

Teacher's Personality and Role for Visual Impairment Student at Institute Tahfiz Al-Quran Sultan Haji Hassanal Bolkiah

Ak Mohd Aiman Bin Pg Hj Md Zaman
Faculty of Quranic and Sunnah Studies, USIM
Email: Aiman262@live.com

Abstract

Teacher's personality and role is a key factor in helping to improve the performance and level of student mastery of the Quranic education but given less attention by the teacher. Lack of student interest coupled with a negative perception of Quranic subject including recitation, *hafazan* and *murajaah* also contributed to the decline. Therefore, this study aims to investigate the personality required and identifying the role of teachers needed in the development of teachers for visually impaired students. Study was held at Institute Tahfiz Al-Quran Sultan Haji Hassanal Bolkiah. This study is a qualitative study with a case study design with a total of 4 informants were selected using purposive sampling. The data were collected through semi-structured interviews. The results were analyze and the content sorted through the Al-Quran, academic books, documents and relateable source. The implications of this study demonstrate the importance of teachers' personality traits to improve the achievement of Quranic education and increase their knowledge and understanding of the concepts and principles of visual impairment students.

Keywords: Personality, Teachers role, Visual Impairment

Article Progress
Received: 24 March 2020
Revised: 10 April 2020
Accepted: 3 May 2020

1. INTRODUCTION

Education in Brunei Darussalam is inclusive since 1997. Typical students & special needs students are mixed in one school development. This inclusive education policy has provided an opportunity for all students with special needs studying with peers in regular schools or "mainstream / regular schools" (Unit Pendidikan Khas, 2007). But for any program, especially religion, their involvement is limited. Not ignored, most people have been aware to their presence. According to Dk. Hjh Siti Janah and Horrocks (1999), inclusive education means all children including visual impairment, hearing impairment and learning problems are given the opportunity to and receive formal education at school in the same teaching and learning situation.

Visual impairment presence is able to change the series and colours of education in Brunei Darussalam. Indeed, a professional teacher for visually impaired students is indispensable, because they will better understand the situation, problems & needs of the student.

The term blind or visually impaired is mentioned in the Quran. This means that this group is a noble class because of inherent speciality. This term is not important, but the priority is the welfare and fate of people who suffer from a vision that includes education, the direction of life, career and so on. Blindness or visual impairment is a particular concern that needs attention. Allah

SWT mentions in the Quran by reprimanding the Prophet Muhammad for not letting the blind man interrupting him:

عَبَسَ وَتَوَلَّى ۖ أَنْ جَاءَهُ الْأَعْمَى ۚ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۚ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۚ أَمَا مِّنْ أَسْتَعْنَى ۚ

Translation:

The Prophet frowned and turned away. Because there came to him the blind man, [interrupting]. But what would make you perceive, [O Muhammad], that perhaps he might be purified? Or be reminded and the remembrance would benefit him? As for he who thinks himself without need

(Al-Quran. 'Abasa. 1 - 5)

2. PROBLEM STATEMENT

It is well known that teachers are a major contributor to student performance. Unprofessional teacher's attitudes such as neglect of self-esteem, lack of motivation and profane language, contribute to the failure to eradicate students' negative perceptions to Quranic education. This problem is directly related to the mastery of Quranic learning skills for visually impaired students. Lack of awareness of the importance of personal personality within teachers makes teachers incapable of engaging and motivating students because good teaching is not solely based on teacher teaching techniques but results from the identity and personality exhibited by the teacher. Therefore, the researcher conducted a study to examine the personality traits of teachers and their role as well as to identify student learning support.

3. OBJECTIVES

The objectives of this article are to enhance the establishment of ITQSHHB, bring out the personality needed in development of Tahfiz teachers for visual impairment students, and to sort out the role. In addition, the writing of this article can serve as a guide for educators to ensure continuity in the educational process as well as contribute to improving the quality of educators' service in fulfilling the responsibilities entrusted to them.

4. INTRODUCTION TO ITQSHHB

4.1 History of establishment

The Institute of Tahfiz Quran Sultan Haji Hassanal Bolkihah was established on 08 Rejab 1431 Hijrah equivalent to 01 January 1993 in conjunction with the Anniversary of the anniversary of His Majesty Sultan Haji Hassanal Bolkihah Mu'izzaddin Waddaulah Sultan and Yang Di-Pertuan

Negara Brunei Darussalam's 46th on July 15, 1992 at the Nurul Iman Palace (Brunei Darussalam 2005-2009, 2013).

"We are pleased to announce that Beta has basically embarked on the setting up of an Al-Quran Tahfiz Institute in the Country, It Will Be Under the Ministry of Education as a Complementary to Produce Teachers for The Quran."

On 28 Syawal 1432 Hijrah equivalent to 02 January 2003, His Majesty the Sultan and Yang Di-Pertuan of Brunei Darussalam has allowed the Tahfiz Al-Quran Institute of Sultan Haji Hassanal Bolkiah to be governed by Yayasan Sultan Haji Hassanal Bolkiah.

At 30 Zulkaedah 1426 Hijrah equivalent to January 1, 2006, the Tahfiz Al-Quran Institute Sultan Haji Hassanal Bolkiah Institute was governed by the Ministry of Religious Affairs with the incorporation of all the programs and schemes of the MABIMS Quran Study and Dissemination Scheme, in order to function more accurately with professional requirements in terms of Quranic study in addition to giving birth to the people who recite the Quran.

4.2 Objective of establishment

The objective is to produce Hafiz al-Quran and make al-Quran *hafazan* as an advantage for students extending studies to higher rankings whether in Islamic education fields, even in science and technology.

Objective

1. To discharge and execute one of Fardhu Kifayah's claims.
2. To add/produce Hafiz Al-Quran.
3. To preserve/preserve the sanctity and authenticity of the Quran from any change, amendment and reduction.
4. To make Hafiz Al-Quran a miracle for the students to the high level whether in the field of Islamic studies or in the field of science and technology.
5. To get the benefit's and intercession of the Holy Quran.
6. To establish the cooperation of MABIMS Member States in the field of Studies and Spreading the Quran.
7. Mobilize the process of expanding and spreading the Quran and it's teaching among MABIMS Member States

5. METHODOLOGY

This study explored the personality and the role of teachers for visual impairment student at ITQSHHB by interviewing 4 informants among teachers using semi-structural interview. The results were analyze and the content sorted through the Al-Quran and then will be analyze by using books, documents and relateable sources.

6. FINDINGS AND DISCUSSIONS

a) Personality needed in the development of Tahfiz teachers for visual impairment students

Based on the interviews, all informants have listed important elements that need to be applied. An analysis of overall view of the informants is that there are several important elements that can be applied in the implementation of the personality of teacher for visual impairment students.

The elements are:

i) Sincerity

Sincerity is an internal aspect that is the main of all practices and deeds. All informants express this important aspect of integrity that must be applied to the tahfiz teachers. According to the informants, the aspect of sincerity is indispensable for the application of the personality of a tahfiz teacher because all the practices to be done begin with intentions to do. At the same time it can correct and improve the intentions of teaching and learning. Additionally, informants explain the sincerity of teachers whose education must be done in a sincere manner and not solely for the sake of payment or salary.

This element of sincerity is an important element that needs to be planted in Muslims including the Tahfiz teacher itself. From Khairul Hamimah at. el (2012) also stated that this sincere aspect creates individuals who have pure soul, laying daily duties or worship solely for Allah SWT with no particular significance, have an honest intent and positive attitude in the event of criticism than anyone else. Habibah (1995), Mohd Nasir (1992) in Rafiza Mohamed (2015: 34), also states that sincerity and perseverance in worshipping Allah SWT will produce a strong and noble personality.

Noornajihan et. al (2014) in their study also states that educating with hearts also does give a big element in becoming a teacher. The heart is the core of the change in thinking and behaviour. Professional teachers according to al-Ghazali (t.t) are required sincerely against Allah with the task without expecting anything in return (Abdullah Ishak, 1995). The purpose and the service are for attaching to Allah s.w.t and this is seen on two angles being the khalifah of Allah SWT and performing the worship to Him. An effective teacher is also a passionate teacher and love his profession. Hence a clear understanding that the profession is worship will help to increase the

solicitude of teachers while educating students (Surah Hud, 11:29, Omar Abdull Kareem & Khuan Wai Bing, 2005).

ii) Patience

Next element discussed is patient. According to some informants, tahfiz teachers for visual impairment students need to apply patience in the course of carrying out trust in teaching to target groups. The informant also pointed out that patience is the beginning of the formation of a good personality of a person with a tahfiz teacher for visual impairment. In addition, high patience that capable of controlling emotions and lusts within oneself.

Despite the fact that this patience aspect is difficult to implement, it can be nurtured gradually so that it becomes a habit in every act. This patience element can benefit, as it can control itself from acting beyond action. This is supported by al-Khayat in Berhanundin (1977), stating ways to attract and control humanity requires patience, rather than facing them with a narrow and open heart. People have various forms of temperament, various forms of shame and deficiencies, so it is natural that the missionaries understand all forms of human nature. He added that the real teachers are those who prioritize the delivery of knowledge, even though the true knowledge of Allah SWT.

iii) Knowledgeable

In terms of knowledge, informants find that tahfiz teachers for visually impaired students must have the basics of Islamic religion, such as Islamic pillars, pillars of faith, in-depth study of Quranic knowledge. Most important is having a basic knowledge of braille, because what is taught is a special student. Next is to emphasize monotheism to know who God is, to know himself. Researchers can see all informants expressing the same view that it is important to have a high level of knowledge about tahfiz teachers.

Nik Azis (2007) refers to appreciation as a process of making things as a daily practice or a habit. He explained that his appreciation usually begins with knowledge, beliefs and desires before a concept of faith, worship and morals can be appreciated.

While category D in ITQSHHB, the Tahfiz teachers have memorized the Qur'an and can track student readings quickly and accurately. Al-Ghautsani (2003), outlines that Quranic teachers should memorize the Quran perfectly and give priority to teachers which has a high sanction. If the criteria for this Quran teacher are not found, then a decent Quran teacher is the best among the good. One of the features of teachers the Quran is capable of overcoming the difficulties faced by students.

Basic part of the Quranic knowledge begins with knowing the *hijaiyah*, knowing where to go out of the letters (*makharijul huruf*), and understanding the law of *tajwid* such as *waqaf law* (stop law) and so on (al-Huwaimil, 2010). Ibn Sahnun (1978), also emphasizes the readability of

the Tahfiz teachers with good reading and piousness and ability write al-Quran calligraphy well. In teaching and learning for example, the tahfiz teacher should be able to make good reading and fluent in causing a sense of humour and interest to students. The more complex part of Quranic knowledge includes various fractions in the Quranic *ulama* and the *qiraat* knowledge (al-Huwaimil, 2010).

Knowledge from the perspective of Islam does not reject the approach proposed by the Western theory based on the Hadith Hassan, Abu Huraira in Sunan al-Tirmidhi reported: The Messenger of Allah, Peace and Blessings Be Upon Him, said as translated:

"The word of wisdom is the lost property of the believer. Wherever he finds it, then he is most deserving of it."

(Sunan al-Tirmidhi : 2687)

Wisdom as the debate among Islamic scholars refer to the Quran and Sunnah, which is the main reference in the context of knowledge in the Quran as translated:

He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

(Al-Quran. Al-Baqarah. 269)

Encouragement is also carried by Imam Hassan Al-Banna in preaching to liberate the Islamic state of mind, encourage to observe study of the universe, upgrading the position of knowledge and scholars and to welcome something good and beneficial as long as it upholds with the Quran and Sunnah (al-Khatib, 2001).

Therefore, the most potent drug for sustainability of knowledge is the concept of charity. This is explained in the Qur'an in a combination of the principles of knowledge and the concept of charity. Allah says in the Quran as translated:

Indeed, mankind is in loss, Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

(Al-Quran. Al-Asr. 2-3)

In this context, teachers as Murabbi must establish the diversity of knowledge and apply them in all his or her actions. Among them are religious knowledge, parenting knowledge, educational knowledge (Special Education), science doctorates (child specialists, eye specialists, ear specialists, etc.), therapeutic knowledge (Al-Quran and *zikir*, ways of working and communications) (Noornajihan et al., 2014).

The strength of this knowledge has helped to put things in place and time. Therefore, an individual will use his or her minds based on the knowledge he has for carrying out *da'wah* work, which is the teaching of Quran and Islamic Knowledge. Allah SWT mentioned in the Quran as translated:

And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.

(Al-Quran. Al-Baqarah. 231)

Therefore, tahfiz teachers can convey knowledge of the Quran and Islamic knowledge to target groups and others. Besides, Tahfiz teachers for visual impairment students need to prepare themselves with teaching and learning techniques, arguments and scripts so that they can convey knowledge effectively. They think that these tahfiz teachers for visual impairments need to supplement the Quranic knowledge, Quranic braille specifically and Islamic knowledge.

iv) Great moral character

Allah SWT emphasize in the Quran as translated:

And indeed, you are of a great moral character.

(Al-Quran, Surah Al-Qalam, 4)

The next element that had been discussed is morals and virtuous character. According to tahfiz teacher informants, it is necessary to have a great moral character. They need to symbolize morals like the Quranic character. Informants argue that despite having high knowledge, flattering, clever and compelling speaking but having a bad character will be despised. They are of the view that moral and moral values should be applied to them.

It must also function as an education medium or as a way of educating the community around them. Teaching through moral will be easily absorbed by the thinking of the target group or the person who sees it. This is supported by Muhammad Said Ramadan (1997), which states that a preacher should be able to demonstrate exemplary, characteristic and characteristic that illustrates his or her identity. In addition, the researcher believes that the prosperous and virtuous proselytizing preachers also enable the message of the mission and the teachings of Islam conveyed to be followed and emulated without being recognized only by acts and actions of preachers and not by oral.

According to Abdullah Nashih' Ulwan (1968), the character-building consists of four elements, namely the construction of the basis of faith, worship, manners and appearance (Mohd

Nasir Ripin et al., 2006). Al-Syaibani (1979) precis the characteristics of the formation of the Muslim personality encompasses the spiritual, moral and the physical aspect. These features are faith-based (spiritual) which is expressed through the supremacy of character (moral) and applied through mental balance, spiritual and physical (physical).

Tahfiz teacher for visual impairment should always be in a good and noble character so that the target of education can receive good learning, stated Kamarul Azmi et al. (2009) students would be more easily understood and impressed with the knowledge taught by teachers who have noble personalities, showing affection towards them, teaching with patience and wisdom while adhering to the teachings of religion and their knowledge. Teaching that uses violence will lead to unpleasant implications can even break friendships, as student's targets will distance themselves from the teacher. Allah SWT mentioned in the Quran as translated:

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

(Al-Quran. Surah Ali-Imran. 159)

v) Fair to Students

The next element is to be fair. The author has broken this element into three fractions.

1. Fair when determining the student who comes to office
2. Adequate in evaluating students' reading and competence
3. Fair in student supervision

To be fair, this is a must because by not being fair, students can easily feel like they have no fun learning the biased attitude of a tahfiz teacher.

In dealing with various issues and affairs in life, God commands people to be fair. Allah SWT mentioned in the Quran:

And whoever comes with an evil deed - their faces will be overturned into the Fire, [and it will be said], "Are you recompensed except for what you used to do?"

(Al-Quran, Surah Al-Naml, 90)

There are many forms of fairness that can be applied by teachers in teaching and learning, among others are:

a) Fair when determining the student who comes to *tasmik*

When teaching progresses, the teacher must be transparent and not selective when determining the students who come to *tasmik*. This can be overcome with prioritizing students who come first, one by one. Al-Nawawi (1996) said: "If the number of students is high, then the teacher should be first, then following the next student. If the first teacher willingly prioritizes a friend the other, then can put it first."

Teachers should also be fair in celebrating all students who come to *tasmik*, including weak students although teachers can first anticipate the quality of reading from illiterate students (al-Huwaimil, 2010).

b) Adequate in evaluating student's reading and competence

When a student is *tasmik*, the Quran teacher should be careful and careful in listening to reading or memorizing students. Quran teachers are full of focus, and if there was a mistake, the strike was given accordingly. After finishing *tasmik*, teacher The Quran gives a fair assessment. While in relation to the assignment, Al-Nawawi (1996) mentions that "Do not teach a lot of things to students who cannot receive a lot. Do not teach a few things to students can receive a lot." Based on the passage, the assignment is given to the student should be appropriate in terms of number of pages or surahs for read, *hafazan*, or repeat (*murajaah*). Quran teachers should be fair in giving students an appropriate task in terms of capacity and capabilities as well as the length of time given. This should be identified by the Quran teacher for celebrating each student with different levels of achievement in halaqah (al-Huwaimil, 2010).

c) Fair in student supervision

Apart from taking into account the reading or memorization aspects of the students, the Tahfiz teachers should inquire and take note of the number of attendees present in halaqah. Be attentive to students who have or have not been involved, students who have not studied (*murajaah*), excellent students as well as students who have not yet reached the target, all of which are the duties of al-Quran teachers. To achieve this goal, the Quranic teacher should have a good relationship with students. As a result, the Tahfiz teachers can recognize and motivate students are in line with their achievements. The motivation given is exclusively by the individual in order to give a closer impact to student soul (al-Huwaimil, 2010).

vi) Keeping the faith

The next element is in terms of faith. Religious views of a tahfiz teacher or religious preacher must be consistent and not distort religious matters. The tahfiz teachers for the visual problem asserted that their hold was the Sunnah Wal Jamaah beliefs, in line with the views brought by Brunei Darussalam.

This view illustrates that the religious element of religion is very important for the tahfiz teachers so that they are always on the right track. This is because religious holdings are included in safeguarding the creed that is by putting on Allah SWT and not worshiping other creatures. True religion and faith are essential principles in the lives of all Muslims. In addition, it needs to be properly guarded so that it does not slip from the religious foundation. Allah SWT mentioned in surah al-Kahfi which means:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا ﴿١١٠﴾

Translation :

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."

(Al-Quran. Al-Kahfi. 110)

Then the Allah SWT mentioned in surah Al-Ahzab, He touches on instruction to stick to the creed and call upon all people to worship Allah SWT and prohibition for his people not to associate with Him.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

Translation:

There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.

(Al-Quran. Al-Ahzab. 21)

Then the Allah SWT mentioned in surah Az-Dhariyat, He warned that He created Humans and Jins only to worship Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

Translation:

And I did not create the jinn and mankind except to worship Me.

(Al-Quran. Adz-Dzaariyat. 56)

Ibn Kathir (1993), when interpreting this verse, states that Allah The Almighty says to the Prophet Muhammad, let Allah alone be worshipped and let his servants be grateful. This is because, as has been revealed to the previous prophets whoever associates Allah then all practices will be erased, and he belongs to the losers.

vii) Prioritizing Quranic education beyond other matters

Focusing on the study of the Quran, above all else is the last element of this discussion. The biggest distraction is the use of mobile phones. They need to pay close attention to the students to produce a Hafiz Al-Quran in visually impaired.

Tahfiz teachers should focus their thoughts on students while they are in halaqah session, instead of prioritizing worldly affairs. Al-Nawawi (2006), even mention in detail that the tahfiz teacher should keep both hands and eyes of non-essential actions. The most appropriate example in the context of time now it is improbable to hold and use the mobile phone. Tahfiz Al-Quran teachers need to work hard to produce quality students so that everything behaviour should also be taken into account (al-Nawawi, 2006).

Ibn Sahnun (1978), also considers that the teacher performs responsibilities and adherence to the rules in which he or she serves. Between the rules need to be followed:

- a) Specific attention to students during teaching and learning session,
- b) Call the student's family for those who are absent to halaqah, and
- c) Use maximal allocated teaching and learning time and be patient in educating students to master the recitation or hafazan of the Quran.

b) Role of the Tahfiz Teacher for Visual Impairment

This study was to look at respondent informants on the main role of tahfiz teachers for visual impairment student in ITQSHHB. The objective is also to look at the reactions and views of informants on their role as well as the tahfiz teachers for visual impairment students in ITQSHHB.

They stated that tahfiz teachers for visual impairments have various roles that include roles in preaching to target groups, community roles, themselves, families, friends and more.

The informants also believed that the tahfiz teacher for the visual problem was a catalyst for the development of the Quran and Islam, among other vision problems. However, to produce a tahfiz teacher for visual impairment student is not an easy task for an institution to manage. This is because it took him a long time to develop and become a tahfiz teacher of vision problems capable of performing a versatile role. During the interview session, the informants refer to themselves as having experienced similar situations during their early life in the world of the disabled.

However, at the end of the interview session, some informants expressed their view that the role of tahfiz teachers in visual impairment was greater because they had encountered situations that were slightly different from those of other typical students. They also point out that the role of tahfiz teachers in visual problems is similar to that of other teachers, namely educating. They carry out their teaching routines, sharing the basics of the Quran and religion to visual impairment, as a reference, as a leader and practicing Islamic the way of life must be taken seriously.

6. CONCLUSION

In conclusion, we can understand that a teacher's job is various. In carrying out a teacher's duties, a teacher's responsibilities include things that need to be done, good moral characters, and boundaries that an educator needs to follow. If an educator is able to adhere to all the guidelines given, then the success, harmony and success of the educational process will be compromised. The results of this article are expected to serve as a guide for educators to ensure continuity in the educational process, in accordance with the Quran and the Sunnah.

REFERENCES

Al-Quran Al-Karim

Abdullah Nashih Ulwan. 1990. *Pedoman Pendidikan Anak-anak dalam Islam*. Selangor: Klang Book Store.

Ahmad Sunawari Long. 2009. *Pengenalan Metodologi Penyelidikan Pengajian Islam*. Bangi: Jabatan Usuluddin dan Falsafah, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia.

Al-Ghautsani, Yahya bin Abdul Razaq (2003). *Kaifa Tahfadzul Quran al-Karim*. Damaskus: Maktabah Dar al-Ghauthan.

Al-Huwaimil, Ibrahim bin Sulaiman (2010). *Taqwim Ta'lim Hifz al-Quran al-Karim wa Ta'limahu fi Halaqati Jamiyyati Tahfiz al-Quran al-Karim*. Madinah: Majmu' Mulk Fahd.

Al-Nawawi, Abu Zakaria Yahya b. Syarf (1996). *al-Tibyan fi Adabi Hamlatil Quran*. Beirut: Dar Ibn Jazm.

Al-Syaibani (1979) *Precis The Characteristics of The Formation of The Muslim Personality Encompasses The Spiritual*.

Berhanuddin Abdullah. (1997). *Amal Jamaie dalam Organisasi Islam*. Besut, Zabib Enterprise.

Brunei Darussalam 2005-2009 (2013). *Annual Report and Special Task Division*, Department of Information, Prime Minister's Office, Brunei Darussalam.

Dk. Hijrah Mahani Pg. Hj. Abdullah (2015), *A Study Of The Perceptions and Attitudes of SENA and Regular Teachers Towards The Inclusion of Students With Visual Impairment In Brunei Darussalam Primary Schools*, Sultan Haji Hassanal Bolkiah Institute of Education, Universiti Brunei Darussalam

Ibnu Sahnun, (n.d). di ambil dari Fuad al-Ahwani. (1978). *Al Tarbiyah fi al Islam, Nastrat al-Risalah al Mufassalah li Ahwal al-Mu'allimin wa Ahkam al-Mu'allimin*, Mesir, Dar al.

Imam Barnadib. 1982. *Erti dan Sejarah Pendidikan*. Yogyakarta: Yayasan Penerbitan FIK-IKIP.

Nik Azis Nik Pa. (2007). *Konsepsi tentang Cabaran dan Isu Kritikal dalam Pendidikan Islam*. Dalam Nik Azis Nik Pa, Rahimi Md. Saad & Ahmad Zabidi Abd. Razak (editor). *Isu-isu Kritikal dalam Pendidikan Islam dan Pendidikan Bahasa Arab Berteraskan Pendekatan Islam Hadhari* (halaman 1 – 33). Putrajaya : Yayasan Islam Hadhari.

Noornajihan Jaafar, Norakyairee Mohd Raus, Nurul Asiah Fasehah Muhamad, Norzulaili Mohd. Ghazalid, Robiatul Adawiyah Mohd @ Amat, Syed Najihuddin Syed Hassan, Mahyuddin Hashim, Ab. Halim Tamuri, Norshidah Mohamed Salleh, Mohd isahamzah. (2014). *Quran Education for Special Children: Teacher as Murabbi*. Islamic Science University of Malaysia.

- Omar Abdull Kareem & Khuan Wai Bing. 2005. Perkembangan Profesional Guru Secara Berterusan: Perspektif Pembangunan Sumber Manusia, Masalah Pendidikan, 131-141. Diakses pada 2015 Januari, 22 dari https://www.researchgate.net/publication/237225630_perkembangan_profesional_guru_secara_
- Rozmi Ismail. 2013. *Metodologi Penyelidikan Teori dan Praktis*. Bangi: Penerbit Universiti Kebangsaan Malaysia. Bangi
- Siti Salwa Md. Sawari & Azlina Mustaffa (2014), *Guru Bersahsiah Mulia Menurut Pandangan Ibnu Sahnun: Analisa Buku Adab Al-Mualimin*, The Online Journal of Islamic Education July 2014, Vol. 2 Issue.
- Wan Syolehah Binti Wan Muhammad (2018), Pembinaan Pendakwah Saudara Muslim Cina: Satu Kajian Di Malaysian Chinese Muslim Association (Macma) Pusat, Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia, Bangi.
- Yang Berhormat Pehin Orang Kaya Indera Pahlawan Dato Seri Setia Awang Haji Suyoi bin Haji Osman (2016), Official Pelita Brunei, Brunei Darussalam