

CHAPTER 1

INTRODUCTION

1.1 Introduction

This research is conducted for the purpose of developing *tahfiz* al-Quran learning model for SVI with special needs. Thus, this chapter will discuss the overall conception on what is going to be conducted in this research. Among the topics will be discussed are background of the study, statement of the problems, objective of the study, research questions, scope of the study, the significant of the study, research theoretical framework, research concept framework, and research operational definition.

1.2 Background of the Study

Al-Quran is *Kalamullah* (word of God), divine revelations for Prophet Muhammad s.a.w, and guidance for whole mankind. The elementary concept of recital, memorising, understanding and practicing the content of al-Quran is a directive on each Muslim individual, according to surah al-Qiyamah, 75:17-19:

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۚ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ
قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Meaning: “Do not rush your tongue trying to memorize a revelation of the Quran. It is certainly upon Us to make you memorize and recite it. So once We have recited a revelation through Gabriel, follow its recitation closely. Then it is surely upon Us to make it clear to you”.

The first revelation was when Rasulullah s.a.w was taught to read surah al-Alaq and to *hafaz* or memorize it. Memorising al-Quran was the method used by Rasulullah s.a.w in teaching al-Quran to companions (Al-Habash, 1987).

The directives to learn al-Quran, memorize, understand and practice the contents is a universal directive not only to normal Muslim, but also to persons with special needs, among others, those suffering visual impairment (Hamdi et al., 2012; Norakyairee et al., 2012). The disabilities and sensory limitations for these persons with special needs, never constrain their daily routines to learn and *tadabbur* (pondering over the meaning and contemplate them) the al-Quran. Even more impressive, there has been huge numbers of al-Quran *hafiz* born among these special people (Aziz et al., 2018)

In *shumul's* (comprehensiveness) context of Islam itself, Islam has never even once neglected the welfare of person with visual impairment disability, so that Islam urge all level of society starting from family to being open, sympathy and empathy on hardships face by these special people. Allah says in surah al-Tin, 95:4:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَن تَقْوِيمٍ

Meaning: "We have indeed created man in the best of molds."

Among the signs of Allah s.w.t.'s might be the creation of mankind with the best creation, in the same time creating among His servants who are different from various aspects, whether physically or mentally. Nevertheless, these differential aspects are not a determinant or warrant to attain His heaven in hereafter but the determinant fixed by Allah s.w.t is *al-Taqwa* (piety).

Islam deeply emphasized on the well-being of persons with disabilities that Allah s.w.t said in a situation happened upon Rasulullah s.a.w. as a lesson. It was narrated that one day, Rasulullah s.a.w was attended by Ummu Maktum who is a visually impaired person. On that time, Rasulullah s.a.w was occupied with Quraish leaders and preaching dakwah on Islam to them. Upon spotting the existence of Abdullah Ibn Ummu Maktum, Rasulullah s.a.w thus turned his face away from him and focusing on the leaders of Quraish. Promptly, Allah s.w.t sent His revelation in surah `Abasa, 80:1-11, which meaning of is translated as:

“He (The Prophet) frowned and turned away, because there came to him the blind man. And what makes thee know that he may be seeking to purify himself, or he may take heed and the Reminder may benefit him? As for him who is disdainfully indifferent. Unto him thou dost pay attention, though thou art not responsible if he does not become purified But he who comes to thee hastening, And he fears *God*, Him dost thou neglect”.

Afterward the revelation above, Rasulullah s.a.w focused his attention to Abdullah Ibn Ummu Maktum. This situation clearly shown the obligation to treat person with special needs the same like normal people, especially when they come to know more on religious matters (Siti Fatimah, 2007). Disadvantages and sensory limitations have never constrained their daily lives. As a Muslim, in order to learn and *tadabbur* al-Quran is also obliged to them as well as other typical groups.

The history of learning al-Quran by *hafazan* (memorising) started with the first verse of revelation from al-Quran to Prophet Muhammad s.a.w. in the Cave of Hira (Abdullah ad-Dakhl, 2008). Since the incident, the process of al-Quran memorisation between the Prophet and the angel Jibril continued in stages for 23 years (al-Dailami,

2006). As accordance to various sources, the Prophet s.a.w. is an *ummi* (illiterate) prophet. With such condition, Prophet Muhammad s.a.w. received al-Quran from the Jibril a.s and simultaneously teach them to companions by *hafazan*. The teaching and learning method that he used at that time was as similar as the method how he was taught by the angel Jibril, which was (1) *sima'* (listening), (2) *tikrar* (repetition), and (3) *'ardh* (reciting) (Abdullah ad-Dakhl, 2008). Following this method, the Prophet would recite the revelation he received to them first, while they listened attentively. Then, he would repeat the verses until they memorised them. Afterwards, they would recite what they had memorised to him (Abdullah ad-Dakhl, 2008). The teaching and learning methods were continued by his companions, and they have conveyed them to their family members afterwards (Hafiz et al., 2018). The process where al-Quran was delivered by stages helped and facilitated Rasulullah s.a.w. to teach it to companions, whom consequently memorized and comprehend the content (Abu Najihat, 2001).

1.3 Statement of the Problem

The directives to learn al-Quran, memorize, comprehend and practicing the contents are general orders that does not only imply to Muslim with normal capability, but also those with special needs, among of which who are SVI (Ahmad Yunus & Asmilyia, 2016; Hamdi et al., 2012; Norakyairee et al., 2012). For that reason, Muslim should oblige to pour fullest effort so they can read al-Quran with the best manner to ensure their *ibadah* (ritual deeds) can be performed perfectly. Al-Sabuni (1996) explains among the objectives of learning al-Quran are proficient in pronouncing al-Quran letters conforming to their *makhraj* (prescribed articulation) and its *sifaat* (nature), proficient in following its *tajweed* (rules of reading with proper pronunciation), effectively memorising al-Quran, good comprehension of their understanding and

lessons, practicing and appreciating contents as well as preaching to others. These qualities are also for SVI and it is their responsibility to master them.

However, those advantages and privileges have still not fully utilized by those SVI, yet issues on al-Quran mastery and hardship faced by this group of people still remain the main discussion for academics. Correspondingly, this research revolves around the issues and problems of poor level of al-Quran recital among SVI. Up to this day, most of them are unable to read al-Quran, or they can read them but less fluent. The most unfortunate is some of them found still not recognize the letters *hijaiyah* (Arabic alphabets in al-Quran) or is termed as “al-Quran illiterate” (Noordin, 2007; Norshidah Mohd Salleh, 2004; Yaacob, 2004).

Corresponding to researches conducted on those SVI, identified the weaknesses involve mastery aspect of Braille al-Quran (Abdullah, 2010; Rahman, 2006; Yaacob, 2004; Zakaria & Husain, 2010), *hijaiyah* letters mastery (Noordin, 2007; Norshidah Mohd Salleh, 2004) and al-Quran recital fluency (Norshidah Mohd Salleh, 2004) along with *tajweed* command (Yaacob, 2004; Zakaria & Husain, 2010).

Study made by (Abdullah, 2010; Rahman, 2006; Yaacob, 2004; Zakaria & Husain, 2010) found the main problem in learning al-Quran among the SVI are the incompetency of Braille al-Quran codes. The situation happens to students with poor academic performance and difficulty in learning process. Moreover, in their ability to memorize codes in Braille al-Quran. The same pattern was found in a research by (A. Rahman, 2006) where in early stage, students of Malaysian Muslim Impaired Vision

Association (PERTIS) faced difficulty in reciting al-Quran due to the lacking fully command of Braille codes in al-Quran.

Meanwhile, research done by (Abdullah, 2010) regarding to Quranic studies among the SVI at several locations in Malaysia as conducted by PERTIS also found only a few percent obtain the knowledge of Braille al-Quran and apply it. This constraint their memorisation to the short verses only. According to (H. B. Zakaria, 2016), the repetition of *tilawah* (recitation) al-Quran amongst SVI are very low. The above mentioned also causes these students to forget Braille codes, which consequently affect their fluency in reading al-Quran.

Through the above problem, students are also disable to master *Jawi* and *hijaiyah* letters (Norshidah Mohd Salleh, 2004). From the weakness to pronounce of letters in proper *makhraj* and appropriate pronunciation, its extent of committing errors in reciting *surah* al-Fatihah (Noordin, 2007). This enforced by findings from Razak (2008) where only 42% of the SVI attained medium level of fluency in reading al-Quran.

Based on the issues already highlighted, it is not surprising for weakness of *tajweed* mastery among the SVI in reading al-Quran. It was proven by a conducted research which the students failed to achieve satisfactory level of al-Quran reading in terms of *tajweed* knowledge and *tilawah* achievement. Majority was hold by the number of students being at the weak category with mastery score of 0-39 which represents 83.5% (Hajarul et al, 2012).

As stated by (Yaacob, 2004) these SVI are difficult to understand the *tajweed* subjects because they might be confused with certain letters that profoundly similar to each other in terms of the dot's arrangement. Thus, this explains their incapable reading command of al-Quran. However, it is not much of a problem to read al-Quran for those who are quite competent with Braille al-Quran, but they need to pay extra attention on their reading to ensure accurate pronunciation and letters *makhraj*. According to research done by (H. B. Zakaria, 2016), students with SVI are found to be less likely to read books on *tajweed* to improvise their knowledge on the rule. This due to small amount of reference materials suitable for their disability, which is the lack of *tajweed* and al-Quran reference materials in the form of Braille as well as large-sized printed reference materials.

Along with the discussion above, the contributing factors for the problems in teaching and learning al-Quran among the SVI are teachers' competency in teaching with the aid of Braille al-Quran, teaching time constraints, no basic knowledge among the students concerning al-Quran, no teaching aids material, and less support from parents (Zakaria & Husain, 2010). According to (Norakyairee et al., 2012), the ineffective and disorganized approach of methods and techniques during teaching and learning process. On the other hand, H. B. Zakaria (2016) asserts the students' not being interesting on reading al-Quran is due to the lack of exposure of readings by *qari* (the ones who recite al-Quran with proper pronunciation) that could be their guide and best recital example to improve their own fluency and eloquence.

The same goes to al-Quran memorisation context where the best learning approach and memorisation technique is necessary to ensure the effectiveness of

memorisation to the *huffaz* (the memorizers). However, unsystematic method and techniques of memorisation would give big impact to students in terms of their memory and effectiveness in memorising al-Quran (Abdul Hafiz et al., 2003).

In accordance with Tarmidzi et al. (2019) mentioned the challenges of memorising al-Quran among SVI in Malaysia during and after memorising al-Quran. By memorising al-Quran, the challenges are the ability of individual memory, influence of environment, verses that confuse memory and giving up half way. Regarding to the challenges in ability of individual memory, it's also determined by practicing correct memorisation techniques, do enough repetition (*tikrar*) every time memorising a new sentence and doing wrong or sinful things. The challenges after memorising are consistency in maintaining memorize and repetition the verses of al-Quran and preserve the Quran in memory.

Implications from the previously researches indicate the needs to implement *tahfiz* al-Quran learning process especially for SVI group. Besides, stressing influential factors in producing quality of *huffaz*. In addition, according to (J.M, 1997), the interest and motivation of this SVI group will decline if less support and specific approach due to their visual limitation in learning process. Zainora et al. (2012) affirms refinement on learning process implementation should be done in order to boost teaching effectiveness in *maahad tahfiz* (institution aims to produce *tahfiz*). Implementation of appropriate learning strategy upon to learning style, is able to upscale students' motivation and performance achievement (Hashim et al. 2014).

Therefore, if problems and issues of al-Quran learning among the SVI keep going on without any action, it is afraid would descend potentials of these students along with the failing to fulfill the vision of *tahfiz* al-Quran education. Scholars with SVI disability from the past have proved that the advantages own by them have successfully produced al-Quran *huffaz*. There are numerous groups of *al-Huffaz* and *al-Qurra'* amongst prior SVI also from having scholars in certain fields. Furthermore, their knowledge and expertise are still being referred until today. Among them are Imam as-Syatibi (1159), an expert in *qira'at* (the method of recitation), Syeikh Abdul Aziz Ibn Baz (1999) Grand Mufti of Saudi Arabia, Syeikh Dr Fadhl Hassan (2011), expert in al-Quran translation, Syeikh Muhammad Rif'at (1950), expert in *tarannum* (the method of recitation) and many others. This shows having different ability is not a barrier for individual's excellence (Aziz et al., 2018).

Hence, a comprehensive research should be done on the issue of *tahfiz* education for SVI. Consequently, developing thoroughly framework to form a beneficial model to education system. There is needs towards the learning model of *tahfiz* al-Quran for group of SVI to assist this group in memorising al-Quran with more efficient and effectiveness. This research also works as a guideline for this group of visually limited students in their learning process of memorising al-Quran proper to their capacity. Accordingly, the researcher has the view that this research is very reasonable to be conducted and is a necessity in *tahfiz* al-Quran education field in Malaysia in general and for SVI to be specific.

1.4 Objectives of the Study

The objectives of the study were built on the problem statement consisting of three main objectives in each phase based on the Design and Development Research (DDR) approach. The following are the objectives of the study by phase;

Phase 1: Need analysis

1. To identify the learning process of tahfiz al-Quran for SVI.
2. To identify the problems and challenges faced by SVI during memorising the Quran.
3. To identify the needs to the development of *Tahfiz* al-Quran Learning Model for SVI.

Phase II: Design and development of model

4. To design *Tahfiz* al-Quran Learning Model for SVI based on experts' opinions.

Phase III: Model evaluation

5. To evaluate the developed *Tahfiz* al-Quran Learning Model for SVI according to experts' views.

1.5 Research Questions

The study questions were constructed based on the research objectives, which consisted of three main study questions according to phase. Therefore, this study is carried out with the following research questions;

Phase 1: Need analysis

1. How the learning process of tahfiz al-Quran for SVI?
2. What are the problems and challenges faced by SVI during memorising the Quran?
3. Are there any needs for development tahfiz al-Quran learning model for SVI?

Phase II: Design and development of model

4. What is the appropriate design and development of the Tahfiz al-Quran Learning Model for SVI based on experts' opinions?

Phase III: Model evaluation

5. What is the evaluation of the Tahfiz al-Quran Learning Model for SVI developed according to experts' views?

1.6 Operational Definitions

In this section, several terminologies relating title of research will be explained. Those terminologies, for example, are model, *tahfiz* al-Quran learning, SVI and process of memorising al-Quran.

1. Model

Conceptual Definition: Model refers to an intermediary that makes it easier for readers to understand the work processes or activities intended by the reviewers depicted in graphic form Tracey, D. H., & Morrow (2006), and the model could be transformed into diagrams (Normand et al. 2008). In other words, model is a form of

conceptual depicted in graphic to accommodate readers' comprehension on work process or activities meant by the researcher (Tracey, D. H., & Morrow, 2006).

Operational Definition: In the context of learning model, is an attempt to provide structure, logics and guidance to teaching and learning (Aderi, 2015). Thus, this research model refers to the intermediary to be used by teachers and students as a guide to memorize verses in a particular method and technique or processes. By developing *tahfiz* al-Quran learning model as a guideline and manual to assist this group in memorising al-Quran with more efficient and effectiveness.

To implement this study, modelling by design and development research (DDR) is applied. In this context, the *tahfiz* al-Quran learning model for SVI will be developed. This approach is based on Richey dan Klein (2007) that assert a research is comprise of organized and systematic process where it includes design, development and evaluation process of a constructed product. Briefly, this study is conducted through three main phases, which consist of need analysis, design and development phase and model usability evaluation phase.

2. *Tahfiz* al-Quran Learning

Conceptual Definition : Learning is an interaction process between teacher and student for the purpose of knowledge obtaining process through gained experience or given training to sustain an individual's changes and abilities (Sang 2009; Lee Shok Mee 1996; Kohler 1887; Bruner 1973; Gagne 1970; Ausebel 1961). *Tahfiz* al-Quran learning (Quran memorisation) is a process of learning through the method of memorisation whereby every verse in the Quran will be memorised with the aim of

preserving the text of the Quran from any change, addition and subtraction, and to convey it so that it will continue to spread to the next generation (al-Sayyid, 1992).

Operational Definition: This research aims on learning process of memorising by students towards the method, technique and aids tool according to their capabilities. After all, the The *Tahfiz* al-Quran Learning Model for the SVI was constructed in the aspect of preparations before memorising comprise of four elements, which are Cognitive (*al-aqliyyah*), Affective (*al-qulubiyah wan nafsiyyah*), Physical (*al-jasadiyyah*) and Spiritual (*al-ruhiyyah wal khuluqiyyah*). Meanwhile, the *Tahfiz* al-Quran Learning Model for the SVI in the aspect of learning process of al-Quran memorisation for SVI comprise of three elements, which are the Method, Technique and Memorisation Aid Tools. Finally, the *Tahfiz* al-Quran Learning Model for the SVI in the aspect of learning outcomes comprise of two elements, which are assessments in regards of *syafawi* and *tahriri*. The following is the *Tahfiz* al-Quran Learning Model for the SVI. The presented model also appropriate for usage and a reference for typical people hence this model also considers the needs typical group besides it applicable for need and limitation of SVI as well.

3. Students with Visual Impairment (SVI)

Conceptual Definition: According to Encyclopedia of Special Education (1987), vision problems or vision impairment, is a term that refers to those having loss of visual sense. There are two main categories in visual problems which are blind and partially sighted. Snellen Chart is used to identify level of sight where level 20/20 is categorized normal vision, level 20/40 as normal short-sighted, level 20/80 as long-sighted and requires Braille writing (known as B2) and level 20/200 falls into blind category and

requires Braille writing (known as B1). Thus, Braille writing is used by students with visual impairment in category B1 and B2 (J. Ibrahim, 2006).

Operational Definition: Braille is a touch-based system of reading and writing that allows people with visual problems to participate in the literate culture. Al-Quran in Braille is *mushaf* of al-Quran which uses the Arabic in Braille code to represent *hijaiyyah* letters, vowel signs such as *fathah*, *dammah*, and *kasrah* as well as symbols of *shaddah*, *sukun*, *mad* and others (Ahmad Kamel et.al 2009). It is written and read from left to right (Zarina et al, 2015). Thus, Braille has been used as method to learn al-Quran braille for the convenient of blind Muslim to recite and understand the text (Dahlila et al, 2020).

So, the development of this model is only focused on blindness which B1 and B2 category without involving the severe low vision. This is considering the obvious differences between the methods and techniques applied by both category of visual impairment.

4. Process of Memorising al-Quran

Conceptual Definition: According to Goldstien (2011), memorisation is “the process involves in retaining, retrieving and using information about stimuli, images, events, ideas, and skills after the original information is no longer present”.

Operational Definition: The process of memorising al-Quran, require some techniques to help them to memorise better and to retain their memorisation. Therefore, there are three key processes that cannot be neglected. These processes involve

proficiency in recitation, memorisation and revision processes, and retention of the Quran. The processes in line with the three concepts of memorising levels, namely encoding, storage, and retrieval.

Encoding requires paying attention to stimuli and encoding in order for data and information to reach memory (Sulaiman, 2018). In the context of memorising the Quran, it is a process of paying complete attention and concentrating on the process of memorising the verses of the Quran while employing effective techniques and strategies based on each individual's appropriateness and capacity to preserve the memorisation. While in the stage of storing, it involves a process of storing information in memory that is located in the long-term memory (Nordin et al., 2019). In the third stage, retrieval, information is extracted from memory storage when it is required. This procedure involves recalling the verses repeated in front of the teacher using the *tasmik* (hearing) approach (Ayob, 2014).

1.7 Research Theoretical Framework

Research theoretical framework is an idea to execute the research and typically can be obtained from existing theories and models (Noraini Idris, 2013; Neuman 2011). This theoretical framework describes learning process of *tahfiz* al-Quran from the point of preparation before learning, the learning process and results from objectives and aims of learning that would be achieved (al-Qabisi 1955; Thorndike 1914; al-Qiyamah 75:16-19; Bandura 1955; Ibn Khaldun 2000; Fathiyah et al 2018; Azmil Hashim & Kamarul Azmi 2016).

This study is based on al-Quran Teaching and Learning by al-Qabisi model (1955) and Learning Theory of Thorndike Operant Conditioning (1914). These models are chosen as base for this study because of their prominence that to create good and effective learning requires extensive and sufficient preparation. Besides retention and reinforcement aspects that would influence memory in short and long terms (Atkison and Shiffrin, 1968).

The selection for al-Qabisi model (1955) is based on his article that points and focuses out on teaching and learning of *tahfiz* al-Quran (Ahwani 1995; Ahmad Fuad 1995). Other than that, according to Azmil and Kamarul (2016), al-Qabisi *tahfiz* education model is suitable for theoretical framework in developing *tahfiz* al-Quran education. This model also is teaching and learning process that consists of methods and techniques as well as systematics evaluation in producing results corresponding with the outlined aims and objectives (Azmil et al., 2013). Apart from that, there are several prior researches adopted al-Qabisi Theory in their researches. Among them are Azmil et. al, (2013) and Mohd Jamalil et. al, (2017) where those researches related to al-Qabisi Theory with the teaching of *tahfiz*. There are also foregoing discussions that explain al-Qabisi's contribution as a whole but not focusing on *hafazan* subject, which are Husaini (2014) and Siti Salwa and Muhammad Zahiri (2014).

The preference for Thorndike Operant Conditioning Theory (1914), is suggested by Intan and Munif (2016), as according to them, the law of exercise proposes by Thorndike theory (1914) is very suitable with memorisation activity since it requires optimum exercise to memorize al-Quran. This model also explains the relation between stimulus-respond with drill exercises. By analogy, memorisation process of al-Quran

indicates a form of repetition which requires reading practice (*tikrar ma'a talwin*). In addition, according to Zakaria, F. I et al. (2018), this behaviorism learning theory is a conditioning process between external contacts and stimuli with individual responses that can be built to create consistent behavioral change.

Furthermore, Thorndike also proposes readiness aspect as preparation in towards learning. There are prior studies discussing the law of readiness by Thorndike (1914) in learning such as Anupama (2014); Edger (2012); Mittal Monika and Latta Parveen (2015). Nevertheless, those studies put emphasize on education and learning activities in different scope with al-Quran *Hafazan*. Thus, Thorndike (1914) theory is adapted with this study's framework because the process of memorising al-Quran involve the concept of before, during and after memorising process.

Apart from that, this study is supported by al-Quran verse from *surah al-Qiyamah 75:16-19* other than Bandura Theory (1955) and Ibn Khaldun Theory (2000) through of imitation and repetition in the process of memorising al-Quran. This study also uses the approach as proposed by Azmil Hashim and Kamarul Azmi (2016) and Fathiyah et.al (2018). According to Azmil Hashim and Kamarul Hashim (2016), there are four elements in the practice of teaching and learning *tahfiz*, al-Quran which are preparation, memorisation process, *hafazan* reinforcement and *hafazan* retention. Meanwhile, Fathiyah et al. (2018) asserts students following *tahfiz* education are required to do preparation as it will help them with better learning experience. The research theoretical framework can be briefly explained through Figure 2.4 as follows:

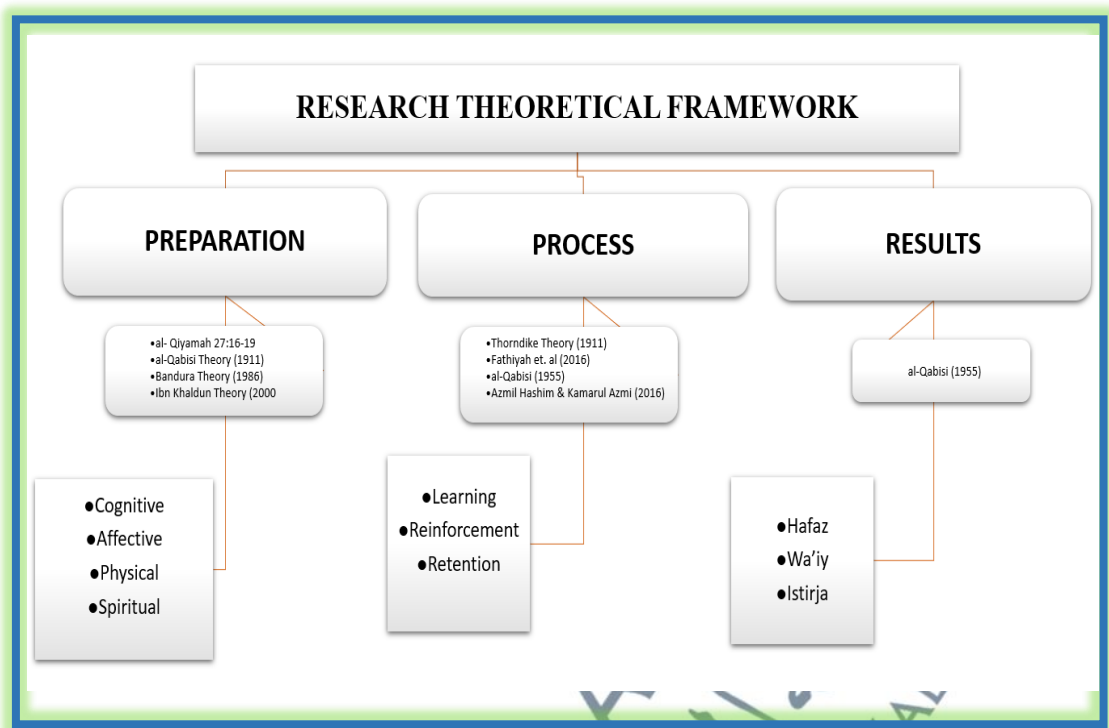


Figure 1.1 Research Theoretical Framework

1.8 Research Conceptual Framework

Research conceptual framework gives an overall picture on the relation between theories and models used in this study. It is also a data collection procedure through organized planning on the development of connection among the variables found in this study (Pedhazur, 1970).

Based on the theoretical framework of research that has been discussed, this study will apply design and development research method by (Klein, 2007). Therefore, this design and development research will undergo three main phases which are phase I: need analysis; phase II: design and development and phase III: evaluation and testing.

Hence, a research conceptual framework has been formed as in figure 1.2 below:

Stage/Phase	Process	Method
Phase I: Need analysis	<ul style="list-style-type: none"> Analysing the need of model 	<ul style="list-style-type: none"> Interview with field experts
Phase II: Design and development Model	<ul style="list-style-type: none"> Designing & developing main components, elements and items of model 	<ul style="list-style-type: none"> Focus Group Discussion (FGD) Fuzzy Delphi Method
<div style="border: 1px dashed black; padding: 5px;"> <ul style="list-style-type: none"> al- Qiyamah 27:16-19 al-Qabisi Theory (1911) Bandura Theory (1986) Ibn Khaldun Theory (2000) </div>		
Model prototype		
Phase III: Model Evaluation	<ul style="list-style-type: none"> Evaluate model prototype 	<ul style="list-style-type: none"> Nominal Group Technique (NGT)
Tahfiz Al-Quran Learning Model For SVI Students		

Figure 1.2 The Conceptual Framework of Design And Development Model

1.9 Scope of the Study

The scope of this research will focus on some of the key issues underlying this research. This research only gives focus on discussions relating the needs to construct *Tahfiz* al-Quran Learning Model for SVI. Thus, researcher will limit the research to facilitate researcher to conduct a more focused study.

Firstly, this study aims to focus on learning process instead of teaching process because al-Quran memorisation is one of student-oriented learning (Abdullah et al., 2015). The students are responsible for their own lessons based on learning objectives.

The teachers play as a facilitator while in most parts of al-Quran *tahfiz* lesson, it is the students who are required to actively memorising al-Quran (Jo and Peter, 1996). Therefore, exposure and emphasis on al-Quran memorisation strategy are most required so that students will be able to memorize systematically (Abdullah et al., 2015).

Secondly, this study has limitations in terms of sample. The development of this model is only focused on blindness without involving the severe low vision. This is considering the obvious differences between the methods and techniques applied by both category of visual impairment. Besides, this study will involve panel of field expert's and professional consensus as a whole to develop the model, so the sample size used is quite small. The panel of field experts consists of SVI, *tahfiz* teachers and lecturers. The panels among professional are lecturers of *tahfiz* education from amongst the public and private universities.

Thirdly, since the expert field and professional through purposive sampling, there is no specific location. The location can be derived into several institution which are universities, college, maahad *tahfiz* and special education school around Malaysia. The university involved are Universiti Malaya (UM), Universiti Kebangsaan Malaysia (UKM) Universiti Perguruan Sultan Idris (UPSI), Kolej Universiti Islam Antarabangsa Selangor (KUIS) International Islamic University Malaysia (IIUM) and IPG Pendidikan Khas, Cheras. Expert field from the college involved are Darul Quran Jakim and MARSAN, Johor. Besides, the research also involved the educator among *Tahfiz Sahabat Islami*, Negeri Sembilan and Maahad *Tahfiz Tarbiyyah*, Kelantan. The teacher involved are from blindness special education school from Sekolah Rendah Kebangsaan Pendidikan Khas Alma and Sekolah Menengah Pendidikan Khas, Setapak.

Fourthly, the scope of development model *Tahfiz* al-Quran Learning Model for SVI is only focused on formative and summative evaluation. While summative evaluation only focused on the outcome or the usability perception of the model.

1.10 The Significance of the Study

The researcher is optimistic that this research would indirectly describe a clear picture pertaining to *tahfiz* al-Quran learning process for SVI. Consequently, develop Learning Model for SVI that could contribute to guide for *tahfiz* education institution in Malaysia in order to enforce the excellence of *tahfiz* al-Quran for SVI.

Results from this research would be used as a direction and guidance for parties involved in devising learning curriculum of *tahfiz* al-Quran for SVI. This research also revises al-Quran memorisation system with various effective techniques and methods in assisting easier process of memorising al-Quran for SVI to achieve optimum level of learning performance.

This research is also important in providing useful inputs to *tahfiz* al-Quran teachers and students with VI person in reforming learning process especially in *tahfiz* al-Quran education. Besides that, this research also helps in framing effective strategy to reinforce learning method of *tahfiz* al-Quran education for SVI. In addition, it also effort to lift up the quality of teacher's education as well as their learning in *tahfiz* al-Quran for SVI. For example, through this research, it helps teachers to identify different needs between the blind and partially sighted students in applying teaching and learning of *tahfiz* al-Quran for SVI.

Therefore, this research is hoped to contribute to Madrasah, Maahad and *tahfiz* institutions in seeking the effective and systematic *hafazan* learning method to produce *hafiz* among the SVI.

1.11 Conclusions

This chapter has discussed background of research, research problems and questions, objective and purpose of research, limitations of research, research theoretical framework and research operational definition. The discussion is hoped to depict initial impression or pre-research on aspects of requirements and interests of this study, apart from accommodating comprehension on the terms applied throughout the discussion of this study.