

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

This chapter discusses the literature review on disabled person with visual impairment early discussion that involves ‘disabled persons’ definition in general, and definition of ‘disabled persons with visual impairment in specific, education development of visual impairment as well as development psychology for visual impairment group. In the following chapter, the discussion will comprise of the *tahfiz* institution’s progression in Malaysia under the purview of the federal government, state government, individuals and also privates. Apart from that, the discussion will cover the education transformation of *ulul albab’s tahfiz* program under Malaysia’s Ministry of Education besides the advancement of *tahfiz* al-Quran in Darul Quran, JAKIM, specifically in courses offering for visual impairment *tahfiz*.

Discussion is furthered with the learning concept of visual impairments *tahfiz* al-Quran. This chapter will discuss the learning process from the aspect of self-preparation before memorising al-Quran which is from the aspects of cognitive (*al-aqliyyah*) affective (*al-Qulubiyyah wan Nafsiah*), physical (*al-jasadiyyah*) and spiritual (*al-ruhiyyah wal khuluqiyyah*).

Next, the discussion would be furthered with methods, techniques, reinforcement, and retention of visual impairment al-Quran memorisation in the

learning process of visual impairments *tahfiz* al-Quran. Later, this chapter will also discuss the targeted results after the emphasize on self-preparation and also learning processes in visual impairments *tahfiz* al-Quran. The final discussion for this chapter describes prior studies related to al-Quran learning as well as *tahfiz* al-Quran learning for SVI from several aspects in prior studies.

2.2 Disabled Person with Visual Impairments

2.2.1 Definition of Disabled Persons

Persons with Disabilities Act 685 enacted in 2008 defined the term “disabled persons” as those with long-term limitation whether physically, mentally, intellectually or sensory which in interaction with various barriers, may stop their full and effective participation within society (Act 685, 2008).

Based on the statistic, the number of persons with disabilities registered under the Department of Social Welfare (DSW) until January 31, 2021, is 592,856. The Figure 2.1 below shows the number of registered disabled persons according to states:

**STATISTIC OF DISABLED PERSONS
REGISTERED WITH THE DSW,
JANUARY 2021**

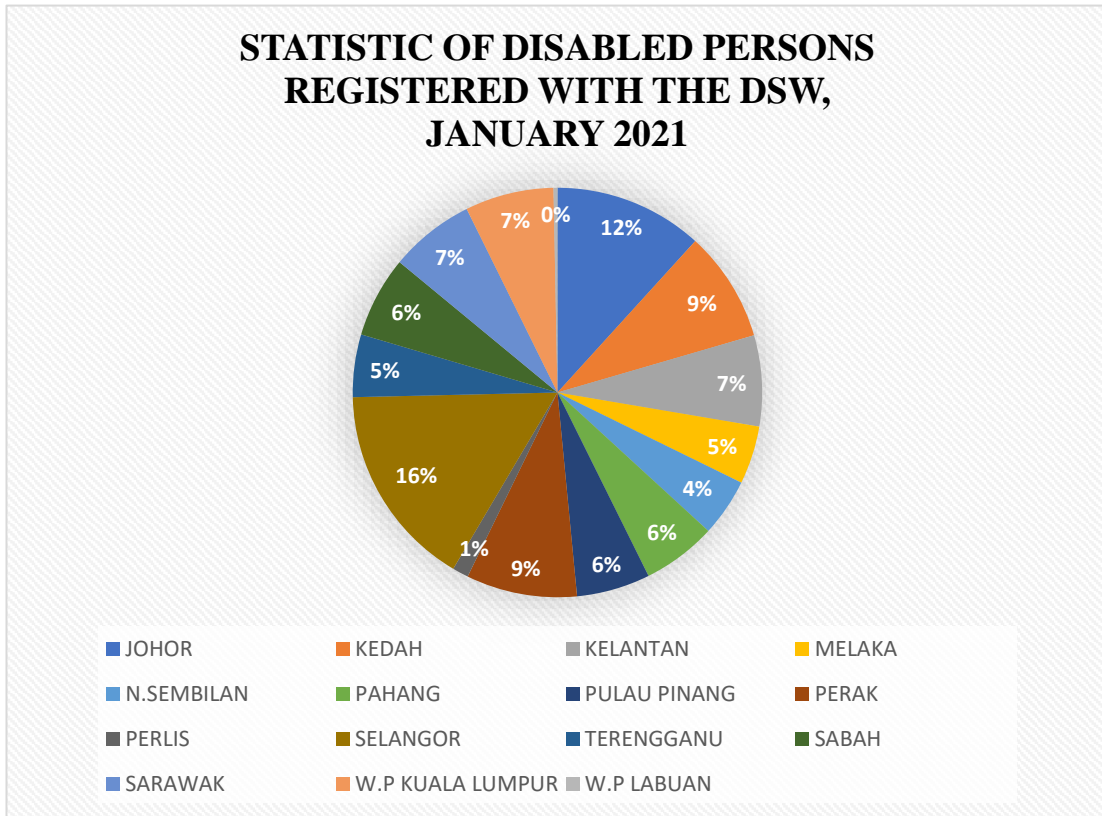


Figure 2.1 Disabled Person Statistic According to States in Malaysia

Based on the statistic, the number of persons with disabilities registered under the Department of Social Welfare (DSW) until January 31, 2021, is 592,856. The state with the highest number of disabled persons in the record was Selangor with 95,657, succeeded by Johor with 69,667, followed by Kedah and Perak with 51,814 and 51,922 respectively. The number of disabled persons by categories is as follows:

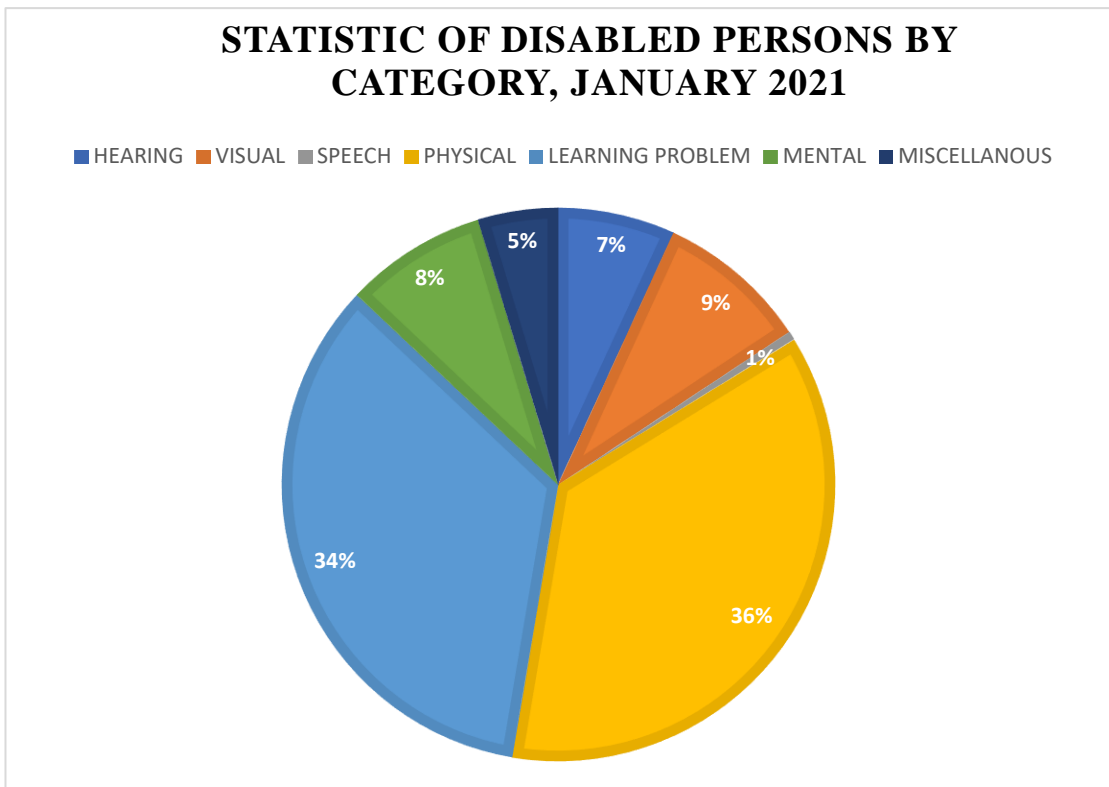


Figure 2.2 Statistic of Disabled Persons by Category in Malaysia

This study targets disabled persons with visual. According to the disabled persons' category, the number of visual impairments was the third highest after physical disability with 216,011 and learning problem disability with 203,765.

2.2.2 Definition of Disabled Persons with Visual Impairments

The main focus of this study is the disabled persons with visual impairments. According to the Encyclopedia of Special Education (1987), vision problems or the applied term, visual impairment, is a term that refers to the person suffering the loss of visual sense. There are two main categories in visual problems which are the blind and subnormal vision. It can be identified by using a graphic with multi-measurement

limited or subnormal vision. They have vision capacity for distance 3/60 to 6/18 or visual field less than 20 degrees (category 1 and 2) (Resnikoff et al. 2004).

2.2.3 Education Development of Person with Visual Impairment

Persons with disabilities are a part of the society that needs education. This group has equal rights and opportunities to live their lives like the rest of the social groups. In Malaysia, serious concern on Special Education has started from the 1920s. With large scale involvement by volunteers in Special Education, the cabinet committee had agreed to take over the educational responsibility thus granted the establishment of several schools to provide the needs of this group. St. Nicholas (rebranded to Alma) Special Education Primary School on the year 1926 and SRPK Princess Elizabeth on the year 1948 are two early primary schools providing the educational needs for the SVI (Hashim, 2010).

On April 1974, significant progress was achieved by the Ministry of Education because a fully-boarding special education secondary school for VI was established, located in Setapak, Kuala Lumpur. It was officiated in 1980 by the then Minister of Education, Dato' Musa Hitam (Brochure of Blindness Special Education Secondary School, 1998). The purpose behind its establishment is to open wider opportunities for VI to exclusively further their studies to the secondary school level.

There are 8 Blindness Special Education Schools while almost 23 Blindness Integration Special Education Schools throughout Malaysia. The table below shows the

list of Blindness Special Education School (Special Education Primary School – and

Table 2 List of Special Education Schools for Students with VI
Special Education Secondary School) in Malaysia:

No.	School	State
1	SKPK Alma, Jalan Bukit Mertajam 14000, Bukit Mertajam, Pulau Pinang (Asrama)	Pulau Pinang
2	SKPK Jalan Batu, Jalan Raja Laut 50350, Kuala Lumpur	Kuala Lumpur
3	SKPK Princess Elizabeth, Jalan Nong Chik, 80100 Johor (Asrama)	Johor Bharu
4	SKPK Kuching, Jalan Kolej, 93200 Kuching (Asrama)	Sarawak
5	SKPK Seremban, Jalan Muthu Cumaru 70200, Seremban.	Negeri Sembilan
6	SKPK Tuaran, Jalan Bolong Peti Surat 240, 89208 Tuaran, Sabah	Sabah
7	SMPK Setapak, Jalan Genting Kelang, 53300 Kuala Lumpur	Kuala Lumpur
8	SMPK IndahPura Vocational, Sisiran IndahPura 36/6 Taman IndahPura 81000 Kulai, Johor	Johor

(Source: Special Education Department, 2000)

Apart from Special Education's primary and secondary schools, SVI are also placed in the Special Education Integration program throughout Malaysia. Citing the Department of Special Education, there are 23 Special Education Integration schools in Peninsular Malaysia, Sabah and Sarawak.

2.2.4 Developmental Psychology of Person with Visual Impairment

Developmental psychology according to Alsagoff (1987) is treated as a study on factors determining human's behavior and change of ability, personality, motivation, and social traits according to a certain period of time, which is from inborn to adult. Every child born will experience their own development and so does the children with special needs. Nevertheless, these children with special needs often acquire special characteristics that hinder them to go through the schooling system as normal children do. They have one or a combination of disabilities or disadvantages whether physically, sensory, mental, emotion, social, health or behavior if compared to normal children (Zuri, 2014). The effect of visual problems on a child's development depends on the severity, type of loss, age at which the condition appears, and overall functioning level of the child (Roger & George, 2007). For those reasons, here we will see the developmental psychology of visual impairment by several aspects which are:

a) Cognitive development

Cognitive development is a development experienced by the mind from the aspects of thinking, level of knowledge and children's ability to understand the surrounding environment. According to Foulke et al (1962), it is difficult for a child with visual impairment to comprehend a particular concept if compared to normal children. This owes to the fact that other sensors are unable to process information as effective as an individual with normal vision (Isabel et al., 2010; McDevitt et al., 2012).

However, these early delays do not last for long, especially once the children begin to use language to gather information about their environment (Perez-Pereira & Conti-Ramsden, 1999). Therefore, adults should do as much as possible to encourage them to explore their environment. In addition, to foster a sense of exploration in children who are SVI, it is critical that teachers and parents provide incentive and extensive instruction, including repetition, in order to help them develop their conceptual abilities (J.M, 1997).

b) Language Development

The language ability of school-age children and adults is similar to individuals with vision (J.M. Blackbourn et al., 2004). Most authorities believe that the lack of vision does not have a very significant effect on the ability to understand and use language. Because auditory more than visual perceptions are the sensory modality through which we learn the language, it is not surprising that studies have found that people who are blind are not impaired in language functioning. The child who is blind is still able to hear languages and might even be more motivated than the sighted child use language because it is the main channel through which they communicate with others (Deborah, 1998).

c) Social Skills Development

The development and practice of social skills is the area in which SVI tend to differ most from their peers (Deborah, 1998). Many skills acquired automatically by sighted children must be taught to children with VI. Eye contact provides sighted children with information about the appropriateness of behavior that children with VI cannot access. Appropriate smiling, facial expression, and postural message are

all a part of socialization that is difficult for people with VI (Hallahan & Kauffman, 1994).

However, the lack of effective interpersonal social skills can have a lifelong impact. It can influence leisure time activities, success on the job, and overall adjustment (Deborah, 1998). Interpersonal skills can be learned, and the opportunities for using those skills can be increased (MacCuspie, 1992; Sacks & Kekelis, 1992). The sighted peer should be informed about the visual status of their classmates VI and can be assigned the role of helper for both academic and social situations. The teacher can encourage SVI to participate fully in all school activities. Meanwhile, parents can organize small play groups at home and provide direct feedback about their youngest interpersonal interaction. Parents can also foster independence by allowing their child to take some risks (Deborah, 1998).

d) Intellectual Development

In the 1940s and 1950s, educators generally believed that the intelligence of children with VI was not seriously affected by their condition, except for their ability to use certain visual concepts. Lack of vision then is both a primary impairment and a condition that can hamper cognitive development because it limits the integrating experiences and the understanding of those experiences that the visual sense brings naturally to sighted children (Kephart & Schwartz, 1974). These limitations are especially notable if the children do not receive early intervention in the preschool years. Most authorities also believe that when low achievement does occur, it is due not to the blindness itself, but to such things as low expectations or lack of exposure to Braille ((Barlow-Brown, F. & Connelly, 2002).

e) Memory Development

Remembering involves one core cognitive process known as memory. Human memory processes involve three primary stages namely encoding, storage and retrieval (Mariam et al., 2011). According to the Tomaso Vecchi et al., 2004 many aspects of development in children with VI seem to show good initially. These children often learn to compensate for vision loss and achieve similar levels of intellectual and educational attainment as the sighted. Furthermore, the findings of (Raz et al., 2007), who suggested that individuals with severe VI have superior memory abilities because they have trained themselves in serial strategies to compensate for the absence of visual information.

In the opinion of Raz et al. (2007) individuals with VI exercise their verbal memory abilities (STM) more heavily than persons with sight, as they need to compensate for missing information. Corresponding to the Sorokowska & Karwowski (2017) when vision is missing, other modalities and higher cognitive functions can become hyper-developed through a mechanism called sensory compensation. Empirical support showed that blind people present a similar pattern of performance as the sighted in tasks requiring mental rotation of objects, the use of imagery mnemonics and memory for spatial configurations (Tomaso Vecchi et al., 2004). All the investigation presenting the findings that visual with impairment people can be as good as the sighted in visual-spatial working memory.

2.3 History of Tahfiz Institution Development in Malaysia

2.3.1 Federal Government's Tahfiz Institution

The foundation for *tahfiz* in Malaysia was formally initiated by the Federal Government since 1966 (Aziz, 1995). During that period, the Federal Government founded al-Quran Memorisation and Qiraat Studies class at National Mosque (Aziz, 1995). The establishment of this class is based on a legal order by H.R.H. Tunku Abdul Rahman Putra al-Haj, the first Prime Minister of Malaysia (Aziz, 1995). This idea is an aspiration triggered by Syeikh Mahmud Syaltut, Syaikhul al-Azhar which on that time attending the officiating ceremony of the National Mosque (Fauziah Mohd Noor, 1993; Aziz, 1995). The contributing factor for the establishment of this al-Quran Memorisation Class is following the national level Majlis Tilawah al-Quran's organization since the year of 1960 (Aziz, 1995; JAKIM, 2003; Siti Nor Azimah et al., 2016). This shows the dawn of *tahfiz* al-Quran institution's development in Malaysia in 1966 was the consequence of al-Quran Musabaqah in 1960.

The official history started with the establishment of Darul Quran as the first *tahfiz* institution founded and administered by the Federal Government in 1966 (Nordin, 2015). The following summarizes several important dates and notes on the development chronology of the first *tahfiz* al-Quran institution in Malaysia known as JAKIM's Darul Quran:

Table 3 Development Chronology of Darul Quran, JAKIM Institution

YEAR	NOTES
1966	Administered by the Committee of National Mosque Governance and Secretariat of National Council for Islamic Affairs Malaysia
1972	Named Maahad Tahfiz Al-Quran Wal-Qiraat

1983	The name Maahad Tahfiz Al-Quran Wal-Qiraat was changed to Institut Pengajian Tahfiz al-Quran Wal-Qiraat (IPTQ) and IPTQ certificates were acknowledged by Malaysia Government, equivalent to Diploma from Institut Teknologi Mara currently known as UiTM
1984	Was put under Religious Affairs Division (BAHEIS)
1986	Administered by Islamic Centre equipped with academic classes, administrative center, lecturers' rooms, and students were located in hostels nearby Islamic Centre
1997	Maahad Tahfiz al-Quran Wal-Qiraat was upgraded as one of the divisions in the Malaysia Islamic Development Department (JAKIM) and named Darul Quran.
1998	Darul Quran relocated to permanent campus at Darul Quran Complex in Ampang Pecah, Kuala Kubu Bharu, Selangor

2.3.2 State Government's Tahfiz Institution

In consequence with the formally established *tahfiz* institution administered by the Federal Government, whole states in Malaysia were also establishing their *tahfiz* institutions in their own respective states (Nawi et al 2014; Zulkifli et al., 2018; Toriq & Yaacob, 2018). MTQN in Malaysia is referred to as *tahfiz* institution regulated by the state governments that own their particular Islamic affairs administration based on their respective states law. They are wholly under the Islamic Council conquer by the state's ruler or sultan (Daud, 2015). However, there are cooperation occurred between the federal and states government in administering Islamic affairs including the application of curriculum syllabus implemented by JAKIM's Darul Quran (Ariffin, 2012).

Until now, there are 14 MTQN who have signed the Memorandum of Understanding (MoU) with JAKIM's Darul Quran (Nordin, 2015; M. Toriq & Abd. Razak, 2018; Daud, 2015). Those institutions are stated as follows:

Table 4 Maahad Tahfiz Al-Quran Institutions of States

No.	Institution	Year	MoU Darul Quran
1	Maahad Tahfiz Al-Quran Wal-Qiraat (MTQN Kelantan)	1980	2009

2	Terengganu Institute of Al-Quran (IQT)	1984	2009
3	Institut Pengajian Islam Terengganu (INSPI)	1984	2011
4	Darul Aman Institute of Al-Quran (IQDAR)	1985	2012
5	Maahad Tahfiz Al-Quran Wal-Qiraat, Perak Institute of Training and Administration (INTIM)	1986	2008
6	Johor College of Islamic Studies (MARSAH)	1986	2008
7	Maahad Tahfiz al-Quran of Perlis (MTQN Perlis)	1987	2008
8	Maahad Tahfiz al-Quran of Melaka (MTQN Melaka)	1989	2011
9	Maahad Tahfiz al-Quran of Negeri Sembilan (ITQAN)	1990	2009
10	Maahad Tahfiz Al-Quran Wal Qiraat ADDIN (MTQ ADDIN)	1993	2014
11	Tahfiz al-Quran Institution of Sabah (ITQAS)	1995	2009
12	Maahad Tahfiz al-Quran of Pahang (MTQN Pahang)	1996	2008
13	Penang International Technology Islamic College (KITAB)	1996	2007
14	Sarawak Institute of Islamic Skills (IKMAS)	2001	2011

Most of the early establishment of these MTQN was the initiative and concerns by the Islamic Councils of each state, and so adopting JAKIM's Darul Quran as a point of reference in management and administration (Sedek & Zulkifli, 2015).

2.3.3 Private Maahad Tahfiz

Apart from the *maahad tahfiz* established by the Federal and State governments, there are also those which are established by privates. The first private *maahad tahfiz* founded was Raudhatul Tahfiz Al-Quran which later known as Maahad Tahfiz Al-Quran Wal-Qiraat located at Islamic Da'wah Centre, Jeram, Selangor in 1981 (Noor Hisham et al., 2014; Sedek & Zulkifli, 2015).

The second oldest *maahad tahfiz* is Madrasatul Quran Kubang Bujok founded on October 1, 1982, in Kubang Bujok, Serada, Kuala Terengganu, Terengganu

(Supardan, 2005; Sedek & Zulkifli, 2015). Besides those two, there are also several private *maahad tahfiz* such as Pulau Chundong's Maahad Tahfiz Al-Quran Wal-Qiraat, established in 1990 and Perak's ADDIN Maahad Tahfiz Al-Quran Wal-Qiraat in 1993 (Daud, 2015).

Thereafter, many *maahad tahfiz* began to be established all over the country. To this date, the actual figure remains unknown since there are registered and non-registered private *tahfiz* institutions. Sourcing from the data in JAKIM's page, there are 254 *tahfiz* institutions throughout Malaysia (Ismail, 2016).

These private *tahfiz* institutions are managed privately by individuals or organizations (Nawi, 2014). These institutions are open on the qualification, duration of study and age limit of their students. Besides, there are no strict requirements imposed on anybody interested to memorize al-Quran. This provides the opportunity to everybody including the elderlies, unlike most state-run *tahfiz* institutions that imposed minimum qualification of Malaysia Education Certificate (SPM) as a compulsory prerequisite for this program (Sedek & Zulkifli, 2015).

2.3.4 Tahfiz Ministry of Education Malaysia (KPM)

Looking at the scenario of development *tahfiz* al-Quran studies in Malaysia, it reflects a positive phenomenon when *tahfiz* education sustained transformative innovation by combining memorisation knowledge with other conventional knowledge which is more technical by nature (Ismail, 2016). The transformation is meant to produce a new Islamic education product by the name of ulul albab that makes memorisation of al-Quran as the core of the study (Ismail, 2016).

Malaysia's Ministry of Education (KPM) is among the government agencies involved in the implementation of Ulul Albab Model (Nik, 2020). Terengganu's IMTIYAZ School, Mara Junior Science College (MRSM), Islamic Secondary National School (SMKA), Government-Aid Islamic Secondary School and Tahfiz School of Ulul Albab Model (TMUA) have made al-Quran memorisation as a part of their subject of studies. It aims to produce generations of Quranic, Ijtihadi, and (Arshad, 2015).

2.3.5 Tahfiz Development in Darul Quran

The modernization that hits the country has transform *tahfiz* institutions to be more creative in courses offering for their studies Ismail (2016) Due to that, JAKIM's Darul Quran as a renowned *tahfiz* education institution in this country took a step in enforcing al-Quran *tahfiz* education to be at the same level as other mainstream education disciplines. Starting from the year 2000, Darul Quran expanded its strategic networking by executing a certification program with other local universities (Nordin, 2015). This partnership networking aims to produce al-Quran hafiz professional graduates. The partnership is between Darul Quran with International Islamic University of Malaysia (UIAM) (2000), Islamic Science University of Malaysia (USIM) (2009), Universiti Tenaga Nasional (UNITEN) (2012), Cyberjaya University College of Medical Sciences (CUCMS) (2014), Technical University of Malaysia (UTEM) (2016), and Polytechnic (2017) (Ismail, 2016; M. Tariq & Abd. Razak, 2018).

Apart from that, Darul Quran as the premier *tahfiz* institution in the country also introduced several short-course programs to enable the interested Muslims to enroll in organized programs. The programs are High Certificate of al-Quran Tarannum (2007), *Tahfiz* al-Quran for Disabled Persons with Visual Impairment (visual impairment)

(2008), Malaysia Tahfiz Certificate (STM) (2011), Malaysia Skills Certificate (2015) and Basic Tahfiz Certificate (2016) (Yusri, 2016; M. Tariq & Abd. Razak, 2018).

2.3.6 *Tahfiz* for Visual Impairment

The awareness for al-Quran studies specifically for the Disabled SVI on tertiary level was initiated by the Islamic Development Department of Malaysia (JAKIM) and Islamic Science University of Malaysia (USIM) which offers al-Quran studies through “Braille Application in Quran and Sunnah Teaching” subject in bachelor’s degree level in 2008 (Sabaruddin, 2014). This course is offered especially to students of the Quranic and Sunnah Studies Faculty in USIM (Noornajihan, 2008).

Therefore in 2008, Darul Quran has offered *Tahfiz* Al-Quran Certification for SVI with an intake of 18 students (Toriq, 2018). The qualified candidates in the certificate level will be offered to continue the diploma level in the following year (Abdullah, 2010). These students are required to memorize 6 chapters for the period of one semester to acquire the *tahfiz* al-Quran certificate whereby the particular syllabus is similar to normal students before entering diploma class (Abdullah, 2010). Diploma graduates of this *Tahfiz al-Quran Wal-Qiraat* will continue their study to bachelor's degree level in the Faculty of Quranic and Sunnah Studies, Islamic Science University of Malaysia (USIM) which has the permanent campus in Nilai, Negeri Sembilan (Abdullah, 2010).

2.4 Memory Processes in Memorising Al-Quran

According to Goldstein (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. The memorisation process also related to the information processing of memory is also known as a model of memory (Atkinson & Shiffrin, 1968). The stages signify the structural features in the model which consist of Sensory Memory (SM); Short Term Memory (STM); and Long-Term Memory (LTM). These stages differ in terms of their duration capacity on how much and how long information can be stored in each stage. The sensory memory provides brief storage of information from the environment in its sensory form. We receive the environmental stimuli from all our five senses visual, auditory, olfactory, taste and kinaesthetic.

In the memorisation Qur'anic context, there are three concepts memorising levels, namely encoding, storage, and retrieval (Rahil Mahyuddin et al 2000). Encoding process is the process of transferring the information in STM to LTM. Goldstein (2011) indicated that STM is the system that is able to store small amount of information in a brief period of time. This is an initial phase, which is the acquisition stage (encoding) requires paying attention to stimuli and encoding in order for data and information to reach memory (Sulaiman, 2018). Coding process also refers to the way information is represented. There are three types of coding in STM which auditory coding that is when we receive information in the form of sound such as voice, music etc.; visual coding, when information is presented through our vision like we see the phone number etc.; semantic coding, when we understand the meaning of the information presented to us.

While in the stage of storing, it involves a process of storing information in memory that is located in the long-term memory (Ahmad et al, 2019). 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. At this point, the left half of the brain is also involved (A. F. Hasan, 1994).

The effectiveness of recovering remembered sentences is dependent on the encoding process as well as the techniques and strategies used in the storage phase (Goldstein, 2011). The encoding strategies in this study refer to the strategies used by the in order to ensure stronger retention of the Quran in their hearts. Succeeding in going through a correct process of encoding, the students will not experience difficulties or issues during al-Quran memorisation or the storage level (Ahmad et al, 2019).

In the third stage, retrieval, information is extracted from memory storage when it is required. Retrieval process is the process of transferring the information in LTM back to STM (Goldstein, 2011). Long-term memory (LTM) is like an archive of information that we gain throughout our life. LTM has an unlimited capacity of storage but the retrieval process of the information from LTM depends on how the information is encoded from the STM (Goldstein, 2011). Retention refers to the ability of *huffaz* to retain their memorisation of the Quran permanently in their hearts.

Although memorisation processes are mostly similar to one another, the process of memorising al-Quran requires other special skills in which to master the recitation of

al-Quran and be competent in tajweed. The method of al-Quran memorisation for SVI students that has been described demonstrates that the focus in the process of transferring (encoding) and retention (storage) includes auditory coding and sense of touch coding rather than visual coding. Nonetheless, the SVI auditory coding capability is adequate for them to memorise al-Quran well. This is also a technique of memorisation used by Rasulullah s.a.w, who memorised the Quran through Jibril a.s by *sima'*, that is, by listening to the recitation (al-Dakhil, 2008). Rasulullah s.a.w also conveyed the revelations to the companions using this way, and they listened intently. Then he will recite the verses repeatedly to ensure that they remember them. They then recited the verses to Rasulullah s.a.w (al-Dakhil, 2008). This method was adopted since he and the Arabs were uneducated at the time of the Quran's revelation.

2.5 Learning Concept of *Tahfiz* al-Quran for Visual Impairment

According to Kohler (1887), Bruner (1973), Gagne (1970) and Ausebel (1961), the learning process is through training or experience. The learning process is meant to create an alteration of one's behavior or capability that could be maintained (Wilson, et al., 1974; Robert M. Gagne, 1970; Lee Shok Mee, 1996). Thus, learning is an interactive process between teacher and student to create a knowledge acquisition process through gaining experience or provided training to maintain one's changes or capabilities.

From the context of *tahfiz* al-Quran learning, there are 4 teaching and learning strategies that should be compiled as stated by Abu al-Wafa (1999) and Abu Najihat (2002), which are preparation, memorisation process, memorisation reinforcement, and memorisation retention. Therefore, exposure and emphasize towards the strategy in al-

Quran memorising is highly required, so the students get to systematically memorize it Abdullah et al. (2015) in addition where the learning strategy brings good memorisation and would not be forgotten (Al-Qabisi, 1995; al-Ahwani, 1995; an-Nu'my, 1995). Moreover, for the VI, they have their unique level of intellectual, motivation, skills and behavioral capability. As a consequence, a learning strategy suitable for the student's learning style would be able to boost their motivation and performance (Azmil et al. 2014). According to Thorndike's Operant Conditioning Theory (1914) learning is formed through three laws as described in Figure 2.3 below:

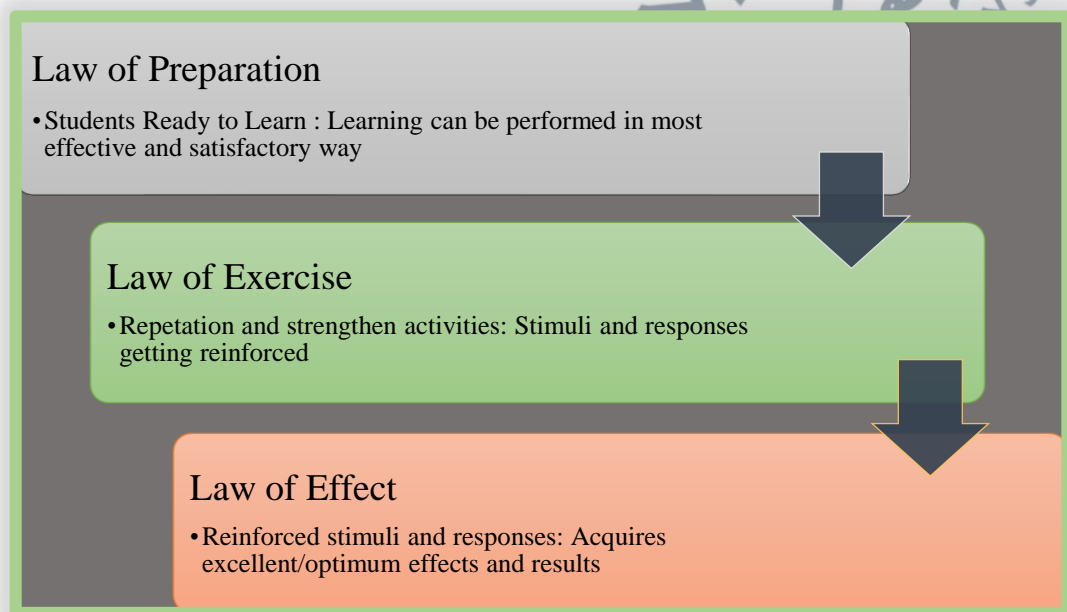


Figure 2.3 Laws of Learning According to Thorndike (1914)

2.5.1 Aspect of Preparation before Memorising

Learning readiness refers to an individual's internal readiness and capable to learn something in order to acquire new learning experience (Mok Soon, 2011; Lee Shok Mee, 1996). According to Abu Najihat (2002); Abu al-Wafa (1999); Hashim (2010); the first step to be a good *tahfiz* al-Quran learning strategy is from the aspect of preparation before starting the learning. Preparation is a very crucial element by the

students for their development of mental and soul (Abu Mazaaya, 2010). The effects of the preparation will be beneficial to the students in the way of growing interest, easier memorisation and harder to forget the memorisation (Mohd Yusuf, 2004). Neat preparation before learning helps the students to experience the learning well (Fathiyah et al., 2018). Thus, preparation in learning by visual impairment *tahfiz* al-Quran students that influences them in memorisation processes are:

i- Cognitive (*al-aqliyyah*)

Cognitive readiness refers to the readiness of mental and intellectual to learn something (Sang, 2008; Sang, 2011). For VSI, their cognitive development is parallel with normal students unless they suffer cognitive flaw. In light of the preparation aspect before undergoing *tahfiz* al-Quran learning is the exposure to the processes of memorising al-Quran. Early exposure could be done by memorising short verses. Sourcing a study conducted by Noornajihan et al. (2011) on SVI in Darul Quran, it was found that early exposure to al-Quran along with experience in memorising some part of al-Quran also influences students' memorisation performance. With the given exposure, students may recognize and identify memorisation's methods and techniques appropriate and effective to their capabilities. These matters will facilitate them to speed up memorising al-Quran (Fathiyah et al., 2018).

ii- Affective (*al-qulubiyah wan nafsiah*)

Affective readiness refers to readiness towards behavior, desire, enthusiasm, perseverance, feelings and interests of a person to carry out learning activities (Mok Soon, 2008; 2011; Lee Shok Mee, 1996). According to Stanford (1971), a person with a highly positive attitude as well as perseverance and interest in learning, would ease

the learning process and successfully achieve excellence. In the context of al-Quran memorisation, it requires great diligence and commitment (Rafedah, 2012). Memorising verses of al-Quran demands a lot of patience and discipline in order to reach the targets of verses to be memorized in a certain period of time (Mustafa & Basri, 2014).

This demonstrates that it is not difficult for SVI students with limitations to memorise the Quran if they have a strong desire and motivation to do so. Even the earnestness and determination they demonstrate is frequently an inspiration and an indication that disability is not an impediment to achievement. This study's findings also show that people with VI who have a good self-image and high intrinsic motivation may compete with regular people (Hajarul et al; 2020).

The accomplishment of *tahfiz* students is also dependable to their interest and self-motivation. Deep interests and tendencies to learn memorisation are very contributable to students' intensity to carry on memorising. According to a study conducted by Noornajihan et al. (2011) on *tahfiz* students with VI in Darul Quran also found that students with a highly religious background will automatically acquire motivation and encouragement to memorize al-Quran. Besides, *tahfiz* students are also must be prepared with aspects of sincerity and willingness to enroll in *tahfiz* learning (Mohd Solleh, 2013).

iii- Physical (*al-jasadiyyah*)

From the physical perspective, it is logical to conclude that a restricted sense of sight will have an impact on cognitive growth, inability to comprehend an idea, difficulties acquiring a skill, and limited physical movement and mobility (Hajarul et al., 2020). The difficulty may occur at the beginning of the learning process, but they will be simple to master and understand after going through the learning process by using other sensory skills, particularly auditory senses through auditory skills, tactile senses through tactile skills, and mastery of something through experience and observation from the other senses. (Khairul et al, 2017). Hence, the SVI must optimise the mobility granted by Allah in terms of the benefits and strengths of touch and hearing compared to the shortcomings of sight.

The upcoming preparation that must be provided to students undergoing *tahfiz* learning is preparation from the physical aspect. Students will be facing tight daily routine which starts from 5 o'clock in the morning. *Tahfiz* students are also must be ready to follow and participate in al-Quran reinforcement programs and other similar programs (Fathiyah et al., 2018).

Apart from that, diet or nutritional factors must be emphasized among the *tahfiz* al-Quran students for it also impacting their health and fitness. *Tahfiz* students are also required to control the source of the foods they obtained (Aminuddin & Ishak, 2012). Additionally, students must avoid non-nutritious foods such as sour pickles, flavored with monosodium glutamate (MSG) which contained a high content of salt and chemical substances as well as carbonated drinks (Fathiyah, 2017). Alternatively, *tahfiz* students must familiarize themselves with the consumption of certain foods encouraged

for them such as milk, raisins, dates, and honey. They are not only helping to improve the quality of memorisation but also helps to boost the body's health and fitness as well thinking due to their high content of fiber and nutrients (Fathiyah et al., 2018).

iv- **Spiritual (*al-ruhiyyah wal khuluqiyyah*)**

Spiritual preparation is the necessity for mental preparation and a pure soul. In line with the practice of al-Quran memorisation, which is a noble act of worship, the practice of memorising contains manners and acts of worship that a student in -Quran memorisation should perform and practise. This is vital for those who memorise al-Quran because it prepares them to be in a condition that always purifies the soul (Daud, 2015).

In Islam, spiritual practice is referred to four elements of the human spirit which is *al-ruh*, *al-qalb*, *al-áql*, and *al-nafs* (al-Ghazali, 2000). Spiritual preparations that must be familiarized by *tahfiz* students are sunnah prayer, sunnah fasting, al-Mathurat recital and night prayer (*tahajjud*) or *qiyam al-layl* (Fathiyah, 2017). According to Abu Najihat (2002); Al-Syarbini (2004); Abu Fida' (2006), *tahfiz* students also need to abandon committing sins which are *makruh* and *syubhah* considering the basics of memorising al-Quran where al-Quran is a sacred book given by Allah and must not be tainted by a soul whose committing sins.

2.5.2 Aspect of Al-Quran Memorisation Process

The learning process is chained activities and interaction between teachers and students conducted through an organized and systematic learning procedure (Toto Ruhimat, 2010). This learning process is an important strategy for it is seen as the main factor to attain quality education in order to produce excellent students (Asmawati & Rahman, 2007; Habib, 2007). This owes to the fact that students' achievements are affected by factors in how far is the student's participation in the learning process or to what extent their learning commitment to overcome student's boredom issue, lack of motivation and student's non-participant attitude in learning (Appleton et al., 2008). According to Abu Al-Wafa (1999) and Abu Najihat (2002), the memorisation process is one of the strategies and becomes the basis in al-Quran *tahfiz* learning practice. Exposure and emphasize on the strategy in memorising al-Quran is highly required, so the student would be able to systematically memorize (Abdullah et al., 2015) yet the learning strategy brings good memorisation and would not miss it from memory (al-Qabisi, 1995; al-Ahwani, 1995; an-Nu'my, 1995).

Besides, based on the study by Mustaffa (2010) ; Misnan Jemali (2003); Azmil et al., (2014), it was identified that there are disadvantages for improvement in al-Quran *tahfiz* learning practice. The disadvantages refer to methods and techniques in al-Quran *tahfiz* learning.

i- Tahfiz al-Quran Learning Method for Visual Impairment

The method is a systematic action and aims to achieve teaching and learning objectives with organized steps within a short period of time (Sh. Alawiyah, 1984; Ahmad, 2002). Hence, in the context of *tahfiz* al-Quran learning, methods are used in the memorisation process with the purpose to build memory and also memorising verses. In *tahfiz* al-Quran learning for visual impairment, various methods are used to achieve the objectives of *tahfiz* al-Quran learning.

a) Talaqqi Musyafahah

The technique of *talaqqi musyafahah* is the foundation in the process of memorising al-Quran as practised by Prophet SAW and his companions (Abu Najihat, 2002; Abu al-Fida 2006). Furthermore, for SVI, this procedure allows them to acquire reliable results (Fathiyah et al., 2019). The element of *sima'* which is listening to the recitation contained in the *talaqqi musyafahah* and *ardh* which is listening to the recitation found in the *talaqqi musyafahah* is highly suited with SVI which employs the sense of hearing as one of the mediums to get knowledge (as-Salum, 2010).

This method requires students to listen to the correct recital from the teacher before they repeat memorising. Thus, the *talaqqi musyafahah* method involves much of the hearing sense so they would be able to speak or read again the heard verse perfectly. Hence, the strength of this method is students may acquire accurate recital (Fathiyah et al., 2018). It is very suitable with the VI that uses hearing sensory as one of the mediums to acquire information.

Furthermore, the listening skill acquired by VI is very much more focused if compared with the typical group. Teachers play a role in ensuring students' memorisation and correcting them should any mistakes occur. On the other hand, students play their role in observing and imitating the teacher's recital and doing it in front of the teacher to ensure the validity of their memorisation (Abu al-Fida', 2006; Abu Najihat, 2002).

b) *Tikrar*

Tikrar method or repetition can also be equalized to the intensive method. This approach is by repetitions of reading and memorising (Noh, 2015). Students will repeat al-Quran recitals several times until students can get to memorize well. Frequency of repetition (*tikrar*) depends on their own memory potency. For someone with a strong memory, time taken for repetition is less compared to those with weak memory (Noh, 2015). For SVI, they can feel the Braille codes at the tip of their fingers while repeating the recitation at the same time able to recite clearly and accurately (Atiqah, 2016).

c) Understanding of the Memorized Verses

To make memorising easier, students must understand the sentences and meaning of al-Quran's words during memorisation. Al-Qabisi (1955) asserts this kind of al-Quran recitation is the one demanded by Allah s.w.t. and became *sunnah* of Rasulullah s.a.w. Memorising al-Quran with understanding the meaning is much easier and can reinforce the memory. Understanding al-Quran during memorisation would also help from easily forgetting and makes it easier to revise (Ahwani, 1955).

d) Peer Reading Check

This method in *tahfiz* learning is an initiative by students to recite or *tasmik* al-Quran with a friend with a more fluent memorisation recital. This can also act as a way towards fluent reading whenever they are required to recite in front of their *tahfiz* teacher (Wiwi Alawiyah, 2013). A student will recite al-Quran without looking at *mushaf* and other students listen, check and do the correction if there is any error, mistake or missing sentence from the al-Quran (M. Muhsin, 1994; Abu Najihat, 2002; Mohd Farouq, 1427H).

e) *Tahriri*

This method is a supporting method that could help and strengthen students' al-Quran memorisation. This method is parallel with the recommendation by Rasulullah s.a.w. which means: bind knowledge with writing (Ahmad Bazli et al., 2016). It is also in line with a proposal by al-Qabisi (1955) that states the memorisation process utilizes various sensory which is through reading, writing and listening method (al-Qabisi, 1955; Muhammad Muhsin, 1994; Abu al-Wafa', 1999 and Abu al-Fida', 2006). In the context of SVI, the teacher gives a little space for students to retype their memorisation sentences by using the Perkins Braille machine and this method helps them to strengthen their memorisation more (Atiqah, 2016). According to Noornajihan et al. (2011), in JAKIM's Darul Quran, the method of retyping memorized sentences by SVI using Perkin Braille was found to be very helpful in their memorisation.

ii- Tahfiz al-Quran Learning Technique for Visual Impairment

A technique is referred to as small units contained in a particular method. The technique is also a skill in managing and conducting steps in teaching and learning (Ahmad 2011). In the context of SVI, the learning technique implemented is different for each student according to their appropriateness, capability, and capacity.

a) Determining the rate of memorisation

Before memorising, students should first determine the rate of intended memorisation appropriate to their mental capacity, sense capability, and timeframe that allocated for recital and type of sentences wishes to be recited. The determined rate of sentences must be recited in front of the teacher to ensure the recital validity before memorising (Muhammad Muhsin, 1994; as-Syarbini, 2004).

b) Systematic *tikrar* technique

Al-Syarbini (2004) has proposed several *tikrar* techniques in memorisation. Among the techniques are chained technique (*Tasalsuli*), gathering technique (*Jami'*) and dividing technique (*Taqsim*) (Azmil Hashim, 2016).

Tasalsuli technique is students memorising well every 2 sentences and repeating those sentences without ever looking at the *mushaf* (Hasimah, 2004; Azmil Hashim, 2016). Meanwhile, for *Jami'* technique, students memorize every sentence well without repeating the sentences until students get to memorize the whole sentences well from the particular *rubu'*. Next, students memorize the whole sentences without ever looking for the *mushaf*. For the *Taqsim* technique, first and second techniques are combined, where students divide the currently memorized *rubu'* into several sections. Hence,

students will memorize each section by using the *Tasalsuli* technique and *Jami'* technique (Azmil Hashim, 2016).

c) Voice tone technique

The next technique is to memorize with a medium tone of voice. Students are advised to memorize al-Quran with a medium tone of voice, that is not too high nor too low, so can their voices be heard (A. Al-Wafa, 1999; Zakaria, 2016).

d) Melodic recital element

When doing *tikrar* of al-Quran, students are required to recite with melody according to their capability. The melodic recital may draw students' attention and interest as well as avoiding weary and bored in the long term. This technique is also able to inflict the fond feeling in listening to the recitation and helps in the memorisation process (Muhammad Muhsin, 1994; Abu Najihat, 2002; al-Syarbini, 2004).

e) Focusing on *Mutasyabihat* sentences

In al-Quran, there are numbers of sentences that are closely similar with other sentences and these cause confusion on the sentences. SVI must commit extra repetition and focus on verses that are difficult, perplexing (*mutasyabihat*), and include odd verses that are rarely encountered in the Quran (*gharib*) (Siti Nor Azimah et al., 2016). *Mutasyabihat* verse refers to verses that are similar but not identical. According to Abu Najihat (2012), the Quran has 356 *mutasyabihat* verses. Surah al-Baqarah verses 63 and 93, for example, have similar wording in various places. Additionally, *Gharib* is the word that does not appear frequently in the Quran, for instance, verse 35 of surah al-Qasas.

f) Focusing on difficult sentences

Students must pay more attention to difficult sentences by adding the frequency of repetition (*tikrar*) and listening repeatedly to the sentences hard to memorize (Abu Najihat, 2002). Repetition will improve and refine skills in a certain process of knowledge acquisition (H. B. Zakaria, 2016).

g) Memorising 5 sentences after 5 sentences

In general, memorising 5 sentences is a simple and convenient task to do. With 5 sentences, it is easy to repeat and would not take a long time to memorize. Students will feel more comfortable and would not feel stressed out to memorize 5 sentences until they get to memorize it well and fluently (Abu Al-Fida', 2006).

h) Imagining al-Quran sentences

During memorising, students are required to imagine the sentence of al-Quran in their mind or mind map similar to *mushaf* by knowing the shape and position of the sentence (Abu Najihat, 2002; Hasimah, 2004).

i) Choosing morning time

Students should choose the proper time to memorize al-Quran (Abu Najihat, 2002) especially in the morning (Abu al-Wafa, 1999). Choose morning as the time to memorize al-Quran because of the blessing given based on the prayer from Rasulullah s.a.w. in hadith of several riwayat (Abu Daud, 2608; al-Tirmidhi, 1212) which means: From Sakhr al-Ghamidi that the Prophet s.a.w. has spoken: "O Allah! Bless my people in the early part of the day."

iii- Reinforcement of *Tahfiz* al-Quran Learning for Visual Impairment

Reinforcement may be defined as the activities in the form of exercise conducted after the teaching and learning process (Kamarudin, 2004). The memorisation will be reinforced with the *tasmik* method in front of the teacher with the purpose to ensure the recitation is fluent and accurate, as well as error-free (Azmil Hashim, 2016).

According to Sedek & Zulkifli (2015), there are 3 pillars in al-Quran hafazan to ensure the memorizers get to keep the memorisation steadily. The pillars are doing *tasmik* of the newly memorized sentences, repetition of the newly memorized sentences and repetition of the sentences long been memorized. These pillars are the same method that has been used from 6 nations which are Tahfiz Deobandy (India), Panipati (Pakistan), Tahfiz Luh (Makkah), Cirebon (Indonesia), Tahfiz Turki (Turki) and Malwali (Bangladesh).

The first pillar is memorising new sentences from al-Quran. This method is also devised by those countries by the name *sabak*, *tasmi' luh*, *hifz jadid*, and *chi*, which is the memorisation process. Before starting the memorising, they need to get fluent with the sentences first. The elements of eloquence, understand the meaning and fluent pronouncing words will help to speed up the process of memorising these sentences.

The second pillar starts reinforcement activities. It comprises of the memorized sentences in a week. This second pillar is also known as *para sabak*, *enam sabak*, *sabki*, *al-hifz al-usbu'iy*, and *zor pismis*. This pillar is very important in al-Quran memorisation process since it ensures these sentences remain in their heart. The smoothness of this pillar needs to be strengthened so the continuity for the following sentences can be

consolidated in the overall memorisation while avoiding the backlog of the poorly memorized sentences.

The third pillar is the repetition of the long-memorized sentences. Involves the sentences that have been memorized a while back, this method is also known as *ammokhtar*, *separah*, rotational repeat, *al-hifz al-qadim*, *kolay pismis*, *tekrar*, and *manzil*. During this pillar, normally one chapter will be recited a day and the same chapter will be revisited at least once in the period of one month.

All three pillars must be done concurrently and consistently scheduled every day. These pillars need to be checked by the teacher or peers without looking at *mushaf* al-Quran to ensure the validity of memorisation. The recitation must be free from any error in *tajweed* rules and needs to be fluent. The vital point to be emphasized is to carry out the memorisation reinforcement consistently and systematically so it will help to reinforce the memorisation (Sedek & Zulkifli, 2015).

iv- Retention of *Tahfiz* al-Quran Learning for Visual Impairment

Stabilization refers to the memorisation retention method or the stage of *hafazan* retention stored in memory (Abdul Hafiz et al., 2003). To memorize al-Quran is quite an easy process compared to its retention (Aznil Hashim, 2016). These activities became the stimuli to students and give them chances to reinforce and retention al-Quran memorisation (Aznil Hashim, 2016). The following is several methods that can be practiced related to memorisation retention:

1. Carry out *taqwiyah al-hifzi* sunnah prayer.
2. Reciting sentences that have been long memorized in the prayer, whether *fardhu* prayer or *sunnah* prayer.
3. Consistently repeating the memorized sentence or verse either alone or with peers at least two hours a day.
4. Put the focus on identical or very similar sentences in terms of their pronunciation and *uslub (mutasayabihat lafziyyah)*.
5. Familiarize with writing al-Quran sentences and checked by the teacher.
6. Pick a day to repeat a sentence that was memorized in that particular week, and a day in a month to repeat a sentence that was memorized in that particular month.
7. Finishes the al-Quran memorisation (*khatam*) at least once a month.

2.5.3 Aspect of Effects

The effects aspect is the consequences of the learning process involving interaction between learning preparation and learning process. Based on the above statement, should the students emphasize on the aspects of preparation in terms of cognitive, affective, physical and spiritual as well memorising al-Quran with proper method, through memorisation reinforcement process along with practicing al-Quran memorisation retention activities, it will create an extensive impact on students in terms of their memory and also will guarantee the effectiveness in al-Quran memorisation (Hashim & Tamuri, 2012). This is parallel with the objectives of *tahfiz* al-Quran education and the intended aspect of effects:

1. Students will be able to memorize al-Quran with fluent and best manner corresponds to the rules of *tajweed* and *fasahah* without looking at *mushaf* al-Quran.
2. Students will be able to understand sentences of al-Quran and its contents as well as appreciating the recited sentences.
3. Students will carry out sentence *istizhar*, which is able to recite the memorized sentence with fluency as well as able to bring out the understanding, lesson, and law from al-Quran with the best and perfect manner.

2.6 Research Theories

2.6.1 Surah al-Qiyamah 75: 16-19

The sentences explain guidance by Allah s.w.t. to His prophet on the al-Quran memorisation method delivered through the Jibril a.s. In the early stage of this method, Jibril a.s. was decreed by Allah s.a.w. to act as teacher and recite to Prophet Muhammad s.a.w. while he was asked to listen and observe recitation by Jibril a.s. (Aderi, Azmil Hashim & Kamarul Azmi, 2016). The first sentence read by the Prophet s.a.w. is *iqra'*, which was repeated three times by Jibril a.s. and later recited by the Prophet s.a.w. through memorising. The recitation by Rasulullah s.a.w. was not merely for memorisation but was meant to be understood and memorized. As depicted, Rasulullah s.a.w. had articulated his tongue several times until Allah s.w.t. reminded not to that. The prophet s.a.w. was forbidden by Allah s.w.t. from imitating Jibril's recitation word by word before Jibril a.s. get to finish them so that Prophet Muhammad s.a.w. can really memorize and understand the revealed sentences (Aderi, 2017).

This shows that the revelation of al-Quran to Prophet Muhammad s.a.w. through Jibril a.s. is by recitation, memorisation and understand (*iqra'*, *hafaz wa fahm*). The same method was also practiced by the companions r.a. and they will not turn to other sentences until they have memorized and practiced the particular sentences taught by the Prophet s.a.w. (Hadith Riwayat Ibn 'Asakir). As a matter of fact, Prophet Muhammad s.a.w. is an '*ummi*', which means unable to read or write. With *tadarruj* (by stages) revelation of al-Quran, some space was spare for Prophet Muhammad s.a.w. to repeat and memorize the revelation by Allah s.w.t. through Jibril a.s. in a well and perfect manner (Abu Najihat, 2002).

2.6.2 Al-Qabisi Model (1955)

This study refers to the theory of *tahfiz* teaching and learning introduced by al-Qabisi (1955). He states that the teaching and learning of *tahfiz* al-Quran require strong memory to memorize it without ever changing the sentence structure, whether changing the sentence or the letters. Thus, al-Qabisi (1955) states the objective in teaching and learning of al-Quran is *hifz*. Of which students able to memorize al-Quran without looking at their *mushaf*. *Al-Wa'i* (appreciation), of which students able to appreciate and understand the sentence that they recite and immersed in their heart. *Istirja'*, where students able to recite again the memorized sentence with fluency following their arrangements, letters, lines, and others without looking at *mushaf*. As specified by him, they who have acquired these three skills have memorized the al-Quran well enough.

He has outlined methods that bring good memorisation and would not easily deteriorate which are *talqin* (teaching), *tikrar* (intensive exercise), *al-mail* (love al-Quran) and *al-fahm* (comprehension). *The talqin* method implies the teacher recite al-

Quran, and then students would mimic what has been recited by the teacher from al-Quran until they can memorize it smoothly (al-Qabisi, 1955). The next method, which is *tikrar* (intensive exercise) and repetition. This method takes students to continue repeating the memorized sentences to avoid them from forgetting (Ahwani, 1995). Ahwani (1955) describes al-Qabisi opinion with a stand that *al-mail* carries the meaning to love al-Quran. Students ought to love al-Quran by constantly focus on reciting and memorising al-Quran wherever they might be. The next method stated by al-Qabisi is *al-fahm* (comprehension). Memorising al-Quran while at the same time understanding the meaning is much easier and capable to strengthen the memory (Ahwani, 1955).

He also suggests the applied technique in teaching and learning of tahfiz as the type of technique that utilizes multiple senses, among of which are listening, seeing, reading and writing (al-Qabisi, 1955). Al-Qabisi (1955) also explains that the technique of evaluation in teaching and learning of *tahfiz* ought to occur in the form of the daily, weekly and final assessment. The process in teaching and learning of *tahfiz* with sound methods and techniques along with organized assessment will produce learning results parallel to what was outlined in the aims and objectives.

2.6.3 Bandura Modelling Theory (1986)

Social Cognitive Theory introduced by Albert Bandura is one of the renown theories and often quoted in social studies researches. Bandura (1986) identifies four key elements in the learning process through observation/modeling, which is attention, retention, reproduction and reinforcement/motivation (Mok Soon 2008; 2009; 2010). The modeling process will keep repeating should an individual gain high motivation to resume the action (Kail, 2010).

Basically, there are three types of models for observation, which are living model, symbolic model, and text or verbal order model (Bandura 1997, 2007). In the context of SVI, they can apply the text or verbal order model that refers to the sample of al-Quran recital listened as a model to be observed due to lack of visual sense. In *tahfiz* learning for VI, students play a role to imitate the recital of al-Quran and also appreciating teacher's accurate pronunciation for al-Quran letters wanted to be memorized. The imitation process for VI is based on pronunciation imitation by the sense of hearing, and not imitation by the sense of vision. This process correlates *talaqqi musyafahah* processes that require observation in the correct and accurate pronunciation.

Responses to these models depend on multifaceted characteristics. Provided that a person does not lay interest in a particular matter, probably the learning process would not go well even there is an observation process. Their lack of vision capability causing SVI unable to directly observe social behaviors. They would also hard to imitate the behavior. To reinforce the learned behavior, their lack of visual perception causing them to imitate physically (physical modeling), verbal responding, consistent instruction and realistic rewards (Norshidah, 2013).

Manifestation for Bandura's observation principle has occurred during the early process of al-Quran learning. Revelations sent from Allah s.w.t. through Jibril a.s. to Rasulullah s.a.w. involves *talaqqi* and *mushafahah* methods (Mohd Yusof 1999). The first revelation sent in the Cave of Hira to Rasulullah s.a.w. was the starting point for teaching and learning of al-Quran. Rasulullah s.a.w. effortlessly able to understand and mastering al-Quran sent by Jibril a.s. by *talaqqi* and *mushafahah* as well as listening

carefully and thoroughly sentences being revealed and recited, and consequently pronounce and recite where finally it was memorized (Al-Bukhari, 1966; 1993).

The individual as imitator must store all shapes of gestures they wish to imitate in their memory (Bandura, 1997; 2007). Suitable with the concept of al-Quran memorisation, students must keep the imitation of al-Quran recitation in their minds so they would be able to do it well. The information storing process for SVI is commonly good, considering they do not use their visual sense to decode the memory, but rely more on the memory instead (Hajarul, 2016).

The third principle is to redo or repeat the displayed action (Bandura, 1997; 2007). In this study, the acquired pronunciation could be produced and utilized according to the accurate context. Its utilization frequency enables the pronunciation stored in long term memory and easier to retrieve when needed (Hajarul, 2016).

The final principle proposed by (Bandura, 1997; 2007) is reinforcement. This process is supposed to be done after the imitation process. Reinforcement requires or involves other individuals. Usually, it is conducted by family members, teachers as well as peers. Reinforcement in the form of appropriate reward can be motivational to perform the next repetitions. Teachers, on the other hand, should provide the best support and motivation to students in memorising al-Quran that acts as reinforcement to the students will gain more interest in learning al-Quran (Muhammad Muhsin, 1994).

2.6.4 Ibnu Khaldun Theory (2000)

Students' learning process also involves effective teaching methods from the teacher. Khaldun, (2000) asserts that effective teaching and learning is the teaching that practices staged (*tadrij*), gradual, bit-by-bit or structured concept of approach, methods, and techniques. Basically, the following three steps must be entailed by teachers in their teaching method. In the first step, teachers must deliver their teaching corresponding to the level of knowledge and capability of students, whether excellent students, medium or weak. In the following second step, the repetition process must be conducted. In step three, teachers must deliver their teaching clearly and also on a higher level based on teaching's objective (Khaldun, 2000).

In the context of *tahfiz* al-Quran learning for VI, teacher should be aware of students' level of capability specifically their level of vision, repetition is ought to be done due to their slow rate of teaching input receiving owing to the less visual process occurred, followed by sound and clear explanation to students (Khaldun, 2000; Bandura, 2007). Looped repetition is necessary for several situations, and the frequency of repetition depends on students' skills, level of capability and intellect to learn. Repetition and familiarization would likely help students easily apprehend principles and methods (Khaldun, 2000).

2.6.5 Thorndike's Operant Conditioning Theory (1911)

Learning readiness is a situation that enables a person to learn. Thorndike (1932) in Kamaruddin Hussin (1993:44) who proposes the learning readiness principle opines that the learning process will be more effective if there is already willingness within the students to receive it. Thorndike's Operant Conditioning Theory was proposed by

Edward L. Thorndike in 1911. He used a cat as a specimen in his study. In the experiment, Thorndike proves that animals, as well as humans, learn through the process of trial and error. In this process, since training is conducted repeatedly, incorrect responses produced at the early stages will be getting lesser, the interaction between stimuli and responses will become stronger (Mok Soon, 2011). With that, Thorndike additionally proposes three laws of learning which are the law of readiness, the law of exercise and law of effect. The law of readiness is the ability of a person's preparation to initiate learning activity independently. This law is suitable for memorisation activity because a student will get to master a skill if there is a repetition of exercises. Law of effects, according to Thorndike (1914) is the final result in a lesson.

Thus, if the stimuli and responses are continuously strong, it will harness the optimum effects and results from the lesson. This interaction occurred based on the frequency of exercise, an individual's readiness state, and exercise's effectiveness. The implications of Thorndike's theory in teaching and learning is to elevate learning readiness state and reinforce the interaction between stimuli and responses by multiplying exercise, intensive, revision and reinforcement activities. Correspondingly, with the effects on readiness and conducted exercises, they have the opportunity to achieve success in their lesson.

2.7 Related Studies

This section will briefly describe conducted studies connected to al-Quran learning for VI and *tahfiz* al-Quran for VI.

2.7.1 Studies Pertaining to Al-Quran Learning for VI

The number of conducted studies linked with al-Quran learning for VI in Malaysia is still limited. Studies conducted abroad, on the other hand, are most prone to teaching aid tools or materials developmental study, for example, software as well as e-learning. Based on the analysis conducted, several research perspectives associated with al-Quran education among VI have been made. The table below displays the literature analysis based on the perspective researches made:

Table 5 Summary of Literatures on Visual Impairments of Al-Quran

NO	PERSPECTIVE RESEARCH	RESEARCHER	RESEARCH METHODOLOGY	FINDINGS
1	The practice of learning, attitude, and mastery of al-Quran among visual impairment	Khadijah et al. (2004)	Qualitative	Students attained the medium level of fluency in al-Quran <i>tilawah</i> mastery
		Hajarul Bahti Zakaria et al. (2012)	Quantitative	The mastery of 'nun sakinah' rule for upper secondary school students are at a weak level
		Hajarul Bahti Zakaria et al. (2014)	Quantitative	The findings showed that the students' attitude is low, Relationship between the attitudes of students towards learning al-Quran recitation with the mastery of reading the al-Quran students are also strong
		Hajarul Bahti (2016)	Quantitative	Learning practice, environment, and students' attitudes are at a low level. Al-Quran <i>tilawah</i> achievement and <i>tajweed</i> knowledge for students with impaired vision is also at a low level.
		Nur Atiqah & Noornajihan (2018)	Quantitative	The findings found the Smart Iqra; application has positive impact in terms of improving the quality of mastery of the Quran
		Noornajihan & Nur Atiqah (2018)	Quantitative	The findings show that among the factors are the reading frequency of the al-Quran, teaching and learning aids, the facilities and learning environment and the commitment of the school.

2	Methods and approaches in al-Quran studies for visual impairment	Mustaffa Abdullah (2010)	Qualitative	Employed <i>talaqqi</i> and <i>musyafahah</i> methods. Only a few have knowledge in using Braille al-Quran. It limits their memorisation to short verses only.
		Norshidah Mohd Salleh (2004)		
		Rumiza bt Abd Rahman (2010)	Quantitative	Employed various teaching methods such as <i>talaqqi</i> , <i>musyafahah</i> , enlightenment methods, intensive and questions and answers (Q&A) session.
		Rahman Agus Priana (2012)	Qualitative	Method used by visual impairment at TPA LB Yaketunis is a direct instruction strategy (memorisation method and Q&A), interactive strategy (discussion method and Q&A), an independent strategy (task delegation method).
		Abdullah Auhad (2016)	Qualitative	Visual impairment students at MI LB Budi Asih Semarang applied Baghdadiyah method, which is reading by spelling word one by one.
3	Issues, problems and challenges in teaching and learning al-Quran for visual impairment	Alimah binti Abd Rahman (2006)	Quantitative	Students faced difficulty in mastering Braille at the early stage that took almost three years to comprehend the method's basics.
		Hajarul et al. (2010)	Qualitative	Skills in using Braille al-Quran, limited teaching period, lack of teaching air materials, visual impairment students do not have the basics in al-Quran <i>tilawah</i> and also commitments from school and parents.
		Norakyairree et al. (2013)	Qualitative	Skills in using Braille al-Quran, limited teaching period, lack of teaching air materials, visual impairment students do not have the basics in al-Quran <i>tilawah</i> , commitments from school and parents, no specific guidance on Braille al-Quran Teaching Module and also the lack of courses or workshop on teaching and learning skills.
		Ahmad Yunus (2016)	Qualitative	Problems with mastering Braille al-Quran code and time limitation, they were also facing a shortage of teacher

			and also numbers and unsuitable condition of class.
4	Teaching aid tools (ABM) and teaching aid materials (BBM)	S. Mad Saad et al. (2010)	Functions as a device for learning and reciting the Braille al-Quran
		Faizah Razaly et al. (2010)	The system reads the database which contains all verses of al-Quran and user will need to select the verse and ayah to read
		Wafa & Nuzhat (2013)	This interface can be implemented using the simplest mobile technology available.
		Suziah Sulaiman et al. (2015)	Qualitative The study findings signal for the prototype having potential as a promising learning tool.
		Ahmad Yunus & Asmilyia (2016)	Qualitative There is various screen reader software for visual impairment's convenience in using a laptop or computer such as Ibsar and Jaws, but only NVDA Arabic program that can read al-Quran and Arabic in computers.
		Nur Atiqah (2016)	Qualitative Smart Iqra' Software implemented in SKPK Alma helps a lot in al-Quran teaching and learning process
		Hamzah & Sholehudin (2018)	The presence of Braille Quran technology has raised the position of the blind in the midst of society
		Nurutthoilah Mohd Nabil et al. (2018)	Qualitative Development of i-Talk Pismen is direly needed to aid teaching and learning Islamic Education
5	Virtual learning of al-Quran for visual impairment or e-learning	Samir A. Elsagheer et al. (2014)	Qualitative It allows the bind, manual-disabled, and illiterate people to efficiently and easily use the system.

Based on the table above, the study conducted by Khadijah et al. (2004) found the level of al-Quran mastery for visual impairment. The study is a preliminary survey to investigate the implementation of al-Quran education in vision impairment special education primary school. To observe students' level of al-Quran *tilawah* mastery, the study only comprises common verses tested to the students. The study findings indicate medium fluency of al-Quran *tilawah* mastery by students.

Next, there is a study conducted by Hajarul, Mohd Huzairi Awang@Husain, (2012). The study entitled “The Mastery of Nun Sakinah Recital Rule in Al-Quran Tilawah for SVI in Malaysia”. It was meant to identify the mastery level of *nun sakinah* rule among visual impairment in Malaysia. A recital test was carried out on visual impairment students to assess their mastery level of al-Quran recitation from the aspect of *nun sakinah* rule with reference to the Department of Ayat Tilawah, Malaysia Ministry of Education’s KBSM syllabus of al-Quran Tilawah Teaching Component. Study findings indicate the mastery of *nun sakinah* rule among students from Special Education Secondary School and Special Education Integration Program as positioned in the very low level.

Resulting from the above study, H. B. Zakaria (2016) has conducted a study on the relation between learning practice, environment and students’ behavior with the mastery of al-Quran *tilawah* among visual impairment students and also focusing on the relationship between their *tajweed* knowledge with al-Quran *tilawah* achievement. It was conducted at a Special Education Secondary School and six Special Education Integration Program (vision impairment) secondary schools. This study is a survey by using questionnaires, al-Quran *tilawah* test, and *tajweed* test. 97 students of SVI from all over Malaysia became the respondent for this study. The findings show that learning practice, environment, and students' behavior were at a low level. Both achievements of al-Quran *tilawah* and *tajweed* knowledge for these SVI students were also at the low level.

There was also study to investigate methods and approaches conducted by vision impairment individual like the researcher Abdullah (2010) entitled “Al-Quran Studies

among the SVI Person in Malaysia”. This study was carried out to investigate methods and approaches of al-Quran studies as conducted by a Non-Government Organization (NGO), Vision Impairment Association of Malaysia (PERTIS). This study involved the whole branches of PERTIS throughout Malaysia, which are in Kuala Lumpur, Terengganu, and Pahang. The research findings show that this type of group only applies *talaqqi* and *musyafahah* methods in studying al-Quran. The reason being is there were only a few that have the knowledge in using Braille al-Quran. Thus, there was a limitation where they can only memorize short verses.

The above study was followed by more detailed research by R. A. Rahman (2010) in her graduate dissertation entitled “Al-Quran Studies Among Members of Vision Impairment Association of Malaysia (PERTIS) in Kuala Lumpur and Terengganu”. This study was conducted to investigate the implemented al-Quran studies methods, and it was evaluated by identifying the level of knowledge, understanding, and reflection on al-Quran among PERTIS members and consequently to look at the problems faced by students and teachers during the course of study. From her findings, it was found that the al-Quran studies class conducted by PERTIS is very good and received positive responses and feedback from the people. Teachers have been using multiple methods of teaching such as *talaqqi*, *musyafahah*, enlightenment, intensive, question and answer session and others.

There were also several studies conducted in Indonesia related to the implementation of al-Quran learning for visual impairment. According to Rahman Agus Priana (2012), methods implied by visual impairment in TPA LB Yaketunis are direct instruction strategy (memorisation and question and answer session method),

interactive strategy (discussion and question and answer session method), and independent strategy (task delegation method). With the implementation of those strategies and methods, al-Quran learning could be carried out effectively and most of them managed to read al-Quran in two months' time.

The study by Abdullah Auhad (2016) also found that visual impairment in MI LB Budi Asih Semarang applied the Baghdadiyah method, where the method of reading by spelling the letter one by one. Other than that, during the learning process, the teacher should deliver appropriate teachings with the characteristics and capabilities of students.

Looking at diverse issues and problems surrounding visual impairment in their al-Quran learning process, the result was several studies pertaining to the issues, problems, and challenges of al-Quran education for visual impairment. Among the studies are the one done by (Rahman, 2006). The study was a survey on behavior, problems, and requirements of students in the Braille al-Quran *tilawah* lesson. The study was conducted to investigate teaching methods that have been implemented, the arising problems and necessities by the teachers in teaching Braille al-Quran *tilawah*. According to the interview results with the teacher who teaches Braille al-Quran, students facing difficulty in mastering Braille writing at the early stage, that it took them almost three years to understand the basics of that method.

Next, studies involving teaching issues and challenges faced by visual impairment al-Quran teachers were conducted by Zakaria (2010) and Ibrahim et al., (2013). These studies focus on issues and challenges faced by teachers during the

learning process of al-Quran *tilawah* in Special Education Schools. Thus, problems that have been identified by these studies are the ability to use Braille al-Quran, limited lesson time, shortage of teaching aided material (BBM), visual impairment students that have no basis in al-Quran *tilawah* and also commitments from schools and parents. Also identified were issues and challenges for teachers by Ibrahim et al. (2013) that there was no specific guideline on al-Quran Braille Lesson Module besides lack of courses or workshop in teaching and learning skills. These issues and challenges were also identified by Mohd Noor & Mujani (2016) that conducted a study on al-Quran students on the Malaysian Association for the Blind (MAB) Complex, Brickfields, Kuala Lumpur. Apart from the issue in mastering codes in Braille al-Quran and time limitation, they were also facing a shortage of teachers and also numbers and unsuitable class conditions.

Other than that, there was a study by Mohd Nur Adzam Rasdi et al. (2013) to conduct surveys on the variation of elements found on both texts. That study was carried out by focusing on related texts review, which is Braille al-Quran *mushaf* text published by PERTIS, first edition of Braille Iqra' (2012) and updated edition of Braille Iqra' (2015). Study findings show several variances between Braille Iqra' text with PERTIS' Braille al-Quran that is widely used in Malaysia. The fundamental of this variance rooting from different writing principle between those texts whereby Braille Iqra' that was transcribed from the original Iqra' text is more inclined towards *Rasm Uthmaniyy* method while PERTIS' Braille al-Quran was written according to *Rasm Imlai* method. One academic research must be conducted henceforth to identify the most practical form of writing and suitable for applications and consequently regulate its usage in both texts.

There was also study that has developed teaching aid device such as System Architecture of Electronic Braille Panel for Reciting Holy al-Quran in Braille as proposed by Mad Saad et al. (2010). This panel functions as a device for learning and reciting the Braille al-Quran. The system architecture includes several modules and one storage database which contain all verses and sentence of al-Quran. The users only need to select the verses and sentences to read. Moreover, the system also contains an inbuilt sound module for playing audio of each selected sentence. Electronic Braille al-Quran will use piezoelectric Braille actuators that will replace the embossed Braille characters. This actuator is an electro-mechanical device that contains six or eight dots that can rise up or down depending on the electrical signals they received. On the other hand, the electronic Braille al-Quran has a database that allows the users to recite the Quran based on the verses of choice. All the verses will be stored in one place and are easily accessible. Moreover, it is light and can be easily carried around. The problems faced by the SVI can be overcome or greatly reduced with the use of this electronic Braille al-Quran panel.

Ahmad Yunus & Asmilyia (2016) on the other hand have conducted a study on the Non-Visual Desktop Access (NVDA) application that was developed by Sheikh Helal Ashraf of Qatar. According to him, even there is various screen reader software for visual impairment's convenience in using laptop or computer such as Ibsar and Jaws, but only NVDA Arabic program that can read al-Quran and Arabic in computers. However, this software has not been widely introduced and used in Malaysia. Hence, the study conducted was to introduce NVDA Arabic to VI in Malaysia and explaining the manner of this program could help them reading al-Quran, hadith, Arabic and other Islamic knowledge.

Besides, Faizah Razaly et al. (2010) presented a method to enable the VI Muslim to learn and read the al-Quran using Braille Display with software help. The system reads the database which contains all verses of al-Quran and the user will need to select the verse and sentence to read. Besides that, this system can be used in a class to teach SVI to learn Al-Quran. Every word or character typed by the instructor in the main Braille Panel will be transmitted to the sub-Braille Panel that is connected to the main Braille Panel. The selected verse of Al-Quran and sentence will also generate an index before being transmitted to the Braille Panel. The index will be transmitted to the Braille Display for people to touch and read the display. A user-friendly Graphical User Interface (GUI) will be used to fulfill the ergonomics for the VI user's physical capabilities. Several approaches are used to design and implement the interface for the VI like speech or sound output and Braille display. The Braille codes can be displayed using the Braille panel. The design interface and structure of the system for the SVI users in learning Al-Quran is presented.

Another study is on Quranic Techno braille: The Blind Indonesian Muslims Towards the Eradication of the Quran Illiterate (Hamzah, 2018). This research aims to examine several methods, to reduce, and to modify the Braille codes more effectively and more easily implemented by the blind when reciting the Quran through a Quranic techno braille method. The results of the study show that the presence of Braille Quran technology has raised the position of the blind in the midst of society. They have equal access to interact, communicate and get the reward of reciting the Quran.

Wafa & Nuzhat (2013) presented the "Easy Learning of Quran Using Mobile Devices for Blind and VI". The research presents a simplified way of learning the Quran

and its related subjects on mobile devices. They propose a simple text entry interface that will be built on letter matrix navigation. This interface can be implemented using the simplest mobile technology available. The proposed solution is not only cost effective but will also improve the efficiency of typing text specifically for the SVI interested in learning the Holy Quran and its related subjects.

The research by Suziah Sulaiman (2015) investigates whether by providing tactile feedback to the Quranic verses together with the *tajweed* rules could add value to these readers. The initial study findings revealed that those with low vision and very new to reading al-Quran Braille are in favor of the prototype while the more experienced readers did not find the tactile *tajweed* rules necessary. These findings led to the development of a prototype using Braille line 20. The prototype incorporates tactile feedback into the Al-Quranic Braille and the associated *tajweed* rules. User testing was conducted with a group of VI people to elicit their opinions on the prototype. The study findings signal for the prototype having potential as a promising learning tool.

Besides, there was also a study conducted by Nur Atiqah (2016) to investigate the effectiveness of software developed by Special Education Primary School (SKPK) Alma, Pulau Pinang named "Smart Iqra'". It was developed to cater VI needs in learning al-Quran and have been helpful in reading Iqra' by using the audio technique. In addition, the study on those SVI shows a significant level of al-Quran mastery. Besides, studies on Development of i-Talk Pismen by Noornajihan et al. (2019) as an aid teaching and learning Islamic Education for SVI. This study applies a qualitative approach by using the interview method with two disabled students with visual impairment and a teacher from a special education school. Apart from that, this study

used a quantitative method in distributing questionnaire forms to Form 1 students in Terengganu Special Education Secondary School. The study found the development of Islamic Education's audiobooks as a beneficial and facilitated student with special needs of visual impairment. The study findings show that the development of i-TALK PISMEN is direly needed to facilitate the teaching and learning process of the subject Islamic Education KSSM for MBK MaL.

Besides that, there is also a study pertaining to virtual al-Quran learning for VI or e-learning s conducted by Mohamed et al. (2013) a group of researchers from Egypt. They have presented a system that developed to serve as electronic *Miqra'ah* through the Internet. In this paper, they have presented a virtual learning system that developed to provide a real multi-virtual-room electronic *Miqra'ah*. The system consists of several components: The system can be used by non-blind people. They have integrated a speech recognition engine that they have invented. Another application using that speech recognition engine is developed. It allows the bind, manual- disabled, and illiterate people to efficiently and easily use the system. They can have full control of the system using voice-driven commands without having to use the mouse or the keyboard or to get help from other people.

2.7.2 Studies Pertaining to *Tahfiz* al-Quran Learning for VI

Studies related to teaching and learning of *tahfiz* al-Quran for visual impairment are still limited. The following table displays an analysis of study literature in *tahfiz* al-Quran for visual impairment that was conducted:

Table 6 Summary of Literatures on Visual Impairments of *Tahfiz* al-Quran

NO.	RESEARCHER	RESEARCH TITLE	RESEARCH METHODOLOGY	FINDINGS
1	Noornajihan et al. (2011)	The methodology of Al-Quran Tahfiz Studies Among visual impairment Students of Tahfiz Wa Dakwah Diploma Program in Darul Quran	Quantitative	Methods of al-Quran Tahfiz studies for visual impairment comprises three aspects (1) learning method; (2) determination of sentences amount to be memorized; (3) utilize teaching aid device and materials. This study also had identified several factors influencing disabled persons' memorisation.
2	Yenti Sumiati (2013)	Implementation of al-Quran Memorisation Lesson on Tunanetra Students in SLB Negeri A Pajajaran, Bandung	Qualitative	It was found that the process of al-Quran memorisation was done daily specifically after <i>maghrib</i> prayer. Students also must have a sincere intention before starting memorisation. They also repeat recitation in prayer and memorize according to their capability. The study also found no specific method in implementing al-Quran memorisation process in SLB Negeri A Pajajaran Kota Bandung
3	Siti Nor Azimah et al. (2014)	Challenges in Learning for visual impairment Al-Quran Hafiz in Malaysia	Qualitative	Among the challenges of al-Quran memorisation is the time frame for memorising that depends on a person's memory capability. Besides, environmental influence is also the challenge in memorising al-Quran. Another challenge is memorisation's retention.
4	Noornajihan Jaafar et al. (2016)	Factors Influencing visual impairment Students' Performance in Al-Quran Memorisation – A Study in JAKIM's Darul Quran	Quantitative	This study aims to identify the factors based on intrapersonal, interpersonal and structural factors.
5	Yusri (2016)	The Contributions of JAKIM's	Qualitative	The study found that Darul Quran is indeed has contributed a lot towards

		Darul Quran in Al-Quran Studies for Disabled Persons with Vision Impairment		visual impairment's studies development especially in Braille al-Quran. It comprises its contribution of expertise sharing in Braille al-Quran with external agencies directly or indirectly. Additionally, Darul Quran took an important step by offering a certificate level program especially for <i>tahfiz</i> discipline and visual impairment in an effort to uphold Braille al-Quran studies in Malaysia.
6	Nur Atiqah Binti Abdul Aziz et al. (2018)	The Memorizers of the al-Quran Among Visual Impairment Scholars	Qualitative	Found that there are successful scholars among those who have a visual impairment that able to memorize the entire Quran. Among them is Imam as Syatibi an expert in <i>qiraat</i> , Syeikh Abd al-Hamid Kishk who earned excellent results in every level of study, Syeikh Dr. Fadhil Hassan an expert in the field of the <i>Tafseer</i> Quran and Syeikh Muhammad Rif'at who specializes in the field of <i>tarannum</i> .
7	Huda et al, (2019)	The Challenges of Memorising Al-Quran among SVI in Malaysia	Qualitative	The findings show that there are two challenges faced by the disabled in memorising the Quran namely internal and external challenges.
8.	Hajarul Bahti et al, (2020)	Overview of Individual Successful Factors with SVI in Memorising Al-Quran	Qualitative	Results found there are several factors in successful individual of memorisation al-Quran which are self attitude, family, teachers and friends support system, environment

Based on the table above, one of the studies in visual impairments *tahfiz* al-Quran was conducted by Noornajihan et al., (2011). This study identifies methods applied by teachers and SVI in Hifz al-Quran lesson and also identifies influential

factors of quality in al-Quran memorisation among this group. This study found that the teaching method of VI *tahfiz* al-Quran contains three aspects, which are, teaching method, time allocated and also application of teaching aid devices and materials. Meanwhile, the learning method of VI *tahfiz* al-Quran contains three other aspects, which are, learning method (memorisation), determination of sentences amounts to be memorized and also application of teaching aid devices and materials. This study also had identified several factors influencing the memorisation of students with special needs. Among the factors are students' backgrounds, students independently memorize without being restricted to number of sentences in al-Quran, conducive facility and environment, teaching and learning session's suitability, proficient *tasmik* teacher in Braille al-Quran and also understanding the conditions of visual impairment, interaction between SVI with normal students during teaching and learning session, incentive rewards as well as participation in outdoor activities.

There was also a study conducted in Indonesia done by Yenti Sumiati (2013) where it aims to acquire a description on the implementation of al-Quran memorisation lesson among visual impairment in SLB Negeri A Pajajaran Kota Bandung corresponding to the preparation and practices in memorising al-Quran. The method that was designed to gather the data was by explorative qualitative approach whereby it involved interviews and observations to acquire the actual phenomenon of the implemented practices by visual impairment in memorising al-Quran. From the research, it was found that the process of memorising al-Quran was made on a routine basis where it starts after *maghrib* prayer with peer memorisation until they can get hold of it. Students must also have a sincere intention before starting the memorisation. Other than that, they also repeat the memorisation during prayer and memorize according to

their capabilities. The study also found that there is no specific process in the implementation of al-Quran memorisation for visual impairment in SLB Negeri A Pajajaran Kota Bandung. Regardless of that, the most vital thing is the strong willingness and determination within each student to study and memorize al-Quran. Besides, encouragement and support from everybody especially from school is crucial to facilitate them in the learning and memorisation of al-Quran.

Meanwhile, Siti Nor Azimah et al. (2014) conducted a study with aims to describe challenges faced by VI until they managed to memorize 30 chapters of al-Quran. Among the challenges is the time frame taken to memorize that depends on the individual's memory capacity. Besides, environmental influence is also the challenge to memorize al-Quran. If they are placed in the same compound with the non-*tahfiz* students, then they have to be wise in self-restraint and interaction. This is because the ambiance of *tahfiz* studies is very different from other study programs. Another challenge is memorisation retention. To retain, several steps must be taken by the memorizers. Among them are memorizers must be responsible to be consistent in repeating and completing the recitation of al-Quran; making recital of al-Quran at night as a routine as well as preserving al-Quran memorisation in the memory. Besides that, the challenge in assuring consistency in preserving and completing the recitation of al-Quran.

The study by Jaafar et al. (2016) is a succession from her previous study by conducting a thorough study on factors influencing SVI performance in al-Quran Tahfiz studies. This study aims to identify the factors based on intrapersonal, interpersonal and structural factors. From the view of intrapersonal factors, SVI hold mission and vision

in empowering their identity especially in the field of education. Meanwhile in the interpersonal factor, supports from family have its influence on SVI performance. Friends or peers are also seen to have influence with SVI performance in memorising al-Quran. Based on the interviews conducted, the factor where sighted peers contribute to VI a lot in terms of their recital and memorisation quality. Besides, encouragement and support from teachers have a big influence on SVI performance. The study also found that structural factors whereby good facilities and accessibilities for SVI of Diploma in *Tahfiz al-Quran and Da'wah* were provided by the management of JAKIM's Darul Quran.

Apart from that, there is also a study conducted by Yusri & Sabri (2016) where it aims to investigate Darul Quran's contribution to al-Quran studies among people with special needs. That study found that Darul Quran was actually has contributed a lot in visual impairment's education development especially in Braille al-Quran. Its contribution encompasses in Braille al-Quran's expertise sharing with external agencies whether directly or indirectly. Other than that, Darul Quran has taken an important initiative by offering courses at certificate level especially in *tahfiz* discipline and VI towards the effort to uphold Braille al-Quran studies in Malaysia. In addition, Darul Quran facilitates and cooperates in encouraging and strengthening researches pertaining to VI. This is by the cooperation with several university lecturers in channeling information and expertise related to the studies especially those related to Darul Quran. Hereby, Darul Quran has indirectly contributed to graduates and alumni which comprise of normal vision students with proficiency in Braille al-Quran and involved VI graduates that directly teaching in schools. Henceforth, these graduates trained with the

Braille al-Quran method will be able to disseminate the teaching and learning with more effective.

Another study by Aziz et al. (2018) identifies some scholars who memorized the al-Quran even though their vision is limited. In addition, this study will also briefly provide their biography and academic contribution. This study found that there are successful scholars among those who have a VI that able to memorize the entire al-Quran. Furthermore, they have different areas of expertise and their knowledge and wisdom have become a source of reference until today. Among them is Imam as Syatibi an expert in *qiraat*, Syeikh Abd al-Hamid Kishk who earned excellent results in every level of study, Syeikh Dr. Fadhl Hassan an expert in the field of the Tafseer Quran and Syeikh Muhammad Rif'at who specializes in the field of *tarannum*.

Based on the analysis of prior studies, it was found that even there are studies discussing the aspect of al-Quran memorisation among VI, the studies, however, did not specifically and thoroughly investigate al-Quran memorisation learning for VI. Furthermore, this study will develop a guideline model for VI undergoing the al-Quran memorisation process with a more effective and systematic way. Hence, it can be summarized that there is still a gap needing further investigation to enlighten more on the research of al-Quran *tahfiz* learning for VI. Therefore, this is where this study's significant in exploring the needs to develop *tahfiz* al-Quran learning model for VI.

2.8 Conclusion

All in all, this literature review discusses several important aspects pertaining to VI background, history of *the tahfiz* institution in Malaysia, learning the concept of *tahfiz* al-Quran for VI, research theories as well as prior studies related to this research.

