

VISUAL QURAN CONTENT DESIGN OF SURAH AL-QARIAH, SURAH AL-LAIL, AND SURAH AL- 'ADIYAT FOR DEAF

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ABSTRACT

Al-Quran stands as a paramount religious text for Muslims, offering divine guidance and teachings. However, individuals with hearing impairments encounter substantial hurdles in engaging with Quranic content due to the predominant use of auditory learning and recitation methods. To address this disparity, there is a pressing need to create visual Quranic materials tailored for the deaf community, enabling them to study and grasp the Quran more effectively. This research intends to identify the design for development in visual Quranic content, specifically targeted at enhancing the understanding of this three Surah which is Surah Al-Qariah, Al-Lail and Al-Al-'Adiyat. This research adopted multiple approaches employing Design and Development Research (DDR). The findings from this research are the development visual Qur'anic content that fill out all the need of the deaf. From this research, it will be a significant endeavor in promoting a good environment for hearing-impaired people in learning and motivating them in understanding the essence of the Quran. This study will also be beneficial to the students and educators as an effective learning session strategy and added materials after a formal learning.

Keywords: Quran Studies, Deaf, Visual Quranic, learning.

Introduction

Al-Quran is a fundamental religious text for Muslims worldwide, encompassing divine guidance and teachings. However, individuals with hearing impairments face significant challenges in comprehending and engaging with the Quranic content due to the reliance on auditory methods of learning and recitation. To address this issue, there is a growing need to develop visual Quranic materials specifically tailored for deaf individuals, which would enable them to study and understand the Quran more effectively. This hearing impairment has a negative impact on their studies. Some deaf adolescents use lip-reading to communicate orally, but most prefer to use their native sign languages. The principal mode of communication.

Sign languages use visually transmitted sign variations to express meaning. All sign languages have manual alphabets used with finger spelling (Pfau, Steinbach & Woll, 2012). This Islamic education is essential for a Muslim's soul or spirituality individual. It is consistent with the Philosophy of Islamic Education, which is to educate students to master the knowledge, practices, and skills in life that have been established for the subject of Islamic Education to contribute to the molding of a Muslim who is knowledgeable, faithful, civilised, virtuous, skilled, responsible, charitable, pious, and dedicated. The Quran compels pupils to pronounce and recite the Quran, which is one of their key issues because they are unable to hear as well as recite without taking advantage of hearing aids. It is difficult to communicate to deaf learners, particularly in the field of *Akidah*, where some abstract things such as reward, sin, scepticism in Allah, and others are difficult to convey due to their insufficient ability to speak in sign language, causing professors to lack words for explaining particular words (Awang, 2017). The difficult of understanding can cause the deaf people to be left behind in Islamic education.

Problem Statement

Every person has the right to get an education, this includes people with hearing disabilities. We cannot deny or exclude them from being a Muslim that has also the same responsibility in our religion. But sometimes the educators are not ready to educate this community as they do not prepare with the skill to teach. According to Raven and Whitman (2019) the needs of deaf and hard-of-hearing (DHH) students are not being met in the science classroom as teachers are ill prepared to provide instruction that meets the needs of DHH learners. Regardless the rapid developments in technology, no visual Quran content is designed for deaf people especially in surah Al- Qariah, Al-Lail, and Al-'Adiyat, so this shows an obligation of deaf society learning with Visual Quran without prejudice to current technologies. Learning Quran by children with disabilities is different from ordinary children (Salmihah et al., 2021). This is because people with disabilities have different emotional and mental behavior aspects. The problem of the issue is that the visual Quran content for deaf should be available in accessible formats that can be easily viewed and understood by the deaf. In addition, the content materials available do not check all the box and lack the need of deaf people. According to Ahmad et al. (2018), based on the preliminary results, 100% of the respondents agree that the students still make mistakes while arranging the verses and the surahs in the correct order as they forget easily, and repetition is needed during the learning process. Therefore, employing current technology may help these people to memorize the content in a more effective and interesting way. This may include video with subtitles, illustrations, or interactive digital platforms that provide a user-friendly experience. According to Izuli Dzulkifli (2021), deaf students cannot understand oral speech well if they do not use hearing aids, and only a small number capture the meaning from lip movement. This is because they do not understand how to pronounce correctly due to impact of hearing disability. Thus, this visual Quran design content can help deaf people to recite and understand the Quran with the translation of the verses of Quran. Therefore, these problems need to be address as to support the learning process so that teacher can make teaching session more fluid as no longer in the difficulty explaining the material in class and could be replaced with a video that can be played repeatedly to increase knowledge.

It is because Islam appreciate Quranic teachings. It is important to shape personality and inculcate a sense of responsibility to develop oneself, society, the environment, and the nation towards achieving success in this world and peace in the hereafter (Elhosni et al., 2017) The purpose of this mixed approach study is to develop design of the Surah which can reach the understanding of deaf people for them to be better in feel of experience the content of the Surah by themselves. As a result, the deaf people can comprehend the theme of surah without needing someone to rely upon for explaining to them.

Literature Review

This section comprehensively explains the literature on all the variables involved in this study. It aims to help the researcher in determining the requirements of the title and research problem to be used as a reference and sample. This chapter explains some visual Quran content in surah Al-Qariah, Al-Lail, and Al- 'Adiyat related to the studies. It is hoped that this literature review can help the reader understand the study's background.

Deaf

Deaf individual often experience profound hearing loss, rendering them with minimal or no hearing capability. The severity of hearing loss, ranging from severe to profound levels, significantly impacts language development, hindering the ability to learn speech as a normally hearing child would. Many resort to sign language for communication. Deafness, defined by the National Association of the Deaf, encompasses the audiological condition of not hearing, inclusive of those with limited hearing. Various types of hearing loss, such as conductive, sensorineural, mixed, and auditory neuropathy, can be congenital or acquired. Special education programs tailored to unique materials, technology, and teaching strategies are crucial for addressing the specific needs of deaf children. Despite challenges in social adaptation due to communication difficulties, early exposure to sign language in Deaf families positively influences cognitive, social, and emotional development, aligning with the broader impact of deafness on an individual's life. There are three key characteristics of deaf individuals. First, pronunciation challenges arise due to factors like low speech intelligibility, unfamiliarity with certain sounds, and the phonetic complexity of language. Second, difficulty in responding to verbal instructions may result from factors such as memory issues, language barriers, hearing loss, and processing problems. Third, deficits in language and speech development stem from a diminished auditory response to sound, potentially causing developmental and intellectual delays. Two contrasting approaches to deafness exist: the medical approach seeks mitigation through audiological devices, while a strong Deaf identity embraces deafness as a state within a linguistic and cultural minority. Spelling conventions distinguish between audiological and cultural contexts, emphasizing respect for Deaf communities' preferences. The age of onset of deafness significantly influences language development, with postlingually deaf children benefiting from spoken language exposure, while prelingual deafness, without early sign language exposure, can lead to severely delayed cognitive development.

Islamic Education for Deaf

Education is the meaning of the word “*Tarbiyah*” the words come from three words; growing ‘*Rabaa-Yarbu,*’ growing and “*rabbiya-yarbaa*” means big, as well as “*rabba-yarubbu*” which

means improving, controlling, guiding, maintaining. In Quran the term education can be found with the terms “*at-tarbiyah*,” “*at-talim*,” and “*at-tadhib*.” But we find more ‘*rabbi*,’ which has the same meaning as the word “*rabb*” which means the name of Allah. Islamic Education subjects taught and learned in schools include the Quran, Akidah, Ibadah, Adab, Sirah, and Jawi (Ministry of Education Malaysia, 2004). Islamic education is a process of enriching the soul or spirituality of a Muslim. It is consistent with the Philosophy of Islamic Education, which is to educate students to master the knowledge, practices, and life skills that have been established so that the subject of Islamic Education can contribute to the Muslim who is knowledgeable, faithful, civilised, virtuous, skilled, responsible, charitable, and pious (Izuli Dzulkifli 2022). According to Dzulkifli et al., hearing students lack of comprehension of the abstracts can cause deaf students to be left behind in learning Islamic Education. A variety of methods and techniques are used in Islamic education for deaf people to satisfy their specific requirements and skills. To encourage their spiritual development and commitment to their faith, it is crucial to ensure accessibility and inclusivity. A key component of effective religious instruction is visual learning, which makes use of visual aids including captioned movies, sign language interpretation, and visual interpretations of Islamic literature. A crucial kind of communication, sign language allows for meaningful conversations and direct access to religious ideas. Deaf people can engage independently and broaden their theological understanding thanks to written materials, including translations of religious texts. Besides, an adolescent with special needs, especially deaf learners, have been included in the formal syllabus, where they have the same opportunity, rights, assessment, and access to knowledge and education as other students, including the requirement to perform Al-Quran recital (Ezzat Farqhan et al., 2022). There are many advantages since the Special Education Programmed established under the national education system in this country assists them in receiving this formal and equitable education. According to Nik Hassan Seman, Muhammad Ridzuan Idris, Mohd Iskandar Daud, Nik Azhar Nik. Ab. Rahman (2019) their spiritual needs are not overlooked, and they will never, theoretically, be left behind.

Technology has improved the lives of the deaf by providing unique communication alternatives. From communication equipment to assistive software, technological innovations empower deaf people via improved communication, information access, and increased engagement in all parts of society. First, an alerting system. These devices can inform those deaf or hard of hearing by employing lights, high-frequency noises, and vibrating messages, like traditional alarms. Alarm clocks, doorbells, door knocks, phone calls, baby monitors, weather warnings, motion detectors, smoke alarms, and other classic alerting devices can all be used with alerting systems. Second, internet relay. The Internet has been a crucial instrument in creating a place of equity among persons with special needs, and it has also become an “empowering agent” for teenagers who are at risk of being victims of violence. It also provides additional possibilities to receive information and socialize (Barak and sadovsky, 2008; bowe, 2002; power et al., 2006). Other than that, digital technology might be employed as tools for sign language appropriation (for example, in educational purposes). They also create opportunities for new buildings. According to de Lima Arcoverde. R. D, (2006) its assembly character, this realm of appropriation is increasingly being investigated in Deaf people's training. Furthermore, the outcomes of this research emphasize the relevance of cultural and societal concerns for the effective adoption of these sorts of technologies.

Methods Teaching and Learning Quran for Deaf

Allah revealed the Quran to be practiced by all human beings irrespective of whether the humans are normal, or mentally or physically challenged. According to the Department of Malaysian Special Education (2002), there were 663 blind students and 3649 deaf students, all over Malaysia. However, in terms of Quran education, deaf students are far behind compared to blind students (Daud et al., 2019). This is because they could not hear and therefore posed a tricky situation for the teachers to teach them. Due to this fact there a several methods introduced to these people to help them learn Quran such as Fasih method. The Fasih method addresses the challenges faced by deaf students in learning the Quran. Introduced to eight deaf students, this method, emphasizing understanding and incorporating colored and numbered techniques, helped six of them recite the Quran within two months. Fasih, an expert in Islamic Studies, created this method, focusing on understanding the Quran, life, and greatness. The approach involves using sign language for Quran recitation, tackling the lack of teaching materials for deaf children in Islamic education. This method replaces conventional drilling with a systematic, deductive approach, offering a promising solution. Second, the Practice of Teacher is another important aspect of teaching and learning in the classroom. According to Tenure (2001), studies conducted showed that the practice of education in the classroom has an enormous impact on the success of their students, and the same thing applies to students with hearing problems. The teacher's practice significantly influences student success, especially for those with hearing problems. Recommended methods include minimizing unnecessary sounds, using visual instructions, maximizing listening and lip-reading abilities, checking comprehension regularly, and addressing weaknesses in reading and speaking (Ormrod, 2003). Special education services, available in Malaysia, offer crucial support, including audiology, sign language classes, speech therapy, counseling, and resources. Additionally, various communication approaches, such as the auditory-verbal and auditory-oral methods, leverage hearing potential and speech for effective learning in children with hearing loss (Ishak, 2016). Third, the cued speech method involves using hand positions for each sound to aid lip-reading, fostering speech-reading skills and pronunciation recognition in children. Additionally, the total communication approach utilizes various means, including signs, gestures, speech, hearing aids, and sign language (BMKT), allowing children with hearing loss to learn language and read al-Quran by combining talking and signing.

Forth, effectiveness Using Visual on Deaf. According to Dotter (2008), the most important problem for deaf or hard of hearing people is because its immediate links to cognition and communication are crucial. Visual aids are crucial for deaf individuals as they significantly impact cognition and communication. In foreign language learning, vocabulary knowledge is vital for deaf or hard of hearing learners, making teaching an essential component. Various visual techniques, including drawings, charts, and technological advancements, enhance learning by associating material in a meaningful way. This integration of visual and authentic content in foreign language education through audiovisual resources proves to be highly effective for both learners and teachers (Fatma Jannat, Unaizah Obaidellah, 2022).

Application Quranic for Deaf

Many applications are available for use on mobile devices to help a Quranic learner. For the iPhone, learn how to Recite Quran' and read it. In addition, some applications provide guidance to users

on how to improve the Tajweed when reciting the Quran and a number of them are free (Hidra Amnur, et al., 2021 Mat Rehuan Samsudin et al., 2018).

As far as we know, no studies have yet been carried out on the creation of learning games for hearing impaired communities in relation to Quran reading. The only application developed with the use of Fakhri is iFakhri, (Aziah et al., 2011). According to Muhammad Zukhairi Mohd Nizam et al., (2021) to help people with disabilities learn to read the Quran, this interactive application has been developed. This application is based on iPhone and iPad platforms, which can be upgraded to another platform, for instance, the Windows Pocket PC and the Android (Yahya o. Mohamed Elhadi 2012). Moreover, according to Mohamed Ali Mahmud, Akram M.Zeki (2018) memorizing the holy Quran and reviewing it continuously are the particularly important process to avoid forgetfulness. Sometimes, a person who memorizes and reviews his memorizing does not find everybody who can review his memorizing to him because of being busy or things like that. The following are application that can help deaf in learning Quran:

Tebyan Quran for the Hearing-Impaired

The Tebyan Quran is an interactive app for the deaf and those who suffer from hearing disabilities. The app facilitates novel technologies and rich interactive visuals dedicated to aid such individuals recite, memorize, and understand the meanings of the noble Quran.

I-Sign Quranis

i-Sign QurANIS is an interactive courseware for the deaf to learn basics of the Quran and ibadah (worship). The courseware features information on selected Quran chapters and basics of ibadah (wudhu' and solat) with a new transliteration method, Malaysian Sign Language (BIM) interpretation video and Quran translation for the deaf.

The Qur'ani

The QUR'ANI application is composed of a menu of Arabic letters (hijaiyah), Iqra parts 1-6, juz amma, evaluation, and about the application. This application uses the Indonesian sign language system and emphasizes the visual-oral approach as well as the application of the Maternal Reflective Method. Evaluations from experts in media, design, and materials indicate that QUR'ANI is considered good. General testing with students indicates that this application may be used for easy learning of the AL Qur'an, but several dimensions of specific practice needs to be considered in the next stage of testing (Hanafi et al., 2018).

Al-Quran Isyarat

Al Quran Isyarat is Application Quran Sign Language Application is upgraded version from the previous software, i-Sign QurANIS, was developed using the android platform (mobile application). This application targets the entire Quran to help the Deaf OKU interact with the Quran starting by recognizing, memorizing, reading, and explaining the contents of Quranic verses with the help of a Malaysian sign language interpreter. 11 short surahs have been completed and launched for use with the Mercy Carnival 2019.

Findings and Discussion

This chapter reports the process in developing Designing Visual Quranic Content for Surah Al-Qariah, Surah Al-Lail, and Surah Al- ‘Adiyat for Deaf. The researchers explained the project result that has been completed.

Method Of Analyze the Suitable Visual Quranic Content for Surah Al-Qariah, Al-Lail and Al-‘Adiyat

For identify what visual that suitable for this three selected surah we use some of selected tafsir book in order to bring the visuals that carry meaning that coincides with the verses of the Quran which when seen by deaf people they will get a better understanding of the content of the surahs and when we brought along with the presence of KTQ it will make their memorization much stronger.

Table 1 shows a sample of how to analyze from the meaning of Surah al-Lail the verses and the interpretation from selected tafsir to determine what visual or image suitable to explain for deaf people what the verses mean.

The first verses of surah al-Lail:

وَاللَّيْلِ إِذَا يَغْشَىٰ ١

Meaning: By the night when it covers. Allah Ta'ala swears by the night when it covers the day with its darkness until it removes its light and darkness comes. (tafsir ath-tabari, pg. 688, volume 26) and the suggested image for these verses is a night view.

Second verses of surah al-Lail:

وَالنَّهَارِ إِذَا تَجَلَّىٰ ٢

Meaning: And by the day as it appears. From tafsir Ath-tabari this verses interpretation is as an oath, God swears by the day when it is bright so that it illuminates and makes it visible, there is no darkness of night that prevents it and its vision, so that it can be seen with the eyes. The suggested image for these verses is the day with sunlight.

Third verses of surah al-Lail:

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٣

Meaning: And by Him Who created male and female. From tafsir al- Qurtubi, what is meant by men and women in this verse has two interpretations, first: what is meant is Prophet Adam and Eve. Those who think so are Ibn Abbas, Hasan, and Al Kalbi. As for the second interpretation: what is meant here are all types of men and women from the descendants of Prophet Adam and animals. Because Allah SWT has created everything in its own kind consisting of men and women. There are those who interpret it with: all types of men and women from the descendants of Adam only without animals, because the specialization of guardians of God is only for the descendants of the Prophet Adam. The suggested image for this verse is two group of people which is a men and women.

This is how the researcher does to see what kind of visual can be insert in developing the video. In addition, the researcher applied the same method for the other left two surah which namely surah Al-Qariah and surah Al- 'Adiyat.

Design of Visual Quranic Content of Surah Al-Qariah, Al-Lail and Al- 'Adiyat

In this phase, the researcher has made a storyboard and a draft video based on the needs of the deaf to see if it functions smoothly and follows the requirement of the deaf.

Storyboard

As the first step in developing, a storyboard is made as it is for planning of where or which of things that need to be inside the video so that it will not disturb the user or deaf people when they watch it.

Figure 1: Storyboard of visual Quranic for selected surah

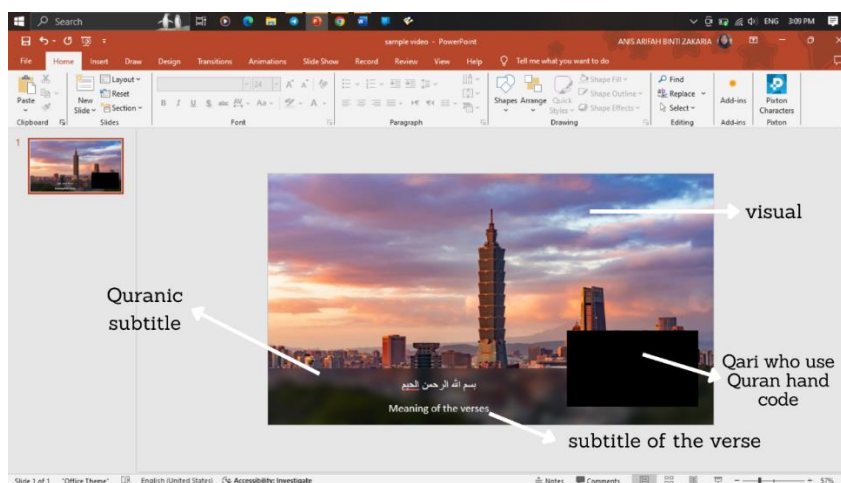


Figure 1 show how to the researcher organize and planned carefully to bring the essential element that being need in the developing of the video Visual Quranic Content of Surah Al-Qariah, Surah Al-Lail, and Surah Al-'Adiyat.

Comment of Panel Expertise Disabilities People

Based on the review of the draft video, Dr. Norakyairee, the director of the Ummi Maktum Research Center at the Faculty of Quranic and Sunnah Studies, USIM, has provided valuable feedback:

1. Ensure that hand positioning remains consistently at the side, adhering to the correct Qur'an code.
2. Display verses in the official Uthmani script, with the verse count matching that of the Quran.
3. Use common translations for the text, avoiding specialized interpretations.
4. Incorporate 'Bismillahirrahmanirrahim' and 'sadaqallah' in sign language.

5. Add hija'iyah in coordination with the Qari's movements.
6. Facial expressions should convey the essence of each sentence.
7. Use only free source or copyright-free photos and videos to prevent potential bans.
8. Enhance the visual impact by enlarging the Qari's image.
9. Align sentence positions with the KTQ standards.
10. Clearly convey the meaning of each Surah, like "al-Lail" representing "the night."
11. Place the number signal at the beginning of each sentence.
12. Integrate the reciter's voice and synchronize it with the efforts of other group members.

Develop Visual

For this phase after doing some alteration based on the previous comment from the draft video these are the visual Quranic content of the selected surah.

Figure 2: Development of surah Al- 'Adiyat



From this figure the researcher carefully follows the comment in the phase before while also considering the deaf people need as it a pivotal to succeed in achieving the objectives for this research.

Conclusion

In conclusion, this final year project on the "Visual Quranic Content of Surah Al-Qariah, Surah Al-Lail, and Surah Al-'Adiyat" represents a significant advancement in Islamic educational resources for the deaf community. The project successfully addresses a critical gap in Quranic education for individuals with deaf by developing tailored visual content. This innovative approach is aligned with the educational needs and preferences of the deaf, incorporating elements of sign language and visual learning. The research methodology, encompassing phases of need analysis, design, and development, ensured a thorough understanding of the requirements and effective creation of the visual content. The project's significance lies not only in its immediate educational benefits for deaf learners but also in its potential to raise awareness about the unique challenges faced by the deaf community in accessing religious education. Furthermore, this project serves as a model for future educational content development, emphasizing the importance of inclusive learning tools that cater to diverse learning needs. By enabling a more profound engagement with the Quran for deaf individuals, this project contributes to the broader goal of universal access to religious knowledge and spiritual growth.

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