

CHAPTER I : INTRODUCTION

1.1 Introduction

Chapter one explains the study in general. It covers discussions on the overall view and the description of this conducted research, including the problem statement, research questions, research objectives, research contribution, research limitation or scope, research operational definition, research theory framework and research concept framework. In this chapter, researchers also briefly summarize the earlier study on the approaches that have been made towards the visually impaired. In addition, this chapter also discusses the importance of this study.

1.2 Research background

In recent years, the work or profession as an educator is among the high-demand jobs in the Brunei Darussalam post-graduates. This makes them take the initiative to establish schools & home tuition, and so on. Teachers are a great workforce for achieving the Malaysian educational aims in enhancing the education quality and developing the human capital of the nation (Hazri Jamil et al. 2018).

Education in Brunei Darussalam is inclusive since 1997. Typical students & special needs students are mixed in one school development. This inclusive education policy has provided an opportunity for all students with special needs studying with peers in regular schools or "mainstream / regular schools" (Unit Pendidikan Khas, 2007) But for any program, especially religion, their involvement is limited, not ignored, most people have been aware of their presence. According to Dk. Hjh Siti Janah and Horrocks (1999), inclusive education means all children, including visual impairment, hearing impairment, and learning problems, are given the opportunity to and receive formal education at school in the same teaching and learning situation.

Visual impairment presence is able to change the series and colors of education in Brunei Darussalam. Indeed, a professional teacher for visually impaired students is

indispensable, because they will better understand the situation, problems & needs of the student.

The blind is visually impaired and need aid to do their daily activities, including reading activity. However, this does not mean that these people are not good at achieving success in life. Even though the opportunity to succeed as a visual literacy is a bit less, they are also able to become successful academicians or graduates if they were given appropriate opportunities and assistance towards their future. Today's achievement has been achieved by the visually impaired, among them being able to pursue their education up to the level of masters and doctorates.

The term blind or visually impaired is mentioned in the Quran. This means that this group is a noble class because of its inherent specialty. This term is not important, but the priority is the welfare and fate of people who suffer from a vision that includes education, the direction of life, career, and so on. Blindness or visual impairment is a special concern that needs attention. Allah SWT mentions in the Quran by reprimanding the Prophet Muhammad for not letting the blind man interrupting him:

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۚ أَمَّا مَنْ اسْتَعْزَى ۚ

Translation:

The Prophet frowned and turned away. Because there came to him, the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified. Or be reminded, and the remembrance would benefit him? As for he who thinks himself without need.

(Qur'an. Surah 'Abasa 80:1-5)

In the news released from Official Pelita Brunei (2016), former Education Minister of Brunei Yang Berhormat Pehin Orang Kaya Indera Pahlawan Dato Seri Setia Awang Haji Suyoi bin Haji Osman said that:

"Inclusive Education is also in line with the Compulsory Education Order 2007 and the Brunei National Education Policy, where every 6-year-olds and above are required to attend school and will be given education According to the Inclusive Education

supplement every child will attend school with the help of school infrastructure and equipment appropriate to their ability."

Yang Berhormat explained in his speech at the Special Education Donation Handbook and Learning Resources for Special Needs Students on April 14, since the inception of the UPK (Unit Pendidikan Khas), the Ministry of Education has declared the Special Education Policy in 1997 based on the principle of Inclusive Education. Through Inclusive Education, every student, including those who have a diversity of efforts, will receive an education that takes consideration through the diversity of their needs. This means that every student, including those with special needs, can follow their learning in the same class or the same level as their other peers. In other words, Inclusive Education ensures that every student gets an education even if they have different abilities. This suggests that Islamic and Quran education should be distributed equally between typical people and special needs according to learning by their own needs.

This scholarly study is related to the study of Quran among students of visual impairment at Institute Tahfiz Quran Sultan Haji Hassanal Bolkiah (ITQSHHB). The researcher chose ITQSHHB as a research site as it is the only learning center that provides braille Quran and memorizing subject for the visually impaired.

The visually impaired group has a special class and has its own advantages. Naturally as a member of the community and Muslims who are concerned about this group to care for them so that they are not set aside in any activity done in society, moreover, in Islamic religious activity. In response to this call, the researcher took steps to carry out studies related to Quran among the visual impairment and later to study the background of this group's education as well as to help them to engage in deeper reading and study activities of the Quran.

1.2.1 Elements required in the development of teachers for visual impairment students

The application of religion in personality will shape into a great personality. Imam al-Ghazali (1939) sees the development of personality that includes the whole aspect of an individual, which involves the knowledge of religion, faith, worship, appreciation of the Quran, manners of life, family life, seeking livelihoods, human relations, morals and ethics, and development soul and heart.

According to Abdullah Nashih Ulwan (1990), religious education is the most important factor in shaping a person's personality. According to Abdullah Nashih Ulwan (1968), the development of the personality consists of four basic elements, namely the development of the creed, worship, character, and appearance.

In the context of education, the character of a teacher clearly affects the formation of student character, especially from the angle of morality through the role model (Ab. Halim, 2004, Ab. Halim et al., 2007; Ibrahim Mamat, 1997; Kamarul Azmi, 2010).

The unique character of a teacher through learning and useful experience and broadly indirectly will create a brilliant personality and produce a consistent teaching action and operation. This includes strategic teaching aids and preparations.

Discussions on the essential elements required in the application of the personality of visually impaired teachers are closely related to the nature and character of an educator. To take a closer look at these elements, the discussion will touch on the nature and behaviour of a good teacher and also include the characteristics of preachers listed by the scholars. Furthermore, interview sessions will be conducted on informants to obtain informants' views on elements that need to be applied to teachers for visually impaired.

1.2.2 Role of teachers for visual impairment students

The role of the teachers that is meant in this discussion is the task, the work, or the implementation and the teacher's efforts to teach the visual impairment students. In general, the role of Special education teacher and the normal education teacher is the same, but when it is very different because Special education teacher more roles, they include the role of their fellow visually impaired students as well as the external community.

An interview session will be conducted on selecting informants from the ITQSHHB teachers to find out what the role of the teachers for visually impaired. The results of the discussion on the role of the teachers for visually impaired will be described in the fourth chapter. All the findings on the role will be categorized in the form of themes and sub-themes.

1.2.3 Implementation of activities by teachers at ITQSHHB

ITQSHHB has carried out several programs and syllabus activities to ensure the visually impaired understand of the teachings of Islam. The involvement of the teachers is a priority to follow all the programs and activities undertaken. Activities and programs that are conducted include the ITQSHHB's own teachers, organization and also include cooperation programs with other NGO associations and the government itself.

The researcher will list the activities and programs conducted by ITQSHHB, especially for the visual impairment category through interviews conducted on informants comprising ITQSHHB teachers for visual impairment. In addition, other activities are also referred to through ITQSHHB's annual report, and findings from the books will also be listed.

1.2.4 Challenges faced by ITQSHHB

A discussion of these challenges includes the challenges and problems faced by the ITQSHHB as well as the challenges of the tahfiz teachers. Moreover, the challenges are will be explained whether there are challenges from outside or from outside their own staff. Questions about the challenges and problems encountered throughout the implementation of this program submitted to the informants of the study is to see their views on what are the challenges and problems faced by the institution which complicates their execution. Discussions on the challenges faced by tahfiz teachers will be conducted through interviews with elaborated in the fourth chapter. To get a clearer picture of the challenges obtained please refer to table 4.7 inside the fourth chapter.

1.3 Problem statement

One of the main factors on the problem in this study is through the order of His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam during the 19th Teacher's Day Celebration on 5 November 2009:

“Quality teachers are indeed needed to educate and enrich students with knowledge and skills through interesting and effective delivery methods. Teachers are agents who produce innovative people who have great and high thinking ability and versatility. Teachers like this are what we hope to bring about change until we achieve the National Vision 2035. Teachers like this are what we need to face a world that is

changing and constantly changing. Teachers today are digital immigrants, while students are digital natives. In a sense, the teachers need to work harder and face all developments.

Next, teachers need to reach a required standard. It is time we have a teacher standard, which can be used as a measure of quality teachers, just as other developed countries have it.” (Excerpt from a source from the Prime Minister's Department website, accessed on 5 October 2018).

As a result, the researcher found four issues that are problematic factors in this study.

1.3.1 Issues on the personality and example

The mastery of the study of the Quran today is necessary to produce teachers who have good personalities. Teachers, according to the Islamic education system, must be able to fulfill their demands as role models or “*qudwah*” of value to their community as they are agents of change in society through existing education systems, whether formal or informal education (Ab Halim & Mohamad Khairul Azman 2010).

In terms of learning and teaching, Islamic Religious Teachers (IRT) is also seen as focusing more on completing syllabus as a larger goal (Che Noraini Hashim, 2005) while delivering lessons by focusing only on the purpose and focus of the exam alone without emphasizing ethical and moral values (Khadijah Abdul Razak & Zaib Ngah, 2002). In fact, Islamic Religious Teachers (IRT) not only needs to be clear on its teaching objectives but also needs to understand the purpose of *syarak* in a broader context (Shahrin Awaludin, Aini Hassan & Hassan Basri Mat Dahan, 2006). This is because IRTs are responsible for educating the spiritual, moral and spiritual in addition to educating the physical and the sensible (Abdul Raof Dalip, 1993). This is in line with the study of Azhar Haji Ahmad and Ab. Halim Tamuri (2011) argues that teachers are identified to influence aspects of student development. In addition to serving as an educator, IRTs is also a preacher who needs to set a good example for his students. Che Noraini Hashim (2005) points out that some IRTs do not play the role of educators in the real sense because many IRTs are not capable of being '*qudwah hasanah*' by their students.

According to Asmawati 8 Suhid (2006), IRTs are a prime example that students should always show good moral values. Although a study by Zaharah Hussin (2008)

found that among the factors that prevent IRTs from presenting itself as a *qudwah* of trust or role model is due to a lack of self-confidence when dealing with community and students, this should not be justified. This is because the IRTS respondents in the study are aware that as an IRTS, it is important for them to always show good manners in all aspects, especially when they are in school when dealing with students because everything they do will be observed.

Ahmad Syarifudin (2008), in his book "*Educating Children, Reading, Writing, and Loving the Quran*" quoted by Ibn Khaldun's words about the importance of teaching the Quran to children, that teaches children to read the Quran is one form of a religion that could strengthen the faith and believe in Islam. Ibn Sina also gave his advice is that parents pay attention to the Quranic education to children. All of the child's physical and intellectual potential should be devoted to receive this primary education, so that children get the original language and so that their belief can flow and be embedded in the heart. Like Ibn Khaldun and Ibn Sina, al-Ghazali also stressed the importance of children being educated based on the al-Quran scriptures.

For Muslims, the Quran as the main source of Islamic teachings is necessary to be understood in depth by the Muslims themselves. Various kinds of existing institutions and disciplines continue to be developed by scientists, scholars, academics from various circles to explore and study features contained in the al-Quran. The reason is that the Quran is a miracle which need to be studied fac to get scientific knowledge contained in it.

The first step that must be taken to be able to explore and review the scientific treasures contained in the Quran is by doing learning activities to read and write al-Quran. This activity will be very helpful for Muslims to study the Quran in depth.

For that reason, this Al-Quran learning activity is very important for each Muslims as the initial capital to study Islamic teachings.

Therefore, Islamic religious education should be instilled since they were kids because childhood education is a decisive basis for further education. Because education is given in time this child has a very important meaning because it has an impression very deep and has a big influence on the future growth of children later day (Nur Uhbiyati 2009).

Education, especially Islamic religious education, is not only given to children who have physical completeness but also given to children who have physical disorders

or deficiencies mentally because humans have the same rights before Allah SWT. As Allah SWT mentioned in the al-Quran:

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ... ٦١

Translation:

There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses..

(Qur'ān. Surah An-Nur 24:16)

1.3.2 Issues on the execution of Special Education in Brunei Darussalam

According to the study of Abdul Rahim bin Haji Budin (2007), he found some management problems in implementing the Special Education program in Brunei Darussalam. In the implementation phase, the Special Education Unit tackles two key issues, SENA teachers facing problems on the shortage of teachers and expertise in visual problems, listening and language therapy, and Special Education Needs Coordinators (SEnCo). At the School level, it is reported that a SENA teacher is insufficient because there are many special needs students in one school. Studies in another school reported that Special Education classes were to be canceled when SENA teachers were asked to replace teachers that are on leave.

Ismail bin Haji Tia @ Haji Jair (2003) in his study stated that teachers could not fully implement the Special Education program because they were also asked to teach other subjects. Haman Osman bin Haji Mat Noor (2000) stated that special education at Mabohai School could not be fully carried out as required by Special Education, Brunei.

1.3.3 Issues and challenges embedded in teaching and learning for Visually Impaired

In general, the implementation of the study of the Quran for the visually impaired is simple and clear by theoretical thought. But when viewed from the perspective of the

method implemented, it may be unclear. Teachers need to have teaching skills (Wood.J.W, 2002).

The existing are when there is a lack of space and opportunities for them to learn the Quran. This group requires an infrastructure that supports the teaching and learning of Islamic education (Mohd Hanafi et al., 2009) apart from lack of spaces and opportunities, there were sufficient facilities provided but not being used due to the limited entry for the visual impairment. If students were given space and opportunity from the point of using interactive learning aids, and the use of certain methods would help these students to master the Quran's teaching skills more effectively (Nor 'Aziah Mohd Daud, 2013). Abd. Halim, (2013) mentioned the teaching process inside the classroom is also less effective due to teachers lacking in oral and soft skills.

1.3.4 Level of Quranic proficiency in the ITQSHHB

Issues on the Quran proficiency is not rare anymore. The issue has been widely debated by scholars and researchers in identifying strengths and weaknesses and aspects that help in addressing the 'Quranic blind' among Muslims. Among the studies conducted by (Azman Wan Chik et al., 1986), the findings from these studies indicate that many students are still weak in the reading aspect of the Quran. Their study also found that among the factors that led to poor student achievement in the Quran recitations were due to the less effective use of techniques and techniques in the teaching process practiced by teachers (Norakyairee, 2017).

In order to respond to His Majesty's decree as the leader of the author, the researcher expected to assist and upgrade the Brunei Islamic education for the special needs. After analyzing the fact of visually impaired problems, the researcher thinks that this research has some problems that are feasible to be raised as the research problem.

The level of Quranic proficiency for visually impaired students was also being studied. Among the research, the study conducted by (Khadijah Abdul Razak, 2008), it is found that only 42% of the students who reach moderate levels are fluent in reading the Quran while the study of teaching pedagogy to the visually impaired students by Norshidah Mohamad Salleh (2000), Mohd Rahmat Ahmad Nowawi (2002) and Hajarul Bahti Zakaria (2010) found that the use of teaching aids (Alat Bantu Mengajar) as well as teaching and learning does play an important role in enhancing the achievement of this special student especially in the Tilawah Al-Quran.

1.4 Research Objective

In general, this study aims to explore in-depth and examine the needs of a specific tahfiz teacher for visual impairment. The first stage of the study is to examine the elements required in the development of the personality of a tahfiz teacher for visual impairment. In the second stage is to explore the role of tahfiz teachers in the development of tahfiz teachers for visual impairment. The third stage is to know the implementation of activities conducted by ITQSHHB for the development of tahfiz teachers. The fourth stage is the final stage, it is to find out the challenges ITQSHHB faces during the implementation of the program.

Particularly, this study aims to achieve the objectives of the study as follows:

1. Explore the essential elements required in the implementation of personality in the development of teachers for visually impaired students in ITQSHHB.
2. Explore the main role of development teachers for visually impaired students.
3. Explore the implementation of the activities that are being implemented for ITQSHHB tahfiz teachers.
4. Review the challenges faced by ITQSHHB throughout the implementation of this program.

1.5 Research questions

This study aims to find out the answers to the questions below:

1. What are the essential elements required in the development of personality for teachers for visually impaired students in ITQSHHB?
2. What is the main role of the development of teachers for visually impaired students?
3. How is the implementation of the activities that are being implemented in ITQSHHB tahfiz teachers?
4. What are the challenges faced by ITQSHHB throughout the implementation of this program?

1.6 Limitation of study

This study also does not exempt on limitations or scope that may affect the research conducted. This study was only carried out at ITQSHHB. This study is a qualitative descriptive design. The interview method used as the main tool for the study is supported by observation and document analysis data. The limitations of this study include the following:

1. This study involves only four tahfiz teachers for visual impairment at categories of D selected by purposeful sampling.
2. This study does not examine the level of content knowledge acquisition amongst the participants of the study, assuming that outstanding teachers have a strong knowledge base content based on the background of specialization in the field of Islamic studies, long periods of time teachers are exposed to teaching materials and content and experience teaching the subject.
3. This study does not focus on the same teaching topics in the field of worship. The observation was conducted on the topic that teachers had determined during the teaching process.
4. The findings are based on several participants of this study, the excellent teacher of Islamic Education that teaches Al-Quran *hafazan* and recitation. The findings of this study are exploratory, as far as it can be applied in other situations depending on the individual to generalize in accordance with their values, tasks, experiences, and situations.

1.7 Significant of research

This study is very significant to this implementation as it can give a lot of benefits to all related institutions and organizations. Among them are:

- a) Provide views and ideas to the special needs educations in reviewing the implementation activities of the teachers at ITQSHHB to be more effective and to produce more visually impaired who can read the Quran.
- b) Suggest some approaches that can be taken by the ITQSHHB management in carrying out the implementation activities of the teachers at ITQSHHB.
- c) Assist in attracting special educations relatives to engage in learning the Quran.

d) Assisting the teachers in an effort to give the visually impaired spaces and opportunity in learning the Quran and other Islamic Religious Knowledge.

1.8 Operational definitions

This study uses some concepts and terms that require explanations to facilitate the overall understanding of this study. The operational definitions of this term are suitable to conform to the essence and requirements of this study.

a) Development

According to the Oxford Dictionary, development is referred to as "the creation or development of something over a period of time." According to Mohd Khairi et al. (2010) in the al-Miftah Dictionary, the term in Arabic is called **بناء** and **تشبيد**. While from the Oxford Fajar dictionary, develop is referred to as **تشبيد**, which means developing or development (Abd. Rauf et al. 2011: 147).

According to Philips Tangdilintin (2008), blooming is developing and the development of young people in two dimensions of either (vertical) relationship with God and (horizontal) relationship with neighbors and nature. From Wayan Supartha (1994), the meaning of construction is all forms of guidance, guidance, and encouragement to enable a person or organization to grow healthy and independent. Hagen Berndt (2006) expresses the view of the meaning of construction as an integral part of the union.

Development in this study refers to the development of the teachers through guidance such as seminars, programs, activities to produce the Quran for special needs teachers among them.

b) Tahfiz

Al-Suyuti (1987) explained that Tahfiz is to memorize the Quran, which is a form of effort to preserve the Quran and avoid any attempt to deviate and falsify the Quran.

Allah SWT has praised and praised those who memorize the Quran by giving honor and noble titles such as Allah's choice in Surah Fathir verse 32, people who have been given knowledge in Surah Al-Ankabut verse 45 and guardians of the authenticity of the Quran in surah Al-Hijr verse 9.

In the context of this study, tahfiz carries the meaning of the educational institution referred to in the study.

c) Teachers

Teacher, according to al-Ghazali (t.t) is the guide to the path of truth. The purpose of the teacher in the academic concept, according to him is also someone who participates in an institution with the aim of conveying knowledge to his students or someone who communicates something to others (Hamid Fahmy Zarkasyi, 1990). Teachers become complex entrepreneurs and facilitators. Therefore, it is very easy and fun to acquire knowledge when with the teacher. Teachers are also people who deal directly with the human heart and soul. Hence the task of educating is a dignified task because teachers educate the soul, heart, intellect, and human spirit (Abdul Salam Yussof, 2010).

According to the Oxford Dictionary, teachers are referred to as a noun to "teach." According to (Edy 2009), in the context, teachers as *ban* refer to the teaching profession through established *Rabbani* thought, maintained through quality, developed through knowledge and appreciation of the delivery process, and empowered through leadership and direction.

In the context of educating the disabled, the term will see the priority aspects of teacher characteristics as *Murabbi* to celebrate the group's needs and privileges. The element of *Tarbiyyah* can be understood as a process covering all aspects of human life such as spiritual, intellectual, emotional, physical and social and done in stages to keep, raise and educate individuals to attain to perfection, which is capable of the role as the original purpose it was created, namely slaves and caliphs (al-Alusi, 2001).

d) Tahfiz teachers

The tahfiz teachers referred to in this writing are the teachers who teach at ITQSHHB. In this study, the focus is on teachers who teach in category D programs. These tahfiz teachers are selected tahfiz teachers for visually impaired students.

e) Visually Impairment

Visually impaired or visual impairment is also known as blind or blindness. In Kamus Besar Bahasa Indonesia (KBBI) visually impaired is known as "*Tunanetra*." They are the people whom Allah SWT has chosen to attract the senses of seeing but still eager to carry on with everyday life as a normal person. They are the ones who sincerely study Islam in particular Quranic knowledge.

f) Student

According to the Little Oxford English Dictionary, a student is known as a person studying at university or college or school. In the context of this study, the students intended were students who were categorized as having vision problems and blind.

g) Personality

Personality is generally referred to as characteristics. In Malay, personality is known as *Sahsiah*. The word personality comes from the Latin word that means *persona*. The word *persona* carries the meaning of a face mask, a mask used by Greek theatre performers on stage. The actors wore masks to suit the character they would bring to the cast. The identity of their original identity has already been hidden using the mask to make the directed action successful. There are various definitions of personality that have been proposed by educational psychologists.

Personality is defined as a set of behavioral patterns an individual embodied and then practiced within daily life (Mishel 1968). Personality is also defined as a dynamic psychophysical system. This dynamic psychophysical system will provide guidance to an individual in determining the characteristics of behavior appropriate to his or her human and physical environment. This dynamic personality will give way to positive changes that are closely linked to one's physical condition (Allport, 1961). Personality from the point of view of the behavioral theory states that a person's personality is the result of what has already begun as well as everything that has happened in our lives. In other words, a personality is a group of reactions that act as an overall reaction (Watson 1919). Based on the three definitions presented by the three personality psychologists above, it can be concluded that one person's personality is unique compared to another individual's personality despite being in the same environment. Generally, the personality traits of an individual are constant over a certain period of time. Such behavior can be clearly detected and observed in certain situations.

h) Role

The meaning of role is the expected behavior of a given status (Noran Fauziah 1990). While the role also means the part of the job or the job being held (Noresah 2010). According to Oxford Fajar, the role means "function or importance somebody or something," which is an important task or position (Asmah 2000). From the above point of view, if understood carefully, it is clear that they both mean the same thing.

The role of the researcher in this scholarly discussion is the task, work or implementation and practice either formal or informal by the teacher for visual impairment on Al-Quran and Islamic education and the spread of Islam to the special needs in the purpose of understanding and regard Islam as a way of life and their role in exercising their responsibilities as a Muslim.

1.9 Theoretical and conceptual framework

The framework is a design and strategy that forms the basis for the evaluation of the study. It is a guide to what a researcher will do from the processing stage to the data analysis. Through this study, researchers have identified several theories that have been put forward by scholars and that have been used by previous researchers in their studies.

1.9.1 Theoretical framework of study

A study that is being carried out must be focused on a theory that will form the basis of the conceptual framework of the analysis. According to Mohd. Majid Konting (2000), the understanding of theory helps prosecutors to make an informed evaluation of their inquiry. The researcher may also use this principle as a guide to making more orderly and meaningful evaluations in conjunction with the area of expertise. Neuman (2011) mentioned that theory is therefore not stagnant, since old theories can be modified to the development of new theories.

According to Ahmad Sunawari (2014), a theoretical framework is a thought-based approach to solving the problem studied. Therefore, in the context of the development of tahfiz teachers, the researcher has used the Quran as a basis for theory and interpretation and its explanation through the interpretation of al-Qurtubi. In principle, the Quran has already touched by guiding people on the call and spreading to the people to be in the path of Allah SWT and to adhere to the right religion. Thus, Islam has made the Quran and the hadith as the main source of reference for human beings to hold and guide them in their efforts to preach to others. Allah SWT says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٣٥

Translation:

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”
 (Al-Quran. Surah an-Nahl 16:125)

The researcher also used the Western theory of behavioral therapy theory from Burrhus Frederic Skinner (B.F. Skinner). By using reinforcement therapy. Positive reinforcement refers to a process of positive conditions that, in turn, provides positive reinforcement. When the behavior is followed by a positive situation, the behavior is increased and repeated when reinforced. For example, a friend expresses gratitude when it comes to helping. This will make the behavior repeated due to the presence of positive reinforcement (Sapora & Ruhaya 2010).

Next, researchers use the general model to achieve success as a theoretical framework. Researchers use the correlation between general models to achieve success and the relationship between insights, objectives, and goals. The diagrams are as follows:

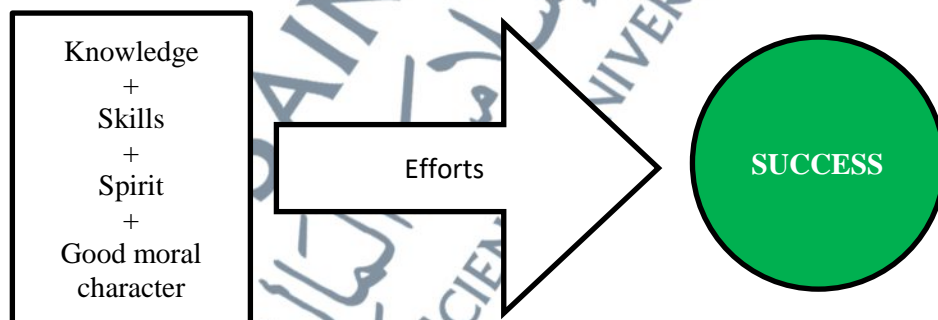


Figure 1.1 Common Models on Success

Source: Sharifah Akman (2005) on general models for success

The model diagram above states that to achieve success, one must know something that is closely related to his success. Knowledge will be more valuable when combined with relevant skills to use it. Self-esteem is also needed to help a person be productive and always ready for the challenge of success. Good morals are complementary because one's success is not only seen from a physical perspective, but

it also involves spiritual aspects. All of this is based on the earnest effort towards achieving a coveted success.

According to Sharifah Akmam (2005: 25), a person does something to obtain or achieve something in life. The human tendency toward success is also related to happiness, safety, peace, and harmony in the world and the hereafter. The same is true of Islamic teachings, which require a Muslim to strive for success in life.

Everyone wants to be a useful and successful individual in life from the academic point of family and community career, stated Sharifah Akmam (2005). These three essential elements are necessary to live a life without all three of these elements, a person's life is tight, with no obvious direction and no fun. The same goes for the direction and life of the teacher for visual impairment students need to have the goal of living for the next life. For teachers for visual impairment, the objective of teaching Al-Quran and religious knowledge is to get Allah's will. Another goal to promote Islam to learn and learn many new things and to become a believer in Islam and to go to Allah SWT in the hereafter. A further vision of the teachers for visual impairment to get used to the teaching chances they could get and benefits the visual impairment students. Thus, it is conclusively demonstrated that these three elements of motivation, goals, and motivations contribute to the self-development of teachers for visual impairment students.

1.9.2 Conceptual framework

The conceptual framework is to refer to a set of concepts that are related to each other in a logical and appropriate way in relation to the objectives of the study (Sabitha 2006). It aims to set the direction and direction of the research in line with the method of achieving the research objectives.

The concept framework below shows the concepts that researchers will study in this study. The important functions of the tahfiz teachers for visual impairment students are the These three components are important and must be given the same emphasis in order to develop teachers for visual impairment students successfully.

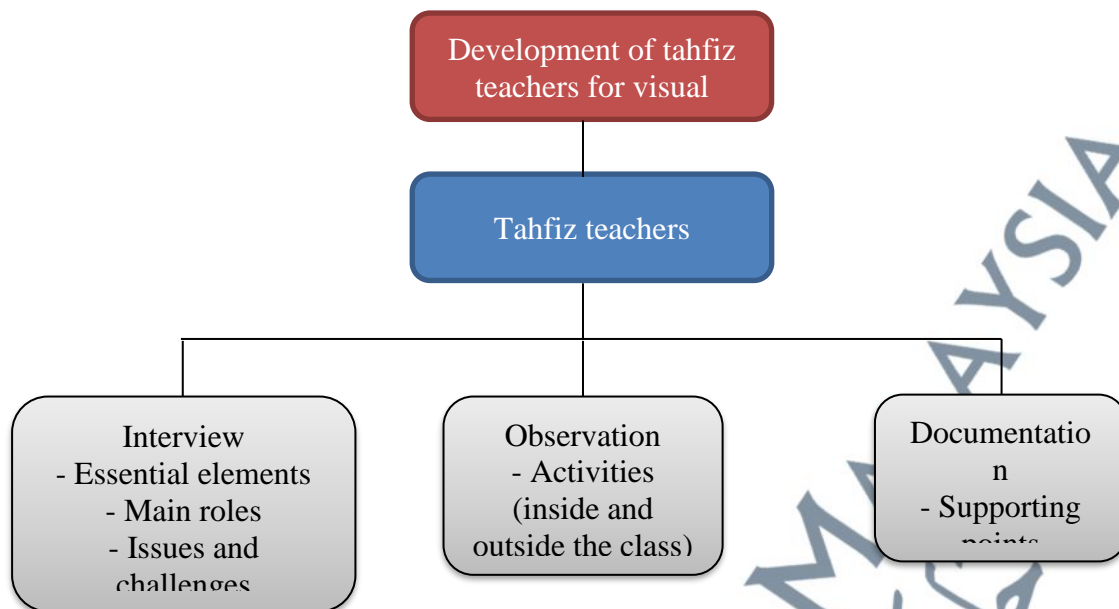


Figure 1.2: Source of Conceptual Framework

Source: Conceptual framework. (modified from theory of Clark & Peterson, 1986 and Cobern, 1993 & al-Ghazali, t.th and Dunkin & Biddle, 1974.)

Conceptual frameworks are like maps and points of interest that serve as a means of reference for investigators to analyze the elements involved in their research. It includes the causal factors for the phenomenon being investigated, the variables, the theories and models underlying the analysis, and how these elements contribute to each other. In other words, the research definition structure attempts to offer an overarching description of the relationship between many core components of the overall study. (Zetty Nurzuliana, 2016).

1.10 Conclusion

In conclusion, the existence of teachers for the visually impaired in ITQSHHB still needs to be refined from time to time, because the challenges that await the teachers are wider and getting more valuable. The need for the implementation of systematic and well-organized teachers in the context of society today is clear. The weaknesses of teacher effort will continue as long as there is no change made by institutions as well as

the methodology of the missionaries themselves to be relevant and acceptable to humanity.

The implementation of this teacher's development should be further expanded and should be upgraded to the maximum extent possible with the cooperation of every special education teachers together apply the way of methodology that has been certified. Thus, with this will make all the objectives achieved successfully.

