CHAPTER 4

FINDINGS

4.1 Introduction

This chapter discusses the findings from the conducted research. The findings will be explained orderly according to the three phases of this research which are the needs analysis, model design and development and evaluation. The findings in each phase were summarised and subsequently divided into several sections based on the constructed research questions. The rational for this classification is to facilitate the correlation analysis with the research questions, simultaneously aim to address the posed research questions.

4.2 Findings of The Needs Analysis Phase

This research was conducted to obtain the information from SVI respondents who have had memorised the whole al-Quran (30 *juz*) and also SVI respondents who are memorising al-Quran, on the needs in the learning process, along with the issues and challenges in memorising al-Quran, simultaneously observing the need for the model to be developed. The development of this model is to produce an effective learning guideline for SVI who are memorising al-Quran.

The first phase that is the needs analysis phase was conducted to identify the elements, issues and challenges of the *tahfiz* learning process among SVI apart from discovering the need to develop a *tahfiz* al-Quran learning model for SVI. The findings

were acquired from the transcription of the semi-structured interview. The researcher posed open-ended questions to SVI respondents to investigate the phenomenon in-depth. Therefore, this stage was carried out to answer the following questions:

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

4.2.1 Demographic Analysis of Participants

7 VI participants were involved in answering interview. 4 of the participants comprise of the Head of Publication, Malaysian Muslim Association of the SVI (PERTIS); a lecturer in Darul Quran, JAKIM; and two bachelor's degree students each in the field of al-Quran and Sunnah at Universiti Islam Antarabangsa Malaysia (UIAM) and the course of al-Quran *wal Qiraat* at Kolej Universiti Islam Selangor (KUIS). The other three participants in this phase are participants who are in the process of memorising al-Quran in Darul Quran, JAKIM. All of these visually participants have the direct experience and knowledge on the *tahfiz* al-Quran learning for VI. The following table illustrates the profiles of the participants in the first phase.

Table 19 Participants Profiles of the Research

Research participants with the experience of memorising al-Quran (30 *juz*)		
Research Participants	**Gender**	**Position / Institution**
P1	Male	Head of Publication, PERTIS

P2	Male	Lecturer, Darul Quran, Jakim
P3	Male	Bachelor's degree students, UIAM
P4	Female	Bachelor's degree students, KUIS
Research participants in the process of memorising al-Quran (30 *juz*)		
P5	Male	Student, Darul Quran
P6	Female	Student, Darul Quran
P7	Female	Student, Darul Quran

4.2.2 Descriptive Analysis

The findings of this study will discuss the elements of the *tahfiz* al-Quran learning in the context of methods, techniques, aids tools, reinforce and retention in the *tahfiz* al-Quran learning for SVI besides from covering the issues and challenges face and reviewing the need to develop the model. The findings were gathered based on the participants' views through the transcribed data derived from the conducted interviews.

i- Methods of Memorising: *Tahfiz* Al-Quran Learning for SVI

The conducted interviews had explored 6 methods in the *tahfiz* al-Quran learning of the VI, comprise of the *talaqqi musyafahah, tashil, tafham. tikrar, tadarrus, tahriri* and *tasmik.* The findings from the interviews can be summarised into the following table:

Table 20 Data of Interview in Terms of Memorising Methods

No.	***Hafazan* Methods**	**P1**	**P2**	**P3**	**P4**	**P5**	**P6**	**P7**	**Total**
1.	*Talaqqi & Musyafahah*	×	×	×	×		×		5/7
2.	*Tashil* fluently recitation by using the braille al-Quran *mushaf*	×	×	×	×	×	×	×	7/7
3.	*Tafham* understanding the memorised verses (by referring to the *tafsir* in Braille al-Quran)		×	×	×	×	×	×	6/7
4.	*Tikrar*	×	×	×	×	×	×	×	7/7

5.	*Tadarus (Tashih* the verses with peers	×	×	×	×	×	×	×	7/7
6.	*Tahriri (Perkin Brailler)* - Writing up before memorising - Writing up after memorising		×	×		×		×	4/7
7.	*Tasmik* in front of the teacher	×	×	×	×	×	×	×	7/7

Table 4.2 is the pattern of findings for the *tahfiz* al-Quran learning process of VI in terms of the memorising method. Overall, it indicates 4 of the listed methods are practiced by all participants which are *tashil*, *tikrar*, *tadarrus* and *tasmik*, while the *tafham* method (understanding the memorised verses by referring to their tafsir in Braille al-Quran) practiced by 6 out of 7 research participants, which exclude P1. Apart from that, for *talaqqi musyafahah* method, 5 research participants were found to practice it, while 4 out of 7 participants practiced *tahriri* (writing) where they specifically do it after memorising as compared to before memorising.

Tashil is among the essential method in which the memorising is required to fluency recite the verse several times by referring to the *mushaf* to facilitate the memorising process. This method is practiced by all participants. This is based on the statements from P6 and P3:

> *"I will recite with Braille al-Quran until becoming fluent and smooth, then only I will memorise them in the night."* (P6 2019)

> *"I will recite first for many times while reviewing my recitation. It took a lot of time, it is not easy to memorise. Only after I can recite it fluently, I will begin to memorise verse by verse."* (P3 2019)

In addition, another method practiced by all participants are *tikrar* (repetition) in which they repeatedly recite the verse to facilitate memorising them. This is according to the statement from P7 and P5:

> *"I will recite a page only for 40 times with Braille al-Quran."* (P7 2019)

> *"I will recite the verse to be memorised for more than 10 times, depending on the complexity of the verse."* (P5 2019)

To gain the confidence and fluency in reciting the *hafazan* before they are being recited in front of the teacher, all participants are also practicing *tadarrus* method in which they peer-review and correct each mistake by their peers. The following is the statement expressed by P6 regarding *tadarrus*:

> *"After I had tasmik with my peers and feel confident with my recitation and tajweed, then only I will tasmik with the ustaz."* (P6 2019)

Having confidently with their *hafazan*, all participants will perform *tasmik* to recite their *hafazan* in front of the teacher without referring to *mushaf* to assess their recitation as well as ensuring their recitations are free from errors and mistakes.

Several participants were found to not practising the methods of *talaqqi* and *musyafahah, tafham* (understanding meaning of the verse) and *tahriri* (write up). Despite so, all of the participants affirm that these methods are essential in the process of memorising al-Quran. This is shown by P1 who did not use the tafham method (understanding the memorised verses) due to the limitation and difficulty in accessing the *tafsir* to understand the memorised verses, as quoted below.

"That is the problem because during my time, the Tafsir Pimpinan Ar-Rahman was not yet produced. It was only produced in 2014. Previously there was only translation without the verse, so we need to refer to the Braille al-Quran, which is quite difficult." (P1 2019)

Tahriri (write up) method facilitates to reinforce and retention the al-Quran *hafazan* (P2, P3, P5, P7). However, all participants face the issue in implementing the method before memorising as stated by P2:

"Everyone does not have the Perkin Brailler, its equipment was quite limited, we need to share so ustaz had eased up to do tahriri after memorising." (P2 2019)

Apart from that, they also admitted that the *talaqqi* and *musyafahah* method is rudimentary in *tahfiz* al-Quran learning to validate the recitation as accurate and correct in terms of the articulation and *makhraj* of the letters (P1, P2, P3, P4, P6). Additionally, understanding the meaning of the memorised verses also accommodate in the *hafazan* process as well as provide the understanding on the gist of the memorised verses (P2, P3, P4, P5, P5,P7). These are aligned with the statements from P4 and P6, which are:

"Yes, I prefer to refer the al-Quran translations especially the verses related to narrations or containing dialogues or stories, I will understand and memorise the storyline." (P4 2019)

"Yes, I definitely prefer to refer al-Quran's tafsir to discover the meaning for each verse starter." (P6 2019)

The above statements clearly represent that most of the participants practicing various memorising methods to accommodate the al-Quran *hafazan* process despite

being in limited and insufficient. The methods comprise of *talaqqi* and *musyafahah, tashil, tafham. tikrir, tadarrus, tahriri* and *tasmik.*

ii- Techniques of Memorising*: Tahfiz* Al-Quran Learning for VI

Table 21 Data of Interview in Terms Memorising Techniques

No.	*Hafazan* Techniques	P1	P2	P3	P4	P5	P6	P7	Total
1.	Choosing appropriate place to memorise	×	×	×	×	×	×	×	7/7
2.	Choosing appropriate time to memorise	×	×	×	×	×	×	×	7/7
3.	Understanding the verses to be memorised		×	×	×	×	×	×	7/7
4.	Reciting fluently by referring to Braille al-Quran *mushaf*	×	×	×	×	×	×	×	7/7
5.	Listening to recitation example from Qari	×	×	×	×	×	×		6/7
6.	Writing up before memorising								
7.	Determining the rate of *hafazan*	×	×	×	×	×	×	×	7/7
8.	Systematic manner of *Tikrar* - Serial *tikrar (Tasalsuli)* - Compounding technique *(Jama'iy)* - Dividing technique *(Taqsim)*	×	×	×	×	×	×	×	7/7
9.	Emphasising difficulty verses	×	×	×	×	×	×	×	7/7
10.	Emphasising *mutasyabihat* verses	×	×	×	×	×	×	×	7/7
11.	Writing up verses difficult to memorise								
12.	Using special *mushaf*								
13.	Rhythmic recitation technique	×	×	×	×		×	×	6/7
14.	Visualising al-Quran verses	×	×	×	×			×	5/7
15.	Recording own voice					×			1/7
16.	Memorising before sleep	×	×		×				3/7

The researcher found 13 memorising techniques practiced by all 7 VI participants while 3 aspects of those techniques were not practiced by them. The following is the summary from the conducted interviews.

Table 4.3 above illustrates the pattern of findings from the *tahfiz* al-Quran learning process of VI in terms of the techniques employed in memorising al-Quran. The findings indicate that almost every technique is frequently employed and practised by the participants, while 3 techniques are not practiced by the same group. 8 techniques are employed by all 7 research participants, which involve the aspects of choosing the proper time and place, understanding the meaning of the verses to be memorised, making the recitation fluent by referring to the Braille al-Quran *mushaf*, determining the rate of *hafazan*, doing *tikrar* in series, and emphasising on difficulty verses and *mutasyabihat* verses. For the technique of listening to Qari's recitation examples, rhythmic recitation technique and visualising the al-Quran verses, it was learned that almost all participants practicing them as shown with the representative ratio of 6/7, 6/7 and 5/7, respectively. For the voice recording and memorising before sleep techniques, the pattern of findings demonstrates that not even half of the participants stick to these techniques, where only 3 out of 7 participants practicing memorising before sleep, and only 1 out of 7 participants practicing the voice recording technique. The findings also demonstrate 3 techniques not practiced by all 7 participants, which are writing up before memorising, writing the verses difficult to memorise, as well as utilising special Braille *mushaf* along the memorising.

Among the 8 techniques that the participants prefer to employ to attain the determined quality *hafazan* is by choosing the appropriate place to memorise.

"I prefer to do hafazan in the room."(P5 2019)

"Usually I will memorise in the room, but sometimes under the gazebos around the mosque." (P6 2019)

A location far from interruptions and noise, along with a clean environment and appropriate temperature facilitate the memorising process and the capability for a longer retention of the *hafazan*.

Besides that, the option of picking suitable time to memorise being one of the highlighted techniques by the participants. Among the times frequently choose by the participants is before the *subuh* (pre-dawn), which is the best time to memorise, as stated by P7:

> *"I will hit the bed early and get up early at 4 o'clock and begin to memorise."* (P7 2019)

And according to a statement by P3;

> *"I usually wake up as early as before subuh to resume my hafazan."* (P3 2019)

Regardless of that, the preferred time to memorise depends on the individual suitability and convenience of the participants as they are restricted with the allocated time to memorise. Some other times practiced by the participants to memorise are between *maghrib* and *isya'* and after *isya'* until 10.30 pm, as asserted by P4:

> *"The time I could easily memorise is after maghrib"* (P4 2019)

Additionally, all research participants had also referred their Braille al-Quran *mushaf* as a technique to understand the memorised verses and to recite the verses to be memorised fluently. Apart from that, all of these participants determined the rate of memorising depending on their individual capacity. The findings from the conducted interviews pointed that there are 2 techniques employed by the research participants in determining the rate of *hafazan* that is through *maqra'* or according to the page. The rate is based on the participants' level of capability as dictated by their teachers as well

as the *tahfiz* al-Quran syllabus accordingly, as mentioned by the research respondents below:

> "*Ustaz asked me to memorise a page or two.*" (P7 2019)

> "*If it is easy and quick, I would memorise 1 maqra', but sometimes only 2 pages.*" (P6 2019)

Besides that, all participants had also chosen to practice the serial *tikrar* (*Tasalsuli*). There are several *tikrar* techniques in memorising al-Quran, but all of the participants only practice the serial *tikrar*, as asserted by participants P4, P6, P1 and P3:

> "Firstly, I would only recite *1 maqra', just reciting... Then I would begin to memorise verse by verse. But my method is after memorising 1 verse, in entering the second verse, I would repeat the first verse. When reciting the third verse, repeat verse 1 and verse 2 until 1 mara' is finished."*
>
> (P4 2019)

> *"To memorise, I would repeat 20 times until I fully memorised it then only move to the second verse, getting memorised the second verse, I would pick up the first verse until finish 1 maqra'."* (P6 2019)

> *"Memorised the first and second verse, then repeat and so on. This method is slow but can retain the memory longer."* (P1 2019)

> *"I memorised the first verse, then the second verse, after that I recite the first and second verses without referring al-Quran, subsequently until I finish a page."* (P3 2019)

Next, the participants had also practiced the technique of emphasising the difficult verses and *mutasyabihat* verses. In emphasising on the complex verses'

technique, more focus was needed with the addition of *tikrar* as stated by research participants P5 and P6:

> *"I would repeat recitation many times when it comes to the verses difficult to memorised. And I would not move on to another verse until I get to memorise the verse fluently."*
>
> (P5 2019)

> *"I would repeat many times until I memorised."* (P6 2019)

Similarly, participants would put more focus on the *mutasyabihat* verses, which are the almost identical verses and might be confusing when memorising them.

Moreover, 6 out of 7 participants had also practiced the techniques of listening to Qari's recitation and rhythmic recitation. By listening to Qari's recitation, this technique helps them to improve their *hafazan* in case of any mistake in terms of the letters, vowels and getting to know proper *waqaf* placing, as asserted by research respondents P3 and P1:

> *"I usually listen to verses to be memorised through the audio al-Quran repeatedly."* (P3 2019)

> "*Yes, I frequently listen to al-Quran recitation.*" (P1 2019)

The rhythmic recitation technique was also practiced by participants when memorising as indicated by P4 and P6:

> *"Yes, it is true, more fun like that, otherwise I would feel sleepy."* (P4 2019)

"It boosts my confidence to recite it loud and rhythmic." (P6 2019)

In addition to that, 5 out of 7 participants had visualised the al-Quran verses during memorise. They were able to memorise the verses similar to the braille *mushaf* by identifying the shape and position of those verses. This was admitted by the participants P1 and P7 who claimed as follows:

"Yes, I can visualise the position of those verses during the hafazan." (P1 2019)

"Yes, if we really memorise them, we can visualise the position of those verses." (P7 2019)

On top of that, majority of the participants did not practice the techniques of memorising before sleep and voice recording, while none from this group practice the techniques of writing up before memorising, writing up the verses difficult to memorise and using special Braille al-Quran *mushaf*. This owes to the factor that, according to the interview with P2, there is difficulty for the participants to practice the writing techniques as the equipment of Braille machine is limited, added with its bulky and heavy physical that burden them to use it all the time. Along with it, the participants could not utilise the same Braille al-Quran *mushaf* along the period of memorising the whole 30 *juz* as according to P4 and P7:

"I had to switched the al-Quran. The Braille al-Quran was easily get torn, its dots easily tarnished, the ring easily took off." (P4 2019)

"I switched several times, because the verses faded over time, besides, the Braille al-Quran comprises of several volumes so I separated the Braille al-Quran for class and hostel." (P7 2019)

On top it all, this shows that all the participants had been practicing the techniques of al-Quran memorising such as choosing the suitable time and place, understanding the verses to be memorised, making their recitation fluent by referring to the Braille al-Quran *mushaf*, determining the rate of *hafazan*, serial *tikrar* method, as well as emphasising the complex and *mutasyabihat* verses, listening to the recitation examples from Qaris, rhythmic recitation, visualising al-Quran verses, voice recording technique and memorising before sleep.

These techniques are important in facilitating the participants to memorise al-Quran more efficient and effective, simultaneously giving a bigger impact on their memory and the effectiveness of memorising al-Quran.

iii- Aid Tools of Memorising: *Tahfiz* al-Quran Learning for SVI

For the VI participants, they require the suitable memorising aid tools to facilitate them memorising al-Quran effectively and efficiently. The following table display the memorising aids suitable to be employed by the participants:

Table 22 Data of Interview in Terms Memorising Aid Tools

No.	*Hafazan* Aid Tools	P1	P2	P3	P4	P5	P6	P7	Total
1.	Braille al-Quran	×	×	×	×	×	×	×	7/7
2.	Brailler	×	×	×	×	×	×	×	5/7
3.	Recording Tape								
4.	Smartphone	×	×	×	×	×	×	×	7/7
5.	MP4								
6.	Al-Quran CD								
7.	e-Braille panel	×							1/7

Table 4.4 demonstrates the pattern of findings for the process of *tahfiz* al-Quran learning among the VI participants in terms of the memorising aid tools. The findings

indicate that the *hafazan* aids employed by all 7 participants during the memorising process are Braille al-Quran, Brailler and smartphone, while one participant choose for Electronic Braille al-Quran produced by the researchers in Universiti Teknologi Malaysia (UTM). Meanwhile, none of the respondents used recording tape, MP4 and al-Quran CD to prop them along the memorising process.

The al-Quran *mushaf* is the main material in memorising al-Quran, however, participants utilised the Braille al-Quran that represent the *hijaiyyah* letters and *tajweed* through uniquely-derived codes that enable these participants to recite al-Quran. Apart from that, all of these participants utilised the application in the smartphone as a memorise aid tool by listening to the al-Quran recitation audio. Throughout out the memorising process, they listened to the audio before the process to correct their recitation, during the process to enable them recite it fluently, and after the process for al-Quran *muraja'ah* (revision). Statements by P4 and P1 indicate that all the participants prefer smartphone as their *hafazan* aid tool. Their statements are as follows:

> *"I used my mobile a lot to listen to the Qari's recitation, we can assess our recitation from there. We can correct if there is a mistake."*
> (P4 2019)

> *"I listened to Qari's recitation through mobile as it is convenient and easy, I can revise al-Quran anytime."* (P1 2019)

In the meantime, participants used Brailler to type the memorised al-Quran verses that simultaneously reinforce their memory. There was also 1 participant who used the Electronic Braille al-Quran produced by the researchers from Universiti Teknologi Malaysia (UTM) as an interactive *hafazan* aid tool.

The *hafazan* aid tools play a vital role in the process of memorising al-Quran. They could also stimulate and enhance understanding along the process by utilising more than one sensory modality.

iv- *Hafazan* Reinforcement*: Tahfiz* al-Quran Learning for VI

There are 8 methods identified to facilitate the reinforcement of memorising. The table below summarises the reinforcement methods and findings from the conducted interviews in terms of the practiced reinforcement methods by the participants. The data is as follows:

Table 23 Data of Interview in Terms Of *Hafazan* Reinforcement

No.	Reinforcement Methods	P1	P2	P3	P4	P5	P6	P7	Total
1.	*Muraja'ah Usbuiyyah* (weekly revision)		×	×	×	×	×		5/7
2.	*Muraja'ah Qadimah* (old *hafazan* revision)			×	×	×			3/7
3.	*Muraja'ah* with peers		×		×	×	×	×	5/7
4.	Reciting in the *solat*		×		×	×	×	×	5/7
5.	Reciting during spare times		×		×	×	×	×	5/7
6.	Recording al-Quran recitation								
7.	Listening to al-Quran recitation audio	×	×	×	×	×	×		6/7
8.	Participating in *hafazan* tests			×	×		×		3/7

The table above displays the pattern of findings in terms of *hafazan* reinforcement practiced by participants. The findings indicate variety of reinforcement methods applied by the re participants of research. It was proven when there is not one method being applied by all r participants. The closest dominantly used which recorded 6 out of 7 participants applying to is to listen to al-Quran recitation audio. It was followed with 5 out of 7 participants practiced the reinforcement methods of *muraja'ah*

usbu'iyyah, *muraja'ah* with peers, reciting in *solat* and reciting during spare times. Meanwhile, 3 out of 7 respondents practiced the reinforcement methods of *muraja'ah qadimah* and participating in *hafazan* tests, while none of the participants seemed to record their al-Quran recitation to reinforce their *hafazan*.

To listen to al-Quran recitation is the reinforcement method frequently used by the participants. It is also seen as the very practical medium in facilitating them to reinforce their *hafazan*. This was stated by P6, P4 and P1 as saying:

> *"In the evening or before sleep, I will listen to a-Quran recitation to reinforce my hafazan for tomorrow morning's tasmik."* (P6 2019)

> *"When I was done with 1 maqra' or sometimes before going to sleep, I will revise my hafazan to check on them."* (P4 2019)

> *"During the* spare times*, I will listen to the al-Quran recitation audio for muraja'ah."* (P1 2019)

5 of the respondents practiced the reinforcement methods of *muraja'ah usbu'iyyah*, *muraja'ah* with peers, reciting in *solat* and reciting during spare times. *Muraja'ah usbu'iyyah* is the weekly hafazan or the latest *hafazan* for a week until reaching the maximum of 1 juz. Among the feedbacks received from the participants regarding these methods are from P4, P6 and P3, which according to them:

> *"Before I moved on to the new ones, I will recite again my yesterday's hafazan with ustaz."* (P4 2019)

> *"After tasmik, I will recite again my hafazan from yesterday's tasmik until I am fluent."* (P6 2019)

"I will recite again half of the juz memorised for that week on the Friday. Another half of the juz will be recited on the next Friday." (P3 2019)

Apart from that, the participants had also practiced *muraja'ah* with peers during their free times to reinforce *hafazan* and correcting each other's recitation, simultaneously reducing confusion on the ambiguous verses

"I prefer to muraja'ah al-Quran with my roommate." (P6 2019)

"I prefer to muraja'ah with my friends and copying the punch dots of al-Quran recitation to evaluate each other's fluency." (P5 2019)

"I will spend my free times to reinforce my hafazan." (P5 2019)

"I will muraja'ah al-Quran based on my spare times." (P7 2019)

Reinforcing the *hafazan* through *solat* was also practice by 5 out of 7 ambiguous. This was attested by P7, P1 and P3 whom described:

"Sometimes I will repeat the hafazan during the tasmik in solat." (P7 2019)

"I was frequently invited as an imam, so during solat is among the times for me to muraja'ah al-Quran." (P1 2019)

"I will use my times praying alone to repeat my hafazan." (P3 2019)

In addition, there were 3 out of 7 participants reinforcement methods of *muraja'ah qadimah* and participating in *hafazan* tests. *Muraja'ah qadimah* is the repetition of *hafazan* and al-Quran verses that have been memorised for quite some time and exceeding 1 *juz* than the current *hafazan*. Besides that, there were 3 participants choose to participate in *hafazan* tests as a platform to reinforce their *hafazan*, as noted by P3 dan P4:

"Yes, I began to participate in hafazan competitions in primary school, special education division in the secondary."(P3 2019)

"I got involved in hafazan competitions since primary school which was the hafazan for surah lazim (common surah), but among the competition I entered was under JAKIM to represent Johor." (P4 2019)

"By participating in such competitions, it will motivate the person to repeat their hafazan time and time again." (P6 2019)

These reinforcement methods were practiced by participants during their process of al-Quran memorisation or for those who had just finished their *hafazan*. For the respondents who are currently in the process of memorising or have not yet finished their 30 *juz* of *hafazan*, they need to allocate times to memorise their current, weekly and prior *hafazan*. For this reason, a strong discipline is required so the current *hafazan* can be done, successfully recited to the teacher, while the new *hafazan* can be immediately repeated and the old *hafazan* can remain repeatable.

Students who have completed their *hafazan* of 30 juz might conduct the process in a more disciplined and organised manner. They could adopt *hafazan* repetition schedule to ensure their *hafazan* is everlasting.

v- *Hafazan* Retention: *Tahfiz* al-Quran Learning for VI

From the conducted interviews, it was learned that the participants had been practicing several methods to retention their al-Quran *hafazan*. The retention methods can be summarised as the following:

Table 24 Data of Interview in Terms of *Hafazan* Retention

No.	Retention Methods	P1	P2	P3	P4	P5	P6	P7	Total
1.	Interacting with groups of al-Quran *hafiz* (memoriser)		×	×	×	×	×	×	6/7
2.	Listening to al-Quran recitation audio	×	×	×	×	×	×		6/7
3.	*Muraja'ah* the *hafazan* during *solat*	×	×	×		×	×	×	6/7
4.	Scheduling *hafazan* repetition for a *juz* a day		×	×	×			×	4/7
5.	Participating *musabaqah hifz al-Quran*			×	×		×		3/7

Table 4.6 illustrates the pattern of findings from the interviews with participants on their practices to *hafazan* retention. It demonstrates that 6 out of 7 participants practiced to interact with groups of al-Quran *hafiz*, listening to al-Quran recitation audio and revising their memorisation in times of *solat*. 4 out of 7 participants planning their retention through scheduling for *hafazan* repetition of a *juz* a day. In addition, 3 out of 7 participants participated in *musabaqah* or al-Quran *hafazan* competition as a method to keeping their *hafazan* in memory.

6 out of 7 participants tried to retain their al-Quran *hafazan* by frequently interacting with groups of al-Quran *hafiz*, listening to al-Quran recitation audio and *muraja'ah* their *hafazan* in *solat*, according to participants P1 and P4:

> *"Even though I have completed my study, we are still in contact and meeting during free times to check on our progress with al-Quran."* (P1 2019)

> *"To interact with friends and revising al-Quran in a casual manner is also one of the ways to muraja'ah al-Quran."* (P4 2019)

> *"Listening to al-Quran recitation audio can also motivate me to retain my hafazan memorised."* (P1 2019)

Besides that, according to 4 out of 7 participants who had finished memorising 30 *juz* of al-Quran, they practised a repetition schedule of at least 1 *juz* a day consistently. This is according to the statements by P3 and P4:

"After subuh, zohor and isya' prayers, I will spend some times to repeat my hafazan." (P1 2019)

"I will repeat hafazan every day at least 1 juz." (P4 2019)

To retain their *hafazan* that was conducted with teachers is the biggest challenge among al-Quran *hafiz*. For them, it is vital and an obligation to always preserve and retain their *hafazan* so it would last forever in the memory.

vi- Issues and Challenges Face by Participants of VI in Memorising Al-Quran

The interviews had also pointed out to a series of issues and challenges face by the participants along the al-Quran memorisation process. In general, al-Quran memorisers are recommended to use one special al-Quran *mushaf* to accommodate them positioning the memorised verses in their mind. However, for the participants, they are facing the constraint of using the Braille al-Quran during the memorisation as the Braille dots are not made to last and easily faded. Even more, the material of the printed paper is easily torn with its easily dislocated ring. This situation was noted by research respondents P2 and P7:

"I had to switch my al-Quran. Because Braille al-Quran are easily torn, the dots fade easily, and so does the ring to dislocate." *(P2 2019)*

"Changed them several times, because eventually the dots of the Braille al-Quran will fade and vanish." (P7 2019)

Apart from that, the inconvenience of carrying the Braille al-Quran and its *tafsir* was also expressed by participants, owing to the bulky size to be carried to the class or everywhere. Furthermore, there are six volumes for all 30 juz of Braille al-Quran. This

situation gives the participants difficulties to bring the volume that is currently memorised along with the volume that needs to be repeated or revised. This is according to research respondents P4 and P5 as follows:

> *"In KUIS, I bring two Braille al-Quran to the class. One to memorise new verses and another one for i'adah." (P4, 2019)*

> *"Among the challenges is to bring the Braille al-Quran." (P5, 2019)*

In regards to this situation, there was a participant who use two distinct *mushaf* in the class and hostel. According to P7:

> *"I use two Braille al-Quran, one for the class and one for the hostel."(P7, 2019)*

In addition, the participants had claimed of the scarce reading materials in Braille, especially additional materials related to al-Quran such as books on *tajweed, tafsir* and *qiraat*.

Similarly, they face difficulty in the accessibility of Perkin Brailler for *tahriri* (writing). Despite of the advantage of facilitating participants to retain their *hafazan*, this Perkin Brailler distracts their focus and other students for recitation *tasmik* for its loud sound. Due to that, the participants had to use it outside the *hafazan* learning session in the class in order to complete the *tahriri* assignment given by their teacher. Furthermore, its big and bulky physical limiting its usage at places other than the *hafazan* class and hostel. This is remarked by research respondent P3:

"Usually I will do tahriri in the hostel, because it is hard to type in the class, it distracts others who are memorising." *(P3, 2019)*

Other than that, the participants had also face challenge in terms of memorising when they confront with *mustasyabihat* and *gharib* verses in al-Quran. For participants already have memorised all 30 *juz* of al-Quran, their challenge is to retain their *hafazan* and consistently conduct *muraja'ah.*

vii- The Needs for Development *Tahfiz* al-Quran Learning for SVI

There are views from participants on the needs to develop *tahfiz* al-Quran learning model for SVI. The participants show the agreement on the needs for an implementation *tahfiz* al-Quran learning model specifically for VI. This is according to statements expressed by all research participants as the followings:

"It is needed because I only memorised to my own will and we have never been exposed to any model or module of memorising al-Quran for the SVI" (P1 2019)

"There must be a guideline because there is a certain aspect different from normal persons such as using the Braille al-Quran." (P2 2019)

"It is good, perhaps soon there will be a maahad tahfiz specific for the SVI and this model can be adopted as a guideline. Even myself had only conducted trial and error along the methods and techniques suitable for me." (P3 2019)

"Must have a guideline because the method of memorising al-Quran for SVI are not all the same as to the normal persons." (P4 2019)

"Could be, and I think never found a model or guideline for SVI students to memorise al-Quran." (P5 2019)

"It is needed, especially now that there are so many SVI persons who cannot recite al-Quran. Currently there has a declined number of admissions to Darul Quran because many cannot master Braille al-Quran." (P6 2019)

"Very good, because there is still those who cannot master al-Quran recitation, so a guideline can help with this." (P7 2019)

Based on the opinions stated by every participant above, it is indicated that there is an agreement among all of them on the need for an implementation *tahfiz* al-Quran learning process model made specific for SVI besides from emphasising the aspects considered as the influential factors in producing quality *huffaz*.

The capability of producing al-Quran generation among VI is not something delusional, but attainable, should the efforts to realise it are followed. Hence, a reinforcement strategy in terms of creating a model suitable for VI that consists of the preparation before memorising, the process during the memorisation, which entails the methods, techniques, memorisation aid tools, reinforcement and retention in the participants's *tahfiz* al-Quran learning is seen as capable to achieve the education goal of *tahfiz* for participants holistically.

4.2.3 Summary of the Findings the Needs Analysis

Overall, this phase addresses the first, second and third research questions for the phase of need analysis. The first question attends to the elements within the learning process of *tahfiz* al-Quran for participants. The findings exhibit several elements in the process of *tahfiz* al-Quran learning for participants, comprising methods, techniques, memorisation aid tools, reinforcement and retention of *hafazan* among participants. In addition, pointed out to the issues and challenges face by the participants along the al-Quran memorisation process. Besides, the analysis of expert's view provided the respond and agreement the development of a *tahfiz* al-Quran learning model for SVI

student is essential for the *tahfiz* al-Quran learning system among them. Therefore, each element identified within the process of *tahfiz* al-Quran learning of SVI will be suggested to be include as elements for the t*ahfiz* al-Quran learning model for VI, which is the focus of this study.

4.3 Findings of The Model's Design and Development Phase

This phase consists of the model's design and development of the research. The model was developed according to the suggestions and findings in the phase of needs analysis, where it was found that learning al-Quran memorisation of SVI based on their individuals' understanding and methods as they were not exposed to any kind of model or guideline to memorise al-Quran in a specific and organised manner. Besides that, the analysis for the participants findings illustrate the need for a *tahfiz* al-Quran learning model specifically due to the differences between the *tahfiz* al-Quran learning process for normal students with SVI. Such conditions support the planning of a model for *tahfiz* al-Quran learning for SVI. The question to be addressed in the second phase is:

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

The instrument employed for the development phase is questionnaire. The elements for the research model were generated and extracted through literature review, findings from the interview with experts in Phase 1, the needs analysis phase, and refined through focus group discussion. Before the Fuzzy Delphi questionnaires were distributed to a group of 17 experts for this phase, the researcher conducted face validity

with 4 experts, aiming to go through all questions to be imposed and assessing the levels of clarity and understanding for each item in the research instrument. Overall, the experts provided positive responds on the component and item within the underdeveloped model.

4.3.1 Demographic of Experts Field

The phase of model's design and development was planned based on 17 experts that were specifically chosen based on their fields of expertise. Table 4.7 exhibits the experts' genders, positions, institutions, experience as well as field of expertise.

Table 25 Demographic of Experts

Item	**Information**	**Frequency**	**Percentage**
Gender	Male	12	71%
	Female	5	29%
Positions/ Institutions	Lecturer, Public Universities	6	35%
	Lecturer, Private University	1	6%
	Lecturer, Darul Quran	3	18%
	Teacher, SMK Pendidikan Khas	4	24%
	Teacher, SVI of *Tahfiz* Institution	3	18%
Experience	5-10 years	13	76%
	10-15 years	3	18%
	Above 15 years	1	6%
Field of expertise	SVI *Tahfiz* Education	5	29%
	Tahfiz Education	7	42%
	SVI Al-Quran Education	5	29%
TOTAL		20	100

Table 4.7 displays all 17 experts involved in the phase of model's design and development. Based on the table, the analysis on the experts' gender indicate that 12

experts are males (71%) while the remaining 5 five experts are females (29%). In addition, 6 professionals' experts are lecturer in public universities (35%), 1 professional expert lecturer in private university (6%) and 3 professional experts are lecturer in Darul Quran, JAKIM (18%). Besides that, there are 4 field experts who are teachers in Blindness Special Education Secondary School (SMPK) (24%) and 3 field experts are VI *tahfiz* al-Quran teachers (18%). 1 of the experts have a vast experience that is over 15 years (6%) and 3 experts have the experience of 10 to 15 years (18%). Majority of the experts involved in this phase of the research have 5 to 10 years of experience, which are 13 (76%). Meanwhile, 5 experts who were specifically chosen for this phase have the expertise on VI *tahfiz* education, 7 experts have the expertise in the field of *tahfiz* (42%) and 5 experts have the expertise in the field of VI al-Quran education (29%).

As being outlined in Chapter 3, the main objective of this chapter is to address the third research question through several aspects. The aspects in discussion comprise of the main components, which are the SVI preparation before memorising al-Quran in terms of the cognitive (*al-aqliyyah*), affective (*al-Qulubiyyah wan Nafsiah),* physical (*al-jasadiyyah*) and spiritual (*al-ruhiyyah wal khuluqiyyah*) aspects, besides the constructs and components during the process of memorising al-Quran which comprise of the methods, techniques and aids tools in memorisation.

4.3.2 Component of Preparation Memorising Al-Quran for SVI

The aspect in the preparation of memorising al-Quran for SVI as described comprise of the cognitive (*al-aqliyyah*), affective (*al-Qulubiyyah wan Nafsiah),* physical (*al-jasadiyyah*) and spiritual (*al-ruhiyyah wal khuluqiyyah*).

i- Findings of the Cognitive Construct (*al-aqliyyah*)

The table below illustrates items for the construct of the preparation of memorising al-Quran for SVI in the aspect of cognitive *(al-aqliyyah).*

Table 26 Items for the Cognitive Construct

	Items
1	Fluency in al-Quran recitation
2	Basic knowledge on *tajweed*
3	Exposure on the memorising for *surah lazim*
4	Exposure on the basic methods of memorising al-Quran
5	Exposure on the basic techniques of memorising al-Quran

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above cognitive items are displayed in the table below:

Table 27 Values of Cognitive Items in The Preparation Based on (FDM)

No.	**Items**	**Triangular Fuzzy Numbers**		**Defuzzification Process**	**Experts' Agreement**	**Items' Ranking**
		Threshold Value (d)	**Percentage of Experts' Agreement (%)**	**Fuzzy Score (A)**		
1	Fluency in al-Quran recitation	0.034	100%	0.788	ACCEPTED	1
2	Basic knowledge on *tajweed*	0.063	100%	0.776	ACCEPTED	2
3	Exposure on the memorising	0.148	100%	0.718	ACCEPTED	5

	for *surah lazim*					
4	Exposure on the basic methods of memorising al-Quran	0.127	100%	0.741	ACCEPTED	4
5	Exposure on the basic techniques of memorising al-Quran	0.110	100%	0.753	ACCEPTED	3

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.9 exhibits the experts' agreement on the preparation of memorising al-Quran for SVI students in the aspect of cognitive *(al-aqliyyah)*. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of cognitive *(al-aqliyyah*) have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 28 Ranking for The Items in The Cognitive Construct

Ranking	Items	Item No.
1	Fluency in al-Quran recitation	1
2	Basic knowledge on *tajweed*	2
3	Exposure on the basic techniques of memorising al-Quran	5

4	Exposure on the basic methods of memorising al-Quran	4
5	Exposure on the memorising for *surah lazim*	3

Table 4.10 displays the ranking for the items in the preparation of memorising al-Quran for SVI students in the aspect of cognitive upon attaining the experts' consensus. The findings indicate that despite of the SVI have conducted the preparation or have the exposure on the memorising for surah *lazim*, the fluency in Braille al-Quran recitation, however, have meet the requirement to undergo the process of al-Quran memorisation. Without a fluent recitation and basic knowledge in the *tajweed*, the SVI students will probably face difficulty during the al-Quran memorisation. The accuracy of reciting al-Quran fluently, smoothly and correctly are the requirements for those who want to memorise al-Quran.

ii- Findings of the Affective Construct (*al-Qulubiyyah wan Nafsiah)*

Table 4.11 exhibits the items for the affective aspect for the construct of preparation in memorising al-Quran. Altogether, there are 8 items identified in this context.

Table 29 Items for The Affective Construct

	Items
1	Sincerity in following the *tahfiz* al-Quran lesson
2	Deep passion in memorising al-Quran
3	Strong determination in memorising al-Quran
4	Strong motivation in memorising al-Quran
5	Diligent in memorising al-Quran
6	*Istiqamah* (steadfast) in repeating al-Quran *hafazan*
7	Persistence in retaining al-Quran *hafazan*
8	Perseverance in retaining the commitment in memorising al-Quran

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above affective items are displayed in the table below:

Table 30 Values of Affective Items in The Preparation Based on (FDM)

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	Sincerity in following the *tahfiz* al-Quran lesson	0.063	100%	0.776	ACCEPTED	1
2	Deep passion in memorising al-Quran	0.110	100%	0.753	ACCEPTED	3
3	Strong determination in memorising al-Quran	0.089	100%	0.765	ACCEPTED	2
4	Strong motivation in memorising al-Quran	0.110	100%	0.753	ACCEPTED	3
5	Diligent in memorising al-Quran	0.140	100%	0.729	ACCEPTED	8
6	*Istiqamah* (steadfast) in repeating al-Quran *hafazan*	0.110	100%	0.753	ACCEPTED	3
7	Persistence in retaining al-Quran *hafazan*	0.127	100%	0.741	ACCEPTED	7
8	Perseverance in retaining the commitment in memorising al-Quran	0.110	100%	0.753	ACCEPTED	3

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement $\geq 75\%$
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.12 exhibits the experts' agreement on the preparation of memorising al-Quran for SVI students in the aspect of affective. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of affective have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 31 Ranking for The Items in The Affective Construct

Ranking	**Items**	**Item No.**
1	Sincerity in following the *tahfiz* al-Quran lesson	1
2	Deep passion in memorising al-Quran	3
3	Attentive in memorising al-Quran	2
3	Strong motivation in memorising al-Quran	4
3	*Istiqamah* (steadfast) in repeating al-Quran *hafazan*	6
3	Perseverance in retaining the commitment in memorising al-Quran	8
7	Persistence in retaining al-Quran *hafazan*	7
8	Strong determination in memorising al-Quran	5

Table 4.13 exhibits items for the preparation in memorising al-Quran in terms of affective, upon attaining experts' consensus. The findings indicate that internal stimulation and encouragement are necessary in the preparation to memorise al-Quran for SVI to ensure the memorisation process can be executed according to their desire

and willingness. This is because al-Quran lesson is a self-oriented lesson. The findings also indicate that sincerity is the main priority in each action, in particular for the sincerity in memorising the holy verses of al-Quran. This is supplemented with a good environment and strong support system from parents, teachers as well as peers, as the agent to support the motivation and spirit throughout the process of memorising al-Quran.

iii- Findings of the Physical Construct (*al-jasadiyyah*)

Table 4.14 displays the items for the construct of the preparation prior to memorising al-Quran in terms of physical (*al-jasadiyyah*) aspect. In particular, there are 6 items identified.

Table 32 Items for The Physical Construct

	Items
1	Emphasising physical fitness and health
2	Ready to involve in al-Quran reinforcement program being conducted
3	Focusing on the sense of hearing as the medium of memorisation
4	Focusing on the sense of touch as the medium of memorisation
5	Emphasising the diet intake that will strengthen memory
6	Avoiding from taking non-nutritious diet

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above physical items are displayed in the table below:

Table 33 Values of Physical Items in The Preparation Based on (FDM)

No.	Items	Triangular Fuzzy Numbers	Defuzzification Process	Experts' Agreement	Items' Ranking

		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	Emphasising physical fitness and health	0.171	94.1%	0.694	ACCEPTED	4
2	Ready to involve in al-Quran reinforcement program being conducted	0.209	82.4%	0.671	ACCEPTED	5
3	Focusing on the sense of hearing as the medium of memorisation	0.152	100%	0.706	ACCEPTED	2
4	Focusing on the sense of touch as the medium of memorisation	0.127	100%	0.741	ACCEPTED	1
5	Emphasising the diet intake that will strengthen memory	0.159	82.4%	0.624	ACCEPTED	6
6	Avoiding from taking non-nutritious diet	0.152	100%	0.706	ACCEPTED	2

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement $\geq 75\%$
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.15 exhibits the experts' agreement on the preparation of memorising al-Quran for SVI students in the aspect of physical. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect

of physical have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 34 Ranking for The Items in The Physical Construct

Ranking	Items	Item No.
1	Focusing on the sense of touch as the medium of memorisation	4
2	Focusing on the sense of hearing as the medium of memorisation	3
2	Avoiding from taking non-nutritious diet	6
4	Emphasising physical fitness and health	1
5	Ready to involve in al-Quran reinforcement program being conducted	2
6	Emphasising the diet intake that will strengthen memory	5

Table 4.16 exhibits the ranking of items for the preparation in memorising al-Quran in terms of the physical aspect upon gaining the experts' consensus. The findings indicate that it is essential to maximise the mobility blessed by Allah on the SVI in terms of the advantage and strength of their touch and hearing sensory as compared to their vision limitation. Findings show that items voiding from taking non-nutritious diet are more important instead of the items that get the lowest consensus which item emphasising the diet intake that will strengthen memory. By consuming unhealthy foods will have a effect on the physical condition.

iv- Findings of the Spiritual Construct (*al-ruhiyyah wal khuluqiyyah*)

In this research, the items for the preparation prior to memorising al-Quran in terms of spiritual aspect as provided to the experts are listed in the table below.

Table 35 Items for The Spiritual Construct

	Items
1	Habituate *Sunnah* fasting
2	Habituate *al-Mathurat* recitation

3	Habituate *qiamullail*
4	Abandoning wrongdoing deeds
5	Abandoning *makruh* deeds
6	Abandoning *syubhah* deeds
7	*Attentive* the manner with al-Quran
8	*Attentive* the manner with teachers
9	*Attentive* the manner with parents
10	*Attentive* the manner with friends

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above spiritual items are displayed in the table below:

Table 36 Values of Spiritual Items in The Preparation Based on (FDM)

No.	**Items**	**Triangular Fuzzy Numbers**		**Defuzzification Process**	**Experts' Agreement**	**Items' Ranking**
		Threshold Value (d)	**Percentage of Experts' Agreement (%)**	**Fuzzy Score (A)**		
1	Habituate *Sunnah* fasting	0.159	95.0%	0.670	ACCEPTED	9
2	Habituate *al-Mathurat* recitation	0.182	80.0%	0.630	ACCEPTED	10
3	Habituate *qiamullail*	0.150	95.0%	0.730	ACCEPTED	7
4	Abandoning wrongdoing deeds	0.029	100.00%	0.790	ACCEPTED	1
5	Abandoning *makruh* deeds	0.151	100.00%	0.710	ACCEPTED	8
6	Abandoning *syubhah* deeds	0.128	100.00%	0.740	ACCEPTED	6
7	Manner and etiquette with al-Quran	0.098	100.00%	0.760	ACCEPTED	4
8	Manner and etiquette with teachers	0.055	100.00%	0.780	ACCEPTED	2

9	Manner and etiquette with parents	0.078	100.00%	0.770	ACCEPTED	3
10	Manner and etiquette with friends	0.115	100.00%	0.750	ACCEPTED	5

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.18 exhibits the experts' agreement on the preparation of memorising al-Quran for SVI in the aspect of spiritual. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of spiritual have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 37 Ranking for the Items in The Spiritual Construct

Ranking	**Items**	**Item No.**
1	Abandoning wrongdoing deeds	4
2	Manner and etiquette with teachers	8
3	Manner and etiquette with parents	9
4	Manner and etiquette with al-Quran	7
5	Manner and etiquette with friends	10
6	Abandoning *syubhah* deeds	6
7	Habituate *qiamullail*	3

8	Abandoning *makruh* deeds	5
9	Habituate *Sunnah* fasting	1
10	Habituate *al-Mathurat* recitation	2

Table 4.18 exhibits the items for the preparation in memorising al-Quran in terms of the spiritual aspect after having the experts' consensus. The findings indicate that before memorising al-Quran, it is required to have the mental and soul in a pure state. Therefore, the priority in the spiritual preparation for SVI within the *tahfiz* al-Quran learning process as suggested by the findings is to maintain a good relationship with Allah in terms of leaving the wrongdoing deeds. This is because each wrongdoing committed will incur hardship and difficulty in approaching al-Quran and let alone to memorise it. Besides that, it is deemed important to maintain good relationships among human, in particular by attentive the manner and etiquette with teachers, parents and friends, as well as the manners and etiquette when interacting with al-Quran. Among other preparation include to emphasise the spiritual rites in terms of the practices and *ibadah* that must be made accustomed to. The findings suggest that SVI must accustom themselves to the ibadah such as *qiamullail, sunnah* fasting and *al-Mathurat* recitation to ease the process of memorising al-Quran.

4.3.3 Component of Learning Process Memorising Al-Quran for SVI

i- Findings of the Method Construct

In this research, the items for the process of memorising al-Quran in terms of the method as shared among the experts are listed in the table below.

Table 38 Items for The Construct of Method in Memorising Al-Quran

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	*Talaqqi & musyafahah* in memorising al-Quran to validate the verses to be recited in front of the teacher	0.034	100%	0.788	ACCEPTED	1
2	*Tashil*, which is to recite the verses to be memorised with Braille al-Quran until fluent and without errors	0.089	100%	0.765	ACCEPTED	2
3	*Tafham*, which is to understand the verses to be memorised with Braille al-Quran *tafsir*	0.169	94.1%	0.706	ACCEPTED	6
4	*Tikrar*, which is to repeat the memorised verse until fluent before moving on to new verses	0.093	100%	0.761	ACCEPTED	4
5	*Tadarus* the *hafazan* with friends to check and correct the *hafazan*	0.124	94.1%	0.749	ACCEPTED	5
6	*Tahriri* by typing the memorised verses using Brailler	0.190	88.2%	0.694	ACCEPTED	7

7	*Tasmik*, which is to recite the verses to be memorised in front of the teacher with *syafawi* to confirm and evaluate the *hafazan*	0.089	100%	0.765	ACCEPTED	2

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above method items are displayed in the table below:

Table 39Values of method items based on the (FDM)
Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.20 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of method. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of method have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 40 Ranking for The Items in The Method Construct

Ranking	Items	Item No.
1	*Talaqqi & musyafahah* in memorising al-Quran to validate the verses to be recited in front of the teacher	1
2	*Tashil*, which is to recite the verses to be memorised with Braille al-Quran until fluent and without errors	2
3	*Tasmik*, which is to recite the verses to be memorised in front of the teacher with *syafawi* to confirm and evaluate the *hafazan*	7
4	*Tikrar*, which is to repeat the memorised verse until fluent before moving on to new verses	4
5	*Tadarus* the *hafazan* with friends to check and correct the *hafazan*	5
6	*Tafham*, which is to understand the verses to be memorised with Braille al-Quran *tafsir*	3
7	*Tahriri* by typing the memorised verses using Brailler	6

Table 4.21 displays the ranking for the items in the process of memorising al-Quran for SVI in terms of the method after having the experts' consensus. The findings suggest that the methods of *talaqqi & musyafahah*, *tashil*, *tasmik* and *tikrar* as the principal methods in memorising al-Quran for SVI. For the methods of *tadarus, tafham* and *tahriri*, they function as the methods to facilitate the reinforcement and mastery of memorising al-Quran. However, the *tahriri* method, which is to type the memorised verses using Brailler to facilitate memorising al-Quran, is less practised among SVI as it is difficult to bring the machine along outside the time of class due to its big and heavy physical. Furthermore, the provision of the machine is quite limited, other than its usage during the class will distract the environment of *hafazan* lesson due to its loud noise distracts the focus of other students who wish to concentrate on their *hafazan*.

ii- Findings of the Technique Construct

The technical aspects involved the planning technique, technique before memorising (encoding), technique during memorising (storage), and technique after memorising the al-Quran (retrieve). After memorising (retrieve) techniques are separated into reinforcement technique for newly memorised verses and retention techniques for verses that have been memorised before.

i- **Planning**

In this research, items for the process of memorising al-Quran for SVI in terms of planning techniques presented to the experts are shown in the table below.

Table 41 Items for The Construct of Planning Techniques in Memorising Al-Quran

	Items
1	Choosing the suitable time to memorise al-Quran
2	Choosing the place that could fully concentrate to memorise al-Quran
3	Determining the rate of *hafazan* before memorising al-Quran
4	Determining the rate of *hafazan* according to capacity
5	Determining the rate of *hafazan* according to the allocated time

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above planning techniques items are displayed in the table below

Table 42 Values of Planning Items Based on The (FDM)

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	Choosing the suitable time to memorise al-Quran	0.163	94.1%	0.718	ACCEPTED	1
2	Choosing the place that could fully concentrate to memorise al-Quran	0.169	94.1%	0.706	ACCEPTED	2
3	Determining the rate of *hafazan* before memorising al-Quran	0.148	100%	0.718	ACCEPTED	1
4	Determining the rate of *hafazan* according to capacity	0.152	100%	0.694	ACCEPTED	3
5	Determining the rate of *hafazan* according to the allocated time	0.203	88.2%	0.659	ACCEPTED	4

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.23 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of planning techniques. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin,

2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of planning techniques have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 43 Ranking for The Items in The Planning Construct

Ranking	**Items**	**Item No.**
1	Choosing the suitable time to memorise al-Quran	1
2	Determining the rate of *hafazan* before memorising al-Quran	2
3	Choosing the place that could fully concentrate to memorise al-Quran	7
4	Determining the rate of *hafazan* according to capacity	4
5	Determining the rate of *hafazan* according to the allocated time	5

Table 4.21 displays the items for the al-Quran memorising planning technique for SVI after attaining the experts' consensus. The findings indicate that among the necessary planning is to determine the suitable time according to individuals. After that, determining the rate of *hafazan* before beginning the process of memorisation to ensure the *hafazan* syllabus can be achieved according to the desired objective. Other than adhering to the determined syllabus of *hafazan*, determining the rate of *hafazan* can also be done according to individual's capacity as well as determining by the allocated time. However, by normal practice, the rate of *hafazan* has been predetermined by the teacher

according to the provided syllabus and *muqarar* to achieve the stage of *hafazan* within the existing period.

ii- **Before Memorising (Encoding)**

In this research, items for the techniques before memorising (encoding) for VI are shown in the table below.

Table 4.22: Items for The Construct of Before Memorising Al-Quran

	Items
1	Listening to the verses in front of the teacher
2	Reciting the verses in front of the teacher
3	Referring to the meanings of the verses at a glance on the Braille al-Quran *tafsir* before beginning the memorisation
4	Referring to the meanings in general, such as the theme of the verses to be memorised
5	Relating the meanings with the environment of the *hafazan* verses
6	Reciting the verses through repetition using Braille al-Quran *mushaf* until fluent without any vowel errors.
7	Making the recitation of the verses fluent with *tajweed*
8	Making the recitation of the verses fluent with rhythm
9	Making the recitation of the verses fluent using cassette, CD or mp3 player before memorising

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above techniques before memorising (encoding) items are displayed in the table below:

Table 44 Values of Before Memorising (Encoding)

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	Listening to the verses in front of the teacher	0.152	100%	0.494	REJECTED	8
2	Reciting the verses in front of the teacher	0.089	100%	0.565	ACCEPTED	1
3	Referring to the meanings of the verses at a glance on the Braille al-Quran *tafsir* before beginning the memorisation	0.152	100%	0.506	ACCEPTED	5
4	Referring to the meanings in general, such as the theme of the verses to be memorised	0.169	94.1%	0.506	ACCEPTED	5
5	Relating the meanings with the environment of the *hafazan* verses	0.186	88.2%	0.471	REJECTED	9
6	Reciting the verses through repetition using Braille al-Quran *mushaf* until fluent without any vowel errors.	0.089	100%	0.565	ACCEPTED	1
7	Making the recitation of the verses fluent with *tajweed*	0.127	100%	0.541	ACCEPTED	3
8	Making the recitation of the verses fluent with rhythm	0.152	100%	0.506	ACCEPTED	5
9	Making the recitation of the					

verses fluent using cassette, CD or mp3 player before memorising	0.169	100%	0.523	ACCEPTED	4

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.23 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect techniques before memorising (encoding). The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. However, have 2 items indicate the defuzzification values below α-cut = 0.5 which are items of 1 and 5. Hence, these items have to remove due to rejected by experts' agreement. These agreed items were organised according to the ranking as listed in the table below.

Table 45 Ranking for The Items in The Techniques Before Memorising

Ranking	Items	Item No.
1	Reciting the verses in front of the teacher	2
1	Reciting the verses through repetition using Braille al-Quran *mushaf* until fluent without any vowel errors.	6
3	Making the recitation of the verses fluent with *tajweed*	7
4	Making the recitation of the verses fluent using cassette, CD or mp3 player before memorising	9
5	Referring to the meanings of the verses at a glance on the Braille al-Quran *tafsir* before beginning the memorisation	3

5	Referring to the meanings in general, such as the theme of the verses to be memorised	4
5	Making the recitation of the verses fluent with rhythm	8

Table 4.24 exhibits the ranking for the items of techniques before memorising al-Quran for SVI after gaining the experts' consensus. The findings suggest that before initiating the process of al-Quran memorisation, the SVI students' students verify the verses to be memorised in front of the teacher thorough *talaqqi* and *musyafahah* method. Besides that, the they must recite the verses using the Braille al-Quran repeatedly to gain fluency until there is no mistakes in terms of the vowel signs and no pauses. Among the early measures to be highlighted is to skim the meanings of the verses to be memorised to have a little understanding on the verses.

iii- **During Memorising (Storage)**

In this research, items for the process of memorising al-Quran for SVI in terms of techniques during memorising (storage) suggested to the experts are shown in the table below.

Table 4.25: Items for The Construct of During Memorising Al-Quran

	Items
1	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth
2	*Tikrar* (repeating) the al-Quran verses until fully remembered
3	Employing systematic *tikrar* technique
4	Employing series *tikrar* technique *(Tasalsuli)* *to memorise verse 1, followed by verse 2 and verse 1 and verse 2 combined. To memorise verse 3 and combine verses 1, 2 and 3.
5	Employing compounding technique *(Jama'iy)* *to memorise verse 1, then verses 2, 3 and 4. Then compound the verses 1, 2, 3

	and 4.
6	Employing dividing technique *(Taqsim)* *to memorise verses 1, 2 and 3, then memorise verses 4, 5 and 6. Next, combine verses 1, 2, 3 with verses 4, 5, 6.
7	Focusing on difficult verses
8	Focusing on the almost-similar and confusing verses, which are *mutasyabihat* verses
9	Focusing on the verses that are not many in al-Quran, which are *gharib* verses
10	Memorising the verses to be memorised rhythmically
11	Memorising the verses to be memorised with a loud and clear voice
12	Visualising the position of the verses to be memorised as similar as in the *mushaf* by locating their positions

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above during memorising al-Quran (storage) items are displayed in the table below:

Table 46 Values of during memorising al-Quran (storage) Items

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth	0.110	100%	0.753	ACCEPTED	1
2	*Tikrar* (repeating) the al-Quran verses until fully remembered	0.110	100%	0.753	ACCEPTED	1
3	Employing systematic *tikrar* technique	0.110	100%	0.753	ACCEPTED	1
4	Employing series *tikrar* technique *(Tasalsuli)* *to memorise verse 1, followed by verse 2 and verse 1 and verse 2 combined. To memorise verse 3 and combine verses 1, 2 and 3.	0.110	100%	0.753	ACCEPTED	1
5	Employing compounding technique *(Jama'iy)* *to memorise verse 1, then verses 2, 3 and 4. Then compound the verses 1, 2, 3 and 4.	0.203	82.35%	0.659	ACCEPTED	12

6	Employing dividing technique *(Taqsim)* *to memorise verses 1, 2 and 3, then memorise verses 4, 5 and 6. Next, combine verses 1, 2, 3 with verses 4, 5, 6.	0.209	82.35%	0.671	ACCEPTED	11
7	Focusing on difficult verses	0.127	100%	0.741	ACCEPTED	5
8	Focusing on the almost-similar and confusing verses, which are *mutasyabihat* verses	0.127	100%	0.741	ACCEPTED	5
9	Focusing on the verses that are not many in al-Quran, which are *gharib* verses	0.169	94.12%	0.706	ACCEPTED	7
10	Memorising the verses to be memorised rhythmically	0.152	100%	0.694	ACCEPTED	8
11	Memorising the verses with a loud and clear voice	0.167	94.12%	0.675	ACCEPTED	10
12	Visualising the position of the as similar as in the *mushaf* by locating their positions	0.169	94.12%	0.682	ACCEPTED	9

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.28 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of during memorising al-Quran (storage). The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of during memorising al-Quran (storage) have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 47 Ranking for The Items in During Memorising Al-Quran

Ranking	**Items**	**Item No.**
1	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth	1
1	*Tikrar* (repeating) the al-Quran verses until fully remembered	2
1	Employing systematic *tikrar* technique	3
1	Employing series *tikrar* technique *(Tasalsuli)* *to memorise verse 1, followed by verse 2 and verse 1 and verse 2 combined. To memorise verse 3 and combine verses 1, 2 and 3.	4
5	Focusing on difficult verses	7
5	Focusing on the almost-similar and confusing verses, which are *mutasyabihat* verses	8
7	Focusing on the verses that are not many in al-Quran, which are *gharib* verses	9
8	Memorising the verses to be memorised rhythmically	10
9	Visualising the position of the verses as similar as in the *mushaf* by locating their positions	12

10	Memorising the verses with a loud and clear voice	11
11	Employing dividing technique *(Taqsim)* *to memorise verses 1, 2 and 3, then memorise verses 4, 5 and 6. Next, combine verses 1, 2, 3 with verses 4, 5, 6.	6
12	Employing compounding technique *(Jama'iy)* *to memorise verse 1, then verses 2, 3 and 4. Then compound the verses 1, 2, 3 and 4.	5

Table 4.29 illustrates the ranking for the items in the process of memorising al-Quran for SVI upon reaching the experts' consensus. The findings indicate that among the techniques to memorise during memorising al-Quran (storage) is by systematic repetition until the recitation gets really fluent and the students fully remember the current verse before moving on to a new verse. Then, the SVI students is required to emphasis the repetition and focus on the verses that are found to be difficult, confusing as well the *gharib* verses, which are verses that are hard to found in al-Quran. Based on the above findings, it was also learned that the techniques of *taqsim* and *jama'iy* gained less agreement value among the experts as those techniques do not employ the repetition of recitation at the optimum level.

iv- **After Memorising (Retrieve)**

a) Reinforcement (for newly memorised verses)

In this research, items for the process of memorising al-Quran for SVI in terms of reinforcement techniques (for newly memorised verses) shared among the experts are shown in the table below.

Table 48 Items for The Construct of Reinforcement

	Items
1	Typing the newly memorised verses using Brailler
2	Voice recording the newly memorised verses
3	Reciting the newly memorised verses to others
4	Smoothening recitations of the newly memorised verses before sleep

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above reinforcement techniques (for newly memorised verses) items are displayed in the table below:

Table 49 Values of Reinforcement Techniques (for newly memorised verses) Items

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	Typing the newly memorised verses using Brailler	0.171	94.1%	0.694	ACCEPTED	3
2	Voice recording the newly memorised verses	0.135	82.4%	0.612	ACCEPTED	4
3	Reciting the newly memorised verses to others	0.148	100%	0.718	ACCEPTED	2
4	Smoothening recitations of the newly memorised verses before sleep	0.152	94.12%	0.729	ACCEPTED	1

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.31 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of reinforcement techniques (for newly memorised verses). The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of reinforcement techniques (for newly memorised verses) have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 50 Ranking for The Items In The Reinforcements Techniques (for newly memorised verses)

Ranking	**Items**	**Item No.**
1	Smoothening recitations of the newly memorised verses before sleep	4
2	Reciting the newly memorised verses to others	3
3	Typing the newly memorised verses using Brailler	1
4	Voice recording the newly memorised verses.	2

Table 4.32 displays the ranking of the items for the process of memorising al-Quran for SVI in terms of reinforcement techniques (for newly memorised verses) after receiving the experts' consensus. The findings demonstrate that reinforcement techniques for newly memorised verses aim to retain the verses from being forgotten or lost from memory. Based on the findings, it was learned that reinforcement techniques can be implemented through several approaches, such as *tashil*, which is to consistently

smoothening the memorised verses; *tasmik,* which is to reinforce the hafazan by reciting out to other people; *tahriri*, which is to type the memorised verses; and using memorisation aid tools, which is to record the recitation of the memorised verses.

b) Retention (for verses that have been long memorised)

In this research, items for the process of memorising al-Quran for SVI in terms of retention techniques (for verses that have been long memorised) suggested to the experts are shown in the table below.

Table 51 Items for the Construct of Retention

	Items
1	*Muraja'ah* by weekly (*Murajaah Usbuiyyah)* and old *hafazan* (*Murajaah Qadimah)* everyday
2	*Murajaah* the *hafazan* at least 2 *juz* a day
3	*Murajaah* the *hafazan* with peers
4	*Murajaah* the *hafazan* during *solat*
5	*Muraja'ah* the *hafazan* during free times
6	Recording recitation and reviewing it
7	*Muraja'ah* the *hafazan* through al-Quran recitation audio
8	Interacting with groups of al-Quran's *hafiz*
9	Participating *musabaqah hifz al-Quran*

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above retention techniques (for verses that have been long memorised) items are displayed in the table below:

Table 52 Values of Retention Techniques (for verses that have been long memorised) Items

No.	Items	Triangular Fuzzy Numbers		Defuzzification Process	Experts' Agreement	Items' Ranking
		Threshold Value (d)	Percentage of Experts' Agreement (%)	Fuzzy Score (A)		
1	*Muraja'ah* by weekly (*Murajaah Usbuiyyah)* and old *hafazan* (*Murajaah Qadimah)* everyday	0.159	94.1%	0.737	ACCEPTED	3
2	*Murajaah* the *hafazan* at least 2 *juz* a day	0.190	88.2%	0.722	ACCEPTED	4
3	*Murajaah* the *hafazan* with peers	0.190	88.2%	0.718	ACCEPTED	5
4	*Murajaah* the *hafazan* during *solat*	0.125	94.1%	0.784	ACCEPTED	1
5	*Muraja'ah* the *hafazan* during free times	0.367	88.2%	0.710	ACCEPTED	6
6	Recording recitation and reviewing it	0.169	94.1%	0.706	ACCEPTED	7
7	*Muraja'ah* the *hafazan* through al-Quran recitation audio	0.127	100%	0.741	ACCEPTED	2
8	Interacting with groups of al-Quran's *hafiz*	0.233	88.2%	0.694	ACCEPTED	8
9	Participating *musabaqah hifz al-Quran*	0.281	88.2%	0.694	ACCEPTED	8

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement ≥75%
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.34 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of retention techniques (for verses that have been long memorised). The

findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of retention techniques (for verses that have been long memorised) have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 53 Ranking for the Items in the Retention (for verses that have been long memorised)

Ranking	Items	Item No.
1	*Murajaah* the *hafazan* during *solat*	5
2	*Muraja'ah* the *hafazan* through al-Quran recitation audio	7
3	*Muraja'ah* by weekly (*Murajaah Usbuiyyah)* and old *hafazan* (*Murajaah Qadimah)* everyday	6
4	*Murajaah* the *hafazan* at least 2 *juz* a day	1
5	*Murajaah* the *hafazan* with peers	9
6	*Muraja'ah* the *hafazan* during free times	11
7	Recording recitation and reviewing it	3
8	Interacting with groups of al-Quran's *hafiz*	2
8	Participating *musabaqah hifz al-Quran*	8

Table 4.35 illustrates the ranking for the items in the construct of al-Quran *hafazan* retention techniques (for verses that have been long memorised) for SVI upon reaching the experts' consensus. To ensure each *hafazan* lasts forever in their memory, the findings indicate that item 1, 3 and 4 are implemented periodically or by schedule.

This can be seen based on the main retention technique that is the *muraja'ah* the *hafazan* during *solat*, which can discipline the *hafazan* repletion activity as it can be implemented specifically during each time of *solat*. However, such a systematic technique requires discipline and determination in self-management. For the rest of the items, which are items 5 to 8, are the *muraja'ah* techniques conducted randomly as they depend on the particular conditions and situations.

v- Findings of the Aid Tools Construct

In this research, items for the memorisation aid tools in memorising al-Quran for SVI shared among the experts are shown in the table below.

Table 54 Items for The Construct of Memorisation Aid Tools

	Items
1	Using Braille al-Quran to memorise
2	Using Brailler to type the verses to be memorised
3	Using Brailler to type the verses that have been memorised
4	Using recording tape to record the recitation of the verses that have been memorised
5	Using al-Quran's audio to listen to the recitation of the memorised verses
6	Using al-Quran's audio to improve the fluency of recitation for the memorised verses
7	Using e-Braille panel to improve the fluency of al-Quran recitation
8	Using al-Quran's audio to repeat the memorised verses

The values for threshold (d), experts' agreement percentage, defuzzification and ranking for the above memorisation aid tools items are displayed in the table below:

Table 55 Values of Memorisation Aid Tools Items

No.	**Items**	**Triangular Fuzzy Numbers**		**Defuzzification Process**	**Experts' Agreement**	**Items' Ranking**
		Threshold Value (d)	**Percentage of Experts' Agreement (%)**	**Fuzzy Score (A)**		

1	Using Braille al-Quran to memorise	0.110	100%	0.753	ACCEPTED	1
2	Using Brailler to type the verses to be memorised	0.186	88.2%	0.706	ACCEPTED	6
3	Using Brailler to type the verses that have been memorised	0.148	100%	0.718	ACCEPTED	5
4	Using recording tape to record the recitation of the verses that have been memorised	0.190	88.24%	0.694	ACCEPTED	7
5	Using al-Quran's audio to listen to the recitation of the memorised verses	0.110	100%	0.753	ACCEPTED	1
6	Using al-Quran's audio to improve the fluency of recitation for the memorised verses	0.127	100%	0.741	ACCEPTED	3
7	Using e-Braille panel to improve the fluency of al-Quran recitation	0.186	88.24%	0.671	ACCEPTED	8
8	Using al-Quran's audio to repeat the memorised verses	0.140	100%	0.729	ACCEPTED	4

Conditions:
*threshold value ≤ 0.2
** Percentage of Experts' Agreement $\geq 75\%$
***All alpha-cut value for each item exceed α-cut =0.5.

Table 4.37 exhibits the experts' agreement on memorising al-Quran for SVI in the aspect of memorisation aid tools. The findings indicate that all items received the threshold value (d) of less than 0.2. If the average value of threshold (d) acquired is less than 0.2, this indicates that the item attains a good experts' consensus (Cheng & Lin, 2002; Chang, Hsu, & Chang, 2011). Meanwhile, if the percentage of experts' agreement exceeds 75%, where in this situation all of the items recorded 100% agreement, it

indicate that the condition for having experts' consensus for the particular item has been met. Besides that, the defuzzification values for each item were also recorded above the α-cut value of 0.5. All of these demonstrate that items for the aspect of memorisation aid tools have attained the experts' consensus. These agreed items were organised according to the ranking as listed in the table below.

Table 56 Ranking for The Items in The Technique's Memorisation Aid Tools

Ranking	Items	Item No.
1	Using Braille al-Quran to memorise	1
3	Using Brailler to type the verses to be memorised	2
4	Using al-Quran's audio to repeat the memorised verses	8
5	Using e-Braille panel to improve the fluency of al-Quran recitation	7
6	Using al-Quran's audio to listen to the recitation of the memorised verses	5
7	Using Brailler to type the verses that have been memorised	3
8	Using al-Quran's audio to improve the fluency of recitation for the memorised verses	6
1	Using recording tape to record the recitation of the verses that have been memorised	4

Table 4.38 exhibits the ranking of items in the al-Quran memorisation aid tools for SVI after reaching the experts' consensus. The findings indicate that the utilisation of memorisation aid tools for SVI during the process of memorising al-Quran is essential and come in handy to accommodate the process. The results of the analysis pointed out that the usages of Braille al-Quran as well as al-Quran's audio are important in facilitating each process in memorising al-Quran comprise of every level, such as

before the memorisation, during the memorisation and after the memorisation of al-Quran.

4.3.4 Summary of the Findings of the Second Phase

In general, this phase discusses the phase of model design and development of the *tahfiz* al-Quran learning model for SVI. This phase essentially employed the Fuzzy Delphi Method by adopting the views and consensus from expert field on the model's items and required items in developing the research model. Through the FDM in this phase, the findings demonstrate that their good experts' consensus on the items of this model. Besides that, the ranking of the items should to be included in this model were identified based on the views and consensus of research respondents on this model.

The experts' consensus in the phase of model design and development has produced the *Tahfiz* al-Quran Learning Model for SVI. Through its main components, the *Tahfiz* al-Quran Learning Model for the SVI stems three other models, namely:

i. The *Tahfiz* al-Quran Learning Model for the SVI in the aspect of preparations before memorising
ii. The *Tahfiz* al-Quran Learning Model for the SVI in the aspect of learning process
iii. *The Tahfiz* al-Quran Learning Model for the SVI in the aspect of learning outcomes

The *Tahfiz* al-Quran Learning Model for the SVI in the aspect of preparations before memorising comprise of four elements, which are Cognitive, Affective, Physical and Spiritual. Meanwhile, the *Tahfiz* al-Quran Learning Model for the SVI

in the aspect of learning process of al-Quran memorisation for SVI comprise of three elements, which are the Method, Technique and Memorisation Aid Tools. Finally, the *Tahfiz* al-Quran Learning Model for the SVI in the aspect of learning outcomes comprise of two elements, which are assessments in regards of *syafawi* and *tahriri*. The following is the *Tahfiz* al-Quran Learning Model for the SVI as whole:

Table 57 Tahfiz Al-Quran Learning Model for The SVI

	MAIN COMPONENT: PREPARATION FOR MEMORISING AL-QURAN FOR SVI
	Construct 1: Cognitive Construct (*al-aqliyyah*)
1	Fluency in al-Quran recitation
2	Basic knowledge on *tajweed*
3	Exposure on the basic techniques of memorising al-Quran
4	Exposure on the basic methods of memorising al-Quran
5	Exposure on the memorising for *surah lazim*
	Construct 2: Affective (*al-Qulubiyyah wan Nafsiah)*
1	Sincerity in following the *tahfiz* al-Quran lesson
2	Deep passion in memorising al-Quran
3	Attentive in memorising al-Quran
4	Strong motivation in memorising al-Quran
5	*Istiqamah* (steadfast) in repeating al-Quran *hafazan*
6	Perseverance in retaining the commitment in memorising al-Quran
7	Persistence in retaining al-Quran *hafazan*
8	Strong determination in memorising al-Quran
	Construct 3: Physical (*al-jasadiyyah*)
1	Focusing on the sense of touch as the medium of memorisation
2	Focusing on the sense of hearing as the medium of memorisation
3	Avoiding from taking non-nutritious diet

4	Emphasising physical fitness and health
5	Ready to involve in al-Quran reinforcement program being conducted
6	Emphasising the diet intake that will strengthen memory
	Construct 4: Spiritual (*al-ruhiyyah wal khuluqiyyah*)
1	Abandoning wrongdoing deeds
2	Manner and etiquette with teachers
3	Manner and etiquette with parents
4	Manner and etiquette with al-Quran
5	Manner and etiquette with friends
6	Abandoning *syubhah* deeds
7	Habituate *qiamullail*
8	Abandoning *makruh* deeds
9	Habituate *Sunnah* fasting
10	Habituate *al-Mathurat* recitation
	Main Component: The Process of Memorising Al-Quran for SVI
	Construct 1: Method
1	*Talaqqi & musyafahah* in memorising al-Quran to validate the verses to be recited in front of the teacher
2	*Tashil*, which is to recite the verses to be memorised with Braille al-Quran until fluent and without errors
3	*Tasmik*, which is to recite the verses to be memorised in front of the teacher with *syafawi* to confirm and evaluate the *hafazan*
4	*Tikrar*, which is to repeat the memorised verse until fluent before moving on to new verses
5	*Tadarus* the *hafazan* with friends to check and correct the *hafazan*
6	*Tafham*, which is to understand the verses to be memorised with Braille al-Quran *tafsir*
7	*Tahriri* by typing the memorised verses using Brailler
	Construct 2: Technique **Sub Construct 1: Planning of Memorising**
1	Choosing the suitable time to memorise al-Quran
2	Determining the rate of *hafazan* before memorising al-Quran
3	Choosing the place that could fully concentrate to memorise al-Quran

4	Determining the rate of *hafazan* according to capacity
5	Determining the rate of *hafazan* according to the allocated time
	Sub Construct 2: Before Memorising (Encoding)
1	Reciting the verses in front of the teacher
2	Reciting the verses through repetition using Braille al-Quran *mushaf* until fluent without any vowel errors
3	Making the recitation of the verses fluent with *tajweed*
4	Making the recitation of the verses fluent using cassette, CD or mp3 player before memorising
5	Referring to the meanings of the verses at a glance on the Braille al-Quran *tafsir* before beginning the memorisation
6	Referring to the meanings in general, such as the theme of the verses to be memorised
7	Making the recitation of the verses fluent with rhythm
	Sub Construct 3: During Memorising (Storage)
1	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth
2	*Tikrar* (repeating) the al-Quran verses until fully remembered
3	Employing systematic *tikrar* technique
4	Employing series *tikrar* technique *(Tasalsuli)* *to memorise verse 1, followed by verse 2 and verse 1 and verse 2 combined. To memorise verse 3 and combine verses 1, 2 and 3
5	Focusing on difficult verses
6	Focusing on the almost-similar and confusing verses, which are *mutasyabihat* verses
7	Focusing on the verses that are not many in al-Quran, which are *gharib* verses
8	Memorising the verses to be memorised rhythmically
9	Visualising the position of the verses as similar as in the *mushaf* by locating their positions
10	Memorising the verses with a loud and clear voice
11	Employing dividing technique *(Taqsim)* *to memorise verses 1, 2 and 3, then memorise verses 4, 5 and 6. Next, combine verses 1, 2, 3 with verses 4, 5, 6.
12	Employing compounding technique *(Jama'iy)* *to memorise verse 1, then verses 2, 3 and 4. Then compound the verses 1, 2, 3 and 4
	Sub Construct 4: After Memorising (Retrieve) **Reinforcement Techniques (for newly memorised verses)**
1	Smoothening recitations of the newly memorised verses before sleep

2	Reciting the newly memorised verses to others
3	Typing the newly memorised verses using Brailler
4	Voice recording the newly memorised verses.
	Retention Techniques (for verses that have been long memorised)
1	*Murajaah* the *hafazan* during *solat*
2	*Muraja'ah* the *hafazan* through al-Quran recitation audio
3	*Muraja'ah* by weekly (*Murajaah Usbuiyyah)* and old *hafazan* (*Murajaah Qadimah)* everyday
4	*Murajaah* the *hafazan* at least 2 *juz* a day
5	*Murajaah* the *hafazan* with peers
6	*Muraja'ah* the *hafazan* during free times
7	Recording recitation and reviewing it
8	Interacting with groups of al-Quran's *hafiz*
9	Participating *musabaqah hifz al-Quran*
	Construct 3: Aid Tools
1	Using Braille al-Quran to memorise
2	Using Brailler to type the verses to be memorised
3	Using al-Quran's audio to repeat the memorised verses
4	Using e-Braille panel to improve the fluency of al-Quran recitation
5	Using al-Quran's audio to listen to the recitation of the memorised verses
6	Using Brailler to type the verses that have been memorised
7	Using al-Quran's audio to improve the fluency of recitation for the memorised verses
8	Using recording tape to record the recitation of the verses that have been memorised
	Main Compenant : Learning Outcome of Memorising
1	Syafawi
2	Tahriri

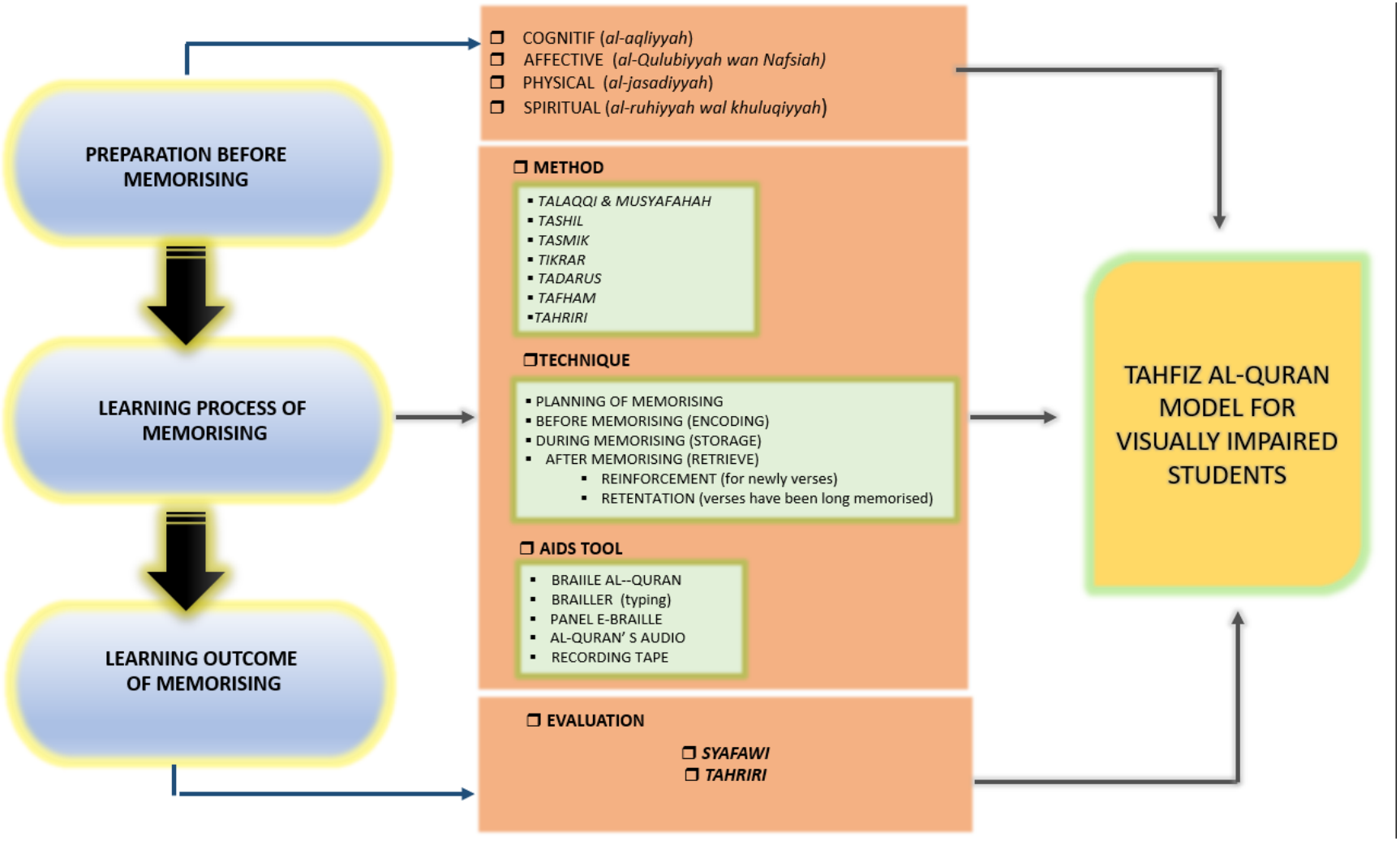

Figure 4.1 Tahfiz Al-Quran Model For Visually Imapired Students

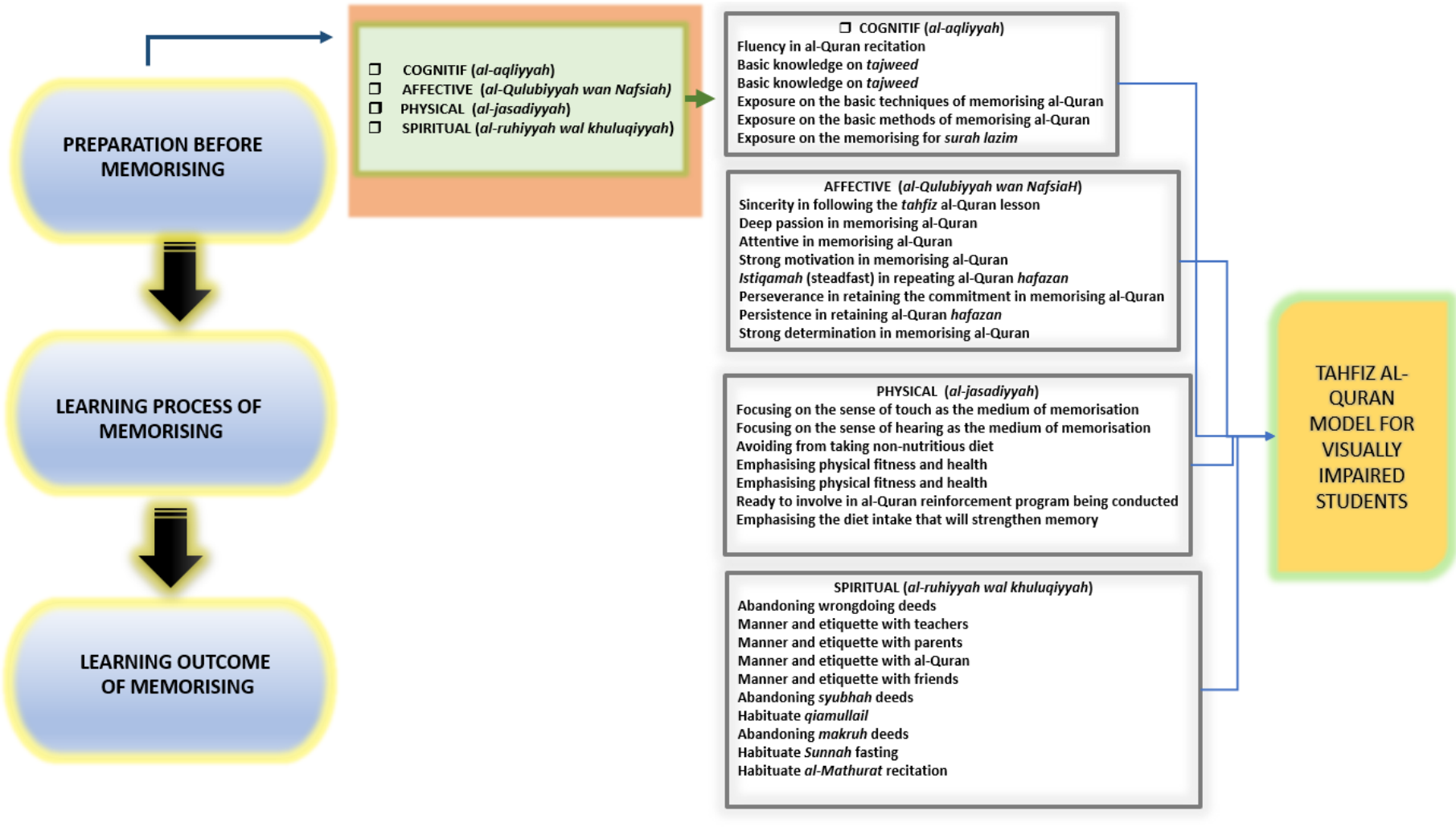

Figure 4.2 Items and Elements of Preparation Before Memorising

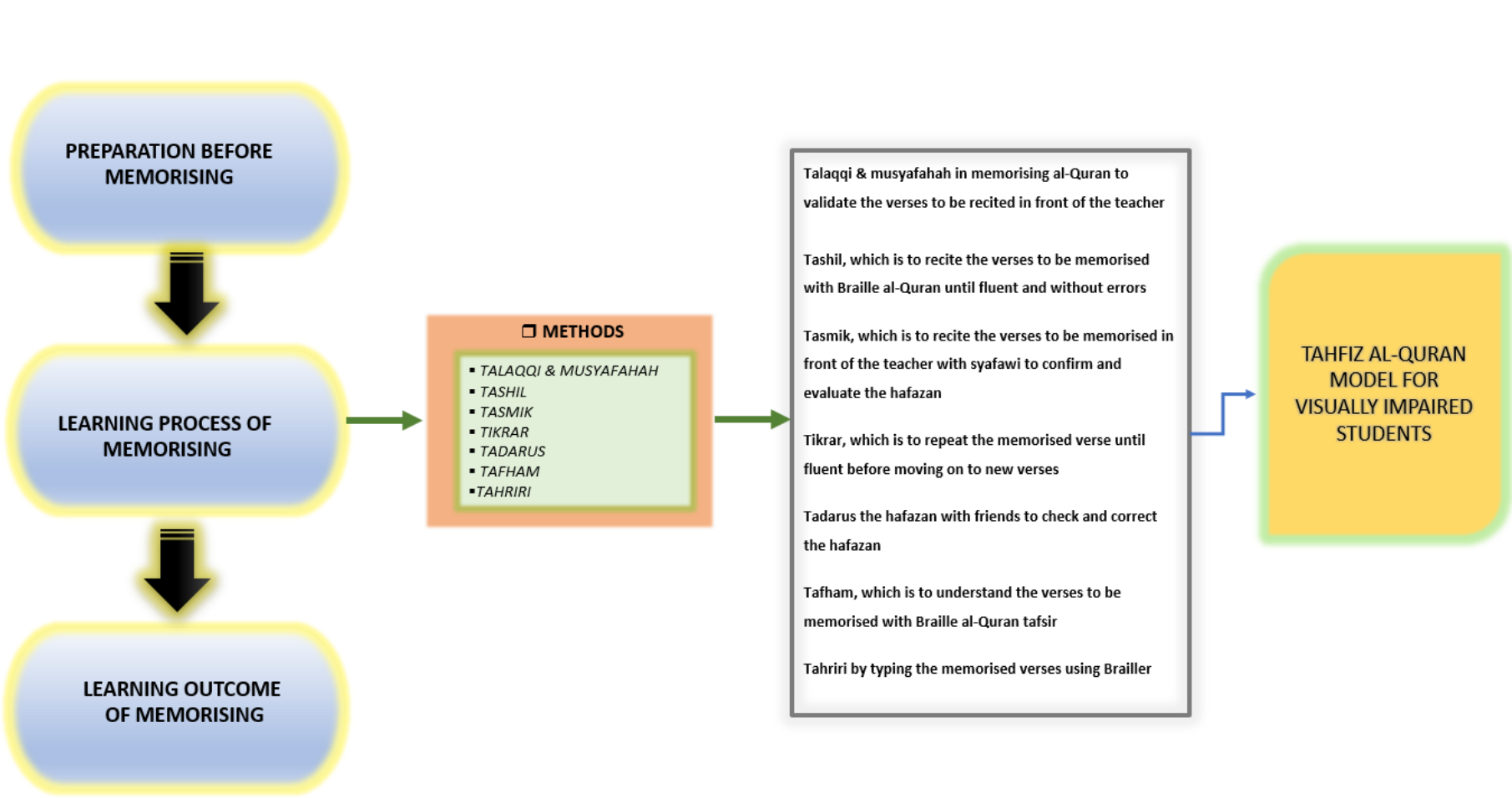

Figure 4.3 Items and Elements Methods of Process of Memorising

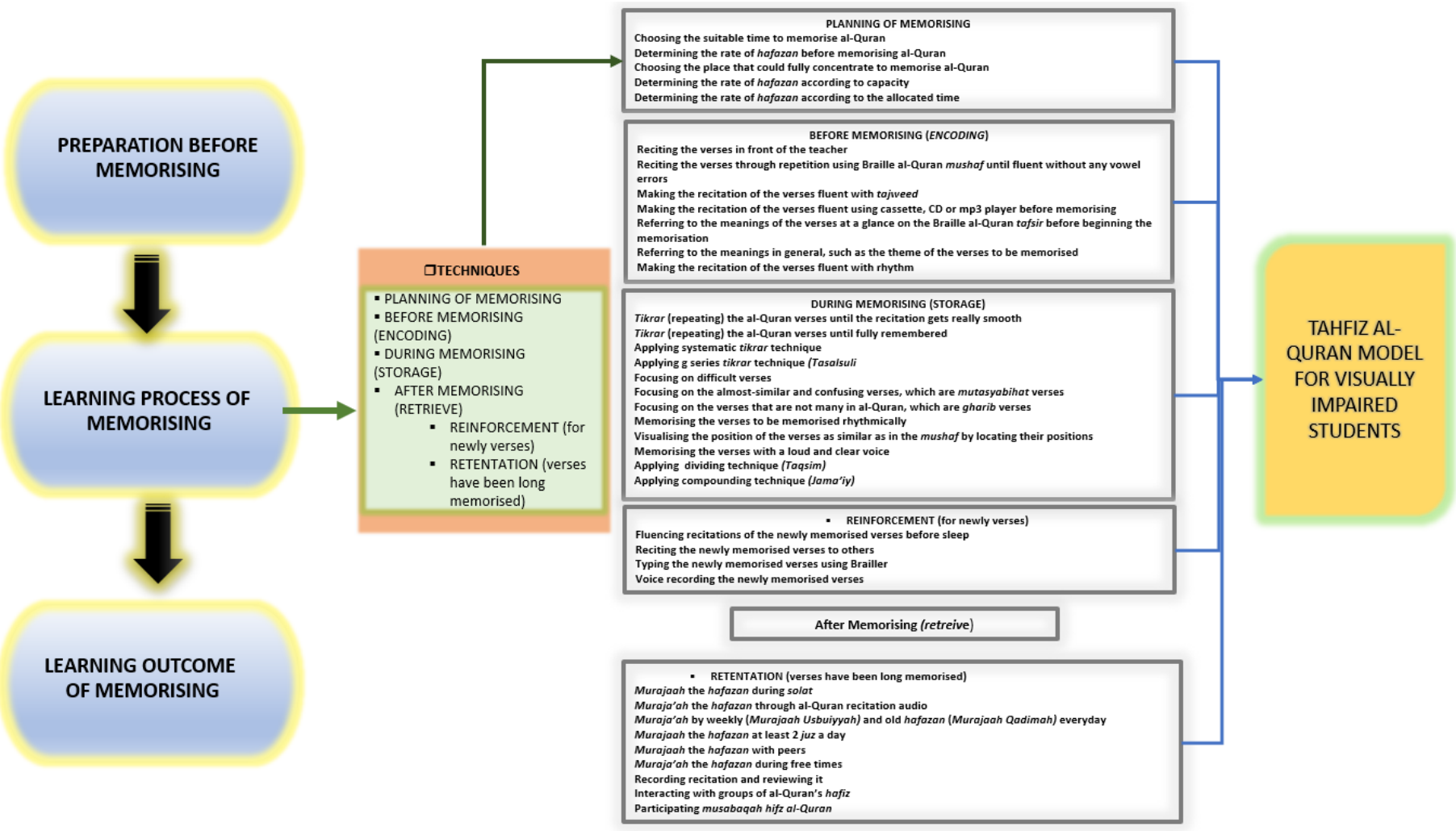

Figure 4.4 Items and Elements Techniques of Process of Memorising

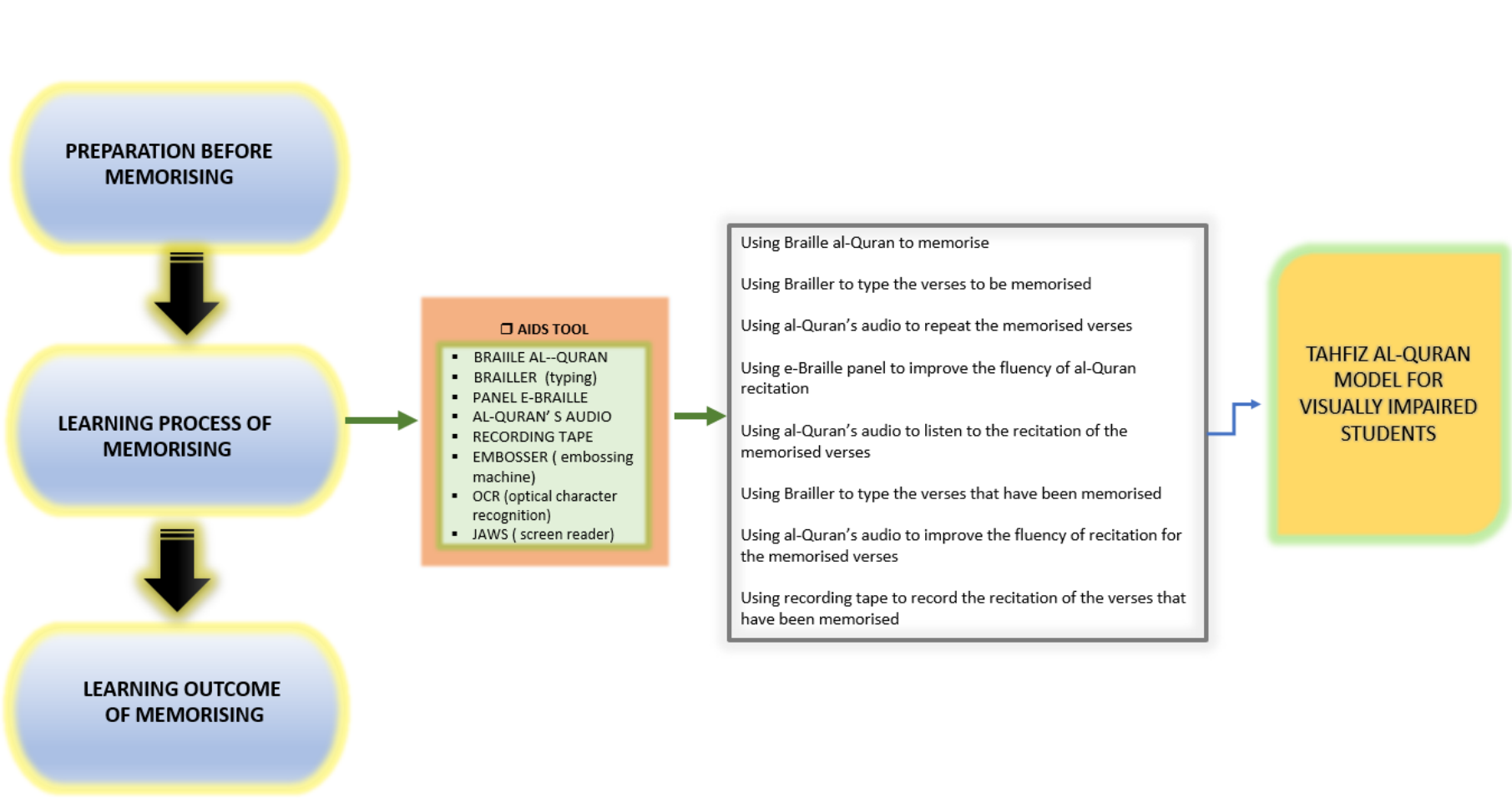

Figure 4.5 Items and Elements Aids Tool of Process of Memorising

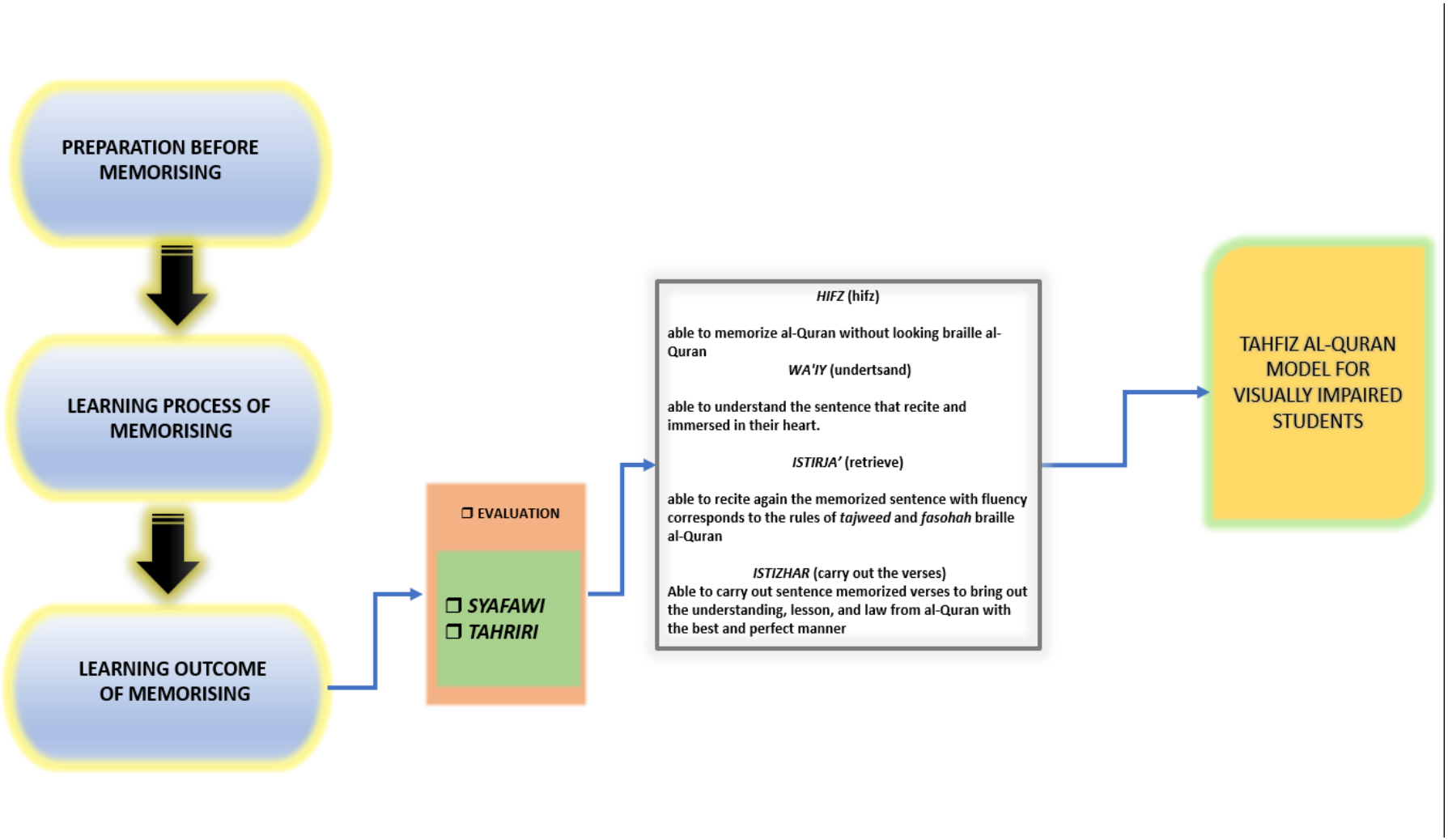

Figure 4.6 Items and Elements Evaluation of Learning Outcome of Memorisation

4.4 Findings of The Model's Evaluation Phase

After the prototype for Tahfiz Al-Quran Learning Model for The VI was constructed based on the expert's consensus, the final phase for this model development is the evaluation phase. This phase is conducted to evaluate the usability of this model in its application upon the focus group. To answer the research question, the method employed was nominal group technique (NGT). The assessment involved the implementation experts as model evaluator. The question to be addressed in the third phase is:

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

4.4.1 Demographic of Research Respondents

The followings are the background of the respondents in the phase of model's usability assessment in terms of their genders, highest academic qualifications, fields of expertise as well their fields.

Table 58 Demographic of Research Respondents

No.	Items	Details	Total (n=8)	Percentage (%)
1.	Gender	Male	6	**75**
		Female	2	**25**
2.	Highest Academic Qualification	Diploma	3	**37.5**
		Bachelor's Degree	2	**25**
		Master's Degree	0	**0**
		Doctorate	3	**37.5**
3.	Field	Al-Quran Education for SVI Students	3	**37.5**
		Al-Quran Tahfiz Education for SVI	**5**	**62.5**

4.	**Experience in Al-Quran Education & *Tahfiz* Education**	**1 to 4 years**	**0**	**0**
		5 to 7 years	2	**25**
		8 to 10 years	6	**75**
		11 years and above	**0**	**0**

Based on the above table, the respondents consist of 6 males (75%) and 2 females (25%) respondents. The academic qualification level is important as it indicates the level of knowledge in education. 3 (37.5%) respondents have certificates at diploma level, 2 (25%) respondents have the qualification of bachelor's degree while in doctoral degree level consist of 3 (37.5%) respondents. Meanwhile, there was no respondents (0%) with a master's degree as the highest qualification. In terms of the study correspondent, 3 (37.5%) respondents have study correspondents related to al-Quran education while 5 (62.5%) respondents have the experience and directly involved in the tahfiz al-Quran education for SVI. While in the aspect of research respondents' experience in their study correspondents which is in the field of al-Quran education for SVI and tahfiz al-Quran education for SVI, it was found that2 (25%) respondents have the experience of 5 to 7 years, while majority of the respondents, which are 6 (75%) respondents have the experience of 8 to 10 years. This demonstrates that all respondents have a broad experience and knowledge as an individual is considered a professional and knowledgeable in a particular field if they have the experience between 5 to 7 years or exceeding 5 years (Berliner, 2004).

4.4.2 Suitability of Components

These findings are based on the suitability of the components the in *Tahfiz* al-Quran Learning Model for the SVI Students consisting of the main components which

preparation components and elements of preparation; learning process components and elements of learning process; as well as the outcome components for the *Tahfiz* al-Quran Learning Model for the SVI.

- **Suitability of the Preparation Components**

Table 59 The Suitability of The Preparation Components

No.	Preparation Components	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Cognitive (*al-aqliyyah)*	37	37	92.5	Suibtable
2.	Affective (*al-qulubiyyah wan nafsiyah)*	37	37	92.5	Suibtable
4.	Physical (*al-jasadiyyah)*	37	37	92.5	Suibtable
5	Spiritual *(al-ruhiyyah wal khuluqiyyah)*	37	37	92.5	Suibtable

*Percentage of usability ≥ 70%

The above table displays the preparation components in the *Tahfiz* al-Quran Learning Model for the SVI. Derived from the respondents' views and assessment indicate that the usability assessment on the components of the model are in the status of suitable to be applied. The respondents agreed on the aspect of preparation is part of the primary components needed in the *Tahfiz* al-Quran Learning Model for the SVI.

- **Suitability of the Learning Process Component**

Table 60 The Suitability of The Learning Process Components

No.	Learning Process Components	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Methods	37	37	92.5	Suitable

2.	Techniques	37	37	92.5	Suitable
3.	Aids Tools	37	37	92.5	Suitable

*Percentage of usability ≥ 70 The above table displays the learning process components in the *Tahfiz* al-Quran Learning Model for the SVI. Derived from the respondents' views and assessment indicate that the usability assessment on the components of the model are in the status of suitable to be applied. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above the respondents agreed on the aspect of learning process is part of the primary components needed in the *Tahfiz* al-Quran Learning Model for the SVI.

- **Suitability of the Learning Outcomes Components**

Table 61 The Suitability of The Learning Outcomes Components

No.	Learning Outcomes Components	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	*Syafawi*	36	36	90	Suitable
2.	*Tahriri*	34	34	85	Suitable

*Percentage of usability ≥ 70%

The above table displays the learning outcomes components in the *Tahfiz* al-Quran Learning Model for the SVI. Derived from the respondents' views and assessment indicate that the usability assessment on the components of the model are in the status of suitable to be applied. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above the respondents agreed on the aspect of learning outcomes is part of the primary components needed in the *Tahfiz* al-Quran Learning Model for the SVI.

4.4.3 Suitability of the Preparations Component

- **Suitability of the Cognitive Construct (*al-aqliyyah*)**

Table 62 The Suitability of Cognitive Preparation

No	Elements the Cognitive Preparation	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus

1.	Fluency in al-Quran recitation	38	38	95	Suitable
2.	Basic knowledge on *tajweed*	36	36	90	Suitable
3.	Exposure on the basic techniques of memorising al-Quran	35	35	87.5	Suitable
4.	Exposure on the basic methods of memorising al-Quran	35	35	87.5	Suitable
5.	Exposure on the memorising for *surah lazim*	31	31	77.5	Suitable

*Percentage of usability ≥ 70%

The above table demonstrates that all items for the construct in the cognitive preparation for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

- **Suitability of the Affective Construct (*al-Qulubiyyah wan Nafsiah)***

Table 63 The Suitability of Affective Preparation

No	Elements the Affective Preparation	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Sincerity in following the *tahfiz* al-Quran lesson	38	38	95	Suitable
2.	Deep passion in memorising al-Quran	36	36	90	Suitable
4.	Attentive in memorising al-Quran	37	37	92	Suitable
4.	Strong motivation in memorising al-Quran	37	37	92	Suitable
5.	*Istiqamah* (steadfast) in repeating al-Quran *hafazan*	36	36	90	Suitable
6.	Perseverance in retaining the commitment in memorising al-Quran	37	37	92	Suitable
7.	Persistence in retaining al-Quran *hafazan*	37	37	92	Suitable

8.	Strong determination in memorising al-Quran	37	37	92	Suitable

*Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements in the affective preparation for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

- **Suitability of the Physical Construct (*al-jasadiyyah*)**

Table 64 The Suitability of Physical Preparation

No	Elements the Physical Preparation	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Focusing on the sense of touch as the medium of memorisation	34	34	85	Suitable
2.	Focusing on the sense of hearing as the medium of memorisation	33	33	82.5	Suitable
5.	Avoiding from taking non-nutritious diet	32	32	80	Suitable
4.	Emphasising physical fitness and health	33	33	82.5	Suitable
5.	Ready to involve in al-Quran reinforcement program being conducted	32	32	80	Suitable
6.	Emphasising the diet intake that will strengthen memory	32	32	80	Suitable

*Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements in the physical preparation for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

- **Suitability of the Spiritual Construct (*al-ruhiyyah wal khuluqiyyah*)**

Table 65 The Suitability of Spiritual Preparation

No	Elements the Spiritual Preparation	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Abandoning wrongdoing deeds	34	34	85	Suitable
2.	Manner and etiquette with teachers	33	33	82.5	Suitable
5.	Manner and etiquette with parents	32	32	80	Suitable
4.	Manner and etiquette with al-Quran	33	33	82.5	Suitable
5.	Manner and etiquette with friends	32	32	80	Suitable
6.	Abandoning *syubhah* deeds	32	32	80	Suitable
7	Habituate *qiamullail*	39	39	85	Suitable
8	Abandoning *makruh* deeds	38	38	80	Suitable
9	Habituate *Sunnah* fasting	38	38	85	Suitable
10	Habituate *al-Mathurat* recitation	37	37	80	Suitable

*Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements in the spiritual preparation for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

4.4.4 Suitability of the Learning Process

- **Suitability of the Method Construct**

Table 66 The Suitability of Elements in The Method

NO	Elements in The Method	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	*Talaqqi & musyafahah* in memorising al-Quran to validate the verses to be recited in front of the teacher	38	38	95	Suitable
2.	*Tashil*, which is to recite the verses to be memorised with Braille al-Quran until fluent and without errors	39	39	97.5	Suitable
3.	*Tasmik*, which is to recite the verses to be memorised in front of the teacher with *syafawi* to confirm and evaluate the *hafazan*	39	39	97.5	Suitable
4.	*Tikrar*, which is to repeat the memorised verse until fluent before moving on to new verses	39	39	97.5	Suitable
5.	*Tadarus* the *hafazan* with friends to check and correct the *hafazan*	38	38	95	Suitable
6.	*Tafham*, which is to understand the verses to be memorised with Braille al-Quran *tafsir*	38	38	95	Suitable
7.	*Tahriri* by typing the memorised verses using Brailler	37	37	92.5	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements in the spiritual preparation for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

- **Suitability of the Technique Contruct**

Table 67 The Suitability of Planning

No	Elements in Planning	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Choosing the suitable time to memorise al-Quran	37	37	92.5	Suitable
2.	Determining the rate of *hafazan* before memorising al-Quran	38	38	95	Suitable
3.	Choosing the place that could fully concentrate to memorise al-Quran	37	37	92.5	Suitable
4.	Determining the rate of *hafazan* according to capacity	37	37	92.5	Suitable
5.	Determining the rate of *hafazan* according to the allocated time	36	36	90	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements in the planning technique for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

Table 68 The Suitability of elements before memoring

No	Elements before memoring (encoding)	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Reciting the verses in front of the teacher	38	38	95	Suitable
2.	Reciting the verses through repetition using Braille al-Quran *mushaf* until fluent without any vowel errors.	38	38	95	Suitable
3.	Making the recitation of the verses fluent with *tajweed*	37	37	92.5	Suitable

4.	Making the recitation of the verses fluent using cassette, CD or mp3 player before memorising	39	39	97.5	Suitable
5.	Referring to the meanings of the verses at a glance on the Braille al-Quran *tafsir* before beginning the memorisation	37	37	92.5	Suitable
6.	Referring to the meanings in general, such as the theme of the verses to be memorised	37	37	92.5	Suitable
7.	Making the recitation of the verses fluent with rhythm	36	36	90	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements of before memoring (encoding) for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

Table 69 The Suitability of elements in During Memorising

No	**Elements During Memorising (Storage)**	**Research Respondents' Score**	**Total Score**	**Percentage (%)**	**Experts Consensus**
1.	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth	39	39	97.5	Suitable
2.	*Tikrar* (repeating) the al-Quran verses until fully remembered	39	39	97.5	Suitable
3.	Employing systematic *tikrar* technique	37	37	92.5	Suitable
4.	Employing series *tikrar* technique *(Tasalsuli)* *to memorise verse 1, followed by verse 2 and verse 1 and verse 2 combined. To memorise verse 3 and combine verses 1, 2 and 3.	37	37	97.5	Suitable

	Focusing on difficult verses				
5.	Focusing on the almost-similar and confusing verses, which are *mutasyabihat* verses	37	37	92.5	Suitable
6.	Focusing on the verses that are not many in al-Quran, which are *gharib* verses	37	37	92.5	Suitable
7.	Memorising the verses to be memorised rhythmically	37	37	92.5	Suitable
8	Visualising the position of the verses as similar as in the *mushaf* by locating their positions	36	36	90	Suitable
9	Memorising the verses with a loud and clear voice	37	37	92.5	Suitable
10	Employing dividing technique *(Taqsim)* *to memorise verses 1, 2 and 3, then memorise verses 4, 5 and 6. Next, combine verses 1, 2, 3 with verses 4, 5, 6.	36	36	90	Suitable
11	Employing compounding technique *(Jama'iy)* *to memorise verse 1, then verses 2, 3 and 4. Then compound the verses 1, 2, 3 and 4.	34	34	85	Suitable
12	*Tikrar* (repeating) the al-Quran verses until the recitation gets really smooth	34	34	85	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the elements of elements during memorising (storage) for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

Table 70 The Suitability of Elements in The Reinforcement

No	Elements in The Reinforcement	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Smoothening recitations of the newly memorised verses before sleep	39	38	95	Suitable
2.	Reciting the newly memorised verses to others	38	38	95	Suitable
3.	Typing the newly memorised verses using Brailler	36	36	90	Suitable
4.	Voice recording the newly memorised verses.	36	36	90	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the element's reinforcement for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

Table 71 The Suitability of elements in the retention

No	Elements in the retention	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	*Murajaah* the *hafazan* during *solat*	39	39	97.5	Suitable
2.	*Muraja'ah* the *hafazan* through al-Quran recitation audio	39	39	97.5	Suitable
3.	*Muraja'ah* by weekly (*Murajaah Usbuiyyah)* and old *hafazan* (*Murajaah Qadimah)* everyday	37	37	92.5	Suitable
4.	*Murajaah* the *hafazan* at least 2 *juz* a day	37	37	92.5	Suitable
5.	*Murajaah* the *hafazan* with peers	37	37	92.5	Suitable
6.	*Muraja'ah* the *hafazan* during free times	35	35	87.5	Suitable

7.	Recording recitation and reviewing it	36	36	90	Suitable
8.	Interacting with groups of al-Quran's *hafiz*	36	36	90	Suitable
9.	Participating *musabaqah hifz al-Quran*	36	36	90	Suitable

Percentage of usability ≥ 70%

The above table demonstrates that all items for the element's retention for *Tahfiz* al-Quran Learning Model for the SVI development were agreed by every expert as suitable to be implemented. The items achieved the level of suitability if it reached the acceptance condition by scoring 70% and above.

- **Suitability of the Aid Tools of *Tahfiz* al-Quran Learning Model for SVI**

Table 72 The Suitability of Elements in Aid Tools

No	Elements in Aid Tools	Research Respondents' Score	Total Score	Percentage (%)	Experts Consensus
1.	Using Braille al-Quran to memorise	39	39	97.5	Suitable
2.	Using Brailler to type the verses to be memorised	35	35	87.5	Suitable
3.	Using al-Quran's audio to repeat the memorised verses	38	38	95	Suitable
4.	Using e-Braille panel to improve the fluency of al-Quran recitation	32	32	80	Suitable
5.	Using al-Quran's audio to listen to the recitation of the memorised verses	36	36	90	Suitable
6.	Using Brailler to type the verses that have been memorised	34	34	85	Suitable
7.	Using al-Quran's audio to improve the fluency of recitation for the memorised verses	36	36	90	Suitable

8.	Using recording tape to record the recitation of the verses that have been memorised	35	35	87.5	Suitable

4.4.5 Summary of the Findings in the Phase of Model's Evaluation

The evaluation for suitability of the *Tahfiz* al-Quran Learning Model for SVI was constructed based on the views from the research respondents through the survey forms distributed during the NGT session. Based on the surveys, the acceptance for the evaluation for suitability of the *Tahfiz* al-Quran Learning Model for SVI was evaluated based on the percentage value scores.

- **Findings of the Overall Model Evaluation Assessment**

Table 73 The Suitability of evaluation of the *Tahfiz* al-Quran Learning Model for SVI

No.	Overall Model Usability Assessment	Research Respondents'Score	Total Score	Percentage	Percentage of Assessment
1.	This model is very practical in developing the t*ahfiz* al-Quran learning for SVI Students?	34	34	85	Suitable
2.	This model is capable as a guide for SVI students *tahfiz* al-Quran students and teachers in memorising al-Quran?	35	35	87.5	Suitable
3.	This model clearly illustrates SVI students *tahfiz* al-Quran students and teachers on the need to develop the *Tahfiz* al-Quran Learning Model for SVI students.	35	35	87.5	Suitable
4.	This model clearly illustrates SVI students *tahfiz* al-Quran students and teachers on the characteristics of *tahfiz* al-Quran learning for SVI students.	34	34	85	Suitable

*Usability percentage ≥ 70%

The results from this research suggests that all percentage scores of the evaluated elements are in the suitable level to be applied, which exceed 70% as required based on previous studies (Deslandes et al., 2010; Dobbie et al., 2004). Therefore, the conclusion that the researcher can draw based on the summary is all research respondents have agreed that every major component, elements in the major components and contents for each element in the *Tahfiz* al-Quran Learning Model for SVI that have been developed attained the status of usability based on the opinion from research respondents.

4.5 Conclusion

In a conclusion, this chapter presents the findings from the research of this model's development. There are three phases that have been undertaken. The first phase is the phase of needs analysis. This phase adopted the experts interview method to gather the issues in detail and the needs to develop this model. The issues gathered denote that the learning of memorising for SVI need. Once the issues have been gathered, the research moved on the second phase, which is the phase of design and development. The model's design was constructed through research questions and the teaching suggestions by field expert, as well as through FGD. Completed with the model's design process, the next session took place, in which to gather the consensus from field experts by using the Fuzzy Delphi Method (FDM). The findings illustrate that every element and construct were accepted. The final phase is the assessment by

the experts. This phase adopted NGT technique. All experts mutual agreed to affirm that all existing items are suitable to be applied by SVI in learning memorising al-Quran.