

Challenges and Motivational Factors of KAFA Teachers in Quranic Teaching for Students with Visual Impairments

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Abstract

Teaching students with visual impairments (SwVI) presents distinctive challenges, particularly for Quranic teachers in *Kelas al-Quran dan Fardu Ain* (KAFA) primary schools. This study investigates the obstacles faced by KAFA teachers in instructing visually impaired learners, as well as the motivational factors that sustain their commitment. Employing a qualitative design through interviews with ten KAFA teachers, the study identifies major challenges, including limited specialized training, insufficient institutional support, and difficulties in adapting Quranic teaching methods to non-visual learning needs. Nevertheless, intrinsic motivation, spiritual fulfilment, and supportive institutions are found to be significant drivers of teacher dedication. The findings highlight the importance of enhancing teacher training, strengthening community awareness, and providing sufficient resources to promote a more inclusive and effective Quranic learning environment for SwVI in KAFA schools.

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1. INTRODUCTION

The teaching of Quran is a fundamental element in shaping the character and spiritual foundation of Muslims, regardless of their physical abilities. As the ultimate source of guidance, Quran is meant to be accessible to all, including individuals with visual impairments. Allah The All-Mighty states in Surah al-Isra' (17:9):

Meaning: “Verily this Quran doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward”

This verse underscores the universal relevance and applicability of the Quranic message. Therefore, ensuring inclusive Quranic education, especially for visually impaired students, is not merely a pedagogical responsibility but a religious and moral obligation.

Teaching Quran to students with visual impairments presents a unique set of challenges. These include the lack of accessible teaching materials such as Braille Quran texts, insufficient teacher training in special needs education, and the necessity for tailored teaching methodologies (Mohammad Haafiz Aminuddin et al., 2024). Effective communication and pedagogical adaptation are essential for meaningful learning experiences. Prophet Muhammad (peace be upon him) exemplified deep care and empowerment for people with disabilities, as illustrated in his relationship with the blind companion, Abdullah Ibn Umme Maktum. Despite his visual impairment, the Prophet entrusted him with the call to prayer and leadership responsibilities. Such historical examples highlight the Islamic imperative to recognize and support the abilities of visually impaired individuals in religious contexts (Juliana et al., 2024).

Despite the difficulties, some Quranic teachers remain steadfast and passionate in their mission to teach students with visual impairments. Factors that motivate these teachers include spiritual fulfilment, the promise of divine reward, institutional encouragement, and a strong sense of professional and religious duty. The Prophet Muhammad (peace be upon him) stated:

“The best among you are those who learn the Quran and teach it.”
(Sahih al-Bukhari, Hadith no. 5027)

This hadith serves as a powerful motivational force for teachers, reinforcing their dedication even in the face of limited resources and systemic challenges. The sense of contributing to an inclusive Islamic education system strengthens their resolve and commitment.

To explore these dynamics in depth, this study adopts a qualitative research approach through semi-structured interviews with ten Quranic Braille teachers across selected institutions in Malaysia. This method allows for a rich, contextualised understanding of both the challenges faced and the motivation factors that sustain their teaching efforts. The insights gained aim to inform the development of inclusive teaching models, specialized training modules, and support systems tailored to the needs of Quranic teachers working with visually impaired students. This study thus contributes to the elevation of Islamic education by acknowledging and supporting the vital role of dedicated teachers in inclusive Quranic instruction.

2. PROBLEM STATEMENT

Teaching the Quran to students with visual impairments presents a distinct set of pedagogical, technological, and emotional challenges that remain largely overlooked in mainstream Islamic education discourse. Teachers are entrusted with upholding the sanctity and precision of Quranic recitation and memorization; however, the absence of visual ability among learners necessitates significant adaptations in methodology, resources, and teacher engagement. Despite global progress in inclusive education, the specific context of Quranic teaching for visually impaired students remains underexplored, particularly regarding how teachers navigate the dual demands of accessibility and religious exactitude (Noraini Farhanah, 2024).

Previous research has primarily examined inclusive education and general approaches to teaching students with special needs (Avinash et al., 2024). Yet, little attention has been paid to the unique challenges encountered by Quranic teachers working with visually impaired learners. The intersection of Islamic pedagogical obligations such as tajwid, memorization (tahfiz), and moral cultivation with the realities of visual impairment calls for more focused investigation. Furthermore, much of the existing literature tends to emphasize student outcomes (Zetty Nurzuliana, 2021), while insufficiently addressing teachers' psychological resilience, instructional strategies, and the intrinsic and extrinsic motivations that sustain their long-term commitment in this spiritually significant teaching domain (Norakyairee et al., 2019).

This study seeks to address these gaps by examining both the challenges and motivational factors experienced by Quranic teachers of students with visual impairments. Understanding these dynamics is critical not only for improving teacher training and curriculum development but also for creating a more inclusive, supportive, and spiritually fulfilling learning environment. Situated within the dual framework of inclusive education and Islamic pedagogy, this research contributes to the growing yet still limited body of literature on special needs education in Islamic contexts.

3. LITERATURE REVIEW

3.1 Quranic Teaching Challenges in Special Needs Education

Teaching visually impaired students requires unique strategies and resources. According to previous studies, challenges include lack of specialized training, limited institutional support and difficulty in student engagement.

Many teachers face a lack of formal training in Braille literacy and adaptive instructional strategies. Special education teachers, particularly those working with visually impaired students, require comprehensive professional development to meet their learners' unique needs (Azizah et al., 2025). However, many Quranic educators have limited access to such specialised training. As a result, they often encounter difficulties in delivering content effectively and engaging students meaningfully, which contributes to significant learning and comprehension gaps (Norazlin & Siti Rahaimah, 2019).

Many educational institutions do not provide sufficient tools or accommodations for visually impaired students. Schools often face financial constraints that limit their ability to invest in assistive technology and resources such as Braille Qurans, audio-based learning tools, and adaptive learning materials (Nuruttoilah & Noornajihan, 2020). A lack of institutional support results in teachers having to find alternative methods to teach their students, often using personal funds to purchase necessary resources (Norazlin & Siti Rahaimah, 2019).

Teaching Quranic recitation and memorization without visual references demands innovative methods. Since students with visual impairments rely heavily on auditory learning, teachers must employ multisensory teaching techniques, which require significant time and effort to master (Tengku Intan Zarina et al., 2015). Additionally, maintaining student engagement without visual stimuli poses a challenge, requiring teachers to adopt creative instructional methods, such as using rhythmic recitation and tactile learning materials (Aziza et al., 2025).

3.2 Motivation Factors for Quranic Teachers

Quranic teachers' motivation is shaped by a combination of intrinsic and extrinsic factors. Among the most salient intrinsic motivators are a profound sense of religious obligation and personal fulfilment. This belief that their instruction nurtures students' spiritual development provides them with a deep sense of purpose and inner satisfaction.

Spiritual fulfilment serves as a powerful motivational driver. Many educators regard their teaching as an extension of their spiritual duty to disseminate Islamic knowledge, perceiving their role not merely as a profession, but as a form of *'ibādah* (worship) and moral responsibility among Quranic teachers, particularly in special education contexts. Many perceive their teaching efforts as a form of *ṣadaqah jāriyah* (continuous charity), which inspires a deep sense of purpose and unwavering commitment. This spiritual perspective especially when teaching visually impaired students enhances their intrinsic motivation, as they believe their work contributes to enduring spiritual merit. Such conviction enables them to endure challenges with resilience, viewing their role as an act of worship (*'ibādah*) that yields divine reward both in this world and the hereafter (Laila Hamidah et al., 2019).

Extrinsic motivation plays a pivotal role in sustaining teacher engagement, particularly within specialised educational contexts. Institutional support, financial incentives, and formal recognition significantly influence teachers' sense of value and professional fulfilment. Educators who receive acknowledgment from their institutions and the broader community tend to exhibit higher levels of

job satisfaction and sustained commitment to their roles (Muhamad Nazri, 2024). Moreover, financial rewards such as special education allowances and access to continuous professional development serve as critical factors in enhancing teacher retention and motivation within the special education sector (Cece et al., 2022).

4. METHODOLOGY

This study adopted a qualitative research design to explore the experiences of KAFA teachers in Quranic education for students with visual impairments (SwVI). Data were collected through semi-structured interviews with ten teachers who had direct experience teaching SwVI. A qualitative approach was considered most appropriate as it enabled an in-depth understanding of participants lived experiences, capturing the complexities of their motivations, pedagogical practices, and institutional challenges.

Qualitative methodology is particularly suited for examining multifaceted social phenomena that cannot be fully captured through quantitative measures alone (Creswell, 2013). The semi-structured interview format facilitated the collection of rich, descriptive narratives, providing insights into teachers' personal commitments, teaching philosophies, and the unique barriers they face (Merriam & Tisdell, 2016).

Thematic analysis was employed as the primary analytical framework to systematically identify, analyse, and interpret recurring patterns within the dataset (Braun & Clarke, 2006). This process enabled the categorisation of key themes, including teacher motivation, institutional support, and pedagogical challenges. The findings contribute to the discourse on inclusive and special education within the Islamic educational context, offering empirically grounded recommendations for policy development and the improvement of KAFA teacher training programmes (Miles & Huberman, 1994).

5. FINDINGS

The researcher collected data from ten participants through interviews. Five participants preferred to keep their gender undisclosed, while seven chose to disclose it. The interviews revealed that some participants had prior experience teaching blind students in the context of Quranic education, contributing valuable knowledge and expertise to the research. Others, however, were relatively new to this field and were just beginning to explore opportunities within it.

5.1 Participant Demographics

The demographic background of the participants, including their experience levels and preferences regarding personal data disclosure, is summarized in the table below:

Table 1: Participant Demographics

Participant	Experience
1	Has three years of teaching experience (2022–2024) in special education for students with visual impairments.
2	Possesses approximately four years of experience teaching visually impaired students in academic subjects.
3	Has been teaching visually impaired students in Quranic studies for nearly 17 years.
4	Holds 27 years of experience teaching students with visual impairments across various educational settings.
5	Has seven months of experience teaching students in special education programmes.
6	Has been teaching blind students in special education for the past 10 years.
7	Officially appointed as a Special Education Teacher at Klang School, Selangor, on 18 March 2024.
8	Previously taught students with visual impairments for a period of five months.
9	Teacher for one month, working with visually impaired students.
10	Currently serving as a Special Education Teacher, beginning to teach students with visual impairments since May 2024.

5.2 The Challenges Faced by The Quranic Teachers for Student with Visually Impairment

Teaching students with visual impairments (SwVI) in Quranic education presents complex challenges that encompass pedagogical, material, technological, and societal dimensions. This section discusses the key obstacles faced by educators, including limited braille proficiency, diverse student needs, insufficient resources, post-pandemic digital barriers, and low community awareness. This section presents data from ten participants.

Table 2: Challenges in Teaching Quran for Visually Impairment

Participant	Lack of Teachers	Lack of Knowledge	Students' Learning Ability	Lack of Braille Tools/Materials	Situational Challenges	Community Challenges
1					✓	✓
2		✓		✓	✓	
3	✓					
4			✓			
5		✓				
6			✓			
7		✓				
8		✓				
9			✓			
10			✓			

i. Lack of Teachers

The primary obstacle in teaching SwVI is the shortage of qualified instructors in the field of Quranic Braille translation. As highlighted by Participant 3:

“Halangan utama ialah kekurangan tenaga pengajar dalam bidang Al-Quran Braille. Kita perlu melahirkan lebih ramai pendidik yang berpendidikan dan boleh membaca Al-Quran dalam Braille.”

Studies have shown that the shortage of trained teachers significantly impacts the quality of education for visually impaired students. The lack of teachers proficient in Braille and Quranic education

hinders the learning process, making it difficult for students to master the subject matter effectively (Suranto, 2019).

ii. Lack of Knowledge

A significant challenge for both students and teachers is the lack of knowledge and expertise in Braille. Four out of ten participants (P2, P5, P7 P8) noted that both groups require additional practice to achieve proficiency, as an example:

Participant 2 highlighted:

“Pelajar tidak menghafal titik Braille”.

This is supported by research indicating that SwVI often struggle with braille literacy due to insufficient exposure and practice. Teachers who are not well-versed in braille face difficulties in effectively guiding their students (Suranto, 2019).

iii. Challenges in Students’ Learning

Teaching SwVI presents unique and multifaceted challenges, particularly in addressing their varying learning paces and behavioural responses. These students often require highly individualised instructional approaches that consider not only their sensory limitations but also their cognitive, emotional, and social development. Four out of ten participants (P4, P6, P9, P10) responds to this issue, as an example:

Participant 4 mentioned:

“Selain kesukaran lain, saya perlu berdepan dengan tingkah laku berbeza pelajar buta apabila saya mengajar.”

Individualized learning plans and adaptive teaching methods have been suggested as solutions to these challenges. As a result, teachers must demonstrate flexibility, patience, and creativity in adapting teaching methods, resources, and classroom environments to ensure effective engagement and meaningful learning outcomes (Tengku Intan Zarina et al., 2015).

iv. Lack of Braille Tools and Materials

A significant barrier to effective learning is the limited availability of braille tools and instructional materials, which hinders students’ access to essential content, particularly in subjects that require textual engagement such as Quranic studies. This scarcity not only delays the learning process but also places additional strain on teachers who must invest extra time and effort to adapt or create suitable resources manually. Participant 2 stated:

“Keterbatasan alatan dan bahan bacaan dalam braille.”

Research supports this finding, highlighting that the lack of sufficient braille resources significantly hampers the progress of SwVI in learning Quranic Braille. Schools and institutions require better funding and resource allocation to address this issue (Mohammad Haafiz Aminuddin et al., 2024).

v. Situational Challenges

In the post-COVID context, the shift towards online and hybrid learning models introduced new layers of difficulty, as most digital platforms are not fully accessible for braille users or lack Quranic Braille integration. Consequently, teachers faced significant obstacles in delivering effective Quranic instruction to SwVI remotely, highlighting the urgent need for inclusive digital tools and specialised training in accessible online pedagogy. Participant 2 noted:

"Isu post COVID-19 yang kadang-kadang perlu mengajar online"

Studies show that online learning posed severe challenges for SwVI due to the lack of accessible learning materials and digital platforms that support braille. Teachers also faced difficulties in adapting to remote teaching methods without proper training.

vi. Community Challenges

A lack of awareness in the broader community about the needs and potential of SwVI poses a significant challenge, as it often leads to misconceptions, limited support, and marginalisation, thereby hindering efforts to create inclusive and empowering educational environments. Participant 3 expressed:

"Kurangnya kesedaran dalam komuniti tentang pelajar cacat penglihatan adalah halangan terbesar saya."

Societal stigma and lack of support hinder SwVI access to quality education. Community education programs and advocacy efforts are essential to bridge this gap (Mohd Izzuddin et al., 2022).

Thus, the teaching and learning of SwVI remain hindered by several interrelated challenges that demand urgent attention. The lack of Braille proficiency among both students and teachers significantly affects instructional effectiveness, as highlighted by participants and supported by existing literature. In addition, diverse learning behaviours and the need for highly individualised approaches place additional pedagogical demands on educators. These issues are further compounded by limited access to braille tools and Quranic materials, as well as the post-COVID shift to online learning, which lacks accessibility for SwVI. Moreover, persistent community unawareness and misconceptions continue to marginalise this group, underscoring the critical need for systemic reform, inclusive resource development, and increased societal advocacy.

5.3 Solutions for Overcoming Challenge in the Teaching of the Quran to SwVI Impairment

Teaching SwVI about the Quran also presents a number of challenges that call for a range of strategies and tactics to deal with it. To help students become proficient in Quranic Braille, teachers can employ a variety of techniques and make sure that students and also teachers practice often. Sometime some teacher maybe sacrifices their time just to teach. At some moment, some educators lack of knowledge about the use of braille tools and make them learn how to use a braille tool. Positive thinking and the sharing of motivational success stories can increase motivation. Notwithstanding these difficulties, some educators might discover no real obstacles, demonstrating that successful Quranic instruction for visually impaired students is possible with the correct assistance and attitude. The data are represented in the Table 3.

Table 3: Solutions for overcoming challenge in the teaching of the Quran to SwVI

Participant	Sacrifice of Time	Positive Thinking	Share Stories	Practice	Learn Braille Tool	Use Variety of Techniques
1			✓			
2				✓		
3	✓					
4						✓
5					✓	
6						✓
7		✓				
8				✓		
9				✓		
10				✓		

i. Sacrifice of Time

Teaching visually impaired students often requires teachers to dedicate significant time and effort. Sample 3 shared, *“Guru terpaksa meluangkan banyak masa bersama pelajar. Contohnya, guru mengadakan kelas lanjutan Al-Quran untuk pelajar tanpa mengira waktu cuti”*. This commitment highlights the importance of going beyond conventional schedules to ensure that students receive adequate support and guidance in mastering Quranic education.

ii. Positive Thinking

Maintaining a positive mindset plays a crucial role in overcoming challenges. Sample 7 expressed, *“In Sha Allah saya akan berusaha ke arah yang positif dalam mengajar anak-anak ini”*. This optimism reflects the determination and hope teachers need to persist in their efforts despite obstacles, ensuring the success of their students.

iii. Share Stories

Sharing experiences with others who are unfamiliar with the challenges of teaching visually impaired students can also be an effective coping strategy. Sample 1 stated, *“Cara saya mengatasi masalah ini adalah dengan berkongsi cerita saya dengan mereka yang tidak biasa dengan situasi ini.”* By fostering understanding and empathy, teachers can build a supportive network that aids in addressing their difficulties.

iv. Practice

Practice is a fundamental approach to mastering skills in Quranic education and Braille. Sample 2 emphasized, *“Hafaz dan amalkan ketika membaca Al-Quran dengan baik.”* While sample 8 added, *“Saya belajar melalui video dan melakukan latihan dengan pelajar dan guru di sekolah.”* Similarly, sample 9 mentioned, *“Lakukan banyak latihan kod braille”*. And sample 10 shared, *“Ulang bacaan untuk membiasakan diri dengan apa yang dibaca”*.

v. Learn Braille Tools

Familiarity with Braille tools is essential for teachers working with visually impaired students. Sample 5 stated, *“Bagaimana untuk mengatasi cabaran ini, saya perlu belajar banyak tentang mesin dan dot braille. Pada masa yang sama, saya akan belajar banyak perkara dengan pelajar saya”*.

This highlights the importance of both individual learning and collaboration with students to effectively utilize Braille tools in education.

vi. Use Variety of Technique

Employing diverse teaching techniques and methods can greatly enhance the learning experience for visually impaired students. Sample 4 remarked, *“Cara untuk mengatasi cabaran ini adalah dengan menggunakan pelbagai kaedah yang boleh menarik minat pelajar”*.

While sample 6 suggested, *“Dengan menggunakan pelbagai kaedah atau alat bantu mengajar, ini adalah untuk pelajar menghafal kod braille sepenuhnya”*. These strategies emphasize the importance of adaptability and creativity in addressing the unique needs of students.

5.4 Factors That Motivate Teaching Students with Visually Impairment in Quranic Education

Various aspects influence teachers' motivation in providing Quranic education to students with visual impairments (SwVI). These elements are essential to ensuring that teachers can assist students and help them succeed effectively. The findings from interviews with ten participants are displayed in the table below, highlighting two primary factors influencing motivation: self-influence and situational influence.

Table 4: Factors Affecting Motivation in Teaching Quran for Visually Impairment

Participant	Self-Influence	Situational Influence
1	✓	
2	✓	
3	✓	
4	✓	
5		✓
6	✓	✓
7	✓	
8	✓	
9		✓
10		✓

i. Self-Influence

Teachers of Quranic education for students with special needs are often driven by strong intrinsic motivation. For some, their interest emerged from personal curiosity and was later strengthened through formal exposure to special education. Participant 1, for instance, described how an introductory course in special education ignited a passion to further pursue teaching students with special needs:

“Ia timbul sejak awal kursus pertama saya mengenai pendidikan khas. Ia telah mencabar diri saya untuk meneruskan lebih jauh dalam mendidik anak-anak pendidikan khas. Motivasi saya adalah minat saya sendiri.” (Participant 1)

This illustrates how self-motivation becomes a powerful internal driver. Chen (2024) emphasize that intrinsic motivation is a crucial determinant of teachers’ persistence and effectiveness. When educators are personally invested, they are more inclined to seek professional development and adopt

innovative teaching strategies. In Islamic education, such self-motivation is often intertwined with spiritual fulfillment and a deep sense of religious duty (Alia Yashak, 2020).

In addition, teachers' expertise and recognition within the community significantly shape their motivation to serve students with visual impairments. Participant 7 reflected on this sense of responsibility, acknowledging their role as a certified Quran expert in Selangor:

“Saya merupakan salah seorang pakar al-Quran di Klang dan diperakui di Jabatan Agama Islam Selangor. Saya terpenggil untuk mengajar murid ini mewakili guru al-Quran di Kafa.” (Participant 7)

This highlights how self-perception as a religious leader and role model can strengthen intrinsic motivation. Bandura's Social Learning Theory (1977) suggests that individuals who view themselves as role models are more likely to act with greater commitment (Koutroubas & Galanakis (2022). In the context of Quranic education, teachers often regard their role not merely as instruction, but as fulfilling a religious obligation and community trust. Recognizing and supporting this self-influence is therefore vital in sustaining teacher motivation and ensuring the continuity of inclusive Quranic education (Sharifah Norshah et al., 2018).

ii. Situational Influence

Situational factors play a significant role in shaping teachers' motivation to deliver Quranic education to students with visual impairments (SwVI). Participant 5 highlighted how exposure to new teaching experiences, such as using a Braille machine and adopting alternative teaching methods, became a strong source of motivation:

“Faktor utama ialah pengalaman baharu saya mengajar menggunakan mesin Braille dan mengajar dengan gaya yang berbeza.” (Participant 5)

The teaching environment is a critical determinant of teacher motivation. Muhamad Nazri (2024) asserts that external conditions such as workplace environment, teaching resources, and institutional support greatly influence job satisfaction. In the context of special needs education, the availability of appropriate infrastructure, assistive technology, and supportive institutions can sustain long-term teacher engagement (Cece, 2022). This highlights the importance of fostering an inclusive and well-resourced teaching environment to strengthen teacher motivation.

Teachers are also motivated by the immediate needs and progress of their students. As Participant 9 stated succinctly:

“Untuk membantu pelajar yang mengalami masalah penglihatan.” (Participant 9)

Student outcomes are often among the strongest situational motivators. According to Self-Determination Theory (Deci & Ryan, 1985), teachers who witness student progress derive greater professional fulfillment (Liu et al., 2020). For SwVI, observing their ability to read and recite the Quran effectively reinforces teachers' passion and commitment. Within the Islamic educational framework, this motivation is further enhanced by the belief in divine reward (*ajr*) for teaching and guiding students, particularly those with special needs (Sulaiman & Ahmad, 2020).

Overall, the findings suggest that situational influences ranging from technological tools and institutional resources to students' needs and progress serve as powerful motivators for Kafa teachers. These insights align with educational motivation theories and Islamic educational

principles, emphasizing the interplay between environmental support and student achievement in sustaining teachers' commitment to inclusive Quranic education.

6. CONCLUSION AND RECOMMENDATIONS

To enhance the quality of Quranic education for students with visual impairments (SwVI), several key measures should be implemented. Comprehensive teacher training is essential, as teachers must be equipped with specialized skills to teach SwVI students effectively. Training programs should include Braille literacy, assistive technology, and inclusive pedagogy to ensure that teachers can deliver Quranic instruction in an accessible manner (Alduais, 2021). Studies have shown that teachers who receive specialized training demonstrate greater confidence and effectiveness in addressing the needs of students with disabilities (Forlin, 2012).

Increased institutional support is another crucial factor in improving Quranic education for SwVI students. Schools must provide accessible learning materials, such as Braille Qurans and audio resources, to accommodate different learning styles. Additionally, sufficient funding should be allocated to special education programs to ensure that SwVI students have access to adaptive learning tools and qualified support staff (UNESCO, 2020). Without institutional commitment, students with visual impairments may face significant barriers to religious education, limiting their ability to engage fully in learning (Amr, 2011).

Furthermore, community awareness programs play a vital role in fostering an inclusive environment for SwVI students. Public awareness initiatives can challenge misconceptions about visual impairment and promote a supportive attitude toward inclusive education. Research indicates that societal perceptions significantly influence the educational experiences of students with disabilities, and positive community engagement can help reduce stigma and enhance opportunities for inclusion (Lamichhane, 2017). Educating parents, religious leaders, and policymakers about the capabilities and needs of SwVI students can create a more accommodating and empowering learning environment (Pijl et al., 2010).

Finally, policy enhancements are necessary to ensure long-term improvements in Quranic education for SwVI students. Governments and educational bodies should develop policies that support the professional development of special education teachers and improve working conditions to retain qualified teachers (Forlin, 2012). Additionally, policies should focus on integrating inclusive education principles into national curricula, ensuring that students with visual impairments receive equitable access to Quranic learning opportunities (WHO, 2018). Without strong policy frameworks, efforts to enhance Quranic education for SwVI students may lack sustainability and effectiveness.

By implementing these measures which include comprehensive teacher training, institutional support, community awareness programs, and policy enhancements for educational authorities can significantly improve the accessibility and quality of Quranic education for students with visual impairments. These initiatives not only empower SwVI students but also contribute to a more inclusive and equitable educational system. Conclusions should state concisely the most important propositions of the paper as well as the author's views of the practical implications of the results.

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