DEVELOPMENT OF QFaA INCLUSIVE MODEL IN ISLAMIC EDUCATION FOR STUDENT WITH LEARNING DISABILITY IN MALAYSIA

[1]Norfishah Mat Rabi, [2]Nor Hasnida Che Md Ghazali,
[3]Mohd Yusof Zulkefli, [4]Suriyati Tumiran
[1,2,4] Universiti Pendidikan Sultan Idris, [3]Universiti Tuanku Abdul Rahman
Email: [1]norfishah@fpm.upsi.edu.my, [2]hasnida@fpm.upsi.edu.my,
[3]yusufz@utar.edu.my, [4]shah_ix@yahoo.com

ABSTRACT

Islamic Education is a compulsory subject in National Curriculum in Malaysia. This subject is taught to all Muslim student in primary and secondary school including student with learning disability (SLD). SLD were identified having problem in learning process and they needs extra effort to learn. This study is conducted to develop a model of teaching reciting Al-Quran, prayer and Arabic in Islamic Education for SLD. The objective of the study were covering identification of screening items, timetable planning, teacher's qualifications, teaching aids, and assessment methods. The sample consisted of 15 Special Education teachers and 15 mainstream teachers from secondary school in Perak. This case study was involving focus group interview and analysis of documents. The analysis of data based on qualitative method and findings reported descriptively using percentage values. The findings showed that Special Education and mainstreams teacher supported the construct to be use in the development of the QFaA Inclusive Model with different views on the elements for screening items, timetable planning, teaching aids, assessment methods, and teacher's qualifications. This model can be a guide in providing an inclusive model on teaching and learning of Al-Quran, prayers and Arabic to students with learning disabilities in an inclusive program. The QFaA Inclusive Model will provides an alternative model for teachers and the school to modify the current model to be in line with the needs of the students.

Keywords: *Inclusive Model, Islamic Education, Learning Disability*

ABSTRAK

Pendidikan Islam merupakan mata kuliah wajib di Kurikulum Nasional di Malaysia. Subjek ini diajarkan kepada semua siswa Muslim di sekolah dasar dan menengah termasuk siswa dengan ketidakmampuan belajar (SLD). SLD diidentifikasi memiliki masalah dalam proses belajar dan mereka membutuhkan usaha ekstra untuk belajar. Penelitian ini dilakukan untuk mengembangkan model pengajaran membaca Al-Quran, sholat dan bahasa Arab dalam Pendidikan Islam untuk SLD. Tujuan penelitian ini meliputi identifikasi item skrining, perencanaan jadwal, kualifikasi guru, alat peraga, dan metode penilaian. Sampel terdiri dari 15 guru Pendidikan Khusus dan 15 guru utama dari sekolah menengah di Perak. Studi kasus ini melibatkan wawancara kelompok fokus dan analisis dokumen. Analisis data berdasarkan metode kualitatif dan temuan dilaporkan secara deskriptif dengan menggunakan nilai persentase. Temuan menunjukkan bahwa guru Pendidikan Khusus dan arus utama mendukung pembangunan tersebut untuk digunakan dalam pengembangan Model Inklusif QFaA dengan pandangan yang berbeda mengenai elemen untuk item skrining, perencanaan jadwal, alat bantu pengajaran, metode penilaian, dan kualifikasi guru. Model ini bisa menjadi panduan dalam menyediakan model inklusif tentang pengajaran dan pembelajaran Al-Quran, doa dan bahasa Arab kepada siswa dengan ketidakmampuan belajar dalam program inklusif. QFaA Inclusive Model akan menyediakan model alternatif bagi guru dan sekolah untuk memodifikasi model saat ini agar sesuai dengan kebutuhan siswa.

Kata Kunci: *Model Inklusif, Pendidikan Islam, Ketidakmampuan Belajar.*

INTRODUCTION

Mastery in basic skills of reciting the Qur'an and the basic skills of Fardhu Ain is the foundation of spiritual filling in the life of a Muslim. The reading of the Al-Quran, the prayers and the Arabic language are the basis of worship in the teaching of Islamic Education. The usual approach used in the teaching of the Qur'an is an inductive approach which mean teachers present examples of Quran recitation in accordance with a *tajwid* law and subsequently the students apply the example of reading by the teacher in recital of the Quran (Muhammad Mustaqim et al., 2014). In the teaching and learning of Arabic and Arabic prayer, many studies have been conducted to test the effectiveness of a teaching approach. The use of appropriate learning aids also encourages student learning in Quran recitation, prayer and Arabic practice such as the use of digital Quran and interactive materials.

Students with learning disabilities (SLD) are also need to master the Quran reading skill and the basic knowledge of fardhu ain especially in relation to prayer. By studying Quran and Arabic, SLD are able to pray because reading in prayer is related to Quranic verses and Arabic (Ab Halim et al., 2013; Asmawati, 2012). But for SLD, they have to face a lot of challenges in reading Al-Quran, pray and Arabic language. Due to disabilities in learning process, SLD is placed in the Integrated Special Education Program (ISEP) program. In this program, some SLD have normal cognitive levels and learning process is normally same as tipical students, but they have behavioral and emotional problems, where by they have to be placed in the SEIP. These categories of students if combined with students with different levels of ability can affect their achievement in learning. Therefore, it is more appropriate that they are combined with mainstream students in inclusive program. Inclusive according to Lewis and Doorlag (2011) is a place where students have special needs learning alongside mainstream students. Inclusive can happen in classroom learning or in specialized programs (Lewis and Doorlag, 2011). Kirk and Gallagher (1978) reported that inclusive programs were first introduced in 1913 for blind-eyed students. Part of student learning is in the mainstream class and partially in sight-saving class. In general, good support and collaboration systems from the administration, mainstream teachers and special education teachers, assisted with teaching techniques and effective learning aids in the implementation of inclusive education programs, are able to have a positive impact on SLD's self confidence and their social skills (Caldwell, 2010). These social skills are widely applied in the joint activities involving special education students and mainstream students. Sometimes, SLD is only an invitation participant in the program or activity conducted by the mainstream teacher and as a result SLD having a lot of challenges and problems in the classroom. There are a lot of situation for special needs student for not being accepted by peers in the inclusive education (Hajarul Bahti et al, 2010). But as suggested by Hansen (2012), problem in the inclusive classroom have to be settle in the first palce to make sure inclusive education success. Acceptance among peer group is important in achieving inclusive education (Hansen, 2012). This situation is experienced by researchers and fellow teachers among national schools who have the SEIP.

The ability, inclination and interest of disadvantaged learners are varied and different from each other. Suitable assistance will also be given to them to enable them to follow their teaching and learning with their peers. The inclusive education program has provided benefits to special needs students. Inclusive education in the context of special education is education provided to students with special needs studying with normal students, in the same class and taught by regular teachers (Norfishah, 2016). According to Konza (2008), among the

benefits of inclusive education, SLD will have a normal peer group as a model in the development of behavior, problem solving and other cognitive skills when involving group work. Inclusive education will also provide opportunities for the development of community attitudes towards the diversity of disability categories. According to Westwood and Graham (in D. Konza, 2008), exposure to disability students routinely opens up opportunities for normal students to see for themselves that SLDs are also those who have their own weaknesses and strengths and acknowledge that each SLD also has the advantage in the specific fields. Schneider's (2009) study proves inclusive education to build SLD's confidence in dealing with the risk of removal and negative views over their shortcomings. Even problematic learners are able to adapt to the challenges they face either from institutions or schools and people around them. Papaioannou et al. (2014) study on the impact of the Disability Camp Program on the normal student attitude towards the inclusion of special needs pupils inclusive in the camp proven that inclusion of SLD inclusively gives positive influence or effect on the attitude of normal pupils (participants) to pupils with special needs in sports activities and leisure activities in the camp.

To master the Quran reading skill and the basic knowledge of fardhu ain especially in relation to prayer, the j-QAF Program is introduced to SLD. j-QAF has now been expanded and implemented in the Special Education Program known as the Special Education J-QAF Program (Ahmad Zailanie, 2011). The Special Education j-QAF program (SEj-QAFP) has been implemented since 2008 until now (Bahagian Pendidikan Khas, Kementerian Pendidikan Malaysia, 2008). The j-QAF program in a special education class is an effort to empower Islamic Education in Special Education for students with learning disability. This program focuses on learning the Quran using the Teaching and Learning Module of Iqra Method and the mastery of Fardhu Ain using the Module of Teaching and Practicing Prayer Solution which is implemented at primary level. Existing modules implemented in the mainstream j-QAF program have been modified according to the level of expertise and ability of students with special needs (bahagian Pendidikan Khas, Kementerian Pendidikan Malaysia, 2008). The objective of the J-QAF program in Special Education among them is that SLD will be able to read short surah in the Qur'an after completing elementary school (Kementerian Pendidikan Malaysia, 2008). From the point of fardhu ain, the objective is to enable SLD to know and perform ablution acts, mention and read the prayers in prayer and knowing and performing the prayers in prayer. While in Arabic, students can learn, read and write basic Arabic language. However, some of the students face difficulties in studying religion in SEIP class especially for the lightweight SLD that has to be placed with difficult learners. It is therefore recommended that the QFaA Inclusive Model be constructed so that lightweight SLD can be isolated with difficult and inclusive SLD with mainstream pupils.

If viewed from the point of the mainstream j-QAF program that has begun since 2005, much of the research has shown the positive impact of the program on the study of the Quran, the practice of Arabic prayers and the mainstream students. The study conducted by Zunaidah (2010), proved that 58.8% of the students who followed the Quran's Khatam Module in the j-QAF program had mastered al-Quran reading skills at moderate level. The findings were also supported by the findings of Muhammad Mustaqim et al, (2014) which stated that the mastery of Quranic reading skills among SLD students in Melaka was moderate. Implementation of the Qur'anic Qur'aan model of the j-QAF program, Model 6 Months of Khatam al-Quran, Model Tasmik, Al-Quran Recitation and Al-Quran Literary Camps make the teacher's

tendency to improve the aspects of strategy, methods and teaching techniques. In addition, the use of effective teaching aids in the teaching and learning process were highly recommended (Ab. Halim et al., 2013).

Part of the SIEP in high school faces the problem of limited qualified Islamic Education teachers. Some even have not received the j-QAF teacher. In addition to the lack of j-Qaf Islamic Education teachers, program filling is less able to meet their needs as SLD's ability is beyond the knowledge of teachers. Skills and knowledge of Islamic Education teachers who are accredited in special education are important to ensure that students with special needs can learn Quran reading, prayer and mastering Arabic language (Asmawati, Lukman & Abd Muhsin, 2012). The objective to be achieved may have been dominated earlier by some SLDs that tend to the spiritual field. The issue of lack of teachers in Islamic teaching options that are specialized in special education classes is not a new issue. According to Fadzil Mohd Amin (2006) in his study of 39 religious teachers in the SIEP in the district of Muar, Johor, 73.3% of the religious teachers only have the background of Islamic education to the degree of six religious schools of the Johor government. The findings also explain the perceptions among non-specialists in Islamic education that 46.6% of teachers are not interested or less prepared to teach Islamic education subjects, and 60% do not master Islamic education curriculum for special education students. While 40% of respondents with over 6 years of teaching teach Islamic education in special education classes, 53.3% of them disagree with the statement that the experience will help teachers teach well. This study clearly demonstrates the need for the teacher of Islamic learning options in the process of learning Islamic education for SLD.

Existing modules in the Special Education j-QAF Program (SEj-QAFP) have not yet fully achieved the goal. The current module is used for all categories and levels of student. There are still a number of SLDs who have not mastered Quranic learning, worshiping and Arabic. As a solution, eligible SLD students and beyond the conditions of the screening test can be combined with mainstream pupils. However, there is no suitable model for the Islamic Education in inclusive program yet. The QFaA Inclusive Model should be formulated as an alternative to the SEIP administration to provide standard religious teaching for SLD. Islamic education provides an opportunity for SLD to expand knowledge and skills in the three areas of Islamic Education knowledge, namely the Quran, Fardhu Ain and Arabic based on their capabilities more systematically.

Based on the concept of an inclusive education program already in place, the setting up of an Islamic Education inclusive model for SLD called the QFaA Inclusive Model is required. The model outlines the approaches, methods and procedures to be implemented and assessed. The model is an entity that contains several components, such as goals, learning outcomes, educational experiences and interconnectedness. It is also said to be a guide that helps us to take reasonable care to achieve the goals of education. The rationale is that this model will be the guideline for implementing an inclusive program in Quranic reading, prayer and Arabic reading to SLD. The development of this model is based on the objective model of Taba. The aspect that needs to be addressed in the development of the QFaA Inclusive Model is to determine the screening item, the implementation timetable, the teaching aids, the teacher's qualifications, and the assessment method. The concept of the QFaA Inclusive Model was created to provide SLD with the opportunity to improve their skills and mastery within the Qur'an, Fardhu Ain and Arabic language in an inclusive part of the mainstream class. Such situations can be utilized as in the implementation of Bestari Praying Camp

activities conducted as a co-curriculum activity in the Best Prayer Model (Bahagian Pendidikan Khas, Kementerian Pendidikan Malaysia, 2008). With the involvement of SLD in Group In-Training (GIT) as an inclusive student, SLD will be assessed the level of practice of practicing prayer according to the reference or test of the conduct and reading in the prayers passed by mainstream pupils. Indirectly SLD will learn the practice and reading of the prayers through normal peers as well as giving opportunities to congregate together. In the transformation of the mainstream j-QAF program, the special J-Qaf Education program does not provide an opportunity for special-purpose students to learn a new Arabic language (Muhammad Mustaqim et al., 2014). Undoubtedly, the various disabilities enable difficulty in learning not to master another language skill.

The QFaA Inclusive Model built based on the Objective Model is focusing on the mastery of Quran reading skills, the basic skills of Fardhu Ain especially in the practice of prayer and studying Arabic (Muhammad Mustaqim et al., 2014). Although the integration of special education programs in schools has received j-QAF teachers, SLD who have passed the requirements, are entitled to the Islamic Education Inclusive Program (IEIP). QFaA Inclusive Modeling Guidelines in this Inclusive Education Program (IEP) can be used as a reference material for all parties involved in the success of IEP in schools. Past studies on the success and benefits of this inclusive education lead to the construction of the proposed model. The QFaA Inclusive Model is based on programs that involve learning the reading of Quran, prayers and Arabic. The foundation of this model is to refer to the concept of the Taba Objective Model and the concept of the Special Education J-Qaf program. The objective model by Taba emphasizes on aspects of diagnosis of needs, objective formation, content selection, content management, selection of educational experience, learning experience

management, and evaluation. The objective of building the QFaA Inclusive Model using the J-QAF Program is to increase participation and provide SLD opportunities following the Al-Khatam Al-Quran Tasmik Module and 6 Months Module, Prayer Pattern Model and Arabic Model with pupils in the mainstream J-QAF class.

The study on developing inclusive model has never been conducted in Malaysia. The development of the QFaA Inclusive Model is based on objective models and process models. Based on the Taba Model, this model is built on seven components. Objective model by Taba emphasizes on the aspects of (1) diagnosis of needs, (2) formation of objectives, (3) content selection, (4) content management, (5) selection of educational experience, (6) management of learning experience, and (7) Taba explains the construction of the model in the curriculum should be done by the teacher rather than the administrator. Therefore, this study reviews the opinion of teachers to obtain information on the construction of suitable models for SLD studying Quran recitation, prayers and Arabic. Therefore, this study was conducted to produce the QFaA Inclusive Model among the special needs students who were involved with mainstream pupils to learn reading Al-Quran, perform praying and understand Arabic language.

RESEARCH METHODOLOGY

This qualitative case study uses purposive sampling technique. 15 special education teachers (SET) who teach the SEIP and 15 mainstream teachers (MT) in 15 national schools in Perak. The school location distribution is based on the placement of the SEIP in schools. Among the characteristics of the study sample are: (i) Experienced teaching SLD in SEIP; (ii) Chartered and permanent school teachers; (iii) Experienced in teaching Islamic Education (iv) Teaching in a government

school; (v) Serving more than five years as a qualified teacher.

Collection of data using interviews and official documents. Respondents were interviewed two (2) times and took a period of 30 to 60 minutes per session. The total number of interviews is 10 times. Interview questions are semi-structural and 10 questions are provided by researchers. A total of 10 semi-structural interview questions were constructed and used by researchers. Focus group interview has been used in this study. Respondents also requested to respond uses writing response based on the questions provided by the researcher to obtain reference data about the proposed elements in the development of the QFaA Inclusive Model. The findings are reported descriptively using percentage values.

Propose elements in developing QFaA Inclusive Model in Islamic Education: (1) Screening test : 15 items; (2) Timetable : 3 items; (3) Teaching aids : 3 items; (4) Qualification requirements of teachers : 5 items; and (5) Assessment form : 6 items.

FINDINGS AND DISCUSSION

The findings showed that respondents have a positive outlook on the development of the QFaA Inclusive Model. Five important elements in the development of the QFaA Inclusive Model refer to the Taba Model so the process of building this model is relevant. The findings were reported based on five research questions as follows:

1) Identifying screening test items in reading of Quran, praying and learning Arabic skills for selection of SLD in an inclusive program

Screening test are used to select eligible students for an inclusive program. The selection and placement of students in this Islamic Education inclusive program must rely on the requirement to pass the screening test. Out of 15 items of screening test, item 1 to item 5 relates to reading the Quran, item 6 to item 10 related to Arabic, and item 11 to item 15 related to praying. Structured interviews are shown in Table 1.

Table 1. Screening Test Items for Selection of Student to Inclusive Program

Num	Items	Disagree		Agree	
		SET	MT	SET	MT
1	Able to recite bismillah	4	3	11	12
2	Able to remembrance	3	4	12	11
3	Able to read a simple prayers	5	4	10	11
4	Able to memorize a common verse	3	0	10	15
5	Able to read surah in Iqra '	4	4	11	11
6	Able to identify Arabic letters	2	1	13	14
7	Able to differentciate Arabic characters	3	5	12	10
8	Able to recognise Arabic alphabet/letters	7	4	8	11
9	Able to read Arabic words	8	5	7	10
10	Able to write letters and Arabic words	6	4	9	11
11	Recognize the prayer tools	3	4	12	11
12	Able to pronounce prayer intention	7	3	8	12
13	Recognize image of people praying	2	2	13	13
14	Able to demonstrate a peaceful prayer	3	4	12	11
15	Know to pray perfectly in harmony	3	5	12	10
	Total	63	52	160	173

Table 1 shows the results of agreeing and disagreeing of the proposed items in screening test. From the interview data, it is shown that SETs and MTs have different view in selecting items in the screening test. Out of 15 items, finding shows that for SETs, 71.75% were agree and 28.25% were disagree with items proposed. For MTs,

76.89% were agree and 23.11% did not agree with the item proposed. Findings reported according to highest score to lowest score.

SETs were strongly agree with Item 6 (able to identify Arabic letters), Item 13 (recognize image of the person praying), Item 2 (able to recite bismillah), Item 7 (able to differentciate Arabic characters), Item 11 (recognize the prayer tools), Item 15 (know to pray perfectly in harmony), Item 14 (able to demonstrate a peaceful prayer), Item 12 (know to pray perfectly in harmony), Item 1 (able to recite bismillah), Item 5 (able to read surah in Iqra '), Item 3 (able to read a simple prayers), Item 4 (able to memorize a common verse), Item 10 (able to write letters and Arabic words), Item 8 (able to recognise Arabic alphabet/letters), Item 12 (able to pronounce prayer intention) and Item 9 (able to read Arabic words).

MTs were highly agree with Item 4 (able to memorize a common verse), Item 6 (able to identify Arabic letters), Item 13 (recognize image of the person praying), Item 12 (know to pray perfectly in harmony), Item 1 (able to recite bismillah), Item 12 (able to pronounce prayer intention), Item 2 (able to recite bismillah), Item 3 (able to read a simple prayers), Item 8 (Able to recognise Arabic alphabet/letters), Item 10 (able to write letters and Arabic words), Item 11 (recognize the prayer tools), Item 14 (able to demonstrate a peaceful prayer), Item 7 (able to differentciate Arabic characters), Item 9 (able to read Arabic words), and Item 15 (know to pray perfectly in harmony).

It is very clear that screening test is very important to select potential student to be placed in the inclusive program. Selection of student should be done officially using a standard test and not simply select base on teacher's perception. According to the finding, items in the screening test should base on the aspect of reading Al-Quran, prayer and Arabic. The most important aspect to include in the screening tests is skill in prayer (recognize the prayer tools, able to pronounce prayer intention, recognize image of people praying, able to demonstrate a peaceful prayer, know to pray perfectly in harmony) with 34.34%, followed by skill in reading Al-Quran (able to recite bismillah, able to remembrance, able to read a simple prayers, able to memorize a common verse, and able to read surah in Iqra') with 34.04%, and lastly skill in Arabic (able to identify Arabic letters, able to differentciate Arabic characters, able to recognise Arabic alphabet/letters, able to read Arabic words, able to write letters and Arabic words) with 31.63%. By right, prayer is the most important skill that should be mastery by Muslim eventhough among SLD learners and this skill can be taugh at home with parents guidance. Nevertheless, all three aspects must be include in the screening test in the QFaA Inclusive Model in order to select the potential SLD to be placed in the inclusive program under Islamic Education.

2) Planning the timetable of teaching the Quran reading, prayer and learning Arabic in the QFaA Inclusive Model

To implement the QFaA Inclusive Model for SLD, timetable planning should take into account the views of Special Education teachers and mainstream teachers that will be directly involved in the inclusive program. Interviews with the targeted respondents are shown in Table 2.

Table 2. Implementation Schedule of QFaA Inclusive Model

Num	Lesson	Number of class	
		SET	MT
1	Quran Reading (February-October)	20	10
2	Fardu ain - prayers (February-June)	15	15
3	Arabic (June-October)	15	10
	Total	50	35

Table 2 shows the suggested period of the lesson in the QFaA Inclusive Model. The findings showed that the SET recommends the reading classes of the Quran to be run from February to October and the number of frequencies is 20 times while MT proposes 10 times during the period. For prayers class, the implementation period is from February to June. SETs and MTs agreed to run the Fardu Ain class 15 times in 5 months. For Arabic language, classes will be conducted from June to October. According to SET recommendations, the class will be held 15 times but MT proposes only 10 times. Overall, SET recommends the class to be held 60.00% more often than the MT proposal 40.00% only.

As recommended by respondents, period in teaching reading Al-Quran are more longer compare to prayers and Arabic. Logically, reading Al-Quran is a long process and complicated so a long period of time is necessarily for SLD to learn reading Al-Quran. Prayers are given five month to learn same as Arabic class. Once the student acquire the skill in prayer, they only have to practice frequently. Practising is the best effort for SLD to maintain skill in prayer. For Arabic language, it is not a compulsory language to learn but it is well benefited and student can acquire the language for the sake of religious study. Anyhow, timetable is important to achieve the objective of learning Al-Quran, prayer and Arabic and should be planned well.

3) Teaching aids that are suitable for teachers to use in teaching reading Quran, prayer and learning Arabic in the QFaA Inclusive Model

In learning Quran reading, prayer and Arabic, three types of teaching aids are suggested, namely flash cards, Power Point (PP) slides, and CDs. Interviews conducted with 15 subjects of SET and 15 subjects of MT recommended primary teaching aids which is suitable for reading Quran, prayer and Arabic classes. The interview results are shown in Table 3.

Table 3. Types of Teaching Aids

Num	Lesson	Types of teaching aids	SET	MT
1	Reading Al-Quran	Flash cards	11	13
		PP slides	8	12
		CDs / Videos	11	14
2	Prayer	Flash cards	9	13
		PP slides	8	12
		CDs / Videos	11	13
3	Arabic language	Flash cards	15	15
		PP slides	11	13
		CDs / Videos	13	14
	Total		97	119

Table 3 showed that SET and MT provide different opinions on the use of various teaching aids for SLD in the QFaA Inclusive Model. Overall, 44.91% SET and 55.09% MT were agree with the proposed teaching aids. For Quran reading classes, 45.83% SET and 54.17% MT were agree with the use of flash cards, 40% SET and 60% MT were agree to use PP slides, and 44%% SET and 56% MT were agree to use CD / video. For prayer classes, 40.91% SET and 59.09% MT were agree with the use of flash cards. For the use of PP slides, 40% SET and 60% MT were agree and for CD / video usage, 45.83% SET and 54.17% MT were agree with the use of CD. For Arabic language classes, both SET and MT were 100% agree in using flash cards. While for PP slides, 40.91% SET and 59.09% MT were agree with the use of slides. For CD / video,

48.15% SET and 51.85% MT were agree using CD in teaching Arabic language.

It is strongly recommended by respondents to use suitable teaching aids in the QFaA Inclusive Model. In teaching Arabic language, both SET and MT agreed to use flash cards, PP and CDs with 35.68% as the highest score. While for prayer, respondents agreed with the suggested teaching aids with 33.48% score and lastly for the reading Al-Quran, the respondents agreed with 30.84% score. Additionaly, the most appropriate teaching aids as recommended by respondents are flash cards and CDs with 35.19% score and followed by PP slides with 29.63% score.

4) Qualification requirements of teachers who will teach reading Quran, prayer and learning Arabic

The teacher's qualification aspect is also given consideration in this study. The development of this model addresses some of the items that need to be listed as having Islamic Education qualifications, special Education qualifications, following special Education courses, teaching experience of inclusive programs, and having an interest in teaching inclusive programs. Analysis of interview data is shown in table 4 below.

Table 4. Teacher's Qualification

Num	Qualification requirement	SET	MT
1	Islamic Education qualification	15	15
2	Special Education qualification	11	7
3	Attended Special Education course	10	8
4	Experience teaching in an inclusive program	9	7
5	Have an interest in teaching inclusive programs	8	11
	Total	57	48

The findings in Table 4 showed that SET and MT fully supported (100% score) the needs of qualification in Islamic Education for teachers in the QFaA Inclusive Model. While for Special Education qualification, 61.11% SET and 38.89% MT were agree with the requirements. For the Special Education course, only 73.33% of SET and 46.67% MT were agree with this eligibility requirement. For the teaching experience in an inclusive program, 56.25% SET and 43.75% of MT agree the terms are placed in the selection of inclusive program teachers. For an interest in teaching inclusive programs, 53.33% of SET and 73.33% MT agreed with the suggested qualifications. In comparison to teachers' qualifications, 54.29% SET and 45.71% MT agreed on the proposed conditions.

Teaching Islamic Education for SLD is very challenging. Teachers must have a strong

personality not only in academic qualification but also in characteristics. Academic qualification is a basis in teaching Islamic Education but it should be blended well in the context of skill, experience and interest. Skill and experience is much helpful for teachers to teach SLD with a deep understanding and interest. Without interest, teaching SLD will become a nightmare for some teachers. And to build up interest, teacher should have qualification in special education field or attended a course in special education. By attending courses, teacher will have a strong confidence to teach Islamic Education for SLD in the classroom. Beside that, experience in teaching inclusive program also will be benefited and helpful for Islamic Education teachers in the inclusive program. The combination of all criteria hopefully will support the development of QFaA Inclusive Model in teaching AL-Quran, prayer and Arabic for SLD.

5) Methods of assessment that needs to be included in the QFaA Inclusive Model

In developing this model, the achievement of the subject in this Special Education Inclusive Program (SEIP) should be given a strong attention. The progress of learning should be assess for each student using the standard assessment methods. For this purpose, the suggested assessment methods for the QFaA Inclusive Model are the Practical Test in Reading Al-Quran, the Practical Test of Praying, the Practical Test of Arabic Language, the Written Test of Al-Quran Reading, the Written Test of Praying, and the Writing of Arabic Writing. The findings are shown in Table 5.

Table 5. Assessment Methods

Num	Assessment methods	SET	MT
1	Practical Test in Reading Al-Quran	9	11
2	Practical Test on Praying	10	7
3	Practical Test in Arabic Language	8	6
4	Written Test in Reading Al-Quran	6	4
5	Written Test of Praying	11	7
6	Written Test in Arabic Language	11	7
	Total	55	36

Table 5 showed that for all types of assessment, 60.44% SET and 39.56% MT agreed with the proposed assessment. In detail, for Practical Test in Reading Al-Quran, 9.89% SET and 12.09% agreed with the assessment type. For Practical Test on Praying, 10.99% SET and 7.69% MT supported the assessment to be used in the inclusive program. For Practical Test in Arabic Language, 8.79% SET and 6.59% MT were agree with the type of assessment while for Written Test in Reading Al-Quran, 6.59% SET and 4.40% MT are agreed. In Written Test of Praying and Written Test in Arabic Language, finding showed that the score was same which is 12.09% SET and 7.69% MT were agree with the proposed assessment.

Five important elements in the development of the QFaA Inclusive Model is refered to the Taba Model so the process of building this model is relevant. The most important element is the screening test. The selection and placement of students in this Islamic Education inclusive program must rely on the requirement to pass the screening test. Finding shows that 48.05% SET and 51.95% MT were agree with the suggested items of screening test. The second important element is types of teaching aids

which is 44.91% SET and 55.09% MT agree with the criteria. Thirdly is teacher's qualification which is 54.29% SET and 45.71% MT were agree with proposed item. The fourth element is assessment methods where as 60.44% SET and 39.56% MT supported the element that has been suggested. Lastly is the planning timetable for the use of QFaA Inclusive Model which is 58.82% SET and 41.18% MT agree with the items.

CONCLUSION

It is proven that QFaA Inclusive Models can be developed and applied in the teaching and learning of learning disability students. The use of a special model that has been tested before is as evidenced by Ab. Halim et al. (2013). Studies show that inclusive education improves social interaction among students and minimizes negative perceptions of special needs students (Manisah, Ramli and Zalizan, 2006). From the point of view of the proposal and the proposed model, it is hoped that SLD will be able to learn to read Al-Quran, perform prayers and learn Arabic with mainstream pupils from accredited teachers in Islamic studies. In short, interacting with

mainstream pupils will add to SLD's self-confidence, build relationships with the outside community and build self-esteem to address the negative perception of the people with disabilities (Norfishah, 2016). Systematic and formatted use of the model can enhance the mastery of pupils in the learning of reading Quran, prayers and Arabic (Zunaidah, 2010; Muhammad Mustaqim et al., 2014). The study by Asmawati et al., (2012) proved that the implementation of the Arabic Language Communication Model was attracted their interest and the students showed an effort to learn it.

This is clearly evident through a high percentage of pupil's ability to recognize Arabic letters, pronounce Arabic letters, pronounce Arabic words and write their own Arabic letters and words. The exposure in learning Arabic is a big opportunity for SLD to learn something new beyond the curriculum norms reserved for them. Even special education teachers can also see the tendency of students in this field. Additionally, the construction of this inclusive model can also open up new research areas regarding Arabic language learning in a special integration education program. The perception of mainstream teachers involved with inclusive education programs has also been widely examined. The findings of Subhan and Sharma (2005) find that all teachers have moderate and high levels of confidence to receive and teach students with special needs even though 9 out of 10 respondents admit that they have never been taught teaching disabled students. According to Manisah, Ramlee and Zalizan (2006), 57.1% of respondents believe that negative views on special needs are minimized through an inclusive class. The finding of this study generally demonstrates the positive attitude of teachers towards inclusive education and emphasizes the importance of collaborative aspects between mainstream teachers and special education teachers. The opportunity to follow learning using models in the mainstream j-QAF program such as the Model 6 Months of Al-Quran and Tasmik Model, will encourage SLD to read al-Quran more than his colleagues in special education programs. In both the models emphasize the aspect of reading the Qur'an through the approach of the Talaqqi and Musyafahah methods ie face-to-face methodology with teachers for listening, correcting mistakes and reciting well and smoothly.

The findings of this study should be shared with readers because this framework of QFaA Inclusive Model can help to improve the teaching of Quranic reading, fardu ain and Arabic language. The development of relevant and systematic models should be implemented so that the learning goals of reading Quran, prayers and Arabic are achieved as intended in the Malaysia Education Blueprint 2013-2025. This QFaA Inclusive Model is expected to provide guidance to schools who wish to run an Islamic Education in inclusive program to learning disable learners. The development of this model is an alternative to the use of existing modules in the Special Education J-QAF Program.

This study is expected to provide guidance to schools and teachers who wish to expand Islamic Education for special education students in schools through inclusive programs. Inclusive education provides an opportunity for disadvantaged learners to be in the realm of the community through the education system. This situation helps students interact with the diverse environment and train themselves in the face of future lives. In addition to its benefits to students, this study is important to help overcome the problem of lack of Islamic Education teachers in the SEIP which is not from the field of Islamic studies. While there is no specific data on the actual number of Islamic education teachers in special education classes, the Islamic Education Division with the Moral Education and Islamic Education Unit, the Special Education Division continues to meet the j-QAF teacher's projection in the special

education program that was drafted at the beginning of the J-QAF Special Education (Bahagian Pendidikan Khas, Kementerian Pendidikan Malaysia, 2008). It is hope that the projection of 700 Special Education JQAF teachers to meet 700 Integrated Special Education Programs primary school SEIP in Malaysia supposed to be achieved in 2016. In this regard, the suggestion of this inclusive model is an alternative to addressing the problem.

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