

Kinesthetic-Audio Methods in Teaching Islamic Education to Visually Impaired Students at Nagan Raya Special School, Aceh

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Abstract

The study aims to describe the use of kinesthetic and audio methods in Islamic education learning for visually impaired students. Another objective is to determine the combination of the role of teachers as motivators, facilitators, and evaluators in implementing these methods. The research approach used was qualitative with a case study method. Determination of sources was conducted using purposive sampling techniques. Data collection techniques were carried out through interviews, observations, and documentation studies. Data credibility testing was conducted using source triangulation, theoretical validity, independent analysis, and member checking. Data analysis was carried out by organizing the data, creating categories, determining themes and patterns, and seeking alternative explanations of the data. The results of the study indicate that the application of kinesthetic and audio methods uses five techniques, namely direct approach, repetition, practice breaks, turn rotation, and memorization reinforcement. These techniques are applied adaptively depending on the psychological condition of students. The completeness of learning tools for children with special needs supports the application of kinesthetic-audio methods. Islamic education teachers play a role as motivators, facilitators, and evaluators systematically and deliberately. These three roles are combined to minimize learning barriers for blind children. Evaluation using the kinesthetic-audio method does not make students a single object in a repressive manner but rather as a diagnostic process for aspects of teacher competence, method accuracy, and implementation of learning procedures. The results of the study can be a reference in developing established learning methods for impaired students in special schools. Further research is still needed to improve the development of the method.

Keywords: *Kinesthetic Method, Audio Method, Islamic Education, Visually Impaired Students.*

Abstrak

Penelitian bertujuan untuk mendeskripsikan tentang penggunaan metode kinestetik dan audio dalam pembelajaran pendidikan Islam bagi anak tuna netra. Tujuan lainnya untuk mengetahui kombinasi peran guru sebagai motivator, fasilitator dan evaluator dalam penerapan metode tersebut.

Pendekatan penelitian yang digunakan adalah kualitatif dengan metode studi kasus. Penentuan narasumber menggunakan teknik purposive sampling. Teknik pengumpulan data menggunakan wawancara, observasi dan studi dokumentasi. Uji kredibilitas data menggunakan triangulasi sumber, keabsahan teoritis, analisis independen dan member checking. Analisis data dilakukan dengan tahapan mengorganisasi data, membuat kategori, menentukan tema, dan pola dan mencari eksplanasi alternatif data. Hasil penelitian menunjukkan bahwa penerapan metode kinestetik dan audio menggunakan lima teknik yaitu pendekatan langsung, repetitif, jeda praktik, rotasi giliran dan penguatan hafalan. Teknik tersebut diterapkan secara adaptif tergantung pada kondisi psikologis siswa. Kelengkapan alat pembelajaran bagi anak berkebutuhan khusus mendukung dalam penerapan metode kinestetik-audio. Guru pendidikan Islam menjalankan peran sebagai motivator, fasilitator dan evaluator secara sistemik dan deliberatif. Ketiga peran tersebut dikombinasikan untuk meminimalisasi hambatan pembelajaran bagi anak tunanetra. Evaluasi dengan metode kinestetik-audio tidak menjadikan siswa sebagai objek tunggal secara represif, namun sebagai proses diagnostik terhadap aspek kompetensi guru, ketepatan metode, dan pelaksanaan prosedur pembelajaran.

Kata Kunci: *Kinesthetic Method, Audio Method, Islamic Education, Visually Impaired Students.*

INTRODUCTION

Children with special needs have the same right to education (Maftuhin & Fuda, 2024). The right to education is obtained naturally, just like other students. Regardless of physical, mental, intellectual, social, and sensory abilities, the right to education is inherent in every child. This right is part of human rights that are inherent since birth and guaranteed by various national and international legal instruments, such as the 1945 Constitution of the Republic of Indonesia and the Convention on the Rights of the Child ratified by the United Nations. In this context, (Pitaloka et al., 2022) children with special needs have an equal position with other students in terms of access to quality, inclusive, and non-discriminatory education services.

Education for children with special needs should not be considered a form of mercy, but rather a right that must be fulfilled by the state and all elements of society (Maulisa et al., 2024). Fulfillment of the right to education includes the provision of a friendly and adaptive learning environment (Hasanah, 2019), a flexible curriculum, and competent educators in implementing learning approaches that are appropriate to the individual needs of students. This emphasizes that the education system must be able to accommodate the

diversity and potential of all students, including those who require special adjustments in their learning process (Idris & Yanti, 2023).

Blind students as part of children with special needs have limitations in vision. To overcome this, adjustments to Islamic education methods are needed to be relevant to students' needs. Teachers can improvise in adjusting educational methods based on the characteristics of blind students who are being educated. In material that is considered difficult for blind students, such as prayer practices, the adjustment of Islamic education methods becomes increasingly complex. Students cannot observe what their teachers are practicing. For this reason, teachers must use methods that are appropriate to the students' sensory abilities, namely kinesthetic and audio methods.

Previous research shows that kinesthetic and audio methods have not been elaborated in depth in Islamic education, prayer practice material. Rayani's research (Rayani, 2019) that students are trained practically when learning to pray. Nurul (Nasution, 2021) that blind students have difficulty determining the direction of prayer, (Hasanah, 2019) that the initial stages in teaching prayer to blind children use methods that are almost the same as for children who see. Agus (Salabi, 2022) that abstract explanations in learning for children with special needs should be avoided because they are difficult to understand. Rusdin, et al. (Rusdin et al., 2023) that emphasis on practice is very much needed by children with special needs. Abdul (Haris & Cahyadi, 2021) that the method used for children with special needs is an elective method, namely combining conventional, cooperative and contextual methods and applying teaching techniques that are appropriate to the abilities and needs of students with special needs. Sidiq and Aini (Sidiq & Aini, 2019) that repeated memorization and repeated practice are very meaningful for students with special needs to master certain materials.

Various previous studies have shown that the learning approach in Islamic education, especially in the material on prayer practices for children with special needs, has received attention from various perspectives. Several studies such as those conducted by (Rayani, 2019) and (Nasution, 2021) highlight the importance of practical training and specific obstacles such as difficulty in determining the direction of the qibla for blind students. Other studies by (Hasanah, 2019) and (Salabi, 2022) show that the general approach used for blind students still resembles the method for non-disabled students, although in

practice abstract understanding is proven to be more difficult to access for children with special needs. These findings indicate that the differentiation aspect in teaching methods has not been fully developed optimally.

Although several studies such as those conducted by (Rusdin et al., 2023), (Haris & Cahyadi, 2021), and (Sidiq & Aini, 2019) have emphasized the importance of repeated practice, elective approaches, and adaptation of teaching techniques, exploration of kinesthetic and audio-based methods specifically in the context of Islamic education is still very limited. These studies mostly discuss the need for a practical and adaptive approach in general, without systematically elaborating how kinesthetic methods—which emphasize physical movement—and audio methods—which rely on sound stimuli—can be effectively integrated into prayer learning for children with special needs, especially the blind.

The purpose of this study is to describe the use of kinesthetic and audio methods for blind children in Islamic education learning, in practical materials. This objective is very challenging to answer because prayer materials are rote and practical, while blind people have limited vision. So it takes a special method to overcome these obstacles. Another objective is to determine the combination of the teacher's role as a motivator, facilitator and evaluator with the application of kinesthetic and audio methods. This study contributes to the development of Islamic education learning methods, which should not only cover students with complete senses, but also students with limited senses.

So far, most learning approaches in Islamic religious education tend to be designed with the assumption that students have intact sensory functions. This causes the methods applied to be less responsive to the needs of students with sensory limitations, such as the blind, deaf, or mentally retarded. Therefore, it is important to innovate learning methods that not only adjust the content of the material, but also the delivery strategy and learning media to be more adaptive to the diversity of student conditions.

Several studies in other countries related to inclusive education for children with special needs show findings that are not much different. The development of an appropriate curriculum including relevant learning methodologies and the use of representative assessment instruments are two aspects that must receive more attention (Basha et al., 2025). Curriculum development must of course make students the main orientation, especially students' cognitive and social skills. (Sucuoğlu et al., 2024). Another aspect that

must be anticipated is the socio-cultural conditions of society, which should support the success of inclusive education (Hassanein et al., 2021).

From several previous studies, there has been no development of a comprehensive learning method that is not only pedagogically relevant, but also responsive to the sensory needs and learning styles of children with special needs and visually impaired students, especially in a local context rich in socio-cultural values. Although there is an emphasis on the importance of appropriate curriculum and learning methodology, there is no specificity regarding the audio-kinetic learning approach that integrates auditory stimuli and body movements as potential guidance media. In fact, the kinesthetic-audio method has strategic prospects in increasing the cognitive and social involvement of visually impaired children, especially if it is designed by considering the local cultural background and individual characteristics of students in an inclusive environment.

This study emphasizes the urgency to design Islamic Religious Education learning methods that can accommodate students' physical and sensory limitations holistically. Islamic religious education, especially in worship practices such as prayer, does not only emphasize cognitive aspects, but also affective and psychomotor aspects that require direct student involvement. Therefore, an approach that combines kinesthetic, audio, visual tactile methods, and experience-based learning is very relevant to be applied in the context of special education for children with special needs. The goal is to ensure that students with special needs not only understand religious values theoretically, but are also able to apply them in everyday life independently and meaningfully.

RESEARCH METHOD

The study used a qualitative approach with a case study method. The location of the study was at a special state school (Sekolah Luar Biasa Negeri – SLBN) in Kuta Paya, Nagan Raya. The subjects of the study were the principal, an Islamic religious education teacher, and three blind students. The determination of subjects was done using a purposive sampling technique. Data collection was conducted through interviews, observations, and documentation studies. The three data collection techniques used validated instruments. Instrument validation was carried out to ensure that the kinesthetic and audio method data obtained were truly representative of the facts in the field (Sugiyono, 2009).

The collected data were tested for credibility using source triangulation, theoretical validity, independent analysis, and member checking (Jhon W. Creswell, 2017). Source triangulation was applied to ensure that data related to the use of kinesthetic and audio methods were genuinely relevant to the actual field conditions. Theoretical validity was used to compare findings with established theories related to educating children with special needs. Independent analysis was employed to avoid bias in information obtained from principals, teachers, or children with special needs. Member checking was conducted by submitting the results of data collection to the sources to ensure that the compiled data were consistent with the information provided to the researcher. Data analysis was conducted by organizing the data, creating categories, determining themes and patterns, and seeking alternative explanations of the data (John W Creswell, 2012) (Sugiyono, 2009).

RESEARCH FINDINGS

Providing Detailed Directions on Kinesthetic and Audio Methods

Detailed instructions need to be given to students in the kinesthetic and audio methods. In general, blind students at SLBN Nagan Raya already have basic knowledge about prayer, only not perfect in their reading and movements. Students at SLBN Nagan Raya already have basic knowledge about prayer movements since childhood. The teacher only directs and guides blind students to be more perfect in understanding the movements and readings of the prayer.

The ability to practice prayer of blind students is very good because on average they are not blind from birth but due to accidents so they know the basics of prayer. Thus the teacher only perfects the reading and movements they do, blind people in SLBN are classified as smart because they only have deficiencies in their eyes but have other perfect senses (In-Depth Interview with JM as Head of SLBN Nagan Raya, 2024).

This statement was also confirmed by RS.

The ability to pray for blind children is very good because basically they are able to perform prayers, the teacher only has to perfect the reading and movements that they do (In-Depth Interview with RS as Islamic Education Teacher of SLBN Nagan Raya, 2024).

The two statements above were also confirmed by students at the Nagan Raya State Special School.

I went to school here from junior high school until now I am in the 10th grade of high school, meaning I have been studying here for 4 years. Basically, I am able to do the prayer movements, but I do not know the correct prayer movements such as how to bow, sit in the correct takhiyat at the beginning and end. So the teachers here continue to guide and direct me patiently. My teacher even taught me the correct reading of the prayer words, the correct way to move the prayer, and direct the qibla (In-Depth Interview with AW as Student at SLBN Nagan Raya, 2024).

From both of these information, it shows that blind students at SLBN Nagan Raya have mastered the basic movements and readings of prayer. However, these students have not perfectly performed each movement of their prayer, so the teacher only guides students to perfect each movement and reading of their prayer.

The teacher provides detailed instructions to perfect the basic movements in prayer that are already known by blind students.

The teachers direct the movements clearly, by holding the hands, fingers, shoulders, and all body parts that are considered not to have performed the prayer movements correctly (In-Depth Interview with SF as Student at SLBN Nagan Raya, 2024).

The observation results also showed that the teacher held the students' bodies alternately while learning to practice prayer. The teacher's touch was accompanied by the use of the audio method, namely directed commands to students according to the movements being learned. This practice occurs repeatedly until the movements made by the students really experience progress changes (*Observation Results at SLBN Nagan Raya, 2024*). This finding is reinforced by the results of interviews with students.

The teacher directed me in practicing worship by moving my body parts. I am very receptive to the teacher's guidance and direction when practicing prayer (In-Depth Interview with SB as Student at SLBN Nagan Raya, 2024).

Often students fail to learn certain movements, then the teacher postpones their turn. Learning to practice prayer is continued to other students, while allowing the first student to rest. Learning with the kinetic and audio methods takes place several meetings for each movement. To avoid student boredom, the next meeting is interspersed with memorization material for prayer readings.

The important point in using the kinesthetic and audio methods is the consistency of practice and periodic repetition of each movement. Students are often able to practice certain movements, but when tested at the next meeting,

students fail to practice them properly. Therefore, repetition is very much needed so that students are truly able to remember each movement exercise taught.

Kinesthetic and Audio Methods Combined with the Role of the Teacher as a Facilitator

In teaching prayer material because blind students have visual impairments, teachers at SLBN Nagan Raya use teaching aids. These aids are to perfect the application of kinesthetic and audio methods. Teachers become facilitators in the use of learning media for students who cannot see with the help of tools that can be understood by students. So that students are able to understand the movements and readings in prayer properly and correctly. This was explained by the resource person.

Of course, teachers use aids when teaching so that they can reach all students. The tools used are sticks, embossed maps, Braille books, Braille Qur'an and sound. These aids are distributed to each student so that students can feel and hear for themselves the learning that is being taught.¹ (In-Depth Interview with JM as Head of SLBN Nagan Raya, 2024)

Various learning media tools to support learning can be used for the blind. Teachers use tools such as sticks, braille books and sound for loudspeakers so that students can hear every command given by the teacher.

Teachers in teaching blind students must use concrete media, namely real media so that the blind can feel the objects they hold and they can also imagine what the object or tool is like. The aids we use are sticks, embossed maps, Braille books, Braille Qur'an and sound. To facilitate them, teachers provide textbooks, namely braille books, braille Qur'an and notebooks, writing tools specifically used by blind children (In-Depth Interview with RS as Islamic Education Teacher of SLBN Nagan Raya, 2024).

The above conditions were also explained by blind students. Students admitted that the use of sound system aids helped in understanding prayer readings.

My teacher uses aids such as sound, he turns on the sound from YouTube to listen to prayer readings so that we can easily understand how to pray (In-Depth Interview with AW as Student at SLBN Nagan Raya, 2024).

From the findings above, it can be concluded that teachers become facilitators in providing prayer practice materials with the help of media aids.

¹ Interview results with JM, Head of SLBN Nagan Raya, May 2024

Teachers facilitate the prayer learning process using braille books, braille Qur'ans and writing instruments specifically for blind children.

The results of the documentation study show that the use of braille Qur'ans is one of the requirements in teaching blind students (*Results of Documentation Study at SLBN Nagan Raya*, 2024). Especially in mastering short verses, so that students can use them when praying. Teaching these short verses has high practical and spiritual value, because it functions directly as a provision for students in carrying out the pillars of Islam independently. By mastering these verses through the Braille Quran, blind students not only gain theoretical religious knowledge, but also practical worship skills, which in turn increases their self-confidence and independence in carrying out religious obligations.

Teachers as Motivators Complement Kinesthetic and Audio Methods

Islamic education teachers at SLBN Nagan Raya also always provide motivation to blind students. Teachers motivate blind students with emotional support. Teachers invite students to continue learning, even though they have disabilities. Many people are successful and have achieved brilliant achievements even though they have disabilities.

Teachers also teach with an individual approach to students, meaning that teachers teach the blind students one by one. An individual approach can strengthen the desire to learn for students with special needs (In-Depth Interview with JM as Head of SLBN Nagan Raya, 2024).

Verbal motivation from teachers can be an affirmation of students' enthusiasm for learning. Positive appreciation that is repeated periodically can strengthen students' psychology amidst their physical disabilities.

I often motivate them to always be enthusiastic, don't give up easily, there are also many people like you who can become lecturers, teachers and others. The most important thing is not to underestimate education, even though you have disabilities, it doesn't mean you can't be successful. Education is very important, all humans must have an education without exception. Likewise with prayer, even though we have limitations, we are obliged to pray, if we can't, then at school is where you learn how to pray (In-Depth Interview with RS as Islamic Education Teacher of SLBN Nagan Raya, 2024).

It is urgent to continue to provide motivation that limitations are not absolute obstacles to achieving success. On the contrary, with enthusiasm, hard work, and proper support, blind students have the opportunity to contribute positively to the world of education and other professions.

Education has a central role in shaping character, increasing knowledge, and creating opportunities for each individual. Blind students should feel inferior or underestimated just because they have physical or intellectual disabilities (In-Depth Interview with RS as Islamic Education Teacher of SLBN Nagan Raya, 2024).

The statement above is also reinforced by a blind student resource person.

My teacher always says whatever problems befall us, do not leave prayer. Even though our readings and prayer movements are still wrong, that's why we learn again, don't be afraid of mistakes, we fix the wrong ones (In-Depth Interview with SB as Student at SLBN Nagan Raya, 2024).

In addition to formal education, the spiritual aspect is also very important in shaping personality, one of which is through the implementation of worship such as prayer. The results of observations show that teachers encourage students to believe that physical limitations do not eliminate the individual's obligation to carry out worship, because religious teachings have regulated various reliefs and procedures for worship for those who have disabilities (*Observation Results at SLBN Nagan Raya, 2024*). Teachers play a strategic role in providing a correct understanding of the implementation of worship, including for students with special needs. Special Schools are places that not only transfer knowledge, but also foster religious and moral values that are fundamental to the lives of blind students.

Evaluation for the Application of Kinesthetic and Audio Methods

Evaluation is the final process of the teaching and learning process in schools. Evaluation is carried out to assess the effectiveness of kinesthetic and audio methods, the teacher's ability to apply these methods, and the level of absorption of learning materials by students. Evaluation does not start from a punishment perspective, but to find gaps in deficiencies in order to improve the quality of learning.

Islamic education teachers conduct periodic evaluations related to prayer practice materials. The form of evaluation is verbal and demonstration.

Initially, the teacher explains the meaning of prayer, the pillars of prayer, the requirements of prayer, the laws of prayer, and others. Then the teacher evaluates students with a direct test. The direct test is given by the teacher with questions if they are able to answer then the teacher has succeeded in providing material about prayer and sometimes we also ask them to write what the teacher has conveyed (In-

Depth Interview with RS as Islamic Education Teacher of SLBN Nagan Raya, 2024).

The same thing was also explained by one of the blind students.

The teacher assessed us by asking directly about prayer. How are the prayer movements and the readings. If the grade given by the teacher is very good and satisfying, not only a good grade but I already know how to pray properly (In-Depth Interview with AW as Student at SLBN Nagan Raya, 2024).

The things measured in the evaluation are the students' ability to practice prayer properly, the accuracy of the prayer readings, and the suitability between the readings and the movements. Based on the documentation results (*Results of Documentation Study at SLBN Nagan Raya, 2024*), sometimes students are right in practicing the prayer movements, but wrong in reading the prayers. Therefore, the evaluation must be carried out repeatedly. The repetition of the evaluation is sometimes scheduled regularly, but sometimes it also depends on the results of the previous evaluation. Improvisation in determining the schedule is very dependent on the students' readiness to take part in the evaluation.

DISCUSSION

The Use of Kinesthetic and Audio Methods for Special Children in Islamic Education

Children with special needs are defined as children who need special education and services to develop their human potential perfectly (Pitaloka et al., 2022). Children with special needs are grouped into two categories, namely temporary and permanent children with special needs (Arsyad, 2022). In this study, children with visual impairment are included in the category of permanent children with special needs. Visually impaired according to Kaufman and Hallahan are individuals who have poor vision or visual accuracy of less than 6/60 after correction or no longer have vision. Because blind people have limitations in the sense of sight, the learning process emphasizes other senses, namely the sense of touch and hearing (Ainu Ningrum, 2022).

Despite their limitations, special children are still able to compete with other children even with different levels of difficulty (Hidayati & Warmansyah, 2021). For visually impaired children, the learning achievement targets are adjusted to their conditions (Mubaraq et al., 2021) and their learning is adaptive (Asiyah, 2018).

In certain conditions, the application of conventional methods is more relevant for special children (Yunaini, 2021). However, there are no absolute conditions in education for special children. According to Amalia, the implementation of learning for blind and mentally retarded students emphasizes direct application or practice (Amalia et al., 2023).

Based on research findings, blind students at SLBN Nagan Raya generally have a basic understanding of prayer movements and readings before receiving formal learning at school. This is due to the background of students who are not completely blind since birth, so they have received early exposure to prayer practices in everyday life.

The teacher acts as a facilitator who intensively guides students to perfect their worship practices, especially in aspects of prayer movements and readings that have not been done properly. This guidance is given in a structured manner through a direct and patient approach.

Kinesthetic and audio-based learning methods are considered effective in helping blind students master prayer movements. The learning process is carried out through a combination of physical touch to correct body position and verbal directions to reinforce understanding of the movements being learned.

Repeated and consistent practice is very important in ensuring mastery of prayer movements by blind students. Experience shows that although students can perform certain movements correctly in one meeting, this ability does not necessarily persist without periodic repetition. In this process, the teacher's patience is highly prioritized (Nor, 2021).

Teachers apply adaptive pedagogical strategies to maintain student motivation and concentration, including providing rest breaks, rotating practice turns, and inserting memorization material for prayer readings. This strategy not only prevents boredom but also strengthens a holistic understanding of prayer worship for special students. At this stage, internalization of the values of patience in Islamic education can be inserted (Raharja & Suluri, 2024). Adaptive pedagogical strategies can be a primary consideration (Rahmi et al., 2025).

The five important findings above show that the Nagan Raya Special School has become a representative inclusive school for children with special needs. Inclusive education, which was introduced in Indonesia in 1980 (Hartadi et al., 2019), has become a necessity to ensure equality of educational services for everyone. Inclusive education for children with special needs must avoid

discrimination (Yunita et al., 2019) (Lisyawati & Setyaningrum, 2022) (Oktaviani & Harsiwi, 2024). The facilities at the school are quite adequate, and the learning facilities greatly support the success of student learning (Faihanah & Muniroh, 2022). Inclusive educational institutions are beneficial in the social development of students with special needs so that students are better prepared to interact directly with the community (Meka et al., 2023) (Ishak et al., 2020). Although institutions with similar forms are not yet evenly distributed in Indonesia (Nurhasanah et al., 2021)

The pattern of applying the kinesthetic and audio methods above is not absolute, but must continue to be developed with each child's condition (Shofiyyah, 2022). If in the future, there are children with visual impairments in the same school, then the method must be improvised as needed. Because the curriculum and learning for children with special needs can be developed according to the conditions and obstacles found (Angreni & Sari, 2022) (Fatimah & Abidin, 2024), with the role of teachers and principals (Syafaruddin et al., 2020). Like the use of the direct teaching method is also used in other inclusive schools in the field of Islamic education (Husna & Andini, 2023) and the pull out method (Salpina & Putri, 2022). In order for the use and application of methods to be more compatible with students' needs, teachers must be trained intensively (Hanum, 2014).

Teachers as Motivators, Facilitators and Evaluators in the Application of Kinesthetic and Audio Methods

In the context of inclusive pedagogy, teachers at the Nagan Raya Special School have reconstructed the role of teachers from merely conveying information to being active facilitators who mediate the learning experiences of blind students through the use of multisensory learning media. According to Suprihatiningrum, this is to minimize learning barriers for special students (Suprihatiningrum et al., 2022).. This transformation allows for the creation of adaptive didactic interactions, where media such as embossed maps, sticks, and audio technology become essential instruments for converting the abstraction of the concept of worship into concrete experiences that can be reached by students' sensory perceptions. Remedial and accelerative approaches are considered relevant to perfecting the role of teacher facilitators (Una et al., 2023).

The use of the Braille Qur'an, Braille books, and audio devices in the learning process is not merely technical, but also becomes an epistemological tool

that bridges the gap between students' visual limitations and the need for internalization of meaning and implementation of worship rituals. Teachers must be professionally trained in using these devices (Nurdin et al., 2024). Thus, access to religious literacy that was previously hampered by sensory barriers can be overcome, directing students towards the formation of spiritual competencies that are applicable and strengthening autonomy in practicing religious teachings personally.

The process of internalizing prayer readings and movements through multisensory aids not only fosters cognitive understanding but also brings up significant affective dimensions. At this stage, teachers can use a remedial approach (Una et al., 2023). By mastering short verses through the Braille Qur'an and listening intensively through an audio system, students experience a strengthening of religious identity and increased self-confidence. This shows that learning strategies based on aids for the blind are not only remedial in nature, but also have transformational value in integrating psycho-spiritual aspects into formal education.

The pedagogical practices and kinesthetic-audio methods applied by Islamic education teachers at the Nagan Raya Special School show that the learning process does not solely rely on the transfer of knowledge, but involves the orchestration of intense affective motivation and a personalized instructional approach. Motivation can be built with multidirectional communication (Sakban et al., 2020). Consistent emotional support serves as a psychological catalyst that fosters resilience and a learning ethos amidst physical limitations. In this context, verbal affirmations, one-on-one approaches, and inspirational narratives about successful figures of people with disabilities are not just rhetoric, but rather pedagogical instruments that are emancipatory and humanize the educational process. This pedagogical competence is thought to be unequal for all teachers in various other inclusive educational institutions (Harfiani, 2019).

The spiritual dimension embedded in the learning curriculum at the Nagan Raya Special School is not only interpreted as a ritualistic obligation, but also as an ethical institution that strengthens the construction of personality and refines the moral dimension of blind students (Nuryana et al., 2024). Through the internalization of religious values, especially the understanding of the flexibility of sharia in the context of disability, teachers facilitate the process of transcendent self-formation. Thus, formal education in this institution plays a dual role: as a

vehicle for academic learning and as a sacred space for the formation of resilient and autonomous spiritual character.

Evaluation in the context of learning prayer practices at the Nagan Raya Special School is not merely positioned as a cognitive measuring tool, but as a dynamic and corrective diagnostic mechanism. Anwar (Anwar, 2021) that this evaluation should involve the role of parents. Evaluation is carried out through a multimodal approach—both verbally and demonstratively—to assess the conceptual internalization and technical accuracy of students in practicing prayer, carried out periodically according to daily observations (Bhena et al., 2023). This approach reflects the paradigm of transformative formative evaluation, where the assessment results are not used as a benchmark for finality (Zulaikhah et al., 2020), but rather as a processual reflection that opens up space for reflection, remediation, and continuous pedagogical improvisation. Evaluation is not present as a repressive entity, but rather as a dialectical medium that adjusts the rhythm of learning to the affective and performative readiness of blind students.

CONCLUSION

Kinesthetic and audio methods are used by Islamic education teachers at the Nagan Raya Special School with great attention to the physical and psychological conditions of students with special needs. Blind students with inherent visual limitations rely on alternative sensory modalities such as audio and kinesthetic to internalize learning competencies, in this case the practice of prayer. Research findings show that students' initial knowledge of prayer and exposure to religious practices strengthen students' affective and cognitive foundations. Teachers become the main actors in implementing the kinesthetic-audio method, through a direct approach, repetition, practice breaks, rotation of turns and reinforcement of students' memorization of prayer readings. The patience and consistency of teachers in using the method become implicit values that also determine the results. Inclusive education implemented by the Nagan Raya Special School is a representative prototype of inclusivity and non-discrimination in educational services. The implementation of the kinesthetic-audio method is also supported by the completeness of the devices provided by the school. To maintain the quality of education that is already running, intensive training for Islamic education teachers must be ongoing.

Islamic education teachers at the school also play a role as motivators, facilitators and evaluators by integrating kinesthetic and audio methods systematically and deliberately. The combination of these roles is to mitigate sensory learning barriers and enrich the educational experience of blind students through a contextual multisensory approach. The research findings reveal that teachers do not just deliver material, more than that, they also orchestrate the process of internalizing Islamic values through verbal affirmations, personal approaches, and narratives that build students' religious identities. Evaluation in prayer practices is carried out in a non-repressive, diagnostic and formative manner, to detect early obstacles as well as opportunities for improvement. Evaluation is not the final terminal of learning, but rather a cycle that strengthens the sustainability and harmony of student learning outcomes.

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