



The Role of Socialization Agents in Religious Adulthood Blind Persons (Case Study at Raudlatul Makhfufuin Foundation, Tangerang Selatan)

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ABSTRACT

This study aims to obtain a concrete picture of the role of socialization agents in the religiosity of adult blind people. Blindness is divided into two, namely totally blind (total blind) and low vision (who still has vision but is low). The causes of blindness can be congenital or genetic, or caused by external or exogenous factors, such as accidents, illness, and so on. Meanwhile, socialization agents consist of family, playmates, schools and mass media. These socialization agents are parties who play a role in the process of introducing someone to their environment, or in other words those who help someone to socialize. The object of this research is the informants who experience blindness when they are adults. This means, blind since birth. Based on the results of the study, it can be concluded that the role of socialization agents in providing religious knowledge is quite large, especially the role of socialization agents for playmates and the mass media. While the play a major role in providing motivation and enthusiasm for life for adults with visual impairments are family and playmates. With the increase in religious knowledge and enthusiasm for life gained by the informants through socialization agents, they are more enthusiastic and confident in living life as well as possible.

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1. INTRODUCTION

Humans, as God's most perfect creatures, have a heavy responsibility on earth. Because humans are the caliphs of Allah, whose duty is to protect and preserve nature and its contents (Iqbal, 2016). These duties and responsibilities have previously been given to other creatures, such as angels, jinn, and so on, but none of them have accepted them. Only humans dare to take this responsibility (Ismail, 2017).

In carrying out these responsibilities, humans are provided with provisions by Allah SWT, in the form of reason, emotions, and a set of body organs that allow them to do things that other creatures cannot do (Rahmadani, 2014). Of all the provisions given by God to humans, it is reason that distinguishes humans the most from other creatures. Because the human mind can distinguish what is good and what is bad. In addition to reason, humans also have senses that can be used to feel, smell, touch, hear, see or better known as the five senses. With these senses, humans use their minds to determine or decide something that is considered good for themselves and others. In line with the times, through reason and senses too, humans find various kinds of technology that are used to make their lives easier (Sina, nd).

Psychologically, someone who experiences changes in his life, both in physical form and in material form, then that person will experience shock. The change that the writer means here is more of a change that comes from good to bad, or from perfect to imperfect (Riyanto, 2014).

One of the senses that if Allah takes away, namely the eye, makes humans unable to see or to a certain extent their vision is reduced and less than optimal. This term is more often referred to as blind. Etymologically the definition of visually impaired is "tuna" which is "damaged", and "blind" is "eyes", so blind people are "eye defects" (Utomo & Nadia, 2019). The term visually impaired describes the condition of patients who experience abnormalities in the sense of sight, whether the abnormality is severe or mild. While "blindness" is describing a condition in which the eye as the sense of sight is damaged, whether the damage is partially or completely (both), so that the eye is no longer functioning properly (cannot see)." The government states that what is meant by "blindness" is a person with a disability is "a person who according to medical science is declared to have a physical disorder which can therefore be an obstacle or obstacle to carrying out activities properly" (Lu'lu, 2016).

People who are blind are different. Those who experience blindness from birth, generally can accept and sincerely that their shortcomings are the destiny of Allah SWT, behind all of which is hidden wisdom that sometimes humans cannot find (MUSTIKA, 2018). Those who are blind from birth (congenital) when they grow up and enter adulthood are able to adjust to their environment and surroundings. But what about those who are blind when they move or enter adulthood? Of course it takes time to adjust to the environment and surroundings (Khouilita, 2014).

In the process of adjusting to the environment, adult blind people need the help of others in order to be able to socialize with the new situation. For this reason, socialization agents consisting of family, media, and playmates, the education system of course have an influence in the adaptation process. (Alima, 2019). This is where the author's socialization agents consider to have a role in the diversity of the blind people. Socialization agents may provide knowledge and enthusiasm for adult blind people in continuing their lives, or socialization agents may not have any role in motivating adults with visual impairments (SKILLS, nd).

This is where socialization agents play their role. Families, play groups, mass media, and the education system have a vital role in providing motivation and enthusiasm for life for these blind people. In addition to religion, these socialization agents can provide motivation and enthusiasm for life for adult blind people so that they can continue their journey of life as they should, even though their sense of sight is no longer functioning (ELIBRARY, nd).

2. RESEARCH METHOD

2.1 Research sites

This research took place at the Raudlatul Makhfufin Foundation, South Tangerang. The reason why the writer chose this location is because all informants who are blind adults are active in this foundation. This research lasted for 6 months, months to search for books and manuscripts related to the problems discussed. The next five months for field research, the author conducted field research from December 2009 - April 2010. The type of research that the author used in the preparation of this thesis was field research.

This study uses a qualitative approach. The qualitative approach used in this research uses a case study form that can add value to our unique knowledge of individual phenomena. The results of these findings are then analyzed by using the theories that have been listed previously, so as to produce a conclusion.

a. Research subject

The subjects of this study were adult blind people who were active at the Raudlatul Makhfufin Foundation, South Tangerang. In this study the authors took 4 informants who the authors interviewed.

2.2 Data collection technique

The ways of collecting data in this study are:

a. Interview

Interviews are conversations with a specific purpose carried out by researchers as interviewers by asking questions to the public as the object of the interview, which provides

answers to these questions. In this study, the authors interviewed 4 informants whom the authors interviewed. They are: EM informant, 38 years old, ARK informant, 25 years old, and NS informant, 27 years old. Then the informant AG is 37 years old. The reason the author only interviewed 4 informants was because from the initial plan of 9 informants, it turned out that there were 4 other informants who had problems such as passing away, changing places of residence, and being under medical treatment. This makes the interview process impossible.

b. Data Analysis Method

To get satisfactory results, so that it becomes a research report, the authors choose data according to research needs. The data collected through a list of questions posed to respondents as informants, in this case blind people who experience blindness as adults, will be analyzed using descriptive analytical methods. The data that the author obtained from interviews, both bound and free interviews, the authors described in writing and then analyzed using the author's knowledge of existing social theories.

c. Writing Techniques

The technique of writing this thesis is to use the Guide to Scientific Writing (Thesis, Thesis and Dissertation) by Hamid Nasuhi et.al. published by CeQDA in 2007.

3. RESULTS AND DISCUSSIONS

3.1 Socialization and Religious Knowledge Agency for Adult Blind Persons

Based on the results of the research that the authors have done, the authors found that the role of the family in providing religious knowledge to adults with visual impairments was felt by some of the informants only when they were children. After that age, the informants admitted that they did not receive religious knowledge from their families. As stated by the following EM informant:

"Personally, I feel that the religious knowledge I got from my parents was only when I was a child. Meanwhile, when I was blind, both my parents had died. This makes the religious knowledge that I get more from the mass media".

The US informant also said the same thing. According to him, most of the religious knowledge he gained came from the mass media, especially electronic media represented by radio. Meanwhile, from the family, according to US informants, they did not provide much religious knowledge. Although the US informant is still close to his family, he rarely gets religious knowledge from his family. As stated by a US informant:

"I personally feel that I get more religious knowledge from the radio. In the past, before I became blind, I did have time to recite the Koran, usually Betawi people were in the prayer room. But after growing up, and I was blind, I listened more to religious lectures from ustadz and preachers who came from the radio."

When the author inquired further about the sources of religious knowledge obtained by US informants, he replied that he occasionally listens to lectures that come from television. He gave an example that he often listens to lectures on the study of commentary delivered by M. Quraish Shihab on Metro TV during the fasting month. This is as stated by a US informant:

"If asked other than radio, where did I get my religious knowledge from, I can say that I got it from television. During the fasting month on Metro TV, there was a lecture on the study of interpretation. If I'm not mistaken, it was conveyed by M. Quraish Shihab. I thought it was a very good event."

In line with what was conveyed by the ARK informant, the NS informant also admitted that he got a lot of religious knowledge from his family. According to his confession, the family of the NS informant came from an Islamic family, even the grandfather of the NS informant was the head of NU (Nahdlatul Ulama) at the sub-district level, who often gave him advice not to forget prayers. As stated by the NS informant:

"I get a lot of religious knowledge from my family. You know, my family is an Islamic family, even my grandfather is the head of NU at the sub-district level, who often advises me not to forget to pray."

When the author inquired further about the role of NS informants' peers in providing religious knowledge and religious advice, the NS informants admitted that they were more suited to listening to it from their peers than from family advice. According to the NS informant, this is due to too often family members providing religious advice and knowledge. As the NS informant revealed to the author:

"When asked about which one is more suitable in providing religious advice and knowledge, I feel that my peers are more suitable. You know, we too often listen to the advice and religious knowledge of the family. So if there are peers who provide advice or knowledge, feelings are absorbed more quickly."

3.2 Religious Practices for Adult Blind Persons

With regard to the religious practices of adult blind people, from the results of the author's interviews with the informants, it is possible to describe the statements made by the informants regarding their religious practices. In this sub-chapter the author focuses more on discussing religious practices after the informants experience blindness. Most of the informants admitted that after experiencing blindness, they experienced problems in terms of adjusting to the surrounding environment. The same is true of religious practice. One of the informants, the informant EM, admitted that after he became blind he rarely went to the mosque or mushalla compared to when he was still blind. However, this does not mean that the EM informant does not want to perform the five daily prayers at the mosque or mushalla. he just didn't want to trouble anyone else. As stated by the EM informant to the author:

"After I became completely blind, I rarely prayed five times in the mushalla or mosque. At most I go to the mosque during Friday prayers. In my heart, I also want to pray every five times a day in a mushalla or mosque, but I don't want to trouble other people."

With this condition, informant EM admitted that he often prays five times a day at home. As for other worship services, such as performing the sunnah prayers, as well as sunnah fasting and reading the Qur'an, the informant EM admitted that after he was blind, the worship that required seeing such as reading the Qur'an was reduced. Instead, informant EM reads short letters that he memorized when he was not yet blind. As stated by the EM informant to the author:

"The problem of daily worship, especially sunnah worship, I feel there is a difference after I experience blindness. I have started praying the sunnah dhuha prayer, fasting Monday and Thursday, and memorizing short letters that I had memorized before becoming blind. If I have to read the Koran in Braille I still feel lacking."

The NS informant stated that he felt more diligent in carrying out religious practices after experiencing blindness. The NS informant admitted that he did not meet the ustadz very often. But the ustadz gave him a practice to practice, so that the NS informant felt closer to God, and his worship increased. He admitted that the increase was not only felt by himself, but also to his family and people around him. As the NS informant revealed to the author:

"After experiencing blindness, in terms of worship, I feel an improvement. Although I don't meet the ustadz very often, but from the ustadz I get the recommended practice to be carried out. With this practice, I feel closer to Allah, and my worship is increased. The increase in my worship is not only felt in myself, but also in my family and people around me."

When the author asked further about the form of increased worship experienced by the NS informant, he admitted that if he was still careful when he prayed five times a day and liked to procrastinate, after experiencing blindness he no longer did this. In fact, he hopes to perform the five daily prayers even earlier. Even the NS informant admitted that he had started to perform sunnah prayers such as the tahajjud prayer, then fasted the sunnah in the form of fasting on Mondays and Thursdays. He felt that the more he worshipped, the calmer he felt. The blindness that he experienced which some people thought was a disaster or a trial, he felt it as a blessing and sustenance for him. So that what he feels is a motivation for others. As he expressed:

"Alhamdulillah I feel an improvement in my religious practice. In the past, I used to make holes and procrastinate in performing the five daily prayers, now I don't anymore. In fact I want to do it earlier, so that the reward is more. Besides that, I also started to perform sunnah prayers such as the tahajjud prayer, and carried out sunnah fasting such as fasting Monday and Thursday. I feel that the more I worship, the calmer I am. If people say that my blindness is a disaster and a test, I

actually feel this is a blessing and sustenance from Allah SWT. That way, hopefully what happened to me can be a motivation for others.”

Theoretically, the phenomenon of religious practice among the blind today can be explained in terms of religious beliefs and practices as categorization made by Stark and Glock. According to both, religious people will hold fast to the theology they believe in and try to show commitment to their theological beliefs through ritual practices. In the context of this research, it was found that the blind adults still cling to their Islamic beliefs. This they show by their commitment to prayer and fasting. Although the variety of their religious practices vary, in the sense that there are those who carry out obligatory worship and some are able to carry out sunnah worship.

3.3 Life Expectancy of Adult Blind Persons as a Result of Their Religious Knowledge and Practices.

The transition from one condition to another requires adjustments that are not short. Likewise experienced by the informants in the study, namely those who experience blindness in adulthood. From the results of the interviews that the author conducted, generally the informants when they first experienced total blindness, they admitted that they needed time to adjust to the existing conditions.

Adults with visual impairments admitted that they felt shock when they were told by doctors that their vision would not function again. This is as experienced by ARK informants. Various attempts have been made by ARK informants to be able to restore their visual function by going to the doctor several times. However, after trying as much as possible, finally the ARK informant admitted that he had given up and accepted his situation. as stated by an ARK informant about the causes of his blindness to the author:

“At the beginning of my blindness during practical work, the location was hot, in an industrial area, where there was a lot of dust. There began to feel like losing balance, dizziness, nausea. Wow, this is exhausting, I thought. This accumulation, plus my sister got smallpox. I have never had smallpox, I was infected with smallpox by my sister. I thought it was just smallpox. A few days later my smallpox was cured but the nausea did not go away, I thought it might be the effect of the industrial area. I went to the doctor, the verdict was a brain tumor, there was a clot in the brain. I entered the hospital unconscious, immediately operated on. The first operation at RSCM, the use of a hose. Initial treatment is like that. From the head to the bottom of the stomach, to drain the fluid that has accumulated in the brain.”

In general, the informants have made various efforts to restore their eyesight by taking treatment, either through doctors or alternative medicine. This was done by the informants, in the hope that their eyesight would soon recover. As did the informant NS. The NS informant admitted that when he went to a medical doctor, he was getting bored because it was so frequent and there was no significant progress. The NS informant felt that in medical doctors he was like a guinea pig, which the doctors used as practice material. As stated by the NS informant to the author:

“I have made various attempts to heal my eyesight. When asked if I have ever been to a doctor, I actually feel that going to the doctor is getting boring. I checked regularly at the RSCM (Cipto Mangunkusumo Hospital) for almost half a year. But in the hospital I felt like a guinea pig. Just imagine, generally one doctor treats one patient, this is not it. I was treated by several doctors, so it was like a practical material.”

After feeling that he was being used as a practice material, the NS informant finally decided to try to restore his sight by going to alternative medicine. But the opinion of these people is almost the same, that their eyesight cannot be returned to normal, they are only trying to prevent the vision of the NS informant from getting worse. As stated by the NS informant:

“I still remember, around 2003 I started to rise. I go to ophthalmology clinics, places of healing that could restore my sight. They have the same opinion, that the chance of my eye recovering is nil, not even for surgery. Opportunity is just to keep my eyes from getting worse. But in fact my eyesight is getting worse and worse. Then I turned to alternative medicine. It's just that, the results are not much different, it's getting worse.”

Meanwhile, the NS informant admitted that when he was blind, he felt confused. NS informants feel that their knowledge will not be useful at all, there is no guide for their future in the future. This is coupled with the fact that the NS informant is a blind person in his family. However,

he admitted that he was motivated when he watched on TV when his vision was not completely blind, about a small child who has been blind since birth, can have a household, have a normal family and provide for his family's needs. As the NS informant revealed to the author:

"When I first experienced blindness, I felt very confused. I feel that the knowledge I have will not be useful at all, so I have no grip on the future. However, when I still had my eyesight starting to decline, in 2003 I saw on TV there was a small child who had been blind since birth, could have a normal household, could provide for his needs, work properly. From there I was motivated to be able to learn to add skills to face the future."

The process of transitioning the informants who experienced blindness in adulthood greatly shook their feelings. However, some felt that it was as if it had become their destiny, because the process experienced by one of the informants was progressing slowly. This made the informant's feelings not too shocked and not too heavy, even the informant was still able to deny that he was actually a blind person. This is as stated by an EM informant to the author:

"When I was completely blind, I felt that it didn't surprise me that much. Because I experienced total blindness gradually, it didn't just happen right away. This is what makes me feel that the burden is not too heavy even though I am disappointed too. Sometimes the question arises, why am I doing this. Even at that time I was still against that I was blind."

In contrast to what was experienced by the EM informant who admitted that he was not too surprised by his total blindness, the AS informant admitted that he was very surprised. In fact, he felt very confused, so that even the US informants were afraid to leave the house. As a US informant told the author:

"When I was totally blind, I felt so confused. I'm still really scared to even leave the house."

Based on the statements submitted by the informants, it can be concluded that the informants still have a greater life expectancy after they experience an increase in religious knowledge and religious practice. The informants admitted that they also want themselves to be useful to others. Theoretically, the findings above are in accordance with what was stated by Stark and Glock that in the experience dimension, religious people will have certain expectations that cannot be separated from their experience in carrying out their religious orders. In the context of this study, the experience was reflected in their efforts to rise after experiencing shock due to losing their sense of sight. The medical efforts they did in the end led to an attitude of resignation and resignation.

4. CONCLUSION

From the results of the research that the author conducted, it can be concluded that the role of socialization agents in instilling religious values into adult blind people is very large. Of the 4 (four) socialization agents, namely family, playmates, schools, and mass media, the most important are informal educational institutions in the form of foundations. The role of educational institutions was felt to be very large by the informants, because it was in these educational institutions that the informants admitted that they conducted many religious studies or discussions. Another socialization agent that plays a role in the diversity of adults with visual impairment is the family.

This is because after the informants experience blindness, they spend more time with their families, so it is the family who often provide religious advice or knowledge to the informants. The results of the analysis that the authors did, with the increase in religious knowledge they obtained from socialization agents, the informants admitted that they experienced an increase in religious practice. Meanwhile, the advice obtained from socialization agents made the informants more positive in looking at the future and believed that they could live life to the fullest, without feeling hampered by their lack of vision.

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