

Knowledge of Fardhu 'Ain Among Students with Hearing Difficulties

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ABSTRAK

This study aims to assess knowledge of Fardhu 'Ain among Islamic students with hearing problems. The knowledge considered here includes the Pillars of Islam, basic beliefs, and methods for ablution and prayer as determined by the Penilaian Asas Fardhu 'Ain (PAFA) or Basic Assessment of Fardhu 'Ain. Respondents consist of 71 students attending the secondary school Program Pendidikan Khas Integrasi Bermasalah Pendengaran or Integrated Special Education for Students with Hearing Problems in Selangor, the Federal Territory of Kuala Lumpur, and Negeri Sembilan. The results of this study show that the level of knowledge of the Pillars of Islam and Faith remain low at 2.37 and 2.48, respectively. However, scores for knowledge concerning ablution and prayers are relatively high at 3.61 and 3.49, respectively. The results of the study show that students with good knowledge of Fardhu 'Ain may not always put this knowledge into practice. However, those that do consistently practice Fardhu 'Ain will demonstrate good manners.

INTRODUCTION

Education is the process of acquiring knowledge. According to Mohd Yusuf Othman (1998) Education is the most important asset in the contexts of national development and indeed the development of civilization. In the context of Malaysian education, Islamic Studies are a core subject taught in the primary and secondary school curriculum. Islamic education is vital not only for the purposes of passing exams but to improve students' lives in this life and the afterlife. According to Mohd Kamal Hassan (1988) the goals of Islamic education allow people to help establish Allah's rule on earth and benefit them in this world and the afterlife.

The primary considerations of Fardhu 'Ain include the basics such as reciting the syahadah, taking ablution, praying, fasting during Ramadhan and other practices. Islamic Instruction for students with hearing problems must not be ignored because they too are Allah's servants who are still responsible for fulfilling their religious duties. As Muslims, they must carry out those aspects of the syariah in terms of faith and worship, business, manners and behavior. These responsibilities must be fulfilled by all Muslims. Although some allowance is given for those with physical limitations (Hamdi Ishak, Abdul Halim Tamuri, Rosadah Abd. Majid & Safani Bari, 2010). In this study, the authors intend to determine the relationship between knowledge and practice of Fardhu Ain and practice of Fardhu Ain among hearing impaired students.

ISSUES IN TEACHING AND LEARNING AND ISLAMIC EDUCATION AMONG STUDENTS WITH HEARING IMPAIRMENT

Hearing impaired students in Malaysia follow the same general curriculum as typical students (Malaysian Ministry of Education, 2002). They follow core subjects including Islamic education. Although Islamic education is taught as often as 6 times a week with two hours of

practice, (Hamdi Ishak et al. 2010) hearing impaired students may face difficulties in Islamic instruction when engaging with the same curriculum as typical students. This is because discussion of the concepts taught may remain limited, especially in terms of abstract concepts such as ghaibiyat, samiyyat, and faith, as there is a lack of terms related to these concepts in sign language (Siti Muhibah Hj. Nor, 2005). Abdullah Yusuf and Zamri Mahamod (2004) also found that children with hearing problems suffer difficulties in mastering the Malay language, which is the language of instruction in schools. As mastery of language is a core cognitive skill, problems with language among hearing impaired students will also affect their understanding of Islamic Studies.

Che Noraini Hashim (2005) has discussed issues related to social problems such as drug addiction, a free-sex culture, rock concerts, racing and others. The latest statistics also show a deepening moral failure among teenagers. These festering social problems may stem from a lack of rigorous religious education among the souls of the young. A study by Airi Abu Bakar (2003) has indicated that students are not interested in Islamic Studies, considering such education to be unimportant or a waste of time and effort. As typical students experience these problems, similar problems must then exist among students with hearing impairment.

The results of interviews by Mohd Huzairi Awang @ Hussein and Hajarul Bahti Zakaria (2010) with Islamic Studies teachers teaching students with hearing impairment states that if parents are supportive, results for children may be good, and otherwise are not. This means that cooperation and support from parents are vital in shaping the morality of children. However, some parents may disregard this responsibility. This is especially the case when children have special needs, leading to frustration, stress, and public embarrassment affecting the spiritual education of the child (Aliza Alias et al. 2002).

The free mixing of boys and girls has already become an issue among this group. This problem is worsened when there are communication problems between the hearing-impaired community and hearing parents or guardians. Some such parents are unable to give advice, admonishment, or maintain effective control of their children. According to Sazali Saari (2005), President of the Deaf Association, deaf people of various backgrounds and ages still do not know about ablution, and some even say that they do not need to pray due to being excluded from the requirement (Hamdi Ishak, 2010).

Per the Persons with Disabilities Act (2008) for the Promotion of Quality of Life and Welfare of Those with Disabilities, emphasis is given to facilities and amenities, public transport, public services and buildings, education, employment, information and communications technology, culture, leisure and sports and recreation. No provisions have been made for religious issues and no emphasis is given to religious aspects for the disabled (Mohd Huzairi Awang @ Hussein and Hajarul Bahti Zakaria, 2010).

According to Mohd Huzairi Awang @ Hussein and Hajarul Bahti Zakaria (2010), the President of the Islamic Development Department (JAKIM) is not a part of the National Council for Persons with Disabilities. Membership in the Council is limited to the Secretary General of the Ministry of Finance, Transportation and Human Resources, the Secretary of Health Education, the Vehicle Licensing Board and Trade and no more than ten others with experience, knowledge, and expertise related to the problems and issues concerning people with disabilities. However, religious issues are neglected and focus remains on physical aspects.

The mosque typically plays a role as a centre for the distribution of information only for 'typical' (normal) people. Programs and activities conducted in the mosque most often are not useful for deaf people, such as the sermon (khutbah) given before Friday prayers. Until today, religious authorities and mosque committees have yet to provide sign language interpreters to allow the deaf to understand the contents of sermons. Additionally, those with hearing impairments are not given good chances to obtain religious education in mosques or surau due to the presumption that mosques are truly unable to fulfil their spiritual and religious needs (Mohd Huzairi Awang @ Hussein and Hajarul Bahti Zakaria, 2010).

KNOWLEDGE OF FARDHU' AIN AMONG STUDENTS WITH HEARING IMPAIRMENT

This quantitative study used a questionnaire to obtain information and data. In this study, seven schools with Special Education Programs for the Hearing Impaired around Negeri Selangor, Negeri Sembilan and the Kuala Lumpur Federal Territory were chosen. The researchers distributed the questionnaires to teachers to assess the teachers under their supervision. A total of 71 students were selected as respondents. There were 48 male and 23 female respondents. A total of 44 students were from Form 1 and 27 were from Form 2. Only Muslim students participated in the study. All data received was reviewed and analysed via SPSS (Statistic Package For Social Science) version 11.0. Two types of statistics, descriptive and inferential, were used in this process.

Knowledge Levels of the Pillars of Islam among Hearing Impaired Students

Table 1 shows the knowledge levels of the Pillars of Islam among hearing impaired students based on interviews with Islamic Studies teachers.

Table 1: Knowledge of Pillars of Islam among Hearing Impaired Students

BIL	ITEM	1	2	3	4	5	MIN	SD
B1	Reciting the <i>syahada</i>	38 53.5%	10 14.1%	4 5.6%	9 12.7%	10 14.1%	2.19	1.54
B2	Carrying out prayers five times daily	31 43.7%	8 11.3%	12 16.9%	10 14.1%	10 14.1%	2.44	1.51
B3	Fasting during Ramadhan	32 45.1%	8 11.3%	6 8.5%	9 12.7%	16 22.5%	2.66	1.67
B4	Paying <i>zakat</i> (alms)	38 53.5%	8 11.3%	7 9.9%	8 11.3%	10 14.1%	2.21	1.52
B5	Carrying out Hajj pilgrimage (if able)	35 49.3%	11 15.5%	6 8.5%	9 12.7%	10 14.1%	2.36	1.52
	TOTAL MEAN						2.37	1.55

N=71

The overall findings show that 22.5% (16 people) of respondents correctly identified the third pillar of Islam, namely fasting during Ramadhan. However, 45.1% (32 people) were not yet able to identify the pillar of fasting during the month of Ramadhan. The mean for knowledge of the Pillars of Islam is 2.37, which is a moderately low level.

Knowledge level of the Articles of Islamic Faith among Hearing Impaired Students

Table 2 shows the level of knowledge of the Articles of Islamic Faith among students with hearing impairment according to Islamic Studies teachers.

Table 2: Knowledge of the Articles of Islamic Faith among Hearing Impaired Students

BIL	ITEM	1	2	3	4	5	MIN	SD
B6	Faith in Allah	26 36.6%	7 9.9%	4 5.6%	6 8.5%	28 39.4%	3.04	1.80
B7	Belief in angels	27 38%	12 16.9%	4 5.6%	8 11.3%	20 28.2%	2.74	1.70
B8	Belief in the Prophets	28 39.4%	13 18.3%	4 5.6%	10 14.1%	16 22.5%	2.61	1.64
B9	Belief in the Holy Books	31 43.7%	15 21.1%	7 9.9%	9 12.7%	9 12.7%	2.29	1.45
B10	Belief in the Last Day	33 46.5%	13 18.3%	7 9.9%	8 11.3%	10 14.1%	2.28	1.49
B11	Belief in <i>Qada</i> and <i>Qadar</i> (Predestination)	39 54.9%	17 23.9%	3 4.29%	4 5.6%	8 11.3%	1.94	1.36
	TOTAL MEAN						2.48	1.57

N=71

Table 2 shows the mean, frequency, and percentages for teacher assessment of knowledge of students in terms of the Articles of Faith. Faith in Allah had the highest total with 39.4% (28 people) able to express this concept. However, 54.9% (39 people) were unable to discuss the fifth Pillar regarding *Qada*' and *Qadar*. The mean for knowledge of the Articles of Faith was 2.84 which is somewhat low.

LEVELS OF PRACTICE FOR FARDHU AIN (REQUIRED) ACTIONS AMONG STUDENTS WITH HEARING IMPAIRMENT

The twinned practices of ablution and prayer are a core of Fardhu Ain which differs from knowledge of the Pillars of Islam and Articles of Faith.

Practice of Ablution among Students with Hearing Impairment

Table 3 shows the mean scores for the practice of ablution among students with hearing impairment. Students were required to perform the motions of ablution under teacher observation.

Table 3: Distribution of frequency and percentage of practical execution of ablution among students with hearing impairment

BIL	ITEM	1	2	3	4	5	MIN	SD
B17.	Intention to pray	45 63.4%	4 5.6%	3 4.2%	9 12.7%	10 14.1%	2.08	1.57
B18.	<i>Takbihratul ihram</i>	9 12.7%	5 7.0%	4 5.6%	35 49.3%	18 25.4%	3.67	1.28
B19.	Reciting <i>al Fatihah</i>	45 63.1%	1 1.4%	3 4.2%	18 25.4%	4 5.6%	2.08	1.49

B20.	<i>Rukuk</i> as required	6 8.5%	5 7.0%	7 9.9%	38 53.5%	15 21.1%	3.71	1.13
B21.	<i>Iktidal</i> as required	5 7.0%	7 9.9%	6 8.5%	40 56.3%	13 18.3%	3.69	1.10
B22.	Bow as required	5 7.0%	4 5.6%	8 11.3%	40 56.3%	14 19.7%	3.76	1.10
B23.	Sit between two bows as required	6 8.5%	4 5.6%	10 14.1%	38 53.5%	13 18.3%	3.67	1.10
B24.	Bow as required	7 9.9%	3 4.2%	7 9.9%	40 56.3%	14 19.7%	3.71	1.13
B25.	Reciting <i>al Fatihah</i>	47 66.2%	3 4.2%	7 9.9%	8 11.3%	6 8.5%	1.91	1.41
B26.	<i>Rukuk</i> as required	7 9.9%	4 5.6%	9 12.7%	37 52.1%	14 19.7%	3.71	1.13
B27.	<i>Iktidal</i> as required	5 7.0%	3 4.2%	8 11.3%	39 54.9%	16 22.5%	3.81	1.05
B28.	Recite <i>qunut</i> prayer	45 63.4%	2 2.8%	4 5.6%	15 21.1%	5 7.0%	2.05	1.48
B29.	Bow as required	7 9.9%	6 8.5%	7 9.9%	36 50.7%	15 21.1%	3.64	1.15
B30.	Sit between two bows .as required	5 7.0%	3 4.2%	10 14.1%	39 54.9%	14 19.7%	3.76	1.04
B31.	Bow as required	5 7.0%	6 8.5%	8 11.3%	36 50.7%	16 22.5%	3.70	1.15
B32.	Sit for last <i>tahiyat</i>	5 7.0%	7 11.3%	9 46.5%	33 46.5%	17 23.9%	3.70	1.15
B33.	Give <i>salam</i> while facing right	6 8.5%	6 8.5%	6 8.5%	30 42.3%	23 32.4%	3.81	1.22
B34.	Give <i>salam</i> while facing left	7 9.9%	4 5.6%	6 8.5%	31 43.7%	23 32.4%	3.83	1.23
	TOTAL MEAN						3.49	1.21

N=71

Table 4 shows that students with hearing problems are able to carry out the acts of prayer (Rukun Fi'li). Dawn prayers were chosen to save time as they require only two repetitions. The exercise of prayer is valued similarly to that of ablution with a mean of 3.49. Stating intention before prayer, along with reading Al Fatehah and Qunut prayer (Rukun Qauli) had low means of between 1.91 and 2.08 relative to Active Pillars (Rukun Fi'li) including Takbiratul Ihram, Rukuk, Iktidal, sitting between bows, and sitting after final bow with means between 3.67 and 3.83.

STUDY SUMMARY

Overall levels of Fardhu Ain knowledge among students with hearing impairment are generally low. The study shows that beside hearing problems, students with hearing problems may have associated cognitive difficulties or language issues. Levels of knowledge of the Pillars of Islam are at a moderately low level. This means that the students are able to understand the Five Pillars of

Islam, including the need for fasting during Ramadhan and praying five times a day. For students already accustomed to practicing their faith's requirements at home, they are able to answer such questions with ease.

The results also show that knowledge of the Articles of Faith among students with hearing problems has a somewhat low mean value. This may be due to students' limited ability to remember and understand words related to abstract concepts, such as *samiyyat* and *gabbiyat*, the Day of Judgement, and Qada and Qadar.

Overall, it may be concluded that students with hearing impairment are able to practice ablution and prayer, with an overall mean that is moderate to high. Respondents mostly grasped only those ablution practices which are compulsory. However, the mean for being able to describe the intentions behind ablution remained low. While students with hearing impairment are able to master Rukun Fi'li, they face difficulties with Rukun Qauli as they tend to be visual learners.

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