

CHAPTER IV : FINDINGS

4.1 Introduction

This chapter is to discuss the analysis and discussion of the findings. The results of this study were obtained from semi-structural interviews conducted individually and in groups. Interviews are conducted to see the informant's views in depth to meet the objectives of the study. The data were then transcribed and analyzed based on a comparative analysis. Informants consist of 4 people as informants. However, the selected informants are those who hold teachers position at Institute Tahfiz Al-Quran Sultan Haji Hassanal Bolkuiah with different backgrounds of study.

As a result, from the analysis made by all informants, researchers can analyze the informant's views on the key elements that need to be applied to the development of tahfiz teachers for visual impairments. Through this analysis, the researcher was able to know the real role of tahfiz teachers for the students of visual impairment based on the opinion of informants. They were classified informants from tahfiz teachers from category D as (TT1) to (TT4).

4.2 Background of participant

This section presents the findings of the study including the findings of the study participants profile, the findings found below and formulated in the form of table are related to name, gender, age, nationality, academic level, specification, teaching certificate and experience.

4.2.1 First participant - TT1

Table 4.1 Background of participant TT1

NO.	ITEM	INFORMATION
1.	Name	Ustaz Haji Ubaidillah Haji Abdul Mughni

2.	Gender	Male
3.	Age	44
4.	Nationality	Indonesian
5.	Academics level	Degree
6.	Specification	Degree in teaching Ilmu Al-Quran Jakarta
7.	Teaching certificate	Yes
8.	Experience	5 years in teaching Al-Quran braille, Teaching memorization of Al-Quran (Juz 1 hingga 5), Surah-surah lazim, Juzuk 29 and surah Yassin.

Ustaz Hajj Ubaidillah, known as Ustaz Ubaidillah is 44 years old and is a graduate of the Bachelor of Quranic Studies. He is a hafiz of the Quran. With 5 years of experience teaching the Quranic braille subject, he is co-ordinator of the category D program at ITQSHHB, the Quranic class program for visual impairment. In addition, he also taught other Quranic subjects (Juz 1 to 5) for the typical student from other categories, teaching regular surahs, juz 29 and surah Yassin.

4.2.2 Second participant – TT2

Table 4.2 Background of participant TT2

NO.	ITEM	INFORMATION
1.	Name	Hajah Tunjiha Haji Chumaidillah
2.	Gender	Female
3.	Age	45
4.	Nationality	Indonesian
5.	Academics level	Degree
6.	Specification	Degree in Ilmu Al-Quran
7.	Teaching certificate	None
8.	Experience	Teaching memorization of Al-Quran

Ustaz Hajah Tunjiha, popularly known as 45-year-old Ustazah Tunjiha and holds a Bachelor of Quranic Studies degree. He is a hafiz of the Quran. With 5 years of experience teaching the Quranic subject, he is a trusted teacher who runs the Quran Recitation program for category D program at ITQSHHB. In addition, he also taught other Quranic subjects for typical students and taught regular surahs.

4.2.3 Third participant – TT3

Table 4.3 Background of participant TT3

NO.	ITEM	INFORMATION
1.	Name	Hajah To'ati binti Hj Abdul Djalal
2.	Gender	Female
3.	Age	56
4.	Nationality	Indonesian
5.	Academics level	Degree
6.	Specification	Degree in Ilmu Al-Quran (Memorization)
7.	Teaching certificate	None
8.	Experience	Teaching memorization of Al-Quran

Ustaz Hajah To'ati, affectionately known as 56-year-old Ustazah To'ati, is a graduate of the Bachelor of Quranic Studies Institute, Jakarta. His specialty is in other fields of the Quran and is a hafiz of the Quran. With 5 years of experience teaching the Quranic subject, he is a trusted teacher who runs the Quran Recitation program for category D program at ITQSHHB. In addition, he also taught other Quranic subjects for the typical class.

4.2.4 Fourth participant – TT4

Table 4.4 Background of participant TT4

NO.	ITEM	INFORMATION
1.	Name	Ustazah Salina Binti Mohd Razali
2.	Gender	Female

3.	Age	37
4.	Nationality	Permanent resident of Brunei Darussalam
5.	Academics level	Diploma
6.	Specification	Tahfiz Al-Quran Wal Qiraat (Darul Tahfiz Al-Quran JAKIM, Malaysia)
7.	Teaching certificate	None
8.	Experience	Teaching memorization of Al-Quran

Ustazah Salina, friendly to be known as Ustazah Salina is 37 years old. A Quranic scholar, a graduate of Darul Quran JAKIM, Malaysia in the field of Tahfiz Al-Quran Wal-Qiraat. category D in ITQSHHB. He also teaches students from categories other than D.

4.3 Analysis on the important elements needed in development of tahfiz teachers for visual impairment students in ITQSHHB

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

The question of the essential elements required in the development of tahfiz teachers for visual impairment students at ITQSHHB is the first objective of this study. Based on this question, the researcher wants to see the informant's view of the element that needs to be applied in a teacher within the framework of a good educator's achievement. This question is needed for researchers to identify and analyze the essential elements that must be followed in forming a good personal moral teacher. In addition, this question is also an extension of the level of informant understanding of the concept of Tahfiz teacher development for visual impaired students at ITQSHHB.

There are several elements that are derived from interviews that have been conducted on the informants. All views given by informants were selected and listed. Additionally, the views provided by the informants are followed by discussions by some authors and professionals to add information about the importance of the elements. The elements include categories and themes and are listed in the form of

tables so that they are more organized and clear. All the views given are related to the essential elements that must exist in forming tahfiz teachers for visual impairment students. To get a clearer picture of the elements obtained please refer to table 4.5.

Table 4.5 Elements needed in development of tahfiz teachers for impairment students

Category	Theme
Elements needed in development of Tahfiz teachers	i) Sincerity ii) Patience iii) Knowledgeable iv) Great moral character v) Fair to Students vi) Keeping the faith vii) Prioritising Quranic education beyond other matters

Table 4.5 shows the elements provided by the study informants from each interview session that has been conducted. The table shows that nine elements were derived from the analysis of semi-structural interviews from the organizational informants while there were some elements that could be derived from the analysis of mixed informants. The analysis of the elements released by informants from both informal groups found that the elements mentioned have many similarities only in the way of delivering and processing different views and ways. There are also several elements that are stated by the first group of organizational informants but are not mentioned by the second group of mixed informants.

i. Sincerity

Through interviews, the aspect of sincerity is expressed by the informant to apply and shape a good personality for Tahfiz teachers for visual impaired students such as (TT1) and (TT4). According to informants, the aspect of sincerity is indispensable for the self-development of a Tahfiz teacher for visually impaired because all the practices to be done begin with intentions. At the same time, it can correct and repair intentions while conducting classes and *da'wah*. In addition, informants (TT1) have explained about the

sincerity of teachers in educating not because of payments, wages or salaries. The following are the views expressed by informants regarding the aspect of sincerity:

“Ikhlas memang wajib ada, kalau tidak, nda jalan kelas ani..” (Ustaz Ubaidillah, TT1)

“Ya ikhlas mesti perlu ada untuk menjalankan kelas ani” (Ustazah To’ati, TT3)

“Semua perlu dijalankan dengan niat, sebagaimana disebutkan dalam hadith, “Innamal a’malu binniyyah..” (Ustazah Salina, TT4)

The view from the informant on the aspect of sincerity is an important element in building a good personality of a Tahfiz teacher for visually impaired students. In the context of wanting to form a good person, this aspect of sincerity should be in themselves so that every deed and action is done only for Allah SWT.

ii. Patience

Patience is one of the important elements mentioned by informants during the interview. Informant (TT1) Ustaz Ubaidillah and (TT3) Ustazah To’ati expresses the view that patience is the beginning of the formation of good self-esteem towards tahfiz teachers for visual impaired students. The informant view of patience is as follows:

“Disamping ikhlas, sabar jua perlu, kitani perlu berhadapan dengan durang.” (Ustaz Ubaidillah, TT1)

“Kalau indada sabar kemungkinan nda jalan kelas ani, kami mesti berdepanan dengan pelajar yang bermacam-macam, lagi-lagi mereka dari kalangan yang boleh dikatakan berumur, bukan lagi kanak-kanak.” (Ustazah To’ati, TT3)

The researcher also sees that patience is a key element in the construction of a good personality for a Tahfiz teacher.

iii. Knowledgeable

The findings suggest that all informants give the view that the knowledgeable aspect is an important element to be figured out in the formation of a good personality for a tahfiz teacher. Ustaz Ubaidillah (TT1) has expressed that he was so blessed that there was a student from University Sains Islam Malaysia came to teach team for a start-up. The researcher also sees this element mentioned by every informant even with different ways and means of use but it carries the same meaning. Informants clearly state that in order to continue teaching and learning activities they need to have a high level of knowledge. It is the first duty of the tahfiz teacher especially for the visual impairment students to improve themselves with knowledge. Then continue to learn new knowledge, improve themselves with it. The following are the views of the informants:

“Ilmu memang mesti ada, walaupun mulanya kami nda tau apa-apa, kami belajar dan pernah ikut kursus yang pernah diajarkan oleh pelajar USIM yang latihan industry di KUPUSB, ia datang Tahfiz setiap hari untuk membuat kurus braille untuk kami”
(Ustaz Ubaidillah, TT1)

“Kami nda tau apa-apa berkenaan Special needs, kami nada latar belakang, kami nada rujukkan, kami belajar jua sendiri ikut buku yang kami bali.” (Ustaz Ubaidillah, TT1)

“Kami juga mengambil inisiatif untuk mempelajari Ilmu Braille ani sendiri, berbincang & bermuzakarah dengan asatizah yang lain amat membantu kami dalam mendalami lagi ilmu Quran braille” (Ustazah To'ati, TT3)

“Saya sendiri masih sering belajar masa kini, kadang-kadang untuk rujukkan saya akan menggunakan buku dari Indonesia untuk mengingati” (Ustazah To'ati, TT3)

“Alhamdulillah, kami semua Hafiz Al-Quran” (Ustazah Salina, TT4)

This view illustrates that knowledgeable elements are important in building a personality of tahfiz teacher towards the visual impairment students. Researchers are able to see all informants expressing the same view that the importance of having

enough knowledge for a tahfiz teacher. Seeking knowledge needs to be addressed and need to be appreciated in every teacher.

iv. Great moral character

Good moral character is also issued during an interview session. This element needs to be taken seriously because it emphasizes the attitude and personalities of a teacher. The teacher intended this study is more about the preacher's approach to their specific disability-specific disabilities. Researchers are of the view that it is not worth it if the teacher has a high level of knowledge, maintaining his faith and religion but has no moral behavior and less polite as the effect of teaching and presenting will keep away from the teacher. Here is the informant's view of the ethical and ethical elements that tahfiz teacher should apply:

“Kami mesti menunjukkan contoh yang baik terhadap mereka khususnya pelajar masalah penglihatan, walaupun mereka nda nampak dan ada yang nda nampak sepenuhnya, tetapi sudah pasti mereka juga mempunyai hati dan dapat merasakan perbuatan manusia terhadap mereka.” (Ustaz Ubaidillah, TT1)

“Akhlaq mencerminkan keperibadian seseorang, akhlaq seorang guru al-Quran mestilah setanding dengan apa yang diajarnya dan mengikut apa yang disampaikan, bukanlah sebaliknya” (Ustazah Tunjiha, TT2)

The virtuous element of the good moral character is an important aspect that needs to be insert in the implementation of the good personality of a good tahfiz teacher so that he can exhibit good conduct and show personal as an Islamic teacher.

v. Fair to Students

Visual impairment students may not see with their eyes, but they could feel with their heart. As human being, we can sometimes feel how others threat us. Being fair also being issued by ITQSHHB teachers, as being biased should not applied to teachers.

“Kami perlu berlaku adil terhadap pelajar-pelajar ini, mereka jua seperti pelajar-pelajar normal yang lain yang punya hati” (Ustazah Tunjiha, TT2)

“Ada kalanya kami perlu berhati-hati terhadap pelajar-pelajar, risau kalau mereka terguris, kami perlu memujuknya” (Ustazah To’ati, TT3)

vi. Keeping the faith

Through an interview session, the aspect of religious holdings is mentioned by informants. This aspect is closely related to keeping the faith and it is very important in every life of the Muslims. Here is the view expressed by the informant:

“Sudah semestinya kami mengamalkan pegangan yang jelas, akidah Ahli Sunnah Wal Jamaah” – Ustazh Salina (TT4)

“Hidup kita ini mesti ada pegangan, pegangan kita adalah untuk terus beriman kepada Allah dan sentiasa berpegang teguh. Jadi, Iman perlu ada di dalam diri setiap umat islam untuk mengelakkan dari lari dari ugama Islam” – (Ustazah Tunjiha, TT2)

This view illustrates that the religious element of religion is very important for the tahfiz teachers so that they are always on the right track. This is because religious holdings are included in safeguarding the creed that is by putting on Allah SWT and not worshiping other creatures. True religion and faith are essential principles in the lives of all muslims.

vii. Prioritising Quranic education beyond other matters

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 allowed (al-Nawawi, 2006).

Ibn Sahnun (1978), also considers that 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 (*tilawah*) or *hafazan* of the Quran.

4.4 Analysis on the important role in tahfiz teachers development for visual impairment students in ITQSHHB

4.4.1 Role of Tahfiz Teachers for Visual Impairment

Question regarding the role of tahfiz teachers for visual impairment is the second objective of this study. This question was addressed to the informant aimed at finding out the views of informants regarding the true role of tahfiz teachers for visual impairment. The results of the interview found that each informant gave different views from each of them following their understanding stage of the true role of a tahfiz teacher for students with visual impairment. Researcher could see that the essence given by the informants is that it is just a way of presentation and usage of different verses.

Through the views expressed by the informants, researchers analyzed that tahfiz teachers for visual impairment had many roles. Tahfiz teachers for visual impairment, which implements their roles and responsibilities properly and perfectly, can help to launch the teaching process, learning process of Quranic and Islamic knowledge, including the communication process between them and others. The role of tahfiz teachers for visual impairment are not only focused on the predetermined classes, teaching in fardu ain class for example. However, tahfiz teachers for visual impairments have many roles, they include their roles as well as to the outside community. While in the rough view there are many similarities between the role of tahfiz teacher for visual impairment with other tahfiz teachers, but if observed in the fact that they bear the burdens and responsibilities more heavily than other teachers that cannot be described with real pictures and it can only be felt by the individual alone.

Based on the results from the interviews conducted, there are several roles of tahfiz teachers for visual impairments as a result from all informant view. All of these roles include themes and sub-themes categories related to informant's views on the role of tahfiz teachers for visual impairment. This category includes the role of tahfiz teachers for visual impairment. While there are five themes to be learned by researchers including the theme of *da'wah*, personality, liaison, reference, leader, individual and spirituality. While sub-themes for themes can be removed as in table 4.6. To get a clearer picture of the role of tahfiz teachers for the visual impairments obtained from interviews, please refer to table 4.6 below.

Table 4.6 Important role of tahfiz teachers development for visual impairment students in ITQSHHB

Category	Theme	Sub-theme
Role in tahfiz teachers development for visual impairment students in ITQSHHB	1. <i>Da'wah</i>	<ul style="list-style-type: none"> i) Share Quranic knowledge and Islam religious knowledge ii) Sharing the fundamentals of the Quran and Islamic religion to others
	2. Personality	<ul style="list-style-type: none"> iv) Bringing the character as a Quran teacher v) Be kind vi) Gracious and do good and charity for Allah SWT vii) Maintain good relationships with humans viii) Show and teach the other Muslim Brothers good deeds
	3. Liaison	ix) As an intermediary between those who do not know the Quran (the agent to approach the Quran)
	4. Reference	x) As a reference point for them to tame the Quran and Islam or want to know the religion of Islam deeper
	5. Leader	xi) Become a leader and caliph
	6. Spiritual	<ul style="list-style-type: none"> xii) Practicing the way of life as a true Muslim x) Have a pure heart xi) Conscious and inner xii) Maintain legal concepts xiii) Keeping the faith

Source: Nursyukriah Haji Omarali (2016) relates to the analysis on findings to the role of tahfiz teachers for visual impairment students

Based on the table 4.6 above shows the views expressed by the informants on the role of tahfiz teacher for visual impairment students. These five roles are called by all informants.

i. Sharing Quranic and Islamic religious knowledge

The first roles mentioned by informants (TT1), (TT2), (TT3) and (TT4) are sharing the Quranic knowledge to the general public and the disability community in particular. This is because they have conveyed and shared religious bases to other Muslim brothers. Convey the Quranic knowledge and share their knowledge of Islam to all societies, yet they did not ignore their immediate family, friends and their close friends. Here is the informant's view of the first role mentioned:

“Sesuai dengan tugas kami, tugas kami ialah menyampaikan ilmu Al-Quran dan agama islam itu sendiri” (Ustaz Ubaidillah, TT1)

“Bagi saya, kaedah paling efektif adalah dengan menyampaikan ilmu itu dengan jalan bercerita, mudahan untuk pelajar memahami dan yang paling ingat” (Ustazah To’ati, TT3)

Based on this viewpoint, researcher analyzes the role of tahfiz teachers for Visual Impairment Students is to try to communicate and share the basis of the Quran by demonstrating the way and teaching with the act.

ii. Sharing the basics of the Al-Quran and religion to visual impairment.

In every knowledge delivery, teachers need to be middlemen or to be a liaison to the students. Informant views (TT1), (TT2) and (TT4) are as follows:

“Amanah memang berat untuk dipegang, dan tanggungjawab ini memang sudah menjadi tanggungjawab kami untuk sampaikan ilmu kepada mereka dan bimbing mereka setakat yang kami mampu.” - (Ustaz Ubaidillah, TT1)

“Selain dari mengajar ilmu Al-Quran, ilmu agama amat diterapkan di sini” - (Ustaz Tunjiha, TT2)

“Ya, pada setiap hari Sabtu memang ada period khusus bagi subjek Pengetahuan Ugama Islam yang diajar khusus oleh guru lain.” - (Ustaz Ubaidillah, TT1)

“Itu memang sudah menjadi tanggungjawab kami untuk sampaikan ilmu kepada mereka” - (Ustazah Salina, TT4)

Tahfiz's teacher for visual impairment as a liaison or intermediary serves to link the process of delivering Quranic and Islamic knowledge to those who are visually impaired. Researchers argue that tahfiz's teachers are related to those who have this disorder to help them in communicating and attracting people who are literate or not in deepening the knowledge of the Quran and Islam. Their role as an agent is great in the proponents of this OKU.

Tahfiz's teacher is also a decent role model in delivering the knowledge of Quran and Islam, but if they can convey knowledge about the visual impairment to typical students, it is a bonus in their teaching.

iii. As a reference

Tahfiz teacher serves as a reference point to the target group to deepen the Quranic knowledge and Islam. Be a place to ask if there is any confusion in the Quranic and Islamic Knowledge. Tahfiz teachers for visual impairment students can serve as a reference point to facilitate visually impaired students to refer, express and share opinions. Informants' views on this role are:

“Kami sememangnya bersedia untuk menjadi rujukkan para pelajar di sini, sememangnya sudah menjadi sebahagian dari tanggungjawab kami” - (Ustazah Tunjiha, TT2)

“Sebaliknya pelajar pulang yang malu untuk bertanya, namun harus dalam setiap sesi pembelajaran saya akan menanyakan kepada mereka jika ada pertanyaan ataupun tidak” - (Ustazh To'ati, TT3)

“Untuk kategori D ini mungkin kurang pertanyaan dari murid-murid, tetapi jika murid yang di peringkat awal seperti tahun 7 dan sebagainya memang macam-macam soalan yang ditanyakan, maklumlah mereka baru nak berkemban, soalan yang boleh dijawab saya akan jawab, yang saya kurang yakin saya akan terangkan pada kelas seterusnya..” - (Ustaz Ubaidillah, TT1)

iv. As a leader

Some say tahfiz teacher can act as a leader. The meaning of the leader in this context is the one who leads the blind to the learning of the Quran and the truth in Islam. Views from informants are as follows:

“Kami jua berperanan sebagai pemimpin, lebih-lebih lagi dalam memastikan mereka berada dilandasan yang betul” - (Ustaz Ubaidillah, TT1)

*“Peranan seorang guru semestinya menjadi pemimpin bagi anak muridnya”-
(Ustazah Tunjiha, TT2)*

vii. Practicing the Islamic way of life

According to informant's views, the role of tahfiz's teacher for the visual impairment is to empower their spiritual development. Their role in practicing the true islamic way of life is continuous, thus helping and encouraging the target group. According to one informant, he stated that the practice of Islamic way of life in Brunei is quite simple with the *Ahlu Sunnah Wal Jamaah's* creed because the convenience of the facility and the way of life has been in for one by one.

“Di Brunei ani sangat mudah, dengan pegangan Ahli Sunnah Wal Jamaah, cara hidup cara itu telah dibagi petunjuk satu per satu” (Ustaz Ubaidillah, TT1)

“Itu memang sudah menjadi tanggungjawab kami untuk sampaikan ilmu kepada mereka.” (Ustazah Salina, TT4)

Ustaz Ubaidillah (TT1) expresses that it is easy in Brunei Islamic *aqidah* is strictly in *Ahli Sunnah Wal Jammah* and Ustazah Salina (TT4) mentioned that teaching and reminding the students to behold with one *aqidah* is part of their responsibility.

4.5 Activities related to development of activities tahfiz teachers for visual impairment in ITQSHHB

The Institute of Tahfiz Al-Quran Sultan Haji Hassanal Bolkiah (ITQSHHB) plays an important role in making the Institute a reference to the learning of the Quran, as the Institute is the only institution in Brunei Darussalam which offers 30 juzuk tahfiz Al-Quran program.

Various programs have been implemented by ITQSHHB to produce more *Huffaz* and Al-Quran practitioners. The researcher finds that ITQSHHB conducts several Quranic programs to ensure the delivery of Quranic and Islamic knowledge to the society specifically to those with visual impairments and the typical society. Tahfiz's teacher involvement for priority visual impairment is to follow all the programs and activities carried out. ITQSHHB conducts Quranic and Islamic activities as follows:

Activities and subjects in the classroom for the involvement of tahfiz teachers of category D have four modules or learning phases. Classes run daily from Monday to Thursday and Saturday, beginning at 8:30 am to 9:30 am, interrupted by breaks and resuming at 10:00 am to 11:00 am. Please refer to appendix F.

1. Braille Al-Quran Khatam up to 30 juz.
2. Quran recitation.
3. Islamic Religious Knowledge Studies
4. Braille Quran typing.

In table 4.7, researcher stated the outside class activities for class D tahfiz teacher engagement are:

Description	Date	Programme	Location
This program is one of the annual ITQSHHB programs, specifically for those who have completed 30 juz of memorization of Quran.	-	Haflut Takharuj for Huffaz that memorize juzuk of Al-Quran.	-
Some visual impairment students and teachers are involved.	-	Brunei Darussalam National Association of Blind (BDNAB) Quran Khatam Council 2018	-
Sports day	17 th November 2018	"Sukan Muhibbah"	Padang Kebajikan, Kg. Serusop.
In promoting the Quran and Islamic values, participants involved in the program as early as 6am, The program was part of the weekly activities in Brunei Darussalam. Distribution of activities by turn of government and non-government departments as per scheduled.	24 th February 2019.	"Al-Quran Sahabatku"	Bandar Ku Ceria on Sunday. Bandar Seri Begawan.

<p>This program is in conjunction with the open day ITQSHHB. Various activities and pop up sales are held. Interestingly, schools, educational institutions and publics in Brunei were also invited to enlighten the program.</p>	<p>14th March 2019</p>	<p>“Tahfizku Ceria”</p>	<p>ITQSHHB</p>
<p>Annual Hari Raya celebration.</p>	<p>11 Syawal 1440H, equivalent to 15 June 2019.</p>	<p>“Sambutan Hari Raya Aidilfitri ITQSHHB”.</p>	<p>ITQSHHB</p>
<p>End of school terms activities.</p>	<p>14th November 2019 equivalent to 17 Rabi'ulawwal 1441.</p>	<p>“Bengkel Kaifiyah Jenazah Sempena Aktiviti Cuti Penggal Persekolahan Akhir Tahun 2019.”</p>	<p>ITQSHHB</p>
<p>End of school terms activities.</p>	<p>18th November 2019 equivalent to 21 Rabi'ulawwal 1441.</p>	<p>“Musabaqah Hafazan Al-Quran serta Tarannum sempena Cuti Penggal Persekolahan Akhir Tahun 2019.”</p>	<p>ITQSHHB</p>
<p>End of school terms activities.</p>	<p>20th November 2019 equivalent to</p>	<p>“Sukan Ria ITQSHHB Cuti Penggal Persekolahan Akhir Tahun 2019.”</p>	<p>Stadium Padang dan Balapan, Hassanal</p>

	23 Rabi'ulawwal 1441.		Bolkiah National Stadium, Bandar Seri Begawan, Brunei Darussalam.
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Based on observation, interview and data documentation, the involvement outside class activities for visually impaired students and tahfiz teachers are limited.

4.6 Discussion on the challenges faced by ITQSHHB

The question of the challenges and problems faced during the implementation of this program was submitted to the survey informants to look into their views on what challenges and difficulties faced by those who made it difficult for their work. Challenges include the challenges of ITQSHHB and the challenge of the individual itself. The researchers listed several challenges facing challenges whether from individuals and from the ITQSHHB.

The challenges include categories and themes related to the challenges and difficulties faced by ITQSHHB throughout the course of the program and activities. Based on the analysis made on all the answers given by the study informants. The researchers divided five themes namely, the time, the individual, staff, non-fixed methods, lack of experts in the field and Lack of motivation and interest. To get a clearer picture of the challenges, please refer to table 4.8. The table below shows an analysis of the answers given by the informant.

Table 4.8 Challenges faced by tahfiz teachers at ITQSHHB

Category	Theme	Reason
	i) Time	- Stacked with other classes

Challenges faced by tahfiz teachers at ITQSHHB	ii) Individual	- Students are less motivated - -No interest shown
	iii) Staff	- Lack of teachers
	iv) Non-fixed methods and experts in the field	- Difficulties in teaching
	v) Lack of motivation and interest	- Lack of motivational support

Based on table 4.8 above shows the opinion expressed by informants about tahfiz teacher challenge for visual impaired students. These challenges are mentioned by all informants. Next, researchers classify challenges to four themes. The four themes are as follows:

1) Time

Despite the various activities planned by the ITQSHHB, but in the event of time constraints, the participants are unable to participate in the activity. This problem led to the failure of teacher presence from participants who would have a bad impact on ITQSHHB in particular. All D teachers in the D category are not special teachers, all of them are acting, and they also teach for other categories. Informant's views are as follows:

"Masa kami sangat terhad, kadang-kadang kalau kan datang kelas pagi pun kami terpaksa datang sedikit lambat.." - (Ustaz Ubaidillah, TT1)

"Selain mengajar kelas kategori D, saya jua mempunyai tugas untuk mengendalikan kelas yang lain.." - (Ustaz Ubaidillah, TT1)

"Kami juga mengajar kelas-kelas yang di adakan di Ong Sum Ping, tempat itu ke sini (ITQSHHB) mengambil masa lebih kurang 15 minit..." - (Ustazh To'ati, TT3)

"Masa pembelajaran seharusnya ditambah.." - (Ustaz To'ati, TT3)

2) Individual

According to the informants, challenges are also caused by the individual itself who cannot fully cooperate in attending the activities being carried out. Individual rejection, failure to participate in the program, change of participants is a challenge to ITQSHHB that causes all program work to be unsatisfactory. Informants view are as follows:

“Kami juga mengajar kategori lain selain kategori D..” - (Ustazah Tunjiha, TT2)

“Kami juga mengajar di Ong Sum Ping..” (Ustaz Salina, TT4)

3) Staff

The following challenge mentioned by the informant is the challenge in dealing with the lack of staff that can assist the ITQSHHB's work. Informant's views are as follows:

“Sejujurnya kami merasakan kekurangan kakitangan khususnya guru dalam mengendalikan kelas dalam kategori D.” (Ustazah Tunjiha, TT2)

“Jawatan yang seharusnya ada untuk ketua bagi program dalam kategori D ni masih dipangku kerana belum mempunyai orang yang layak” (Ustaz Ubaidillah, TT1)

“Selain kekurangan kakitangan, kami sememangnya kekurangan pakar dalam bidang ini.” (Ustazah To'ati, TT3)

The need for large numbers of staffers can help with the smoothness in the implementation of the activity. However, the insufficient of staffers is the problem for any institution. Mohd. Sharani (2006) states that according to the Special Education Unit in schools, there is a shortage of SENA teachers (Special Education Needs Assistance) and a lack of specialists in specialized fields of special education.

4) Non-fixed methods and experts in the field

One of the most significant challenges in this study is the lack of expertise in the field of Quranic braille, especially in Brunei Darussalam. The main problems faced by teachers, especially those who are just beginning to teach, are they do not master the Braille alphabet. All the teachers interviewed stated that they had no fundamental basics for reading the Quran, as the teachers never getting exposure in the Braille Quran subject in the early stages. They only know and learn about Quran braille after being offered an offer from the superiors in running the braille class.

All the teachers offered to run this category D program are not special education backgrounds. Therefore, teachers teaching Islamic Education for blind and visual impairment students need to be skillful using Braille machines and reading Braille texts, especially Braille Al-Quran (Mohd Mokhtar Tahar & Aliza Alias, 2004).

“Pelajar selalu tertukar-tukar kod braille.” (Ustazah To’ati, TT3)

“Mereka sering keliru beberapa huruf-huruf kod braille yang menyebabkan salah bacaan” (Ustazah Salina, TT4)

5) Lack of motivation and interest

A teacher should be an educator and not just a teacher. By educating, knowledge can be easily absorbed into one's life and will make a positive impact. The involvement of a tahfiz teacher in a special volunteerism activity in the special education field is essential for the researcher because having a group with the same objectives will surely provide ongoing motivation and interest.

4.7 Conclusion

Overall, this chapter discusses the findings of the study derived from the use of interview instruments. All informants give their full cooperation and have expressed a good attitude during the interview. Bringing religion is the chain of the Prophet's struggle; educating is also the work of the Prophet. Islamic education should be delivered to people who are supposed to master the content skills should also be exposed to the side skills to equip and complete the process in accordance with the needs of

students who faced. This is in line with the verses of the Quran that put justice in order to put something in line with something which states that something given to a person who does not have the right should be at the time of his destruction. This can be seen based on the verse of Allah SWT:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ
إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ١٤٣

Translation:

And thus we have made you a fair community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah SWT has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is, to the people, Kind and Merciful.

(Qur'ān. Surah Al-Baqarah 2:143)

Overall, this chapter discusses findings obtained from the use of interview instruments. All informants fully cooperated and have expressed a good view during the interview. Based on their views, researchers are able to identify the essential elements that tahfiz teachers should apply to students with visual impairments. The researcher lists some of the key elements that need to be found in tahfiz teacher's implementation of visual impairment that is based on the views of informants including sincerity, patience, knowledge, good and noble character and keeping the faith. Furthermore, the results of the study explain that the majority of informants expressed the view that tahfiz teachers had a significant role in the development

of knowledge, personality, languages, and also their own role in enhancing their spiritual development.

Al-Quran and Islamic education teachers for category D in Institut Tahfiz Al-Quran Sultan Haji Hassanal Bolkihah (ITQSHHB) need to have skills and master on the braille writing system, specifically the Braille Quran for to ensure the teaching and learning of Quran recitations to visual impairment can be implemented effectively. Responsible authorities are required efforts to produce steady Islamic Education teachers from the point of view, mastering his knowledge and also having high skills in pedagogy for visually impaired students.

Additional learning time and tahfiz teachers should be taken seriously by the responsible authorities to ensure the implementation of the Quran's teaching of recitation and *hafazan* can be successfully implemented. Usage of various teaching aids in teaching steps to motivate students to be interested in the Quran recitation subjects is expected to improve Quranic reading skills of visual impairment students. Requirements to reproduce the reference materials by the selected authorities involved as well as the society that can be used by visual impairment students in the field the Quran is expected to improve and increase their proficiency in reading Al-Quran.

The findings of the study on the tahfiz teacher development activity for the visual impairment students show that the activities carried out by ITQSHHB have a positive impact to produce more students who are literate Al-Quran. The researcher finds that ITQSHHB has played an important role in carrying out activities and programs to all Muslims, especially those with visual impairments in Brunei Darussalam. All Quranic and religious programs are systematically implemented including their needs and future.