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## THE ACCESSIBILITY OF TAHFIDZ AL-QUR'AN FOR TEACHERS WITH DISABILITIES AT THE TAHFIDZ DAARUL QUR'AN ISLAMIC BOARDING SCHOOL

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Received: 28<sup>th</sup> September 2022; Revised: 28<sup>th</sup> November 2022; Accepted: 28<sup>th</sup> December 2022

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### Abstract

The purpose of this study was to investigate the implementation of tahfidz Al-Qur'an learning by disabled teachers at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang and the efforts of teachers with disabilities to create a welcoming environment during the implementation of tahfidz Al-Qur'an learning at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang. This is a field study with a qualitative descriptive method. This study was carried out at Tangerang's Tahfidz Daarul Qur'an Islamic Boarding School. Tahfidz Al-Qur'an Teachers (blind and physically disabled) and the Tahfidz Bureau Head were among the informants. The data was gathered through observation, interviews, and literature study on the concept of disability in Islam. The findings of this study show that teachers with disabilities at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang are capable of effective educational communication, allowing them to carry out tahfidzul Qur'an learning along with other tahfidz teachers. There is a change while completing the rote progress report in the mutaba'ah book. Additionally, teachers with impairments make an attempt to enforce the relevant regulations by Rewarding students who comply the regulation punishing students who are against the regulation.

**Keywords:** teacher with disabilities; tahfidz al-qur'an; tahfidz daarul qur'an islamic boarding school

### Abstrak

Tujuan dari penelitian ini adalah untuk menyelidiki pelaksanaan pembelajaran tahfidz Al-Qur'an oleh guru-guru penyandang disabilitas di Pondok Pesantren Tahfidz Daarul Qur'an Tangerang dan upaya guru-guru penyandang disabilitas untuk menciptakan lingkungan yang ramah selama pelaksanaan pembelajaran tahfidz Al-Qur'an di Pondok Pesantren Tahfidz Daarul Qur'an Tangerang. Ini adalah studi lapangan dengan metode deskriptif kualitatif. Penelitian ini dilakukan di Pondok Pesantren Tahfidz Daarul Qur'an Tangerang. Guru-guru Tahfidz Al-Qur'an (tuna netra dan penyandang disabilitas fisik) dan Kepala Biro Tahfidz adalah beberapa informan. Data dikumpulkan melalui observasi, wawancara, dan studi literatur tentang konsep disabilitas dalam Islam. Temuan dari penelitian ini menunjukkan bahwa guru-guru penyandang disabilitas di Pondok Pesantren Tahfidz Daarul Qur'an Tangerang mampu melakukan komunikasi pendidikan yang efektif, memungkinkan mereka untuk melaksanakan pembelajaran tahfidzul Qur'an bersama guru-guru tahfidz lainnya. Ada perubahan saat menyelesaikan laporan kemajuan hafalan dalam buku mutaba'ah. Selain itu, guru-guru dengan keterbatasan berusaha untuk menegakkan peraturan yang relevan dengan memberikan penghargaan kepada siswa yang mematuhi peraturan dan menghukum siswa yang melanggar peraturan.

**Kata kunci:** guru dengan disabilitas; tahfidz al-qur'an; pondok pesantren tahfidz daarul qur'an

**How to Cite :** Jamil, A., Khaled, N. A., Al Rasyid, H. (2022). The Accessibility of Tahfidz Al-Qur'an for Teachers with Disabilities at the Tahfidz Daarul Qur'an Islamic Boarding School. *TARBIYA: Journal of Education in Muslim Society*, 9(2), 123-134. doi:10.15408/tjems.v9i2.31326.

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## Introduction

The Qur'an is commonly interpreted as the word of God that contains miracles, which was revealed to the closing of the Prophets and Apostles by the intermediary of the Angel Gabriel *alaihis-salam*, which is written in the Mushaf (is an Arabic word for a codex or collection of sheets, but also refers to a written copy of the Quran. The chapters of the Quran, which Muslims believe was revealed during a 23-year period in Muhammad's lifetime, were written on various pieces of paper during Muhammad's era), reaches us *mutawatir* (refer to the Hadith that were reported by a significant number of narrators, whose agreement upon a lie is impossible, and also precludes the possibility of their ever committing lying about such personalities, and the last Sahaby (Companion of the Prophet) in their Sanad (chain of narrators) should state that he narrated it through either having personally heard, seen or the like. The 'Ahad is any Hadith which lacks any of the above conditions. The Mutawatir is taken as evidence in matters pertaining to 'Aqidah (creed) and subsidiary matters, as in case of the Qur'an), reading it is worth worship, beginning with the letter *al-Fatihah* and ends with the letter *An-Nas* (As-Shobuni, 2003). While the Qur'an itself introduces itself as a guide (Q.S. Al-Baqarah/2:2), mercy (Q.S. Al-Isra/17:82), antidote/ medicine (Q.S. Al-Baqarah/2:185), an explanation between right and wrong (Q.S. Al-Baqarah/2:185), light (Q.S. Al-Maidah/5:15), explanation (Q.S. Al-Maidah/5:15), al-kitab (Q.S. Ibrahim/14:1), and others. The Qur'an, which holds such importance for mankind, must be correctly passed down from generation to generation through the educational process (Al-Qur'an).

The Qur'an also contains guidelines for how to treat others, particularly those with disabilities. One of the realities we face on a daily basis is the presence of people with disabilities. O'Neill and Wilkinson (2020). The terms "disabled," and "self-limited" can refer to any combination of physical, mental, sensory, emotional, cognitive, developmental, or cognitive-sensory impairments. The word "diffable" comes from the English phrase "different abilities," which refers to the fact that each individual is unique. Difabel is a combination of two words, different able or different ability. The term "diffable" refers to a different capacity or way of accomplishing things rather than a handicap or impairment. While "person with a disability" is the source of the term "disability" (a person with special needs or disabilities). Consequently, the meaning of diffable is more uplifting than the meaning of disabled.

The phrase "different ability" is meant to take the place of the term "disable" or "disability," which refers to people who have varying levels of aptitude. As a result of the fact that the word "disability" is regarded as humiliating and has a bad connotation for individuals with disabilities. Or, to be more precise, the term "disabled" refers to respect for people who have disabilities, such as those who are physically or mentally impaired or are blind, deaf, or wordless. Because the Prophet Muhammad was sent by Allah SWT to perfect morals, Islam encourages its followers to have good morals towards all creatures made by God, including the crippled or disabled (Basri, 2022).

The distinction between a person who is diffable and a person who is disabled focuses on the environment's accommodations for people with impairments so they can fully engage in society. People who are disabled have abilities that are different from those of most people. On the other side, a person's inability to adapt to his environment results in disability. However, people with

disabilities will mature into ideal human beings like people in general if the environment is accommodating and they may engage in activities without any barriers (Junaidi, et al., 2022).

According to Avianto & Fauziah (2020), people with disabilities are synonymous with the term "those who have limitations, special needs, or reasons" (*dzawil ahat, dzawil ihtiyaj al-khashah, or dzawil a'dzar*) in the Islamic tradition. In Islam, those with disabilities have the same status as other people. The right to socially interact and associate with other people is equally guaranteed for all human beings, including persons with disabilities. The Qur'an contains several verses that call for protection for persons with disabilities, one of which is Q.S. An-Nur verse 61, which states, "There is no prohibition for the blind, the lame, the sick, and all of you to eat together from your house, your father's house, or your mother's house....". The essence of the revelation of Allah SWT, Q.S. An-Nur verse 61, that it is not sinful for people who reason and limit (blind, lame, or sick) to eat among healthy (normal) people. Because Allah SWT hates people who are arrogant and haughty. Allah SWT appreciates the humility of His servants. Indeed, based on this view, it is evident that Islam prohibits discriminatory attitudes and behavior towards persons with disabilities. Especially discrimination that is arrogant and immoral or does not have *akhlak karimah* (Yuantini, 2019).

When Ummi Maktum became the cause of Allah to rebuke the Messenger of Allah, the disabled also had a high position. According to asbab al-nuzl Q.S. 'Abasa (81): 2, Rasulullah SAW was being indifferent and ignored 'Abdullah ibn Ummi Maktum who wanted to study Islam, and instead focused his attention on the rulers of Quraysh (al-Naysbr, 2005: 293). This verse shows that people with disabilities also have the right to study Islam. Abdullah bin Ummi Maktum (d. 14 H) was born blind. In addition to his fame as a muezzin, he is reported to be an intelligent and civilized person, therefore Allah bestowed on him the ability to see with his inner eye (Tambak, Amril & Sukenti, 2021).

Imam ash-Syathibi (d. 590 H), a brilliant and respected scholar of Qira'at, also experienced something else. The students and local residents called Imam al-Syathibi as the guardian of Allah even though he was blind because he was so *Sufi* and ascetic in his devotion to Allah's religion. These incidents are evidence that the Qur'an commands respect for the *du'afa'* (weak in physical disability)(Kurniawan & Hudafi, 2021).

People with disabilities shouldn't be thought of as having little or no benefit in light of the aforementioned situation. It is also important to note that it is usual for people with disabilities to have traits that are unique from those of regular people. This article tries to draw attention to the features of people with disabilities that aren't often discussed. Two *asatidz* (teachers or educators) with disabilities were found to be teachers of the tahfidz Al-Qur'an program in the study of the living Qur'an at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang. The categories of blind and physical (impaired) disabilities include two *asatidz*. However, the two of them had outstanding achievements.

One of them already has a *sanad* of the Qur'an, and both are *hafidz mutqin* 30 juz. This is a concern for the ability of disabled educators to teach tahfidzul Qur'an to students who are all in normal condition, as well as the learning methods used, namely the dialogical method, lectures, and assignments carried out by educators with students and the accessibility provided by the pesantren (Islamic Boarding School) to ensure the program success.

A person who memorizes the Qur'an, according to Bhat (2021), is someone who memorizes the entire Qur'an and is able to read it in its entirety by rote or *bi al-ghaib* according to the well-known rules of recitation of tajwid science. Tahfidz Qur'an is an individual effort to memorize the Qur'an either through certain teachers who memorize the Qur'an, such as teachers with disabilities or through special institutions. In general, Muslims carry out the tradition of memorizing by reading or seeing beforehand, but there are also those who just simply listen because of limited vision (blindness). Their ability and accuracy in reciting the *kalamullah* can be said to be the same as other memorizers who have perfect vision. Even among them there are those who are superior. There is a separate award when Islamic religious teachers who educate also have limitations in seeing (blind) able to convey Islamic religious material to students in Islamic boarding schools, including teaching how to memorize the Al-Qur'an for normal children. This, of course, requires great effort to be able to interact and educate children to succeed in becoming memorizers of the Qur'an and overcoming existing obstacles. Based on this, the researcher is intended to conduct study on the implementation of tahfidz Al-Qur'an learning by disabled teachers at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang.

Key sources in this study include field research and interviews with two *asatidz* (teachers or educators) with disabilities, the Head of the Tahfidz Bureau, and a number of students to answer the academic challenges that are the subject of this study.

The urgency of this study is to provide a specific description of tahfidz teaching by teachers with disabilities who have visual and physical limitations. This study can inspire other disabled teachers and help them perform better in school.

## Method

This is a qualitative descriptive study. According to Sugiyono (2008: 15), descriptive qualitative research is a research method based on the philosophy of postpositivism that is typically used to conduct research in natural objective conditions with the researcher acting as a key instrument. The study focuses on the implementation of tahfidz learning at the Tahfidz Islamic Boarding School Daarul Qur'an Tangerang by teachers with special needs (disabilities). They are blind and physically disabled. The data for this study were gathered through interviews with pesantren leaders and teachers with disabilities, as well as through observation and literature study on the concept of disability in Islam. The triangulation of sources and techniques is used in data validation techniques. Data analysis techniques employ qualitative data analysis, which includes data collection, data presentation, data reduction, and drawing conclusions (Miles and Huberman, 2019).

## Results and Discussion

### The Concept of Diffability in the Qur'an

The development of the concept of diffable at this time is not directly discussed in the Qur'an. Some terms that have nuances regarding disability are found in the Qur'an, including: *أعمى* (*a'ma*) which means blind, *أكمه* (*akmah*) which means not totally blind, *بكم* (*bukmun*) which means mute, *صم* (*shummun*) which means deaf, and *أعرج* (*a'raj*) which means quadriplegic or has a fictional disability, such as limping and others. The whole term is contained in 26 surahs, in 38 verses. Namely in Surah Al-Baqarah verse 18, 171, Ali Imran verse 49, Al-Maidah verse 71, 110, Al-An'am verse 39, 50, 104, Al-A'raf verse 64, Al-Anfal verse 22, Yunus verse 42-43, Hud verse 24, 28, Ar-Ra'du verse 16, 19, An-Nahl verse 76, Al-Isra verse 72, 97, Thaha verse 124-125, Al-Anbiya' verse 45, Al-Hajj verse 46, An-Nur verse 61, Al-Furqan verse 73, An-Naml verse 66, 80, 81, Al-Qashash verse 66, Ar-Rum verse 52-53, 18, 171, Fathir verse 19, Ghafir verse 58, Fushilat verse 17, Al-Zukhruf verse 40, Muhammad verse 23, Al-Fath verse 17, and Abasa verse 2.

The existence of verses of the Qur'an that describe disability is evidence that Islam has raised morals and encouraged good deeds since it was revealed. In addition, providing support for underserved communities including people with disabilities (disabled). The absence of verses about diffables in the Qur'an does not mean that Islam treats them as a minority (Supriyadi & Julia, 2019). However, since nothing is different in Islam or before Allah, only faith, taqwa and good deeds are important. Because our brethren with disabilities or special needs are not inherently more honorable in the eyes of the creator than those who are not physically perfect. Therefore, the teachings of Islam taught by the Prophet Muhammad SAW encourage people to tolerate each other and show compassion in the midst of diversity, regardless of appearance, religion, skin color, or other characteristics (Mshigeni, et al., 2020).

As an initial stage, the Qur'anic understanding of diffability can be traced back to the Qur'anic concept of the reality of diversity (plurality). Plurality is a fundamental idea in human existence (Agustina & Asfia, 2022). This concept is represented in the words of Allah SWT: "O mankind, We created you from a male and a female and made you into nations and tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the most pious among you. Verily, Allah is All-Knowing, All-Understanding (Q.S. al-Hujurat [49]: 13)". This verse focuses on the common human origin that binds all people together, diversity as a fact of human existence, and how understanding and respect for one another is made possible by this diversity. This verse also emphasizes that a person's spiritual intelligence, not physical or mental abilities, is the measure of his perfection. The opportunity for humans to realize their potential is the same as any other species.

This is in accordance with the words of the Prophet Muhammad "Verily Allah does not look at your form and wealth, but Allah looks at your hearts and deeds". (HR. Muslim, Kitāb *al-Birr wa al-Ṣilah wa al-Ādab, Bāb Tahrim Zulm al-Muslim wa Ḥazlihi wa Iḥtiqārihi wa Dammihī wa Irḍihī wa Mālihi*, Hadith No. 6708". Thus, the "unity of creation" should also imply that all human beings have the same dignity. It can also be seen in Q.S. al-An'am (6): 102, Q.S. al-Ra'du

(13): 16, Q.S. Fāṭir (35): 3, Q.S. al-Zumar (39): 2, Q.S. Ghāfir (40): 62, and alḤasyr (59): 24. Based on this description, Allah SWT forbids mankind to mock and insult each other [49]: 11.

As a supporter of the above verse, it is narrated in a narration that the companions of the Prophet SAW called a person suffering from mental disorder *majnun*, which means insulting and belittling. The Prophet then asked the Companions to replace it with another expression, as told in the hadith: "Rasulullah SAW passed a group of people and asked: "What is this?" they answered: "*majnun*. The Prophet then responded: "not *majnun*, but *muṣāb* (sick). The Prophet continued, "*Majnun* is only intended for people who disobey Allah." (This hadith is in the book *Kanzu al- 'Umāl fī Sunan al-Aqwāl, Kitāb al-Taubah Min Qismi al-Afāl, Faṣl fī Faḍlihā wa Ahkāmihā*, Hadith No. 10437)" (Husni, 2019).

It is also mentioned in this narration: "(At that time) the Messenger of Allah was sitting with his companions, then a *majnun* passed by. They then said: "This is a madman (*majnun*)." Rasulullah SAW said: don't be like that! *majnun* is only intended for people who disobey Allah, but he is *muṣāb* (sick)." (This hadith is in the book *Kanz al- 'Umāl fī Sunan alAqwāl, Kitāb al-Taubah min qismi al-Afāl, Faṣl fī Lawāhiqihā*, Hadith No. 10453)". The idea that a person's qualities are determined by his abilities also reflects the notion of multiplicity. In other words, a person accepts responsibility according to his expertise. Allah SWT claims "Allah does not burden a person but according to his ability. He gets a reward (from the good) that he works for and he gets the punishment (from the evil) that he does. (They pray): "Our Lord, do not punish us if we forget or we are wrong. Our Lord, do not burden us as heavy as you burdened those before us. Our Lord, do not carry on us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our helper, so help us against a people who disbelieve." (Q.S. al-Baqarah [2]: 286)".

These criteria are applied in religious, legal, and social settings. According to one story, an old friend protested to the Prophet: "A hadith was narrated from Abdullah bin Basar RA, that a man complained to the Messenger of Allah, "O Messenger of Allah, verily the Islamic law is difficult for me, so tell me something so that I can do it." The Messenger of Allah said, "So that your tongue is always moistened with remembrance of Allah." (HR. Tirmizi, *Kitāb al-Da'awāt, Bāb Faḍl al-Ẓikr*, page. 3375)".

Based on the explanation above, it can be concluded that Islam explains all things and regulates all aspects of life, including its relation to persons with disabilities. Explicitly, Islam emphasizes social equality between persons with disabilities and those who are not. They must be treated equally and accepted sincerely without discrimination in social life.

### Learning And Teaching The Qur'an For People With Special Needs (Diffable)

The explanation in the previous section about the concept of diffability in the Qur'an can also be interpreted that in terms of teaching memorization of the Qur'an there are no exceptions for those who have disabilities. Memorizing the Al-Quran is known as the *tahfidz* Qur'an which is an effort to familiarize believers with the holy book, so that they are not blind to what is inside. Muslims are currently in a state of unfamiliarity with their holy book, as evidenced by the fact that the values of the Al-Qur'an are still entrenched and integrated into their lives. Learning Qur'an *tahfidz* is a systematic and intentional effort by educators for students to be able to

memorize verses of the Qur'an and be able to recite it from their heads without seeing it. Anyone can memorize the Qur'an and teach memorization of the Qur'an, children, youth, even the elderly, either part or all of the Qur'an.

As stated in QS. Al-Qamar: 17, "*And verily We have made the Al-Quran easy for lessons, so is there anyone who takes lessons.*" This verse is a guarantee given by Allah SWT that applies to all interactions with the Al-Quran both reading, memorizing and understanding it. Thus, memorizing the Al-Quran and teaching the memorization of the Qur'an is not something that is impossible for someone to do, because memorizing the Al-Quran and teaching it is a worship that is highly recommended. For Muslims who want to do this, Allah has guaranteed that the Al'Quran will be easy to memorize and teach.

### Tahfidz Al-Qur'an Learning By Disabled Teachers At Tahfidz Daarul Qur'an Islamic Boarding School Tangerang

In Islam, people with disabilities are treated equally with others. The right to interact socially and get along with others is equally guaranteed to those with impairments. Additionally, as we are all aware, the most honorable persons in the eyes of Allah SWT are the most pious people, not because of their appearance or physical characteristics. Physical perfection is not a priority in terms of devotion to Allah SWT, but the cleanliness of the heart and the strength of faith in Him. The capacity of a teacher to provide knowledge to students or santri in a pesantren is not hindered by his/ her disability (Pishghadam, et al., 2021). Therefore, there should be a special reward for teachers working in such an environment. Everyone who doesn't have the ability to stop people with good intentions from teaching and educating kids to be smart kids is motivated by this (Paschal, 2022). In this section, the researcher describes the learning of Al-Qur'an tahfidz by teachers with disabilities at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang.

Based on the results of an interview with the Head of the Tahfidz Bureau (interview, 10 July 2022) at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang, the tahfidz program is the main program at this Islamic Boarding School and the tahfidz program is the initial and main foundation for creating the best generation, whatever their profession will be, the Al-Qur'an is the main foundation. Currently, in the era of globalization, memorizing the Qur'an continues to progress and is increasingly lively. Memorizing the Qur'an is also a necessity for every Muslim in reciting the letters at the time of obligatory prayers and circumcision prayers, and must become a habit for every Muslim to increase faith and piety, to gain peace of mind, so that it will become a medicine in a situation complains and sighs, and is a very valuable decoration for anyone who reads and memorizes the verses of Allah, so that what is read and memorized can be practiced in everyday life (Khafidah, et al., 2020).

The large number of admirer memorizing the Qur'an and memorizing the Qur'an is a form of Allah's guarantee for the maintenance of the Qur'an. In the letter al-Qamar verses 17, 22, 33 and 44 Allah regarding the word of Allah which reads "*wa laqad yassarna al-qur'ana li adzdzikri*" (And indeed We have made it easy for the Qur'an to be remembered), interpreted by al -Qurtubi as "... We make it easy for the Qur'an to be memorized, and We will help anyone who memorizes it, thus if there a student who memorizes it, he/ she will surely be helped". The Qur'an is a gift so that it can be kept pure throughout the ages.

There are several benefits and virtues regarding the position of memorizers of the Qur'an. First, memorizing the Al-Qur'an means maintaining the authenticity of the Qur'an whose law is *fardlu kifayah*, so that people who memorize the Al-Qur'an with a clean and sincere heart get a very noble position in this world and in the hereafter, because they are human beings chosen by God. Second, memorizing the Qur'an forms noble character both for the hafidz personally and as an example for the wider community. Al-Qur'an is "*hudan li annas*" (guidance for humans). Finally, memorizing the Qur'an boosts intelligence. Every human being is endowed with various abilities/intelligences such as intellectual intelligence, emotional intelligence, and spiritual intelligence (multiple intelligence). If this intelligence is properly developed and applied, it will provide numerous opportunities for a happy life, both physically and mentally. Memorizing the Qur'an trains one to remember every letter, word, and sentence. Its contents are also simple to grasp. Learning and teaching to memorize the Al-Qur'an is also available to everyone, including those with special needs (disabilities).

In the implementation of tahfidz Al-Qur'an learning by teachers with disabilities (blind and physically disabled) at the Tahfidz Daarul Qur'an Islamic Boarding School in Tangerang, they prepare concepts or what will be taught according to the needs of students. They do this by first understanding the characteristics of each student/santri and treating them equally without discriminating, giving them the same learning opportunities and materials, checking the attendance list of students at the beginning of each lesson, and asking the condition of each student, announcement of the name of the student who departed, and making lesson plans with the pesantren curriculum starting with the making of a learning syllabus. Prawira in Arifin defines strategy as a method of acting in order to accomplish a specific goal or as a long-term plan for an activity that entails the creation of a number of action plans. According to J.R. David in Panggabean, a learning strategy is a plan, method, or set of activities intended to accomplish specific educational goals (Panggabean, 2021). According to this interpretation, a learning strategy is a plan, method, or series of activities designed to achieve certain educational goals (Fauzi, Fauziyah & Churrahman, 2022).

In its development, there are several parties who have contributed to this tradition of tahfidz Qur'an, such as teachers (*muhaffiz*), students and Al-Qur'an tahfidz institutions. The *muhaffiz* play a role in guiding their students in the process of memorizing the Qur'an. On the other hand, tahfidz institutions develop curricula and methods that can make their students focus on memorizing the Al-Qur'an. Some of the procedures carried out by tahfidz teachers (blind and physically disabled) also include making lesson plans, materials, and the methods presented as well as the strategy used by the teacher is a learner-centered strategy. The two disabled teachers (blind and physically disabled) at the Tahfidz Daarul Qur'an Islamic Boarding School in Tangerang give freedom to students to actively express opinions and give time to practice directly the material presented, such as looking for the law of tajwid in the Koran. Moreover, when discussion activities students are encouraged to be active and find related materials, the learning becomes more active and students have more knowledge.

The Tahfidz Al-Qur'an curriculum and the santri memorization monitoring book were made by the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang, namely the *Mutaba'ah* book, and the letters memorized by the students were modified into various programs in the process of learning tahfidz Qur'an. The combination of school management and curriculum that



develops in one education is curriculum management. Planning, organizing, implementing, and evaluating curriculum are all part of curriculum management in educational institutions (Febriyanti, et al., 2022). Based on the results of interviews with the two disabled teachers (blind and physically disabled) at the Tahfidz Daarul Qur'an Islamic Boarding School in Tangerang, the implementation of tahfidz learning is usually carried out at the Nabawi Mosque which is the center of halaqah activities or tahfidz activities. Tahfidz learning is carried out at dawn or subuh around 05.00 to 06.30 and ashar around 16.00 to 17.00. During the Covid 19 pandemic, the implementation of tahfidz learning at the Tahfidz Daarul Qur'an Islamic Boarding School in Tangerang was carried out online via WhatsApp (voice messages, text messages), Zoom, and video calls with the supervision of the santri guardian at home.

In learning tahfidz through WhatsApp groups, teachers with disabilities first send voice messages or voicenotes to students/students to remind them of the letter material they need to memorize, and then instruct them about the rote deposit method, where they submit voice notes directly to the teacher. Students must leave memorization with their name, class, and attendance number so that the teacher can quickly give an assessment or evaluation. Based on interviews with tahfidz teachers (blind), the memorization technique used is *Murottal Tartil Sheikh Muhammad Ayub* through MP 3 repeatedly 1 page, and through colleagues or students to read it. While for the teacher (handicapped), the memorization technique is to read several times each verse 1 page, then deposit it to the teacher. Activities carried out in the process of tahfidz qur'an, including: deposits, *muraja'ah*, *mudarasah*, *sima'an*, *tikraran*, *talaqqi*, *musyafahah*, *bin-nazar*, and *bil-gaib*. In addition, the memorizers of the Qur'an are accustomed to completing the Al-Qur'an every week.

And it takes about 5 years to be able to memorize 30 juz. The evaluation applied is on discipline and memorization by conducting monthly recapitulation at the end of each month. The target at the high school level, is required to memorize 30 juz in high school, but if it cannot reach 30 juz it can be repeated. Categories can vary depending on the student, there are 10, 15, up to 20 juz.

The results of the observations show that there is good communication between teachers with disabilities (blind and physically disabled) and students/students at the Tahfidz Daarul Qur'an Islamic Boarding School Tangerang. The efforts of teachers with disabilities to build a friendly environment during the implementation of tahfidzul Qur'an learning is to maintain good communication with students. The teacher also imposes punishment on the students (Interview 10 July 2022). When a student/santri postpones a memorisation deposit, a warning or reprimand will be given, but if this warning or reprimand does not work, the teacher will hand over the problematic student/santri to the DAQU discipline team so that it can be directed further. Teachers with disabilities can also reprimand students/santri directly through chat, text messages, or voice notes so that they immediately save their memorization. In this case, the main factor in the success of the tahfidz learning and teaching process is good communication between teachers and students.

As a teacher who has visual and physical limitations, the tahfidz teacher at Daarul Qur'an Tangerang Islamic Boarding School has their own way of giving material to the students. Even though tahfidz teachers have limitations in seeing and physical limitations, they still try to get

their students to get optimal education, especially in this study regarding Al-Quran memorization education. The strategy implemented by tahfidz teachers with special needs and teachers in general certainly has some differences in presenting tahfidz learning materials, but there are also some similarities with other teachers. In the findings of this study, blind and physically disabled tahfidz teachers prioritize communication and closeness with students with individual principles. The individual principle is the main rule in every type of learning (both special and general education). Teachers are required to pay attention to individual differences. This individual principle is always used in providing learning, because with this principle the teacher becomes closer to his students and certainly makes it easier when giving material. If in general tahfidz teachers use the study group system as an alternative in providing material but there are also some who use this principle, but tahfidz teachers with visual and physical limitations more often use individual principles besides being able to take advantage of their limited visual and physical abilities to monitor students as well more flexibility in conveying material according to the conditions of students.

## Conclusion

Based on the explanation above, it has been discovered that teachers with disabilities, like other Tahfidz teachers, are able to effectively and efficiently carry out the Tahfidz Al-Qur'an learning process at the Tahfidz Daarul Qur'an Islamic Boarding School. However, there are differences in the teaching strategies and principles used, namely individual principles. This is based on the ability of teachers with disabilities to build effective educational communication with their students. Apart from that, in order to create a conducive learning atmosphere, disabled teachers try to establish good communication with students and enforce discipline in accordance with the applicable rules, such as giving warnings or reprimands as punishment for students who are not disciplined, as well as giving praise and rewards to students who are disciplined and high achievers. Tahfidz teachers with visual and physical limitations use individual principles more frequently, in addition to being able to use their limited visual and physical abilities to monitor students and provide more flexibility in conveying material based on students' conditions. Their ability and thoroughness in teaching the memorization of the Qur'an can be said to be the same as other memorizers who have visual and physical perfection. There are even those among them who are superior.

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