

CHAPTER 5

DISCUSSION, RECOMMENDATIONS AND CONCLUSIONS

5.1 Introduction

This chapter look into the study's findings, which were previously presented and commented on in Chapter 4. The discussion also includes various significant sub-topics, such as an overview of the study, a discussion of the study findings, the study's implications, and research recommendations. The study's summary section outlines the complete research method that was carried out. The study findings are then discussed in the discussion part, which includes the findings from the need's analysis phase, model of component and construct that have been develop in design and development phase also findings through evaluation in third phase as well. The final chapter goes over various proposals for future research that are suggested and can be applied by future scholars.

5.2 Summary of Findings

This research specifically focuses on the issues of al-Quran mastery among SVI, which is still at a poor level and less proficiency aspect of Braille al-Quran mastery by Alimah (2006), Mustaffa Abdullah (2010), Norakyairee et al. (2013), Ahmad Yunus (2016) and Huda et al. (2019); the aspect of fluency by Khadijah et al. (2004), and the aspect of *tajweed* mastery by Hajarul et al. (2016). Practising non-systematic approaches and procedures during the teaching and learning process has

also been recognised as a contributing element (Norakyairee & Ab. Halim, 2011).

In regards to al-Quran memorisation, the optimal learning system and memorisation methods are critical. The study's findings revealed that tahfiz of VI were never exposed to any model or instructions for memorising the Quran that was particularly designed for them. Therefore, this study aims to develop a tahfiz al-Quran learning model that is tailored to the VI group. Indirectly, the results of this study might facilitate SVI students in memorising al-Quran and making the process smooth. The research was carried out in three stages, as detailed in the preceding chapter, which are:

Phase I: Needs analysis phase. This phase was conducted out using semi-structured interviews with the study's 7 participants in order to determine the needs of the tahfiz al-Quran learning process for SVI, as well as the issues and obstacles that were encountered, as well as the model's needs. To learn more about the real situation and the phenomena that occur, the researcher employed open-ended questions to the study participants. According to the findings of the interviews, all participants agreed on the development of a tahfiz al-Quran learning model tailored for them as a guideline for memorising the Quran effectively.

Phase II: Model's design and development phase. This phase involves the design of contracts and items of the study model. The purpose of this phase is to construct model elements or items using the Fuzzy Delphi method (FDM). A set of Fuzzy Delphi questionnaire forms was created and given to 17 research professional and expert field during this phase. The questionnaire consisted of four main parts with

93 items. All items were created and released based on highlights from the literature, findings from interviews in phase I, which is the needs analysis phase, and refinement through focus group discussion. As a result of the Fuzzy Delphi analysis, all study respondents agreed with the construct and elements of the built model after passing the two main conditions in the Fuzzy Delphi analysis, namely Triangular Fuzzy Number and Fuzzy Evaluation Process or fuzzy score. An item is accepted if its Triangular Fuzzy Number represents the threshold value $(d) \leq 0.2$ and the percentage agreement of the study respondent group at the value of $\geq 75\%$. As for the condition of accepting the Fuzzy Evaluation Process or Fuzzy Score, it is at an alpha-cut value above 0.5. Findings show that there are 2 items, namely items 45 and 48 in the technique construct which before memorising Quran (encoding), received the value of Fuzzy Score less than the value of α -cut = 0.5. Consequently, both items are eliminated since, according to Tang and Wu (2010) and Bodjanova (2006), the Alpha Cut value should be more than 0.5 and the item should be eliminated if it is less than 0.5.

Phase III: Model's usability and assessment phase.

The evaluation and assessment phase of the produced model is the third part of this research. The Nominal Group Technique (NGT) is utilised in this phase to assess the usefulness and applicability of the Tahfiz al-Quran Learning Model for SVI on 8 study respondents who are directly involved in al-Quran education and tahfiz al-Quran of VI. Respondents to the study were invited to provide their thoughts using an evaluation and assessment questionnaire. Each construct and element were given a score value based on the values of agreement and appropriateness in the likert scale noted by each survey respondent. The percentage value of this score is used to analyse the data and determine if each piece is acceptable and useable. If the overall percentage

score given by the research respondents is equal to or above 70%, the element is approved. The findings of this study demonstrate that the Tahfiz Al-Quran Learning Model for SVI produced has all of its key components, construct in the main components, and items for each construct at a level appropriate for the usage of more than 70%.

5.3 Discussion of Findings

5.3.1 Discussion on The Needs of Development

The interviews presented the views of the research participants related to the need to develop a tahfiz al-Quran learning model for SVI. According to the findings, all of the study's participants agreed that to develop tahfiz al-Quran learning model for SVI is needed. Each of them believes that model creation is necessary since they have never been exposed to any specific model for this group to memorise the Quran. It is just a matter of 'trials and errors' with different ways and techniques to see what works best for them. This is due to the fact that normal persons and SVI memorise the Quran significantly different. Particularly in terms of the utilisation of the Quran in Braille and the technology employed by them. Also, of the opinion that admittance of SVI to Darul Quran, JAKIM, receives less of enrolment and participants since the majority of them are unable to master the recitation of the Quran well. The study's participants also indicated the necessity for the development of a *tahfiz* al-Quran learning model particularly for the VI group as information and early preparation for them who are interested in following the *tahfiz* stream.

Based on the opinions given by all VI participants, it is necessary to build a model of the learning process of tahfiz al-Quran for SVI in addition to stressing the components that are viewed as influencing factors in creating excellent *huffaz*.

5.3.2 Discussion on Problems and Challenges of Al-Quran Learning

The findings of the interviews also revealed the problems and challenges encountered by research participants during the process of memorising al-Quran. The quality of Braille Quran papers and sheets was a difficulty for the study's interviewees. The verses of the Quran written on paper are produced by combining the six raised dots. The raised dots, on the other hand, do not persist long because they sink and vanish until the paper's surface becomes flat. Furthermore, the printing paper is easily ripped and the ring (coil) is easily taken out. The difficulty of carrying a Braille Quran to class was also acknowledged by the research participants owing to its big size. In addition, there are 6 volumes with 30 Quran verses in braille. The scenario made it impossible for the participants to bring the Braille Quran for the memorise volume and the volume for the Braille Quran that required to be repeated or *murajaah*.

Furthermore, participants frequently encounter the difficulty of less braille reading material, mainly a reference associated with the Quran such as *tajweed*, *tafsir*, and *qiraat* (Noornajihan et al. 2011; Hajarul, 2016). To obtain information and materials related to books that do not have Braille, SVI use a technological approach through the use of OCR (optical character recognition) software that scans the reading material into digital text and will be read by a screen reader. However, this software is limited to reading material in the alphabet only.

The participants in the study also had difficulty while utilising the Perkin Brailler machine for Braille *tahriri* (Quran rewriting). This approach was discovered to aid SVI students to increase memorisation, although the usage of this typewriter interferes with other students' focus and concentration for their reading *tasmik* due to the rather loud sound. As a result, the participants must spend time outside of *hafazan* learning periods in the classroom to complete Braille *tahriri* tasks assigned by the teacher. Furthermore, its big and bulky limits its usage outside of *hafazan* class and hostels. In terms of problems and challenges in memorising, participants are frequently confronted with the misunderstanding of *mustasyabihat* and *gharib* verses contained in the Quran. Furthermore, for the participants who have completed memorising 30 juz of al-Quran, they experience challenges in sustaining al-Quran memorisation and doing *murajaah* memorisation of al-Quran regularly.

The Fuzzy Delphi technique results demonstrate that the professional and expert field agreed on the model development of the three key components of Tahfiz Al-Quran Learning Model for SVI. The development of this model has the potential to address some of the issues and obstacles related with the learning process of al-Quran tahfiz of SVI. It is also a systematic and well-planned instruction and guide. These three primary components can also impact the process of learning the Quran memorisation in order to improve the effectiveness and quality of *hafazan*.

5.3.3 Discussion on the Main Components of Model

The respondents agreed on the three main components needed in the second phase, namely the model's design and development phase of the Tahfiz Al-Quran Learning Model for SVI using the Fuzzy Delphi Method. This main component includes

the preparation before memorises the Quran, the process of memorising the Quran, and the outcomes of *tahfiz* al-Quran learning. The respondents involved professional and field expert also reviewed and validated the suitability of this crucial component through Nominal Group Technique (NGT) adopted in the third phase, which is the model's evaluation and assessment phase.

The respondents have made it clear on their consensus on the three components that might impact the efficacy and perfection of al-Quran memorising, particularly for the VI group. Furthermore, it corresponds with the technique proposed by Abu al-Wafa (1999), Abu Najihat (2002) and Nordin et al. (2019) that the *tahfiz* al-Quran learning strategies that must be satisfied include preparation, memorising process, memorisation reinforcement, and memorisation retention. Similarly, Intan Zakiah and Munif (2015) proposed that there are four phases in memorising: the stage before memorising al-Quran, the stage during memorising al-Quran, the stage after memorising al-Quran, and the stage of practice (*murajaah*) for al-Quran memorisers. With well-planned preparation, as well as the integration of a range of methods, techniques, and memorising aids tool based on the ability and suitability of the VI individually, it will demonstrate the efficacy and impact of quality and excellence. The following is a breakdown of the main components:

i- **Component of Preparation for *Tahfiz* Al-Quran Learning Model for SVI**

The aspect of preparation is part of the main component since it is regarded as the first technique in mentally and psychologically preparing oneself to meet all types of obstacles while memorising al-Quran, particularly when establishing retention of al-

Quran learned (Nor Musliza Mustafa, 2014; Abu Mazaaya, 2010). According to Abu Najihat (2002) and Azmil Hashim (2010), the first approach is to prepare before beginning to study. Furthermore, Syar Meeze (2017) adds that special needs groups must make certain preparations before learning al-Quran in order for the learning and teaching process to be presented correctly and successfully.

ii- **Component of Learning Process for *Tahfiz* Al-Quran Learning Model for SVI**

The aspect of the learning process of memorising al-Quran is regarded as a fundamental factor that plays a crucial part in generating *huffaz* who are proficient in memorising al-Quran (Asmawati & Rahman, 2007; Habib 2007). The emphasis on a range of ways in enhancing the potentiality and capability of other senses throughout the *hafazan* process improves memorising achievement. To improve the efficacy of the *hafazan* process, several types of teaching and learning such as strategies, methods, techniques, activities, and the usage of memorisation aids are used (al-Qabisi, 1955; Muhammad Izzat 2006; Mohd Aderi, 2008; Azmil Hashim, 2010; Mohammad Asyraff Ayob, 2013). This process of *tahfiz* al-Quran learning is correspond with the components and construct mentioned in Thorndike's theory of learning (1914). It also corresponds to the methods and procedures offered by al-Qabisi's theory (1955) via the approach of *talqin*, *tikrar*, *al-mail* and *al-fahm*, as well as ways of employing multiple senses, namely hearing, seeing, reading, and writing, and the usage of instructional materials.

iii- **Component of Learning Outcomes for *Tahfiz* Al-Quran Learning Model for SVI**

The aspect of learning outcomes for Tahfiz Al-Quran Learning Model for SVI is a key component in the and learning process. From the standpoint of the evaluation, the aspect of outcomes in *tahfiz* learning may be observed. Through evaluation, it can identify to teaching which the planned learning objectives are met. According to al-Qabisi (1955), *tahfiz* is evaluated on a daily, weekly, and final basis. The *tahfiz* evaluation approach suggested by Abu al-Wafa (1999) and Abu Al-Fida (2006) may be performed in two ways: *syafawi* (oral) and Braille *tahriri* (written). According to Nor Musliza and Mokmin (2014), assessing the topic of *hifz* al-Quran by *syafawi* (oral) and Braille *tahriri* (written) evaluations are techniques used by the majority of *tahfiz* institutions.

All research respondent agreed that the assessment was carried out to measure mastery and achievement of al-Quran memorisation using this methodology, namely *syafawi* and Braille *tahriri*. *Syafawi*, exam is a way to assess the strength of students' memorisation (Ariffin, 2012). Meanwhile, Braille *tahriri* involves the ability to re-type memorised verses to measure the efficiency and capacity to reproduce memorised verses using Perkin Brailer (Noornajihan et al., 2011). This written evaluation reveals that the idea of *al-fahm* (understanding) has been met in addition with the memorisation being recalled through the concept of *talqin* (recitation) (al-Qabisi, 1955).

The assessment component is consistent with Thorndike's (1914) law, which is construct of result and outcome while al-Qabisi utilised the *talqin* and *al-fahm* in the attainment of the topic of *hifz* al-Quran through the techniques of *syafawi* (oral) and

Braille *tahriri* (written) (Intan Zakiah and Munif; 2015). As a result, all of these main components satisfy the requirements for components and constructs for a complete Tahfiz Al-Quran Learning Model for SVI.

5.3.4 Discussion on the Constructs and Items of Model

The construct and items for each main component of the *tahfiz* al-Quran learning model, particularly for the VI group, are then discussed. The construct and items were agreed upon by the panel of expert field using the Fuzzy Delphi approach in the second phase, which is the design and development phase. Following that, in the third phase, the evaluation and suitability phase, all constructs and items are examined and validated to be suitable so that each constructs and item identified in the model fits the requirements in the context of the research using the Nominal Group Technique (NGT).

The main components of Tahfiz Al-Quran Learning Model for SVI, as previously stated, comprise of preparation before memorises al-Quran, the process of memorising al-Quran, and the outcomes of *tahfiz* al-Quran learning. Preparation for memorising al-Quran includes cognitive (*al-aqliyyah*), affective (*al-qulubiyyah wan nafsiyyah*), physical (*al-jasadiyyah*), and spiritual factors (*al-ruhiyyah wal khuluqiyyah*). The construct of process of memorising al-Quran consists of methods, technique, and memorising aids tool. The researcher divides technique aspects into four levels: memorisation planning technique, technique before memorisation, technique during memorisation, and technique after memorisation. Aspects of *syafawi* and Braille *tahriri* are included in the learning outcomes. The construct for each component of the preparation are described below, namely:

- **Component of Preparation for Memorising Al-Quran for SVI**

i- Cognitive Preparations Construct (*al-aqliyyah*)

Preparations to memorising al-Quran, which includes cognitive (*al-aqliyyah*), affective (*al-qulubiyyah wan nafsiyyah*), physical (*al-jasadiyyah*), and spiritual (*al-ruhiyyah wal khuluqiyyah*) construct, corresponds with the construct presented in the Holistic Structure of Philosophy National Education as an educational criterion that covers all aspects (Saharia, 2015). A holistic educational system seeks to develop each individual's potential in a balanced and comprehensive manner, encompassing physical, emotional, spiritual, and intellectual aspects (Zulkifli, 2019).

As a result, the four aspects of preparation are designed with holistic education standards in mind, as well as needs associated with the process of memorising al-Quran. The necessity is identified concurrently with the process of memorising al-Quran, which is the foundation for cognitive growth because it necessitates great mental strength and memory (*quwwatuz zakirah*) (Zulkifli al, Bakri, 2014). Furthermore, according to al-Zarnuji (2004), this process of memorising needs effective preparation in the form of internal support and encouragement. Its purpose is to guarantee that the memorising process is carried out properly and in accordance with the individual's will. Physical and spiritual readiness is also a determinant of quality and perfection in memorising activities (Fathiyah et al., 2018). The importance of preparation may be demonstrated in the providing of the SVI students in Darul Quran, Jakim for 12 months as an initial preparation stage to see their ability to further to the diploma level of *tahfiz* al-Quran the following year. Other requirements include the ability to write and read the Braille Quran, deep interest, a willingness to follow the scheduled courses, and physical and

mental health. All of these prerequisites also include the needs and preparations of SVI in terms of cognitive, affective, and physical development that must be addressed in order for them to continue their studies at Darul Quran, Jakim (Yusri & Sabri, 2016; Nordin et al. 2019). As a result, the integration of the four parts of preparation can serve as a catalyst and mover toward the continuance of a stronger and more effective memorising process.

In the development of this model, preparation from the cognitive aspect (*al-aqliyyah*) refers to a person's mental and intellectual readiness to learn anything (Mok Soon, 2008; 2011). Fluency in al-Quran recitation, basic knowledge on *tajweed*, exposure to the basic techniques of memorising al-Quran, exposure to the basics of the method of memorising al-Quran and exposure to the memorisation of common surah are items that need to be considered from the perspective of cognitive preparation (*al-aqliyyah*) before SVI follow the tahfiz al-Quran learning.

According to the study, many SVI struggle with al-Quran recitation because they lack proficiency with the Braille Quran (Mustaffa Abdullah, 2010; Norakyairee et al., 2013; Ahmad Yunus, 2016; Huda et al., 2019) besides from the aspects of fluency (Khadijah et al., 2004) and *tajweed* mastery (Hajarul et al., 2016). However, according to Syukri and al-Auratani (2003), the main requirement in memorising al-Quran is that students must practice reciting al-Quran fluently before memorising it in order to avoid mistakes throughout the process. The fluency of al-Quran recitation includes of *tajweed*, *makhraj* of letters and the proficiency to pronounce al-Quran letters correctly (F. I. Zakaria et al., 2018; Intan Zakiah et al., 2018; Sulaiman, 2018; Fathiyah et al., 2018; Nordin et al., 2019). Furthermore, before memorising al-Quran, it is necessary to

complete the recitation of 30 *juz* of al-Quran (*khatam*) as a guarantee of smooth recitation of al-Quran and understanding of the rules of *tajweed* (Abdul Hafiz et al., 2003; Nordin et al., 2019).

Skills in fluently reciting Quranic verses prior to memorising are also emphasised in memorisation methods of other nations, such as the Deobandi memorisation method, which offers classes to enhance recitation. Similarly, the *nazirah* lesson is conducted using the Bangladeshi memorisation method, namely the Malwali. Furthermore, before students memorise the Quran, the Turkish national performs fluency recitation of Quran lessons (Sedek, 2016). Without a fluent recitation of the Quran as well as a understanding of the *tajweed*, SVI is likely to struggle in memorising the Quran (Fathiyah et.al, 2018). Preparation and attention to smooth recitation of the Quran should be stressed since, according to Abdul Hafiz et al. (2005), fluency in the recitation of the Quran has a significant impact on the *huffaz*'s ability to memorise the Quran.

ii- Affective Preparations Construct (*al-Qulubiyah wan Nafsiyyah*)

Aside from cognitive preparation (*al-aqliyyah*), affective preparation (*al-Qulubiyah wan Nafsiyah*) is also required and prioritised. Internal catalyst and motivation of remember the Quran to guarantee that the process of memorising is carried out according their desire and willingness (Intan Zakiah et al., 2018). Among the affective items that need to be applied for a SVI who will go through the process of al-Quran memorisation is sincerity in following the learning of al-Quran *tahfiz*; strong determination to memorise al-Quran; a deep interest in memorising the al-Quran; strong motivation to memorize the al-Quran; high *istiqamah* in repeating the memorisation of

al-Quran; patience in maintaining the commitment to memorise al-Quran; perseverance in maintaining the memorisation of al-Quran and hardworking in order to memorise al-Quran. Preparation from an affective involves attitudes and encouragement throughout the period of memorising al-Quran, not only preparation at the beginning of the stages before memorising al-Quran.

According to the affective items given, the major drive of the SVI to memorise the Quran is sincerity. Memorise the Quran is an act of piety to Allah SWT. Therefore, the requirement for a practice to become an act of worship is that it be done with sincerity and in conformity with the *syariah* (Abdul Hafiz & Hashimah, 2004). The intention must also be continually reform and updated so that it is not polluted with things that might harm the intention, such as *riyak*, *sum'at*, and so on (Zainora, 2016). The title of *huffaz* is not something to be proud of because it is a trust from Allah SWT (Azmil et al., 2014: Siti Nor Azimah et al., 2014).

Following the learning of al-Quran *tahfiz* with sincerity ensures that the process of memorising is carried out according to one's will and desire. Sincerity, according to al-Ghauthani (2010), is the most powerful motivator for memorising the Quran. This is because, according to Umu Hani (2014), the element of force contributes to a lack of motivation in memorising al-Quran. This is due to the fact that students who are not interested in memorising al-Quran are frequently among those who can memorise al-Quran but not of their own desire. The interest factor also acts as a momentum towards self-indulgence and desire. This is because according to Lucas and Britt (2005), from the aspect of attraction, it generates attention, interest, desire, conviction and action. Therefore, interest and desire must come from the students, not from the parents alone.

Efforts to memorise the Quran also need a high level of motivation because learning to memorise the Quran is self-learning, and students' capacity and capability to memorise the Quran depends with the individual (Abdullah et al., 2015; Murihah et al., 2015; A. R. A. Hasan et al., 2017; Intan Zakiah, 2018; Nur Atiqah, 2020) also needs a collective approach from all aspects of diligence, persistence, commitment, patience, and high discipline, which not only plays a part in preparing to memorise the Quran alone, but is consistently throughout the process.

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

iii- Physical Preparations Constructs (*al-jasadiyyah*)

From the physical perspective (*al-jasadiyyah*), it is logical to conclude that a restricted sense of sight will have an impact on cognitive growth, inability to comprehend an idea, difficulties acquiring a skill, and limited physical movement and mobility (Hajarul et al., 2020). The difficulty may occur at the beginning of the learning process, but they will be simple to master and understand after going through the learning process by using other sensory skills, particularly auditory senses through auditory skills, tactile senses through tactile skills, and mastery of something through experience and observation from the other senses (Nur Khairul & Haris, 2013). Hence, the SVI must optimise the mobility granted by Allah in terms of the benefits and

strengths of touch and hearing compared to the shortcomings of sight. The physical preparation aspect (*al-jasadiyyah*) enlists to focus on the strength of the sense of touch and the sense of hearing as a medium of memorising, avoid consuming unhealthy foods, promote fitness and physical health, actively involved in any al-Quran consolidation programme and stressing dietary approaches that improve memory.

Nutritional considerations should be addressed among SVI of al- *tahfiz* Quran based on the items given because they also impact health fitness. *Tahfiz* students, according to Aminuddin (2012), must consider the food source received. Furthermore, they should avoid eating harmful meals such as sour pickles, foods with monosodium glutamate (MSG) flavouring which include a high level of salt, as well as chemicals and carbonated beverages (Fathiyah, 2017). On the other hand, they should consume of particular foods recommended for them, such as milk, raisins, date and honey. They not only serve to increase memorisation quality, but it also helps to energise the body and mind due to their high fibre and vitamin content (Fathiyah et al., 2018). It also has an impact on physical fitness since students will have a hectic daily schedule and must be prepared to follow and engage in the institution's programme to reinforce the Quran learning (Fathiyah et al., 2018).

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

Spiritual preparation (*al-ruhiyyah wal khuluqiyyah*) is the necessity for mental preparation and a pure soul. In line with the practice of al-Quran memorisation, which is a noble act of worship, the practice of memorising contains manners and acts of worship that a student in -Quran memorisation should perform and practise. This is

important for those who memorise al-Quran because it prepares them to be in a condition that always purifies the soul (Zainora et al. 2016).

The items for spiritual preparations before memorising the Quran include leaving immoral things behind, maintaining good manners with teachers and maintaining good manners with parents, maintaining proper etiquette when in the presence of the Quran, maintaining excellent manners while with friends, leaving *syubhah* affairs, perform night prayers or *qiamullail*, leaving *makruh* practices, regularly on *sunnah* fasting and regularly recite surah al-Mathurat.

Based on the items stated, the priority in the spiritual preparation of SVI in the process of learning al-Quran tahfiz is to keep good manners and a good connection with Allah (*hablum minallah*) by avoiding immoral activities. Avoiding and abandoning immoral issues, including *makruhah* and *syubhah*, is a general etiquette and a basic matter in memorising al-Quran since al-Quran is a holy book of God that cannot be polluted by the soul that commits immorality (Abu Najihat, 2002; Al-Syarbayni, 2004; Abu al-Fida', 2006). This is because every bad deed makes it more difficult to approach and memorise the Quran.

Furthermore, maintaining good human connections (*hablum minannas*), especially when talking with teachers, parents, and friends, and constantly maintaining good manners when interacting with al-Quran. According to Mohd Farouq (1427H), students should have strong self-esteem and good morality, especially in front of teachers, because this is the foundation of *taufiq* and students' success in pursuing knowledge, particularly memorising the Quran. This is also consistent with Zainora

(2016), who claimed that *tahfiz* students have an obligation to implement demands on their relationships with Allah SWT, themselves, and their fellow humans.

Among other preparations, it is important to stress the spiritual preparation in terms of practise and worship, which should be done on a regular basis. Among the activities and *ibadah* that must be done are *qiamullail*, *sunnah* fasting, and recitation of al-Mathurat to aid in the process of learning the Quran (Azmil, 2014; Fathiyah et al., 2018). One of the fundamental manners in which students need to practice throughout memorising the Quran is to increase their practice of obedience and avoid evil (Abu alWafa 1999; Abu Najihat 2002; Mohd Farouq 1427H). This implies that memorising the Quran is a spiritual discipline that strengthens the mental, spiritual, and intellectual elements (Hajarul et al., 2020).

Taking all of the value and necessities included in the four elements, may it be the backbone of the continuation of the process of memorising al-Quran, in addition to being able to generate quality al-Quran memorisation among SVI. The followings are the explanation on the process of memorising al-Quran among SVI.

- **Component of Learning Process for Memorising Al-Quran for SVI**

The second aspect presented in the *Tahfiz* Al-Quran Learning Model for SVI is the main principle in memorising the Quran, comprising components of methodologies, techniques, and memorisation aids tool. For the construct and items contained in the methods and techniques of memorisation, they are consistent with the three concepts of memorising levels, namely encoding, storage, and retrieval.

The initial phase, which is the acquisition stage (encoding) requires paying attention to stimuli and encoding in order for data and information to reach memory (Siti Suriyani 2018). In the context of memorising the Quran, it is a method of paying attention to the verses that will be learned by ensuring that the vowels and length of a verse are smooth and free of faults. Furthermore, it comprises recitation with *tajweed* and observing the meaning in general or at a glance until the verses reach short-term memory (Nordin et al., 2019). This is also a method of transferring information from short-term memory to long-term memory (Goldstein, 2011). At this point, it mainly involves the left side of the brain and can only last two seconds or less (Ab. Fatah Hasan, 1994).

While in the stage of storing, it involves a process of storing information in memory that is located in the long-term memory (Nordin et al., 2019). In the context of memorising the Quran, it is a process of paying complete attention and concentrating on the process of memorising the verses of the Quran while employing effective techniques and strategies based on each individual's appropriateness and capacity to preserve the memorisation. At this point, the left half of the brain is also involved (Ab. Fatah Hasan, 1994).

In the third stage, retrieval, information is extracted from memory storage when it is required. This procedure involves recalling the verses repeated in front of the teacher using the *tasmik* (hearing) approach (Zarina, 2014). The effectiveness of recovering remembered sentences is dependent on the encoding process as well as the techniques and strategies used in the storage phase (Goldstein, 2011). As a result, the

process of memorising al-Quran is a sequence of progressive activities taken by students in order to memorise al-Quran.

i- Methods of Learning Process

In terms of methodologies, the process of memorising al-Quran for the SVI described the methods of *talaqqi musyafahah*, *tashil*, *tasmik*, *tikrar*, *tadarus*, *tafhim*, and Braille *tahriri*. All of these approaches include both fundamental and supporting methods that aid in the facilitation and smoothing al-Quran memorising. The methods of *talaqqi* and *musyafahah*, *tashil*, *tasmik*, and *tikrar* may be considered as the essential concepts in the effective process of memorising al-Quran. The four ways include memorisation process for encoding for *talaqqi* and *musyafahah*, as well as storage *tashil*, *tikrar* and retrieval via *tasmik* recitation in front of the teacher.

According to the findings of the interviews, not all SVI students employed the method of *talaqqi* and *musyafah* to correct the recitation of al-Quran in front of the teacher when memorising al-Quran. This is due to the fact that some people believe they have perfected the recitation of al-Quran effortlessly and properly. Furthermore, owing to the great number of students, the time limitation poses minimal difficulty for teachers in implementing this strategy correctly (Afiqkri & Engku Zarihan, 2020).

The technique of *talaqqi musyafah*, is the foundation in the process of memorising al-Quran as practised by Prophet SAW and his companions (Abu Najihat, 2002; Abu al-Fida '2006). Furthermore, for SVI, this procedure allows them to acquire reliable results (Fathiyah et al., 2019). The element of *sima* ' which is listening to the

recitation contained in the *talaqqi musyafahah* and *ardh* which is listening to the recitation found in the *talaqqi* and *musyafah* is highly suited with SVI students which employs the sense of hearing as one of the mediums to get knowledge (as-Salum, 2010). Teachers must play a critical role in ensuring that this technique is used in the teaching and study of *tahfiz* al-Quran

This is because there are certain and specific verses that require guidance from the teacher to get the perfect pronunciation and recitation such as recitations of *isymam*, *imalah*, *tashil* and so on (Nordin et al., 2019). As a consequence, many students who memorise in the condition that their recitation is not corrected by the teacher, particularly on verses that require examples of accurate reading by the teacher, resulting in the recitation does not reach the desired quality.

The aspects of *tadarus*, *tafhim*, and Braille *tahriri* acts as a support method in strengthening and perfecting al-Quran memorising. The combination of these strategies can result in the desired quality of memorisation. However, the Braille *tahriri* method, which is typing the *hafazan* in Braille is less popular among SVI due to the difficulties of transporting the braille machine when memorising al-Quran outside of class due to its huge and hefty physicality. Furthermore, the availability of brailier machines is limited. Because the sound is relatively loud, the employment of a brailier in the classroom will also disrupt the *hafazan* learning environment (Noornajihan et al., 2011).

For the use of *tafham* method in the process of memorising al-Quran among the SVI, understanding al-Quran is limited to referring to al-Quran *tafsir* led by ar-Rahman which was published in 2014. The difficulty of less braille reading material, mainly

reference associated with the Quran such as *tajweed*, *tafsir*, and *qiraat* (Noornajihan et al. 2011; Hajarul Bahti, 2016). Obtaining extra information connected to the comprehension of the verses memorised through the installation of software that can assist people to understand the meaning of the verses memorised is one of the other ways employed (Ahmad Yunus & Asmilyia, 2016).

For the element of technique, the researcher categorises it into four levels, namely the level of memorisation planning technique, pre-memorising technique, memorising technique and after memorising technique.

Next is the memorisation techniques which include 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. These approaches are not always applying thoroughly; they are only guidelines that might impact the process of memorising the al-Quran. Hence, the approaches must be determined based on their suitability and ability to be performed during the process of memorising al-Quran. The techniques may differ depending on each person's competence and comfort level (Fathiyat et al., 2018).

Preliminary planning must be done in advance by selecting the time and location to memorise based on the availability of each individual's time. Then, before beginning the memorising process, select the memorisation rate to guarantee that the memorisation syllabus can be completed according to the stated goals based on ability or time

allocated (al-Wafa, 1999; as-Syarbini, 2004). However, the memorising rate is normally established by the teacher based on the syllabus and *muqarar* that have been developed to accomplish based on the current time period (Abdul Hafiz et al., 2003). Although they are not visible but surrounding and location play a important part in ensuring that the concentration and focus on memorisation are not disrupted (Huda et al., 2019). This is due to the fact that being in a noisy or busy atmosphere interferes with their ability to memorise properly.

ii- Techniques of Learning Process

Before the memorisation process begins which encoding process, it involved validating the recitation in front of the teacher through the *talaqqi* and *musyafahah* method (Nor Musliza & Mokmin, 2014). Besides that, SVI students must repeatedly recite the verses using the braille Quran with *tajweed* (Wan Ariffin et al., 2013). To help in memorisation, the SVI students can employ aids such as cassettes, CDs, and MP3s. Apart from that, it is important to highlight the importance of examining the meaning of the verse in order to comprehend a bit of the meaning behind the verse that will be memorised. According to the Misnan Jemali (2003) most poor students simply employ the surface method during memorising. They also lack self-effort, concentration in their memorising and some do not grasp the translation and meaning of the Quran verses they have memorised (M.Toriq & Abd. Razak, 2018).

Afterwards through a correct process of encoding, the SVI will not be facing difficulties or issues during al-Quran memorisation or the storage process (Nordin et al., 2019). Additionally, 12 items are presented from the technique aspect for the process of memorising the Quran (storage). The approach for fluency recited verses is to

multiply the repetition progressively until it is entirely smooth and the verse is memorised before moving on to the next verse (Abdul Hafiz et al., 2003). Then, SVI must commit extra repetition and focus on verses that are difficult, perplexing (*mutasyabihat*), and include odd verses that are rarely encountered in the Quran (*gharib*) (Siti Nor Azimah et al., 2016). *Mutasyabihat* verse refers to verses that are similar but not identical. According to Abu Najihat (2012), the Quran has 356 *mutasyabihat* verses. Surah al-Baqarah verses 63 and 93, for example, have similar wording in various places. Additionally, *Gharib* is the word that does not appear frequently in the Quran, for instance, verse 35 of surah al-Qasas. It is critical to validate the interpretation that includes the *gharib* word by emphasising *talaqqi* and *musyafah* (Nordin et al., 2019). Furthermore, there are coloured indications on the al-Quran *mushaf* for the *mutasyabihat* and *gharib* items for those who can see, but the SVI must memorise the words themselves because the braille al-Quran *mushaf* does not include any extra references.

The technique after memorising involves retrieval process that includes recovering information from memory storage or recalling memorised verses (Siti Suriyani, 2018). This approach also includes post-memorisation techniques, such as reinforcement techniques for newly remembered verses and verses that have been memorised for a long period, to guarantee that each memorised verse remains and is retained in memory. The reinforcement technique for recently memorised verses is designed to re-listen to and reinforce previously memorised verses so that they are not forgotten or lost from memory. It can be implemented through the *tashil* approach, which is always smoothen the recitation of the memorised verses, the *tasmik* approach, which is strengthening memorisation by reciting the verses to others, the Braille *tahriri*

approach, which is typing the memorised verses, and the approach through the use of memorisation aids, which is recording the memorisation.

Therefore, reinforcement techniques for verses that have been memorised for a long time, to ensure each *hafazan* remains in memory, it can implement periodically by schedule or randomly as depend on the particular conditions and situations the most constant strategy that may be used is *murajaah* the memorisation in prayer (Ahmad Don, 1991). This is due to the fact that it can discipline the action of reciting the memorisation at each prayer time. Furthermore, it is also advised to conduct *murajaah* on at least two *juz* of al-Quran on a daily basis, routinely and continuously. However, this periodic technique requires a high level of discipline and endurance in self-management. The instances of randomly *murajaah*, as it depends on the current condition, such as *murajaah* with friends during free time (Sedek & Mustaffa, 2013), recording own recitation and revising it, as well as participating in *musabaqah hifz* al-Quran. (Abdul Hafiz & Hasimah, 2004).

iii- Memorisation Aid Tools of Learning Process

The usage of tools and resources to memorise al-Quran is a very beneficial medium for SVI to memorise al-Quran optimally (Ahmad Yunus & Asmilyia, 2016). The usage of braille al-Quran *mushaf* is a significant for SVI students in memorising al-Quran. Furthermore, the brailier as a type machine for the *Braille* tahriri (writing) method to strengthen al-Quran memorisation (Noornajihan et al., 2011). The auditory senses enable the use of technology such as audio recitation of al-Quran as a memorising tool, which considerably assists them in smoothing, remembering, and

strengthening their al-Quran memorisation. It is also not impossible for this set of people who have capable sense of hearing and sound can memorise al-Quran just by listening to audio recitations of al-Quran. As a consequence of the practice of various types of strategic learning, it is possible to improve the outcomes and efficacy in memorising al-Quran. The usage of memorisation aids tool among SVI invent the variations and differences in tahfiz al-Quran learning practised by typical people. SVI are primarily reliant on memorisation aids tools to compensated their needs to memorise al-Quran, (Rumiza, 2010). Consequently, they should optimise the range of applications of memorising aids tool so that they can support and facilitate the remembering process while also achieving high outcomes and memorisation quality.

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

Moreover, the researcher discovered that the SVI primary mode of communication is through hearing rather than touch via the Quran's braille dot. One of

the approaches in studying *tahfiz* al-Quran is listening. By listening exercises can improve attention and focus when memorising (Maisarah et al., 2018). Aside from hearing and seeing, research show that listening is the first feature in the basic principles of critical thinking (Zainoriah & Mohd Fauzi, 2012).

Furthermore, according to human physiology and anatomy, one nerve of sight or eye comprises about one million nerve fibres. The auditory nerve, or ear, has just 30 thousand nerve fibres. Physiologically, 2/3 of the sensory nerves in the body is visual nerve (Yusuf, 2011). The sense of hearing is embryologically formed earlier than the visual system, which develops when the baby is five months old and the foetus can already hear sound in the mother's womb. While the visual system becomes perfect once the infant is born, children as young as 10 months old may perceive light and pictures.

Yusuf (2011) further adds that auditory memory is substantially sharper than visual memory because speech codes and signals convey more meaning and comprehension than light codes. A child born deaf will automatically become mute and unable to speak. While a child who was born blind still can hear and learn to talk relatively readily. So, they can memorise the Quran's verses and have a strong memory. This demonstrates the importance of hearing. As a result, it is obvious that there are those who cannot read the Quran but can memorise its verses only via listening.

5.4 Implications of the Study

This section will discuss the study's theoretical and practical implications. Essentially, the outcomes of this study give major advantages to the SVI in the

construction of the *tahfiz* al-Quran learning model as a guideline and manual in memorising al-Quran. To accomplish the effectiveness and quality of memorisation, the model was built by taking into consideration their needs and abilities in memorising. As a result, the implications of this study will be discussed and described in detail in this section.

5.4.1 Theoretical Implications

Theory is a framework that serves as the study's cornerstone. Within the context of this research, various theories have been referred as the basis to enhance the study. In terms of the research theoretical implications, two major elements were produced, first is the parallelism of research findings based on the theory that serves as the study's foundation. Secondly, a model was produced based on two key models that serve as the study's backbone. Adopting those model's backup also adds to the advancement of current knowledge and theories.

For the first implication in theory, the findings are congruent and in line with the existing theory that serve as the study's foundation. It has been demonstrated via the development of the main components and construct, and it covers all of the requirements in affecting the efficacy of a learning process. The table below displays the significant of the theories in the model development:

Figure 5.1: Theories in the Model Development

Theories	Principle of Theories	Theories in Model Development
<p>Surah al-Qiyamah 75:16-19,</p>	<ul style="list-style-type: none"> - The first sentence read by the Prophet s.a.w. is <i>iqra'</i>, which was repeated three times by Jibril a.s. and later recited by the Prophet s.a.w. through memorising. - Prophet Muhammad s.a.w.'s methods of al-Quran memorisation's teaching and learning with the companions, by <i>sima'</i> (listening to recitation), <i>tikrar</i> (repeating recitation) and <i>ardh</i> (reciting aloud) (al-Dakhil, 2008). 	<ul style="list-style-type: none"> - Prophet Muhammad s.a.w. received al-Quran from the Jibril a.s and simultaneously teach the companions by <i>hafazan</i>. The method of Prophet Muhammad s.a.w. recite the revelation, he received to them first, while they listened attentively. Then, he would repeat the verses until they memorised them. Afterwards, they would recite what they had memorised to him (Abdullah ad-Dakhl, 2008). - the elements of <i>sima'</i> (listening to recitation), <i>tikrar</i> (repeating recitation) and <i>ardh</i> (reciting aloud) contained in the process of tahfiz al-Quran learning model for SVI, which is the fundamental matters in memorising al-Quran.

		<ul style="list-style-type: none"> - The element of <i>sima'</i> which is listening to the recitation and <i>ardh</i> which is reciting contained in the <i>talaqqi</i> and <i>musyafahah</i> and highly suited with SVI which employs the sense of hearing as one of the mediums to get knowledge (as-Salum, 2010).
<p>al-Qabisi's <i>Tahfiz</i> Educational theory (1955).</p>	<ul style="list-style-type: none"> - The theory of <i>tahfiz</i> teaching and learning - Methods that bring good memorisation which are <i>talqin</i> (teaching), <i>tikrar</i> (intensive exercise), <i>al-mail</i> (love al-Quran) and <i>al-fahm</i> (comprehension). - Also suggests the type of technique that utilizes multiple senses, among of which are listening, seeing, reading and writing technique in teaching and learning of <i>tahfiz</i> (al-Qabisi, 1955). 	<ul style="list-style-type: none"> - <i>Tahfiz</i> al-Quran learning strategies include the main component of <i>tahfiz</i> al-Quran learning model for SVI consists of preparation before memorising al-Quran, the memorisation process, as well as the learning outcomes al-Quran memorisation - The methods, techniques, activities, and the usage of memorisation aids procedures offered by al-Qabisi's theory (1955) via the approach of <i>talqin</i>, <i>tikrar</i>, <i>al-mail</i> and <i>al-fahm</i>, as well as ways of employing

	<ul style="list-style-type: none"> - The process in teaching and learning of <i>tahfiz</i> will produce learning results parallel to the aims and objectives. 	<p>multiple senses, namely hearing, seeing, reading, and writing, and the usage of instructional materials.</p>
<p>Thorndike's Operant Conditioning Theory (1914)</p>	<ul style="list-style-type: none"> - Proposes three laws of learning which are the law of readiness, the law of exercise and law of effect. 	<ul style="list-style-type: none"> - The theory highlights the importance of learning from the perspectives of preparation, exercises, repetition and reinforcement that impact short-term memory and long-term memory, and aspects of learning outcomes as a result of proper preparation and exercises. - The law of readiness is the ability of a person's preparation to initiate learning activity independently. This law is suitable for memorisation activity because a student will get to master a skill if there is a repetition of exercises. Law of effects, according to Thorndike (1914) is the final result in a lesson.

		<ul style="list-style-type: none"> - The elements of preparation in the tahfiz al-Quran learning model for SVI is consistent with Thorndike's Operant Conditioning Theory (1914), specifically cognitive, affective and psychomotor factors (Thorndike, 2001). <p>It's produced the main component of tahfiz al-Quran learning model for SVI</p>
Bandura's (1955)	<ul style="list-style-type: none"> - Proposed three types of models for observation, which are living model, symbolic model, and text or verbal order model (Bandura 1997, 2007) 	<ul style="list-style-type: none"> - In the context of SVI, theoretical approach employs a text model as well as verbal instructions referring to the examples of al-Quran recitation as well as the process of imitation of pronunciation employing the auditory senses - SVI play a role to imitate the recital of al-Quran and also appreciating teacher's accurate pronunciation for al-Quran letters wanted to be memorized. The

		<p>imitation process is based on pronunciation imitation by the sense of hearing, and not imitation by the sense of vision. This process correlates <i>talaqqi musyafahah</i> processes that require observation in the correct and accurate pronunciation.</p> <ul style="list-style-type: none"> - The theory is consistent with Prophet Muhammad SAW's methods of al-Quran memorisation's teaching and learning with the companions
Ibn Khaldun's (2000)	- The effective teaching and learning is the teaching that practices staged (<i>tadrij</i>), gradual, bit-by-bit or structured concept of approach, methods, and techniques.	-Ibn Khaldun's (2000) theoretical approach is a process of repetition based on ability, competence, and intellect. Teachers must deliver their teaching corresponding to the level of knowledge and capability of students, whether excellent students, medium or weak. In the following second step, the repetition process must be conducted.

		<p>In step three, teachers must deliver their teaching by sound and clear explanation.</p> <ul style="list-style-type: none">-The emphasis on a range of ways in enhancing the potentiality and capability of other senses throughout the <i>hafazan</i> process improves memorising achievement.- The model development is developed by concentration and attention on the necessity and differences of the SVI that accordance with the theory.
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The development of main components in the tahfiz al-Quran learning model for SVI is consistent with the learning principles proposed in Thorndike's Operant Conditioning Theory (1914) and al-Qabisi's *Tahfiz* Educational theory (1955). Both theories highlight the importance of learning from the perspectives of preparation, exercises, repetition and reinforcement that impact short-term memory and long-term memory, and aspects of learning outcomes as a result of proper preparation and exercises.

The development of preparation elements in the tahfiz al-Quran learning model for SVI is consistent with Thorndike's Operant Conditioning Theory (1914), specifically cognitive, affective and psychomotor factors (Thorndike, 2001). These factors by Thorndike are also identical with Bloom's (1964) Taxonomy educational model, which is frequently used as a reference in curriculum planning and evaluation (Noor Hisham, 2020).

However, with the approval of the respondents, the researcher includes a spiritual aspect (*al-ruhiyyah wal-khuluqiyyah*) as one of the preparations and requirements in the process of memorising the Quran for SVI students. The addition of this spiritual element is after considering the need and value of that construct, because the goal of memorising the Quran is not only be able remember the memorized Quran, in fact, it also involves components of understanding and implementation. And the such goals can only be attained via spiritual, good manners, and soul cleansing.

For the development of methods, techniques, and aids tool contained in the process of tahfiz al-Quran learning model for SVI, which is the fundamental matters

that also supports the verses of the Quran from surah al-Qiyamah 75:16-19, as well as *tahfiz* teaching and learning theory introduced by al-Qabisi (1955). Furthermore, it supports the Bandura (1955) and Ibn Khaldun (2000) theories through the feature of imitation and repetition in the process of memorising al-Quran. The SVI approach is significant to.

Bandura's (1955) theoretical approach employs a text model as well as verbal instructions referring to the examples of al-Quran recitation as well as the process of imitation of pronunciation employing the auditory senses. Ibn Khaldun's (2000) theoretical approach is a process of repetition based on ability, competence, and intellect. This is because, at first, certain SVI are likely difficulty or quit be slow in receiving any information due to a lack of visual processes in them. Therefore, the simultaneous repetition with clear instructions and communication should be emphasizes. Bandura's (1955) and Ibn Khaldun's (2000) theories are consistent with Prophet Muhammad SAW's methods of al-Quran memorisation's teaching and learning with the companions, such as *sima'* (listening to recitation), *tikrar* (repeating recitation) and *ardh* (reciting aloud) (al-Dakhil, 2008).

The combination of all of the theories and models serves a complement to one another in order to provide an effective and quality learning, particularly in the *tahfiz* al-Quran learning model for SVI students. Furthermore, the second implication on the theory is the development of a model based on the two primary models that form the foundation of this research.

The tahfiz al-Quran learning model for SVI students is based on Thorndike's Operant Conditioning Theory (1914) and al-Qabisi's *Tahfiz* Education Theory (1955), which also have each main component in constructing its own model.

The consequence of combination of these two model and addition of several aspect from Bandura's (1955) and Ibn Khaldun's (2000) theories, it's produced the main component of tahfiz al-Quran learning model for SVI consists of preparation before memorising al-Quran, the memorisation process, as well as the learning outcomes al-Quran memorisation.

In regards to the tahfiz al-Quran learning model for SVI, the arrangement process for the construct of preparation before memorising al-Quran, the memorisation process, as well as the learning outcomes al-Quran memorisation are all taken into account and done based on the views of research respondents of this study (expert panel). This process in line to the Thorndike's (1914) model, which includes three parts of learning – law of readiness, law of exercises, and law of result and is tailored to the framework of the tahfiz al-Quran learning model for SVI. It indirectly demonstrates that the development of the tahfiz al-Quran learning model for SVI students as parallel and correspond with the construction of Thorndike's Operant Conditioning learning model (1914).

In addition, this study also adopts al-Qabisi's (1955) model and becomes the essential of the development for each component of the model. This is due to the fact that the al-Qabisi's model emphasises on the teaching and learning of *tahfiz*, al-Quran which involves methods and techniques as well as ordered assessment. Tahfiz al-Quran

learning model for SVI clearly demonstrates that all of the construct for each component are centred on the elements contained in al-Qabisi's (1955) model. In conclusion, the development of the *tahfiz* al-Quran learning model for SVI is not only appropriate and parallel to Thorndike's (1914) learning model, but it also fits the requirements of al-Qabisi's (1955) al-Quran *tahfiz* model.

Furthermore, the model development is developed by concentration and attention on the necessity and differences of the SVI that accordance suitable with several features offered by Bandura's (1955) and Ibn Khaldun's (2000) theories. The combination of all of these theories is capable of effectively the concept of this study as well as addressing the demands of the SVI in memorising al-Quran. In reality, this method of *tahfiz* al-Quran is equally appropriate and may be utilised by typical people to memorise al-Quran.

This demonstrates a significant relationship between the development of the model and the adoption of the following theories. It also supports and complements one another in the process of conducting empirical research. This is also a novel phenomenon and point of view in combining the study of al-Quran *tahfiz* with the application of western theories.

5.4.2 Practical Implications

Based on the findings of the study, several implications on the practice of tahfiz al-Quran learning model for SVI have been identified as follows:

- 1- In practice, the method of memorising al-Quran is one of self-learning or student-centred design. As a result, the capacity and ability to memorise depend on the students, who are also accountable for their own learning based on the objectives that have been established.
- 2- The function of a teacher, on the other hand, is not dismiss in the process of memorising al-Quran. The *talaqqi musyafahah* and *tasmik* methods require the teacher's guidance and participation in order to sustain the core approach of memorisation. Furthermore, teachers have a responsibility in ensuring that students use suitable methods and techniques to memorise al-Quran as a drive for excellence.
- 3- The presented tahfiz al-Quran learning model for VI also appropriate for usage and a reference for typical people. The development of this model also examines the needs of tahfiz al-Quran learning among typical group besides represent the tahfiz al-Quran model that applicable for need and condition of SVI as well.
- 4- Students should strengthen their preparation in all aspects since memorising not only consume thinking and memory strengths but also mental, physical, and spiritual aspects. This is to ensure that the learning process not only runs smoothly, but also produces high-quality memory that has an impact and influence on the person and soul.

- 5- Students should optimise the function and role of each stage of memorising, namely the encoding, storage and retrieve, to guarantee that the memorisation remains in the memory extensively.
- 6- For SVI, the encoding and storage processes will be on auditory and sensation of touch coding rather than visual coding. However, the SVI auditory coding capability is adequate for them to memorise the Quran well.
- 7- The use of aids tool to memorise al-Quran is not unfamiliar to SVI, as it is a necessity for the typical person. The use of the aids tool conveys beneficial to students to memorise al-Quran more conveniently and efficiently.
- 8- Memorising the holy verses in the Quran involves God's guidance and assistance, therefore reliance on God is required to keep the Quran in memory.
- 9- To boost the efficacy of the memorisation process in a more ordered and systematic manner, several types of teaching and learning such as strategies, methods, techniques, and the usage of memorisation aids are used.
- 10- SVI must optimise their God-given mobility in terms of the strengths of the tactile senses through tactile and auditory abilities as well as experience and observation from diverse senses as opposed to a lack of visual senses. Although the sense of sight has limitations, the reaction and responsiveness of other senses grow and increases as a result of the optimised use of these senses.

5.5 Recommendations of the Study

Due to the study's research limitations, several more research recommendations have been given as research concepts that can be developed by future researchers. The following are some ideas for additional research:

- 1- This study focuses on the learning elements of memorising the Quran for SVI, then the proposed continuation of the study is to investigate the teaching aspects of memorising the Quran for SVI.
- 2- This study is a design and model development study for SVI to memorise the Quran, therefore the proposed study's extension is to generate the model to other than SVI, such as the hearing impaired and others.
- 3- This study was specifically designed to engage only SVI in the category of blind as the scope of the study without incorporating the sample of low vision students because there are distinctions in demands between both categories. As a result, it is suggested that future research to include the SVI category of low vision.
- 4- This study creates a model for giving guideline and requirement for memorising the Quran of SVI. The proposed further study is to test the effectiveness of the model developed and applied to *tahfiz* students of SVI.
- 5- This study merely deals with the process of memorising the Quran for SVI in terms of methods, strategies, and aids tools as factors that impact memorisation efficacy. Therefore, the proposed further study will look at additional aspects as well as their effect on the development of memorisation quality such as by looking at the role of parents, teachers and environmental

factors in supporting SVI in obtaining the effectiveness and quality of al-Quran memorisation.

The suggestions for future study are also intended to assist present researchers as well as other potential researchers in gaining ideas to further develop the approach of al-Quran memorising process in Malaysia.

5.6 Conclusions

Generally, this study was carried out by the researcher based on the objective to develop a tahfiz al-Quran learning model for SVI. This study consists of three primary phases, which are the needs analysis, model design and development and model evaluation. The first part of the research, the needs analysis phase, featured semi-structured interviews with 7 participants of VI to collect input on the need for the developing of the study model.

The design and development of the model, which is the major focus of this study, made up the second phase of the study. The Fuzzy Delphi method was used to gather data from a total of 17 research respondents who were chosen based on their respective expertise relevant to this study. As a consequence, the model's parts and prototype were constructed based on these experts' agreement and opinion. The results of the phase demonstrate that all 17 research respondents agreed on the model created and that it is ready to be reviewed in the following phase.

The model evaluation phase was the third phase of the study. The phase included the evaluation of a model by 8 research respondents, who are lecturers and *tahfiz* teachers actively involved in the instruction of al-Quran *tahfiz* for the SVI. This

evaluation phase employs the Nominal Group Technique (NGT). The findings of this study indicate that the main components, construct within the main components, and items for each construct in the tahfiz al-Quran learning model for SVI produced are suitable which scored more than 70%.