

## Perception of Teachers about Challenges Faced by Deaf Students in Learning Holy Quran (Muslim's Religious Book)

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### Abstract

The purpose of this study was to find out how teachers perceived the challenges that deaf students experienced when learning the Quran. Teachers of deaf students who work in special education were the study's target population. Convenient sampling technique was used, and 40 teachers from 8 schools of Lahore, Pakistan who were accessible were asked to complete the survey questionnaire. To collect the data needed to meet the quantitative requirements, a survey approach was employed. Software called SPSS was used to examine the data. The study's conclusion is that deaf students can learn the holy Quran using a variety of techniques, such as focusing on sign language is most crucial. The results show that providing special education teachers with sufficient training will help to improve the teaching strategies for deaf students.

**Key Words:** Learning Quran, Hearing Impaired Children's, Special education Teachers, Sign Language, and Special Education.

### Introduction

The World Health Organization (2017) estimates that approximately 7.9% of the population in Pakistan has hearing impairments, and that 1.6 out of every 1000 people have bilateral hearing loss as a result of consanguineous families. When compared to typical children, children with hearing loss frequently exhibit delayed academic performance. The hearing impaired child's lack of cognitive experience causes speech and language delay as a result of hearing loss. 430 million people, or more than 5% of the world's population, have hearing impairments that are incapacitating (432 million of whom need rehabilitation to address their million adults and 34 million children). Over 700 million individuals, or one in ten, are predicted to have a debilitating hearing impairment by the year 2050. The term "disabling" deafness describes hearing loss that is more severe in the better hearing ear. Almost 80 percent of people with decibels (dB) of 35 or more who have deafness that is incapacitating sleep in low- and middle-income nations. As people age, the prevalence of deafness rises; among those over 60, almost 25% have profoundly debilitating deafness.

According to a survey done in Pakistan, 7.9% of people had hearing impairments overall. The biggest communication obstacle is found in children who have speech and hearing impairments. Pakistan, which has 3.58 million people living in it, is the seventh most populated country in the world, yet its achievement ranking is 156th, placing it in the top half of all countries (Pakistan Ministry of Finance, 2003). In Pakistan, the history of education is not new. When the country gained its independence, only three schools were serving students with special needs. The main faculty was founded in 1906 to meet the educational needs of children with disabilities. The city's second faculty for deaf children opened its doors in 1920. The Deaf and Dumb Welfare Society, which also founded a college called Gung Mahal (Palace of Deaf), was formed by the elders of deaf children. During that time, a few non-governmental organizations (NGOs) began to play a full-time role in the rehabilitation and education of individuals with disabilities (Hameed, 2003).

The nation only dedicates 2.5% of its yearly Gross National Product (GNP) to education and training; this is a small amount in comparison to other nations in the region such as Malaya, Thailand, and India, which devote anywhere from 3.5% to 7% of their GDP to education (Khan, 1998). It was calculated that the percentage of people with disabilities is 2.49% (National Policy for Persons with Disabilities, 2002). 7.40% of people with disabilities are deaf. As per the World Health Organization (WHO), the

total prevalence of disability is 100%, which implies that Pakistan appears to require relatively fewer people with disabilities. Many elderly people either conceal the fact that their children are disabled or contest the existence of their children's incapacity (Khattoon, 2003).

This policy was approved by the Pakistani government in the Gregorian calendar month of 2002. A distinct board of directors was founded in 1985 at the federal level to oversee model education faculties across the nation. Additionally, the National Institute of Education was founded to provide specific faculty speakers with in-service coaching (Khan, 1998). The fifty-six faculties under the general board of education's management are dedicated to the education and rehabilitation of children with exceptional needs. Under the direct supervision of the Chief Minister, the government of Bushra & Rukhsana 35 provinces has recently formed a separate Department of Education, which oversees 48 special faculties. Additionally, ninety unique faculties at the district level were recently opened by the provincial administration (Bashir, 2005).

Deaf children cannot fit into any stereotypes. Although they are all unique people with various learning preferences and skill levels, they all have a restricted field of hearing. How well a person can communicate verbally with others depends on the extent of their hearing loss and the age at which it started. If a person has both hearing loss and cognitive disabilities, that is an additional consideration. According to estimates, 25% of children who are deaf or hard of hearing also have other difficulties (Smith D.D, 2001).

Deaf children then use alternative forms of communication, such as sign language, figure spelling, gestures, and other methods that translate spoken words into nonverbal forms. The verbal noun Al-Quran comes from the root Qira'ah. It refers to the "recitation" or "reading" that occurs in a number of verses of the Qur'an (Al-Qur'an: al-Isra: 79; al-Qiyamah: 17; al-Qiyamah: 18).

The purpose of the study was to investigate the difficulties that teachers encounter while teaching the Quran to deaf or hard-of-hearing children as well as the difficulties that children with hearing impairments encounter when learning the Quran. In order to accomplish the study's goals, the researchers posed the following questions: What difficulties do educators have when instructing deaf students in the Quran? What difficulties do deaf students encounter when learning the Quran?

#### Literature Review

In terms of Years Lived with Disability (YDLs) and Disability-Adjusted Life Years (DALYs), the World Health Organization (2017) states that untreated hearing impairment is estimated to cost the world \$980 billion annually. expenditures associated with the health sector (not including the cost of hearing aids), educational support expenditures, lost productivity, and societal costs are all included in this. Middle-income nations account for 57% of those costs that are attributable to low- and preventative. By implementing clinical interventions and public health policies throughout the life period, many of the causes of deafness will be prevented. It is crucial to prevent hearing impairments at all stages of life, from pregnancy and early childhood to old age. Almost 60% of childhood deafness is caused by preventable causes, which will be avoided by implementing public health.

According to Rajendran (2020), ear exams and hearing evaluations are frequently carried out in clinical and community settings. With little expertise and resources, it is possible to screen for ear disorders and hearing impairment using tools like the WHO "hear WHO" app and other technology-based solutions. In order to lessen any negative effects, hearing disorders must be diagnosed and treated as soon as feasible. The use of hearing aids, cochlear implants, and tympanic cavity implants are examples of measures available to rehabilitate individuals with hearing impairment. Other measures include the use of language and other means of sensory substitution, such as speech reading, using Tadoma or palm print, signed communication, and rehabilitative therapy to improve perceptual skills and develop language and communication abilities. Deaf people's access to education and communication can be further enhanced by the use of hearing assistive technology, captioning services, alerting devices, modulation and loop systems, telecommunication equipment, and signing interpretation.

Stereotypes cannot apply to deaf youngsters. Although they are all unique individuals with various learning preferences and skill sets, they all have a limited capacity for listening. How well someone is prepared to communicate verbally with others depends on the extent of their hearing impairment and, consequently, the age at which the loss occurs. Whether or if the person also has cognitive problems in addition to their hearing impairment is another factor. It is estimated that approximately 25 percent of children who are deaf or hard of hearing also have other problems (Smith D.D, 2001). Deaf children typically present with particular symptoms and traits. Deaf children exhibit a variety of symptoms, but several characteristics and behaviors are universal. According to Hallahan & Kauffman (1991), deaf children typically exhibit speech delays and communication difficulties. As educators of children with hearing impairments know, there are many challenges, but communication is the main one.

A person's behavior can also be impacted by deafness. Children with hearing impairments are unable to listen. Their heads turn to face the speaker. Particularly in instances involving groups, they disobeyed spoken instructions. They are continuously asking the same questions, especially when they are having difficulty speaking, they avoid engaging in lengthy conversations, they perform better in small groups, and they employ gestures. Children with hearing loss experience ear output (ear notch), mouth breathing, constant ear cleaning, and exhaustion even in the early morning hours. They report experiencing ear pain, ringing and buzzing in the ears, headaches, swelling in the ears, fevers, and occasionally "tonsillitis" (Shafiee, 2003). Each and every child is born with the capacity to adapt to their environment. Typically, this limit is reached by using elevating resources that facilitate globe exploration. These children need to follow a learning plan in order to complete complicated goals in their daily lives. The learning plan begins with the use of senses, which are subsequently retained as a part of life experience (Mohd Shahrani, 2004).

The linguistic requirements of children who are hearing impaired are just as significant as those of typical children. Intentions and emotions must be expressed through language, even when verbal and nonverbal communication seems to differ. The term "linguistic communication" refers to the maternal language developed by deaf people specifically for the purpose of communicating with one another at the same time, although briefly. Learning is an inherent process that happens throughout life and requires sensory input to the brain. The process also includes the ability to interpret sensory information by focusing on it long enough to be successfully stored in working (short-term) memory, while taking into account the transfer of information into permanent (long-term) memory. Morris and Moist (2005) cited Cowan (1988) as saying that visual information may exit the visual register even sooner than auditory information. Echoic memories of aural information last roughly four to five seconds, whereas iconic memories of visual information survive only 0.3 seconds. Since our brains take longer to process incoming auditory information than visual information, auditory information tends to be retained in memory longer than visual information.

According to Piaget (1958), the brain receives information from first-hand experiences with objects, people, and emotions from birth onward. This process is fully dependent on vision, hearing, touch, smell, and taste. These five senses are the primary tools we employ during the learning process and to acquire new information. Humans mostly rely on their senses to assimilate information when they are learning, according to Pitts (2012). Learning is more significant and practical when it involves the use of several senses, as this increases the number of associations and cognitive connections that may be formed between concepts. Despite the fact that education uses all five senses, vision and hearing are thought to account for 95% of the information we learn about the world we live in.

It is possible that the word al-Qur'an is a deverbal noun derived from the root qira'ah. It refers to the act of reading or reciting passages from the Qur'an (Al-Qur'an: al-Isra: 79; al-Qiyamah: 17; al-Qiyamah: 18). The majority of the Al-Qur'an is Allah's speech that was revealed to Prophet Muhammad (PBUH) in Arabic with specific goals and conveyed to us through constant testimony (water). It is organized into 114 chapters, starting with Surah al-Fatihah and concluding with Surah Al-Nas, and its recitation is recognized as worship (Manna' Qattan). The meaning of "whose recitation is accepted as a worship" indicates that reading the Quran is strongly advised. It's not just any reading—it's a reading that is worthy and will even earn rewards. The hadith of Rasulullah SAW goes on to explain this further, saying that whosoever reads a letter from the Al-Quran shall have a presence. Which prize will have its value multiplied by ten? I'm not suggesting that Alif, Laam, or Meem' are letters; rather, I'm speculating that Alif, Laam, and Meem' might be letters. Al-Tirmidhi (1987: 2919).

It follows that kids with hearing impairments have a right to access the Quran according to their level of competence. The Significance of Auditory Sensation from Scientific and Islamic Angles The fact that the term "hearing" and the word "seeing" are frequently used interchangeably in the Quran indicates how highly valued those two senses are in Islam. The origin of the sense system, which came before the development of the visual system, has been explained by Allah. He says, "We created the human from a (sperm) drop, a mixture, testing him; we made him hear and see" (Quran, 76: 2). The nature and operations of the sensory system are abundantly demonstrated and explained in the Quran prior to the discoveries made by contemporary scientific research. For instance, the Quran contains evidence that, in line with subsequent study findings, the human sense of hearing is active at least some of the time, even while an individual is unconscious. "So, into the cave, we've got set the senselessness curtains on their ears for several years" (Quran, 18:11).

The events of the sensory system and the ways in which Islamic and (KTBM) hearing functions are employed are the subjects of the following sections (Nik Hassan et al., 2015; Mustafa et al., 2015). When teaching the Al-Quran to students who have hearing impairments, a few problems come up. Among them is the difficulty in pronouncing the Arabic characters of the Quran (Nik Hassan, 1997). The inability to communicate verbally has a significant impact on hard-of-hearing students since it prevents them from acquiring the material depending on the educational program (Abdullah, 2014). Some students who were hard of hearing were also not given the proper opportunity to memorize the Quran (Abdominal muscle Aziz Mohd Zin, et al, 2009; Worldwide Pekak Muslim, 2014). Furthermore, the display of hard-of-hearing understudies in the subject is not appealing at all. They achieve zero percent (0%) accomplishment, according to the assessment results (Lembaga Peperiksaan Malaysia, 2003). It is evident from these sources (Abdullah and Che Rabiiah, 2004; Easterbrooks and Dough puncher, 2002, Moores, 2001) that the hard of hearing understudies' exhibition is still incredibly weak. A further drawback is that some of the teachers endorsing the topic lack the necessary ICT skills to enable them to effectively instruct (Efthimiou and Fotena, 2007; Siew et al., 2007).

Deaf children may do worse academically as a result of hearing loss. They have trouble listening, disobey verbal instructions, repeatedly ask the same questions, constantly repeat words, and have trouble speaking. Maturation of the sensory system One verse in the Holy Quran mentions human growth, saying, "And certainly did We create man from an extract of clay." The sperm drop was then formed into a clinging clot, which was then formed into a lump of flesh. The lump was then fashioned into bones, which were then covered in flesh, and from there We evolved him into another creation. Allah, the most basic of creators, is thus blessed (Quran, 23: 12-14). Since hearing is mentioned in the majority of verses on knowledge and purity of heart (Quran, 16:78; 8:1), the relationship between hearing and Iman becomes even more crucial. As He stated: "Allah has set a seal upon their hearts and upon their hearing, and over their vision could be a veil," He also connected the indication of weak Iman with hearing. And there might be a severe penalty for them (Quran, 2: 7).

In addition to providing us with essential information on a daily basis, hearing also triggers emotions and memories. In theory, learning is the capacity to modify previously learned information in memory with the help of fresh knowledge or experiences.

Memory is reliant on past knowledge. Our senses are capable of holding a wide variety of objects. This language could be a movement- and vision-based communication system. American Sign Language (ASL) is the language spoken by the deaf individuals in the community (Grushkin, 2006 & Ciara Kelly, 2019). ASL is also frequently used in the US educational system, particularly in the social sciences, sciences, and mathematics departments. Numerous American studies have shown how crucial it is to communicate effectively in order to convey information to the deaf and hearing-impaired, including young people. Children who are deaf or have hearing impairments struggle to communicate in the classroom (Antia, 2007).

According to Carol Marchettiet al. (2012), teachers can employ a variety of communication techniques to help deaf students meet their training objectives. In order to improve their students' learning outcomes, teachers of deaf and hearing-impaired students must be proficient in communication (Shirin D et al. 2009, Antia, Sabers, & Stinson, 2007). Poor communication had some effects on 32 deaf respondents in Iran who were between the ages of 18 and 55, according to a study. The study demonstrated the negative effects of inadequate communication on a variety of domains, including schooling, which led to issues for the deaf community (ZohrehGhari, 2016). The oral method was used in Pakistani classroom instruction. In the meantime, different contexts used Pakistani Sign Language (PSL) in diverse ways (Bushra Akram & RukhsanaBashi, 2013).

Developing communication skills is crucial for educators who want to better communicate knowledge and curriculum to students who are deaf. According to studies conducted in Pakistan, educators in educational institutions were unable to effectively use PSL in the classroom. Ninety percent of Pakistani teachers did not utilize cued speech in the classroom, and eighty-eight percent (88%) did not employ finger spelling (Khatoon, 2003). Within Islamic education in Indonesia, there have been two primary modes of communication. The manual way of language with finger spelling was the main technique employed. Speaking and lip-reading activities were the main focus of the second approach (Ns. Mardiyanti and Luh Putu Suta Haryanthi, 2018). Similar to those in other nations, Malaysian deaf people can even communicate linguistically. The Malaysian Deaf use the Malaysian Sign Language (BIM) to communicate. The government National School of Education and schools that offer the education Integrated Program have restricted, if not peripheral, use of BIM. According to Mat Redhuan Samsudin et al. (2018), Malaysian linguistic communication, or BIM, is used in conjunction with information technology and mobile devices to assist deaf students in learning Malay.

In Malaysia, medical professionals, optometrists, audiologists, psychologists, or other private or public sector providers certify that students with special needs have hearing impairments (Federal Government Regulation 2013). Pupils with Special Educational Needs is the most widely used term under the "Code of Practice on Education," however. Students with special education needs typically experience speech, language, and communication difficulties in addition to hearing impairments. A hearing impairment that may interfere with a student's ability to learn is one of the drawbacks of working with students who have special educational needs (Safani Bari et al., 2005). Consequently, good communication is critical to education, particularly for students in elementary school (Asmawati et al., 2014).

Islamic Education subjects are mandatory for Muslim students in Malaysia's educational system. According to Section 50 of the Education Act 1996 (Act 550), teachers must provide Islamic education as recognized by the State Authority if there are five or more educational institutions with five or more Muslim students (Special Education Information 2007). The Act states that teaching the Al-Quran, one of the pillars of Islamic education, to students with specific educational needs is mandatory. In Islamic education, teaching and learning the Al-Quran has unique qualities from teaching and learning other disciplines. Fluency in reading, verbal and nonverbal communication, and verbal skills are all necessary for teaching the Al-Quran (Ministry of Education Malaysia 2004b).

Readings from the Al-Quran are done in Arabic. Arabic is considered an abroad or second language in the Malaysian educational system. As a result, second learning theory is used to support the debate around the study of the Al-Quran (Kamarulzaman et al., 2002). The inability of students with hearing disorders to perceive and recognize sound is their biggest challenge. Consequently, their primary mode of communication is language use. Data and language acquisition show that deaf students fall well behind. Like regular students, they require additional communication challenges with one another (Abdullah, 2001). For everyone, especially the disabled, the development of a religious life is essential. It is a powerful stimulant that enhances a person's intellectual, physical, emotional, and spiritual qualities. A person who is perfectly religious would be able to control their thoughts and behavior. Orderliness in life increases, as do commitments to religious activities and practices, awareness and strong work motivation, family responsibilities, and a desire to live longer (Harris & Enfield, 2003; George et al., 2000; Ayad, 2012; and Jones, 2016).

The following is the definition of OKU (Orang KurangUpaya), or the disabled, in Malaysia: a person who may experience physical, mental, intellectual, or sensory impairments in the future when interacting with various challenges, which may impede full and effective participation within society (JKM Malaysia, 2008). One category of OKU (Orang Kurang Upaya or Disabled) people who have an impairment of their hearing senses is the deaf. They will also be divided into two groups: those whose hearing is dependent on the use of hearing aids, and those whose auditory senses are completely absent (PKKPM, 1975). The hidden disability is that the reason the deaf are sidelined in terms of communication and knowledge dissemination isn't widely accessible to them (Lash, 2011; and Attfield, 2013). They're more unfortunate compared to the opposite OKU groups because they're

unable to effectively communicate with the surface world. The sole kind of communication with the skin world is thru the usage of language. Because of the shortage within the number of people who know the way to speak in linguistic communication, the deaf remain neglected in various aspects and lose the chance to enjoy life (Malloy, 2003; and Humphries, 2012).

Only those who have registered with the Department of Social Welfare are listed in the record, and it is evident that there are still a disproportionate number of deaf persons who have not done so.<sup>2</sup> The Deaf's Religious Obligations under Shariah Law. Islam can be a fitnah religion, one that is unique to each individual. Every person has the right and ability to accept Islam as their religion and way of life. Islam never considers its adherents to be physically or aesthetically unique in order to achieve a superior status in relation to Allah (Emerick, 2013; and Abdalati, 2015). In Islam, people who aren't physically flawless, like the deaf, also deserve to be accorded great honor and distinction. Islam places a great value on piety, so everyone who identifies as a Muslim, including those who are physically challenged, should make an effort to attain taqwa, or godliness (Parwez, 2015). This may be in accordance with Allah's instruction, which is found in Surah al-Hujurat:13 of the Al-Qur'an (the holy book of Islam), which says, "Indeed, the noblest of you within the sight of Allah is that the most righteous of you" (said in Ebrahim, 1996).

According to him, a person who is completely deaf and mute or blind and deaf yet has responsibility within the bounds of their ability since they are ill-prepared to properly understand the lessons of Islam that are imparted to them (al-Baz, 1992). They belong to the category of individuals who are accountable, or mukallaf, since they will comprehend Islamic teachings in any way they can (Elbaz, 1992; and al-Sharif, 2007). The idea behind the requirement to fulfill religious obligations, such as praying even though they are unable to hear the verses or pronounce them, is that the deaf can still see and notice the behaviors of those who pray, so they will be prepared to imitate the acts of worship. Because Islam isn't a burdensome or inconvenient faith, they have an obligation to carry out Allah's commands to the best of their abilities (Badi, 2002).

According to Isa's (2007) research, those who are deaf could also be perceived as having failed to grow in their spirituality and spiritual practices. Some of the issues that haven't been fully resolved for the deaf in the endeavor to increase religious understanding within the deaf community are the difficulties in teaching fardhu ain (individual obligation), interpreting the contents of the Al-Qur'an, delivering Friday sermons, explaining how to perform the Hajj, and other matters (Hashim, 1994; Isa, 2007; and Salleh, 2009). Abdul Munir Haji Ismail (2009) conducted another study that focused on evangelizing or preaching to the deaf. Because of the study location, he utilized the Federal Territory of Malaysia's capital. The research focused on trying to comprehend the deaf from the perspectives of behavior, character, taboos, and likes and interests (Ismail, 2009). This report also listed the issues encountered and the evangelizing activities that were carried out. The research closely resembled that of Juwairiah Hasan (2009), who studied the evangelization of Terengganu's deaf community in Malaysia (Hasan, 2009). Nor Salimah Abu Mansor's (2007) research focused more on the deaf community's religious appreciation. The goal of the research was to understand how the deaf value religion and the role that faith plays in influencing an individual's attitude and way of life. According to this study, deaf people with high levels of religious knowledge will live more orderly lives, be more dedicated to their practices and non-secular activities, be aware and highly motivated at work, be responsible for their families, and be more driven to improve their quality of life (Mansor, 2007).

Davis and others (1986), Hearing is essential for the development of speech and language in infancy. Children learn to mimic speech sounds, understand word meanings, and eventually learn how to speak through hearing. If correct assistance isn't provided, disabled children won't get enough auditory stimulation. This could therefore prevent kids from learning to speak and postpone their language development. It also showed that as impairment severity rose, lesson performance decreased. Globally, there are about 70 million persons who are classified as deaf, with 80 percent of them residing in poorer nations, according to the world Federation for the Deaf database (World Federation of the Deaf, 2020). According to the most recent UN (2019) study on people with disabilities, those who are physically challenged are considered to face numerous obstacles when trying to obtain education. It has been discovered that people with impairments have lower rates of fundamental skill possession, school attendance, school completion, faculty dropout, and year opportunities. The report went on to say that people with disabilities are still denied access to high-quality education around the world due to prejudice and discrimination, a shortage of trained teachers, a lack of educational resources, and disaggregated data from studies on disabilities (UN, 2019).

To achieve the goals of teaching, effective classroom management has a significant impact on both teachers' job satisfaction and students' learning. In order to create an effective teaching and learning process, every teacher needs to determine the tactics and approaches they will use. Teachers of deaf students must also organize their lessons and select the best classroom management strategy (Rashidi & T. Subahan, 1988). Six categories—audiometric, otology, hearing aids, communication, environment, and education—have been recognized by Berg (1976) as necessary for someone working in the clinical management and education of deaf children. Furthermore, one cannot downplay the significance of classroom acoustics. According to research done in 2000 by Nelson & Soli, deaf students learn best in an environment that is busy, echoing, and loud. Smith et al. (2006) proposed that the spotlight be angled toward the classroom's acoustic environment supply. Acoustic ceilings, carpets, heavy drapes, rubber soles on chairs, and windows are just a few of the changes that need to be made to finish renovating classrooms with an acoustic atmosphere. Other maintenance items include air conditioning, lights, doors, and windows.

## Methodology

To perform the study, a quantitative research approach was adopted. This research was descriptive in nature. Data collection was done using convenient sampling approach. The survey instrument served as the source of the data collection. Within the framework of a post-positivist paradigm, the researcher carries out quantitative research because this paradigm permits the inclusion of the participants' self-constructed realities, contexts, and values in addition to allowing for a variety of interpretations and viewpoints on individual behavior (Mack, 2010). Forty male and female teachers from Lahore's special education facilities made up the study's population. Eight special education schools in Lahore, Punjab, Pakistan, made up the study's sample. The questionnaire's validity was confirmed by professionals in educational research, and Cronbach's Alpha was used to assess the questionnaire's reliability. Information gathered online from educators via Google forms. The respondents were briefed about the research study and the researchers prior to data collection. They received guarantees regarding the data's confidentiality and anonymity. Research ethics were adhered. The Statistical Package for Social Sciences, or SPSS, was used to analyze the data. Both inferential and descriptive statistics (mean and standard deviation) ANOVA and the Independent Sample's t-Test were performed.

**Data Analysis and Interpretation**

The data were examined by the Statistical Package of Social Sciences (SPSS) software through Mean (M), Standard Deviation (SD), and Percentage (%) method and presented in tabular form and graphs. Both descriptive and inferential statistics applied to analyze the data Sample t-test, and ANOVA was used to analyze the data. The results of the present study revealed the perception of teachers about deaf students in learning the Quran.

**Descriptive Statistics**

The sample of the study was composed of 40 teachers of deaf students, Lahore Pakistan. In this section, the descriptive statistics have been presented in the form of the frequency distribution of demographic characteristics of participants included in the sample:

**Table 1: Means and Standard Deviations of Demographic Characteristics of Participants (N=40)**

<i>Variable</i>	<i>M</i>	<i>SD</i>
Gender	1.7250	.45220
Qualification	1.7500	1.05612
Teaching Experience	1.5250	.81610
Institution	1.2750	.45220

Table 1 is showing the mean and standard deviations of demographic information related to the teachers.

**Table 2: What is your Gender?**

<i>Gender</i>	<i>Percentage</i>	<i>Frequency</i>
Male	27.5	11
Female	72.5	29
<b>Total</b>	<b>100</b>	<b>40</b>

Table 2 Indicates that 27.5% were male and 72.5% were female.

**Table 3: What is your teaching experience?**

<i>Experience</i>	<i>Percentage</i>	<i>Frequency</i>
Less than 1 year	67.5	27
1-5 year	12.5	5
6-10 year	20.0	8
<b>Total</b>	<b>100</b>	<b>40</b>

Table 3 indicates several respondents 62.5% were less than 1 year while 20% were 6-10 year experience. On the other hand, 12.5% of the respondents were 1-5 years of experience.

**Table 4: In which Institution you Teach?**

<i>Institution</i>	<i>Frequency</i>	<i>Percentage</i>
Government	29	72.5
Private	11	27.5
<b>Total</b>	<b>40</b>	<b>100</b>

Table 4 indicates that in which institution teachers teach government (72.5%), Private (27.5%).

**Table 5: What is your Qualification?**

<i>Variable</i>		<i>N</i>	<i>Percentage</i>
<b>Academic Qualification</b>	B.Ed (Hons) Special Education	19	47.5
	MA Special Education	10	25.0
	M. Phil Special Education	04	10.0
	Ph.D Special Education	02	05.0
<b>Teaching Experience</b>	Less than 1 year	24	60
	1-5 year	08	20
	6-10 year	08	20

<b>Gender</b>	Male	11	27.5
	Female	29	72.5
<b>Institution</b>	Government	29	77.5
	Private	09	22.5

Table 5 shows the distribution of the sample based on background variables/characteristics of the sample. A total of 40 teachers participated in the research study. There were teacher's qualifications (47.5%) B.Ed. Hons (Special Education), (25%) MA Special Education, M. Phil Special Education (10%), and Ph.D. Special Education (5%). There were (60%) teachers who have teaching experience of less than 1 one year, followed by (20%) have experienced between 1-5 years, followed by (20%) have teaching experience 6-10 years. There were (33.3%) of respondents who were in 18 years and below, followed by (66.6%) respondents who were above the 18 years, age group. There were (72.5%) teachers are male followed by (27.5 %) teachers who were female. There were (72.5%) teachers from Government schools (22.5%) teachers from private schools.

**Table 6: Questionnaire:** The questionnaire was based on five point-Likert scale, named as **Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), Strongly Disagree (SD)**

<i>Sr. No.</i>	<i>Statements</i>	<i>SA</i>	<i>A</i>	<i>N</i>	<i>D</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
1	Deaf students can learn Quran like normal children	42.5	32.5	10.0	2.50	12.5	3.90	1.335
2	Recitation of the Quran is necessary for deaf students	20.0	45.0	15.0	10.0	10.0	3.55	1.210
3	Deaf students can easily learn and memorize Quran	7.50	22.5	25.0	30.0	15.0	2.77	1.180
4	Deaf students can be taught Quran without struggle	10.0	27.5	20.0	30.0	12.5	2.92	1.220
5	Deaf students can learn Quran with the help of sign language	10.0	40.0	17.5	25.0	7.50	3.20	1.150
6	Use of proper sign language is necessary while teaching Quran to deaf students	23.1	48.7	25.6	25.0	2.60	3.92	0.774
7	Many signs are available to teach Quran to deaf students	15.4	51.3	15.4	15.4	2.60	3.61	1.01
8	Present Pakistan sign language is sufficient for deaf students	7.50	40.0	20.0	30.0	2.50	3.20	1.04
9	Deaf students take interest in learning Quran	20.0	45.0	15.0	7.50	12.5	3.52	1.26
10	Deaf students require more effort in learning Quran	12.5	30.0	32.5	20.0	5.00	3.25	1.08
11	For deaf students, work has been in progress for the recitation of the Quran	5.00	57.5	25.0	10.0	2.50	3.52	.846
12	In Special School, deaf children learn Quran like other subjects	12.8	51.3	25.6	5.10	5.10	3.61	.962
13	In schools, there is a need for sign interpreters to interpret Quran to deaf students	15.0	62.5	10.0	10.0	2.50	3.77	.919
14	Environment insists deaf students to learn Quran	3.30	70.0	23.3	25.0	3.30	3.73	.583
15	Appropriate teaching methodology that truly insists the deaf students teach the Quran	25.0	50.0	12.0	12.0	12.0	3.87	.938
16	There is extra support provided to deaf students to teach Quran in Islamic Studies lecture	25.0	52.5	15.0	2.50	5.00	3.90	.981
17	Flashcards are used for deaf students for the recitation of the Quran	12.5	42.5	22.5	12.5	10.0	3.35	1.16
18	Deaf students verbally memorize Quranic Surahs (Chapters).	18.4	50.0	10.5	10.5	10.5	3.55	1.22
19	Madrassa deaf students learn	13.5	64.9	16.2	2.70	2.70	3.83	.799

	Quran through sign language							
20	Sign language interpreters are necessary for Madrasa deaf students	26.1	47.8	21.7	42.5	4.30	3.95	.824

Table 6 indicates the responses of the teachers regarding their perceptions against each statement.

**Table 7: Independent Sample T-Test**

<i>Independent Sample T-Test</i>										
		Levine's Test for Equality of Variances		T-test for Equality of Means						
		F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
								Lower		Upper
X	Equal Variance Assumed	.001	.973	-.986	17	.338	-5.26667	5.34365	-16.54079	6.00746
	Equal Variances Not Assumed			-.853	4.06	.441	-5.26667	6.17249	-22.30998	11.7767

Table 7 shows that an independent-samples t-test was conducted to compare the responses of male and female respondents. There was a significant difference in the scores for male and female ( $M = 67.00, SD = 11.43$ ) and no assumed ( $M = 72.26, SD = 9.02$ ) conditions;  $t(17) = 0.98, p = 0.338$ . These results suggest that deaf children can learn Quran.

**Table 8: One Way ANOVA**

Difference between the qualifications of special education teachers regarding the Perception of teachers about problems faced by deaf children in learning Quran.

ANOVA					
Total					
	Sum of Squares	df	Mean of Squares	f	Sig.
Between Groups	635.456	3	211.819	2.361	0.88
Within Groups	3229.519	36	89.709		
Total	3864.975	39			

There was a significant difference between groups was determined by one-way ANOVA " $F(3,361) = 2.36, p = 0.088$ ".

**Major Findings**

The following findings have been derived based on the data analysis:

- (80%) respondents have answered the research questionnaire perception of teaching about problems faced by deaf children in learning.
- (42.5%) respondents are agreed recitation of the Quran is necessary for deaf children.
- (45%) respondents have agreed deaf children Learn Quran with the help of sign language.
- (27.5%) respondents are agreed on Hearing-impaired children easily learn and memorize Quran.
- (27.5%) respondents are agreed to teach Quran to deaf children without any struggle.
- (47.5%) respondents are agreed to teach Quran to use proper sign language.
- (52.5%) respondents have agreed are so many signs available to teach the Quran deaf children.
- (65%) respondents are agreed on deaf children learn Quran with full effort.
- (47.5%) respondents are agreed to well-organized environments that insist deaf students learn Quran.
- (52.5%) respondents are agreed on an appropriate teaching methodology that truly insists the deaf children teach the Quran.
- (45%) respondents have agreed extra support provide to children with hearing impairment to teach Quran in Islamic studies lectures.
- (45%) respondents are agreed to need of sign interpreter to interpret the Quran to deaf children.
- (45%) respondents are agreed to use flashcards for deaf children to recite the Quran.
- (50%) respondents are agreeing to use flashcards for deaf children to recite the Quran.
- (66.7%) majority of respondents are agreed to life schools in Madras deaf children learn Quran through sign language.
- (55.6%) of respondents are agreed is a need for a sign language interpreter in Madras.
- (50%) of respondents are agreed to school's deaf children also learn Quran like other subjects.
- (55%) of respondents is working on the recitation of the Quran for deaf children.
- (37.5%) of respondents are agree that deaf children take a lot of interest while learning Quran.
- (40%) of respondents are agreed that the current Pakistan sign language is enough for deaf children.

**Conclusion**



In conclusion it can be said that deaf children may learn the holy Quran using various techniques such as sign language. According to the recommendations, the government should provide appropriate training to special education teachers, which would assist in improving deaf children's learning in holy Quran.

### Recommendations

Following are the recommendations which may reduce the challenges of deaf students in learning the holy Quran:

1. Teachers that possess this ability will have access to fresh knowledge and methods for instructing deaf pupils. Deaf kids will find it much easier to study the Al-Quran alphabets if they are lined up and connected.
2. Collaborating with various professional disciplines can help schools and higher education institutions establish an item building that is beneficial for deaf students. For instance, schools ought to work with specialists in special education who are proficient in developing resources for pupils with exceptional needs.
3. Teaching and learning should make advantage of modern technology, particularly when reciting the Quran.
4. Arabic typefaces can be used by teachers to text on computers and with other software while utilizing Computer Assisted Instruction (CAI).

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