

CHAPTER III

INTERACTION OF PEOPLE WITH VISUAL DISABILITIES

WITH THE BRAILLE QURAN

A. ENGAGEMENT OF PEOPLE WITH VISUAL DISABILITIES AT PERTUNI WITH THE QURAN IN DAILY LIFE

1. Access of the Braille Quran for Blind People

Braille Quran is a rare Quran which is only intended for people with certain specialties and special abilities. The emergence of the Braille Quran is an innovative notion as a form of society (normal) for people with visual disabilities in supporting their interaction with the Quran in everyday life.

The Braille Quran access is very difficult to be found in public places of worship; mosque, and *mushalla*. So that it is also natural if some (normal) people, in general, do not know and are not familiar with the existence of the Braille Quran. However, among people with visual impairments, the mention of the name "the Braille Quran " is not something new. Likewise, with people with visual disabilities who are members of Persatuan Tunanetra Indonesia (PERTUNI) Banjarmasin city.

Based on the survey and observation that the author has conducted on people with visual disabilities in the city of Banjarmasin, it was found that all people with visual disabilities in the city of Banjarmasin are very familiar with the term Quran Braille. Some of them have Braille Quran. The ownership of the Braille Quran is assistance for requesting requests from individuals or voluntary direct donations from Braille Quran printing foundations such as the Wyata Guna Foundation (YPWG) in Bandung, Raudhatul Makfufin Foundation in South Tangerang, and the Islamic Blind Welfare Foundation (Yaketunis) in Yogyakarta or a gift from a blind

friend who has the Braille Quran but can't read it. Also, among the blind, there are still some people with visual disabilities who do not have a Braille Quran. This is because, among others, they can not read Braille in Arabic so they are not interested in having it and some blind people have not been able to read the Braille Quran. They have never learned Braille Quran at all before. It reasons is because they blind not since birth or children. it could be due to illness or accident. In other words, the ownership of the Braille Quran is only dominated by people with visual disabilities who have proficiency (ability) in reading the Quran. Usually, those who are proficient are those who are blind from birth or toddlers.

2. People with visual disabilities' Ability of Recite (*Qirā'ah*) The Quran

Reading is a matter that is highly recommended in Islam. When Rasulullah (P.B.U.H) was sent to face the earth, the Quran verse which was first received by the Prophet Muhammad reads "*Iqra*". *Iqro* in a broad sense is the study of science intensively, by reading and deepening the *qauliyyah* verses (verse text) as well as the *kauniyyah* verses (the unfolding nature), to find various benefits for the life and lives of mankind, In the discipline of knowledge, the secrets of Allah's commands and prohibitions on his servants will be known to provide *syari'at* guidance for human safety, not to complicate or trouble him and especially to increase confidence in the majesty of Allah SWT.

Engagement with the Quran, starting with reading, both reading verse by verse and chapter by chapter so that the reader can take the values of worship in reading the Quran.

As we know, reading the Verse of the Quran is rewarded with multiple rewards. As the hadith narrated by Abdullah Ibnu Mas'ud:

عن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ الْم حَرْفٌ، وَلَكِنْ أَلِفٌ حَرْفٌ وَلاَمٌ حَرْفٌ وَمِيمٌ حَرْفٌ

"Said 'Abdullah ibn Mas'ud, the Messenger of Allah -peace and prayer of Allah be upon him- said," Whoever reads one letter of the Book of Allah (Quran), he will get one good. While one good is multiplied to ten such as. I did not say alif lâm mîm one letters. However, alif is one letter, lâm is one letter, and mîm is one letter, "(HR. At-Tirmidzi)¹.

This is as narrated by Abu Sa'id from Rasulullah (P.B.U.H), Allah SWT said:

يَقُولُ اللَّهُ تَعَالَى مَنْ شَعَلَهُ قِرَاءَةُ الْقُرْآنِ عَنَّمَسْأَلَتِي وَذِكْرِي أَعْطَيْتُهُ أَفْضَلَ ثَوَابِ السَّائِلِينَ وَفَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ

"Allah says, 'Whoever is preoccupied with reading the Quran, so that he does not have time to recite any other remembrance to Me and ask Me, then I will give him the best reply to those who ask. Remember, the virtue of the Quran over other sentences such as the superiority of Allah over His creatures, "(HR. Ad-Darimi)².

Even listening to it can be rewarded. The Quran it self has revealed, Q.S Al-A'raf (7): 204:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

24. "And when reciting the Quran, then listen carefully, and pay attention quietly so that you will receive mercy".³

According to the *Mufasirin*, the command to listen to the recitation of the Quran, means that there is also an order to read the Quran. According to him, listening to the recitation of the Quran alone invites grace, especially if you read it.

¹At-tirmidzi, *Sunan At-Tirmidzi* (Beirut: Darul Fikr, nd), No Hadis. 2910. Juz. 5. 33.

²Ad-darimi, *Sunan Ad-Darimi* (Beirut: Darul Fikir. n.d), No. Hadis: 3399. Juz. 4. 2112.

³<http://www.alquranenglish.com/quran-surah-al-Araf-204-qs-7-204-in-arabic-and-english-translation>.

The Prophet Muhammad (P.B.U.H) told us to study the Quran and teach it.

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

"The best among you are those who learn the Quran and teach it." (HR. Bukhari)⁴

Based on the arguments mentioned above, Muslims are required to interact with the Quran by reading. For normal groups of people, this engagement is very easy because the text of the Quran can be seen with the naked eye through the *mushaf* sheets. However, reading interactions for people with visual disabilities require maturity and special skills that are different from normal people in general. People (normal) use their sense of sight in reading The Quran, while people with visual disabilities use their sense of touch in reading verses of the Quran in the Braille Quran.

When the authors conducted the survey, the results were varied, with different levels of ability. This can be caused by internal or external factors that affect their ability to read the Braille Quran (will be explained in the next section).

The majority of people with visual disabilities in Banjarmasin began to recognize writing and learn The Braille Quran since they were at SLB A Fajar Harapan which is located on Jalan A Yani Km 37.5 No 8B RT 09 RW 04, Sungai Paring, Martapura, Banjar Regency. Because there is an extraordinary school as well as the only special social institution for the blind in South Kalimantan. So that the teaching and learning system focuses only on one type of disability, namely blind people and facilities such as computer Braille, books that use Braille, and do not miss the Braille Quran, as well as other facilities. Therefore, the teachers in this school, especially those who teach Arabic Braille letters, are quite capable in their fields.

⁴Al-Bukhari, *Sahih Al-Bukhari* (Beirut: Darul Fikr, n.d), No. Hadis: 5027, Juz. 6. 192.

According to information from the sources we interviewed, at SLB A Fajar Harapan, they first studied Braille Iqra, once a week the Iqra Braille reading lesson is included in compulsory subjects, so if the students want to master it quickly, they must take the initiative themselves to learn directly with the concerned teacher outside of school hours. Most of those who have attended SLB A Fajar Harapan have completed their Iqra lessons. However, only some of them continues to the Quran. This is due to several things, including they continue their education outside of the special schools, and another thing is that they feel very inadequate in reading the Quran. As we got from the resource person, Supiati, she admitted that she had learned Iqra Braille when she went to SLB A Fajar Harapan, but her inability to read had made her give up and persist in memorizing only short surah. However, we also asked her which part was difficult for her to learn, and she replied that the difficulty she faced was the insensitivity of her fingers in feeling the Braille letters, also another obstacle, the teacher who taught Braille Iqra to her is not very good at conveying her lessons. However, the obstacles faced by each person are different, so things like this are relative.

Meanwhile, the average ability to read The Braille Quran for people with visual disabilities in Banjarmasin is still low. There were only 4 participants from a total of 25 people with visual disabilities who were able to read the Braille Quran well and fluently.

People with visual disabilities who are fluent in reading the Braille Quran, among others, are because people with visual disabilities study diligently in learning the Braille Quran, a strong spirit and strong will so that everything will feel easy.

As the participant Wahidah said, the Quran is not difficult as long as we have a strong determination to study it seriously.

As the saying goes, *man jadda wajada*. Whoever is serious, then he will succeed. Nothing is difficult if there is a will. If there is an intention there will be many paths stretched out. If you mean that lesson will be easy.

The activity of reading the Quran is a routine that is often done by people with visual impairments independently or in a congregation. As for reading the Quran independently, for people with visual disabilities who have proficiency in reading the Quran, in their interaction reading the Quran they use the Quran Braille. As for people with visual disabilities who cannot read (read: Quran Braille). Interaction of reading the Quran in their daily life by memorizing the verses of the Quran that they have memorized before hand.

As explained by the participant Supiati, she found it difficult to read the Braille Quran even though she had previously studied it but it was difficult for her to read it, therefore in her daily life, she only relied on memorization to be carried on in the prayer.

As for the engagement of the Quran in congregation carried out at home (*ustadz* or residents). As told by Arsyad that they reciting (*tadarus*) the Quran together in one of the Master's houses in their village once a week especially for men in the area of Kelayan B Gg. Setia Rahman. This activity uses the reciting (*tadarus*) read-listen method, one by one people take turns reading and the others listen and if an error occurs it will be corrected by the Master (*ustadz*).

As we know, blind people are classified into several categories depending on the level of blindness, some are blind and some have low vision. In the field, when we interviewed, we met several people with low vision, such as a resource person named Pak Rahman, who is blind with the low vision category, so he can read the Quran carefully but must use a large Quran and read it at a very close distance to him. his eyes, he reads quite fluently. This made him not very proficient in using the

Braille Quran, because according to his narrative, he had always been accustomed to using the Quran with caution, so it has become a habit until now to use the Quran. This, according to his narrative, made his sense of touch weak, so he found it difficult to recognize Braille letters.

From other sources, we also found that the blind with this low vision category, namely Wahidah's mother, but unlike Pak Rahman, Ibu Wahidah prefers to keep reading the Quran using the Braille Quran. Because she admitted that she did not want to force her eyes to see something difficult to see, but she could if she wanted to, but according to her, it would strain his nerves, and she was afraid that it would have a bad impact, allowing her to experience total blindness. However, when we asked her to recite the Quran using the Braille Quran, she was very proficient and very fluent in reading it, she did not stutter, she was the only resource with the best reading of the Braille Quran seen from the *makharijul huruf*, and the accuracy of the pronunciation of the sentences, and also the speed of his feeling. After studying at SLB A Fajar Harapan, he continued his IKAB education outside Kalimantan and that's where he deepened his study of the Braille Quran.

There is also a resource person we interviewed named Masran, he also had education at SLB A Fajar Harapan, but he did not last long, because he felt that going to school there made him not develop and made him not good at hanging out with many people on all fronts, not just blind. So he chose to leave there, so he couldn't read the Braille Quran nor did he have the Holy Quran. However, he was a lover of *maulid*, so he often attended *maulid* events and participated in reading rawi and poetry. He also often attended the recitation of the late teacher Zuhdi and also attended the recitation of Bani Ismail Banjar Indah. However, in reading the Quran, he was not able to, so he only memorized short surahs and other verses by listening (Audio). He also often leads to be a prayer leader as well as lectures in prayer rooms and mosques.

However, despite the diversity of the above. The activity of reading the Quran in the congregation is also carried out once a month and is attended by all members of the blind who are registered as members of the Banjarmasin Persatuan Tunanetra Indonesia (PERTUNI). This activity is a collaboration between PERTUNI Banjarmasin and IPM (Muhammadiyah Youth Association) in Banjarmasin which is held once a month (every half of the month) and takes place at Masjid Al-Furqan Bumi Mas. The activity of reading The Quran in the congregation is carried out with the *talaqqi* system for those who can read the Braille Quran and *talaqqi* by heart for those who are not fluent in reading Braille the Quran. Besides, the instructor emphasizes the deepening of literacy, law, and character, and other Islamic studies, such as fiqh and mysticism.

This activity is fully funded by the Muhammadiyah organization from transportation to pick up blind people from their homes, lunch, and money for each activity. All Persatuan Tunanetra Indonesia (PERTUNI) members always participate in this routine activity, unless they have other interests at the scheduled time.

3. Understanding of People with Visual Disabilities in Interpretation of the Quran (*Tafsīr*)

The science of Quranic interpretation is one of the noblest sciences. As said Ibn Qayyimrahimahullah;

وهو أن شرف العلم تابع لشرف معلومه

"The glory of a science follows the glory of the material studied in that science."

This confirms clearly that the science of Tafsir is one of the noblest knowledge because the material learned from it is *kalamullah*. As we know that none of the utterances is nobler than the word of Allah Ta'ala, therefore it is appropriate to be included among the knowledge most glorious.

Studying Quranic Tafseer is the Most Noble Kind of Quran Study.

Rasulullah (P.B.U.H) said,

خيركم من تعلم القرآن وعلمه

"It is best that you are the ones who study the Al-Qur`an and teach it" (HR. Imam Al-Bukhari)⁵.

Imam Ibnul Qoyyim *rahimahullah* brought the hadith above, then explained⁶,

وتعلم القرآن وتعليمه يتناول تعلم حروفه وتعليمها، وتعلم معانيه وتعليمها

Studying the Quran and teaching it includes: 1) studying and teaching the letters, and 2) studying and teaching its meanings,

وهو أشرف قسمي تعلمه وتعليمه، فإن المعنى هو المقصود، واللفظ وسيلة إليه.

"The latter (no.2) is a type of studying the Quran and teaching it in the most noble way, because the meaning of the Quran is the intended purpose, while lafadz Al-Qur`an is a means to achieve its meaning. "

فتعلم المعنى وتعليمه تعلم الغاية وتعليمها

"So studying and teaching the meanings (in essence) is studying and teaching a goal."⁷

Understanding the meaning of the Quran as a means of understanding the messages contained in it is a matter that every Muslim must pay attention to. Exploring the meaning and meaning of each of The Quran is done through reading the books of tafseer and sircle (*halaqah*) of the tafsir recitation which is scattered in mosques, *muhsalla*, or *ta'lim* assemblies as these have been practiced and rooted in the history and treasures of Islamic scientific civilization. Apart from the *talaqqi* or *majelis ta'lim* (*majelis science*) media. in this era, we can study the Quranic

⁵Al-Bukhari, *Sahih Al-Bukhari* (Beirut: Darul Fikr, n.d), No. Hadis: 5027, Juz. 6. 192.

⁶Ibnul Qoyyim *rahimahullah*, *Miftah Daris Sa'adah*, (Jeddah: Majmu' al-Fiqh Al-Islami, 1432H), Juz. 1. 280.

⁷Ibnul Qoyyim *rahimahullah*, *Miftah Daris Sa'adah*, (Jeddah: Majmu' al-Fiqh Al-Islami, 1432H), Juz. 1. 280.

interpretation of the presentation from Master (*ustadz/kiyai*) via radio, television, YouTube or other electronic media.

People with visual impairments also pay attention to the importance of interpretation in their lives. As with surveys and interviews with people with visual disabilities in the city of Banjarmasin, they always follow the interpretation of both *talaqqi* and electronic media. The minority of people with visual disabilities in the city of Banjarmasin participate in the recitation of Guru Zuhdi's interpretation both directly and through electronic and online media, As explained by one of participant, Sarbani that he often listens to studies every day via radio and cellphones on YouTube application.

Goodness is everywhere, so take every goodness wherever it is. Now, it is very easy to listen to studies anytime and anywhere. There is a radio, whose channel always broadcasts Islamic studies throughout the day. There is also a YouTube that we can access whenever we want just by typing in a search, so whomever we want to have lecture, even though it's been years, YouTube is still loyal to provide it so we can access it anytime.

Participant Erwin said that he often took part in teacher Zuhdi's studies when he was still alive, the transportation to the recitation place was usually with his friends, he also had a regular *maulid* group at his house every week. It should be noted that Erwin is blind who is not due to a birth defect or a toddler, but he lost sight due to illness, so he lost sight when he was about 13 years old with the category of the total blind. Before the age of 13 years, Erwin suffered from cataracts. Over time, cataracts he suffered were getting worse and finally, total blindness occurred. Unlike the case with (Rumah di Mantuil), he also experienced total blindness, not because of a birth defect or a toddler, but he lost sight at the age of 22 years, this was because he had a tumor in his head, so it required him to

undergo surgery, and as a result. from the operation, he lost his sight completely. He was like any other normal child, attending school until university level, he studied at UMB majoring in nursing until semester 8, while working on his thesis he felt a headache and continued to surgery which led to blindness, so he could not complete his final project. And when we asked him about his understanding of the Quran, he said he did not know and also rarely heard studies, and participated in studies, because his house was quite far away at Mantuil Street.

The category of people with visual disabilities which is like the two of them that I mentioned above, they cannot read the Quran Braille because they never learned how to read it at all. So, when they are stricken with total blindness, they only rely on memorizing short surahs to be carried as a complement to prayers, while for *tadarus* the Quran they simply cannot practice it.

In addition to the recitation of Guru Zuhdi, the blind people of North Sulawesi also participated in the interpretation of the Quran recitation held by the Muhammadiyah Youth Association (IPM) of the city of Banjarmasin, the recitation was held once a month and was filled by Muhammadiyah teachers.

Electronic media that rely on sound; TV, radio, youtube are also popular choices for people with visual disabilities when listening to the Quran recitation.

As for some people with visual disabilities, they prefer to study directly for the sake of adding blessings in studying and ending the explanation given. As conveyed by participant Ariannur, that he came to the teachers' houses to study the recitations of the Quran, this has been done since he was in SLB A Fajar Harapan. He finished learning Iqra Braille in just two months, this was because he took the initiative to learn Braille outside the school schedule. Until now, he continues to study recitations from the Quran with several teachers in Banjarmasin, such as reciting recitations at the Sabilal Muhtadin Mosque, and others. His efforts in studying the Quran have led him to become the 1st winner of the Quran recitations at

MT in Kotabaru. Currently, he is preparing to go to the next stage at the National level. I am reminded of what Mr. Dr. Dzikri Nirwana said, "Whoever devotes himself to the Quran, his life will not be wasted", true, because everything who is with the Quran, then he will be noble. The month of Ramadan is glorious because it is the month in which the Quran was revealed. 17th Ramadan is a better night than a thousand nights because it is the day on which the Quran was revealed. So it is certain that people who live by the Quran in the sense of studying and practicing it will also be glorified, in sha Allah, *biidznillaahu ta'ala*.

B. FACTORS WHICH ARE SUPPORT AND INHIBIT THEIR ABILITIES IN ENGAGEMENT WITH THE QURAN

Support Factors in Interaction with the Quran for people with visual disabilities at PERTUNI Banjarmasin

The factors that affect the ability of people with visual disabilities to engagement with the Quran (the braille Quran) are as follows:

1. Internal Factors in Engagement with the Quran for People with Visual Disabilities

Internal factors that affect the ability of blind people to read the Braille Quran are as follows:

a. Interest

Interest is the feeling of liking and feel involved in something or activity without being told.⁸ Interest also affects the teaching and learning process in reading The Braille Quran, because if the lessons to read the Braille Quran are in demand by blind people, the person concerned will study seriously. However, if the learning of read the Braille Quran not attract people with visual disabilities. they will not learn as well as possible.

⁸Sadirman A,M, *Interaksi dan Motivasi Belajar Mengajar*(Jakarta, 2003), 56.

Because of interest in increasing learning activities. While talent is the human ability to carry out an activity and has existed since humans existed. Talent is a quality possessed by an individual that shows the difference in level between individuals and other individuals in certain fields.⁹

This is like the source of Ariannur, because of his great interest in learning the Quran, he came to the Braille Quran teacher outside of class hours, that is every day, so he completed Braille Iqra in only two weeks. Also like Wahidah's mother, who reads the Braille Quran fluently, she thinks that nothing is difficult as long as there is a will there will be away.

b. Talent

Talent is a quality that shows the difference in levels between one blind disability and another is the ability to read The Braille Quran. Therefore, this factor also determines a person's ability to learn to read The Braille Quran.

The talent here may be specified in the sensitivity of the sense of touch in touch and memory in memory, which requires habituation and talent from birth.

As said by Mr. Slamet, according to him, blind people who have been blind since birth or from the age of toddlers have a better sense of touch than someone who is blind when they grow up.

However, I saw the resource person, Mrs. Wahidah, who had a low vision, but she was very fluent in reciting the Quran through the touch of her hand. And I think that also includes talent.

⁹Sadirman A,M, *Interaksi dan Motivasi Belajar Mengajar*, 46.

c. Motivation

Motivation is a change in energy in a person characterized by the emergence of feelings and preceded by a response to a goal.¹⁰

Motivation is the driving force in people with visual disabilities self which creates learning activities so that the desired goals of those with visual disabilities are achieved. Because the engagement with The Braille Quran is a different/unusual process, the motivational factor also plays a role in the interaction process of reading The Braille Quran. If teachers or families can provide good motivation for them, then blind people with visual disabilities will feel the urge and desire to read The Braille Quran better.

Motivation is divided into two:

1. Intrinsic Motivation

Intrinsic motivation is a motivation that becomes active or functioning and does not need to be stimulated from outside, because in the individual there is already an urge to do something. For example, someone likes to read, without being told he is already diligently looking for books to read.

2. Extrinsic Motivation

Extrinsic motivation is a motivation that is active and functions because there is an external stimulant for example the person studying because tomorrow, he has an exam in the hope of getting a good score.¹¹

¹⁰Sadirman A,M, *Interaksi dan Motivasi Belajar Mengajar*,76.

¹¹Sadirman A,M, *Interaksi dan Motivasi Belajar Mengajar*,80-84.

Like the source, Ariannor, who has motivation from within and from outside himself, so that it became one of the factors for him to be able to win the MTQ championship, remembering the words of Wahidah's mother, she said that learning the Braille Quran is not difficult, as long as there is a real intention to learn seriously from within.

d. Exercise and Repetition

Because they are trained or often start something, the skills and knowledge they have can be mastered and perhaps deep, preferably without practice or repetition of their experiences will be lost or diminished.¹²

As Mr. Slamet said, the process blind people in learning The Braille Quran are the same as normal people. Both of them have to repeat to can recite perfectly. There must be those who are slow to absorb the knowledge given and some are quick to accept the knowledge. Therefore, the more practice and repetition, in sha Allah will the more hone his ability in reading the Braille Quran.

e. Intelligence

Intelligence is a skill that consists of three types, namely the ability to adapt to new situations quickly and effectively, use abstract concepts effectively, know relationships, and learn them quickly.¹³

This is like what happened to Ariannor, supported by strong motivation from inside and outside, he is also supported by intelligence,

¹²Drs. M. Ngalim Purwanto, *Psikologi Pendidikan*(Bandung: Remaja Karya 1978), 108.

¹³Slameto, *Belajar dan Faktor yang Mempengaruhi*(Jakarta: Aneka Cipta, 1987), 45.

while others finish it in a fairly long time, but he can finish learning Iqra Braille in just two weeks, this he did. by learning outside of class hours.

f. Tactile Sensitivity

This greatly affects the accuracy of reading the Quran in Braille, if someone has a less sensitive touch it will be difficult for him to read what he touches, and results in many errors that occur in reading the Quran.

Many blind people I interviewed experienced this, such as Pak Rahman, who admitted that he was very bad at reading through touching the Braille Quran, so he preferred to use the normal Quran rather than the Braille Quran, although he has to force his eyesight a little to read using the Quran beware, it is different with Mr. Slamet who is still stammering in reading the Braille Quran because the sensitivity of the touch is still not fast enough to recognize letters so that to read correctly, he needs to repeat his touch so that he is sure of the letters he touches.

2. External Factors in Interaction with the Quran for People with Visual Disabilities

External factors that affect the ability of people with visual disabilities to read The Quran are as follows:

a. Family Guidance.

Guidance from parents or family cannot possibly be eliminated in a person's life from birth. Parents and family members provide as much assistance as possible to their family (people with visual disabilities) to lead them towards growth and development both naturally and culturally.¹⁴

¹⁴Drs. Prayitno, *Pelayanan Bimbingan di Sekolah*(Jakarta: Galia Indo, 1997), 68.

Parents are educators, thus parents are also responsible for achieving educational goals. In this case, education is reading The Braille Quran.

b. Teachers and Teaching Methods

The teacher is a human element in education. The presence of a teacher is necessary for it. If there are only students but no teachers, there will be no teaching and learning activities in schools. Never mind the absence of teachers, the shortage of teachers is already a problem. This condition of teacher shortages is often found in educational institutions in the region.¹⁵

In learning to read The Braille Quran, the teacher is the most important factor as to how the teacher's attitude and personality, the level of knowledge the teacher has and how to teach knowledge to their students, also determines how learning outcomes can be achieved by their students (the blind people).

A teacher of the Quran should always pay attention to the teaching method, prioritize it from less important worldly personal interests, free his heart and mind from things that disturb his concentration, pay attention to his students carefully and thoroughly so that he can know the psychology of each student and from there determine the most appropriate method, perhaps each student should be taught differently. This is an important factor in teaching, because the teaching method is the main principle in conveying knowledge, so if it is not good or even there is no result. It is better to study teaching methods and adapt them to the circumstances of the students, besides that it is also necessary to know psychology.

As told by Supiati, when we asked about the obstacles faced when learning the Braille Quran, he said that the teacher who taught him was not

¹⁵Abu Ahmadi, *Psikologi Belajar*, (Jakarta: PT. Rineka Cipta, 2004), 88.

good at delivering lessons, was too fast, and was not understood by him, so it felt difficult for him. him to study it until now he admitted that he could not if he had to be asked to read the Quran using Braille.

Therefore, the quality of teachers is also a factor in the success of the teaching and learning process that occurs. The teaching method is also very important, because it could be that a student's incomprehension occurs not because the teacher is not qualified/not qualified in his field, but can also depend on the teaching method that the teacher applies while in class, so that the inappropriate method will feel very hampers the success of this teaching and learning process.

c. Educational Facilities

Facilities are school supplies that cannot be ignored. Whether or not the books in the library are complete also determine the quality of a school.¹⁶

Therefore, facilities are a factor that affects the ability of blind people to read The Braille Quran, because if the facilities do not support it, the teaching and learning process will be hampered by itself. Like the availability of Braille Iqra and the Quran Braille in SLB, it also affects the speed of learning. Where the facilities may be slightly different from normal people and maybe a little difficult to find, but this is one of the external factors affecting.¹⁷ In nutshell, the availability of the Braille Quran and the facilities such as Majelis Ta'lim and Group learning important factors to support the people with visual disabilities in interaction with the Braille Quran in their live.

¹⁶M. Dalyono, *Psikologi Pendidikan*, (Jakarta: PT. Rineka Cipta, 7th (ed)., 2012), 149.

¹⁷M. Dalyono, *Psikologi Pendidikan*, 149.

d. Environmental factor

The environment is a part of life with people with visual disabilities (blind people). This also affects their engagement with the Quran and their understanding of the Quran and its practices in daily life.

As from the results of the researchers' interviews with them, several people who were very active in participating in community activities such as Erwin, Masran, and Ariannur were adapted. From them, we know that environmental factors are very supportive of their social development.