

## A Review on the Concepts of *Da'wah* Methodology to the Special Needs

**Mohamad Adib Mohamad Salih\***

Centre for General Studies and Co-curricular, Tun Hussein Onn University of Malaysia (UTHM)

**Intan Farhana Saparudin**

Centre for General Studies and Co-curricular, Tun Hussein Onn University of Malaysia (UTHM)

**Zulkefli Aini**

Center for Human Wellbeing and Community, Faculty of Islamic Studies, The National University of Malaysia (UKM)

**Wan Ainaa Mardhiah Wan Zahari**

Centre for General Studies and Co-curricular, Tun Hussein Onn University of Malaysia (UTHM)

**Mohd Nur Adzam Rasdi**

Ibnu Umami Maktum Research Unit, Faculty of Quran and Sunnah Studies, Islamic Science University of Malaysia (USIM)

### Abstract

This paper aims to discuss the methodology of *da'wah* to the disabilities people with blind in Malaysia. A discussion on the methodology of *da'wah* is an important aspect in order to achieve the mission of *da'wah* itself. As far as a subject matter is concerned, based on previous studies, the discussion about teaching the religion in the context of *Da'wah* to blind people is not taken seriously by some researchers. However, on the side, they are more likely interested in focusing on the methodology of *da'wah* to new converted (*muallaf*). Therefore, this current study is important to explore the strategy used by Muslim preachers (*da'ies*) in communicating with blind people and their methods in delivering the messages of *da'wah*. This study is a qualitative approach using content analysis as a research design. The expectation of this study is to establish a theory of *da'wah's* approach that can be applied by Muslim preachers in order to communicate with blind people by transmitting knowledge and values to them. Hopefully that this study will contribute a new discovery in the field of *da'wah* to those who have special needs.

**Keywords:** Islam; *Da'wah*; Methodology; Muslim preachers; Disabilities; Blind.



CC BY: [Creative Commons Attribution License 4.0](https://creativecommons.org/licenses/by/4.0/)

### 1. Introduction

In Islam, the term used to introduce and spread the divine message to others is called *da'wah*. The person who undertakes the work of *da'wah* is called as *da'i*. However, in this article the term used for *da'i* or caller of Islamic message is Muslim preachers. According to [Sohirin \(2008\)](#), the work of *da'wah* is focused on calling others into Islam, worship, and offering love to God. Beside that, *da'wah* work is an effort that requires the strife of energy, intellect and material to achieve a specific goal. It calls for determination on the part of Muslim preachers to engage the target audience using a particular method or approach. However, according to [Syed Abdurahman and Syed Hussin \(2010\)](#), *da'wah* work is not an easy job because it deals with the matter of altering the belief and understanding of a human being. Not only that, *da'wah* work also involves with various people as a target audience. The explanation for the *da'wah* workers must engage with the target group from all kinds of backgrounds i.e. different beliefs, customs and levels of education and thinking. All these according to [Nur Damia Husna Nor Sad \(2017\)](#), need for a *da'wah* worker who is wholly prepared in terms of knowledge, physical and spiritual. Besides that, the main challenge to an effective *da'wah* work comes from the *da'wah* workers themselves whereby the way they present themselves and the approach that they apply to interact with the target group play a crucial role. Therefore, according to [Muhammad Natsir \(1978\)](#), the best approach is the approach inspired from the Quranic verse (surah al-Nahl 125) that focuses on the approach of *al-hikmah*, *al-maw'izah al-hasanah* and *al-mujadalah bi al-husna*. Based on these Quranic categorization, according to [Sa'id \(2011\)](#) and [Zulkefli and Salhudin \(2016\)](#) Muslim preachers should communicate with his target audiences in the context of their level of thinking as well their understanding capacity and speak to them in a language that they understand. Besides that, he should plan a suitable approach to deliver Islamic message according to their situation. It comes into reality when Muslim preachers try to communicate with audience like blind people.

### 2. Research Problem

According to [Fariza et al. \(2006\)](#) all human behaviors come from their inner dimension i.e a heart. That particular dimension can be influenced by studying and recognizing the element. [Sri Nurul and Agus \(2013\)](#) states individuals who do not have rationality in their behavior will experience the incidents with emotional disorders, including pain, assuming there is a danger of threatening and eventually experiencing the incident unrealistic. He

\*Corresponding Author

explained that the motives in human beings are impulses, desires, and driving forces that arise from within himself, to do something.

Individuals like visually impaired are sometime unable to cope with internal and external problems. Internal problems dominating blinds are a great challenge in blindness. Many studies show that blind people face psychological problems such as inferiority, fear and embarrassment as reported by Tarsidi (2012); Moschos (2014), Peter and Ferlis (2014); Zuhda (2014); and Rosli *et al.* (2015). The feeling among the blind can be seen when they are facing difficulty in the learning of something new, for example, identifying the shapes, surfaces, symbols and determining places either involving touch or movement activity (Graven, 2018). According to Tarsidi (2012) the stress of feeling among the blind will increase when it happens from accidents in adulthood. To address the problem of vision with blindness, psychological approaches should be applied so that their souls and thoughts can be influenced. It is difficult to change one's attitude because it depends on a trait that remains within the individual. However, attitude can be influenced by building confidence in human beings. In the study conducted by Konstantinos (2014) on the effects of individual characters such as gender, vision, status, age, age during sight loss, education level, job status and independent ability to move in self-control and self-esteem have been tested. A total of 40 blind adults with eye damage have taken the test. The study suggests that there is a significant relationship to the level of self-esteem with visibility status, age during vision loss and their level of education. Many factors that cause self-esteem among disabled people are low. However, Brunet *et al.* (2017) explain that there is an approach that can be done by blind people to increase their self-esteem levels such as physical exercises, self motivation and involvement of outsiders in society.

In the context of religion, Hamzah (2012) emphasized there is a group of people who are physically inferior should be given religious education as they are also the obligatory practitioners of Islam. According to Tengku Fatimah (2016) disabilities person with visually impaired or blinds have a great challenge and test in practicing religion compared to other disabilities category because of the loss of eye sensation causing their movement to be very limited and require the help of others to do every job in everyday life. Due to, Nurul Asmak Liana *et al.* (2017) found many persons with visually impaired ignores religious obligations such as the implementation of *fardhu* prayers. Many factors cause of this issue has been reflected to their psychology and psychosocial. Nurul Asmak Liana *et al.* (2017) found that obstruction in the implementation of worship among the blinds such as lack of religious understanding and perfect knowledge of prayer, lack of family support, neglect of family prayer, difficulty practicing praying movements, building of hospitable mosques, no transportation facility, lack of financial and religious programs and no trained teachers. While, Adnan *et al.* (2017) declare the lack of teaching aids (BBM), the level of teaching and assessment less appropriate to the category of disabilities, communication, disabilities friendly facilities, continuity of home-based learning, the role of parents are the reasons why persons with disabilities less religious practices. The statement also was supported by Adnan *et al.* (2017); Ibrahim *et al.* (2013).

Besides that, according to Adnan *et al.* (2017) the concept of teaching is about paying attention to emotions, differences and diversity of abilities, strategies, approaches, methods and techniques of teaching and learning, the ability and talent as well as determination of disabilities to learn. According to Ab Aziz (2009) Muslim preachers face some problems in dealing with blind people. That situation should be resolved accordingly by focusing their needs. Not only that, Muslim preachers should have the knowledge related to their target groups, and to improve their skills and technique to attract them to learn about Islam.

### 3. Research Methodology

This is a qualitative research conducted by using content analysis approach as research design. The aim of this study is to identify the methodology of *da'wah* to blind people. To complete this study, the work of Dr Turki bin Abdullah bin Humud Assukran namely “رعاية الإسلام للمعوقين” will be analyzed in the context of strategy of *da'wah* methodology to people with disability.

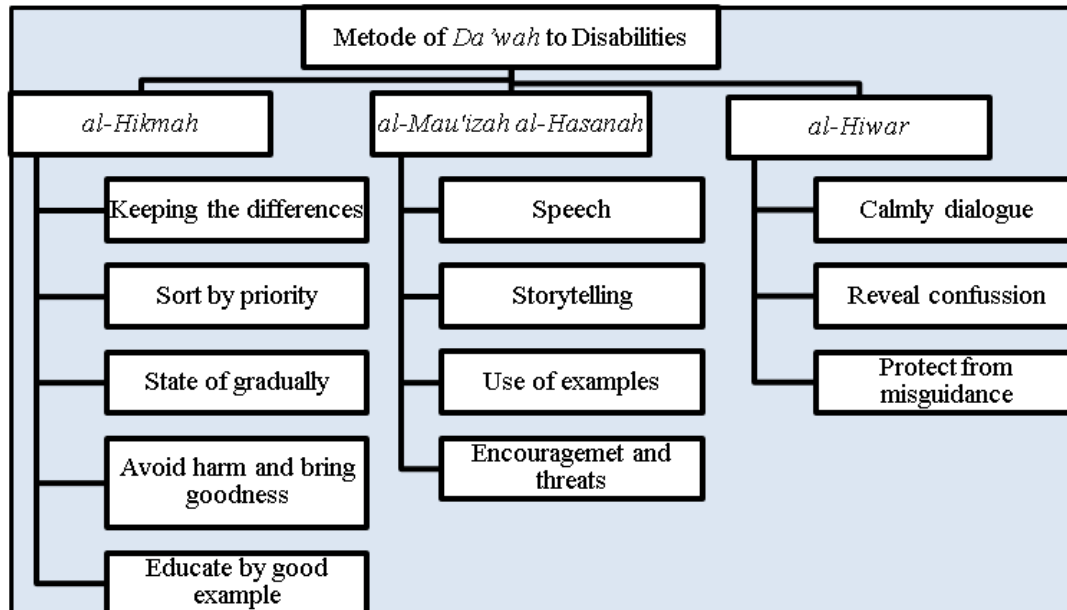
### 4. *Da'wah* to Disable With Blind (البصرية)

There are many challenges faced by Muslim preachers, such as less skillful, in delivering *da'wah* messages to blind people because they are not paying attention to spiritual elements. Spiritual aspects are important in shaping the soul and developing better behavior. This spiritual knowledge requires someone who those proficient in using approaches such as psychological approaches in influencing them. Ab Aziz (2009), for instance, rightly states the proponents of the disabilities must rely on three main points including strengthening the faith, improving practice of worship and developing moral purity. While according to Ghaly (2010) the aim of *da'wah* for disabilities must have specific elements that form the inner strength to accept the divine decree and the predestination (Arabic term: *qada'* and *qadr*) of Allah. The elements are (1) *sabr* or patience; disabilities must learn and apply patience when facing with problems and tests after a disability happens. Patience has levels when tested with wrong doing and sin (*ma'siah*), patiently tested with allegations and patient in obedience to Allah. (2) *syukur* or thankful; the good disable person is those who can experience the concept of gratitude within themselves. Disabled person actually who experience the disaster and tests given by Allah. (3) *a'bid* or obedience; after appreciating patient and grateful with their disability, then disabled person will experience servitude that existed on him by always obeying and practicing all good deeds. In short, the mission of these disabilities is an ongoing spiritual and physical development in educating the spiritual.

#### 4.1. Strategy of *Da'wah* Methodology Towards Blind Person

*Da'wah* communication can be understood as *da'wah* work by using the gentle words that target audience may feel as a touch without touching the sensitivity of his feelings (Zulkefli and Salahudin, 2014). However, this cannot be achieved if the Muslim preachers does not have a good spiritual and knowledge. Zulkefli and Salahudin (2014) point out that in the context of human communication, persuasive can be used when Muslim preachers may influence their target audience through a psychological approach by focusing on inner dimension of human being including *al-qalb*, *al-'aql* and *al-nafs* without burdening their abilities to practice Islam on their own willingness. In the context of *da'wah* to the disabilities, Dr Turki Abdullah from Madinah has doing the research specifically on religion in the context of disabilities. His discussed from the aspects of *aqidah*, *ibadah*, *akhlaq* and discussion about the needs of *da'wah* towards them. In addition, there are many contributions from every government in Makkah to the disabilities. It is interesting when he successfully discussed in detail about the methodology of *da'wah* which it is said never discussed by other researchers Ab Aziz (2009). Therefore, this study focuses on the methodology of *da'wah* to the disabilities especially for the blind based on mainly the model proposed by Turki (2010). The following is a model:

Figure-1. Model of *Da'wah* Methodology to the Disabilities



Sources: Turki (2010).

##### 4.1.1. Al-Hikmah (Doing *Da'wah* by Wisdom)

###### a. Keeping the Differences (مراعاة الفرق)

Turki (2010) explains the first priority that Muslim preachers should pay attention is using a proper language that can be understood by the disabilities especially among the blind because they have a different backgrounds and education. They should recognize differences among blind people who have different levels of understanding and intellectuals which some of them can understand quickly and the others slowly. In maintaining the differences that exist among the blind, Muslim preachers must take care of the following:

- Always keep on their level of understanding;
- Keeping their emotions;
- Maintain proficiency in conversation and avoid to argue;
- Avoid delivering messages of *da'wah* when they are busy;
- Keeping their habits in affairs; and,
- Choose an appropriate approach with them.

According to Syabudin and Abdul Ghafar (2015) to keep the differences among target audience, Muslim preachers should be cautious choosing the right methodology by using either gentle or strict method when interacting with them, whether the difference between forgiving, nurturing and helping. They explain the concept of *da'wah* individually refers to Muslim preachers can develop sense of love so that they can accept the Islamic knowledge clearly. Therefore, *da'wah* does not only transfer knowledge but also keep the differences of target audience in term of their disability, thinking, understanding and emotion. This is important for Muslim preachers so that the impression of *da'wah* delivered into the heart of blind people.

###### b. Sort by Priorities (ترتيب الأولويات)

The acceptance factors of *da'wah* among the people with disabilities is using the organized method. Among the best method of *da'wah* in delivering knowledge, Muslim preachers should wisely put the right priority in sorting the hierarchy of knowledge. They should begin with general knowledge rather than specific knowledge. In addition, they should firstly introduce basic knowledge with simple information and concept before focusing on in detail.

According to Syabudin and Abdul Ghafar (2015) Muslim preachers need to understand deeply how the teachings of *da'wah* such as thought, values, priorities or problems that want to be resolved in *da'wah* activities must be suitable with the circumstances of target audience. This is because people with blind just only depend on hearing senses and touches. According to Sri Nurul and Agus (2013) dependency on visually impaired on communication through two processes namely verbal and nonverbal. These kinds of communication are used as external tools to communicate with others. They argued that due to the problem of visual function, they have to rely on other senses that are still functioning to develop understanding the reality by using the senses of hearing, touch, smell, taste and identify. Hearing and touch senses will greatly help them overcome the dependence, so that can replace visionary function in understanding the environment. So Muslim preachers should be maximise the hearing sense by using priority in the context of *da'wah*.

### c. State of Gradual (التدرج)

The basic principle in Islamic law is *al-tadarruj* (doing something gradually and by stages). The principle applies to an effort to legislate the law gradually based on human needs. Similarly, in the Islamic history, the Prophet of Muhammad p.b.u.h implemented *da'wah* to people of Mecca by using *al-tadarruj* methods as appropriate approaches with the target groups. Hence, blind people are also among those who need attention in the aspect of *da'wah* approaches especially involves the process of teaching and learning. According to Noraini *et al.* (2017) the teaching of Islam refers to deliver a content according to appropriate levels. Al-Bayanuni (1995), on the hands, this *da'wah* methods can be understood as a way to implement *da'wah* method. It is suitable for human psychology. There are some techniques related to the methodology including *targhib* (persuade), *tarhib* (threats), gently, strictly, *tadarruj* (gradually), easy and simple. In addition, the implementation must start from advises from gently to strictly and it depends on the needs of target group (Mohd Zin, 2001). In short, stages have two meanings in the same context. First stage is in implementation of the module and the second is in delivering the module.

### d. Avoid Harm and Bring Goodness (درء المفسدة وجلب المصلحة)

The purpose of avoiding harm and bringing to the goodness is to get the pleasure of Allah. According to Siti Farhana and Tengku Intan Zarina (2016) it includes human relationships to Allah, human beings and nature. Successful peoples always take care of themselves by emphasizing the spiritual aspect of *aqidah* and *ibadah*. Therefore, Muslim preachers should ensure that target audience always have proper defense mechanism to avoid themselves from doing a wrong thing that are useless. Warning and restraint are among the best methods to make their soul and spiritual to be changed and enhance the religion with advice and encouragement given to practice the Islam. As well as blind people, they often facing confusion in choosing the best things for themselves. Without support from outsiders, of course, they will do many wrong things beyond their knowledge. Therefore, the role of Muslim preachers as agents of change needs to be strengthened in the context of *da'wah*. According to McLinden *et al.* (2017), those who teach and educate disable person with blind they actually do not only play an active role as agents of change but also work 'together' and 'between' them in guiding towards goodness.

### e. Educate by Good Examples (التربية بالقوة الحسنة)

After we discuss the role of Muslim preachers as agents of change in the context of *da'wah* to the blind, empowerment in terms of education through morals is also important to achieve the purpose of life patient, gratitude and being a servant to Allah s.w.t. Through the good morals by Muslim preachers showing the leadership and guidance is crucial. According to Zulkefli and Salahudin (2014) the success of a *da'wah* is not only the effective of communication, but also evaluated from the morals of Muslim preachers. Although the blind person cannot see the act of Muslim preachers, but they can feel the goodness and values of Muslim preachers in their heart by good words and services. According to Nor Amin Sayani and Mohd Ismail (2012) affection in human relationship can be felt by other individuals with such action, gentle and forgiving (tolerance). In other words, tolerance which means a good moral attitude in the communication were being respectful among human within the boundaries outlined by Islam.

#### 4.1.2. Al-Mau'izah al-Hasanah (Giving a Good Advises)

Advise has three meanings as mentioned by First; make feel fear on target group and denial the things that bring harmful. Second; reminding the good things that affect the heart. Third; advice and remind of the rewards and consequences. Good advises refer to giving advice, warnings and reminds to people about things that bring goodness and badness to affect the people. There are had many methods can be used like conversations and so on. Similarly, when giving advise to those who are not capable like blind people. However, in advises, Muslim preachers should pay attention to inappropriate matters and limitations.

### a. Speech (الخطابة)

Speech is a form of communication between people. They can communicate and understand each other through conversation. According to Turki (2010) speech is a verbal art that conclude on three main aspects, introduction, content and closing. In the process of *da'wah* to the blind people, the preachers should pay attention to every aspects of speech. *Da'wah* to the blind should always pay attention the differences between them such as the level of understanding and emotional. According to him, when starting the speech, Muslim preachers should raise the hearers by attracting their attention to love Allah s.w.t. but still keeping the difference between them. According to Nor Amin Sayani and Mohd Ismail (2012) that technique of speech is the main technique used by the Prophet p.b.u.h in



*da'wah*. Not only that, every male Muslims are required to listen Friday sermon before performing Friday prayer to get information about Islamic teaching. Therefore, sermon plays important part to be advice people weekly. This shows this method is an important technique in delivering Islamic knowledge.

### **b. Storytelling (القصص)**

According to [Nor Amin Sayani and Mohd Ismail \(2012\)](#) storytelling which contain elements of wisdom is an effective method to attract target group's attention especially blind people. This is because the Prophet of Muhammad p.b.u.h also used the method in his *da'wah* ([Sri Nurul and Agus, 2013](#)). [Turki \(2010\)](#) explains that work of *da'wah* by using stories from the holy al-Quran and traditions of the Prophets focusing on the general or specific about the disabilities among them can motivate them from various aspects in terms of understanding, emotion and psychology or morals. Stories that can give a good impression to the heart by taking lessons about things that have happened. This method of narration also becomes a form of *da'wah* that educates the blind people in particular towards goodness. The story of the messengers of Allah such as the prophet of Ibrahim, Musa, `Isa and Ayyub are mentioned in the holy al-Quran to emphasize the importance of practicing Islam and delivering the message of Islam. Similarly, narration through the stories of the companions of the Prophet who were recognized as patient men surrounding the Prophet in *da'wah* work. Thus, the stories are an effective *da'wah* method in educating the blind people who cannot learn something through eyesight except hearing.

### **c. Using the Examples (ضرب الأمثال)**

According to [Turki \(2010\)](#), using the examples in *da'wah* work is important to explain something more deeply and has many benefits. Muslim preachers need use the examples appropriately to deliver the message to blind people. Choosing the right examples that can provide encouragement to target audience should be addressed by Muslim preachers. This is because disable people also consists of various categories which require different approaches of *da'wah* ([Mohamad Adib et al., 2017](#)). Not only using the same approaches but they must be different in terms of teaching and giving examples.

### **d. Encouragemet and Threats (الترغيب والترهيب)**

According to [Nur Khairul and Haris \(2013\)](#) students with blind are often considered weak by others, backward and damp. Students with blind should be encouraged they can contribute to the country as other person. [Al-Bustani \(1956\)](#) explains that using encouragement and threats is one of the best and effective delivery methods in education. This method is widely used in the traditions of the Prophet p.b.u.h. and can be useful generally for target audience ([Wan Hussein, 1984](#)). However, threats (targhib) can be applied effectively for those who have a negative argument. According to [Turki \(2010\)](#) *da'wah* to disabilities by using methods of encouragement and threats must be directed to guidance of Allah and prevent from misunderstanding in Islam. In addition, the methods can be a part of encouragement of Islamic teaching such as aqidah, akhlaq, and ibadah. This is clearly stated by [Nor Amin Sayani and Mohd Ismail \(2012\)](#) that method of delivery by encouragement and threats, instructions and restrictions give blind person to identify the right and false things.

#### **4.1.3. Al-Hiwar (Da'wah through Conversation)**

According to [Nor Amin Sayani and Mohd Ismail \(2012\)](#) to make students understand the lesson in the process of learning and teaching in the classroom, for example, dialogue or conversation method is the best way to achieve the objective. Everything they do not understand can be overcome by using dialogue method. Question and Answer (Arabic term: *As-ilah wa Al-ijabah*) in dialogue session should be activated in the process of learning and teaching. Consequently, if the process goes with oneway communication, the objective of education using dialogue is not achieved. Similarly, when Muslim preachers conduct the session of dialogue with blind people, the dialogue must focus on to solve the problem. This is because blind person also has many problems involving personal or religious matters. Therefore, Muslim preachers must ensure that answers given are satisfactory to them and clearly understood resolving a confusion ([Turki, 2010](#)). However, in maintaining the dialogue, the focus dialogue with the disabled based on three things: 1; calmly dialogue, 2; revealing confusion, and, 3; keeping from the misguidance.

#### **a. Calmly Dialogue (الحوار الهادي)**

Make the conversation in calmly can attract the interest of audience. According to [Turki \(2010\)](#) a calm dialogue is the most important aspect when communicating with the disabled. Keeping the manners will make a good result in maintaining the relationship between Muslim preachers and disable person especially blind people. They have to learn how to conduct a dialogue in peaceful to correct their mistakes and put the right goals in every session. They have to use good words and stimulate them to do good things based on their knowledge, understanding and status particularly when a conflict of opinion happens. In addition, they should keep their emotions by avoiding criticism and compulsion. They should give them the best choice in a particular subject, especially in the aspect of religious practices, so that they do not feel burden in practicing the religions. In addition, the answers given must be on religious perspective and do not from the personal perspective to build self-confidence.

#### **b. Reveal the Confussion (كشف الشبهات)**

Disabilities are often facing the conflicts within their self either psychological, occupational, marital or family matters that cause to lack of their quality of life. The practices of religion also always ignored among them due to the

lack knowledge. In the study of Nurul Asmak Liana *et al.* (2017) proves that blind people often ignore performing prayers or solah. The causes come from external and internal elements. Although some of them understand the obligations of prayers, but they are still ignoring the religious orders. Therefore, the role of Muslim preachers is to explain the importance of religious obligation to the blind. In addition, the problem raised, maybe, is not as great as it is, but it is important to clarify the confusion in religion. According to Turki (2010) disable person are often facing the spiritual problem because less of practices the religion. There are two categories of confusion that should be clarified by Muslim preachers, namely sureness and ignorance. This confusion needs to be revealed by installing of knowledge so that there is no misunderstanding in religion. He added that the methods applied by Muslim preachers can be used in revealing the confusion. They should clearly explain to them and reject the confusing thing with manners and gently in *da'wah* work and put the truth at the right place.

### c. Keeping from Misguidance (حمايته من الأفكار الضالة)

Muslim preachers should take care of every misunderstanding in religion among the blind people. The disabilities be always targeted by the preachers of other religions. They provided a good service to disabilities until they are thinking that the other religions are better than Islam. In Malaysia, there are many religious organizations intent sympathize the disabilities by providing the best service. This situation will make them confused to evaluate the value of goodness within their perspective. Hence, the role of Muslim preachers is to strengthen their belief to protect their faith by giving good services, correcting mistakes in the practice of *ibadah* and applying the good character (Turki, 2010).

## 5. Conclusion

Through the discussion it can be concluded *da'wah* work to the blind should be analyzed in the aspect of psychology. The right delivery aspect should be taken seriously to produce successful *da'wah* work. Therefore, providing an appropriate model of *da'wah* methodology towards disabilities is important to achieve the objective of *da'wah* to blind people. However, there is still a gap that needs to be identified including identifying an effective *da'wah* approach with this blind person in the field. The elements in *da'wah* methodology need to be studied completely so that the technique of *da'wah* to the blind can make their hearts and minds in appreciation of Islam. The approaches of *da'wah* will be more effective if Muslim preachers apply the right techniques in every teaching process involving blind people. Therefore, this article hopes will contribute valuable knowledge in the context of methodology of *da'wah* especially to the blind people.

## Acknowledgement

This research was supported by Ministry of Education (MyBrain15).

## References

- Ab Aziz, M. Z. (2009). *Metodologi dakwah terhadap orang kurang upaya*. 1st edn Penerbit Universiti Malaya.
- Adnan, M. Y., Norakhyiree, M. R. and Desi Suryani, B. B. (2017). Khidmat quran dan sunnah bagi OKU, Pengalaman USIM. *J-QSS -Journal of Quran Sunnah Education and Special Needs*:
- Al-Bayanuni, M. A. a.-F. (1995). *Al-madkhal ila ilmi al-dakwah. (M. Ar-Risalah, Ed.) (Pertama)*. Beirut, Mesir.
- Al-Bustani, F. A. (1956). *Munjid Al- Tullab*. Dar Al-Masriq: Beirut, Mesir.
- Brunes, A., Krokstad, E. and Augestad, L. B. (2017). How to succeed? Physical activity for individuals who are blind. *British Journal of Visual Impairment*, 35(3): 264-74.
- Fariza, M. S., Siti Rugayah, T. and Othman, T. (2006). *Dakwah dan kaunseling di Malaysia (Pertama)*. . Universiti Kebangsaan Malaysia: Bangi, Selangor.
- Ghaly, M. (2010). *Islam and disability, Perspectives in theory and jurisprudence*. 1st edn: Routledge: London and New York.
- Graven, T. (2018). How individuals who are blind locate targets. *British Journal of Visual Impairment*, 36(1): 57-74.
- Hamzah, N. (2012). Pendidikan agama dalam keluarga. *Jurnal At-Turath*, 9(2): 49.
- Ibrahim, N., Khosim, N. and Jaafar, N. (2013). Pengajaran al-quran braille, Isu dan cabaran semasa. *International Journal on Quranic Research (IJQR)*, 3(4): 79-94.
- Konstantinos, P. (2014). The impact of individual characteristics in self- esteem and locus of control of young adults with visual impairments. *Research in Developmental Disabilities*, 35(2014): 671-75.
- McLinden, M., Ravenscroft, J., Douglas, G., Cobb, R. and Hewett, R. (2017). The significance of specialist teachers of learners with visual impairments as agents of change. *Journal of Visual Impairment and Blindness*, 11(6): 569-84.
- Mohamad Adib, M. S., Intan Farhana, S. and Zulkefli, A., 2017. "Realiti cabaran pendakwah terhadap orang kelainan upaya penglihatan." In *In International Conference of Human Sustainability Universiti Tun Hussein Onn Malaysia*. p. 9.
- Mohd Zin, A. A. (2001). *Metodologi dakwah (pertama)*. Penerbit Universiti Malaya: Kuala Lumpur, Malaysia.
- Moschos, M. M. (2014). Physiology and psychology of vision and its disorders, A review. *Med Hypothesis Discov Innov Ophthalmol*, 3(3).
- Muhammad Natsir (1978). *Fiqh al-Da'wah*. Angkatan Belia Islam Malaysia: Kuala Lumpur.
- Nor Amin Sayani, Z. and Mohd Ismail, M. (2012). Penerapan metode dakwah di dalam melaksanakan proses pengajaran dan pembelajaran (P&P) di Dalam dan Luar Bilik Darjah. In *Seminar Antarabangsa*

- Perguruan dan Pendidikan Islam [SEAPPI2012] (International seminar on teacher and islamic education [SEAPPI2012]. Johor Bahru. 51-69.*
- Noraini, M., Mariam, A. M. and Badlihisam, M. N. (2017). Penerapan elemen al-tadarruj dalam modul pengajaran saudara baru. *Jurnal Sultan Alauddin Sulaiman Shah*, (Speical Issue): 94-107.
- Nur Damia Husna Nor Sad (2017). *Komunikasi Bahasa Pendakwah Masyarakat Orang Asli. Disertasi Ijazah Sarjana Pengajian Islam*. Universiti Kebangsaan Malaysia.
- Nur Khairul, N. R. and Haris, A. W. (2013). Pencapaian Akademik Pelajar Kurang Upaya Penglihatan Yang Mengikuti Program Pendidikan Khas. *The Malaysia Journal of Social Administration*, 9(1): 45-64.
- Nurul Asmak Liana, B., Hamdi, I. and Tengku Intan Zarina, T. P. (2017). Halangan Pelaksanaan Solat Fardhu Dalam Kalangan Orang Kelainan Upaya ( Oku ) Penglihatan Di Persatuan Orang-Orang Cacat Penglihatan Malaysia (Pertis). *Journal Ulwan*, 2(1): 43-62.
- Peter, V. and Ferlis, B. (2014). Cabaran Pekerjaan dan Kesan Kepada Kesejahteraan Hidup OKU Penglihatan Yang Berkeluarga di Sabah. *In Seminar Kebangsaan Integriti Keluarga*, 2014: 1-8.
- Rosli, H. F., Sabri, S. A. and Wahab, N. A. (2015). Kesedaran Golongan Majikan Terhadap Orang Kurang Upaya. *In International Conference on Management and Muamalah*, 2015: 192-99.
- Sa`id, H. (2011). *Qawa`id al-Da`wah Ila Allah*. Dar al-Furqan: Amman.
- Siti Farhana, S. and Tengku Intan Zarina, T. P. (2016). Pendidikan adab islam, Cabaran di kalangan. *Journal of Global Business and Social Entrepreneurship (GBSE)*, 2(3): 108-18.
- Sohirin, M. S. (2008). *Islamic Da`wah, Theory and practice*. International Islamic University Malaysia: Gombak.
- Sri Nurul, A. and Agus, S. (2013). Bimbingan dan konseling islam dengan media braille. *Jurnal Bimbingan dan Konseling Islam*, 03(02): 140-51.
- Syabudin, G. and Abdul Ghafar, D. (2015). Model dakwah, Satu analisis teoritikal. *Ulmu Islamiyah*, 16(1675-5936): 23-41.
- Syed Abdurahman and Syed Hussin (2010). Dakwah kepada orang asli di Malaysia, Permasalahan dan halangan. *Jurnal Usuluddin*: 155-79.
- Tarsidi, D. (2012). Mengatasi Masalah-masalah Psikososial Akibat Ketunetraan Pada Usia Dewasa. *Pendidikan dan Kebudayaan*, 18(1): 85-97.
- Tengku Fatimah, M. T. M. (2016). Pelaksanaan Perkhidmatan Anak Terhadap Ibu Bapa Kurang Upaya Penglihatan, Kajian di Marang Terengganu. *Jurnal Islam dan Masyarakat Kontemporari*, 13: 57-69.
- Turki, A. (2010). *Ar-Ria'yatul Islam lil Muawwiqin, Madinah al-Munawwarah*. 1st ednIslamic Universiti of Madinah Munawwarah.
- Wan Hussein, A. (1984). *Ilmu Dakwah*. Dewan Bahasa dan Pustaka: Kuala Lumpur.
- Zuhda, H. (2014). *Keberkesanan Modul Kaunseling Pemulihan Terhadap Masalah Psikososial Orang Kurang Upaya (Oku) Fizikal Akibat Kemalangan*. Universiti Putra Malaysia.
- Zulkefli, A. and Salahudin, S. S. (2014). Hubungan Antara Pendakwah Dengan Mad'u Dalam Komunikasi Insan. *Persidangan Antarabangsa Kelestarian Insan*.
- Zulkefli, A. and Salhudin, S. S. (2016). *Pengantar Komunikasi Dakwah*. Jabatan Pengajian Dakwah dan Kepimpinan Fakulti Pengajian Islam Universiti Kebangsaan Malaysia: Bangi.