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STATUS OF QURANIC EDUCATION FOR VISUALLY IMPAIRED STUDENTS IN SPECIAL EDUCATION SCHOOLS

Corresponding & Author 1:	KASHIF IQBAL, Ph. D Scholar, Institute of Special Education, University of Punjab Lahore, Punjab, Pakistan, Lecturer, Government Training College for the Teachers of Blind, Lahore, Email: kashif.iqbal.tsa@gmail.com
Co-Author 2:	IQRA AFZAL, B.Ed. (Honors.) Special Education, Government Training College for Teachers of Blind, Lahore, Punjab, Pakistan. Email: igra.afzal0404@gmail.com
Co-Author 3:	HAFSA, B. Ed (Honors.), Special Education, Government Training College for Teachers of Blind, Lahore, Punjab, Pakistan. Email: hafsa.saleh909@gmail.com

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Abstract

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Visually impaired students have high expectations from special education including the provision of Quranic education. This study aimed to seek the status of Quranic education for visually impaired students in their schools. The objective of the study was to highlight the challenges faced by teachers in teaching Quranic education to students with visual impairment. The study was quantitative and descriptive. The study sample was teachers (N = 105) from the schools for visually impaired students. The purposive sampling technique was used to collect data through a self-developed structured questionnaire. The validity of the instrument was confirmed through the expert opinion (N = 03) and the reliability of the instrument was examined through Cronbach's alpha 0.716. Both descriptive and inferential statistics were administered to reach the findings of the study through data analysis software SPSS version 21. The findings revealed the majority of the respondents responded basic Quranic education is difficult to teach to students with visual impairment at the primary level. Additionally, it was also found that male teachers teach Quranic education more than female teachers. The study recommends that the teachers should be provided with methods for teaching Quranic education to visually impaired students, including braille literacy and audio instruction techniques.

Keywords: Visually, Impaired, Respondents, Students, Education.

Introduction

(Alam, Setiawan, Harimurti, et al. 2023), Students with visual impairments face unique challenges that require specialized instructional strategies and support services. Promoting student well-being is crucial as it significantly influences academic achievements, physical wellness, and spiritual growth. Essential to this endeavor is the capacity of both the school head to administer effectively and the teachers to establish a nurturing learning atmosphere (Martanti & Fatkhuronji, 2023). To cater to visually impaired students' distinct perceptions and participation, Quranic instruction should adapt, ensuring fluent pronunciation and accommodating complex hadith sentences (Pamungkas et al., 2023). The absence of visual cues may necessitate alternative learning strategies, such as tactile or auditory methods, affecting their cognitive processing and problem-solving skills (Maćešić-Petrović, et al., 2010). Quranic education for visually impaired students requires unique instructional methods; integrating Braille ensures inclusivity, accessibility, independent engagement, and spiritual development (Muqorrobin, 2023). Sarnoto (2022) found that the Quran's role in religious scripture and fundamental education, emphasizes parental and teacher responsibility in fostering true Muslim identity and personal growth through Quranic learning. (Taufik et al 2022). Previous research notes blind individuals' concept development challenges due to perception; Quranic teachings emphasize inclusivity and equal access, affirming visually impaired individuals' societal role, and necessitating empowerment initiatives for independent living (Nasir, 2023). Individuals with disabilities have equal entitlement to educational access, including the opportunity to engage with the Quran alongside other populations. Nonetheless, challenges arise in teaching the Quran to students with special learning requirements, such as teacher readiness levels, proficiency in

Islamic Education among Special Education instructors, and the utilization of teaching aids for Quranic instruction (Zulkifli et al.,2022). Factors supporting Quran memorization include parental encouragement, student interests, talents, and school facilities while inhibiting factors comprise internal and external child-related issues (Dahlioni et al., 2019). Learning approaches in Special Schools aim to engage students, fostering interest and motivating them to excel based on their abilities. (Mavianti & Harfiani, 2020). A peaceful and inclusive learning system for Islamic Religious Education in special needs children ensures the fulfillment of their right to Islamic religious education without encountering differences or discrimination (Rizka Harfiani et al., 2020). Teachers must understand diverse student abilities, including visual impairments, to facilitate seamless learning, prioritizing spiritual values and inclusivity, reflecting a hadith emphasizing Allah's evaluation based on deeds, not appearance or wealth (Husain & Nurani, 2018). The Lughah al-Qur'an process for students with disabilities faces challenges, including Arabic professors' insufficient Braille proficiency, the absence of Braille-formatted Arabic resources, and the lack of a Braille Arabic dictionary or accessible app (Yuslam et al., 2023). The Quran is the cornerstone of knowledge, affirming the right of all individuals, including visually impaired children, to learn and memorize it within Islamic education, reflecting equality and devotion to Allah SWT. (Rifka, 2020). The foundation of guidance for children with special needs, particularly the blind, is described in this context, including coaching aspects (Sidiq & Aini, 2019).

Rationale of Research

The current status of Quranic education for visually impaired students is essential for identifying areas for improvement and implementing targeted interventions to enhance their learning experiences. By conducting research in this area, educators, policymakers, and stakeholders can gain

insights into the specific challenges faced by visually impaired students in accessing Quranic education and work towards creating inclusive learning environments that cater to their unique needs (Zulkifli et al.,2022).

Problem Statement

Quranic education for visually impaired students faces hurdles like limited Braille materials and inadequate teacher training, necessitating curriculum adaptations, tactile learning, and technology integration for accessibility, alongside efforts to address social stigma and improve assistive technology accessibility and affordability.

Research Objectives

1. To find out the existing status of Quranic education for visually impaired students as per teacher's demographics i.e. designation, age, qualification, and gender.
2. To highlight the challenges faced by teachers in teaching Quranic education to students with visual impairment.
3. To identify the efforts delineated by the teachers in teaching Quranic education to students with visual impairment.

Research Questions

1. What is the existing status of Quranic education for visually impaired students as per teacher's demographics i.e. designation, age, qualification, and gender?
2. What are the challenges faced by teachers in teaching Quranic education to students with visual impairment?
3. What are the efforts delineated by the teachers in teaching Quranic education to students with visually challenged?

Significance of the Research

This study emphasizes the importance of Quranic education for visually impaired students, urging teachers and parents to prioritize religious learning despite challenges. It also highlights the need for curriculum adjustments and inclusive education approaches, paving the way for a broader understanding of religious studies among students.

Limitations of the Research

1. The study was limited to the province of Punjab only.
2. This study was limited to the teachers of visually impaired students teaching in special education schools.

Delimitations of the Research

A structured questionnaire was developed by the researchers due to the non-availability of the standardized instrument.

Literature Review

In contemporary societies, education is increasingly acknowledged as a lifelong pursuit, necessitating educators' continual enhancement of practices and reflection on key educational aspects (Jackson, 2011). School allocation planning relies on factors like geographic information systems and stakeholder engagement (Kilag et al., 2024). Education not only drives economic development and social harmony but also contributes to political stability and socio-economic advancement (Sain & Hassan, 2023). Despite concerns about contemporary education's decline, including shortages of qualified teachers and student motivation issues, education significantly impacts health outcomes and life expectancy, contributing to societal progress through informed citizenship and economic development (Marmot et al., 2020). The school's endeavors to promote student well-being involve effective management of school administration and fostering understanding, knowledge, values, attitudes, and skills through both curriculum-based and extracurricular activities. (Kawakip & Sulanam, 2023), Additionally, the school provides specialized assistance across different areas to ensure students' education and support their well-being. Student well-being is approached holistically, covering cognitive, emotional, social, spiritual, physical, and personal aspects. (Nuriman, Hamzah, Fauzi, et. al. 2024), Teachers play a role in enhancing student well-being by employing innovative methods, utilizing diverse media, and

customizing learning resources to meet students' requirements. Despite digitalization initiatives, effective leverage of ICTs is still needed to enhance teaching and facilitate optimal education conditions. Inclusive education, mandated by domestic laws like [Pakistan's ICT Rights of Persons with Disability Act \(2020\)](#), aims to provide equal learning opportunities for all students, including those with disabilities, through collaborative efforts among educators, parents, and support professionals ([Chaidi et al., 2021](#)). Research underscores the importance of fostering inclusive educational environments conducive to both student and teacher well-being, with students in inclusive classrooms exhibiting better academic performance compared to those in special education settings ([Cole et al., 2023](#)). Quranic education, deeply significant in Islamic culture, serves as a cornerstone of spiritual development and moral fortification ([Imamuddin et al., 2020](#)). For individuals with visual impairments, Quran memorization holds added significance, facilitated by beliefs in purity and spiritual growth ([Taufik et al., 2022](#)). Efforts to ensure inclusivity in Quranic education through Braille Al-Qur'an learning and innovative teaching methodologies underscore ongoing initiatives to enhance accessibility and promote spiritual development among visually impaired individuals ([Muqorrobin, 2023](#)). Addressing visual impairment in children requires systematic vision screening programs and modifications to the learning environment. ([Fitriana, Savitri, Ahmad, et. al. 2024](#)), Despite challenges, ongoing research and advocacy strive to ensure equitable opportunities for all students in Quranic education and beyond ([Drago, 2020](#)). Islamic education aims to cultivate individuals capable of critical thinking, research, and maintaining a deep connection with Allah. Its objective is to unveil the wisdom inherent in knowledge, strengthen faith, nurture worship, and instill noble morals ([Rusydi & Nurrochmat, 2023](#)). In Religious

Islamic Education (RIE), the Quran holds a central position. Teachers in RIE navigate between traditional and secular approaches, striving to strike a balance between the Quran's divine essence and critical analysis with historical context ([Felsenthal & Agbaria, 2023](#)). Education is perceived as a tool to enable individuals to comprehend the wisdom underlying knowledge, unveiling the magnificence of Allah. This, in turn, is anticipated to fortify faith, enrich worship, and instill noble virtues ([Rusydi & Nurrochmat, 2023](#)). Despite limitations in accessing visual information, visually impaired students possess the same cognitive abilities as their sighted peers ([Ediyanto et al., 2023](#)). Braille Al-Qur'an learning in Islamic religious education signifies a progressive approach to ensuring inclusivity and accessibility for all orphans, especially those with special needs ([Muqorrobin, 2023](#)). Specific challenges in the Arabic learning process for students with disabilities include the lack of Arabic language teachers proficient in writing and reading Braille Arabic letters, the absence of Arabic references in braille format, and the unavailability of an Arabic dictionary in either braille or easily accessible application form for students with disabilities. ([Yuslam et al; 2023](#)).

Research Methodology

Research Design

A quantitative research design was used to study the status of Quranic education for visually impaired students in special education schools. This was a descriptive study that helped the researchers to find the most relevant data on this particular topic.

The Population of the Research

The population of the study was teachers at special education schools. This population was selected as per the nature of this research problem.

Sample of the Research

The sample of the study was teachers teaching in special education schools for visually impaired students (N=105). Both male

and female teachers were included in the study. The qualification range of the teachers was from B. A/B. ED to Ph.D. The details of the selected sample by their districts have been mentioned in Table 1:

Table 1: *Sample Details as per their Districts*

Districts of the Sample	Sample Size
Jhang	2 (1%)
Bahawalnagar	3 (2.5%)
Muzaffargarh	6 (5%)
Lahore	33 (31.7%)
Bahawalpur	5 (4%)
Chakwal.	1 (0.83%)
Hafiz Abad	1 (0.83%)
Narwhal	1 (0.83%)
Gujranwala	8 (6.7%)
Faisalabad	3 (2.5%)
Lodhran	1 (0.83%)
Sargodha	3 (2.5%)
Sahiwal	2 (1%)
Rahim Yar Khan	3 (2.5%)
Rawalpindi	2 (1%)
Lehya	3 (2.5%)
Jhelum	2 (1%)
Bakhar	1 (0.83%)
Vehari	1 (0.83%)
Attock	1 (0.83%)
Multan	4 (3%)
Kasur	1 (0.83%)
Taxila	1 (0.83%)
Total	105

Sampling Procedure

For the selection of the sample, a purposive sampling technique was used.

Instruments of the Research

Keeping in view the research objectives and questions of the study, there was one structured questionnaire that was developed by the researchers that was relevant to the research topic. The questionnaire was related to the status of Quranic education in special education schools. This questionnaire

consisted of three factors. These factors contained a total of 31 items.

Table 2: *Factors of the Instruments*

Status of Quranic education
Existing Status
Challenges for Teachers
Efforts by Teachers

The questionnaire was structured with an options scale. Scoring of items ranged from yes, to no, to some extent. Reverse scoring was also included in the questionnaire. The questionnaire was translated into the Urdu language for the easy understanding of teachers.

Validity & Reliability of the Instrument

The questionnaire was used to measure the status of Quranic education. The validity of the instrument was confirmed through the expert opinion (N=02). Then, the pilot testing of the instrument was conducted on the teachers of the visual impairment field (N=10) for reliability. The reliability of the instrument was Cronbach’s Alpha .716.

Data Collection

After validation of the study’s instrument, the instrument was put on a Google form containing all items. Then, the respondents were approached through informed consent and were requested to answer the questions at their convenience and honesty by taking a dedicated interest. The data was personally collected by researchers from the sample of the study from the different cities of Punjab. Researchers also visited Govt. National Special Education Centre Johar Town where respondents (N=15) at training were approached personally.

Data Analysis

The status of Quranic education for visually impaired students in special education schools different tests applied through a statistical package of social studies (SPSS) version-23. Different statistical analysis was used to give

answers to this study. Correlation and regression analysis were conducted for the status of Quranic education. To measure the status of Quranic education for visually impaired students in special education schools independent t-test, ANOVA, and Post hook test were applied. Other descriptive analyses were mean, standard deviation, frequency, and percentages were also administered to reach towards findings of the research.

The procedure of the Research

The researchers reviewed the literature after finalizing the topic and then set the objectives of the study & significance of the study. The researchers developed one self-developed structured questionnaire for special education teachers. The data was collected personally and telephonically by using online sources by the researchers. Researchers visited the special education schools to get data through questionnaires from the special education teachers. After collecting data, it was arranged and tabulated. Data was entered in SPSS. Different statistical tests were administered to the data. After analysis, results and findings were drawn. Discussion was made on results. Further recommendations & suggestions were given at the end of the study.

Ethical Consideration for Research

Ethical considerations in this research encompass safeguarding the rights, dignity, and welfare of participants, upholding integrity in research methodologies, and adhering to ethical standards and principles to uphold the credibility and trustworthiness of the research outcomes.

Data Analysis

[See Appendix](#)

Findings

By keeping in view, the data analysis of this study, the findings of this study have been given below:

1. The majority of the respondents 57.5% in the study were female.
2. Only 49.1% of the respondents responded that appropriate assessment and evaluation

for visually impaired students in Qur'anic education were conducted using alternative methods.

3. The majority of the respondents 81.1% responded that visually impaired students are comfortable learning Qur'anic education in their schools.
4. The majority of the respondents 82.1% responded that visually impaired students easily understood the lecture of their teacher about Qur'anic education.
5. Only 47.2% of the respondents responded that teachers have enough time to deliver Quranic education in their classes.
6. Only 32.1% of the respondents responded that teachers face difficulties while teaching Arabic braille.
7. Only a few respondents 13.2% responded that teachers use effective teaching methodology to teach Quranic education.
8. The majority of the respondents 61.3% of teachers responded that modification of instructional material is necessary to make them accessible for visually impaired students in Quranic education.
9. Only 42.3% of the respondent teachers responded that technologies or tools increase the learning experiences for visually impaired students in Quranic education.
10. The majority of the respondents 61.3% responded that teachers employ specialized teaching methods to effectively teach Quranic education to visually impaired students. [\(Aldahadha, Al Dwakat, 2024\)](#)
11. Only 47.2% of the respondents responded that teachers incorporate multisensory approaches to engage visually impaired students in Quranic education.
12. The majority of the respondents 68.9% responded that teachers adapt to facilitate the memorization and recitation of Quranic verses by visually impaired students.
13. The majority of the respondents 70.8% responded that teachers promote regular participation and active engagement of

- visually impaired students in Quranic education at schools.
14. The majority of the respondents 58.5% responded that teachers involve parents or guardians in supporting the Quranic education of visually impaired students.
 15. The significant difference depicts that male teachers teach Quranic education more than female teachers.
 16. There is no important difference in teaching Quranic education as per the designation JSET and SSET.
 17. The mean value of qualification for teachers such as B.Ed., BS/MA/M.Ed. and MS/M.Phil./Ph.D. was 76.40, 74.09, 71.64 & 73.40 and 11.23, 9.55, 9.20 & 9.51 respectively.
 18. According to the result of ANOVA, the ANOVA was not significant at the alpha level (.05). According to the result of ANOVA. The mean and standard deviations of the age range of Teachers such as 25-30, 31-35, 36-40, & 40 above were 73.07, 72.55, 57.50, 74.87 & 73.40, and 10.92, 2.12, 8.17, & 9.51 respectively.
 19. According to the result of ANOVA, there was a significant difference in Quranic education in different age groups because ANOVA was significant at (.05).
 20. Post hoc analysis reflects teachers with 25-30 years old were significantly different from teachers with 36-40 years old related to Quranic education. Additionally, teachers with 31-35 years old were significantly different from teachers with 36-40 years old related to Quranic education.

Discussion

(Aiman, Masood, Sadia, 2024), The status of Quranic education for visually impaired students in special education schools is a critical aspect of ensuring inclusive religious instruction. Visually impaired students have the right to access religious education, including Quranic studies, yet they face unique challenges in special education settings (Steve Link & Fear, 2016). Traditional Quranic materials are primarily presented visually,

posing accessibility barriers for visually impaired students (Chaidi & Drigas, 2020). Additionally, there is a shortage of qualified teachers trained in both special education and Islamic studies, hindering the effective delivery of Quranic education (Blossfeld & Von Maurice, 2019). One significant challenge is the limited availability of accessible Quranic materials. While Braille versions of the Quran exist, they may not always be easily accessible or comprehensive (Chaidi et al., 2021). Moreover, tactile adaptations of Arabic script for Braille readers present additional complexities due to the intricacies of Arabic calligraphy (Chaidi & Drigas, 2020). Thus, there is a pressing need for standardized and accessible Quranic materials to customize the specific needs of visually challenged learners (Chaidi & Drigas, 2020). Despite these challenges, there are promising initiatives and adaptations aimed at enhancing Quranic education for visually impaired students. The mix of assistive technologies, such as screen primer and audio recordings, can provide auditory access to Quranic texts and facilitate interactive learning experiences (Chaidi et al., 2021). Additionally, tactile resources, such as raised-line diagrams and tactile graphics, offer tangible representations of Quranic verses, enhancing comprehension and retention (Chaidi & Drigas, 2020). Collaboration between educators, religious scholars, and stakeholders is essential to develop inclusive curricula and instructional strategies that accommodate the diverse needs of visually impaired students (Blossfeld & Von Maurice, 2019).

Conclusion

In conclusion, the status of Quranic education for visually impaired students in special education schools reinforces the urgent need for comprehensive approaches and customized resources. (Hafiz, Zaneera, 2023), Despite encountering significant accessibility hurdles such as a scarcity of Quranic materials and a deficiency in specialized teachers trained in both special education and Islamic studies,

there are hopeful initiatives poised to improve accessibility and understanding. By integrating assistive technologies and tactile aids, Quranic education can be significantly enriched for visually impaired students. Educators, religious scholars, and stakeholders must collaborate closely in crafting curricula and teaching methodologies that honor students' religious and cultural backgrounds. (Muhammad, Syed, 2021), Through nurturing a supportive learning atmosphere, educators can foster not only academic growth but also spiritual development. Rectifying the challenges in Quranic education for visually impaired students demands united efforts to surmount obstacles and enhance teacher preparation. With innovative strategies and cooperative alliances, policymakers and educators can strive toward ensuring equal access to Quranic education for every student, irrespective of their visual abilities.

Recommendations

1. The special education department should Provide relevant materials for Quranic education in braille or audio formats to visually impaired students at schools.
2. Regular training should be provided to teachers about methods for teaching Quranic education to visually impaired students with braille literacy and audio instruction techniques.
3. Assistive technology such as screen readers and braille displays should be used by teachers to facilitate Quranic learning for visually impaired students.
4. Online lectures about Quranic education should be uploaded by the teachers on social media channels to facilitate more students with visual impairment.
5. Appropriate handbook for Quranic education should be authored by Braille proficient teachers of special education department to promote Quranic education in the country.

Innovation / Research Gap

Visually impaired students feel difficulties in Quranic education due to their visual challenges. They need to learn through specialized instructions for Quranic education delivered by their teachers. The dependency is totally on Braille and the teachers specialized in the visual impairment field. This study sheds light on the existing status of Quranic education in the schools for visually impaired students in special education. (Syed, Bilal, 2020), The teachers have the key responsibility for teaching Quranic education to visually impaired students. This study highlights the challenges of the teachers that they experience while teaching Quranic education. The efforts of the teachers have also been identified for teaching Quranic education to visually impaired students through this study. The real contribution of this study is to highlight the importance of Quranic education for visually impaired students in their schools of special education. (Ifdil, Bariyyah, Maputra, et. al. 2024), This study brings nuance for teachers of the visually impaired field to teach Quranic education to visually impaired students. The findings of this study will certainly provide directions for delivering Quranic education to visually impaired students in their schools.

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APPENDIX

Table 1: *Frequency Distribution of the Respondents as per their Gender*

Gender	Frequency	Percent	Cumulative Percent
Female	61	57.5	57.5
Male	45	42.5	100.0
Total	106	100.0	

Table 2: *Frequency Distribution of the Respondents as per their Age*

Age	Frequency	Percent	Cumulative Percent
25-30	14	13.2	13.2
31-35	41	38.7	51.9
35-40	3	2.8	54.7
40 above	48	45.3	100.0
Total	106	100.0	

Table 3: *Frequency Distribution of the Respondents as per their Designation*

Designation	Frequency	Percent	Cumulative Percent
JSET	63	59.4	59.4
SSET	43	40.6	100.0
Total	106	100.0	

Table 4: *Frequency Distribution of the Respondents as per their Qualification*

Qualification	Frequency	Percent	Cumulative Percent
B.Ed.	5	4.7	4.7
BS/M.A/M.ED	66	62.3	67.0
MS/M.Phil. d/P h. D Scholars	35	33.0	100.0
Total	106	100.0	

Table 5: *Is braille proficiency developed among visually impaired students at the primary level for Quranic education?*

Responses	Frequency	Percent	Cumulative Percent
No	9	8.5	8.5
To some Extent	27	25.5	34.0
Yes	70	66.0	100.0
Total	106	100.0	

Table 6: *Are visually impaired students comfortable with learning to learn Quranic education in their schools?*

Responses	Frequency	Percent	Cumulative Percent
No	4	3.8	3.8
To some Extent	16	15.1	18.9
Yes	86	81.1	100.0
Total	106	100.0	

Table 7: *Do visually impaired students easily understand the lecture of their teacher about Quranic education?*

Responses	Frequency	Percent	Cumulative Percent
No	1	.9	.9
To some Extent	18	17.0	17.9
Yes	87	82.1	100.0
Total	106	100.0	

Table 8: *Do teachers feel difficulties in recognizing Arabic words written in braille?*

Responses	Frequency	Percent	Cumulative Percent
No	37	34.9	35.2
To some Extent	42	39.6	75.2
Yes	26	24.5	100.0
Total	105	99.1	
System	1	.9	
Total	106	100.0	

Table 9: Do teachers have enough time to deliver Quranic education in their classes?
Frequency Descriptive

Responses	Frequency	Percent	Cumulative Percent
No	32	30.2	30.2
To some Extent	24	22.6	52.8
Yes	50	47.2	100.0
Total	106	100.0	

Table 10: Do teachers face difficulties while teaching Arabic braille?

Responses	Frequency	Percent	Cumulative Percent
No	28	26.4	26.4
To some Extent	44	41.5	67.9
Yes	34	32.1	100.0
Total	106	100.0	

Table 11: Do teachers use effective teaching methodology to teach Quranic education?

Responses	Frequency	Percent	Cumulative Percent
No	71	67.0	67.6
To some Extent	20	18.9	86.7
Yes	14	13.2	100.0
Total	105	99.1	
System	1	.9	
Total	106	100.0	

Table 12: Do teachers modify instructional material to make it accessible for visually impaired students in Quranic education?

Responses	Frequency	Percent	Cumulative Percent
No	13	12.3	12.3
To some Extent	28	26.4	38.7
Yes	65	61.3	100.0
Total	106	100.0	

Table 13: Do teachers use assistive technologies or tools to enhance the learning experiences for visually impaired students in Quranic education?

Responses	Frequency	Percent	Cumulative Percent
No	25	23.6	23.6
To some Extent	36	34.0	57.5
Yes	45	42.5	100.0
Total	106	100.0	

Table 14: Do teachers employ specialized teaching methods to effectively teach Quranic education to visually impaired students?

Responses	Frequency	Percent	Cumulative Percent
No	10	9.4	9.4
To some Extent	31	29.2	38.7
Yes	65	61.3	100.0
Total	106	100.0	

Table 15: Do teachers incorporate multisensory approaches to engage visually impaired students in Quranic education?

Responses	Frequency	Percent	Cumulative Percent
No	15	14.2	14.2
To some Extent	41	38.7	52.8
Yes	50	47.2	100.0
Total	106	100.0	

Table 16: Do teachers adapt to facilitate the memorization and recitation of Quranic verses by visually impaired students?

Responses	Frequency	Percent	Cumulative Percent
No	4	3.8	3.8
To some Extent	29	27.4	31.1
Yes	73	68.9	100.0
Total	106	100.0	

Table 17: Do teachers promote regular participation and active engagement of visually impaired students in Qur’anic education at schools?

Responses	Frequency	Percent	Cumulative Percent
No	3	2.8	2.8
To some Extent	28	26.4	29.2
Yes	75	70.8	100.0
Total	106	100.0	

Table 18: Do teachers involve parents or guardians in supporting the Qur’anic education of visually impaired students?

Responses	Frequency	Percent	Cumulative Percent
No	17	16.0	16.0
To some Extent	27	25.5	41.5
Yes	62	58.5	100.0
Total	106	100.0	

T-Test Tables

Table19: T-test on the status of Qur’anic education among male and female teachers

	Gender	N	Mean	SD	t	Df	Sig. p
Quranic_ Education	Female	44	70.68	10.69	-2.56	102	.01
	Male	60	75.40	8.06	-2.45		

Table 20: T-test application on designation about the status of Qur’anic education for visually impaired students in special education schools.

	Designation	N	Mean	SD	t	Df	P value
QE	JSET	62	73.56	8.90	.208	102	.835
	SSET	42	73.16	10.44			

Qualification:

Table 21: T-test application on qualification about the status of Qur’anic education for visually impaired students in special education schools.

Table 21 (a)]: Means and standard deviations of qualification of Teachers of Visually impaired students.

Qualification	N	Mean (1)	Std. Deviation (2)	Std. Error
B.Ed.	5	76.40	11.23	5.02
BS/MA/M.Ed.	65	74.09	9.55	1.18
MS/M.Phil. /Ph.D.	34	71.64	9.20	1.57
Total	104	73.40	9.51	.93

Table 21 (b): One-Way Analysis of Qualification of Teachers of Visually Impaired Students.

QE	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	180.62	2	90.31	.998	.372
Within Groups	9140.41	101	90.49		
Total	9321.03	103			

Age

Table 22 (a)]: Means and standard deviations of qualification of Teachers of Visually impaired students.

Age	N	Mean	Std. Deviation	Std. Error
25-30	14	73.07	8.22	2.19
31-35	40	72.55	10.92	1.72
36-40	2	57.50	2.12	1.50
40 above	48	74.87	8.17	1.17
Total	104	73.40	9.51	.93

Table 23 (b): One-Way Analysis of Age of Teachers of Visually Impaired Students.

QE	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	640.46	3	213.48	2.45	.05
Within Groups	8680.57	100	86.80		
Total	9321.03	103			

Table 23 (c): Post Hoc Analysis of Age of Teachers of Visually Impaired Students

(I) Age	(J) Age	Mean Difference (I-J)	Std. Error	Sig.
5-30	31-35	.52	2.89	.85
	36-40	15.57	7.04	.02
	40 above	-1.80	2.82	.52
31-35	36-40	15.05*	6.75	.02
	40 above	-2.32	1.99	.24
36-40	40 above	-17.37*	6.72	.01
	40			