

CHAPTER II : LITERATURE REVIEW

2.1 Introduction

This chapter will discuss on the development of teacher for visual impairment and the determination of personality. Earlier, the researcher will elaborate on the definition of teacher for visual impairment, visual impairment and background of tactile based writing from the Western to the Islamic state. Then the researchers will describe issues and challenges and will touch on the role of teachers in special education.

And while, at the end of this chapter, researchers describe the background of ITQSHHB including the history of the establishment, objectives of establishment, objectives, educational systems and plans in the future.

2.2 Teachers for visual impairment

2.2.1 Definition of teachers

A teacher has been defined differently by scholars. Although all scholars refer to the teaching profession, then TUKI Dictionary defined teacher as a profession to teach or facilitate a learning process (TUKI 1981.201). The term teacher is synonymous with the word teacher and is often distinguished from the term educator. This difference in Muh. Said in Rusn (2009: 62-63) is influenced by the habits of Western thinking, especially the Dutch who distinguishes the word *onderwijs* (teaching) with the word *opveoding* (education). This view was followed by educational figures in the East, including educational figures in the Muslim community. Nata (1997: 61) suggests terms related to naming educational and teaching activities.

He then concluded that the whole of these terms was collected in the words of the educator. This is because all of the terms refer to someone who provides knowledge, skills or experience to others. Furthermore, teachers, according to Zahara Idris and Lisma Jamal Idris (2008: 49) are adults who are responsible for providing guidance to students in physical and spiritual development to reach the level of maturity, fulfilling

their duties as God's creatures, independent individual beings, and social beings. Al-Ghazali does not distinguish between words of teaching and education so that teachers and educators are also not distinguished (Rusn: 63). This is in line with the view of Abi Salih (1410: 10). He considers that in fact the terms *tarbiyyah* and *ta'lim* in Islamic education are the same. His opinion was like that because he saw the fact that in the Quran the two words were used to express teaching and educational activities that cover all aspects of human development. Thus, teachers and educators are the same.

Someone who is active in the world of education must have a personality as an educator. The demands for personality as educators are sometimes felt more severe than in other professions. All the knowledge that comes from the teacher is made as a truth that does not need to be proven or examined again. Being imitated means that he becomes *uswatun hasanah*, a role model and role model for his students, both ways of thinking and speaking and daily behavior (Mulyasa, 2008: 48). Thus, the teacher has a very big role in the implementation of learning or education.

2.3 Visual impairment

Vision impairment is one of the disabilities that Allah SWT has given to a human being in this world. Such defects apply to someone due to their very low visibility.

2.3.1 Visual impairment according to technical

In the technical aspect, visual impairment may be shown to a person who has no vision or visual impairment of 6/60 or 20/200 or is less likely to follow the Snellen Chart for one eye better after using glasses or other tools optic is best suited to him. In addition, a person is said to experience visual impairment when his field of vision (less than 20 degrees) in a wide line.

Mike Harkin (2017), vision at 20/20 vision is categorized as normal vision according to the Snellen chart. The level of sight 20/40 is categorized as a common vision, the level of sight 20/80 is far-sighted and requires Braille writing and at the sight level of 20/200 is a blind category and requires Braille writing. Therefore, Braille writing is used by students of visual impairment in categories B1 and B2.

2.3.2 Visual impairment according to education

The terminology of visual impairment from the education aspect is half or less visible. This term applies to those who have the ability to read and view regular letters. While the term blind is for those who cannot see directly and need the use of braille.

Other definitions submitted by *The World Council for the Welfare of the Blind* and used in our country are not to be seen directly or abilities to look no further than 6/60 or 20/200 with Snellen Test or limited vision of less than 20%. Although many definitions are used, for those who suffer from it still cannot see clearly what is around it compared to the normal person who looks at it. Therefore, these groups will definitely need special attention and guidance for their own welfare, family and community.

2.3.3 Visual impairment according to health

According to the World Health Organization (WHO), visual impairment could be defined as: “A person is visually impaired when the eyesight is so weak that it is difficult or impossible for him or her to read ordinary print and/or to find his or her way about. Those having a visual acuity of not more than 0.3 or who have a limited field of vision are also termed visually impaired.”

2.4 History of quranic braille

When Muslims started to acquire Braille for al-Quran, it was not known. However, it is believed that it might have begun since the early 1950s. Among the Muslim countries that have produced Quranic Braille until today are: Jordan (1952), Egypt (1962-64), Tunisia (1976), Saudi Arabia, Morocco, UAE, Qatar, Uzbekistan, Malaysia, Indonesia, Nigeria, Pakistan (1985), Iran, etc (Muhammad Mustaqim Mohd Zarif, 2013).

In 1952, Quranic Braille was brought and first known into Malaya and it was also believed that it was brought to Indonesia in the 1950s. This Quran was originated from Jordan and contained 30 juz divided into six volumes. Ustaz Sulaiman Shafie, a teacher at Princess Elizabeth School (PES) in Johor Baharu, took the responsibility to learn Quranic Braille even though he was not blind nor visually impaired. He attempted to decipher the codes used in Quranic Braille and has succeeded in understanding & teaching Quranic Braille at Princess Elizabeth School (PES) until 1991.

In the beginning, PERTIS Quranic Braille was published on one side of the paper only. As such, 30 juz of the Quran that provided 30 volumes. Nowadays, with the use of advance technology, they are able to print both sides of the paper, greatly reducing the use of paper. Now, PERTIS's Quran is six volumes only in which each volume has five juz of the Quran. They also can publish two copies of Quranic Braille a day, compared to the past where one copy of Quranic Braille took a week to finish (Muhammad Mustaqim Mohd Zarif, 2013).

Until 2006, almost 1,000 copies of PERTIS Quranic Braille were produced & distributed, not only in Malaysia but also to other countries such as Singapore, Indonesia, Thailand, and Brunei. Since 2006 until now, PERTIS collaborated with MOE to supply Quranic Braille to schools in Malaysia.

2.5 Issues and challenges

The study conducted by Alimah binti Abd Rahman (2006), in her dissertation, has reviewed the attitudes, problems, and needs of students in the study of al-Quran through Braille writing. Her research was also carried out to find out about the approach of teaching methods used, the problems faced, and the needs of teachers in the teaching of al-Quran by using Braille writing. This study was also conducted at a special education primary school in Johor Baharu involving 31 students from the fourth, fifth and sixth years of the school. The researcher has found a variety of new information in the research that he has done and used as a guide to implement this study (Alimah Binti Abd Rahman, 2006).

In an article by Norakyairee et al., (2013), they have revealed about The Teaching of Quranic Braille: It's Issues and Current Challenges. Among the research objectives are to describe the development of Braille Quran teaching in Malaysia; identify Islamic Religious teachers' issues and challenges in the teaching of the Braille Quran. In this article, these researchers only focus on the problems and ways of settlement and action that should be made for the visual challenge. Other disabilities research should also be made for the enhancement of quality of the religious studies in Malaysia. According to Norakyairee et al. (2012), the application of the four basic elements of Islamic Religious teachers for special needs personality. Improvement like

the application of Al-Quran therapy based on *al-Ruqyah al-Shar'iyah* (verses of the cure) that coincides with the Shari'a is also highlighted in providing calm and injection of Quranic healing offerings to this special child.

In an article written by Tengku Intan Zarina Tengku Puji et al., (2015), *Efforts to Elevate Al-Quran Study among the Visually Impaired Group in Malaysia: Challenges and Proposals*, including in Al-Quran studies, to visually impaired people. The study has been used for the challenges and proposals purpose. As a result, few steps have been made as an action for pro-active and resolve the problem. One of the research was entitled "*The Development of Braille Hadith Module 40 Imam Nawawi: A Direction to the Typical Education Program in Malaysia*" (Constructing Braille Module of 40 Hadith by Imam Nawawi: Towards Elevating the Special Education Program in Malaysia). This research is a collaboration between UKM and PERTIS.

From a dissertation made by two researchers, they had encountered two studies conducted by focusing PERTIS as the location of the study by Roshaida Yaacob (2003) and Noorain bint Harun (2002). In Roshaida Yaacob's study entitled *Al-Quran Braille, The Book of Publishing and It's Contribution To The Visually Impaired Group*, she has studied the Quran related Braille and the methods used by PERTIS in publishing the Quran a Braille. In addition, he also elaborated on the contribution of the Quran to Braille to the visually impaired group as well as to express the problems faced by PERTIS especially the visually impaired groups in fulfilling their need, especially to get the information related to the religious knowledge of the tail rather than the lack of religiously published materials published in Braille.

2.6 Implementation of personality on teachers for visual impairment

Implementing a good personality to teachers for visually impaired students is important to empower them to develop a positive attitude.

2.6.1 Definition and personality concept

There are various theories that have been put forward by scholars regarding the formation of personality in order to facilitate one's understanding of it. Here the

researcher has presented the meaning of the formation of personality in terms of language and terms.

Personality is defined as character or characteristics. In the Malay language, it is called *sahsiah* or *peribadi* (Kamus Dewan, 2001). Personal meaning is the human being, the nature of the behavior, the attitude of a person who is in tune with the person to shape his or her character. Personality also refers to the system of individual tendencies. This means that each individual has his or her own way of acting and that it is about the same day to day (Siti Fatimah 1993). While Habibah & Noran Fauziah's (1997) opinion states that personality means personality or in general morality. In addition, according to Shahabuddin & Rohizani (2007) personality is moral, consisting of two parts: praiseworthy and despicable.

On the other hand, Shahabuddin et al. (2014: 1), states that personality is an important entity in shaping the character and behavior of individuals. Self-esteem manifests itself through the physical appearance, attitude, behavior, thoughts, feelings, the social and spiritual life of an individual. Self-development is a person's overall self-esteem. Habibah (1995), Mohd Nasir (1992) in Rafiza Mohamed (2015: 34), also explained that Islamic personality is an Islamic virtue as explained in the Quran and Hadith. It shows that sincerity and superstition in worshiping Allah SWT give birth to a strong and noble personality.

2.6.2 Implementation of personality in Islamic views

The discussion of personality theory is a difficult subject to be considered from a pure Islamic point of view (Malik Badri, 1979). However, he emphasized that the Quran and the Hadith have explained a number of specific concepts that underlie human behavior either individually or collectively. This is because, there has been no debate on a theory of personality that is Islamic in nature among Islamic scholars (Saiyad Fareed Ahmad, 2009).

According to the Islamic point of view, personality is also known as morality or “*sahsiah*”. Morals are derived from Arabic terms, *khuluq*, *khulqun* or *khuluqun* which are synonymous with *al-sajiyah* (السجية) which means habit, temperament, and behavior. Whereas *khalq* means human creation or beauty in its outward (physical)

form. *Khuluq* refers to the spiritual state that should be best formed. Moral is the plural for the word *khuluq* which refers to behavior, temperament, habits, personality traits or habits and desires. Ibn Manzur (1996) in the Arabic Alphabet defines personality or morality as the behavior of a person who has become a habit and a reflection of one's appearance and inner self.

In terms side, *khuluq* means custom, temperament, dignity, and religion, Muhammad bin Abu Bakr bin 'Abd al-Qadir al-Razi (1981). While 'Abd al-Latif Muhammad al-'Abd (1985) agrees, it is a power that is able to bring about all behavior easily without the need for thought and observation. This view is in line with Ibn Miskawyh (t.t.) who argues that morality is a state of mind that moves one to do something without thinking and thinking. Although it is something that can be worked on, most of it comes from physical habits, training, and habits. Whereas Imam al-Ghazali (1996) conceptualized morality as a condition that is embedded in the soul, it is a function of facilitating individual behavior without the need for thought or judgment. If the resulting behavior is good and praised in the sense of reason and *syariah*, then it is called good morality, in Arabic it is called *hassan*. On the other hand, bad behavior is known as bad behavior *madhmumah*. The resulting behavior can also be attributed to the nature of human nature and nature.

2.6.3 Implementation of personality on teachers for visual impairment

Teachers for visually impaired students should have the criteria and the virtues to be excellent preachers and be patient in carrying out the task of conveying Quranic knowledge and science. Tahfiz teachers must prepare themselves with a good attitude. It's about being qualified to be a teacher.

The application of personality is related to the application of personality. The application of religion in one's personality will shape one's personality. From the personality of a teacher to a visually impaired student, their character will be born in the quest to convey knowledge. According to Abdullah Nashih Ulwan (1990), religious education is an important factor in shaping one's personality. If a person is sufficiently religious, then he or she is good and so is the opposite. Therefore, when a teacher for a visually impaired student is religiously disadvantaged, he or she may be prone to

negative symptoms. Therefore, teachers for visually impaired students should be educated on the true teachings of religion in order to develop the perfect personality based on the Quran and the Sunnah.

From Roslan (2004: 87), the fact is that in the implementation of preaching, the preacher is the main focus of the target. Therefore, from some points of view, it can be concluded that the application of personal characteristics to the preacher should be based on three main factors:

- i. The prosecution is aware that the claim is a trust from Allah SWT (*al-Da'wah hiya al-amanah*)
- ii. The self-confidence that internal preparation based on knowledge and faith is at the core of the preacher's success (*al-'iddad al-dakhiliy*)
- iii. Preacher's willingness to highlight personal examples through good appearance. (*al-qudwah al-hasanah*)

In the context of teacher education for visually impaired students, the process of shaping the teacher's self is based on what he or she learns or understands as a result of interacting with other teachers and trying to practice it. This is in the opinion of Muhammad Said Ramadan (1997), who stated that preachers should set an example, with attitude and character that reflects their Islam. One cannot give something of value if he has nothing to give.

Zakaria Stapa (1999) in his paper entitled "*Akidah dan akhlak dalam kehidupan Muslim*", explains that human development is an attempt to nurture, subvert and develop the potential of the individual towards the ultimate goal of building a fertile identity with faith. The manifestation of this effort will certainly produce individuals who are always willing to contribute to the well-being, the environment, and the universe. It is clear here that the effort of spiritual development is able to produce a community that fulfills the purpose of life as a servant and caliph of Allah SWT with strong faith, high knowledge, and commendable morals.

In addition, the application of personalities through the knowledge of the Quran and the Islamic religion is very important as knowledgeable people will think before taking any action. The result will be a fair teacher in every action. Teachers need to be aware that verbal ability alone is not the main strength in determining the success of education. Therefore, the combination of knowledge, faith, and charity in doing this

work is very much required to achieve great success in our own educational education efforts.

2.6.4 The essential personality of the teacher

In these aspects, some views on the quality of good teachers and the quality of teachers which have been listed by Islamic scholars Ibn Shahnun are listed in his book by *Adab Al-Muallimin*.

The personality of the teacher is an important aspect of the teacher's personal character. Characteristics and characteristics of a teacher are selected to apply to a teacher's personality specifically for visually impaired students as they are part of the learning aspect. In addition, it is a benchmark for successful learning efforts. Characteristics of an educator's personality.

In this book on the ethics of Ibn Sahnun's teachers, there are some very interesting things for teachers to discover and emulate, including the qualities of a noble teacher: sincere, responsible, fair, timely, loving, trusting and responsible.

i) Sincere

Ibn Sahnun explains that in order to become a teacher, they must be sincere in carrying out their duties, not rejecting or seeking compensation for the knowledge provided, so in this book, Ibn Sahnun explains the sincerity of the teachers and does not expect any answer to what is given to the students.

He said to me: this is what happens when a teacher teaches a certain salary (which he receives) on a monthly or annual basis. For his teaching without the need for pay; if it is given then he accepts, and if it is not given then he asks for nothing; then he can do whatever he wants (Ibnu Sahnun ms. 357).

ii) Taqwa (Piety)

Ibn Sahnun put an important feature of piety in the educator. In terms of language comes from the word "*wiqayah*" which means to preserve. The purpose of the preservation is to maintain a good relationship with Allah SWT, to protect himself from what He forbids. Execute all His commands and abandon all His prohibitions. It can also be better understood as protecting itself from all prohibitions of Allah SWT, as it refers to the holy verse of the Quran:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَئِدَ
وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا
يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى
الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

Translation:

“O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

(Qur’ān, Surah al-Maidah 5:102)

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَن فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ
فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَرَوُوهَا فِي نَّ خَيْرٍ الزَّادِ التَّقْوَىٰ وَاتَّقُونَ يَأُولَى
الْأَلْبَابِ ۝

Translation:

“Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.”

(Qur’ān, Surah al-Maidah 5:197)

ii) Being fair

The education of a teacher must be followed by justice. Educated educators will always carry out this educational task with justice. This is because when a person has a sense of piety in him, all the tasks that will be performed will definitely be based on the truth axis.

Allah SWT says in the surah of the Quran to be fair:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوِّمِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
شَنَّءُ أَنْ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ
بِمَا تَعْمَلُونَ ۝

Translation:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being fair. Be fair; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.”

(Qur'an. Surah al-Maidah 5:8)

Referring to what Ibn Sahnun explained in the chapter on fair treatment of the disciples, from Anas bin Malik, he said: The Messenger of Allah (May Peace Be Upon Him) said: “Every educator (*murabbi*) deals with (education) three little children of this people, and he did not teach them, the rich among them, and the rich among them, and on the Day of Judgment he would be led away with the traitors.” Then he declared from Moses: from Fudhail bin Iyadh: from Layts: from al-Hasan, he said, "If a teacher's (part) wage has been fixed, then he is not fair to them - that is, his pupils - then he is recorded among those who are disobedient (Ibn. Sahnun page 355).”

(Siti Salwa Md. Sawari & Azlina Mustaffa, 2014)

iii) Punctual

In addition, the traits of a virtuous educator are being punctual. They are able to schedule and execute tasks on time. Educators should not arbitrarily perform tasks at their convenience, but the learning process must be done on time, so teachers should always be on time.

Allah's command to the believers is clear in Surah Al-Asr:

وَالْعَصْرِ ۱ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۲ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۳

Translation:

“By time, 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 103:1-3)

“He should make reading lessons begin at Dhuha's time until they return home. It doesn't matter if he arranges for them to review each other, because it's beneficial to them. He should examine the review they are making (Ibn Sahnun page 361).”

“He should teach them the prayers of the sunnah, such as two *rak'ahs* (before) prayers, *witches*, two-day prayers, *istisqa'*, and *khusuf*; so that he taught them the religion they would use to serve Allah, as well as their Sunnahs of their Prophet (Ibn Sahnun page 362).”

(Siti Salwa Md. Sawari & Azlina Mustaffa, 2014)

iv) Concerned

Ibn Sahnun explained that the need for an educator is attentive to his students. A sense of affection should be instilled in the educator toward his or her students, thus educating the students will be easy to build. When a harmonious relationship can be built, the teacher will always be concerned about the students. This concern is encompassed, practiced by student behavior, observing behavior, providing student support and adequate monitoring, which is very much mentioned by Ibn Sahnun in his book:

“Teachers need to pay attention to their students when they come home and tell their parents they are not coming.”

He said, “A teacher should always be diligent and attentive to his students.”

“Let him look to the disciples in prayer, and pray for them, that they may love God, and introduce them to His glory and glory, that they may magnify God (Ibn Sahnun, p. 362).”

“Teachers should not be busy on their own without paying attention to a student, except on certain occasions where he or she does not ignore (supervise) them at that time.” (Ibn Sahnun, p. 359).”

(Siti Salwa Md. Sawari & Azlina Mustaffa, 2014)

v) Trust and responsible

Furthermore, Ibn Sahnun places the trust and responsibility of educators. This is because when parents place their trust in teachers, they should accept these children as great trust. Teachers should fulfill their assigned responsibilities fully.

There is an advantage for people who perform good trust. It is an advantage to him over the unfaithful. Allah SWT forbids his servants to act treacherously in holding a trust.

Allah says in the Quran:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝۱۶۱

Translation:

“It is not [attributable] to any prophet that he would act unfaithfully [in regard to war booty]. And whoever betrays, [taking unlawfully], will come with what he took on the Day of Resurrection. Then will every soul be [fully] compensated for what it earned, and they will not be wronged.”

(Qur’ān. Surah al-Maidah 3:161)

2.7 Role of tahfiz teachers for visual impairment

2.7.1 Definition of Role

According to the Kamus Dewan, the role gave a definition of a performer or a comedian. Teuku Iskandar in Qamarul Arifin & Safinah (2014: 71), states that the role also carries the meaning of part, or the act, or work, or task held by an individual or something. Every servant of Allah SWT on this earth has his own role in spreading the religion of Allah SWT. His role in Quranic education and upholding Islam was also evident.

2.7.2 Role of teachers in Islam

Teachers are people who play an important role and are the main characters in the school. This is because teachers play a role in providing a comfortable and conducive school environment for educating students to become successful and useful members of the community. Teachers are workers who produce human products. Misnan (2008) stated his opinion on the role of teachers in teaching and learning in Ibn Khaldun's view is very important as it determines student achievement, psychological impact, and motivation in the study. The role of the teacher is very important in building the human, civilization, thinking, role, responsibility, and direction that human beings have to go through. As individuals responsible for communicating knowledge and skills, teachers need to equip themselves with the latest knowledge. The development of knowledge that exists today requires teachers to take advantage of the opportunities and opportunities available so as not to miss the scientific aspects.

However, Islam sees the role of teachers more than what scholars say. Terms or words found in the Quran and the Sunnah related to the duties and roles of educators are:

1. *Mudarris*

Mudarris came from a verb *darrasa*, *yudarrisu*, *tadris* that gives meaning to teach something. Teaching proses related to Surah al-Qalam verses 36-37:

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ۚ ۲۶ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ۚ ۲۷

Translation:

“What is [the matter] with you? How do you judge? Or do you have a scripture in which you learn”

(Qur’ān. Surah al-Qalam 68:36-

37)

This verse explains that Allah SWT has questioned why humans can equate Muslims with sinners while Allah SWT has given them scripture to study and memorize.

In terms of the use of the verb *yadrusu* (learn) more emphasis is given to aspects or things that are clearly ways of understanding or implementing instructions. Again, in this case Allah SWT declares that He is the one who teaches the people (Muhammad) the Quran. In this regard, as well as our earlier explanation that this teaching task is a sacred task in the sense that it is a rewarding worship service.

Mudarris is a concept founded on effective teachers. Generally, it is evaluated on five key aspects, namely personal characteristics, teaching methods used, success in creating a good climate and classroom personality, having the expertise and competence and the ability of professional decision making.

2. *Muaddib*

Muaddib was related to hadith of Nabawi:

أدبني ربي فأحسن تأديبي

Translation:

Allah Himself taught me, so I got the most perfect education.

Abu Hurairah's hadith is the explanation of the Messenger of Allah (May Peace Be Upon Him) to answer the question of who educated him? He did not use the word 'allama as happened to Adam AS. Before Allah SWT placed Adam AS in the world, but he associated it with terms that refer to the purpose of giving manners or moral manners.

Here the emphasis is on morals. Moral education is a priority because of the Muhammadans, the end-times of this age are very valuable moral guidance.

One of the primary roles of a teacher is to act like a *muaddib*. In this regard, the Messenger of Allah (May Peace Be Upon Him) says that Allah Himself has taught him the best education. Syed Muhammad Naquib al-Attas emphasized the role of teachers as *muaddib* rather than *murabbi* and *muallim*. He used the word *ta'dib* to explain the meaning of education. According to him, Islamic education is more precisely oriented to the term dictator. This is because the role of the most prominent teacher according to him is that of civilization.

The word manners are well understood and used by the Malays. The word civilization that has the same meaning as an educator or teacher in this context has a special and special task of giving or applying manners (discipline in mind, physical and spiritual). The primary task of educators is to ensure that the individual's behavioral and behavioral absorption is stimulated and that it is conducive to building a habit of doing commendable things in terms of speech, gesture, and behavior.

Teachers in the category of teachers need to be aware and aware that they are actually following and exemplary students. Therefore, they need to instill in themselves and their students a love and devotion to God and true faith in the student's soul. They also need to expose and inform students about the types of worship that are required to be practiced and to raise the student's spirit to practice the teachings of Islam. As a teacher, a teacher is obliged to possess some of the most admirable qualities. The most important trait is an essential ingredient in the process of educating, not for the sake of material and social respect but for the purpose of seeking the favor of Allah SWT.

This does not mean that teachers cannot receive rewards from their efforts. What must be understood here is that teachers cannot make the welfare of the reward a goal in teaching instead of carrying out their sincere responsibility for Allah SWT. Teachers need to maintain their dignity and respect themselves in the community. This can be done by taking care of yourself, being humble and knowing how to treat others.

Teachers should also not be involved in situations that could bring down their dignity, whether in dress, deed or conversation.

3. *Murabbi*

Murabbi came from derivatives verb, *tarbiyyah* (Dar Al-Masyriq, 1992). The word *tarbiyyah* referenced in Al-Qur 'an:

« وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا »

Translation:

“And lower to them the wing of humility out of mercy and say, “My Lord, have mercy upon them as they brought me up [when I was] small.”

(Qur'ān. Surah al-Israa'

17:24)

Tarbiyyah is to nurture, educate, develop, nourish and raise. It is a term associated with the *rabbi* concept, God as in the verse of the Quran: *alhamdulillah rabbil-alamin* means "Praise be to Allah, Lord of the Worlds". The word *rabba* lends itself to not only administering, managing, nurturing but also involves the task of educating, nurturing and ensuring that the well-being of the learner continues to flourish fully. In the knowledge of *tauhid*, we find two approaches used in understanding the divine nature of Allah SWT: *tauhid uluhiyyah* and *tauhid rubbubiyah*. Kamarul Azmi & Ab. Halim (2012) mentioned that teachers have the characteristics of applying the element of humanity, applying human values, using the appropriate language of communication with students and motivating students. This is the difference between the faith of the Muslims and the beliefs of other religions. In this connection, we understand that the duty of an educator is to be noble and holy because it reflects part of Allah's will. Recognizing this fact, it can convince educators of their height professions compared to other professions.

The role of Islamic Education teachers as *murabbi* involves the process of educating, nurturing and shaping students until there are love and mutual trust between

them. Teachers from the Islamic perspective have a responsibility in the development of morals, as *murabbi* and not merely as *muallim*.

Among the characteristics of the *murabbi* teachers is that they love their students and treat them as their children. They also regularly advise students on all matters including their learning and treatment while maintaining student discipline by using a preventive and reprehensible approach to abusive behavior and also encouraging loving treatment. Ahmad Mohd Salleh added that the features of the *murabbi* teachers were first and foremost the safety and welfare of the students. Second, be fair to students regardless of family background, academic ability, and economy. Third, the lack of confidential information of students except those who have the right and the fourth is ready to guide students and show how to dress, speak and behave as a good example to students.

4. *Mursyid*

Came from the word *arsyada*, *mursyid* is a noun *ism fa'il* (Dar Al-Masyriq, 1992) It is synonym with *ahda* that means guidance. Thus, the word *mursyid* means one who gives guidance. This also indicates the role of an individual who gives guidance or an individual who gives guidance (guidance) to students is in line with the purpose of the teaching profession of Islamic Education itself.

To clarify the concept, we can associate the word *mursyid* with Surah al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ
بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝٢٥٦

Translation:

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and

believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.”

(Qur'ān. Surah al-Baqarah 2:256)

The above verse explains that it is not possible to force a person to convert to Islam because the truth of Islam is clear and evident. Salahuddin Abdullah dan Omar Khalid (1992) mentioned falsehood and infidelity are also bright and real.

Emphasizing the truth in the turmoil of evil and disobedience is a major task of the disciples in guiding their students. In the tradition of the Sufis carrying out their mentoring duties, the term *mursyid* is used for teacher calling and the term student is given to students. In accordance with the meaning and function contained in the term *mursyid*, that is, the teacher who gives advice and guidance to the truth, on the other hand, who needs or wants the guidance is called a student.

Al-Mawrid defines a sincere English counselor called a mentor. Mentors act as mentors, advisors, mentors, and helpers under his guidance to grow and excel. Some aspects of the role of the student-teacher can be seen in the service of a mentor to his students. Studies on concept mentors by Bora and Philips show that mentors have the following status:

- i. A person of high status and willing to give full guidance;
- ii. Characters that play a role in one's development are the combination of the roles of parents and peers;
- iii. Examples of models and advisors to students;
- iv. Acting as a coach, coach, tutor and student motivator;
- v. Generous, sincere, compassionate, caring for others, good listeners and generous in heart;
- vi. Being always accepting and responsible;
- vii. Sharing your dreams with your learners and building a bright sense of self; and
- viii. The one who has the most influence on his students.

The accuracy of the *mursyid* call in place of the teacher will certainly give more meaning to the soul of an educator as it will make educators always remember their sacred duty as a roadblock to the truth. There are two things that are necessary for the teacher to meet the school's title. The first is to prepare yourself constantly in the care and guidance of God to always be the right guide. The second is to exemplify his disciples in all things, in speech, behavior, dress and even life. All should reflect the standard of living prescribed by the Messenger of Allah. Effective learning from the Islamic point of view is not only seen in the field of knowledge but fair as important as the ability of his or her students to emulate the qualities and qualities of their teachers.

5. Muallim

Muallim is a noun, *ism fail* derived from the word derived or *masdar*, *ta'lim* which means teaching. *Al-talim* means teaching and making an individual knowledgeable, the process taking place in stages.

Al-Ghazali in his book *Ihya' 'Ulum Al-Din*, Jilid 4, *ta'lim* is a process of mastering knowledge that elevates human beings from animal to human level. Humans have inherited traits of animals including desire, hostility, and materialism. At the same time, man has attributes such as wisdom, faith, wisdom and so on. The word *talim* can be attributed to the words taught in surah al-Baqarah verse 31:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ

هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ۝۳۱

Translation:

“And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful.”

(Qur'ān. Surah al-Baqarah 2:31)

This verse shows that Allah SWT taught the names of things to Adam AS and then Allah sent them to the angels. This is to prove who is more worth of being a caliph on earth whether human or angel. Allah SWT has proven that Adam AS had the

advantage and priority over the angels by remembering everything that Allah SWT taught us. Based on this Quranic verse we can conclude, in this context we understand that Allah SWT has begun the task of teaching as happened to the prophet Adam AS and therefore we as a generation continue to inherit from the learning process of Adam AS as we are once again aware that the task of a *muallim* is not only to provide knowledge to his students but also to the preparation of the first human creation created by God to be His caliph on this earth. This verse also provides us with the understanding that the duty of the *muallim* is to make the pupils properly acquire as much knowledge as possible.

One who is also called *muallim* should reinforce their role in providing knowledge to students as it will serve as a guide and shield in their lives (Zaharah Husin, 2005). In this regard, 'Ulwan said:

“Disparity in education is the most effective method of assuring success in preparing and developing children morally, spiritually and socially. This is because educators are a great example of a child's perspective, which they will instill in their behavior and behavior.”

Therefore, educators need to provide themselves as *qudwah hasanah* (the best model) for their students as it is one of the precepts of the Messenger of Allah. In fact, our society now has high expectations for teachers who educate their children in school. This means that the role of teachers is indeed very important and very important in realizing the Philosophy of Islamic Education because on their shoulders is the success and failure of the implementation of the National Education Philosophy.

Teachers are recognized to have a great influence on students and they are like parents' influence on their children. Having a dedicated teacher in the school will improve the students' natural learning. Even the teacher inherited the role of the prophets in shaping and developing knowledge for his disciples.

2.7.3 Role of teachers in special education

In one research made by Noornajihan Jaafar et al., the enhance the role of teachers as *Murabbi* not only responsible for educating in the school, but they also serve to improve the condition of society. *Murabbi* term refers to the role of the teacher in the classroom to maintain, expand, love, educate, teach, nourish and preserve nature and shape students' talents and abilities that exist within them. It was based on the five concepts of *mim* highlighted by Ab. Halim (2006). Some other elements are to educate with hearts (Ab. Halim Tamuri & Zarin Ismail, 2006). Strengthening the teaching profession among Islamic Education Teachers (IET) particularly in the Special Education system should be taken seriously by the various parties. Their aim at making educational institutions especially Special Education as “domestic” in which the teacher serves to inspire and motivate the students to develop the potential of the Special Needs Students (SNS) explained Noornajihan jaafar et al., (2014).

2.7.4 Giving guidance and counseling in Islam

The tahfiz teacher of visual impairment also serves as a mentor and counselor to other people with disabilities and is not fair focused on visual impairment. From Zulfadli & Jawiah (2014: 40) stated that guidance and counseling is a very important method of helping people with disabilities to understand Islam. In addition, Islamic guidance and counseling are intended to be a medium or tool for people with disabilities to communicate their problems. The various guidance given to people with disabilities is intended to help and direct them in a better way. Guidance techniques presented to different business groups are also used in various ways to attract their interest.

2.8 History of Tahfiz

2.8.1 History of memorization and the collection of the Quran during the time of Prophet

Al-Quran was revealed for 23 years to inspire Muslims to memorize effectively and to become a guide to knowledge-sharing educators. The collection of the Quran has two

different meanings and composed in a word called *jam'ah* (Muhammad Salim Abidat, 1990). This word has been mentioned in the Qur'ān, Surah al-Qiyamah verse 17:

لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۙ

Translation:

"It is for Us to collect it and to recite it."

(Qur'ān, Surah al-Qiyamah
75:17)

The first definition is the collection in the form of memorization, while the second is the collection in the form of writing. The collection of the Quran in the form of memorization is firmly in the heart through preserving and recalling memorized verses. This collection form was bestowed by Allah SWT to Prophet Muhammad SAW before other human beings. He was known as "*Sayyid al-Huffaz*" and "*Awwal Jumma*" or the first man to memorize the Quran. This has facilitated many of his companions to follow his steps to memorize the Quran (Subhi al- Salih, 1981). Allah mentioned in Surah al- Jumu'ah verse 2:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ ۖ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۚ

Translation:

It is He who has sent amongst the Unlettered a messenger from among themselves, to rehearse to them His Signs to sanctify them, and to instruct them in Scripture and Wisdom- although they had been, before, in manifest error."

(Qur'ān, Surah Al-Jumu'ah 62:2)

Ahmad Von Denffer, 1998 stated, every time the Prophet received the revelation, he will memorize it and pass it on to his companions to inform them to memorize and practice it. The method of the Quranic revelation in stages is very useful

and makes it possible for the Prophet to pass it on to his disciples to understand the contents of the Quran (Abu Najihat al-Hafiz, n.d). Memorizing the Quranic verses at that time was not a huge issue for the Arabs. Allah SWT has given them a good memory to recall all things like poetry, family history and ordinary life events (Muhammad Ali al- Sabuni, n.d). All these things can be registered in their mind, and this is one of their own culture and tradition. The Prophet SAW also suggested that his disciples regularly memorize the Quran and read it in or out of prayer (Ahmad Von Denffer, 1998). He also recommended them to recite the Quranic verses constantly before they could benefit from their hearts and extend to other companions and successors (Abu Najihat al-Hafiz, n.d).

As a result, the number of people who memorized the Quran has risen and the Quran will be saved by this process. Not only did the Prophet SAW emphasis on the protection of the Quran through memorization alone, but he also instructed some of his companions to write memorized verses on palms, bricks, animal hides, woods and so on.

2.8.2 The process of memorization and collection of the Quran during the time of Caliph

1. When caliph Abu Bakr RA was appointed after Prophet SAW, there has been a war between the Prophet's followers who were still loyal to him and apostates led by Musaylamah al-Kadhdhab. This war was known as the *Battle of Yamamah* (Bakri Syaykh Amin, 1979). The facts from the Muslims, the 281 army that followed this battle were mainly the companions and memorizers of the Quran. In this war, 70 of the *huffaz* were martyred, almost similar in number during the Prophet's SAW time in a battle in *Bi'r al-Ma'unah* near the city of Medina (Muhammad Ali al- Sabuni, n.d). Sayyidina 'Umar was concerned with the situation at that time, if there were countless wars happened and killed many *Qari*, it could cause the Quran to lose and destroy. Therefore, he has raised his concern to this matter to Caliph Abu Bakr and recommended the Quran to be collected and compiled into one mashaf. However, Abu Bakr RA initially disagreed and doubted on the proposal of Saidina Umar RA, and finally agreed after considering the benefits and receiving the guidance from Allah SWT. They have

appointed Zayd ibn Thabit to collect all writings scattered in many places until he managed to gather and compile the Quran into sheets that have been used until the time of Caliph Uthman Ibn 'Affan (Bakri Syeikh Amin, 1979).

2. During the time of Caliph Uthman Ibn 'Affan, the Islamic State grew and several other states were conquered. The companions were sent to the captured states to preach and show them how to read the Quran in their own manner of reading (Mana' al-Qatan, n.d). Consequently, there were differences in reading amongst people from different states. As a response, there have been difficulties and conflicts among themselves due to the disparity in reading (Muhammad Ali al- Sabuni, n.d). The *huffaz* of the Successors were also instructed by the companions in Medina. Among them were Ibn al-Musayyab, 'Urwah, Salim,' Umar bin 'Abd al-Aziz, Sulayman,' Ata ', Ammar, Mu'az bin al Haris, Ibn Shihab al-Zuhri, Muslim bin Jundub, Abdul Rahman bin Hurmuz, Muaz bin Harith and Zaid bin Aslam and others. While in Mecca were 'Abid bin Amir,' Ata' bin Abi Rabah, Tawus, Mujahid,' Akramah, Ubaid bin Umar, and Ibn Abi Malikah (Jalal al-din alSuyuti, 1996).

In Basrah, the *huffaz* were Amir bin Abdul Qais, Abu al-Alyah, Nasr bin 'Asim, Yahya bin Ya'mar and others. The *huffaz* who live in Kufah were Rubai' bin Khaitam, Haris bin Qais, Umar bin Syurahbil, Amar bin Maimun, Abdul Rahman al-Silmi, Ubaid Ibn Fadhalah, Abu Mur'ah and so on. In the second and third centuries of Hijrah, Islam started to spread to the rest of the world. As a result, there has been an expansion of influence which has led to a disagreement over the style of reading amongst Muslims. This prompted scholars, in particular, who memorized the Quran, to strive to uphold the sanctity of Islam. The techniques used were *sohik sanad*, the type of reading is appropriate for *rasm Usmani* or calligraphy and suits the Arabic grammar (Abu Najihat al-Hafiz, n.d).

2.9 Background of Institute Tahfiz Al-Quran Sultan Haji Hassanal Bolkiah

The ITQSHHB background obtained in this study refers to the background of the institute which contains information such as establishment history, establishment objectives, and categories of studies.

2.9.1 History of establishment

The Institute of Tahfiz Al-Quran Sultan Haji Hassanah Bolkihah was established on 08 Rejab 1431 Hijrah equivalent to 01 January 1993 in conjunction with the anniversary of His Majesty Sultan Haji Hassanah Bolkihah Mu'izzaddin Waddaulah Sultan and Yang Di-Pertuan Negara Brunei Darussalam's 46th on July 15, 1992 at the Nurul Iman Palace (Brunei Darussalam 2005-2009, 2013).

"We are pleased to announce that Beta has basically embarked on the setting up of an Al-Quran Tahfiz Institute in the Country, a personal, It Will Be Under the Ministry of Education as a Complementary to Produce Teachers for The Quran"

ITQSHHB was handled by the Ministry of Education when it was established. On 28 Syawal 1432 Hijrah equivalent to 02 January 2003, His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam has allowed the Institute Tahfiz Al-Quran Sultan Haji Hassanah Bolkihah to be governed by Yayasan Sultan Haji Hassanah Bolkihah.

At 30 Zulkaedah 1426 Hijrah equivalent to January 1, 2006, the Tahfiz Al-Quran Institute Sultan Haji Hassanah Bolkihah Institute was governed by the Ministry of Religious Affairs (MORA) with the incorporation of all the programs and schemes of the MABIMS Quran Study and Dissemination Scheme, in order to function more accurately with professional requirements in terms of Quranic study in addition to produce people who could memorize the Quran.

2.9.2 Objective of establishment

The objective is to produce Hafiz al-Quran and make al-Quran hafazan as an advantage for students extending studies to higher rankings whether in Islamic education fields even in science and technology

2.9.3 Objective

1. To discharge and execute one of Fardhu Kifayah's claims.
2. To add or produce Hafiz Al-Quran.
3. To protect the sanctity and authenticity of the Quran from any alteration, modification or reduction.
4. To make Hafiz Al-Quran a miracle for the students to the high level whether in the field of Islamic studies or in the field of science and technology.

5. To get the benefits and intercession of the Holy Quran.
6. To establish the cooperation of MABIMS Member States in the field of Studies and Spreading the Quran.
7. Mobilize the process of expanding and spreading the Quran and it's teaching among the MABIMS Member States.

2.9.4 ITQSHHB Educational system

CATEGORY A

- The Science Flow Levels of O & A level which requires the memorization of 15 Juz Quran as well as other academic subjects.

CATEGORY B

- The flow of Islamic Studies / Arabic level of Religious Education Certificate (SPUB) & Higher Religious Education Certificate (STPUB) which requires the recitation of 30 Juz Al-Quran in addition to other academic subjects.

ENTRY REQUIREMENTS FOR CATEGORY 'A' AND 'B'

1. The People's Republic of His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam.
2. Pass the primary school assessment (PSR) or equivalent.
3. Able to memorize Holy Quran verses (7) lines within 30 minutes during the interview.
4. Can read and write Jawi well and smoothly during interviews.
5. Age not exceeding thirteen (13) years at the beginning of the year commencing studies at the Institute.
6. Staying in the hostel during the course of study and complying with the regulations.
7. As long as the applicant is subject to pass in the interview.

CATEGORY C

- The purpose of this course is to foster interest and memorize the Quran and the optional Surah-surahs open to all classes of society.

ENTRY REQUIREMENTS FOR CATEGORY 'C'

1. At least 10 years old.
2. Passed interview entry.

CATEGORY D

- Special Study (Braille) is devoted to special disabilities who are visually impaired. The program is run in collaboration with the Ministry of Culture and Sports (KKBS).

ADDRESS REQUIREMENTS FOR CATEGORY 'D'

1. Open to special disabilities, blind or visually impaired.
2. Passed interview entry.

DIPLOMA ON 'AALIYAH QIRAAT

ITQSHHB offers Diploma Degree Programs National Diploma Program 'Aliyah Qiraat' to candidates for the Brunei Certificate of Education Examination (SPUB) and Brunei-Cambridge GCE O Level equivalent. This Diploma Program will train Students to deepen Qiraat knowledge and also understand other Quranic sciences.

Students will also be trained to memorize the 30 juzuk Al-Quran along with other sciences such as Islamic Studies, Arabic and so on. The Diploma program has been recognized by the Al-Azhar University, the Arab Republic of Egypt.

DIPLOMA ON 'AALIYAH QIRAAT OBJECTIVES

- Uphold the Holy Quran to the highest level accordingly.
- Raising the level of Tahfiz Al-Quran studies and Quranic sciences at the Institute according to the standards of this institution itself.
- Produce more highly skilled human capital in the fields related to the Quran.
- Provide a platform for those who are interested in exploring the field of the Quran without having to go abroad.

2.9.5 Future plan for ITQSHHB

As other institutions, ITQSHHB also make plans for their future. The closest planning is that the ITQSHHB will increase the intake of students among the disabled groups. To open more space and research al-Quran opportunity and theology in general.

In addition, ITQSHHB will explore Brunei Darussalam to deliver awareness to the people of Brunei so that the people there will be more acquainted with the disabled and regardless of the limitations of the typical people as well as the disadvantaged, no matter the types of problems that are faced.

2.10 Conclusion

Overall, Chapter II of this study discusses expert's views on visual impairment, visual impairment teachers and the history of Quran braille. Next, it is discussed about the application of personal attributes to teachers for tahfiz using the elements of personal development. Explanation of the role of the tahfiz teachers is also touched upon to explain their role. Through the discussion discussed, it is found that these efforts can have a positive effect on this field of teaching and learning especially for the visually impaired.

In addition, tahfiz teachers for students with vision problems can serve as a medium of preaching. Therefore, support and cooperation should be extended by all parties involved to support this work. This chapter also discusses the positive reinforcement module that aims to provide reinforcement and support to tahfiz teachers for visual impairment. At the end of this chapter, the researcher touches on the background of the ITQSHHB including the history of its establishment, its vision and mission, its objectives, its educational system, and its future plan.