

Need Analysis on The Development of Tahfiz Al-Quran Learning Model for Students with Visually Impairment

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Abstract

Purpose: The greatness of the Quran as the greatest miracle proves that even without the eyesight, there are many groups of *al-Huffaz* and *al-Qurra'* among the visually impaired. Thus, al-Quran memorisation requires guidelines for devising a good memorisation strategy. The strategy must be determined based on the individual's suitability and ability. In parallel, this study aims to explore the need to develop the tahfiz al-Quran learning model for student with visually impairment.

Design/methodology/approach: This study was conducted using semi-structured interviews with the study's 7 participants to determine the needs of the model development, as well as the issues and obstacles that were encountered.

The findings indicated that there is an agreement among all the participants on the need for an implementation the model specifically for student with visually impairment. The efficacy of the memorisation process in a more ordered and systematic of teaching and learning such as strategies, methods, techniques, and aids of memorisation are used.

Research limitations/implications: The development of this model also examines the needs of tahfiz al-Quran learning among typical group besides represent the applicable for need and condition of visually impairment as well.

Originality/value: Furthermore, this study will develop a guideline model for visual impairment undergoing the al-Quran memorization process with a more effective and systematic way.

Keywords: Model Development Research, Need Analysis, Tahfiz Al-Quran Learning, Visually Impaired Students

Introduction

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

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

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

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

Literature Review

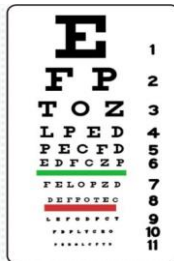
Definition of Disabled Persons with Visual Impairments

The main focus of this study is the disabled persons with visual impairments. According to the Encyclopedia of Special Education (1987), vision problems or the applied term, visual impairment, is a term that refers to the person suffering the loss of visual sense. There are two main categories in visual problems which are the blind and subnormal vision. It can be identified by using a graphic with multi-measurement symbols (Jelas, 2009). The following is Table 1 regarding visual impairment categories.

Table 1 Categories of VI World Health Organization (WHO)

Acuity Test	Category	Visual Impairment	Visual Acuity (After Correction)
		1	6/18
	Subnormal (3/60 to 6/18)	2	6/60
		3	3/60 *count of fingers from 3 meter
		4	1/60 *count of fingers from 1 meter
	Blindness (lesser than 3/60)	5	No light perception

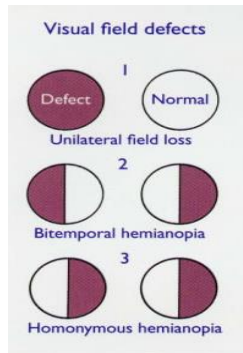
Visual Acuity Measurements



Visual Field Measurements

Subnormal

Less than 20 degrees



Blindness

Less than 10 degrees

Based on Table 1, persons under blindness category have the vision capability for a distance less than 3/60, or a visual field of fewer than 10 degrees after the correction was made (category 3 and 5). Blindness, as referred by the table, does not mean zero vision, in fact, they still have little sight. The second category is those with limited or subnormal vision. They have vision capacity for distance 3/60 to 6/18 or visual field less than 20 degrees (category 1 and 2) (Resnikoff et al. 2004).

Education Development of Person with Visual Impairment

Persons with disabilities are a part of the society of needs education. This group has same rights and opportunities to live in the social groups. In Malaysia, serious concern on Special Education has started from the 1920s. With large scale involvement by volunteers in Special Education, the cabinet committee had agreed to take over the educational responsibility thus granted the establishment of several schools to provide the needs of this group. St. Nicholas (rebranded to Alma) Special Education Primary School on the year 1926 and SRPK Princess Elizabeth on the year 1948 are two early primary schools providing the educational needs for the student of visual impairment (SVI) (Hashim, 2010). On April 1974, significant progress was achieved by the Ministry of Education because a fully-boarding special education secondary school for VI was established, located in Setapak, Kuala Lumpur. It was officiated in 1980 by the then Minister of Education, Dato’ Musa Hitam (Brochure of Blindness Special Education Secondary School, 1998). The purpose behind its establishment is to open wider opportunities for VI to exclusively further their studies to the secondary school level. There are 8 Blindness Special Education Schools while almost 23 Blindness Integration Special Education Schools throughout Malaysia. The table below shows the list of Blindness Special Education School (Special Education Primary School – and Special Education Secondary School) in Malaysia:

Table 2: List of Special Education Schools for Students with VI

No.		State
1	SKPK Alma, Jalan Bukit Mertajam 14000, Bukit Mertajam, Pulau Pinang (Asrama)	Pulau Pinang
2	SKPK Jalan Batu, Jalan Raja Laut 50350, Kuala Lumpur	Kuala Lumpur

3	SKPK Princess Elizabeth, Jalan Nong Chik, 80100 Johor (Asrama)	Johor Bharu
4	SKPK Kuching, Jalan Kolej, 93200 Kuching (Asrama)	Sarawak
5	SKPK Seremban, Jalan Muthu Cumaru 70200, Seremban.	Negeri Sembilan
6	SKPK Tuaran, Jalan Bolong Peti Surat 240, 89208 Tuaran, Sabah	Sabah
7	SMPK Setapak, Jalan Genting Kelang, 53300 Kuala Lumpur	Kuala Lumpur
8	SMPK IndahPura Vocational, Sisiran IndahPura 36/6 Taman IndahPura 81000 Kulai, Johor	Johor

(Source: Special Education Department, 2000)

Tahfiz for Visual Impairment

The awareness for al-Quran studies specifically for the VI on high level was initiated by the Islamic Development Department of Malaysia (JAKIM) and Universiti Sains Islam Malaysia (USIM) through “Application of Braille in Quranic and Sunnah Studies” subject in bachelor’s degree (Sabaruddin, 2014). This course is offered to students Faculty of Quranic and Sunnah Studies in USIM (Noornajihan, 2008).

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

Methodology

The study is qualitative by using the interview method. The purpose of needs analysis is to oversee the needs to develop *tahfiz* al-Quran learning model for VI by identifying the learning process and the problems and challenges faced by VI during memorising the Quran. With the interview method, the researcher will be able to identify the actual requirements and the challenges to develop the *tahfiz* al-Quran learning model as well as the elements appropriate for them. There were propose five open ended question that allowed the participants to give the point of view based on their own experienced in learning memorising al-Quran. The open-ended question allowed the topic to be explored and let the participants to provide the feedback in their own words without assuming the answer.

Research Samples

The researcher selects the participants through purposive sampling. A semi-structured interview will be conducted on 7 participants which 4 of them will represent as completed in memorising the whole al-Quran while 3 of them undergoing in memorising al-Quran. Table 3 shows the list of participants selected:

Table 3 Summary for The Classification of Participants in Phase 1

Completed in memorising al-Quran

P1	Editor, Persatuan Orang-Orang Cacat Penglihatan Islam Malaysia (PERTIS)
P2	Lecturer of SVI, Darul Quran Jakim
P3	Student of Diploma Tahfiz wal Qiraat, Darul Quran, Jakim
P4	Student of Diploma Tahfiz wal Qiraat, MARSAH, Johor

Undergoing in memorising al-Quran

P5	Students of SVI, Darul Quran Jakim
P6	Students of SVI, Darul Quran Jakim
P7	Students of SVI, Darul Quran Jakim

Data Analysis

The analysis procedure conducted on the need's analysis phase for the interview study was carried out using ATLAS.ti 8 software. ATLAS.ti 8 is a scientific software that assists in organising, generate codes and data analysis in an efficient and structured manner (Ekasatya, 2016). The researcher had carried out a number of procedures or qualitative data analysis measures through ATLAS.ti 8. The steps involved analysing data from the conducted interviews by transcribing them to accommodate the theme and category identification process. Thereafter, the researcher conducted the data input process by generating several primary documents to register the transcribed interview data into the ATLAS.ti 8 software.

The texts that have been transcribed are now more detailed and elaborated, can be summarised or represented by an array of simple themes called as codes. The codes were categorised according to themes determined by the researcher. This is because the coding approach adopted in this research is prior coding. Prior coding is code that has been prepared in advance based on the theory used in the study (Ekasatya, 2016). Consequently, the researcher developed quotations by marking the data and information coincide with the categories of the established codes. Finally, the researcher conducted analysis by presenting the findings through network illustrations. Network is graphic illustrations that visualise the relation between every entity beginning with documents, codes, quotations and hyperlinks (Othman, 2018).

Findings of The Needs Analysis Phase

The needs analysis 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.

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 4: 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

Descriptive Analysis

The findings of this study will discuss the elements of the *tahfiz* al-Quran learning in the context of methods, techniques and aids tools in the *tahfiz* al-Quran learning for VI besides from covering the issues and challenges face and reviewing the need to develop the model.

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 5: Data of Interview in Terms of Memorising Methods

No.	Hafazan Methods	P1	P2	P3	P4	P5	P6	P7	Total
1.	<i>Talaqqi & Musyafahah</i>	×	×	×	×		×		5/7
2.	<i>Tashil</i> fluently recitation by using the braille al-Quran <i>mushaf</i>	×	×	×	×	×	×	×	7/7
3.	<i>Tafham</i> understanding the memorised verses (by referring to the <i>tafsir</i> in Braille al-Quran)		×	×	×	×	×	×	6/7
4.	<i>Tikrar</i>	×	×	×	×	×	×	×	7/7
5.	<i>Tadarrus</i> (<i>Tashih</i> the verses with peers)	×	×	×	×	×	×	×	7/7
6.	<i>Tahriri</i> (<i>Perkin Brailer</i>) - Writing up before memorising - Writing up after memorising		×	×		×		×	4/7
7.	<i>Tasmik</i> in front of the teacher	×	×	×	×	×	×	×	7/7

Table 5 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 fluently recite the verse several times by referring to the *mushaf* to facilitate the memorising process. This method is practiced by all participants. In addition, another method practiced by all participants are *tikrar* (repetition) in which they repeatedly recite the verse to facilitate memorising them.

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. 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. The above statements clearly represent that most of the participants practicing various memorising methods.

Techniques of Memorising: Tahfiz Al-Quran Learning for VI

Table 6: Data of Interview in Terms of Memorising Methods

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 <i>mushaf</i>	×	×	×	×	×	×	×	7/7
5.	Listening to recitation example from Qari	×	×	×	×	×	×		6/7
6.	Writing up before memorising								
7.	Determining the rate of <i>hafazan</i>	×	×	×	×	×	×	×	7/7
8.	Systematic manner of <i>Tikrar</i> - Serial <i>tikrar</i> (<i>Tasalsuli</i>) - Compounding technique (<i>Jama'iy</i>) - Dividing technique (<i>Taqsim</i>)	×	×	×	×	×	×	×	7/7
9.	Emphasising difficulty verses	×	×	×	×	×	×	×	7/7
10.	Emphasising <i>mutasyabihat</i> verses	×	×	×	×	×	×	×	7/7

11.	Writing up verses difficult to memorise								
12.	Using special <i>mushaf</i>								
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 6 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.

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.

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 7: 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.	Perkin Brailier	×	×	×	×	×	×	×	5/7
3.	Recording Tape								
4.	Smartphone	×	×	×	×	×	×	×	7/7
5.	MP4								
6.	Al-Quran CD								
7.	e-Braille panel	×							1/7

Table 7 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 al-Quran Braille, Perkin Brailier 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 *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.

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

The interviews had also pointed out to the 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 provide 2 *mushaf* whicj is 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 Braille for *tahriri* (writing). Despite of the advantage of facilitating participants to retain their *hafazan*, this Perkin Braille 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*.

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*.

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 *tahfiz* al-Quran learning model for VI, which is the focus of this study.

Discussion and Conclusion 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*.

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