

## **CHAPTER V : SUMMARY, DISCUSSION, IMPLICATION AND RECOMMENDATION**

### **5.1 Introduction**

This chapter focuses on the findings presented in Chapter Four. It is a conclusion for this study. The researcher concludes and summarizes the overall results of the study. This chapter also contains discussions on the implications of the study obtained based on the findings of this study on the development of tahfiz teachers for visual impairment. Additionally, the researcher also presented some suggestions for improvement if there were more such studies.

### **5.2 Summary of outcome**

The summary of the results of the study was developed by the researcher. The overall result discussion is as follows.

#### **5.2.1 Essentials elements needed in the development of Tahfiz teachers for visual impairment students**

Based on the findings of the research, all informants have listed important elements that need to be applied to a visionary teacher based on their views even at the start of interviews informants are unsure what aspects need to be stated. An analysis of the overall view of the informants is that there are several important elements that can be applied in the implementation of the personality of a visual impairment's teacher.

The elements are:

##### **i) Sincerity**

Sincerity is an internal aspect that is the main of all practices and deeds. All informants express this important aspect of integrity that must be applied to the tahfiz teachers. According to the informants, the aspect of sincerity is indispensable for the application of the personality of a tahfiz teacher because all the practices to be done begin with intentions to do. At the same time, it can correct and improve the intentions of teaching

and learning. Additionally, informants explain the sincerity of teachers whose education must be done in a sincere manner and not solely for the sake of payment or salary.

This element of sincerity is an important element that needs to be planted in Muslims, including the Tahfiz teacher itself. From Khairul Hamimah at el (2012:) also stated that this sincere aspect creates individuals who have pure soul, net, laying daily duties of worship solely for Allah SWT with no particular significance, have an honest intent and positive attitude in the event of criticism than anyone else. Habibah (1995), Mohd Nasir (1992) in Rafiza Mohamed (2015: 34), also states that sincerity and perseverance in worshiping Allah SWT will produce a strong and noble personality.

Noornajihan et al. (2014) in their study also states that educating with hearts also does give a significant element in becoming a teacher, and Heart is the core of the change in thinking and behavior. Professional teachers, according to al-Ghazali (t.t), are required sincerely against Allah SWT with the task without expecting anything in return (Abdullah Ishak, 1995). The purpose and the service are for attaching to Allah SWT, and this is seen on two angles being the caliph of Allah SWT and performing the worship to Him. Allah SWT mentioned in the Quran:

وَيَقَوْمٌ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِظَارِدِ الَّذِينَ  
ءَامَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرِيتُمْ قَوْمًا تَجْهَلُونَ ۝

Translation:

*And O my people, I ask not of you for it any wealth. My reward is not but from Allah. And I am not one to drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.*

(Qur'an. Surah Hud

11:29)

Besides this surah Hud, Omar Abdull Kareem & Khuan Wai Bing (2005) acceded the conception of this effective teacher is also a passionate teacher and love his profession. Hence a clear understanding that the profession is worship will help to increase the solicitude of teachers while educating students.

## ii) Patience

The next element discussed is, patient. According to some informants, tahfiz teachers for visual impairment students need to apply patience in the course of carrying out trust in teaching to target groups. The informant also pointed out that patience is the beginning of the formation of a good personality of a person with a tahfiz teacher for visual impairment. In addition, high patience that capable of controlling emotions and desires within oneself.

Despite the fact that this patience aspect is difficult to implement, it can be nurtured gradually so that it becomes a habit in every act. This patience element can benefit, as it can control itself from acting beyond action. This is supported by *al-Khayat* in Berhanundin (1997), stating ways to attract and control humanity requires patience, rather than facing them with a narrow and open heart. People have various forms of temperament, various forms of shame, and deficiencies, so it is natural that the missionaries understand all forms of human nature. He added that the real teachers are those who prioritize the delivery of knowledge, even though the true knowledge of Allah SWT.

## iv) Knowledgeable

In terms of knowledge, informants find that tahfiz teachers for visually impaired students must have the basics of Islamic religion, such as pillars of Islam, pillars of faith, and in-depth study of Quranic knowledge. Most important is having a basic knowledge of braille, because what is taught is a special student. Next is to emphasize monotheism to know who God is, to know himself. Researchers can see all informants expressing the same view that it is important to have a high level of knowledge about tahfiz teachers.

Nik Azis (2007) refers to appreciation as a process of making things as a daily practice or a habit. He explained that his appreciation usually begins with knowledge, beliefs, and desires before a concept of faith, worship, and morals can be appreciated.

While category D in ITQSHHB, the Quranic teachers have memorized the Quran and can track student readings quickly and accurately. Al-Ghautsani (2003) outlines that Quranic teachers should memorize the Quran perfectly and give priority to teachers who have high sanction. If the criteria for this Quran teacher are not found,

then a decent Quran teacher is the best among the good. One of the features of teachers the Quran is capable of overcoming the difficulties faced by students.

The basic part of the Quranic knowledge begins with knowing the *hijaiyah*, knowing where to go out of the letters (*makharijul huruf*), and understanding the law of tajwid such as *waqaf* law (stop law) and so on (al-Huwaimil, 2010). Ibn Sahnun (1978), also emphasizes the readability of the Quranic teachers with good reading and piety and the ability to write al-Quran calligraphy well. In teaching and learning, for example, the tahfiz teacher should be able to make good reading and fluent to cause a sense of humor and interest to students. The more complex part of Quranic knowledge includes various fractions in the Quranic ulama and the *Qiraat* knowledge (al-Huwaimil, 2010).

Knowledge from the perspective of Islam does not reject the approach proposed by the Western theory based on the Hadith Hassan, Abu Huraira reported: The Messenger of Allah, peace, and blessings be upon him, said:

الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Translation:

“The word of wisdom is the lost property of the believer. Wherever he finds it, then he is most deserving of it.”

Wisdom as the debate among Islamic scholars refer to the Quran and Sunnah, that is the main reference in the context of knowledge in the Quran:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ

إِلَّا أُولُو الْأَلْبَابِ ٢٦٩

Translation:

*He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.*

(Qur'ān. Surah Al-Baqarah 2:269)

Encouragement is also carried by Imam Hassan Al-Banna in preaching to liberate the Islamic state of mind, encourage to observe study of the universe, upgrading the position of knowledge and scholars, to welcome something good and beneficial as long as it upholds with the Quran and Sunnah (al-Khatib, 2001). Therefore, the most potent drug for the sustainability of knowledge is the concept of charity. This is explained in the Quran in a combination of the principles of knowledge and the idea of charity. Allah says in the Quran:

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ، إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ  
وَتَوَاصَوْا بِالصَّبْرِ ۚ

Translation:

*Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.*

(Qur'ān. Surah Al-Asr 103:2-

3)

In this context, teachers as *Murabbi* must establish the diversity of knowledge and apply them in all his or her actions. Among them is Religious knowledge, Parenting knowledge, Education knowledge (Special Education), Sciences knowledge (Child Specialists, Eye Specialists, Ear Specialists, etc.), Therapeutic knowledge (Al-Quran and zikr, ways of working and Communications), stated Noornajihan jaafar et al., (2014).

The strength of this knowledge has helped to put things in place and time. Therefore, an individual will use his or her mind based on the knowledge he has for carrying out *da'wah* work, which is the teaching of Quran and Islamic Knowledge. Allah SWT mentioned in the Quran:

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ  
بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ وَلَا  
تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ  
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Translation:

*And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah knows of all things.*

(Qur'ān, Surah Al-Baqarah 2:231)

Therefore, tahfiz teachers can convey knowledge of the Quran and Islamic knowledge to target groups and others. Besides, tahfiz teachers for visually impaired students need to prepare themselves with teaching and learning techniques, arguments, and scripts so that they can convey knowledge effectively. They think that these tahfiz teachers for visual impairments need to supplement the Quranic knowledge, Quranic braille specifically, and Islamic knowledge.

v) Great moral character

Allah SWT emphasize in the Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۚ

Translation:

*And indeed, you are of a great moral character.”*

(Qur'ān, Surah Al-Qalam 68:4)

The next element discussed is morals and virtuous character. According to tahfiz teacher informants, it is necessary to have a great moral character. They need to symbolize morals like the Quranic character. Informants argue that despite having high knowledge, flattering, clever, and compelling speaking, but having a bad character will be despised. They are of the view that moral and moral values should be applied to them.

It must also function as an education medium or as a way of educating the community around them. Teaching through moral will be easily absorbed by the thinking of the target group or the person who sees it. This is supported by Muhammad Said Ramadan (1997), which states that a preacher should be able to demonstrate exemplary, characteristic, and characteristic that illustrates his or her identity. In addition, the researcher believes that the prosperous and virtuous proselytizing preachers also enable the message of the mission and the teachings of Islam conveyed to be followed and emulated without being recognized only by acts and actions of preachers and not by oral.

According to Abdullah Nashih 'Ulwan (1968), the character-building consists of four elements, namely the construction of the basis of faith, worship, manners, and appearance (Mohd Nasir Ripin et al., 2006). Al-Syaibani (1979) precis the characteristics of the formation of the Muslim personality encompasses the spiritual, moral, and the physical aspect. These features are faith-based (spiritual), which is expressed through the supremacy of character (moral) and applied through mental balance, spiritual and physical.

Tahfiz teacher for visual impairment should always be in a good and noble character so that the target of education can receive good learning, stated Kamarul Azmi et al. (2009) students would be more easily understood and impressed with the knowledge taught by teachers who have noble personalities, showing affection towards them, teaching with patience and wisdom while adhering to the teachings of religion and their knowledge. Teaching that uses violence will lead to unpleasant implications that can even break friendships, as student's targets will distance themselves from the teacher. Allah SWT mentioned in the Quran:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ  
فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ  
يُحِبُّ الْمُتَوَكِّلِينَ ١٥٩

Translation:

*Hence by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. Hence pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].*

(Qur'an. Surah Ali-Imran 3:159)

v) Fair to Students

The next element is to be fair. The researcher has divided this element into three factors.

1. Fair when determining the student who comes to *tasmik*.
2. Adequate in evaluating students' recitation and *hafazan*.
3. Fair in their students' supervision.

Through the factors already mentioned. Clearly the concept of fair can be applied, anywhere and anytime, especially in the world of Education. Therefore, to be fair, this is a must because by not being fair, students can easily feel like they have no fun learning accompanied with the biased attitude of a tahfiz teacher.

In dealing with various issues and affairs in life, God commands people to be fair. Allah SWT mentioned in the Quran:

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ نُجْرُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ١٠

Translation:

*And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"*

(Qur'ān. Surah An-Naml 27:90)

There are many forms of fairness that can be applied by teachers in teaching and learning, among others are:

v.i Fair when determining the student who comes to *tasmik*.

When learning and teaching progresses, the teacher must be transparent and not selective when determining the students who come to *tasmik*. This can be overcome with prioritizing students who come first, one by one. Al-Nawawi (1996) said: "If the number of students is high, then the teacher should be first, then following the next student. If the first teacher willingly prioritizes a friend the other, they can put it first."

Teachers should also be fair in celebrating all students who come to *tasmik*, including weak students. Although teachers can first anticipate the quality of reading from illiterate students (al-Huwaimil, 2010).

v.ii Adequate in evaluating students' recitation and *hafazan*.

When a student is *tasmik*, the Quran teacher should be careful and careful in listening, reading or memorizing students. Quran teachers are full of focus, and if there was a mistake, the strike was given accordingly. After finishing *tasmik*, the teacher that teaches The Quran gives a fair assessment. While in relation to the assignment, Al-Nawawi (1996) mentions that "Do not teach a lot of things to students who cannot receive a lot. Do not teach a few things to students can receive a lot. "Based on the passage, the assignment is given to the student should be appropriate in terms of the number of pages or surahs for reading, memorization, or revision (*murajaah*). Quran teachers should be fair in giving students an appropriate task in terms of capacity and capabilities, as well as the

length of time given. This should be identified by the Quran teacher for celebrating each student with different levels of achievement in *halaqah* (al-Huwaimil, 2010).

v.iii Fair in student supervision

Apart from the reading or memorization aspects of the students, the Quranic teachers should inquire and take note of the number of attendees present in *halaqah*. Be attentive to students who have or have not been involved, students who have not studied *hafazan* (memorization), excellent students as well as students who have not yet reached the target, all of which are the duties of al-Quran teachers. To achieve this goal, the Quranic teacher should have a relationship good with students. As a result, the Quranic teachers can recognize and motivate students who are in line with their achievements. The motivation given is exclusively by the individual in order to give a closer impact on students' souls (al-Huwaimil, 2010).

ix) Keeping the faith

The next element is in terms of faith. Religious views of a tahfiz teacher or religious preacher must be consistent and not distort religious matters. The tahfiz teachers for the visual problem asserted that their hold was the *Ahlu Sunnah Wal Jamaah* beliefs, in line with the views brought by Brunei Darussalam.

This view illustrates that the religious element of religion is very important for the tahfiz teachers so that they are always on the right track. This is because religious holdings are included in safeguarding the creed that is by putting on Allah SWT and not worshiping other creatures. True religion and faith are essential principles in the lives of all Muslims. In addition, it needs to be properly guarded so that it does not slip from the religious foundation. From the word of Allah SWT in the Quran, surah al-Kahfi 18: 110 which means:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا

لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

Translation:

*Say, "I am only a man like you, to whom has been revealed that your god is one God. So, whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."*

(Qur'ān. Surah Al-Kahfi 18:110)

Then, Allah SWT mentioned in surah Al-Ahzab, He touches on instruction to stick to the creed and call upon all people to worship Allah SWT and prohibition for his people not to associate with Him.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ

وَذَكَرَ اللَّهَ كَثِيرًا ۝

Translation:

*There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.*

(Qur'ān. Surah Al-Ahzab 33:21)

Then the Allah SWT mentioned in surah Az-Dharyyat, He warned that He created Humans and Jins only to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝٦

Translation:

*And I did not create the jinn and mankind except to worship Me.*

(Qur'ān. Surah Adz-Dzaariyat 51:56)

Ibn Kathir (1993), when interpreting this verse, states that Allah The SWT says to the prophet Muhammad, let Allah alone be worshiped and let his servants be grateful. This is because, as has been revealed to the previous prophets, whoever associates Allah, then all practices will be erased, and he belongs to the losers.

vii) Prioritizing Quranic education beyond other matters

Focusing on the study of the Quran, above all else is the last element of this discussion. The biggest distraction is the use of mobile phones. They need to pay close attention to the students to produce a Hafiz Al-Quran in visually impaired.

Tahfiz teachers should focus their thoughts on students while they are in halaqah session instead of prioritizing worldly affairs. Al-Nawawi (2006), even mention in detail that the tahfiz teacher should keep both hands and eyes of non-essential actions. The most appropriate example in the context of time now it is improbable to hold and use the mobile phone. Tahfiz Al-Quran teachers need to work hard to produce quality students so that everything behavior should also be counted (al-Nawawi, 2006).

Ibn Sahnun (1978), also considers that the teacher performs responsibilities and adherence to the rules in which he or she serves. Between the rules need to be followed:

- a) Specific attention to students during teaching and learning session,
- b) Call the student's family for those who are absent to *halaqah*, and
- c) Use maximal allocated teaching and learning time and be patient to educate students to master the recitation or hafazan of the Quran.

### 5.2.2 Role of the Tahfiz Teacher for Visual Impairment

The second objective of this study was to look at respondent informants on the main role of tahfiz teachers in visual impairment student in ITQSHHB. The objective is also to look at the reactions and views of informants on their role as well as the tahfiz teachers of vision problems in ITQSHHB. Based on the question regarding the role of informants in the role of tahfiz teachers in visually impaired at ITQSHHB, they stated that tahfiz teachers for visual impairments have various roles that include roles in

preaching to target groups, community roles, themselves, families, friends and many more.

The informants also believed that the tahfiz teacher for the visual problem was a catalyst for the development of the Quran and Islam among other vision problems. However, to produce a tahfiz teacher for their vision problems is not an easy task for an institution to manage. This is because it took him a long time to develop and develop to become a tahfiz teacher of visual impairment student are capable of performing a versatile role. During the interview session, the informants refer to themselves as having experienced similar situations during their early life in the world of the disabled.

However, at the end of the interview session, some informants expressed their view that the role of tahfiz teachers in visual impairment was greater because they had encountered situations that were slightly different from those of other typical students. They also point out that the role of tahfiz teachers in visual problems is similar to that of other teachers, namely educating. They carry out their teaching routines, but their specific approach is described in Chapter 4, sharing the basics of the Quran and religion to visual impairment, as a reference, as a leader and Practicing Islamic the way of life must be taken seriously.

### **5.2.3 Activities carried out for Tahfiz Teacher Development of Visually Impaired**

The overall findings of the study indicate that the ITQSHHB has carried out various activities involving all teachers in ITQSHHB. All activities carried out can create and build tahfiz teachers at all levels of learning. However, if the tahfiz teacher's failure to visually participate in all activities causes them to miss out, and they are unable to take any knowledge and knowledge. They need to follow the activities that are carried out and then re-practice knowledge.

This means that they must participate in the activities of the institution. Their understanding of knowledge is not measured unless they apply it. The involvement of activities involving tahfiz teachers for visual impairments is limited, but the involvement of students with visual impairments is limited, due to barriers to aspects of the need for attention.

#### 5.2.4 Challenges in Implementation

The results of this study found that all informants expressed the same problem and indicated their reaction to the challenges they faced. Their difficulties are evident when they express the same problem and show that they give the right view based on the problem they are facing. The results of the overall analysis revealed that six challenges could be listed and taken into consideration by ITQSHHB. These challenges are:

a) Time

Time factors have a great impact on education development. Time shortage also requires more teachers during Tilawah teaching and learning. Teachers are forced to teach students one to one. If there are more teachers and the lesser, the learning group is necessary to improve the capability of the Quranic recitation for the visual impairment. (Hajarul Bahti Zakaria et al, 2010).

b) Individual

Individual challenges to tahfiz teachers for visual impairment are reflected in their own internal aspects. This challenge stems from the individual refusal of the tahfiz teacher himself, which will leave a bad impression. The researchers criticized individuals who were not committed to the teaching activities undertaken by ITQSHHB. Such individuals should take advantage of the opportunities provided by the ITQSHHB to further their knowledge of Islam at the same time to further strengthen their faith.

c) Staff

Another challenge identified was the lack of staff to assist ITQSHHB's workforce to make things easier. Employees who are unable to serve full time may be due to other commitments. The researcher argues that the staff does not understand the concept of volunteers who will not be paid for their services. In this regard, tahfiz teachers and the ITQSHHB themselves need to discuss the issues that arise in order to safeguard the program's effectiveness and effectiveness. This is a factor in their unwillingness to continue serving. The researcher recommends that all parties make voluntary commitments along with rewards in carrying out planned activities.

d) Non-fixed methods and experts in the field

One of the obvious issues in ITQSHHB throughout category D is the lack of a consistent method of teaching and learning. According to the research findings, this is due to the fact that there are no experts to consult during the implementation of the program. One of the obvious problems with the lack of a fixed method is that students can easily convert the Quranic braille code.

According to the researchers, this issue can be resolved in stages with the cooperation of the Special Education Unit of the Islamic Studies Department, the Ministry of Education under the Special Education Unit, Brunei Darussalam National Association of Blind and those who are qualified.

e) Lack of motivation and interest

Norshidah Mohd Salleh et. al (2004) states that the problems that exist in the learning of the Quran's Al-Quran students are visual impairment are students who are not proficient in the Quranic Braille code. This happens to students who are weak in academic achievement and difficult to master the lesson further to memorize the braille codes of the Quran. While for students who have good academic achievement, they have no problem in mastering the Quranic Braille codes. Additionally, the negative attitudes of students who have visual impairments remains a major problem in teaching and learning in Quranic education.

Sufean Hussin, (2008) stated that the school curriculum is depended on the teacher and the way his teaching style. Generally speaking, a teacher is responsible for forming the personality of a student to be a great person and conveying knowledge to make a student an expert, mastering and living the knowledge learned. The duties and responsibilities of a teacher are very heavy and need to allow some of the duties. According to Kamarul Azmi and Ab Halim (2007) taken from al-Abrasyi (1970) stated that Al-Ghazali emphasizes that a teacher must:

1. Love their student and serve them as their own children.
2. Do not expect a reward and thank from their student because the teacher teaches to get Allah's pleasure and to close themselves to Him.
3. Use every opportunity to advise and guide their students.

4. Prevent students from bad behavior by means of cues or satire.
5. Look at the student's mindset and speak according to their level of acceptance.
6. It does not create hate for the student towards a branch of knowledge or a particular subject.
7. Teach according to the level of acceptance and intellect of the pupil.
8. Knowledge needs to be practice and done with their own actions (Kamarul Azmi Jasmi & Ab Halim Tamuri, 2007).

Consequently, teachers need to effectively deliver knowledge through techniques, methods, teaching skills that are appropriate to the level and diversity of students, especially the target of teaching to special needs students. Teachers who teach Islamic education should understand the principle of Mim (Kamarul Azmi Jasmi & Ab Halim Tamuri, 2007) which is *mudarris*, *muaddib*, *murabbi*, *mursyid* as a practice in the teaching and self-improvement of teachers either in the classroom or out of the classroom.

### **5.3 Implications of studies**

This study is aimed at exposing the implementation of teacher development for visually impaired students to produce more teachers and thus to improve the quality of teaching in special education, especially learning the Quran in special education. The findings are also expected to contribute to those responsible and involved in the welfare of teachers including government or non-governmental organizations.

#### **5.3.1 Implications of Studies in the knowledge field**

The results of this study contribute to the knowledge of *da'wah* as guidance to teachers as a reference to future studies. Next, it will benefit all communities as a whole and provide information and references to teachers for visual impairments. This study also gives exposure to all researchers who will study more profoundly about the preachers of vision problem teachers.

### **5.3.2 Implication of Study on teachers visually impaired students**

This study is important in an effort to emphasize the awareness of tahfiz teachers themselves to gain knowledge by following and actively participating in all ITQSHHB activities. Additionally, it provides clear information to all relatives of ITQSHHB's caregivers in assisting their management and strengthening and comforting the place of dependence and even caring for their welfare. In addition, the information from this study can provide input to the visual impairments teachers to engage with the included activities such as providing awareness, benefits, and gains to all aspects of charity.

Teachers for visual impairment students are on their role in channeling special guides and information especially to the teaching of Islam and the Quran. In addition, ITQSHHB can be a place of referrals to the public, schools, institutions, universities, government, and NGOs regarding Islamic religious education and the Quran for special needs.

This study also raises responsibility for teachers, religions, families, communities and the nation to work together to advocate for the blind people everywhere and drive towards improvement and development in line with Islamic Ideology.

In addition, this study can be a guide to teachers in carrying out teaching initiatives to special and typical students.

### **5.3.3 Implications for Government Review**

Through this study, it could be a source of reference to government sectors such as the Department of Islamic Studies, the Islamic Religious Council of Brunei, the Special Education Unit (SEU) of the Ministry of Education (MOE) and the Ministry of Religious Affairs (MORA), in disseminating the special needs's mission, the awareness and understanding of the cloud community on Al-Quran education for vision problems. Additionally, the information in this study is useful for government agencies working with NGOs, especially the Brunei Darussalam National Association of Blind (BDNAB) in developing and implementing learning and teaching approaches for those who have problems with more efficient and effective learning for the visually impaired problem.

The government can also monitor ITQSHHB as well as those involved in all work. The government also received solid support and support from ITQSHHB in

ensuring that strategic and long-term planning can be further enhanced. The slain, the government, can create good cooperation in providing moral and material support in the teaching aids of all aspects required in the context of the Quran for special needs and the preaching of the special needs.

#### **5.3.4 Implications for non-government / NGO Participation in the Studies**

This research is expected to be useful and can contribute substantially to the NGOs to assist in designing various awareness programs and to attract more people with vision problems to be interested in learning the Quran braille. This research is conducted to be a reference, and an explanation for the implementation of more effective Quranic studies in developing a proactive tahfiz teachers that can help the organizations involved in solving the problems faced by visually impaired.

In addition, this study can guide non-governmental organizations in order to act as supporters and implementers to the main role of government.

#### **5.4 Responsibility of research**

In this study, there are suggestions submitted to all parties involved in the welfare of teachers and students with visual disabilities, including all individuals, private bodies, associations, government bodies, NGOs, and others. Subsequent research proposals were submitted to new researchers to support the findings of this study or to increase the distribution of new inputs and outputs related to the preaching of the special needs as a field for the spread of Quranic education.

1. All individuals, private bodies, associations, government bodies, and NGOs should openly cooperate in developing activities that aggravate the development of teachers, including the study and dissemination of special needs' preaching. Not only focused on the problem but also the purpose of the teacher's development on visual impairment.
2. Develop a generation of Quranic literature in conjunction with the intention of the State to develop Brunei Darussalam into "*Negara Zikir*."
3. Strengthen the annual teaching plan at ITQSHHB according to current needs.

## **5.5 Recommendation for further research**

This study on the implementation of the development of visual impairment teachers can be further developed through further studies aimed at applying effective learning methodologies or making tests on the results of this study with a more extensive scope of study and different study locations. To get a comprehensive picture of the development of visual impairments teachers, further research can be carried out against other respondents with more quantities and with the involvement of some NGOs based on specific selection criteria.

Such a study can be continued by involving all non-governmental organizations, as well as government organizations that also take care of the welfare of people with vision problems. In order to strengthen the validity of the data, the same instrument as this study should be used.

## **5.6 Conclusion**

This study has provided an overview of the implementation of tahfiz teachers for visual impairment students in ITQSHHB. This study is expected to be a platform for producing tahfiz teachers for visual impairment to polish, galvanize, and improve the skills of visual impairment teachers, especially in facing current mainstream challenges. The hope is that this study will add useful input to this exercise in producing more teachers for visual impairment in the field of the Quran for special needs in the future.

However, learning and exploring more about this issue can help teachers and the public better understanding the situation now and more openly addressing any issues that arise. Hence, such studies ought to be continued to help inject the awareness of developing a tahfiz teacher for visual impairment students.