

CHAPTER V: DISCUSSION, IMPLICATION AND SUGGESTION

5.1 Introduction

This chapter focuses on the findings presented in Chapter Four. It is viewed from the perspective of the overall concept of the study in the framework of the answer to the research question and is reviewed from the perspective of relevant findings obtained from past and present studies. For a more comprehensive and detailed description, the discussion in this chapter is divided into six main sections, which are the summary of the research findings, discussion of the research findings, conclusions of the research findings and some incurred implications based on the findings. Besides, this chapter will also provide some suggestions for further research that may be considered concerning the field of Islamic Education in general and Quranic learning in particular. The researcher then formulates the summary of the whole research.

5.2 Summary of Research

In thoroughly studying any field of religion, obtaining an accurate understanding in the definition of terminologies in that particular field is extremely important (Imam al-Ghazali (1993) and Heizal Henry (2012). This is because having such knowledge can result in good inward impacts in humans, and cause them to become closer to their Creator. This understanding should also be acquired by Muslim deaf people (Izuli et al., 2020; Siti Ramna et al., 2020; Azman et al., 2020; Nurul Asiah & Siti Ramna, 2019). However, communication problems are the main issue for the deaf community in obtaining their rights to learn religious knowledge (Bahariah et al., 2021; Naimie et al., 2020; Izuli et al., 2020). In addition, sign language books, which have been the main reference in the deaf community, are too simple and do not have enough clear explanations, and only contain terminologies, sign images, how to express

terminologies in sign language, as well as sentence examples (Abdul Rahim et al., 2019; Buku Bahasa Isyarat Malaysia, 2011; Buku Bahasa Isyarat Malaysia Jilid 2, 2014). This will cause the deaf to only know those particular terminologies without an accurate understanding.

Therefore, this research is done to translate the definition of Islamic terminologies in books of Malaysian Sign Language Volume 1 and 2 based on the book *Mufradāt Alfāz al-Qur'ān* written by Rāghib al-Aṣfahānī in the structures of Malaysian Sign language. The choice for *Mufradāt Alfāz al-Qur'ān* is made because the explanations on the definition of Islamic terminologies in *Al-Qur'ān* are interesting and in-depth (Zarkasyī, n.d). The results from this research are also triangulated with other scriptures, such as *Dictionary of al-Qur'ān* arranged by Dato' Dr. Zulkifli Haji Mohd Yusoff, the scripture of *Al-Sirāj fī Bayān Gharīb al-Qur'ān* composed by Dr. Muhammad bin 'Abdul 'Aziz al-Khuḍayrī and *Encyclopaedia of the Meanings of Al-Qur'ān - Syārah Alfāzhuḥ Qur'ān* composed by Al-Ustadz M Dhuha Abdul Jabbar & Al-Ustadz KH. N. Burhanudin as secondary data.

Regarding the methodology for the research, the main method used is content analysis. At the first objective, the researcher utilizes books of Malaysian Sign Language Volume 1 and 2 in extracting terminologies related to the religion of Islam. Upon obtaining the said data, the researcher uses *Mufradāt Alfāz al-Qur'ān* and three primary reference books to acquire the translation for each Islamic terminology obtained. Then, the researcher translates the results from the second objective based on intersemiotic approach (Jakobson; 1959), relevant theory (Sperber and Wilson; 1986), and the structure of Malaysian Sign Language (Bell et al.; 2015) dan Ho Koon Wei (2009).

The outcome from the research results and the translation done must observe the message being delivered. The translation of Islamic terminologies obtained from *Mufradāt Alfāz al-Qur'ān* and the three primary reference books must be delivered according to language levels that deaf people usually use. This is because the deaf community have limited acquired vocabulary (Izuli et al., 2020; Lund & Douglas, 2016; Syar Meeze, 2015; Ririn Linawati, 2012). They have the difficulties to comprehend high-level languages (Naimie et al., 2020; Muhammad Sayuti et al., 2020; Lund & Douglas, 2016, Syar Meeze et al., 2014; Ririn Linawati, 2012). For that reason, intersemiotic approach helps the researcher as an instrument in this research to interpret verbal symbols through non-verbal symbols system (Shuttleworth & Cowie (1991) dalam (Hasuria, 2009: 57). In addition, relevant theory acts as the guide for the researcher in adapting the created symbols that have direct relationships with contextual meaning, and, to understand it only requires a little effort in mental interpretation because the context of relevant theory does not mean only accompanied texts or situations but also things that are seen, heard, tasted, or remembered, which can become the assumption set owned by secondary readers (Zaiton Ismail, 2003). And in this theory, the activity of combining, adding, or eliminating is allowed for the purpose of strengthening the delivery of sentences to the target readers. This relevance can be associated with the concept, which is later moved to become the symbol in sign language communication (Hasuria, 2009). On the other hand, the structure in Malaysian Sign Language created is more on syntaxes form of SOV (SUBJET+OBJECT+VERB) and SVO (SUBJECT+VERB+OBJECT). This also coincides with the research by Donna & Rachel (2014), which states that the syntaxes form in the sign language practised globally uses SOV and SVO.

This research is hoped to contribute to the deaf people community in learning the fundamentals of Islam. Obtaining an accurate understanding could cause good inward impacts in them. Parents and teachers are also hoped to gain benefits from this writing in guiding deaf people. The arrangement of simple language levels for each religious terminology prepared is also hoped to help the spread of religious knowledge to the deaf people. As an addition, with the production of this translation, the field of translation in the form of Malaysian Sign Language in Malaysia can be expanded.

5.3 Discussion of the Research

In general, this translation is agreed by licensed experts from the deaf community. The words mostly used during this research are from a low language level and commonly known by deaf people in Malaysia. The form of syntax utilized during the translation work is also accurate with normal conversations among deaf people.

In choosing a low language level, the researcher uses the intermotic approach to visualize certain signs formed by coordinating it with the relevant theory. The intermotic approach functions to assist the researcher to imagine the signs that are formed, while the relevant theory helps the researcher in terms of whether such a delivery is able to be understood by deaf people or not. The use of accurate words is also needed so that they do not cause misunderstandings for the target audience (deaf people), for an example, (*Islam adalah tunduk dan menerima ajaran yang dibawa oleh Nabi Muhammad*). The word (*tunduk*) here is not suitable to be translated as (*tunduk*) because (*tunduk*) for deaf people means (*patuh*) just like what we understand, but the word (*tunduk*) here is defined as (*tundukkan kepala*). In the relevant theory, there is an emphasis on how far each utterance (sentence) provides contextual impacts to the target audience with three ways, which means whether it is combined,

strengthened, or eliminated. In this matter, the researcher eliminates the term (*tunduk*) and strengthens it with the term (*ikut*).

Regarding the intermiotic approach, the researcher finds that this method makes a person think visually, and which visual should be prioritized. In the translation of Islamic terminologies, this approach should be emphasized so that deaf people understand what should be prioritized and what comes later. An example of a sentence is (*Menahan diri daripada melakukan perkara-perkara yang boleh membatalkan puasa bermula daripada terbit fajar sehingga terbenamnya matahari dan disertai dengan niat*). In this sentence, visually we first start with intention before we begin fasting. Here, the term (*niat*) is placed at the end of the sentence, but according to the *intersemiotic* approach, the term (*niat*) should be prioritized because, based on experience and habit, we start with (*niat*). Therefore, the sentence is translated as (NIAT PUASA) as the first phrase. Then, until when is the duration for the intention? The previous word must have a connection with the next one so that deaf people can associate the information. Here, the phrase (*bermula daripada terbit fajar sehingga terbenamnya matahari*) becomes the second, and translated as (MATAHARI TERBIT TERBENAM). After that, during the duration from sunrise to sunset, what are the things we are prohibited to do? Here, once again, the process is repeated to ease deaf people in understanding the flow of the story in an organized way. Therefore, the phrase (*Menahan diri daripada melakukan perkara-perkara yang boleh membatalkan puasa*) is the last explanation explained. However, the phrase (*menahan diri daripada*) cannot be translated directly because, for deaf people, the term (*tahan*) means (*halang*). Thus, the researcher explains in more depth by giving examples of things that break fasting to make it easier for deaf people to understand.

Thus, the researcher translates it as (SATU, MAKAN MINUM. DUA, SEKS. TIGA,

HAID. EMPAT, NIFAS. LIMA, GILA. ENAM, KELUAR ISLAM. BATAL PUASA TIDAK BOLEH) to provide a clear definition for deaf people. Researcher also use numbers to make it easier for deaf people to understand the number of things that break fasting.

Apart from that, the structural translation of Malaysian Sign Language (MSL) for the context of providing explanations to deaf people, *Kod Tangan Bahasa Melayu* (KTBM) is not commonly used. This is because KTBM is introduced wholly based on Malay grammar according to the concept in Malay language. KTBM is not a language but a hand code, which is formed and enacted, to ease deaf people to learn Malay language (Abdullah Yusoff et. al., 2009). In addition, MSL and KTBM have different grammar structures. Furthermore, KTBM is commonly understood with affixes of *me*, *pe*, *ter*, *ber* and *per*, for example (*Islam adalah agama yang diterima di sisi Allah*). In translating the meaning of this sentence, KTBM cannot be used. If translated into KTBM, it will become (ISLAM ADA-LAH AGAMA YANG DI-TERIMA DI-SISI ALLAH). The translation will follow the structure in Malay language, which means signifying all words that contain in a sentence disregarding the delivery of its meaning to deaf people. This is against the intersemiotic approach and the relevant theory.

The selection of syntax form will be done after going through the phases of intersemiotic and relevant theory. Sometimes, the process will be repeated until the translation produced achieves its meaning. There are seven types of syntax commonly used by the deaf people in Malaysia, namely V, VO, OV, SV, SVO, SOV and OSV. The usage of such syntax forms depends on sentence structure and the intended meaning. However, in Malaysia, the use of SVO and SOV is common. Through this research, the form of syntax that is usually used is SVO. This is because the phrase sentence of SVO consists of a complete sentence form. An uncommon syntax form in

this research is V. This syntax form is usually made of a sentence with a verb, which consists of two to three words. This syntax form helps in identifying the sentence pattern commonly used by deaf people and how to deliver information to deaf people efficiently.

5.4 Implications of Research

The discussion on the findings of the research creates several implications on the field of translation, Islamic education of the deaf community, and the Ministry of Education Malaysia (Islamic Education Division).

5.4.1 Implications on the field of translation

This research explores the translation to Malaysian Sign Language that is not commonly utilized. Through this research, the common patterns in the structure of the Sign Language used can be observed. This is because sign languages are not spoken languages, such as Malay language, English, and others. Sign languages fully depend on the visualization concept of understanding something. Because of that, there are differences in the structures of sign languages and spoken languages. In the field of translation, the structure of sign languages emphasizes on what is seen first, as opposed to spoken languages, which usually start with what is heard first. Next, in the field of translating sign languages, the message to be conveyed is the main objective in the delivery. In this translation, the textual grammar of the source language will be destroyed and only the textual grammar to the target language is prioritized.

This is in accordance to the Relevant Theory, as highlighted by the researcher. This context touches more on the building of psychological and cognitive form of thoughts (Gutt, 1998). It is in conjunction with the assumption of the listener or the secondary reader/target reader (in the field of translation) towards the world and its surroundings (Sperber and Wilson 1986). In the contextual aspect, any translation

work to a sign language should consider the lifestyles and cultures of deaf people. This is because, for deaf people, experience is the best way for them to understand something. On the other hand, on the aspects of contextual or cognitive impacts, the interpretation/actual answer for an utterance is done after assumption sets are produced (Zaiton Ismail, 2003). Upon receiving the contextual information in the utterance of a speaker, the information will be processed in three ways, which are either it is combined, strengthened, or eliminated, from the real context of an utterance in order to obtain a high contextual impact. In this situation, the translation of the structure of a sign language is also the same, where the emphasis is made on how far the contextual impact is the main objective for the translation work done. During a translation work, the process of combining, adding, or eliminating is needed based on the suitability of a sentence structure (Hasuria, 2009). On the other hand, the process cost is the effort to process information, and apart from contextual impacts and contexts at the background of a conversation, the effort to process information must be emphasized (Gutt, 1992). The effort to process is the effort involved in interpreting the meaning of an utterance. In this definition of relevance, the lower the effort to process information is, therefore, the lower the relevance of an utterance becomes. This situation is similar with the translation of a sign language, which means that the easier the Deaf People understand the structure of that particular sign language, the more relevant the translation work becomes.

5.4.2 Implications on the Islamic education for deaf community

As the supreme religion, Islam recognizes the presence of Persons with Disabilities (PWD) as part of a community, who deserve to receive justice and goodness in life. Therefore, Islam provides a clear guidance through the Qur'ān and Sunnah regarding

the rights, treatment, and opportunities that should be fulfilled by the community for the PWD based on *Maqasid Sharī'ah*.

However, communication problems are the main issue for the deaf community in obtaining their rights to understand religious knowledge (Bahariah et al., 2021; Naimie et al., 2020; Izuli et al., 2020; Siti Ramna et al., 2018; Syar Meeze et al., 2017). In addition, the deaf community possesses limited vocabulary collection and difficulties to understand high level languages (Izuli et al., 2020; Lund & Douglas, 2016; Syar Meeze, 2015; Ririn Linawati, 2012). This is parallel with the view of O'Brien and Kusters (2017) who state that the deaf community uses their visual strength to understand something. This causes them to understand abstract matters (Lianto, 2021; Izuli et al., 2020; Syar Meeze et al., 2017; Nik Hassan et al., 2016; Syar Meeze et al., 2014; Norziha, 2009).

In facing the issues and challenges within the deaf community to learn about religion, this research helps deaf people to understand Islamic terminologies, parallel with a suitable language level and accurate sources. At the same time, this research concludes the content of books of Malaysian Sign Language Volume 1 and 2 for the deaf community in understanding existing Islamic terminologies. In this situation, it does not only help deaf people to understand Islamic terminologies, it also facilitates language interpreters in explaining the terminologies to deaf people when there is a religious lecture and others. In the preparation of this spiritual need, it is hoped to attract the deaf community, and make them closer to Islam. This supports the existing PWD Policy under Ministry of Women, Family and Community Development (KPWKM) in fulfilling the spiritual void within the PWD community, which consists of seven (7) categories.

5.4.3 Implications on the Ministry of Education Malaysia (Islamic Education Division)

Just like a typical community, the community with disabilities, specifically the deaf, reserves the rights to learn about religion. This corresponds with the concept of inclusive education at the international education level, where it is the basis of the implementation of “Education for all”. This aspiration for inclusive education has been shared by experts in education as well as the professionals involved in providing services of Special Education, as stated in the international declaration of Salamanca Statement (1994), Dakar World Education Forum (2000), Convention on the Rights of Persons with Disabilities (UN, 2006), and Persons with Disabilities Act (2008).

In the context of Islamic Education for hearing impaired students the effort by Special Education Department (*BPKhas*) at Ministry of Education Malaysia (MOE) in realizing the agenda of inclusive education is achieved with the establishment of Hearing Special Education Primary School Standard Curriculum (KSSRPK). Among the objectives in the subject of Islamic Education are to understand and accept the basis of *aqidah* as faith and guidance in life, as well as to practise the foundations of *‘ibādah* as part of fulfilling the requirements of *fardu ‘ain* and *fardu kifayah*.

Therefore, this research provides an implication, specifically to teachers, who teach the subject of Islamic Education to the hearing impairment students, by helping to explain religious terminologies related to this research. At the same time, it helps teachers to understand the needs of students, and to not treat the strengths and differences in students during teaching sessions and on-going learning as equal. As teachers of Islamic Education to hearing impairment students they should be aware of the way to explain certain subjects to students using simple languages to prevent misunderstandings, for an example, the explanation of *Asmaul Husna Allah Maha*

Pemurah. The teacher cannot explain ALLAH MURAH because to deaf people, generally, the word (cheap=*murah*) is understood as something cheap. For that, the teacher should understand the actual definition and explain it with a simple language for hearing impairment students.

5.5 Suggestions for Future Research

From this research, the researcher suggests that it is expanded to the branches of other fields of religions in a focused way. Continuous research on the building of terms in Malaysian Sign Language should be intensified with a strong cooperation between the societies of deaf people and religious authorities. This is important in preserving the sacredness of Islam and, at the same time, it can benefit the deaf community.

Other than that, establishing Malaysiaon Sign Language Intrepreter (JBIM) in the field of Islam is also vital in this issue. The function of JBIM, which is the expert in religion, plays an important role as the bridge for deaf people to get access to religious knowledge. This crucial situation can be seen in mosques or religious institutions that do not provide the service of JBIM, which causes deaf people to not get access to available spiritual facilities, such as religious lectures, Friday sermons, and others.

In the field of translating sign languages, on the other hand, the effort in producing reading aid materials for deaf people to understand religion should be intensified. Specialized research on translations, which are deaf-people friendly, should be conducted so that various religious reference materials can be published. These numerous suitable and accurate reference materials are hoped to make deaf people closer to Islam.

5.6 Conclusion

As a conclusion, the use of Mufradāt Alfāz al-Qur’ān helps the researcher in producing this research. The fact is, knowing the vocabulary in al-Qur’ān does not only serve for the knowledge of al-Qur’ān but it is also useful in all ilmu syariat because the recitation of al-Qur’ān is the source and the substance of the Arabic language. The recitation of al-Qur’ān becomes the main axis for Fiqh scholars and holy men in determining laws and their wisdom. Allah says;

﴿ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَءَعْجَبِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۗ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۗ أُولَٰئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ۗ﴾

Had We revealed it as a non-Arabic Qur’ān, they would have certainly argued, “If only its verses were made clear ‘in our language’. What! A non-Arabic revelation for an Arab audience!” Say, ‘O Prophet,’ “It is a guide and a healing to the believers. As for those who disbelieve, there is deafness in their ears and blindness to it ‘in their hearts’. It is as if they are being called from a faraway place.”

(Al-Qur’ān. Fuṣṣilat 41:44)

On the other hand, in producing the translation of Islamic terminologies in the structure of Malaysian Sign Language, the intermotic approach and relevant theory help the researcher in preparing translation that is suitable for the needs of deaf people. As an addition, the five years’ experience of the researcher in the field of *dakwah* with the deaf community contributes to the knowledge and ideas during the translation process. All the translation works that are about to be done should consider the visualization sequence of deaf people, namely the first item seen, the second item seen, and so on. If the translation is in the abstract form, the sequence of which story line is more important to be known first should be considered.

All humans deserve to acquire religious knowledge, whether a person belongs to a typical or special community. The imperfection that exists within the deaf

community is not an excuse to exclude them from experiencing the sweetness of Islam. It is the responsibility of parents, teachers and communities to provide the opportunities and space for this deaf community to become closer to religion, hence, nourishing religious education among them. This research is hoped to contribute to the deaf community so that they can live with religion.

