Arising Issues Due to the Inconsistency Between the Pertis Braille Quran Text and the *Mushaf al-Madinah* Text

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Abstract
Purpose: This research aims to explore the issues arising from the discrepancy between the Quran Braille (PERTIS) and Mushaf al-Madinah texts, focusing on the perspective of visually impaired individuals who are primary users of the Braille Quran.
Design/methodology/approach: The primary aim of this research is to conduct a qualitative analysis. Through interviews as the data collection method, participants were selected based on their relevance to the research objectives.
Findings: The research findings show that visually impaired individuals encounter challenges during inclusive activities, such as Quran learning and recitation with sighted individuals. Additionally, the misalignment calls for the adoption of distinct learning methods and strategies that cater to their abilities and the unique Braille writing system.
Research limitations/implications: This research focuses on the inconsistency between two *mushaf* texts - the Braille Quran *mushaf* and the *mushaf* issued by Mujamma' Malik Fahd, also known as the *Mushaf al-Madinah*. The Braille Quran *mushaf* on this study is based on the *mushaf* produced by Persatuan Orang-orang Cacat Penglihatan Islam Malaysia (PERTIS) which was issued in the year of 2015AD / 1436H.
Practical implications: The findings will provide valuable insights for visually impaired community, policymakers and educational institutions, addressing these disparities is crucial to foster inclusive Quranic education and activities.
Originality/value: This study informs policy decisions and improves special needs educational system by enabling visually impaired individuals to engage effectively in Quranic learning and recitation alongside sighted peers.

Keywords: Braille Quran, visually impaired, Quranic education, Rasm Uthmani.

Introduction
Allah SWT has revealed in the twenty-seventh verse of *surah al-Kahf* that His words (al-Quran) will not be altered by any party. Allah SWT's word:

وَٱتۡلُ مَآ أُوحِيَ إِلَيۡكَ مِن كِتَابِ رَبِّكَۖ لَا مُبَدِّلَ لِكَلِمَٰتِهِۦ وَلَن تَجِدَ مِن دُونِهِۦ مُلۡتَحَدًا ٢٧

And recite, [O Muhammad], what has been revealed to you of the Book of your Lord. There is no changer of His words, and never will you find in other than Him a refuge. (Al-Qur´an. Al-Kahf 18:27)

Al-Quran was transmitted in two ways: by memorising through *talaqqi* and *musyafah*, and by writing in the Quran's *mushaf*. Saidina Abu Bakar gathered all the texts of al-Quran in one *suhuf* due to concern of losing its verses from the deaths of al-Quran memorisers. Saidina Uthman copied Abu Bakr's *suhuf* and sent it to various key Islamic provinces to be used as a guide to prevent the issue of disputes over the wording of the Quran, which happened among Muslim warriors on the battlefield for the opening of Azerbaijan (Muhammad Bakr Ismail, 1999; Mohd Yusuf Ahmad, 2013; Mohd Rahim Jusoh, 2008; Al-Kurdi, 2008; Al-Sabuni, 2011; Al-Hamad, 2016). The move adopted by Saidina Uthman demonstrates the importance of a sound al-Quran *mushaf* in maintaining the unity of the *ummah*. Since Saidina Uthman standardised the textual writing of the Quran, scholars of the *ummah* have attempted to preserve the form and system of writing through the establishment of a distinct *mushaf* as well as documentation of the system and style of writing known as *Rasm ᶜUthmani*.

Literature Review
Today, practically all Muslim nations take the initiative to print Quranic *mushafs* based on *qiraat* or the majority's practice. Some Islamic nations in the Middle East, for example, have used the *mushaf* published by Mujamma' Malik Fahd in Madinah, Saudi Arabia as a model for the system of producing the text of the Quran's *mushaf*. Other countries, such as Morocco, England, Tunis, Libya, Pakistan, and India, have a writing system that, from the *rasm* aspect, is very similar to the system of writing the text of Mujamma' Malik Fahd, but there are differences from the perspective of *dabt* because it acknowledges *qiraat* and the practises of the local community. In particular, Malaysia is regarded to comply with almost one hundred per cent of the standards used by Mujamma' Malik Fahd's *mushaf*. The Ministry of Home Affairs has taken on the obligation of maintaining the standard of authoring the text of al-Quran *mushaf*. Consequently, there is consistency in the manuscripts used in this nation, whether for public or official purposes, such as in education.

However, not everyone is able to employ the al-Quran *mushaf* that is commonly used in society. There are those with visual impairment who require a Braille Quran *mushaf*. Since 1994, the visually impaired in Malaysia have been working on the publication of the al-Quran *mushaf* in Braille. The Malaysian Association of the Visually Impaired (PERTIS) publishes al-Quran *mushaf* in Braille, which was eventually approved by the LPPPQ, KDN in 1997 (Muhammad Mustaqim, 2014). Furthermore, the Ministry of Education Malaysia has adopted this Braille Quran *mushaf* in official teaching and learning sessions in schools. Since the Braille Quran *mushaf* produced by PERTIS is a copy of the Braille Quran *mushaf* published by Yayasan Kesejahteraan Tunanetra Islam (YAKETUNIS), Jogjakarta, Indonesia, it has kept its writing technique based on *Rasm Imlai* (Muhammad Mustaqim, 2014). Additionally, the punctuation marks (*dabt*) used is inconsistent with the *dabt* system used in Mujamma' Malik Fahd's *mushaf*. This problem arose because the process of reproducing the PERTIS Braille Quran *mushaf* did not obtain the essential support from Malaysian al-Quran writing experts owing to a lack of Braille writing abilities.

The presence of the Braille version of the al-Quran *mushaf* developed by PERTIS is indeed greatly useful in allowing the visually impaired community to hold and read al-Quran. However, various challenges have developed afterwards, particularly when the PERTIS Braille Quran *mushaf* is utilised as a text for learning the recitation of the al-Quran in an integrated way for the visually impaired, particularly in mainstream education.

Among the issues encountered is that the theory of writing between modules or methods used as the basic syllabus for the application of Braille Quran reading skills does not coincide with the principle of writing the Braille Quran *mushaf* itself. When we compare the writing principles used in one of the current Braille Quran teaching modules, such as Braille Iqra', which is the official learning curriculum in national schools, there are major discrepancies in terms of the writing principles employed in Braille Quran writing. This is because Iqra' module is mostly *Rasm ʿUthmani* focused, whilst the text of the Braille Quran *mushaf* is primarily *Rasm Imlai* orientated. Aside from that, the problem not only involves the *rasm* element, but also the *dabt* aspect. This pertains to the application of Braille Iqra' module, which employs a marking system (*dabt*) that adheres to the standard of Mujamma' Malik Fahd's published *mushaf*, but the text of the PERTIS Braille Quran *mushaf* adheres to Majeed's al-Quran *mushaf dabt* system (Mohd Nur Adzam, 2019).

The initial survey conducted by the researcher on the Braille Iqra's method adopted by the KPM discovered a discrepancy between the PERTIS Braille Quran text with the Braille Iqra' text. Differences in spelling and punctuation are examples of such irregularities (Mohd Nur Adzam, 2016). The impact of these discrepancies is, of course, perplexing for students who employ the module to practise reading the al-Quran *mushaf* in Braille.

A more substantial issue arises when there is a misunderstanding of the application of *tajweed* in the al-Quran *mushaf* between users of the Braille Quran *mushaf* and the printed *mushaf*. In the text of the PERTIS Braille Quran *mushaf*, for example, every *harakat* followed by *madd* letters is omitted entirely (Muhammad Mustaqim, 2013). The lack of *sifr mustadir* and *sifr mustatil* marks is another example (Mohd Nur Adzam, 2021). The distinction between parallel and non-parallel *tanwin* is not applied in the Braille *mushaf* of the Quran, as it is in Mujamma's Malik Fahd's standard of al-Quran *mushaf*. Because of these conflicting elements, it is difficult to incorporate Quranic learning amongst users of printed Quran *mushaf* and users of Braille Quran *mushaf*, since each group requires separate modules and approaches.

Apart from the challenges stated above, there are other implications from the lack of coordination between the two texts of this *mushaf*. For example, when done inclusively between users of a typical *mushaf* and users of a Braille Quran *mushaf*, the activity of *tilawah*, or more popularly known as *tadarus*, will face challenges in terms of differences in some divisions of *juz* and marking of *sujud al-tilawah* (prostration of recitation).

Hence, research and efforts must be undertaken to harmonise and coordinate the text of the Braille Quran *mushaf* used by the visually impaired with the written Quran *mushaf* text used by the typical group. The *mushaf* writing method with *Rasm ʿUthmani*, as narrated and applied by al-Quran writing experts, should be incorporated into the text of the al-Quran *mushaf* in Braille. The marking method for Quranic letters (*dabt*) in the Braille Quran *mushaf* needs to be upgraded with a more commonly used and popular system. Concurrently, these aspects that need to be enhanced must be thoroughly researched in order to be genuinely ideal for adapting to the nature of Braille writing, as well as to acknowledge the capacity and uniqueness of the visually impaired persons' sense of touch.

Method
Data Analysis Procedure

This study employed a qualitative approach, utilizing interviews as the data collection method. Seven participants were selected to achieve the objectives of this study. The selection of these study participants was based on their backgrounds that aligned with the research requirements. The Nvivo software version 8.0 was utilized as a tool to facilitate data processing.

Once the data has been acquired, the data analysis method allows the researcher to identify the meaning in the data in order to answer the research questions. Data analysis is a systematic method of generating meaning by testing, categorising, and combining multiple sources of information (Yin, 1994). The process of assessing data in qualitative studies is difficult and begins as soon as the data collection phase is completed (Spencer, Ritche, & O'Connor, 2005). This is a complicated procedure that requires the evaluation of concrete and abstract data, inductive and deductive reasoning, and description and interpretation. As a result, controlling and categorising data is the most crucial component throughout the research, from the beginning to the finish of the study's conclusion stage (Merriam, 1998).

The data used in this study was derived from two main sources: interviews and text/document analysis. The qualitative data analysis process, according to Strauss and Corbin (1998), is separated into two stages: current and post-data collection. Data is collected and analysed during the data gathering process (Cresswell, 2003). After a rigorous data collection process, intensive analysis was carried out. The method of data analysis for a study includes tasks such as verbatim data transcription, data screening, topic construction, theme coding, and findings display.

Interview Data Analysis
To assist the analysis process, the recorded data from the interview procedure was streamlined in the form of text through the data transcription process. The information was then filtered by organising, structuring, and interpreting it in accordance with the study's criteria. A data management system was implemented to manage such massive and unstructured data. The researcher employed manual approaches in this investigation. The data were then categorised according to the theme, resulting in quality data for the studies. Once it has been cleansed and comprehended by several readings. This procedure also eliminates non-study data until the next task becomes easier and more fluid.

The thematic analysis framework for qualitative data created by Virginia Braun and Victoria Clarke was used to analyse interview data in this study (2006). This framework consists of six stages that must be followed to evaluate the data and provide a thematic analysis of the successfully gathered interview data. The six stages are depicted in the diagram below:
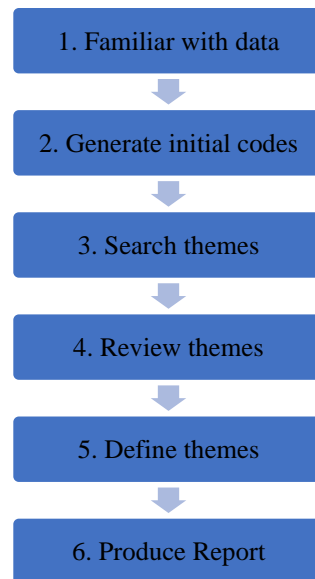
Figure 1: Six stages of interview analysis by Braun and Clarke

The initial stage is for the researcher to become acquainted with the collected data. The researcher must dive into and evaluate all the data received due to the consequence of the interview during this step. The procedure employed is to transcribe the interview material that had been recorded and then read it repeatedly. The researcher can also listen to recordings of interviews that have been carefully and repeatedly conducted. Ideas and crucial information found in the transcription of the text or heard through the audio must be documented. The researcher can have a full understanding of each material found in the interview data by using this strategy. This initial step will serve as a firm foundation for the next stage, which is to extract the code.

The researcher must issue certain codes based on their understanding of the qualitative data that has been thoroughly examined. These codes represent significant and intriguing points derived from study data and research questions. To put it another way, these codes represent a broad list of the study's essentials that will be organised into more precise themes.

The search and classification of themes is the third stage. The codes from the second stage must be classed according to the topic. Some of the code must be coupled with other code that is similar in theme. While some code from the same source must be isolated or broken down to generate the proper theme or sub-theme. The researcher must study and evaluate the relationships between existing codes to create a sub-theme and consequently create a theme.

The process of re-evaluating the concepts that have been produced is the fourth stage. All the ideas and coding discoveries from the third step are revisited in this phase, with the manner they are judged suited to each one being reconsidered, and new, cleaner themes being developed. The themes that were discovered to be unable to meet the study's objectives must be better explored and excavated so that the concepts generated by the categories or classifications can be translated. In this regard, the researcher should make sure that the data in the themes are consistent, has a clear meaning, has various features, is correct, and can be distinguished from one another (Braun & Clarke, 2006).

The relevance is this process assures that each subject developed is fully logical and acceptable. The process of reviewing and redeveloping these themes should be able to support the complete data set, describe the need for theme division, explain the relationship between sub-themes, and investigate the departure of new themes from the existing data. The researcher should be able to come up with amazing ideas to form varied themes by the end of this process, and they should be able to explain how all these themes are related to one another to form a thorough explanation for the study.

The action of defining the topics is reflected in the sixth stage. Based on the data content, the developed themes are defined and given clear and relevant titles.

The authoring of the report is the sixth and final stage. At this point, researchers must translate their analysis into a report that can portray all of the data and respond to all of the research questions.

The names of the study participants and the institutions participating are tagged (coded) to ensure that the data is managed effectively. A code is a unit of a word or phrase with a specific meaning that is used to express a sentence or a word in relation to a comprehensible event. Codes are conducted on the created topics as well as the sub-theme network, in addition to the names of participants and institutions. The codes are created and organised into categories, like reorganising scattered objects (Wiersma, 1995). The coding technique, according to Miles and Huberman (1994), was done to reduce the amount of data. Encoding can also help with comprehension of the data's significance, and according to Miles and Huberman, coding is also an anaesthetic process. The code is then employed in producing the report of the study's findings, particularly in chapter four, as well as in the study's analysis and discussion.

Qualitative data analysis is a continual process of interpretation based on research questions. The researcher aims to grasp the data collected as well as the literature's direction in order to find and provide sense to the data. The researcher discovered that the idea development process continues even though it is not as intense as it was during the data gathering phase when they implemented the data analysis procedure. This is because, as the procedure progressed, the researcher discovered new themes because of the continual comparison method used in data analysis. The researcher had assigned the focus of the categories contained in the conceptual framework model of the study and the research question as a basis or guidance to compare with the data collected to prevent straying from the study's aims (Miles & Huberman, 1994). After the theme has been established, the researcher must conduct an expert evaluation to confirm the data's validity and dependability.

Findings
This section discusses the study's findings associated with the perspectives of research participants, Sir Zakri, Mr. Zamri, Ustaz Bahri, Ustaz Ahmad, Ustaz Suhaimi, Ustaz Faizal, and Ustaz Syahid, on the issues encountered due to the inconsistencies between the Braille Quran and the mushaf al-Madinah. The researcher offered some suitable questions linked to the category in discussion to answer the research questions. The question was "Are there any problems or implications as a result of the lack of synchronisation between the Braille Quran and the mushaf al-Madinah?" The researcher has asked the participants in this study to concentrate on the element of mushaf writing and disregard other concerns such as size and cost.

The answers to these questions were gathered through interviews since they linked to internal features of the users of the Braille Quran that touched on components of their experiences and perspectives. Themes, subthemes, and sub-subthemes of the problems that have arisen due to the contradiction between the Braille Quran and the mushaf al-Madinah are summarised in the comparison matrix table below.

Table 1: Summary for the themes, subthemes, and sub-subthemes for the category of arising issues due to the inconsistency between the Braille Quran and the *mushaf al-Madinah*.

Category	Themes	Subthemes	Sub-Subthemes
Arising issues due to the inconsistency between the Braille Quran and the *mushaf al-Madinah*	Confusion	In inclusive teaching and learning	Punctuation marks
		Communication when reciting with typical persons	*Tadarus*
			Differences in page numberings
			Differences in *juz* division
	Understanding and Being Attentive to *Tajweed*	Unique approach	

Source: Interviews with research participants

The table above illustrates the perspectives of all research participants, which had identified two themes, three sub-themes, and four sub-sub-themes. The initial theme is confusion, with its sub-themes of in inclusive teaching and learning and communication when reciting with typical persons, while the sub-subthemes are punctuation marks, *tadarus*, differences in page numberings and differences in *juz* division. The second theme is *tajweed*'s comprehension and awareness, with its sub-theme of unique approach.

The confusion prompted by the inconsistency between the Braille Quran and the *mushaf al-Madinah* was shared by all seven research participants, while three of them emphasised the issue of comprehension and *tajweed*'s knowledge and awareness. The researcher discovered that all research participants were aware of the challenges that occur due to the inconsistency between the Braille and *al-Madinah* Qurans.

Theme 1: Confusion
Confusion is the first theme that responds to the study's inquiry. This theme refers to the confusion that happens when Braille Quran users engage with *mushaf al-Madinah* users, whether in teaching and learning sessions or joint recitation sessions. The present Braille Quran has progressed to the point where it can be recited by the visually handicapped; yet, when compared to the *mushaf al-Madinah*, it still has flaws that can be addressed to increase the reader's capacity to recite with *tajweed*.

Sub Theme 1: In Inclusive Teaching And Learning

The first subtheme, which is confusion in inclusive teaching and learning sessions, is caused by many punctuation variables, which are shown as sub-subthemes in the table above. Sir Zakri, the first research participant, stated: "*Those signs are not in the Braille Quran, right? Mim alif, it does not reflect a mim over alif, right? Mim alif jamak. So now if there is a normal or sighted student coming in, we say, ok try looking at 'Ma' word. Ehh because we want to show this madd asli, ok? Madd asli. Try the word 'Ma'. They spelled. Mim over alif. Ehh that is not correct. Yea. Do you understand? What I mean when I said wrong because of what? Because we do not have in the Braille Quran.*" (Cikgu Zakri/ IV)

Mr. Zamri also believes that the discrepancies in punctuation systems confuse Quran Braille Quran users with *mushaf al-Madinah* users. Take, for example, his claim: "*One more thing in teaching our children. Haa, this is the problem when we are teaching our children. Haa because we are Imla'i, our children are ᶜUthmani haa in terms of waqf even the places are different. So we want to explain, so. Whether we want it or not it is like. If a blind person teaches a sighted person, he must know how Rasm ᶜUthmani is like. Or else you are going to be in dispute hahaha. We say this, people say another.*" (Encik Zamri/ IV)

Similarly, in his remark, Ustaz Bahri, a Braille Quran teacher, presented an example of the confusion that happened during his teaching and learning sessions with the visually impaired who utilised the Braille Quran; "*As currently he seems stuttered, he hesitates a little aaa even like I told ustaz yesterday regarding my pronunciation that have sifir mustatil mark haa he does not have the mark haa so he hesitates the long short the long short haa then aaa on aaa madd asli, or madd tabii, the Braille has no lines, like in Rasm ᶜUthmani has lines haa so aaa there is a bit confused, he has to be skilful, he has to be a little skilled there.*" (Ustaz Bahri/ IV)

Ustaz Faizal, the sixth research participant, remarked; "*The only implication is that the process of inclusive Quranic teaching and learning is not effective for Braille users. Due to the differences between the Braille Quran and the printed Quran. The inclusive teaching process err may have less impact on Braille students. And due to the differences between the Braille Quran and the printed Quran, for example in the Braille Quran there is the letter alif but in the printed Quran for example using alif maqsurah or small alif but in the Braille Quran we use alif dot one... For example the word 'attauraah' in the existing Braille Quran uses ra alif ta marbuthah.. attaurah alif lam ta wau ra alif ta marbuthah. Aaa while in the printed Quran it is printed using alif lam ta wau ra alif maqsurah alif saghir and ta marbuthah... In terms of the form of writing it is different although it is the same sound of articulation but in terms of writing it is different.*" (Ustaz Faizal/ IV)

In his remarks, he also detailed the issue of confusion that comes in the process of learning the Quran's recitation if done inclusively; "*Erm and also for other differences for example in the Braille Quran line markings are dropped on words that are bound for the rule of madd for example madd asli and also the category of madd far'ie. The line markings on these words are omitted, hidden, eliminated in the Braille Quran or even hidden in the existing Braille Quran in Malaysia but in the printed Quran does not occur so the meaning of the words that err is classified in the madd asli category and also the madd far'ie, the line before the madd letters is placed in the according lines... That becomes a difference, and the implications for Braille users when studying tajweed, when the teacher presents the method of tajweed in relation to the madd asli and also mad far'ie rules, there is a difference as well, so err the implication err*

is very large there. In regard to students' mastery on the writing system err it is very in terms of writing err the implications and when learning the method of tajweed together with the sighted, there will be confusion among the Braille Quran users as it differs in terms of method from the Braille Quran. The present writing of al-Quran in Braille." (Ustaz Faizal/ IV)

According to Ustaz Syahid, the confusion that happens during inclusive teaching and learning sessions between the visually impaired and the typical group is due to a misunderstanding of terminology. In his statement, he explains this, "*Now the issue is... When talking about writing... The impact that happens when we implement the learning and teaching system… When a teacher normally for example 'Bismillah'... ba kasrah 'Bi' sin sukoon mim kasrah 'Mi' but according to the Braille Quran the aspects of fathah kasrah dammah does not affect the visually impaired. So, the explanation of the vowel lines because it has become one if I call it one letter even though the term may not be included in the dictionary of hijaiyyah letters fathah, kasrah, dammah but to serve as a distinction it has become a vowel letter because the spelling concept is like Roman. For example, the word buku (book). B-U-K-U is the same as jawi ba kasrah followed by sin sukoon sign followed by mim kasrah... That is one of the difference issues that occur. So, when we ask to spell it or anything, clashes are likely to occur, but experienced people understand it... There it is from the angle of difference in writing, it is very obvious.*" (Ustaz Syahid/IV)

Sub Theme 2: Communication When Reciting With Typical Persons

The second sub-theme of the confusion theme is in the scope of the confusion that occurs when interacting with typical groups in Quran recitation activities. The visually impaired are not exempted from participating in everyday activities in a society where the majority are typical groups. Religious activities involving interaction with al-Quran are among the activities carried out with the typical group. For example, during Ramadan, there are *tadarus* activities as well as programmes that entail congregational *tilawah* of the Quran. Because the printed text and Braille codes are different sizes, there is a discrepancy in the number of words per line, the number of lines on each page, and the number of pages each surah. When trying to coordinate the allocation of recitation between users of the Braille Quran and the *al-Madinah* al-Quran, oftentimes the discrepancy resulting great confusion. The issue of discrepancies is also magnified in the division of some *juz* between the Braille Quran and the *al-Madinah* al-Quran.

In this regard, Ustaz Ahmad, a well-versed user of the Braille Quran, has shared his thoughts and ideas in his statement; "*We do anything that is viable to be coordinated since it is easy, for example page numberings. Many typical al-Quran can say 90 aaa more than 90% in Malaysia, the page numberings are the same. Let's say, for example juz 2, juz 2, for example, is on page aaa 30, any al-Quran also 30 because most of them is in 30, so the Braille Quran followed after, haa so it is easy for us to communicate or tadarus together haa tadarus together, reciting 'Yaayyuhallazina amanu kutiba 'alaikumussiyam' page 38, we look in our own page, we do not know our paging is incorrect, at first we were slow in looking it up, so when reading a book, so if the book, the book on the left is for the sighted on the right we look, we look ooo page 38 is here.*" (Ustaz Ahmad/ IV)

He went on to tell about the incident that transpired during the *tadarus* activity; "*Then mark the page, aaa mark the page, he did not look at the Braille Quran, he said, 'Tadarus you read one page all right' haa the whole page, so he took one page then he stopped, we do not know how did he end up with one page, so we mark it after finish one page then we make a mark. Haa we make a mark... Haa that is necessary.*" (Ustaz Ahmad/ IV)

Ustaz Faizal, the sixth research participant, touched on the subtheme of communication when reading with the typical group. He focuses on the sub-subthemes that demonstrate the existence of issues caused by variations in the division of *juz* between the Braille Quran and the *al-Madinah* al-Quran. His assertion: "*And apart from that, in joining tadarus Braille Quran users will face problems because there are differences in terms of division of juz in the Braille Quran with the printed Quran. There is difference. This is a big implication because the division of juz has differ in the existing Braille Quran.*" (Ustaz Faizal/ IV)

Although the concern raised on the subtheme of communication when reading with the typical group is unrelated to the earlier stated *mushaf* text writing method, efforts to remedy this confusion should be considered and rectified as best as feasible.

Theme 2: Understanding And Being Attentive To Tajweed

The second theme of the study's findings is to understand and be attentive to *tajweed*. When reciting al-Quran or *tilawah*, a reader must follow the principles established in the *tajweed* discipline. The recitation of al-Quran in *jahar* (or, to be more precise, *tilawah*) is not the same as the recitation of the standard Arabic text. This is because the al-Quran's text must be pronounced according to the standard as narrated by the *imams* of *Qiraat* taken from Rasulullah SAW. There is a mechanism in the *mushaf al-Madinah* that facilitates readers to recognise the rules of *tajweed* that is designated in specific places. For instance, there are two types of *tanween*, one is employed in the state of *izhar* recitation, while the other is employed in situations other than *izhar*. The same goes for the *sukoon* sign that is placed on the letter *nun sakinah*. Only the *nun sakinah* recited with *izhar* is indicated with *sukoon* in the *mushaf al-Madinah* text, whereas those pronounced with *idgham* or *ikhfa'* are not. The placement of the *madd* signs that exceeds two *harakat*, such as madd *wajib muttasil* and *madd jaiz munfasil*, is another example.

The sign for *madd* that exceeds two *harakat* is not placed in the Braille Quran as it is in the *mushaf al-Madinah*. The same is held for the letters *nun sakinah*, which are all indicated with *sukoon* regardless of whether the recitation is *izhar*, *idgham*, or *ikhfa*. As a result, users of the Braille Quran face a larger difficulty than readers of the *mushaf al-Madinah* in terms of the need to strengthen themselves in order to better grasp and be attentive to the rule of *tajweed*, as well as be adept in applying it.

One subtheme has been determined for this theme's review, which is the unique approach. Mr. Zamri, the second interview research participant, stated this sub-theme clearly. According to him, "*And another advantage of Imla'i, you have to be proficient in the rule of tajweed. A blind person who wants to be proficient in reciting al-Quran, they have to understand the rule of tajweed. If they do not understand the rule of tajweed then they cannot read well.*" (Encik Zamri/ IV)

He emphasised the statement further by saying; "*...it is just that Imla'i person has the advantage in mastering the rule of tajweed. So aa if the ᶜUthmani people I see they are not... Like my wife. She do not know tajweed when being asked. But when she recites everything correctly. Aa. But when we ask tajweed, she cannot answer. Haa that is the weakness. But for an Imla'i person, either they want it or not they have to know the pronunciation then only they can sound. If not, how does they want to pronounce, is is a sign, right? Unless he knows the*

meeting of the letters, then only they can pronounce, automatically can pronounce haa. That is the special thing." (Encik Zamri/ IV)

Ustaz Suhaimi also agreed with the needs of Braille Quran users who should be more attentive. He stated, "*There are a few things that may be that I mentioned earlier on tajweed enn the rule of humming does not have a sign, the Braille Quran does not indicate a sign of humming at all, but aaa can, can which mean to sit together with the Braille Quran and talaqqi can, I do not think there is a problem. The important thing is that those who use the Braille must be attentive to Braille itself haa.*" (Ustaz Suhaimi/ IV)

In a nutshell, some of the implications of the inconsistency between the two *mushaf*s are from the perspective of communication between users of al-Quran Braille and users of *mushaf al-Madinah* from the perspective of confusion in communication, especially in teaching and learning activities, according to the research participants. Besides that, when performing the activity of reciting al-Quran together, as in the *tadarus* al-Quran ceremony, there is a misunderstanding in communicating between users of both versions of the *mushaf*.

Another implication is that users of the Braille Quran must have a higher level of *tajweed* knowledge than users of the *mushaf al-Madinah*.

Figure 2: Diagram for the data of the arising issues due to the inconsistency between the Braille Quran and the typical al-Quran
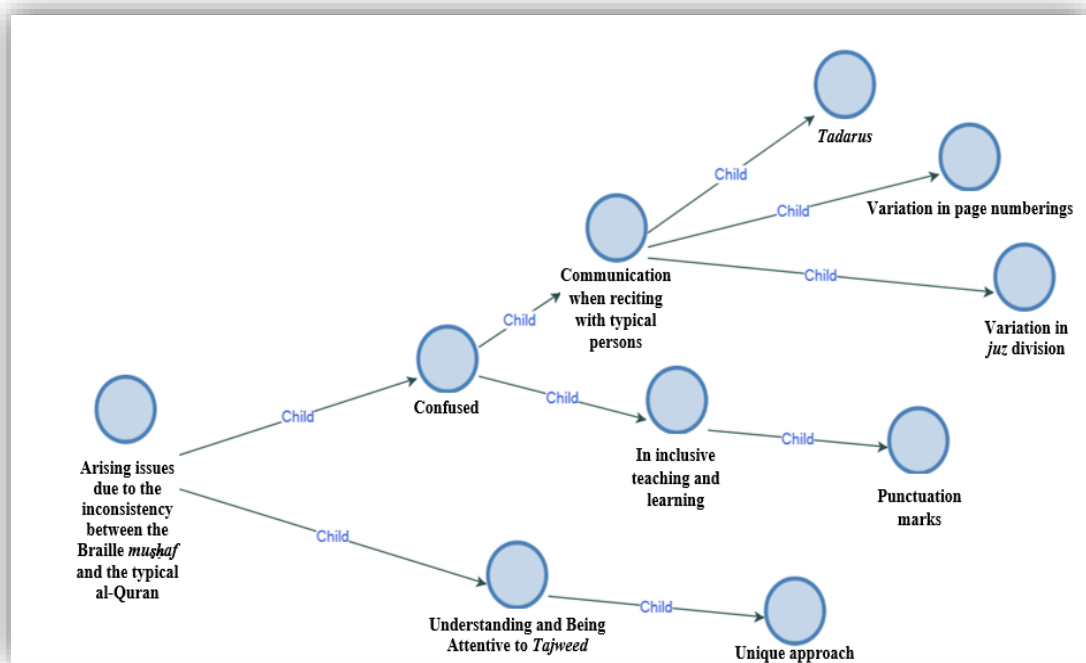
Discussion and Conclusion

The researchers discovered numerous difficulties that are interesting to examine after conducting a study of the needs of PERTIS Braille Quran users. Although the majority of research participants agreed that the composition of the PERTIS Braille Quran text should be synchronised with the Mushaf *al-Madinah* text, inputs from certain research participants on the

questions posed indicate that research participants are confused about the *rasm* and *dabt* definitions in the concept of writing the actual text of al-Quran.

This situation is evident in several research participants' confused responses, particularly when attempting to describe the distinctions between the two al-Quran texts. Their assumption that all the elements present in the text of the *mushaf al-Madinah* are *rasm* has caused the term *Rasm ᶜUthmani* to be misconstrued. Some of them, for example, evaluated the status of *Rasm ᶜUthmani* in the PERTIS Braille Quran based on the application of *dabt*, which differed from that of the *mushaf al-Madinah*. Furthermore, some of them consider the difference between the two *mushaf* passages at the beginning of a *juz* to be a *rasm* difference. In reference to Muhammad Mustaqim's (2013) study, the researcher believes that the title used for the study, 'The Development of *Rasm ᶜUthmani*'s Braille Quran' ('*Pembangunan Braille al-Quran Rasm ᶜUthmani*') is less accurate. This is because, according to the study's content, Muhammad Mustaqim's primary focus is on the development of various forms of *rasm* and *dabt* writing in the PERTIS Braille Quran that must be coordinated with the *mushaf al-Madinah*. The word '*Rasm ᶜUthmani*' has been used to characterise the *mushaf al-Madinah*, although it does not cover the totality of the study as a whole, which mostly includes components of *dabt*.

This confusion may be owing to the *mushaf al-Madinah*, which is widely used in our society, being labelled as '*Rasm ᶜUthmani*.' So much so that some Quranic teachers teach the community that determining whether a *mushaf* has the status of *Rasm ᶜUthmani* or not is based on the presence of a specific *dabt*. For example, whether the *mushaf* has the status of *Rasm ᶜUthmani* or not is determined by the initial of the letter *sad* (the *dabt* for *alif wasl*) on the letter *alif* at the beginning of the word ٱلْحَمْدُ. In fact, academically, the *dabt* factor has nothing to do with a *mushaf*'s *rasm* status.

Misunderstandings about the use of such terminologies must be corrected not only among Braille Quran users, but also among all members of the society, particularly *asatizah* who teach Quranic knowledge. Prioritizing the description of a *mushaf* before it is used by each user is one of the techniques that can be used. There is no description of the condition of the *mushaf* in the PERTIS Braille Quran, for example, in terms of narration, *rasm*, *dabt*, *fawasil*, *waqf* indications, and all other elements that exist in the *mushaf*. As with most printed *mushaf*s, this description should be appended to the *mushaf*. This component should be incorporated into the Quranic teaching syllabus or module as a basis for identifying the *mushaf* that should be read and put into daily practice.

The conclusions drawn from the findings of this study indicate that the inconsistency between the Braille Quran text and the Mushaf Madinah text poses challenges for individuals with visual impairments when participating in inclusive activities alongside typically developing individuals, such as learning and reciting the Quran together. Furthermore, this inconsistency necessitates the development of different teaching approaches, methods, and strategies to celebrate their unique abilities and the distinctive Braille script.

Acknowledgements

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