

TAHFIDZ AL-QUR’AN LEARNING FOR DEAF CHILDREN: A DESCRIPTIVE STUDY ON THE IMPLEMENTATION OF QUR’AN LEARNING AT RUMAH QUR’AN ISYAROH

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Abstract: *Learning the Qur'an for deaf children still faces serious obstacles due to the lack of methods that suit their characteristics. Deaf children have equal rights to access Islamic religious education, including memorizing the Qur'an. Globally, research on Qur'anic education for deaf children remains limited, particularly in the aspect of tafsir. Most previous studies have focused on improving Qur'anic reading skills rather than examining the memorization process. This study addresses this gap by analyzing the implementation of tafsir learning using the Hijaiyyah Sign Method, an innovative visual-kinesthetic approach that translates each hijaiyyah letter into structured hand gestures at Rumah Qur'an Isyaroh. This research employs a descriptive qualitative, utilizing data acquisition methods that include interviews, direct observation, and the examination of existing documentation. The results show that the learning of Al-Qur'an memorization is divided into three main stages, namely planning, implementation, and evaluation. The application of the Hijaiyyah Sign Method led to significant improvements in hijaiyyah letter recognition, tajwid comprehension, and memorization accuracy. Theoretically, this study contributes to the development of inclusive Islamic education by demonstrating that the tafsir process can be fully reconstructed through a visual modality without relying on auditory cues. Practically, this study provides an instructional model that can serve as a reference for educators and institutions seeking effective strategies for tafsir learning for deaf children.*

Keywords: *Tafsir Al-Qur'an, Deaf Children, Hijaiyyah Sign Method, Inclusive Education.*

INTRODUCTION

The holy Qur'an represents a sacred scripture of teachings and guidelines for life for all Muslims. By understanding the content of the Qur'an, every Muslim can deepen his understanding of the teachings of Islam and form behavior that is in line with religious

guidance.¹ In the teachings of Islam, all Muslims have the obligation to study, memorize, and apply the teachings of the Qur'an universally, including for groups with disabilities, especially deaf children. However, in practice, deaf children still encounter multifaceted difficulties *while engaging in the learning of the Qur'an*, particularly in the aspect of tahfidz.

Deaf children are individuals who experience hearing impairments, both total (deaf) and partial (hard of hearing), which have a direct impact on their language, communication, and social skills development.² Deaf children are categorized as children with special needs in the communication aspect (communication disorder), so in the learning process they need a different approach from other children.³ Deaf children generally experience delayed language development because they do not have full access to auditory input from an early age.⁴ This leads to limited vocabulary and language structure that they master, which ultimately has a direct impact on their ability to recognize, understand, and memorize abstract texts such as the Qur'an.⁵

In the context of learning tahfidz Al-Qur'an, this obstacle becomes significant and requires more serious attention because the procedure of memorizing the holy Qur'an in general depends on the ability to listen, imitate pronunciation, and repeat the recitation verbally. Unlike children in general, deaf children rely more on visual memory and movement in the learning process, which means they need to see letter shapes, hand gestures, facial expressions, or sign symbols to understand and remember the verses they have memorized.⁶ This characteristic aligns with visual learning theory, which emphasizes that learners who depend on the visual modality process information more effectively when it is presented through images, gestures,

¹ Rizal Efendi and Taufik Fuad Iskandar, "The Implementation of the Qur'an and Its Impact on the Quality of Life," *Al-Mabhat: Journal of Social Religious Research* 9, no. 1 (2024): 1–16, <https://doi.org/https://doi.org/10.47766/almabhat.v9i1.2392>; Styabudi and Yuliasutik. *An-Nafah* 2, no. 2 (2022): 66–80.

² M Winarsih, "Early Reading Ability of Deaf Children," *JIV-Scientific Journal of Vision* 13, no. 2 (2018): 83–90, <https://doi.org/https://doi.org/10.21009/JIV.1302.2>.

³ Laili Faihanah and Alimul Muniroh, "Islamic Religious Education Learning for Children with Special Needs," *Awwaliyah: Journal of Teacher Education of Madrasah Ibtidaiyah* 5, no. 2 (2022): 202–10, <https://doi.org/10.58518/awwaliyah.v5i2.1126>.

⁴ D F Chairunisa et al., "Variety of Children with Special Needs (ABK) and Deaf Children's Problems and How to Overcome Them at Mahira Nature School Bengkulu," *Didactic : PGSD Scientific Journal STKIP Subang* 9, no. 04 (2023): 498–510, <https://doi.org/10.36989/didaktik.v9i04.1644>.

⁵ Jundi, A M, Nur Hidayah, and E A Rochmawan. "The Implementation of the Hijaiyah Model of Signals in Learning Tafidzul Qur'an for Deaf Children." *Aulad: Journal on Early Childhood* 6, no. 3 (2023): 339–44. <https://doi.org/10.31004/aulad.v6i3.531>.

⁶ Annisa Mawada and Yuliyanti, "Al-Barqy Method on the Ability to Read Hijaiyah Letters for Deaf Children," *Journal of Special Education* 12, no. 3 (2019): 1–16.

and other visual representations.⁷ The memorization process in deaf children tends to take longer and a more structured and consistent approach. Therefore, deaf children need a method that is fully oriented to visual and motor approaches in order to be able to access the learning of the holy Qur'an optimally.

The learning of tahfidz Al-Qur'an for deaf children should ideally be designed in an inclusive manner, taking into account their characteristics and needs. Based on the principles of special education, when the learning process is designed in accordance with sensory functioning, developmental stages, and the specific needs of the child, the instructional material becomes easier to access and understand effectively.⁸ The method used should be able to translate hijaiyyah letters in visual and movement forms that are easily recognized and remembered by deaf children.⁹ One of the innovative methods that is currently being developed is the hijaiyyah letter cue method, which is a learning method that modifies or creates special hand movements to represent each hijaiyyah letter. Each letter is given a consistent and easy-to-remember sign symbol, which can help deaf children recognize the shape and name of the letters and facilitate the process of memorizing a series of sentences with an approach that suits their learning style.¹⁰ Through this method, deaf children not only learn to recognize letters, but also begin to understand the alphabetical order in each word, and can begin to memorize verse by verse piece.

Several previous studies have discussed pertaining to learning the holy Qur'an for deaf children. Research by Faradisyah and Sopandi (2019) shows that sign language can help improve the understanding of deaf children in recognizing hijaiyah letters.¹¹ Furthermore, research by Pujiati and Nurdyansyah (2023) showed results that the use of hijaiyyah signs benefited from Qur'an reading proficiency for deaf children.¹² In addition, research by Gholibah and

⁷ Deisy Supit et al., "Visual, Auditory, Kinesthetic Learning Styles on Student Learning Outcomes" *Jurnal on Education* 05, no. 03 (2023): 6994–7003.

⁸ Nurul Zainab et al., Learning Model of Islamic Religious Education for Deaf Students, 2021.

⁹ Nurdyansyah and Nunuk Pujiati, "The Application of Hijaiyyah Letter Signs in Improving the Ability to Read the Qur'an for Deaf Children," *LITERAL: Disability Studies Journal* 1, no. 01 (2023): 32–44, <https://doi.org/10.62385/literal.v1i01.25>.

¹⁰ Balqish Abiyyah Gholibah Balqish and Yayah Nurmaliyah, "Implementation of the Hijaiyah Sign Language Method in Improving the Learning and Writing of the Qur'an (BTQ) for Deaf Students at the Baznas Baznas (Bazis) Lebak Bulus Tahfiz Disabled Islamic Boarding School," *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 1 (2025): 720–32, <https://doi.org/10.62567/micjo.v2i1.482>.

¹¹ Popy Purna Faradisyah and Asep Ahmad Sopandi, "Getting to Know Hijaiyah Letters for Deaf Students through Arabic Sign Language," *Ranah Research: Journal of Multidisciplinary Research and Development* 2, no. 1 (2019): 2.

¹² Nurdyansyah and Nunuk Pujiati, "The Application of Hijaiyyah Letter Signs in Improving the Ability to Read the Qur'an for Deaf Children," *LITERAL: Disability Studies Journal* 1, no. 01 (2023): 32–44, <https://doi.org/10.62385/literal.v1i01.25>.

Nurmaliyah (2025) shows results that the hijaiyyah letter cue method can make the Qur'an literacy ability of deaf students significantly improve with careful planning and continuous support.¹³

Previous studies have placed greater emphasis on improving Qur'anic reading skills for deaf children. In addition, few studies provide a comprehensive implementation framework for Qur'anic learning, and research on non-formal institutions such as Rumah Qur'an Isyaroh remains limited. Based on these gaps, this study aims to examine the implementation of *tahfidz* learning using the Hijaiyyah Sign Method at Rumah Qur'an Isyaroh. Specifically, this study answers the research question (RQ) : How is the implementation of Tahfidz Al-Qur'an learning at Rumah Qur'an Isyaroh? This study provides a new perspective that the hijaiyyah letter sign method can be an effective and relevant method for deaf children in the process of memorizing the holy Qur'an. This research is expected has the ability to contribute to the development of inclusive Qur'anic *tahfidz* learning for deaf children.

RESEARCH METHODS

This study uses a descriptive qualitative methodology approach to delineate an observed occurrence.¹⁴ The focus of this research is to describe in detail the implementation of *tahfidz* learning of the Qur'an by applying the hijaiyyah letter cue method. This research was conducted at Rumah Qur'an Isyaroh located on Jl. Inspeksi Pengairan, RT.02/RW.04, Cisaranten Kulon, Arcamanik District, Bandung City. The research subjects include the head of the foundation, teachers and deaf children at Rumah Qur'an Isyaroh.

Research data was obtained through interviews, observations, and documentation studies. The interviews were conducted with educators at Rumah Qur'an Isyaroh to get in-depth information about their methods and experiences in the process of learning Tahfidz Al-Qur'an. Observation was carried out by paying direct attention to the learning process of *tahfidz* Al-Qur'an at Rumah Qur'an Isyaroh. Documentation studies are executed by documenting activities in the form of photos, videos and collecting archives of relevant documents. Primary

¹³ Balqish and Yayah, "Implementation of the Hijaiyah Sign Language Method in Improving Qur'an Literacy Learning (BTQ) for Deaf Students at the Tahfiz Disabled Islamic Boarding School Baznas (Bazis) Lebak Bulus." *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 1 (2025): 720–32. <https://doi.org/10.62567/micjo.v2i1.482>.

¹⁴ Suggestion, *Educational Research Methods Quantitative, Qualitative and R&D Approaches* (Bandung: Alfabeta, 2013); Rusandi and Rusli. *Al-Ubudiyyah: Journal of Islamic Studies and Education* 2, no. 1 (2021), <https://doi.org/https://doi.org/10.55623/au.v2i1.18>.

data is sourced from interviews and observations, secondary information is acquired through scholarly articles and the internet.

The collected data underwent descriptive analysis referring to the Miles and Huberman model, which included the stages of data reduction, data presentation, and conclusion drawn.¹⁵ The data that has been collected is sorted first to ensure its fit with the focus of the research. Then, the data is conveyed in a narrative format to enhance comprehension. The findings of the process were concluded that provided a comprehensive overview of the application of Qur'an learning at Rumah Qur'an Isyaroh.

DISCUSSION

Based on findings in the field, learning tahfidz Al-Qur'an for deaf children at the Rumah Qur'an Isyaroh is inseparable from three important stages, namely planning, implementation, and evaluation. These stages are the foundation in directing the course of teaching and learning activities, starting from preparing appropriate methods, classroom learning process, to evaluating student memorization.

1. Planning of Tahfidz Al-Qur'an Learning at Rumah Qur'an Isyaroh

In every learning process, it is necessary to have a learning plan so that the set goals can be achieved optimally. Learning planning is a process to organize and optimize the use of various resources as a whole so that the application of learning activities is efficient and in accordance with the set learning objectives.¹⁶ Through a well-prepared plan, each learning process will take place in a structured and directed manner.¹⁷ According to the research findings, the planning for learning tahfidz Al-Qur'an at the Rumah Qur'an Isyaroh was prepared by considering the special conditions of deaf children. The educational program employed is a proprietary curriculum developed by the foundation. Rumah Qur'an Isyaroh has been inaugurated by the Head of the Bandung City Social Service as the first Qur'an Education Forum for the Deaf and Deaf in the city of Bandung.

¹⁵ Gesita Septafi, "Analysis of the Ability to Write Scientific Articles for Elementary School Teacher Education Students Class of 2019," *Educational Technology Journal* 1, no. 2 (2021): 1–16, <https://doi.org/10.26740/etj.v1n2.p1-16>.

¹⁶ Imam Shofwan, Ghanis Putra Widhanarto, and Tristanti Tristanti, "Implementation of Non-Formal Learning at Quran Hanifah Elementary School in Semarang City," *JPPM (Journal of Education and Community Empowerment)* 6, no. 1 (2019): 1–10, <https://doi.org/10.21831/jppm.v6i1.23434>.

¹⁷ Sri Putianingsih, Ali Muchasan, and Syarif Muhammad, "The Role of Learning Planning on Teaching Quality," *INNOVATIVE: Journal of Education, Religion, and Culture Research* 7, no. 1 (2021): 138–63.

Rumah Qur'an Isyaroh has a planned learning program in a year, which is divided into three programs, namely daily programs, monthly programs, and annual programs. The daily program is the core activity of the teaching and learning process at Rumah Qur'an Isyaroh. This activity is carried out regularly on Mondays, Wednesdays, Fridays, and Sundays with a time allocation of 2 hours, namely from 14.00-16.00 WIB. The monthly program is prepared as a form of supporting activities to enrich religious insights. One of these routine activities is tausiyah delivered by Ustadz Jaya El Fahmi who is invited to fill out the study once a month. In addition, there are also learning activities outside the classroom or *outdoors* as a form of learning variation so that children are not saturated. This is in line with Melvi (2022) that the learning process needs to be made in a fun atmosphere, one of which is outdoor learning.¹⁸ For the annual program, namely holding a flash pesantren every Ramadan and holding seminars that can be attended by the general public.

Teachers at Rumah Qur'an Isyaroh do not prepare a formal Learning Implementation Plan (RPP) as in public schools. Learning planning is discussed through an annual meeting with the head of the foundation and all administrators which is held in the middle of the year. In the meeting, learning objectives, learning activities and teaching materials, learning methods and media, and learning evaluations were determined. Based on the results of the interview with the head of the teaching staff, the teacher prepares memorization targets adjusted to the child's conditions and characteristics. Deaf children have differences with normal hearing children, they tend to take a relatively longer time to memorize the Qur'an.¹⁹ This is due to the limitations of hearing ability which directly affects the way they receive, process, and remember information.²⁰

The learning process is divided into 2 groups, namely class A and class B. The determination of this class group is based on the level of ability of each child. Class A is intended for children who do not have a basic understanding of hijaiyah letters. At this stage, learning is more focused on the level of letter recognition, so there is no target for memorizing

¹⁸ Melvi Yanti, Asep Egok, and Dedi Firduansyah, "Application of Outdoor Study Method with Inquiry Learning in Elementary School Science Learning," *Journal of Basicedu* 6, no. 3 (2022): 4451–60, <https://journal.uii.ac.id/ajie/article/view/971>.

¹⁹ Ceceng Saepulmilah and Adang Hambali, "Learning the Qur'an for Deaf Children through Sign Language at Madrasah Deaf Assabikun Awwalun Tasikmalaya," *Hasanah-Budiman : Journal of Islamic Religious Education and General Education* 1, no. 1 (2024): 1–11.

²⁰ Riski Kristianto Pambudi, Joko Sarjono, and Iffah Mukhlisah, "The Application of the Abata Method in Helping the Memorization of the Qur'an for Deaf Children with Special Needs at the Abata Temanggung Islamic Boarding School in 2023," *Al'Ulum Journal of Islamic Education* 3, no. 2 (2023): 203–12, <https://doi.org/10.54090/alulum.282>

the Qur'an. Meanwhile, class B is an advanced level for children who have mastered the basic letters of hijaiyyah so that they can continue to memorize the Qur'an. In a span of six months, class B has a memorization target, namely Juz 30 starting from QS. An-Naas to QS. Al-Zalzalah. The process of memorizing from one surah to the next takes a long time because the ability of deaf children is not the same as children in general.²¹

In addition to focusing on memorizing the Qur'an, teachers also set learning objectives for general basic materials such as Indonesian, Fiqh, and Tafsir Al-Qur'an. Each material is taught based on a predetermined schedule, namely Monday for Indonesian, Wednesday for memorization deposit, Friday for Fiqh and Qur'an Tafsir and Sunday, and Sunday for memorization murajaah. This is in line with the vision of the foundation, which is to facilitate deaf children to obtain Islamic Religious Education, so that they not only focus on memorizing the Qur'an, but also gaining a basic understanding of Islamic teachings. However, the material taught is also not in-depth because it has to adjust to the cognitive abilities of deaf children.²²

The method applied to learning tafhidz Al-Qur'an at Rumah Qur'an Isyarah is the hijaiyyah letter cue method. The use of the hijaiyyah letter sign method is an effective method in meeting the learning needs of deaf children because with this method they understand the Qur'an through visuals that are more accessible.²³ This is in line with the opinion of Rahma (2020) who emphasized that deaf children are very helpful in recognizing and understanding hijaiyah letters using sign language.²⁴ Sign language itself is a language that grows naturally for deaf children and is closely related to the visual-spatial abilities that are the basis in their thinking process.²⁵ This condition aligns with the principles of visual cognitive processing, which explain that deaf children rely heavily on visual abilities, pattern recognition, and spatial sequencing to understand and store information.²⁶ Therefore, strengthening the visual aspects becomes crucial in designing tafhidz learning that is fully accessible for deaf children.

²¹ Faihanah and Muniroh, "Islamic Religious Education Learning for Children with Special Needs."

²² B Hikmah, "Accessibility Learning of Islamic Religious Education (PAI) for Children with Special Needs," *JIE (Journal of Islamic Education)*, 2024, 69–86, [https://doi.org/https://doi.org/10.52615/jie.v9i1.333](https://doi.org/10.52615/jie.v9i1.333).

²³ Muhammad Hamdani, "The Application of the Qur'am Reading Method in the Landfill in North Amuntai District (Study on the Iqra Method and the Tilawati Method)," *Al Qalam: Scientific Journal of Religion and Society* 11, no. 24 (2018): 89–106, <https://doi.org/10.35931/aq.v0i0.12>.

²⁴ Raya Isnindi Rahma, "The Effectiveness of the Use of the Amaba Method in Reciting Ability for Students with Hearing Impairments," *Journal of Special Needs Education* 4, no. 2 (2020): 38–47, <https://doi.org/10.24036/jpkk.v4i2.560>.

²⁵ Pamungkas and Hermanto, "Stages of Learning the Qur'an Using Hijaiyah Signal Letters for Children with Hearing Impairments."

²⁶ Diah Novita Sari and Diah Ekasari, "The Application of Paint by Number Painting Media to the Visual-Spatial Ability of the Deaf at an Early Age," *Journal of State University of Surabaya*, 2025.

The learning of tafhidz Al-Qur'an at Rumah Qur'an Isyaroh uses selected media by considering the needs and characteristics of deaf children. The selection of media is a very important aspect in the learning process, because the effectiveness of the delivery of the material and the achievement of learning objectives are highly dependent on the suitability between the media and the ability of the learner.²⁷ As the view of Amani (2023) reveals that learning media plays an important role in supporting the implementation of the learning process.²⁸

In Rumah Qur'an Isyaroh, there are several types of media used, including iqra, Qur'an mushaf, and special Qur'an which is equipped with hijaiyyah sign language. Iqra is used as a basic medium to train the ability to read hijaiyyah letters gradually. The Qur'an Mushaf serves to deepen the skills of reading and memorizing the Qur'an. The Qur'an with hijaiyyah sign language is provided to help children in recognizing the visual form of each letter.

The use of visually structured media supports the mechanisms of visual cognitive processing, enabling deaf learners to interpret patterns, letter forms, and harakat more efficiently.²⁹ Additionally, the repetitive gesture-based activities simultaneously strengthen motor memory, allowing children to retain verse sequences more effectively through embodied practice. Based on the results of the interview, the media that is often used in the implementation of learning is Iqra and ordinary Qur'an mushaf because teachers want to instill understanding in children about how to read and memorize Qur'an verses by paying attention to the rules of tajweed law. The Iqra book is used for the class A group, while the Qur'an mushaf is used for the class B group.

2. Implementation of Tafhidz Al-Qur'an Learning at Rumah Qur'an Isyaroh

The implementation of tafhidz Al-Qur'an learning at Rumah Qur'an Isyaroh is carried out systematically and structured through three stages, namely preliminary activities, core activities, and closing activities. The entire learning process takes place using sign language as the main communication. The sign language used is Indonesian Sign Language (BISINDO),

²⁷ Zulmiyetri, "Reflective Maternal Method (MMR) to Improve Oral Language Skills of Deaf Children," *Journal of Counseling and Education* 5, no. 2 (2017): 62–67, [https://doi.org/https://doi.org/10.29210/117500](https://doi.org/10.29210/117500).

²⁸ Risca Amani et al., "Innovation of Tafhidz Learning Media for Children with Needs Using Mauro's Pop Up Book," *Journal of Insparagon society* 02 (2023): 33–43, [https://doi.org/https://doi.org/10.54482/IJEBIIITS/vol02-iss1/5](https://doi.org/10.54482/IJEBIIITS/vol02-iss1/5).

²⁹ Hansya Naufandri Aziz and Dwi Priyanto, "The Use of Visual Media in PAI Learning for Deaf Children at SMALB B YAKUT Purwokerto," *Journal of Miftahul Ilmi: Journal of Islamic Religious Education* 2, no. 3 (2025): 168–79.

which is a sign language that grows naturally among the deaf community, so that in the end BISINDO was determined as their main communication tool.³⁰ This approach aligns with the principles of sign-based bilingual education, which positions natural sign languages such as BISINDO as the primary mode of communication, while gradually introducing written forms or symbolic representations. This is also in line with Fikri's (2025) opinion that the use of sign language in learning is an effective means of creating an inclusive, communicative, and adaptive learning process to the needs of deaf children.³¹

The preliminary activity began with the teacher arranging the sitting position of the deaf child in a semicircle with the teacher's position in the middle. Based on the results of observations, the arrangement of the sitting position helps deaf children see or pay attention to the visual movements of the teacher clearly and makes it easier for them to digest each movement. The semicircular sitting position also allows for two-way visual interaction between teachers and deaf children. This is very important for deaf children because the visualization of movement and expression is the main thing in understanding the learning delivered by the teacher.³² After ensuring that the sitting position is well arranged, the teacher starts the learning by asking how it is and ensuring the readiness of the design to learn. This is important because when children are really ready, learning will run more smoothly, learning goals are easier to achieve, and the learning atmosphere becomes more enjoyable.³³ The teacher then invited all deaf children to pray and read Surah Al-Fatihah using sign language.

After reading surah Al-Fatihah, learning begins to enter into the essential activities. Essential activities represent a significant component of the memorization process for the Al-Qur'an. The implementation executed according to the schedule of the material on that day, but the structure or sequence of core activities in general has the same pattern. The first stage is to read the Qur'an together under the guidance of the teacher using the hijaiyyah letter gesture method.

³⁰Indah Rahmawati, Djoni Rosyidi, and Kasmawati, "The Implementation of Communication through BISINDO Between Deaf and Non-Deaf People in the Community Environment," *Pinisi Journal of Art, Humanity & Social Studies* , 2022, 1–8.

³¹ Faiz Fikri et al., "The Effectiveness of Sign Language in Learning to Recite for Deaf Students: A Case Study at the Al-Adzhom Grand Mosque" 3, no. 01 (2025): 21–29, <https://doi.org/10.61683/jome.v3i1.209>.

³² Intiha'ul Khiyaroh, "The Problem of Communication Patterns in Learning the Qur'an in Deaf Sensory Disabilities," *Alamtara : Journal of Islamic Communication and Broadcasting* 8, no. 2 (2024): 164–77, <https://doi.org/https://10.58518/alamtara.v7i2.2332>.

³³ Ulya Ni'mah, Elhandy Aminullah, and Ali Mustafa Triyono, "Islamic Religious Education Learning Strategies for Inclusion Students in Eighth Grade Junior High School," *Aulad : Journal on Early Childhood* 7, no. 1 (2024): 104–44, <https://doi.org/10.31004/aulad.v7i1.589>.

This hijaiyyah letter cue method originated from the Tahfidz Al-Ridwan House, Thoif, Saudi Arabia, and has special provisions in its implementation.³⁴ In this method, the right hand is used to perform gestures when reciting the Qur'an. However, if a person is unable to use his right hand, then it is permissible to use his left hand with movements in the opposite direction such as the shadow of a mirror. The gesture is done through the movement of the fingers, thus facilitating the learning process of the Qur'an.

The finger movements used in this method engage motor memory reinforcement, helping learners associate each verse with specific physical patterns that make it easier to recall over the long term. At the same time, the use of these cues strengthens visual processing by converting the Qur'anic symbols—which are inherently abstract—into more concrete forms that are easily recognized by deaf children. Just like the sign language of the alphabet, each hijaiyyah letter in this method also has a special finger movement as a form of visual representation.



Figure 1. Hijaiyah Letter Gestures
Source : Personal documentation

³⁴ Pamungkas and Hermanto, "Stages of Learning the Qur'an Using Hijaiyah Signal Letters for Children with Hearing Impairments." *Journal of Special Needs Education* 6, no. 1 (2022): 34–41, <https://doi.org/10.24036/jpkk.v6i1.621>.

In reading the Qur'anic mushaf cure, it is necessary to pay attention to manners such as performing ablution first, covering the aurat, facing the qibla, and reading with tartil.³⁵ The provisions for reading the Qur'an using sign language are:

1. Hand movements when reading are done only in the front area of the body, in the position near the right and left sides, between the top of the navel and the bottom of the eyes.
2. The direction of the orientation of the hand in the Qur'an gesture includes several positions, including:
 - a) Pointing straight up, which means fingertips are pointing upwards.
 - b) Pointing to the right or left, which means the fingertips are facing the right or left side of the reader's body;
 - c) Facing outward, that is, when the palm is directed away from the reader's body.

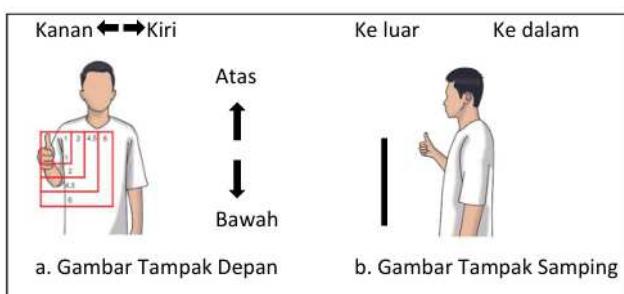


Figure 2. Visualization of hand movements in using Hijaiyyah Gestures

Source : (Nurdyansyah and Pujati, 2023)

In the process of implementation, Rumah Qur'an Isyarah applies this hijaiyyah letter cue method through four stages of learning. The first stage is the introduction of hijaiyyah letters. At this stage, deaf children get an explanation of how to cue each letter of hijaiyyah correctly. All hijaiyyah letters are demonstrated and practiced directly by deaf children with intensive guidance from teachers. The time needed at this stage is not the same for every child, adjusting to his cognitive and motor abilities.

The second stage is the introduction of harakat. Children begin to learn and memorize gesture movements for each harakat. The harakat fathah gesture is carried out by moving the hand straight from right to left, the kasrah gesture is moved straight from top to bottom, the dhammah gesture is moved curved downwards from right to left. The sign of breadfruit is indicated by following the letters without additional movements. In the process, the teacher first

³⁵ Nurdyansyah and Pujati, "The Application of Hijaiyyah Letter Signals in Improving the Ability to Read the Qur'an for Deaf Children." *LITERAL: Disability Studies Journal* 1, no. 01 (2023): 32–44. <https://doi.org/10.62385/literal.v1i01.25>

gives a clear example, then the child is asked to imitate. If there are children who have difficulties, the teacher will provide individual assistance by visiting the children one by one. This approach makes the learning process easier for children to understand and accept, as conveyed by one of the deaf children in an interview.

The third stage is the introduction of tajweed. At this stage, the focus of learning begins to be directed to understanding the laws of tajweed, which are the rules that direct how to read the Qur'an correctly according to the rules.³⁶ In this process, deaf children begin to be trained to read the Qur'an gradually under the guidance of teachers. Through this method, children can understand the difference between letters and reading laws without having to rely on sound aspects. According to Pamungkas (2022), the adjustment to the law of tajweed reading in the hijaiyyah letter cue method is by not applying the law of sound.³⁷ At this stage, teachers must provide more intensive and personalized guidance to each child. This stage is an important foundation for deaf children to move on to the next stage, namely the tahfidz process of the Qur'an.

The fourth stage is the stage of memorizing the Qur'an. This stage can only be followed by deaf children who have mastered the hijaiyyah letters, understand the signs of harakat, know the basic laws of tajweed, and are able to read the Qur'an using the signs of the hijaiyyah letters fluently and accurately. At Rumah Qur'an Isyaroh, there are approximately 9 children who are already at this stage. The memorization process begins with QS. Al-Fatihah was the first surah that must be memorized, then continued with juz 30, starting from QS. An-Naas to QS. Al-Zalzalah. The selection of juz 30 is adjusted to the level of difficulty and short length of the verse, so that deaf children can more easily understand and remember the arrangement of the verses.

Memorization activities are carried out in a structured and scheduled manner during learning at Rumah Qur'an Isyaroh. Each child is given time in the learning session to memorize the verses using hijaiyyah letter gestures, which will be deposited to the teacher every Wednesday. This deposit process is carried out using *the sorogan* technique, where a teacher

³⁶ Rendi Harmawan et al., "Tahsin AL-Qiro'ah Training: Reading the Qur'an According to Tajweed Rules at the Mushola Desa Compreng," *SocServe: Journal of Community Service* 1, no. 2 (2024): 57–63, <https://journals.sanusantra.com/index.php/SocServe/article/view/56>.

³⁷ Pamungkas and Hermanto, "Stages of Learning the Qur'an Using Hijaiyah Signal Letters for Children with Hearing Impairments." *Journal of Special Needs Education* 6, no. 1 (2022): 34–41, <https://doi.org/10.24036/jpkk.v6i1.621>.

and a student face each other to listen to memorization.³⁸ At the time of memorization, the teacher will assess the accuracy of gesture movements, verse order, and fluency in remembering letter shapes and harakat. Furthermore, every Sunday the memorization murajaah activity is carried out, which is the process of repeating memorization that has been obtained previously.³⁹ If the child has not completed the memorization during the learning time, the teacher gives directions for the memorization to be taken home and recited at home. This is in accordance with the results of an interview with one of the deaf children who said that murajaah activities at home are one of the ways to maintain memorization.

Every stage in the implementation of Qur'an learning at the Rumah Qur'an Isyarah is carried out consistently and continuously. This systematic and repeated application is one of the important factors that support the success of deaf children in understanding and remembering the Qur'an. This is in line with the view of Juvova (2015) who emphasizes that in the learning process, a teacher should arrange learning activities that are carried out consistently and continuously by considering the individual conditions of students, including their level of intelligence, character, and personality.⁴⁰ Therefore, the application of consistent learning such as that carried out at Rumah Qur'an Isyarah is a concrete form of the application of these principles.

After reading the Qur'an together, the teacher practices the verses that will be memorized at the meeting. The teacher repeats the recitation several times while emphasizing the visual aspects of the hirajiyyah letter form and appropriate punctuation. Deaf children then follow the readings simultaneously and repeatedly until they are able to imitate them well. After this stage, the child is given the opportunity to memorize independently, while the teacher goes around to provide individual guidance if there is a child who is having difficulties.

The memorization deposit process is carried out periodically, namely every Wednesday, where each child will deposit his memorization in front of the teacher. The memorization will then be recited every Sunday to keep it awake. In addition to Wednesdays and Sundays, learning will continue with the delivery of general basic materials according to the schedule. After the

³⁸ Uswatun Hasanah et al., "Improving the Ability to Read the Qur'an through the Introduction of Makhrijul Letters in Children Using the Sorogan Method," *Al-Din: Journal of Da'wah and Social Religion* 6, no. 2 (2020): 1–14, <https://doi.org/10.35673/ajds.v6i2.1133>.

³⁹ F. S Afidah, S. I., Anggraini, "The Implementation of the Muraja'ah Method in Improving the Quality of Al-Qur'an Memorization at the Amanatul Qur'an Pacet Mojokerto Islamic Boarding School," *Al-Ibrah: Journal of Islamic Education and Science*, 7, no. 3 (2022).

⁴⁰ Alena Juvova et al., "Reflection of Constructivist Theories in Current Educational Practice," *Universal Journal of Educational Research* 3, no. 5 (2015): 345–49, <https://doi.org/10.13189/ujer.2015.030506>.

memorization activity is completed, the teacher then continues with the activity of writing hijaiyyah letters. The teacher first exemplifies the shape of the letters, then the deaf children imitate it in their respective exercise books. Children's books are collected for inspection by teachers. At the end of the core activity, the teacher held a discussion and question and answer session about the material that had been learned. All deaf children are given the opportunity to confirm their understanding and express their difficulties.

After all the learning processes are completed, the teacher begins to enter the closing activity. At this stage, the teacher and the deaf child re-memorize the memorization that has been learned on that day. Teachers also use interesting methods such as verse guessing or phrase fragments to test students' memory while keeping the learning atmosphere fun. After the murajaah session was over, the teacher closed the learning with a joint prayer and closing greeting.

3. Evaluation of Tahfidz Al-Qur'an Learning at Rumah Qur'an Isyarah

Evaluation is one of the important components in a learning process. Through the implementation of evaluation, teachers can identify the level of achievement of goals as well as measure the effectiveness of the methods and media used.⁴¹ In addition, the evaluation is also a reflection for teachers in improving learning planning and implementation to be more adaptive to the needs of children, especially deaf children.⁴²

The evaluation of tahfidz learning at Rumah Qur'an Isyarah is carried out through formative and summative evaluations. The learning evaluation system uses an assessment in the form of a memorized deposit with *the sorogan* method. Formative evaluation is carried out during the learning process with the aim of finding out the development of children's memorization over time.⁴³ Meanwhile, summative evaluations are carried out at the end of each semester to assess overall memorization. The indicators for the assessment of memorization

⁴¹ Khumairoh An Nahdliyah, "Evaluation of the Learning of the Cipp Model in the Tahfidz Al-Qur'an Program at the Haq An Nahdliyah Sidoarjo Islamic Boarding School," *ILJ: Islamic Learning Journal* 1, no. 1 (2023): 19–44, <https://doi.org/10.54437/iljislamiclearningjournal.v1i1.782>; Putriani L Maliki and Alfian Erwinskyah, "Tahfidz Al-Qur'an Learning Management at MTs Yaspi Syamsul Ulum, Sukabumi City," *E-Journal.Unizar.Ac.Id* 10, no. 1 (2020): 9–15, <https://ejournal.unizar.ac.id/index.php/mathscience/article/view/415>.

⁴² Nanda Nurul Baiti, Syamsu Nahar, and Azizah Hanum OK, "The Application of the Sabak, Sabki and Manzil Methods in Tahfidz Learning in Junior High School," *EDUCATION Journal: Indonesian Journal of Education* 9, no. 2 (2023): 986, <https://doi.org/10.29210/1202323414>.

⁴³ Nurul Hikmah, Muhammad Iqbal Ansari Abdul Hafiz, "Learning Tahfidz Al-Qur'an through the Wafa Method at SDIT Nurul Fikri Banjarmasin," *None*, 2020, <https://doi.org/10.37216/badaa.v2i2.359>.

evaluation at Rumah Qur'an Isyaroh are the movement of precise and correct letter gestures, tajweed, and the accuracy of the verses.

The implementation of evaluations is also carried out through weekly and end-of-semester evaluations. Weekly evaluations function to assess the child's memory of verses that have been memorized for one week. This evaluation is carried out every Wednesday with *the sorogan* method, where one child faces the teacher directly to listen to memorization.⁴⁴ If there is a mistake, then the teacher will help and justify. The end-of-semester evaluation is also called summative evaluation.⁴⁵ This summative evaluation system remains the same, namely using *the sorogan* method as usual. In this evaluation, teachers will also give awards as a form of appreciation for deaf children who excel such as the child who has the highest number of memorization, the child who is the most diligent in reciting, and so on.

In addition, the evaluation of learning at Rumah Qur'an Isyaroh also includes three aspects, namely cognitive, affective, and psychomotor aspects. According to Jannah (2024), to achieve holistic educational goals, learning evaluation needs to be based on these three main aspects.⁴⁶ The cognitive aspect is to evaluate the child's ability to remember and memorize verses of the Qur'an. This aspect is done by depositing weekly memorization and the end of the semester. The affective aspect includes matters related to the formation of attitudes and values resulting from the learning process. Meanwhile, the psychomotor aspect is assessing children's skills in practicing Islamic teachings. These three aspects provide an overview of the child's overall development, both in terms of memorization ability, attitude, and motor skills in the process of memorizing the Qur'an. Through this evaluation, teachers can understand the learning characteristics of each deaf child in more depth, so that the learning strategies applied can be adjusted to the needs and potential of each deaf child.⁴⁷

The results of this evaluation will be submitted to parents periodically as a form of report on the development of children's ability to memorize the Qur'an. The submission of evaluation

⁴⁴ Hasanah et al., "Improving the Ability to Read the Qur'an through the Introduction of Makhорijul Letters in Children Using the Sorogan Method." *Al-Din: Journal of Da'wah and Social Religion* 6, no. 2 (2020): 1–14, <https://doi.org/10.35673/ajds.v6i2.1133>.

⁴⁵ Ari Prayoga et al., "Tahfidzul Qur'an Learning Management Based on the Yaddain Method in Mi Plus Darul Hufadz Sumedang," *Nidhomul Haq : Journal of Islamic Education Management* 4, no. 2 (2019): 140–56, <https://doi.org/10.31538/ndh.v4i2.326>.

⁴⁶ A F Jannah and I Istikomah, "Evaluation of PAI Learning in the Independent Curriculum Management Review," *Al Qalam: Scientific Journal of Religion and Society* 18, no. 1 (2024): 630, [https://doi.org/https://doi.org/10.35931/aq.v18i1.2706](https://doi.org/10.35931/aq.v18i1.2706).

⁴⁷ Tammam Sholahudin et al., "Evaluation of Islamic Religious Education (PAI) Learning Outcomes Review of Qur'anic Verses in Cognitive, Affective, and Psychomotor Aspects," *Ainara Journal (Journal of Research and PKM in the Field of Education)* 6, no. 1 (2025): 165–71, <https://doi.org/10.54371/ainj.v6i1.808>.

results is carried out orally through a meeting with parents, usually at the end of the semester. This aims for parents to know the extent of their children's progress in memorizing, which parts have been mastered, and what still needs to be improved. In addition, parental involvement allows for more optimal support for children's tahfidz learning process at home.

Overall, the evaluation of tahfidz Qur'an learning at Rumah Qur'an Isyarah showed an adaptive approach to the needs of deaf children. This evaluation is the main indicator of the success of the tahfidz program, as deaf students demonstrate not only the ability to memorize the Qur'an effectively but also a basic understanding of its meaning and the embodiment of Qur'anic values through their daily religious behavior.

CONCLUSION

This study aims to describe in detail the implementation of tahfidz learning of the Qur'an with the hijaiyyah letter cue method. The findings show that the implementation of learning is carried out through three stages, namely planning, implementation, and evaluation. Planning is prepared by taking into account the conditions and characteristics of deaf children through appropriate methods and media. The implementation of learning uses the hijaiyyah letter cue method which emphasizes visual and motor approaches. This method has 4 stages, namely letter recognition, harakat recognition, tajweed recognition, and memorization of the Qur'an. Meanwhile, evaluation is carried out continuously through formative and summative to assess children's memorization skills.

This research still has some limitations. This study only focuses on the description of the implementation of learning without quantitative measurement on the improvement of the memorization ability of deaf children. This study also has not explored in depth the involvement of parents in maintaining children's memorization outside the institution. Based on these limitations, it is recommended that further research can use a quantitative approach. The next study is also suggested to explore more deeply related to parental involvement and strategies in the home environment in maintaining children's memorization.

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