

Mastery of Pillars of Prayer Among the Hearing-Impaired Students

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Abstract: Hearing-impaired students must have the correct religious education and the same as typical pupils. Their inability factor can not be an excuse for leaving guidance and teaching in Islamic Education. This is because they need to live life as a muslim and be responsible as a servant of God. The purpose of this article is to discuss the mastery of pillar of prayer as well as issues and challenges in teaching and learning of Islamic Education among hearing-impaired students. This study is meta-analysis involving 25 articles. This article literacy search strategy use the two sources of electronic database, the Education Resources Information Center (ERIC) and EBSCOHOST, which is filtered based on the latest publications from 2010 to 2017. The first screening of 25 articles involves the curriculum, the practices of Islamic education and the practice of prayer among hearing-impaired students. The second filter using keyword mastery, issues and challenges of Islamic education among hearing-impaired students resulted in 12 article to be meta-analyzed. The first findings show that the mastery of prayer is at a weak level due to cognitive disability, weak language proficiency and the limitation of communication of hearing-impaired students to the study of religion. The second findings involve the aspects of skills among teachers, lack of terminology and sign language corresponding to religion and lack of teaching aids. The implications of this study are expected to open the eyes of all parties in order to improve the teaching and learning needs of Islamic education among hearing-impaired students.

Keywords: prayer; issues; islamic education; hearing-impaired

Emphasis on the subjects of islamic education to Muslim students enshrined in the Education Act 1996 (Act 550) section 50 explained that if in an educational institution there are five or more students profess Islam, then students shall be given religious instruction by teacher approved by the state authority. Based on data obtained from the Division of Special Education, the number of hearing-impaired students up to year 2016 in primary school was a total of 706 students, while in high school was about 310 students. Total special education student hearing-impaired in 2016 is 1016 student (Kementerian Pendidikan Malaysia, 2016). Table 1 below shows the number of hearing-impaired student starting from the year 2012 up to 2016.

One of the efforts to strengthen the Education of Special Education is through the Jawi, al-Quran, Arab and Fardhu Ain (j-QAF) programme for special education where each batch of special education students are given specific emphasis based on the specified module. For hearing-impaired students, j-QAF programme emphasis in the, a) teaching and learning the Quran using Module Method Iqra', b) teaching and learning Fardhu Ain using Prayer Practical Module, and c) teaching and learning Jawi using Learning Jawi Module (Kementerian Pendidikan Malaysia, 2016).

It is clearly that hearing-impaired individuals were not exempt from obligation given fardhu ain education as other typical individuals (Awang *et al.*,

2010). This is because fardhu ain education is a basic education that shaping personal strength for muslim life ahead. However, various aspects involving the inability of speech, communication and social relationships in the process of acquisition of knowledge hearing-impaired students (Ishak *et al.*, 2012) cause they fail to understand and master the foundation of religious worship prayer which is the basic pillars in Islam (Awang *et al.*, 2012).

Islamic Education Curriculum For Hearing-Impaired Student.

Islamic Education Curriculum in Malaysia implemented in schools built to meet the need of Islamic education in holistic, intergrated and expended and authentic nature in accordance with the requirements of National Education Philosophy and the Philosophy of Islamic Education introduced in the educational system (Kementerian Pendidikan Malaysia, 2015). The curriculum forms the spiritual growth of students that complements in terms of physical, emotional and intellectual. Focus on special needs students spiritual development is also clearly made manifest in the Special Education Philosophy.

Appropriate education and specifically according to the level of students should be prepared because the right to encompasses education to all levels and types of students including special needs students to meet the concept of Education For All in islamic education.

Table 1. The Number Of Hearing-Impaired Student

	2012	2013	2014	2015	2016
Primary school	1186	1068	1027	796	706
Secondary school	319	266	292	300	310
Amount	1505	1334	1319	1096	1016

Thus, each subsidiary is obliged to given proper education without distinguishing those special needs, especially so that they are not left behind in mainstream education in Malaysia (Suhid *et al.*, 2015). A study conducted by Dzulkifli (2016) through the document analysis outlines several approaches strategy for empowerment in governance of Islamic education for special needs students, such as appropriate content of curriculum, accessibility in education as well as research and development in the study of human capital development in special needs students.

The development of Islamic education curriculum is seen growing in line with the national curriculum changes of a holistic and celebrate all levels and types of students. The discussion in the study Suhid *et al.* (2015) shows that various measures and efforts made by the Ministry of Education to strengthen Islamic Education through Penilaian Perkara Asas Fardhu Ain (PAFA), Jawi, al-Quran, Arab and Fardhu Ain (j-QAF) programme, the emergence of the private elementary schools, introduction of Ulul Albab programme, alternative materials modification of curriculum based on the level of special needs student and professional training for Islamic Education Teacher.

Meanwhile, beginning in 2017, the implementation of KSSR of the Primary School Standards-Based Curriculum Revised 2017 initiated gradually in all primary schools including the special education school (Kementerian Pendidikan Malaysia, 2016). This provision is parallel with the National Education Policy which emphasizes the most up-to-date, adequate and appropriate teaching and learning materials for the special needs students. However, there is still lack of research and scientific studies leading to the need for Islamic Education for hearing-impaired students (Rashid *et al.*, 2015).

Through this study, it is hoped that it will provide guidance to all quarters so that the basis of religious affirmation can be emphasized by the local community for hearing impaired people be able to perform prayerful activities properly and properly. Hence, religious institutions, parents and teachers should work together to help these students overcome their shortcomings in prayer.

Islamic Education Teaching and Learning Practice Issues Hearing-Impaired Student.

Implementation of teaching and learning of

Islamic Education for special needs especially hearing impaired is certainly not the same as other typical pupils, the high commitment and knowledge of the needs of pupils' education according to the level of ability required by a teacher to ensure the effectiveness and smoothness of the teaching and learning process in class (Ishak *et al.*, 2012). The findings suggest that some guidelines for enhancement to improve the teaching and learning of Islamic Education are in terms of conducive environments in the classroom, student arrangement, tables and furniture and the enhancement of teacher training programs focusing on the Islamic Education Special Education problematic hearing.

The National Education Policy sets out that special needs students are given the opportunity to gain access to appropriate education according to their level of capability. On this basis, the Islamic Education Textbook of Nonstandard Hearing has been published by the Ministry of Education to meet the needs of teaching and learning of non-hearing students. The publication of this book is seen to fill the gap of the teaching aids needed by the teacher as previously the Special Education Islamic Education teacher had to modify the contents of the subject according to the level of pupils based on textbooks used by typical students in the mainstream (Wahab *et al.*, 2017).

Emphasis on the importance of diversity of alternative materials in translating inputs and information that is modified according to the ability of the students to help improve their achievement and potential in academic as well as skills to ensure learning outcomes can be achieved (Awang *et al.*, 2010). This statement is supported by Jasmi (2011) through his study that teachers need a new paradigm shift in line with the demands of educational development to ensure the effectiveness of Islamic appreciation among current students.

The study was conducted by Johari *et al.* (2017) states that the diversity of approaches and methods in translating teaching and learning inputs can help to understand and attract students to follow a topic of study learned especially in the teaching of prayer. This statement is supported by Ishak *et al.* (2012) points out that one of the strategies to make active learning in the classroom is through the design of activities according to subject matter and alternative materials modified by teachers based on the student's ability level.

In conclusion, teacher's teaching approaches and methods play an important role in ensuring the effectiveness of teaching and quality of delivery in Islamic Education. The provision of teaching materials in teaching and learning of Islamic Education should involve various aspects that include the determination of goals, referrals, modules that meet the annual work

plan and the determination of the evaluation system (Jasmi, 2011). This statement is backed by Rashid *et al.* (2014) in his study suggesting that appropriate curriculum and alternative teaching materials should be provided to complete the educational needs of hearing-impaired students.

Implimentation of Fardhu Ain and Practice Prayer of Hearing-Impaired Student.

The criteria of the success of the believers as described to the Qur'an are those who are devout in their prayers. Based on that point, Islam emphasizes prayer and solicits prayers on the subject of the prayers since long ago. The reading aspect on prayer is also emphasized because it is one of the qauli rukun in prayer where one does not perfect one's prayer if it leaves the rukun. The practice of solat reading influences the appreciation of the individual prayers and consequently impacts the imperfections of prayers which contribute to the moral collapse and various social problems of the present generation (Jusoh & Suhardi, 2004; Hussain, 2006; Jumodi *et al.*, 2016).

In order to improve and enhance the teaching and learning of Islamic Education, the Ministry of Education outlined the Basic Principles of Fardhu Ain (PAFA) in 1995 to be implemented in schools. One of the components found in PAFA is the Practical Solat Program where the program aims to train students to perform the prayers perfectly through practical training. The positive impact of the Prayer Solution program was demonstrated by the study conducted by Yusof (2011) which found that the majority of students showed high interest and were satisfied with the form of the implementation of this program which was practically practiced beyond the teaching and learning sessions.

As a Muslim, the responsibility to carry out that aspect of syariah inculding praying like the other typical individuals (Ishak, 2010) because they are physically similar to other humans (Awang *et al.*, 2015). According to the case study from Nor (2017) consist of 71 hearing-impaired students in Selangor, Kuala Lumpur and Negeri Sembilan show that students with good knowledge of Fardhu 'Ain may not always put this knowledge into practice in their life.

Some studies also suggest that improvements should be made to the teaching and learning methods using various teaching aids in order to enhance the mastery of the practice of solat especially in terms of basic reading in the prayer (Harun, 2012) and prayer rulings well (Awang *et al.*, 2012; Nordin, 2016). This is evidenced by the study of Nordin (2016) on 10 4th year students in Port Klang national school found that the use of powerpoint-assisted simulation methods can increase the pupil's ability in reading qauli in prayer rather than teaching and learning using cards.

Continuous reinforcement beyond the teaching and learning sessions can also be seen in assisting the students to understand and understand the recitation of qauli in prayer (Nasib, 2016).

Accordingly, the study of Awang *et al.* (2010) and Rashid *et al.* (2015) recommends that these hearing-impaired students be given appropriate approaches and methods in the process of teaching and learning to help their understanding of religious knowledge. A fact that many religions, educational institutions and those who take into account that hearing-impaired people still lack in teaching and referral resources to explore the Islamic religion (Ishak, 2010; Awang *et al.*, 2012; Ghadim *et al.*, 2013; Wahab *et al.*, 2017) and research that led to the need for teaching and learning of Islamic education underdeveloped (Rashid *et al.*, 2015).

Objective, Hence this article is intended to undertake systematic analysis of exploration and collecting empirical data on: a) the mastery of prayer in prayer among hearing-impaired students; b) issues and challenges in the teaching and learning of Islamic education for hearing impaired students.

METHOD

This study is a systematic exploration study conducted through critical analysis of articles. This article literacy search strategy uses 2 electronic resources sources, Education Resources Information Center (ERIC) and EBSCOHOST filtered based on specified criteria. The first screening has 25 articles involving a) articles from 2010 to 2017, b) studying the Islamic education curriculum of hearing impaired students, c) teaching and learning of Islamic education of hearing impaired students, and d) the implementation of fardhu ain hearing-impaired students.

While the second focus is more focused on the criteria a) the mastery of solat rukun in the hearing-impaired students and b) the issues and challenges in the teaching and learning of Islamic Education derive 12 articles for meta-analysis. Publications that do not reach this criterion are excluded from the review. Among the keywords used to meet the specified criteria include * prayer *, * issues *, * challenges *, * Islamic education *, * hearing problems * and * special education *.

FINDING AND DISCUSSION

Finding

This systematic exploration resulted in 25 articles. However, only 12 articles selected to be analyzed in the discussion include aspects of mastery of prayer of problematic students of hearing and issues and challenges of Islamic teaching and education of hearing impaired students.

Table 2. Mastery of Pillar of Prayers for Hearing-Impaired Students

Item	Researcher	Mastery of Pillar of Prayer
1.	(Awang <i>et al.</i> , 2010; Harun, 2012; Nor, 2017)	the level of mastery of the pillar of prayers in the hearing-impaired students was at a weak level
2.	(Ishak, 2010; Awang <i>et al.</i> , 2010; Harun, 2012; Awang <i>et al.</i> , 2015)	cognitive disabilities and poor language mastery influence the understanding and mastery of hearing-impaired students on abstract matters and religious terminology

Table 3. Issues and Challenges In Islamic Education Teaching and Learning Hearing-Impaired Students

Item	Researcher	Issues and Challenges
1.	(Awang <i>et al.</i> , 2010; Ishak, 2010; Nor, 2017; Rashid <i>et al.</i> , 2015; Sabdan <i>et al.</i> , 2016)	lack of skill among teacher to meet the hearing-impaired students ability level
2.	(Awang <i>et al.</i> , 2010; Ishak, 2010)	lack of skill among Islamic Education teacher in sign language
3.	(Awang <i>et al.</i> , 2010; Ishak, 2010; Nor, 2017; Rashid <i>et al.</i> , 2015)	lack of religion sign language or terminology
4.	(Awang <i>et al.</i> , 2010)	lack of teaching material that meet the students ability level

Findings 1, Mastery of Pillar of Prayers for Hearing-Impaired Students

A total of 6 articles analyzed found that the level of mastery of the pillar of prayers in the hearing-impaired students was at a weak level (Awang *et al.*, 2015; Harun, 2012; Nor, 2017). This is because cognitive disabilities and poor language mastery influence the understanding and mastery of hearing-impaired students on abstract matters and religious terminology (Ishak, 2010). The communication barrier is also a factor in the problematic hearing loss of the students to study religion (Awang *et al.*, 2012) because the language of signals is used as a communication tool for hearing impaired students. This statement is supported by the findings of Awang *et al.* (2015) explains that no fardhu ain class meets the learning needs of the sign language as the language of intermediary hearing-impaired students.

Through the study of Harun (2012) on improving the reading comprehension of the basic prayers for the Islamic Education 1 (AK 101) courses amongst the semester one of the Department of Tourism and Hospitality, Tuanku Syed Sirajuddin Polytechnic. The findings show that the level of mastery of students in the basic reading of the prayers is at a weak level with only 20% of respondents who know to read Al-Fatihah while 80% of respondents are still weak in the mastery of the reading. Some ideas have been identified to improve the level of reading of the basic prayer of students. The action is focused on classroom activities, peer guidance and face-to-face among students and teachers (Ishak *et al.*, 2012).

Findings 2, Issues and Challenges In Islamic Education Teaching and Learning Hearing-Impaired Students

An initial survey conducted by Mohd Huzairi Awang *et al.* (2010) regarding the implementation of teaching and learning of Islamic Education through the interviews of 4 Islamic Education teachers in a special school of problematic hearing findings that the issues highlighted include several aspects in terms of students and teachers such as; a) students' difficulty in understanding abstract and religious terms, b) low student focus, c) students have no strong Islamic fundamentals, d) low memory, e) multiple disabilities, f) requirements and requirements of the exams and claims of life, and g) the textbooks used do not meet the student's ability level.

In the 6 analyzed articles, we have identified several issues and challenges in the teaching and learning of Islamic education of hearing impaired students as summarized in Table 3.

The findings of Sabdan *et al.* (2016) also shows that the implementation of al-Quran education at all levels of educational institutions varies. Hence, more detailed studies are needed to restructure the implementation of Islamic education for hearing impaired students ensure that education can be carried out more systematically and in order.

Rashid *et al.* (2015) found that the contents of the curriculum of the sign language for fardhu ain have reached the highest agreement by the expert. This finding suggests that the sign language that covers the topics related to the syahadah, the rukun iman, the purification, the aurat and the prayers are important topics and should be known first in learning the sign language for fardhu ain.

Discussion

Teachers of Islamic Education also need to provide sufficient teaching materials before conducting the teaching process. This is because students who are less able to focus less on teaching and learning (PdP). Teachers should always be closer to students to ensure that students know and are motivated to perform fardu prayers. Hence, exploration based on systematic analysis is expected to create awareness and open the eyes of all parties in order to improve the level of mastery of Islamic Education and improve the quality of teaching and learning of Islamic Education of hearing impaired students.

CONCLUSION

The result of the systematic analysis has shown that the need for collaboration and knowledge on the methods and means of teaching and facilitating

(PdPc) is perfect to ensure students can master the way of prayer effectively to perform the prayer either at home or wherever they are. This statement is supported in the study of Johari *et al.* (2017) that the diversity of approaches and the right methods to attract interest and thus making pengajaran dan pemudahcaraan (PdPc) in the classroom more effective particularly for the title of the prayer of worship. Serious emphasis should be placed on the Islamic Education teacher in emphasizing the teaching and learning of the fardhu prayer students with hearing impairments to produce the best results. Their inability is not an excuse to learn religion as other typical individuals.

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