display their religiosity and they can live happily without any compulsion or pressure from personal or external interests.

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