
The Relationship between Implicit and Explicit Attitudes of Nursing Students Toward Persons with Intellectual Disabilities According to Islamic Review

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Received: 2024-12-02

Revised: 2025-01-07

Accepted: 2025-04-09

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Abstract

People with intellectual disabilities are a minority of individuals certainly have various kinds of problems in their social environment. These problems arise due to the stigma that has been embedded and developed in society towards people with intellectual disabilities. The stigma that grows in society affects a person's attitude, especially health workers, both consciously (explicit) and unconsciously (implicit). It is important for the community, especially health workers, to have positive implicit and explicit attitudes because both attitudes can influence their intervention behavior towards people with intellectual disabilities. Islam always teaches its followers to be positive to Allah and other fellow humans. This study aims to find out how the relationship between implicit and explicit attitudes of nursing students toward people with intellectual disabilities is according to Islamic review. The research method used is a literature review by searching and analyzing several primary references from the Quran and hadith, as well as other supporting references, both from journals, articles, and relevant books. The results of this study indicate that explicit attitudes are concluded to be negatively related and implicit attitudes are positively related.

Keywords: Explicit Attitude; Implicit Attitude; Intellectual Disability; Islam

Introduction

According to the World Health Organization, the population of people with disabilities is approximately 1 billion people, or 15% of the world's human population.¹ The World Health Organization predicts that the number of people with disabilities will continue to increase every year.² Based on data from the Central Bureau of Statistics (BPS) in 2020, the number of people with disabilities in Indonesia was 22.5 million, or about 5% of the total population in Indonesia.³

Persons with disabilities consist of various types, one of which is intellectual disability or commonly referred to as mental retardation. Intellectual disabilities have specific characteristics characterized by low or below-average IQ scores and communication difficulties.⁴ On average, people with intellectual disabilities will need support from their surrounding environment throughout their lives.⁵ People with intellectual disabilities have various physical health problems and a low quality of life.⁶ In addition, people with intellectual disabilities also often experience digestive, heart, respiratory, ear, dental, and eye problems.⁷

People with disabilities have various problems, not only in health but also quite complex social phenomena, such as negative attitudes towards people with disabilities. Generally, the community considers the existence of individuals with disabilities to be a family disgrace, a cause of problems, something troublesome that ultimately causes them to be cornered.⁸ The community also considers people with disabilities to be weak and harmful to others, so they rarely want to interact or involve them in social activities. Thus, it can be seen that the community still imposes restrictions on the rights of

¹ World Health Organization & World Bank, "World Report on Disability", Who.int, January 1, 2011.

² World Health Organization, "Disability and Healthcare", who.int, 2015.

³ Badan Pusat Statistik (BPS), "Hari Disabilitas Internasional", Tauladkab. BPS, 3 December 2021.

⁴ Cahyani Widyastutik and Farid Pribadi, "Makna Stigma Sosial Bagi Disabilitas Di Desa Semen Kecamatan Paron Ngawi", Paradigma, Vol. 10, No. 1 (2021).

⁵ Michael L. Wehmeyer and dkk, "Support Needs of Adults with Intellectual Disability Across Domains: The Role of Technology", Journal of Special Education Technology (JSET), Vol. 27, No. 2 (2012).

⁶ Ahid Nur Aini and Meira Erawati, "Gambaran Kualitas Hidup pada Anak Tunagrahita: Kajian Literatur", Jurnal Ilmu Keperawatan Anak, Vol. 3, No. 2 (2020).

⁷ Akhmad Syah Roni Amanullah, "Mengenal Anak Berkebutuhan Khusus: Tunagrahita, Down Syndrome, dan Autisme", Jurnal Almuraja: Jurnal Pendidikan Islam Anak Usia Dini, Vol. 1, No. 1 (2022), 1-14.

⁸ Agnesia Allensky, "Implementasi Perda Nomor 18 Tahun 2013 Tentang Perlindungan dan Pemberdayaan Penyandang Disabilitas Di Pekanbaru (Studi Kasus Penyediaan Aksesibilitas Bidang Sarana dan Prasarana Transportasi)", JOM FISIP, Vol. 4, No. 1 (2017).

persons with disabilities.⁹

Islam encourages its followers not to oppress and always help other Muslims, including people with disabilities.¹⁰ Rasulullah SAW said:

المُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Meaning: "A Muslim is a brother to another Muslim; he should not oppress him, nor should he hand him over to the enemy. Whoever fulfills the desire of his brother, Allah will fulfill his desire. Whoever relieves a Muslim of his hardship, Allah will relieve his hardship on the Day of Resurrection. And whoever covers the disgrace of a Muslim, Allah will cover his disgrace on the Day of Judgment." (Al-Bukhari and Muslim).

The Hadith explains that Muslims are commanded to help each other, including people with disabilities, and Allah will always reward those who behave helpfully. The Hadith also explains several prohibitions that must be avoided by Muslims, namely doing injustice, spreading disgrace, and giving up other Muslims, including people with disabilities.¹¹

Persons with intellectual disabilities as citizens have the same rights as the general public in health services. This is stated in Law Number 8/2016 Article 12 Sub-C regarding disability rights in the use of health services which states that persons with disabilities have the same rights to obtain and use optimal, accessible, and affordable health services. In the implementation of health services, a nurse must provide services according to the nursing code of ethics.¹² Based on a book on the guidelines for a nurse's behavior towards his patient which states that a nurse must behave fairly to his patients without discriminating based on nationality, ethnicity, skin color, age, gender, or special circumstances of a patient.¹³

⁹ Nyi Nyoman Mika Putri Karuniasih and dkk, "Tinjauan Fenomenologi Atas Stigmatisasi Sosial Penyandang Disabilitas Tunarungu", *Jurnal Ilmiah Sosiologi*, Vol. 1, No. 1 (2017).

¹⁰ Idrus, H., Aderus, A., & Ibrahim, S. (2024). The Spiritual Dimension in Islamic Da'wah and Building Social Piety among Gorontalo Muslims. *MUHARRIK: Jurnal Dakwah dan Sosial*, 7(2), 217-227. Abdul Azis, "Kesalehan Sosial Dalam Bermasyarakat Islam Modern", *Jurnal Pendidikan Dan Studi Islami*, Vol. 11, No. 1 (2020), 54-70.

¹¹ Padli Abdul Jabar and dkk, "Implikasi Pendidikan yang Terkandung dari Hadits Riwayat Bukhari Tentang Persaudaraan didalam Islam Terhadap Kepedulian", *Prosiding Pendidikan Agama Islam*, Vol. 3, No. 1 (2017).

¹² Ardiansyah, "Prinsip Etik Pada Tindakan Keperawatan", Kemenkes, 22 Juni 2022.

¹³ Yetti Krisna and dkk, "Pedoman Perilaku Sebagai Penjabaran Kode Etik Keperawatan", Dewan Pengurus Pusat Persatuan Perawat Nasional Indonesia, (2017).

In reality, research or surveys on health services for people with disabilities show that people with disabilities are still treated unfairly by society, including health workers. The community has a stigma against people with disabilities to a social structure that does not support people with disabilities,¹⁴ starting from feelings of pity to not considering the existence of people with disabilities so that they are rarely involved in social activities.¹⁵ As many as 80% of people with disabilities in Indonesia experience negative stigma in the form of discrimination such as denial of accessibility to basic service rights such as lack of education, health, and proper employment services.¹⁶ Pelleboer-Gunnink conducted a literature study related to the stigma of health professionals including a nurse towards people with intellectual disabilities and found the results that health professionals have a negative stigma towards people with intellectual disabilities, such as considering people with intellectual disabilities to have a low hope of recovery which ultimately the stigma has an impact on the quality of positive care.¹⁷

Islam never discriminates against its followers in any way, including people with disabilities. Indeed, it is only devotion that distinguishes humans from other humans.¹⁸ Allah has also ordered His servants to always avoid prejudice against fellow Muslims, including people with intellectual disabilities because prejudice is a sin.¹⁹ This is stated in Surah Al-Hujurat verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا
أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

“O you who believe, avoid many prejudices! Verily, some prejudices are sins. Do not find fault with others and let none of you backbite another. Do any of you like to eat the flesh of his dead brother? Surely

¹⁴ Rothman dalam A. Nururrochman Hidayatullah and Pranowo, “Providing More Hope and Welfare for Persons with Disabilities”, *Jurnal PKS*, Vol. 17, No. 2 (2018), 195-206.

¹⁵ Yohanes Subasno, “Masalah Disabilitas dan Sosial Kemasyarakatan di Malang”, Sapa: Jurnal Kateketik Pastoral, Vol. 1, No. 2 (2016), 53-64.

¹⁶ Hanifa dalam A. Nururrochman Hidayatullah and Pranowo, “Providing More Hope and Welfare for Persons with Disabilities”, *Jurnal PKS*, Vol. 17, No. 2 (2018), 195-206.

¹⁷ H. A. Pelleboer-Gunnink and dkk, “Mainstream health professionals’ stigmatizing attitudes towards people with intellectual disabilities: a systematic review”, *Journal of Intellectual Disability Research*, Vol. 61, No. 5 (2017), 411-434.

¹⁸ Rifyal Luthfi, “Analisis Al-Qur’an Surat Al-Hujurat [49]:13 Sebagai Kritik Terhadap Diskriminasi Pendidikan Perempuan”, *Jurnal Magister Pendidikan Agama Islam*, Vol. 4, No. 2 (2024).

¹⁹ Said Aqiel Siradj, *Fiqh Penguatan Penyandang Disabilitas*, (Jakarta: Lembaga Bahtsul Masail PBNU, 2018).

you feel disgusted. Fear Allah, for Allah is Oft-returning, Most Merciful”.

M. Quraish Shihab in Jubaidi explains that Allah SWT in the verse instructs His servants to stay away from bad attitudes towards others, such as prejudice, finding fault with others, exposing someone's disgrace, and gossiping. These attitudes are indeed highly recommended to be avoided because they will hurt individuals who experience this.²⁰

Islam always teaches its people to have good morals or attitudes towards God, fellow humans, or the surrounding environment, including people with intellectual disabilities.²¹ Allah says in Surah Al-Ma'idah verse 8:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا عَنِ الْإِثْمِ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe, be upholders (of the truth) for the sake of Allah (and) witnesses (who act) justly. Let not your hatred of a people prompt you to be unjust. Be just, for justice is more like piety. Fear Allah. Verily, Allah is Exhaustive of what you do”

The verse explains that Allah SWT commands His servants to behave and be good, honest, careful, fair, and sincere to Allah, both behaviors related to religion and worldly affairs. The verse also explains that a believer should not hate a people which ultimately makes him not behave fairly to that people. A fair attitude is needed to create peace, prosperity, and happiness both in this world and the hereafter.²²

The Qur'an and hadith not only acknowledge the existence of disabilities as a natural occurrence but also provide information on the importance of caring for people with disabilities. The story of Umar Ibn Al-Khattab, the third Muslim leader, who gave a blind boy a place to live near the mosque after the boy's father complained that his son had difficulty going to the mosque to worship. In addition, there is also the story of the Umayyad caliph, Al Walid Ibn Abd Al Malik who provided various facilities to people with intellectual disabilities to help with their needs, such as nursing homes, hospitals, and even a caregiver.²³

²⁰ M. Quraish Shihab dalam Adon Jubaidi, “Prejudice and Communication Ethics Conflict’s Resolution (Pembacaan M. Quraish Shihab Terhadap QS. Al-Hujurat 11-12)”, *Jurnal Dakwah Tabligh*, Vol. 20, No. 2 (2019), 216-233.

²¹ Departemen Agama RI, *Fenomena Kejiwaan Manusia Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019)

²² Departemen Agama RI, *Fenomena Kejiwaan Manusia Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

²³ Hiam Al-Aoufi and et al, “Islam and the cultural conceptualisation of disability”,

The attitude of a person with a disability is critical to creating a supportive and empathetic environment.²⁴ Psychological science categorizes attitudes into 2 categories: attitudes that are displayed consciously (explicit) and those that are displayed unconsciously (implicit).²⁵ Both attitudes can influence how a person treats people with intellectual disabilities and the formation of positive social relationships with people with intellectual disabilities.²⁶ This research will be studied further using the literature review method by looking for several primary references related to nursing students' attitudes towards persons with intellectual disabilities in the Qur'an and hadith which aim to find out how the relationship between implicit and explicit attitudes of nursing students towards persons with intellectual disabilities according to Islamic review. In addition, researchers also use other supporting references such as journals, articles, and books related to this research.

Intellectual Disability in Islamic Review

Allah has created human beings in the best and perfect form by giving them a complete physique, having reason and passion. However, some of them have deficiencies both physically and intellectually or mentally. They are known as intellectual disabilities.²⁷ Allah says in Surah At-Tiin verse 1:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

“Indeed, We have created man in the best possible form”.

Islam always looks positively and never discriminates against any of its people. For Allah, it is only piety that distinguishes humans from other humans. Rasulullah Saw said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

“Verily, Allah does not look at your looks and possessions, but He looks at your hearts and deeds”. (Muslim)

Based on these verses and hadiths, it can be concluded that Allah

International Journal of Adolescence and Youth, Vol. 17, No. 4 (2012), 205-219.

²⁴ Hiam Al-Aoufi and et al, "Islam and the cultural conceptualization of disability", *International Journal of Adolescence and Youth*, Vol. 17, No. 4 (2012), 205-219.

²⁵ Michelle Clair Wilson and Katrina Scoir, “Attitudes towards individuals with disabilities as measured by the Implicit Association Test: A literature review”, *Research in Developmental Disabilities*, Vol. 35, No. 2 (2014), 294-321.

²⁶ Michelle Clair Wilson and Katrina Scoir, “Implicit attitudes towards people with intellectual disabilities: Their relationship with explicit attitudes, social distance, emotions, and contact”, *PLoS ONE*, Vol. 10, No. 9 (2015).

²⁷ Subagio, “Belajar Dari Tin dan Zaitun”, Perpustakaan Universitas Ahmad Dahlan, 10 Maret 2023.

SWT. views all humans as equal and positive without differentiating between physical, mental, educational, or social backgrounds. This means that all humans have the same rights and obligations, the only difference is how pious and faithful the person is.²⁸

Intellectual disability or also called mental retardation is an individual who has limitations in intellectual functioning and adaptive behavior or daily living skills (eating, dressing, communicating, participating in group activities).²⁹ In Islam, people with disabilities have their privileges, by the words of Allah in Surah Al-Baqarah verse 286:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

“Allah does not burden anyone except according to his ability. To him is the reward for what he has done, and to him is the punishment for what he has done”.

The verse means that children with special needs such as intellectual disabilities (*down syndrome* and *autism*) will get special privileges during the yaumul hisab later. Ustadz Oemar Mita once said in his lecture that people with special needs will not be judged for prayer, aurat, and fasting because the judging applies to people with intelligence. On the last day, people with special needs will only be asked about whether they know Allah or not.³⁰

Although people with intellectual disabilities have various limitations, Islam greatly alleviates people with disabilities in carrying out their daily life obligations.³¹ Allah says in Surah At-Taghabun verse 16:

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ ۖ

“Fear Allah to the best of your ability!”

From the verse can be drawn the meaning of Allah does not burden humans except according to their abilities. Allah makes it easy for his servants to perform worship. When he is unable to perform worship perfectly, he can perform worship as best he can. Likewise, people with intellectual disabilities have various kinds of limitations, but can still carry

²⁸ Departemen Agama RI, *Fenomena Kejiwaan Manusia Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

²⁹ Abha Shree and P. C. Shukla, “). Intellectual Disability: Definition, classification, causes and characteristics”, *Learning Community-An International Journal of Educational and Social Development*, Vol. 7, No. 1 (2016), 9.

³⁰ Zahid dalam Nelna Kamil and dkk, “Keistimewaan Anak Berkebutuhan Khusus Dalam Islam”, *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya*, Vol. 1, No. 5 (2023).

³¹ Idrus, H., Aderus, A., & Ibrahim, S. (2024). The Spiritual Dimension in Islamic Da'wah and Building Social Piety among Gorontalo Muslims. *MUHARRIK: Jurnal Dakwah dan Sosial*, 7(2), 217-227.

out worship such as prayer according to their abilities.³²

The Prophet Muhammad said in a hadith narrated by Ibn Majah:

طَلِبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: *Seeking knowledge is obligatory for every Muslim.* (Ibn Majah)

The hadith explains that everyone, especially a Muslim, is obliged to study without exception a person with a disability. Islam does not discriminate between normal people and people with disabilities, all humans will get their respective rights and obligations. However, for people with disabilities, Islam provides relief, for example in this case people with disabilities are only required to study knowledge related to individuals specifically (*fardhu ain*) while knowledge related to many people is *fardhu kifayah*.³³

Allah SWT tells us in Surah 'Abasa verses 1-11:

عَبَسَ وَتَوَلَّى ۚ ۱ أَنْ جَاءَهُ الْأَعْمَى ۚ ۲ وَمَا يُدْرِيكَ لَعَلَّهٗ يَرْكَبُ ۚ ۳ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرُ ۚ ۴ أَمَّا مَنِ اسْتَغْنَى ۚ ۵ فَأَنَّى لَهُ تَصَدَّقَ ۚ ۶ وَمَا عَلَيْكَ أَلَّا يَرْكَبُ ۚ ۷ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۚ ۸ وَهُوَ يَخْشَى ۚ ۹ فَأَنَّى عَنْهُ تَلَهَّى ۚ ۱۰ كَلَّا إِنَّهَا تَذْكِرَةٌ ۚ ۱۱

“He (Prophet Muhammad) made a sour face and turned away because a blind man (Abdullah bin Umami Maktum) had come to him. Do you know that he may want to purify himself (from sin) or he may want to be taught so that it may benefit him? As for the one who felt he had enough (the rulers of Quraysh), you (Prophet Muhammad) paid attention to him. There is no blame on you if he does not purify himself (believe). As for the one who comes to you hastily (for instruction), while he fears (Allah), you (Prophet Muhammad) ignore him. Never do so! Verily (the teaching of Allah) is a warning”.

The above verse tells of the time of the Prophet SAW a person with a disability who was very privileged. There was a friend with a disability, namely Abdullah ibn Umami Maktum. He came to the Prophet Muhammad SAW because he wanted to be guided to enter Islam. But because the Prophet SAW at that time was busy holding a meeting with the officials of the Quraysh, thus ignoring the request of Ibn Umami Maktum. Then Surah

³² Departemen Agama RI, *Fenomena Kejiwaan Manusia Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

³³ Muhiban, “Hak dan Kewajiban Difabel dalam Islam (Studi Kesetaraan Sosial dalam Pendidikan dan Muamalah)”, *Journal of Disability Studies and Research*, Vol. 2, No. 1 (2023), 6-23.

'Abasa was revealed as a warning to the Prophet Muhammad SAW so that the Prophet SAW paid more attention to Ummi Maktum than the officials of the Quraysh. Since then the Prophet SAW always honored Ibn Ummi Maktum. The Prophet also appointed Ibn Ummi Maktum to be the muadzin.³⁴

Attitudes in General According to Islamic Review

attitude according to W.J.S Poerwodarminto in Suharyat is an action based on one's beliefs based on existing norms in society and religion.³⁵ In Islam, attitude can be interpreted as morals. Imam Al-Ghazali said that character is a trait that has been embedded in a person's soul that can cause various kinds of actions easily without any consideration of thought.³⁶ Allah says in Surah Al-Anfal verse 1:

فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ۝١

Meaning: So fear Allah and mend relations among yourselves and obey Allah and His Messenger if you are believers.

Based on the verse, it can be drawn that humans must maintain their relationship with God (*hablum minallah*) and with other humans (*hablum minannas*) and make love and justice the basis of brotherhood.³⁷ Prophet Muhammad Saw said:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

Meaning: I was sent to perfect the nobility of manners (HR. Ahmad and Baihaqi)

The Hadith explains that the Prophet Muhammad was sent by Allah to perfect the morals of mankind, including the morals of humans with each other.³⁸ Examples of manners to fellow humans such as helping, being humble, respecting others, and having good prejudices. Rasulullah Saw said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ

Meaning: Avoid prejudice, for prejudice is the most false speech (HR. Bukhari)

³⁴ Said Aqiel Siradj, *Fiqih Penguatan Penyandang Disabilitas*, (Jakarta: Lembaga Bahtsul Masail PBNU, 2018).

³⁵ Said Aqiel Siradj, *Fiqih Penguatan Penyandang Disabilitas*, (Jakarta: Lembaga Bahtsul Masail PBNU, 2018).

³⁶ Suhayib, *Buku Studi Akhlak*, (Yogyakarta: Kalimedia, 2016).

³⁷ Suhayib, *Buku Studi Akhlak*, (Yogyakarta: Kalimedia, 2016).

³⁸ Aris Alfarizi, "Akhlak Tercela", UIN Sultan Maulana Hasanudin Banten, (2020).

The hadith explains that as humans it is highly recommended to avoid prejudice against God and fellow humans. Therefore, a nursing student must always have a good prejudice (*husnudzon*) towards God and fellow humans, including people with intellectual disabilities, because bad prejudice will have a bad impact and cause sin. In addition, our good prejudice it can create a good impression can create mutual respect, and make a harmonious life in society.³⁹

The Prophet said in a hadith narrated by Muslims:

وَإِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ

Meaning: And verily Allah revealed to me to have the trait of tawadhu. Let no one boast and overreach others. (HR. Muslim).

The Hadith explains that Allah recommends that humans have the nature of tawadhu or humble because it is a form of praiseworthy character, where a person can humble his heart in front of others and interact with the gentleness of his heart without discriminating against the person in various ways. This tawadhu nature will later create justice and mutual respect.⁴⁰ In another verse, Allah SWT says in Surah Al-Maidah verse 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: Help yourselves in (doing) righteousness and piety, and do not help each other in sin and enmity. Fear Allah, surely Allah is very severe in His punishment.

Based on this verse, Allah explains that humans are encouraged to help each other in doing good and do not help each other in prayer or hostility. Islam always encourages its people to compete in doing good, where people who do a good deed no matter how small, Allah will reward them. This helping behavior can increase a person's sense of concern and responsibility and can keep people away from hostility.⁴¹

Implicit and Explicit Attitude Relationships According to Islamic Review

Attitudes can generally be divided into two, namely attitudes that are displayed consciously (Explicit) and those that are displayed unconsciously (Implicit). Wilson and Scior argue that explicit attitudes are attitudes that a person displays consciously and can be controlled.⁴² An

³⁹ Yusuf Mansur, "4 Akhlak Mulia Terhadap Sesama", 19 Mei 2020.

⁴⁰ Ibrahim, S. (2017). Pendidikan tentang Manusia dalam Perspektif Al-Qur'an. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 2(2), 243-256. Yusuf Mansur, "4 Akhlak Mulia Terhadap Sesama", 19 Mei 2020.

⁴¹ Yusuf Mansur, "4 Akhlak Mulia Terhadap Sesama", 19 Mei 2020

⁴² Michelle Clair Wilson and Katrina Scior, "Attitudes towards individuals with disabilities as measured by the Implicit Association Test: A literature review", *Research in*

example of an explicit attitude is a feeling of liking or disliking an object, subject, or group. Explicit attitudes are strongly influenced by *social desirability* where a person displays an attitude based on what is desired or acceptable to his social environment.

In addition to explicit attitudes, there are also implicit attitudes or unconscious attitudes that arise without knowing the cause.⁴³ This implicit attitude is also formed due to a stimulus from the environment that causes individuals to like or dislike a social object. Examples of implicit attitudes can be seen in the non-verbal language of individuals toward people with intellectual disabilities, for example, someone unconsciously moves away or looks at individuals with intellectual disabilities astonished to make individuals with intellectual disabilities feel uncomfortable and excluded.⁴⁴

Islam itself as mentioned above defines attitudes as morals, where morals are defined as human traits that have been embedded for a long time ultimately these traits can influence human behavior without any consideration of the thought process (implicit attitude) and if a behavior or action is carried out because of an element of compulsion (social pressure) then the behavior cannot be said to be morals (explicit attitude).⁴⁵ Islam also has the term moral behavior, where a behavior arises because of the full awareness of the individual. The awareness in question is that the individual is aware of the consequences (good and bad) that will be obtained for the behavior he does.⁴⁶ Allah says in Surah Fussilat verse 46:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلِمَ أَيَوْمًا رَبُّكَ بِظُلَامٍ لِّلْعَبِيدِ - ٤٦

Meaning: Whoever does good, then (the reward) is for himself and whoever does evil, then (the consequences) are for himself. Your Lord does no injustice to His servants.

The verse explains that every action that humans do will get its reward either reward or sin. When they do good deeds such as always doing His commandments, they will get a great reward and for those who leave His

Developmental Disabilities, Vol. 35, No. 2 (2014), 294-321.

⁴³Anthony G. Greenwald and Mahzarin R. “Banaji, Implicit social cognition: Attitudes, self-esteem, and stereotypes implicit social cognition: Introduction and Overview”, In *Psychological Review*, Vol. 102, No. 1 (1995).

⁴⁴Michelle Clair Wilson and Katrina Scoir, “Implicit attitudes towards people with intellectual disabilities: Their relationship with explicit attitudes, social distance, emotions, and contact”, *PLoS ONE*, Vol. 10, No. 9 (2015).

⁴⁵Nur Hasan, “Elemen-Elemen Psikologi Islami Dalam Pembentukan Akhlak”, *Journal of Ethics and Spirituality*, Vol. 3, No. 1 (2019), 105-124.

⁴⁶Ibrahim, S. (2017). Pendidikan tentang Manusia dalam Perspektif Al-Qur'an. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 2(2), 243-256. Suhayib, *Buku Studi Akhlak*, (Yogyakarta: Kalimedia, 2016).

commandments will get punishment in the afterlife, meaning that in doing something, someone already consciously knows what consequences they will receive for their actions. Islam also always teaches that the basic guideline in behavior is to have intentions. Intention is the basis of a behavior to determine the good and bad of an act, without the intention then an act will not have value.⁴⁷ Rasulullah SAW said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهَاجَرْتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهَاجَرْتُهُ إِلَىٰ مَا هَاجَرَ إِلَيْهِ

Meaning: Verily, intentions accompany deeds, and verily, each person will attain according to what he has intended. Whoever makes hijra for Allah and His Messenger, Allah and His Messenger will justify his hijra; and whoever makes hijra for the world to gain or the woman to marry, he will get only what he wants (HR. Bukhari and Muslim).

The Hadith explains that all good deeds done consciously because there is a certain intention (intention for the world) will certainly be worthy of the views of others, but not necessarily worthy of the views of Allah and His messenger. The Prophet Muhammad SAW has explained to his companions that when he is migrating it must be intended for Allah, whoever has the intention of expecting the world then what will be obtained is the world without getting the perfection of reward and goodness from Allah. Therefore, one's intention in behavior is very important to determine whether his actions are worth good or bad and whether it include worship or not.⁴⁸

Previous research found that a nurse can have a positive explicit attitude but a negative implicit attitude.^{49,50,51} The difference in attitudes that occurs is due to the influence of the individual's social environment and also the stigma that has been embedded for a long time. A Muslim, including a nurse who has an explicitly positive but implicitly negative

⁴⁷Asiyah, N., & Ibrahim, S. (2021). Pendidikan dan Gender dalam Perspektif Islam. *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam dan Interdisipliner*, 6(1), 50-65. Suhayib, *Buku Studi Akhlak*, (Yogyakarta: Kalimedia, 2016).

⁴⁸ Suhayib, *Buku Studi Akhlak*, (Yogyakarta: Kalimedia, 2016).

⁴⁹ Michelle Clair Wilson and Katrina Scoir, "Implicit attitudes towards people with intellectual disabilities: Their relationship with explicit attitudes, social distance, emotions and contact", *PLoS ONE*, Vol. 10, No. 9 (2015).

⁵⁰ Aidan J. Murch and dkk, "Explicit and implicit attitudes towards people with intellectual disabilities: The role of contact and participant demographics", *Journal of Applied Research in Intellectual Disabilities*, Vol. 31, No. 5 (2018), 778-784.

⁵¹ Cheryl L. Dickter and dkk, "Implicit and Explicit Attitudes Toward Autistic Adults", *Autism in Adulthood*, Vol. 2, No. 2 (2020), 144-151.

attitude, can be said to be a disbeliever, where they can behave warmly with others for their interests, but at the same time, they can also feel hatred or feelings of dislike.⁵² Allah has said in Surah At-Tagabun verses 4-5:

يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُؤْنَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ٤ أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَفَاقُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ٥

Meaning: He knows what is in the heavens and the earth, and He knows what you conceal and what you reveal. Allah knows all hearts. Has news not reached you (the disbelievers) of those who disbelieved before? They have felt the evil consequences of their deeds and for them is a very painful punishment.

The Ministry of Religious Affairs interprets these two verses to mean that Allah knows everything that happens in the heavens and the earth, including the smallest objects that are invisible to the eye. Allah knows what his servants keep secret in their hearts and what they reveal verbally. Indeed, Allah knows all the hidden contents of the heart. Allah also explains that those who disbelieve will be punished in this world and in the Hereafter. Therefore, it can be drawn that even if a Muslim is explicitly positive but implicitly negative at the same time, Allah will still know all the actions of his servants, whether they are stated directly or indirectly, and all the actions they do will get their rewards.⁵³

Conclusion

In behaving, someone needs to have intentions. Based on the explanation above, it can be concluded that the explicit attitude of students can be positively related between a nursing student and a patient with an intellectual disability because the attitude is carried out with the intention of Allah. In contrast, the explicit attitude has a negative relationship between a nursing student and a patient with an intellectual disability because the attitude is carried out with certain intentions and purposes that are not intended because of Allah SWT. Islam always views all human beings as equal without discriminating in terms of physical, mental, educational, or social background. Indeed, only one's devotion and faith can make a difference. A person with intellectual disabilities also has the right to carry out their obligations in daily activities, such as worshiping Allah and studying. In addition, Allah SWT also always commands his servants to have good morals towards fellow humans, such as always

⁵² Rossi Handayani, *Allah Mengetahui Rahasia Semua Hati*, 19 Februari 2019.

⁵³ Departemen Agama RI, *Fenomena Kejiwaan Manusia Dalam Perspektif Al-Qur'an Dan Sains* (Jakarta Timur: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

having good prejudices, having a tawadhu nature, and helping each other in good things. Allah also forbids humans from having bad manners because this can have a bad impact and is also a sin for his servants. Through the understanding that is built regarding attitudes towards people with intellectual disabilities in an Islamic perspective, it can improve good and positive attitudes and reduce stigma towards people with intellectual disabilities. The reduction of stigma in society, especially among health workers, is expected to help improve the quality of life of persons with intellectual disabilities.

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