

Development Of Teachers For Visual Impairment Student : Institute Tahfiz Quran Sultan Haji Hassanal Bolkiah

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ABSTRACT

Institut Tahfiz Quran Sultan Haji Hassanal Bolkiah is the only institution in Brunei Darussalam who has Al-Quran study and memorization programs for visually impaired students, but how far their learning effectiveness is not yet known. Therefore, this study aims to investigate the essential elements required in identifying the essential elements required in development of teachers for visually impaired students. Identify the main role of teacher development for visually impaired students. Identify the implementation of the activities that are being implemented by ITQSHHB specifically for visual impairment students and to know the challenges faced by ITQSHHB throughout the implementation of the program. This study is a qualitative study with a case study design with total of 4 informants were selected using a purposive sampling. The data were collected through semi-structured interviews and analyzed descriptively. The findings show that various programs and activities have been conducted and need to be accompanied by high commitment. Studies have shown that they have the potential to teach more visual impairment students, as well as being a link to other different abilities in order to study al-quran in a proper way. However, there are various challenges that stave off this effort among them such as communication, individuals, outsiders, change of time, and lack of teaching staff. The implication of this study shows that ITQSHHB has successfully set up a facility to learn al-Quran to the special needs who are literate in al-Quran education.

KEYWORDS: *Teachers role, Visual Impairment*

INTRODUCTION

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 to 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, professional teacher for visually impaired students is indispensable, because they will better understand the situation, problems & needs of the student.

The blind are 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 inherent speciality. This term is not important, but the priority is the welfare and fate of people who suffer from a vision that includes education, 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 ۱ أَنْ جَاءَهُ الْأَعْمَى ۲ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ۳ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۴ أَمَّا مَنْ أَسْتَعْتَى ۵

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,

(Al-Quran. 'Abasa. 1 - 5)

In a 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."

The honorable 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 diversity of efforts will receive education that takes into account 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 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.

The study was conducted to examine the development of teachers for the visually impaired through the application of few important elements. In this regard, four key elements of the study have been developed which are to examine the essential elements required in the application of personal characteristic of a special education teacher, the role of the teacher for visual impairment, the implementation of teaching activities by ITQSHHB and the challenges faced.

OBJECTIVE

In general, this article aims to break down teachers perceptions on visual impairment student on the most important criteria for educators. Specifically, the objectives of this article are to enhance the establishment of ITQSHHB, bring out the essentials elements needed in development of Tahfiz teachers for visual impairment students, and to sort out the role. In addition, the writing of this article can serve as a guide for educators to ensure continuity in the educational process as well as contribute to improving the quality of educators' service in fulfilling the responsibilities entrusted to them.

INTRODUCTION TO ITQSHHB

History of establishment

The Institute of Tahfiz Quran Sultan Haji Hassanal Bolkiah was established on 08 Rejab 1431 Hijrah equivalent to 01 January 1993 in conjunction with the Anniversary of the anniversary of His Majesty Sultan Haji Hassanal Bolkiah 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, as a personal Beta of Yourself, It Will Be Under the Ministry of Education as a Complementary to Produce Teachers for The Quran"

On 28 Syawal 1432 Hijrah equivalent to 02 January 2003 AD, His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam has allowed the Tahfiz Al-Quran Institute of Sultan Haji Hassanal Bolkiah to be governed by Yayasan Sultan Haji Hassanal Bolkiah.

At 30 Zulkaedah 1426 Hijrah equivalent to January 1, 2006 AD, the Tahfiz Al-Quran Institute Sultan Haji Hassanal Bolkiah Institute was governed by the Ministry of Religious Affairs 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 giving birth to the people who recite the Quran.

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.

Objective

1. To discharge and execute one of Fardhu Kifayah's claims.
2. To add / produce Hafiz Al-Quran.
3. To preserve / preserve the sanctity and authenticity of the Quran from any change, amendment and 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 benefit's 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 MABIMS Member States

METHODOLOGY

Methodology is the method used to collect or analyze the data in the study. Imam Barnadib (1982) defines methodology as the knowledge of conducting research. The description of this research method is to enable the research to be done on the planning and the steps to achieve the objectives of the study which have been outlined (Ahmad Sunawari 2009: 42). While Rozmi (2013) states that the selection of the methodology of the study which is accurate and appropriate with the objectives of the study is very important as it affects the findings of the study data. The study sample is the book of Adab al-Mualimin. The book was chosen because it is the first book in Islam to focus on the principles of education from the very beginning. The knowledge contained in it, too, is the result of questions posed by his own disciples and compiled into a book. In addition, this book is a reference to such well-known Islamic figures as al-Qabisi, Ibn Khaldun, al-Ghazali and other modern Islamic figures (Mohd Shukri, 2009). The data were collected by qualitative method

and analyzed using themes based on the findings of the study based on the location and results of the informant interviews.

FINDINGS AND DISCUSSIONS

Essentials elements needed in development of Tahfiz teachers for visual impairment students

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

The elements are:

i) Sincerity

Sincerity is an internal aspect that is the main of all practices and deeds. All informants express this important aspect of integrity that must be applied to the tahfiz teachers. According to the informants, the aspect of sincerity is indispensable for the application of the personality of a tahfiz teacher because all the practices to be done begin with intentions to do. At the same time it can correct and improve the intentions of teaching and learning. Additionally, informants explain the sincerity of teachers whose education must be done in a sincere manner and not solely for the sake of payment or salary.

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

Noornajihan et. al (2014) in their study also states that educating with hearts also does give a big element in becoming a teacher, Heart is the core of the change in thinking and behaviour. Professional teachers according to al-Ghazali (t.t) are required sincerely against Allah with the task without expecting anything in return (Abdullah Ishak, 1995). The purpose and the service are for attaching to Allah s.w.t and this is seen on two angles being the khalifah of Allah SWT and performing the worship to Him. An effective teacher is also a passionate teacher and love his profession. Hence a clear understanding that the profession is worship will help to increase the solicitude of teachers while educating students (Surah Hud, 11:29, Omar Abdull Kareem & Khuan Wai Bing, 2005).

ii) Patience

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

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

iv) Knowledgeable

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

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

While category D in ITQSHHB, the Quranic teachers have memorized the Qur'an and can track student readings quickly and accurately. Al-Ghautsani (2003), outlines that Quranic teachers should memorize the Quran perfectly and give priority to teachers which has a high sanction. If the criteria for this Quran teacher are not found, then a decent Quran teacher is the best among the good. One of the features of teachers the Quran is capable of overcoming the difficulties faced by students.

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

knowledge includes various fractions in the Quranic ulama and the qiraat knowledge (al-Huwaimil, 2010).

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

الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا

Translation:

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

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

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ٢٦٩

Translation :

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

(Al-Quran. Al-Baqarah. 269)

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

إِنَّ الْأِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ٣

Translation:

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

(Al-Quran. Al-Asr. 2-3)

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

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

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۖ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا ۗ وَمَن يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۗ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنزَلَ عَلَيْكُم مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُم بِهِ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

Translation:

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

(Al-quran. Al-Baqarah. 231)

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

v) Great moral character

Allah SWT emphasize in the Quran:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝ ٤

Translation:

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

(Al-Quran, Surah Al-Qalam, 4)

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

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

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

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

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

Translation:

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

(Al-Quran, Surah Ali-Imran, 159)

v) Fair to Students

The next element is to be fair. The author has broken this element into three fractions.

1. Fair when determining the student who comes to office
2. Adequate in evaluating students' reading and competence
3. Fair in student supervision

To be fair this is a must because by not being fair, students can easily feel like they have no fun learning the biased attitude of a tahfiz teacher.

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

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٩٠

Translation:

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

(Al-Quran, Surah Al-Naml, 90)

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

a) Fair when determining the student who comes to tasmik

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

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

b) Adequate in evaluating student's reading and competence

When a student is tasmik, the Quran teacher should be careful and careful in listening reading or memorizing students. Quran teachers are full of focus, and if there was a mistake, the strike was given accordingly. After finishing tasmik, teacher The Quran gives a fair assessment. While in relation to the assignment, Al-Nawawi (1996) mentions that "Do not teach a lot of things to students who cannot receive a lot. Do not teach a few things to

students can receive a lot. "Based on the passage, the assignment is given to the student should be appropriate in terms of number of pages or surahs for read, ingfaz, or repeated (murajaah). Quran teachers should be fair in giving students an appropriate task in terms of capacity and capabilities as well as the length of time given. This should be identified by the Quran teacher for celebrating each student with different levels of achievement in halaqah (al-Huwaimil, 2010).

c) Fair in student supervision

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

ix) Keeping the faith

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

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

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ ۖ وَحْدَهُ ۖ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ۝ ١١٠

Translation :

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

(Al-Quran. Al-Kahfi. 110)

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۚ ٢١

Translation

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

(Al-Quran. Al-Kahfi. 110)

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

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦

Translation:

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

(Al-Quran. Adz-Dzaariyat. 56)

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

vii) Prioritizing Quranic education beyond other matters

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

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

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

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

Role of the Tahfiz Teacher for Visual Impairment

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

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

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

IMPLICATION OF RESEARCH

The findings of this study were obtained using the interview method obtained from the ITQSHHB study. However a small number of points have been found to indicate relevant content according to Ibn Sahnun's book. The book of Adab al-Muallimin is a very important book as a source of reference for teachers especially among future teachers. Unfortunately, to date, not many reference books have been taken from Islamic scholars such as al-muallimin's manners to be applied in the curriculum and syllabus of the Teaching Institute to reinforce and improve the existing code of ethics. The implications can also be seen when many do not know who the first Islamic education figure is in Islam. Therefore, the authorities should take proactive steps to introduce this book as a textbook at the Institute of Teachers or as a guide for teachers who have taught in schools.

CONCLUSION

In conclusion, we can understand that a teacher's job is various. Mastery of teachers with special needs in the field of Quranic and religious learning. In carrying out a teacher's duties, a teacher's duties include things that need to be done, good morals, and boundaries that an educator needs to follow. If an educator is able to adhere to all the guidelines given, then the success, harmony and success of the educational process will be compromised. The results of this article are expected to serve as a guide for educators to ensure continuity in the educational process, in accordance with the Quran and the Sunnah.

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