



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



Quranic Memorization Learning Practice for The Vision Impairment Student in Darul Quran

Siti Nor Azimah Binti Sabaruddin, Hamdi bin Ishak, Haziyah binti Hussin and Mohd Ridhuan Bin Remly

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v12-i5/13096>

DOI:10.6007/IJARBSS/v12-i5/13096

Received: 01 March 2022, **Revised:** 25 March 2022, **Accepted:** 16 April 2022

Published Online: 06 May 2022

In-Text Citation: (Sabaruddin et al., 2022)

To Cite this Article: Sabaruddin, S. N. A. B., Ishak, H. bin, Hussin, H. binti, & Remly, M. R. Bin. (2022). Quranic Memorization Learning Practice for The Vision Impairment Student in Darul Quran. *International Journal of Academic Research in Business and Social Sciences*, 12(5), 172–179.

Copyright: © 2022 The Author(s)

Published by Human Resource Management Academic Research Society (www.hrmars.com)

This article is published under the Creative Commons Attribution (CC BY 4.0) license. Anyone may reproduce, distribute, translate and create derivative works of this article (for both commercial and non-commercial purposes), subject to full attribution to the original publication and authors. The full terms of this license may be seen at: <http://creativecommons.org/licenses/by/4.0/legalcode>

Vol. 12, No. 5, 2022, Pg. 172 – 179

<http://hrmars.com/index.php/pages/detail/IJARBSS>

JOURNAL HOMEPAGE

Full Terms & Conditions of access and use can be found at
<http://hrmars.com/index.php/pages/detail/publication-ethics>



INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



www.hrmars.com

ISSN: 2222-6990

Quranic Memorization Learning Practice for The Vision Impairment Student in Darul Quran

Siti Nor Azimah Binti Sabaruddin¹, Hamdi bin Ishak², Haziyah
binti Hussin² and Mohd Ridhuwan Bin Remly³

¹Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi Mara (UiTM),
Selangor Branch, Dengkil Campus, 43800, Dengkil, Selangor, ²Research Centre for Quran and
Sunnah, Faculty of Islamic Studies, 43600 UKM Bangi, Selangor, ³Academy of Contemporary
Islamic Studies (ACIS), Universiti Teknologi Mara (UiTM), 40450, Shah Alam, Selangor
Email: sitiazimah@uitm.edu.my

Abstract

Quranic memorization course offering for vision impairment person in Darul Quran give opportunity to this group to memorize the Quran in formal way. The study was conducted to identify Quranic memorization learning practice by the vision impairment person and to analyze the differences in the methods practiced versus the typical group. The study involved eight visually impaired Tahfiz students in Darul Quran. In order to achieve the objectives of the study, researchers use a qualitative approach, namely document analysis, interviews and observation. The results of the study found that there are five Quranic memorization learning method used which are *talaqqi* method, understanding the meaning of verse, listening, *tasmii'* and *kitabah*. The methods used have managed to improve their memorization achievement and maintain the consistent memorization performance in each semester.

Keywords: People with Disabilities, Vision, Basic Certificate, Tahfiz Diploma

Introduction

Today, the public's awareness of returning to the valuing of religious teachings is increasing. Parents' requests to send children to religious schools and Quranic memorization center exceed the offerings offered. Thus, Quranic memorization centers are existed which are partially established by the government or by private parties to fill the void (Mohamad et al., 2016).

However, the development of Quranic memorization field for visually impaired person is left far behind those the typical in Malaysia. To date, none of the religious schools or classes dedicated to special children with any category of disabilities to receive formal Quranic education (Raus & Nabil, 2017). A study done by Jaafar (2016); Sabaruddin et al (2019) also states that to this date, only Darul Quran Kuala Kubu Bharu is the only government institution that provides Quranic memorization studies for the visually impaired at the certificate and diploma level. This situation is certainly regretful for the children with special needs in

Malaysia as the Quranic education and memorization should start in the early stages of primary and secondary level (Hashim, 2010).

The quality of Quranic memorization will be of higher quality and guaranteed if Quranic memorization education is started from an early stage. In December 2008, the Quranic Memorization Certificate program for people with vision impairment (OKUMP) was introduced for the first time. Darul Quran has been chosen as the institution that responsible for providing the Quranic memorization program, place of study as well as infrastructure facilities for visually impaired students. This program has given the opportunity for these special groups to join the *talaqqi* and memorize the Quran through the correct method of pinning the Quran in their hearts and chests and thus obtain the title "Quranic *huffaz*".

Problem Statement

After almost 12 years of the Quranic memorization program for the visually impaired person was implemented, this program has undergone various evolutions in promoting the Quranic memorization studies in Malaysia. As the first institution to provide the Quranic memorization studies for the visually impaired, Darul Quran had to experiment with instructors and students to carry out the process of teaching and learning. The curriculum, which was drafted at the beginning of the program offering, was seen as unaffordable to adhere by the student. It was shown by the achievement obtained by the students were less encouraging.

Research by Jaafar (2016) showed that only eight of the eighteen students of the Quranic Memorization Certificate program for people with vision impairment successfully continued their studies at the diploma level in 2008. It is also happened in 2016, only one of seven students managed to complete the certificate.

Based on the situation, Darul Quran carried out the process of rebranding the program to the *Tahfiz* Basic Certificate in 2017. The student's achievement is seen as better and show improvement through the rebranded program. Research by Sabaruddin et al. (2019) found that all enrolled students were successfully completed their certificate studies.

Thus, this study aims to identify the method of Quranic memorization learning practiced by visually impaired students who have the limitations of the senses of the eyes and rely only on the fingers to recite the Quran. The diversity of learning practices has varying impacts (Zakaria et al., 2018) and affects to the students' achievement (Hashim et al., 2014). This is due to the capabilities and abilities of the different individuals.

Objective

This study was conducted to identify Quranic memorization learning practice by the vision impairment person in Darul Quran.

Methodology

This study was a qualitative study, and the design of the study was a case study. Case studies are used in this study due to the systematic and in-depth collection of information on the methods of Quranic memorization learning. The way to obtain in-depth data on the learning methods of Quranic memorization for visually impaired persons, various data collection techniques were used such as interviews, observations, and document analysis. Interviews

were the main method of data collection in this study. This method is suitable to obtain data directly and in details from respondent. Through the interview method, researchers can obtain more information on a more complex matter or topic.

Apart from interviews, observation methods are also used to strengthen, support and complete the obtained data. According to Marshall & Rossman (2014) through observations, researchers were able to gather a wide range of information, whether verbal or non-verbal and comprehensively. Researchers were also able to draw closer to the study participants as well as observe and hear what happened in the actual situation during the learning process.

The findings from interviews and observations are further strengthened by the analysis of documents. A document may consist of any written or unwritten record that may add information and expand the overall understanding of the situation of the conducted study (Ishak, 2011). The documents analyzed consist of curriculum, timetables, memorization syllabus, teaching record books, lesson and learning plans as well as images. In addition, the researchers also analyzed the content of the Quranic memorization curriculum for the certificate and diploma programs of Quranic memorization.

The validity and reliability of the studies will show how far the findings of this study can give a real picture of the situation during the study is conducted. The use of various methods can measure the validity and reliability of the data in the studies. To ensure the validity of the data collected, several methods are carried out, namely checking the effects of researchers, triangulation, plotting with colleagues and obtaining participant verification. Meanwhile to gain reliability, the researcher uses the method of triangulation, audit trail and reliability of Cohen Kappa coefficient index analysis (Cohen, 1960; Creswell & Creswell, 2017; Piaw, 2011).

The selected study participants consisted of eight visually impaired students at Darul Quran. Six of them were students of Diploma in *Tahfiz al-Quran (Syukbah Dakwah)* (Quranic memorization program) and two of them were students of the Quranic memorization basic certificate from 2016 to 2018. A total of 3 interviews were conducted for each study participants to perform repeated observations for about 8 to 10 times. Researchers only stopped when the obtained themes were repeated, and confident that the study participants used the same method in learning.

Discussion

The study on the Quranic memorization learning practice for the visually impaired covers three main aspects, namely the learning method, technique and activities of the Quranic memorization. In general, there are five methods that are often practiced which are *talaqqi* (one to one learning), understanding the meaning of verses, *tasmi'* (recite to another person), listening and *kitabah* (memorizing the verses through writing). The *talaqqi* method must be applied by all students who take the basic certificate, while diploma students are given the option to do this practice. However, all the visually impaired *tahfiz* students agree that the *talaqqi* method is the main method that needs to be practiced easing the process of reciting and memorizing the Quran (Al-Nu'my, 1994; Fakhruddin et al., 2020).

In addition, the method of understanding the meaning of verses is also implemented by the visually impaired *tahfiz* students. This method is used in several situations, especially when reciting difficult verses, verses related to the Islamic *Shari'a* and knowing the reason for the revelation of the Quranic verses. In order to ease the memorization, students refer to the Braille Translation Book of Ar Rahman which was used by PERTIS to make it easier to recite the Quranic verses. Seven students were interviewed said that they read the translation book before or when reciting the Quran.

The *tasmi'* method is applied in two ways which is *tasmi'* with the teacher in the classroom and *tasmi'* with a friend. The *tasmi'* method with friends is usually will be done before *tasmi'* with the teacher in the classroom. This is to detect memorization errors such as reading marks, rules of *tajweed* and fluency. There were four students were practice this method after completing the recitation of the Quran. After they felt confident with their memorization, only then the students will *tasmi'* with the teacher in the classroom. All students are required to *tasmi'* their Quranic memorization every Monday to Friday from 8 to 10 a.m.

As for the listening method, it is practiced with two main purposes which are to know the meaning of the verses and to hear the correct and accurate reading of the authorize reciters. Hearing senses had become one of the main mediums for this group to communicate. There were six students applied to this method when reciting the Quran. The tools and apps used to listen to the Quranic verses are radio, digital pen, smartphone, and Google Drive.

The last learning method for Quranic memorization is *kitabah*. This method is practiced by all respondents as they are obligated to write a Quranic *tahriri* (handwritten Quran) every semester. The verses of the Quran recited in each semester will be written in full and correctly to accustom the students to answer the Quranic *tahriri* examination. In addition to reduce the error of writing the Quranic verses, this method can also help strengthen the memorization of the Quran.

In terms of learning techniques, there are eight techniques practiced by *tahfiz* students with vision disabilities and it is divided into two categories which are techniques before and during memorization. Five methods are practiced before memorization which are reciting and accelerate the reciting, determining the rate of memorization, time selection, the same *mushaf* and memorizing individually. Meanwhile three techniques are applied when memorizing the Quran which is *tikrar*, the concentration of verses and the volume level of the voice.

The technique of reciting and accelerating the recitation is practiced before reciting the verses of the Quran. This technique is practiced by all visually impaired *tahfiz* students. The recitation is done repeatedly to facilitate and accelerate the process of Quranic memorization. The frequency of repetition of the Quranic verses' recitation depends on the individual as the capabilities of each individual are different. After a fluent recitation, the students began to memorize the Quran verse by verse.

Upon completion of memorizing every verse, all students will also *tikrar* the verse several times to strengthen the memorization. The number of *tikrar* performed also depends on the ability of the *tahfiz* students and the degree of difficulty of the memorized verse. The more the number of *tikrar* is performed, the more adhere the memorization is in the memory. For this technique, four students used the *tasalsul* (network) technique and four others used the *jam'iy* (combine) technique.

Besides that, students also practice the technique of determining the rate of verses that are considered suitable to be memorized at any one time. The rate of the verse that need to be memorized depends on the ability of the individual. There were six students who were test for this technique to determine the rate of memorization at a time and the rest of the memorization was according to their emotional state and self-sufficiency.

In order to facilitate the process of memorization, students have certain times that are perceived to be appropriate to themselves for the purpose of memorizing the Quran. The reason is, there are suitable time for each individual to memorizing the Quran. The choice of the time to memorize the Quran is divided into two which are the time of *tasmi'* class and the time outside of the *tasmi'* class. There were two students chose the time to memorize the Quran during the *tasmi'* class. Meanwhile, the other six students chose this following time to memorize, the morning before or after dawn, after Maghrib to Isya', after Isya' and during night.

During the memorization process, there are several verses that are often be the focus and need longer time to memorize. Among the verses are the long and difficult verses to pronounce and heart-warming verses. The long verses make it difficult for these people to find a suitable place of *waqaf* (place to stop recite) when the breath is not deep. This method was carried out by six visually impaired *tahfiz* students.

Some people tend to use the same *mushaf* to recite Quran, this situation also same to the visually impaired students. There were four students who love to use the same Braille Quran since the very beginning of school. The reason is, they feel more comfortable with the Quran which has been used even though there is no difference from any of the Braille Quran published by PERTIS. The still can use any of the Braille Quran as long as it is from the PERTIS publication.

In addition, voice also plays an important role in memorizing the Quran. The volume level of the voice is able to raise the inspiration of the reciters indirectly. It was recorded that four students used a loud voice when memorizing the Quran.

The visually impaired *tahfiz* students also prioritize the quiet and calm surroundings when memorizing the Quran. This technique became the practice of seven visually impaired students. This situation suggests that they prefer to memorize the Quran alone when they are in hostel. This is because, they feel more comfortable and can give full focus to memorizing the Quran without interference from those around them, especially when memorizing new verses. This technique is also felt to be more appropriate and freer to do by the respondents.

In terms of activities carried out to strengthen memorization, there are five activities that are often done by the visually impaired students, which were *tasmi'* with friends, reciting in prayer, reciting in their free time, participating in memorization competitions and doing quizzes or training with friends.

Tasmi' activity with friends is the most favorite activity done by the visually impaired students. This activity was carried out by five students due to the advantages of being able to check any errors during memorization process. It is very important because some reciters had a hard time to detect their own errors during memorization or recitation unless it has been reviewed by others. In addition, this activity is also able to strengthen the student's memorization.

Besides that, all respondents also perform the activity of reciting the verses of memorization in the prayers. This activity is done either during solitary prayer or congregational prayer with fellow disabled people. Reciting in prayer is one of the easiest activities for all students to practice in order to strengthen the memorization of the Quran.

During the free time, all students try to make the most of their time by doing Quranic recitation activities. Even if it is just reciting, the revision of memorization can be done indirectly by referring to the *mushaf* of the Braille Quran and other memorization aids.

For some students who are brave and self-challenging, they were also participate in a memorization competition organized by PERTIS. The competition was participated by two students to test the extent of Quranic memorization and to correct the weaknesses during memorization of the Quran. The competition included several optional Quranic chapters that are always recited, memorized and practiced by these students.

Finally, students also do quiz activities or exercises with friends. This activity is often practiced by two students along with normal people. For this activity, the *muqarrar* of memorization and the time of repeating memorization will be set in advance according to the consent of fellow students. These activities are believed to strengthen and strengthen student's memorization if it is done continuously and consistently.

Conclusion

In conclusion, there were three main aspects in the Quranic memorization learning practice for the visually impaired students, which were learning method, technique and activities of the Quranic memorization. Besides that, in general, there were five methods that were often practiced which were *talaqqi* (one to one learning), understanding the meaning of verses, *tasmi'* (recite to another person), listening and *kitabah* (memorizing the verses through writing). The method of learning Quranic memorization used by visually impaired students does not have significant differences with the group of normal students in terms of practice and application. The methods used have also been proven to be effective when all visually impaired students are able to recite all the memorization syllabus allocated to them at a predetermined time. As a result, all students have successfully obtained the certificate and completed their studies well and excelled. This proves that appropriate and effective learning methods are capable of improving the achievement of student memorization.

Acknowledgement

Special thanks to Ministry of Higher Education (Malaysia) for the research grant, FRGS/1/2019/SSI09/UKM/02/6.

References

Al-Quran Al-Karim.

Al-Nu'my, A. A. (1994). Kaedah dan teknik pengajaran menurut Ibnu Khaldun dan al-Qabisi (Terj.). *Kuala Lumpur: Dewan Bahasa dan Pustaka*.

Cohen, J. (1960). A coefficient of agreement for nominal scales. *Educational and psychological measurement, 20(1)*, 37-46.

Creswell, J. W., & Creswell, J. D. (2017). *Research design: Qualitative, quantitative, and mixed methods approaches*. Sage publications.

Fakhrudin, F. M., Ishak, S. C., Suhid, A., Ayub, A. F. M., Hassan, N. C., Abd Mutalib, L., & Jaafar, W. M. W. (2020). Proses dan Kaedah Pembelajaran Tahfiz Dalam Kalangan Murid Di Sekolah Menengah Agama Kerajaan Di Malaysia (Process and Method of Tahfiz Learning Among Students in Malaysian Government Religious Secondary Schools). *Malaysian Journal of Learning and Instruction, 17(2)*, 311-340.

Hashim, A., Tamuri, A. H. M. J., & Noh, A. C. (2014). Kaedah pembelajaran tahfiz dan hubungannya dengan pencapaian hafazan pelajar. *Journal of al-Quran and Tarbiyyah, 1(1)*, 9-16.

Hashim, A. (2010). Penilaian pelaksanaan kurikulum tahfiz al-quran di darul quran JAKIM dan maahad tahfiz al-quran negeri (MTQN). *Unpublished doctoral dissertation*. The National University of Malaysia, Bangi, Malaysia.

Ishak, H. (2011). Amalan Pengajaran Guru Pendidikan Islam di Sekolah Kebangsaan Pendidikan Khas (Masalah Pendengaran): Satu Kajian Kes. *Universiti Kebangsaan Malaysia*.

Jaafar, N. (2016). Faktor yang mempengaruhi pencapaian pelajar berkeperluan khas (penglihatan) dalam menghafaz al-Quran: Kajian di Darul Quran, JAKIM. *Journal of Ma alim Al-Qur an Wa Al-Sunnah*.

Marshall, C., & Rossman, G. B. (2014). *Designing qualitative research*. Sage publications.

Mohamad, S., Hashim, A., & Ishak, H. (2016). Pembangunan Kurikulum Pendidikan Tahfiz: Prinsip dan Kaedah dalam Membina Kurikulum Tahfiz al-Quran. *Kertas Kerja dalam Simposium Pendidikan Tahfiz Peringkat Antarabangsa 2016 pada 22-24 November 2016* di Institut Latihan Islam Malaysia (ILIM), Bangi.

Piaw, C. Y. (2014). Kaedah dan Statistik Penyelidikan Kaedah Penyelidikan (Edisi Ketiga). *Malaysia: McGraw-Hill*.

Raus, N. H. M., & Nabil, N. A. (2017). Model Dan Kurikulum Pendidikan Al-Quran Holistik Bagi OKU. *Journal Of Quran Sunnah Education & Special Needs, 1(1)*.

Sabaruddin, S. N. A., Ishak, H., Hussin, H., & Remly, M. R. (2019). Sijil Asas Tahfiz al-Quran: Transformasi ke Arah Memartabatkan Pengajian Tahfiz al-Quran dalam Kalangan OKU Penglihatan. *Jurnal Darul Quran Bil.23*.

Zakaria, F. I., Noh, M. A. C., & Abd Razak, K. H. A. D. I. J. A. H. (2018). Amalan Pembelajaran Pelajar Tahfiz di Institusi Tahfiz Swasta. *Malaysian Journal of Education (0126-6020), 43(3)*.