



The Effectiveness of the Application of the Sign Method on the Ability to Read the Qur'an for Persons with Sensory and Speech Disabilities

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Abstract

This study aims to measure the effectiveness of the application of the sign method in improving the ability to read hijaiyah letters of the Qur'an for Students with Low Speech Sensitivity at SLB Dharma Bhakti Dharma Pertiwi, Bandar Lampung. This study uses a descriptive qualitative approach with data collection techniques through observation, interviews with teachers and parents, and visual documentation during the learning process. The research subjects consisted of 10 deaf students at the SMPLB level in grades VII and IX. The results of the study show that the sign method has a positive impact on improving the ability to read hijaiyah letters. Based on the results of the assessment, three students were in the very good category, four students were in the good category, two students were in the fair category, and one student was in the poor category in reading skills through signs. The improvement can be seen in the consistency of movements, the accuracy of gestures, and the increase in students' motivation and enthusiasm during the learning process. These findings affirm the importance of improving teacher competence in the use of sign methods and the development of more varied and combinative teaching materials to optimize hijaiyah letter learning for deaf students.

Keywords: Signal Method; Hijaiyah letters; Learning the Qur'an

Abstrak

Penelitian ini bertujuan untuk mengukur efektivitas penerapan metode isyarat dalam meningkatkan kemampuan membaca huruf hijaiyah Al-Qur'an bagi Peserta Didik dengan Sensitivitas Rendah Wicara di SLB Dharma Bhakti Dharma Pertiwi, Bandar Lampung. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara dengan guru dan orang tua, serta dokumentasi visual selama proses pembelajaran. Subjek penelitian terdiri atas 10 siswa tunarungu jenjang SMPLB kelas VII dan IX. Hasil penelitian menunjukkan bahwa metode isyarat memberikan dampak positif terhadap peningkatan kemampuan membaca huruf hijaiyah. Berdasarkan hasil asesmen, tiga siswa berada pada kategori sangat baik, empat siswa berada pada kategori baik, dua siswa berada pada kategori cukup, dan satu siswa berada pada kategori kurang dalam keterampilan membaca melalui isyarat. Peningkatan tersebut tampak pada konsistensi gerakan, ketepatan isyarat, serta meningkatnya motivasi dan antusiasme siswa selama proses pembelajaran. Temuan ini menegaskan pentingnya peningkatan kompetensi pengajar dalam penggunaan metode isyarat serta pengembangan bahan ajar yang lebih variatif dan kombinatorik guna mengoptimalkan pembelajaran huruf hijaiyah bagi siswa tunarungu.

Kata Kunci: Metode Isyarat; Huruf Hijaiyah; Pembelajaran Al-Qur'an

INTRODUCTION

In the practice of learning the Qur'an for people with sensory and speech disabilities (PDSRW), various real problems are found in the educational environment and religious development institutions.¹ One of the main problems is the limited number of teachers in

¹ Khodijah Fitria Nurulloh, "The Application of the Qur'anic Sign Language Method," *Journal of Multi-Disciplines Science* 2, no. 2 (2024): 96–103.

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mastering the sign method which is specifically designed to help deaf students understand hijaiyah letters.² Many religious education teachers do not have formal training in visual communication or religious sign language, so the teaching strategies used are often not adaptive to the needs of PDSRW students.³ This condition causes the learning process to run less effectively and makes it difficult for students to identify the shape, makhraj, and punctuation of hijaiyah letters. In the field, it was also found that learning media that support gesture methods such as visual hijaiyah cards, gesture videos, or image-based modules are still very limited. Educational institutions, especially special schools (SLB) with limited facilities, have not been able to provide adequate visual devices to accommodate the visual learning styles of deaf students. This limitation has an impact on the lack of visual stimulation which should be the main component in learning the Qur'an based on the sign method.

The Institute of Qur'an Sciences (IIQ) Jakarta in its research in 2022 involving as many as 3,111 Muslims spread across 25 provinces as a sample, found that 72.25% were unable to read the Qur'an. This is a serious problem, considering that Indonesia is one of the countries with the largest Muslim population in the world. Quoting from the Pew Research Center website, as of 2020 Muslims in Indonesia are slightly higher than other countries with a total of around 240 million Muslims, around 12% of the world's total Muslims. Based on data on the number of Muslims in Indonesia who cannot read the Qur'an, there should be an awareness to learn to read the Qur'an, because the Qur'an as the holy book of Muslims has a very important role as a guide for life and a source of spiritual values for all Muslims. A Muslim has an obligation to study the Qur'an because through understanding this holy book, life becomes more orderly and has a deeper meaning. Ibn Khaldun in his book *Muqaddimah* explained that teaching the Qur'an to children is a symbol and character of Islam. The Qur'an is the main basis and foundation of learning that develops in Islamic countries. Because, the things that are taught to a child will be rooted deeper than anything else.⁴ It also functions as a religious message that can strengthen the faith and instill faith solidly.⁵ Allah SWT says in the Qur'an Q.S Al-Qamar verse 17:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

Meaning: "And indeed We have made the Qur'an easy for learning, so is there anyone who learns it?" (QS. Al-Qamar: 17).

Imam Ibn Kathir in his book of tafsir Ibn Kathir, explained that Surah Al-Qamar verse 17 explains that Allah makes it easy for the Qur'an to be used as a lesson and warning, and

² M. Beni Sasongko and Nurodin Usman, "Analysis of The Quran Isyarat Learning Management at The Magelang Deaf Education Foundation," *Al Ulya* 10, no. 01 (2025): 20–40.

³ Muhammad Thoriq Sahala Asyasyufi and Farid Septian Nurwahidin, *Analysis of the Inclusive Role of Zakat in Strengthening Quranic Literacy Advocacy through Sign Language for Individuals with Hearing Impairment*, n.d., accessed December 8, 2025, <https://iconzbaznas.com/submission/index.php/proceedings/article/view/988>.

⁴ Ahmadie Thoha, *Muqaddimah Ibn Khaldun (Translated)*, Cet. 1 (Jakarta: Pustaka Firdaus, 1986), 759.

⁵ Oktia Anisa Putri, "Tawheed Education According to Abdullah Nashih 'Ulwan and Its Relevance to the Material of Moral Beliefs in Madrasah Aliyah" (Thesis of the Curup State Islamic Religious Institute, 2022), 76.

commands people to learn from it to stop disobedience and carry out Allah's commands. This verse also emphasizes that the ease of the Qur'an is not only in its memorization, but also in its clear and easy-to-understand content. Therefore, it is appropriate for every Muslim to try to learn how to read it, memorize its verses, understand its content, and practice its values in life. Throughout history, various efforts have been made to make learning the Qur'an easier, from the preparation of the mushaf to the birth of various teaching methods, all of which aim to make it easier for anyone to read and learn the Qur'an.⁶

Studies on learning the Qur'an for people with sensory and speech disabilities have attracted the attention of various researchers, especially in the context of using the sign method as an auxiliary medium. Research conducted by Bayu Pamungkas et al. found that the use of sign language in the recognition of hijaiyah letters is able to improve the visual understanding of deaf students because this approach is in accordance with the visual-kinesthetic learning characteristics they have.⁷ The research confirms that signs function as an effective communication bridge between teachers and students in the Qur'an learning process. Furthermore, research by Putri Nadha Setyaningrum and Yasri Mandar shows that the implementation of visual card-based cue methods has a significant effect on improving the Qur'an reading ability of SLB students.⁸ This study highlights the importance of adjusting teaching media that emphasizes the suitability of sign forms with the structure of hijaiyah letters so that students can more easily distinguish makhrāj and letter forms.

Another study by Muhammad Yaumi Nureni et al. emphasizes that the main challenge in learning the Qur'an for deaf students is not only method, but also in the teacher's competence in mastering religious sign language.⁹ That teachers who are intensively trained in the sign method are able to create a more inclusive learning environment and increase students' motivation in learning hijaiyah letters. In addition, Hamdi Ishak researched the effectiveness of the sign method in teaching tahsin Al-Qur'an in elementary level deaf students. The results of his research showed a significant improvement in the accuracy of letter recognition, although some obstacles such as media limitations and students' fine motor skills remained inhibiting factors.¹⁰

This research has significant differentiation and novelty compared to previous studies that focused on the use of sign methods in learning the Qur'an for deaf students. Most previous research has generally focused on improving the ability to recognize hijaiyah letters through

⁶ Zaenal Arifin et al., *The History of the Writing of the Indonesian Standard Qur'an Mushaf*, ed. Muchlis M Hanafi, Cet. 2 (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2017), 126.

⁷ Bayu Pamungkas et al., "How Do Deaf Students Learn to Shalat?(A Descriptive Study at Darul Ashom Islamic Boarding School for Deaf Students in Yogyakarta, Indonesia)," *Journal of ICSAR*, 2026, 36–52.

⁸ Putri Nadha Setyaningrum and Yasri Mandar, "THE IMPLEMENTATION OF LIVING HADITH TO INCREASE THE LEARNING MOTIVATION OF CHILDREN WITH SPECIAL NEEDS," *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam* 14, no. 2 (2024): 101–14.

⁹ Muhammad Yaumi Nureni et al., *Teaching Islamic Religious Education to Students with Hearing Impairments: Identification, Basic Communication, and Learning Strategies*, n.d., accessed December 8, 2025, <https://www.researchgate.net>.

¹⁰ Hamdi Ishak, "Methods of Teaching Al-Quran to the Hearing Disability Children," *Tinta Artik. Membina Ummah* 2 (2016): 33–39.

visual media or the development of certain sign modules. However, another novelty of this study lies in its focus on Persons with Speech-Loss Sensory Disabilities (PDSRW) at the SMPLB level, which has been relatively underexplored in the literature, as most previous studies have only focused on deaf students at the elementary school level. By involving adolescent-age learners with different cognitive and motor complexities, this study makes a new contribution to understanding the effectiveness of cue methods at higher stages of development. In addition, this study also offers novelty through an evaluative analysis of the consistency of movements, the accuracy of gestures, and the affective response of students. Another novelty can be seen in the emphasis of this study on the need to develop combinative learning media that integrates visuals, movements, and religious symbols.

RESEARCH METHOD

This research is a field research using a qualitative method with a case study approach. This approach was chosen because it is considered to provide a comprehensive overview of the application of the sign method in learning to read the Qur'an, especially hijaiyah letters, for deaf students at SLB Dharma Bhakti Dharma Pertiwi, Kemiling District, Bandar Lampung City. In contrast to quantitative research that is oriented towards numbers and statistics, qualitative research allows researchers to examine phenomena naturally through data in the form of narratives, actions, expressions and visual documentation.¹¹ The subject of the study was determined by *purposive sampling*¹², namely the deliberate selection of informants based on considerations of relevance to the focus of the research. The subjects consisted of 10 students of SMPLB B, namely 5 students of grade VII and 5 students of grade IX, who actively participated in the process of learning to read hijaiyah letters using the sign method. All children in this school fall into the category of deaf.

The data collection method is carried out through three main ways, first, non-participatory observation, namely the involvement of researchers in teaching and learning activities so that they can record interactions, gestures, and student responses naturally. Second, semi-structured interviews are conducted with teachers and parents to gather information about teaching strategies, challenges faced, and students' development in reading hijaiyah letters. Third, documentation in the form of photos, videos, and student evaluation results in the form of a classification table of students' abilities with the main indicators of the accuracy of hand movements, consistency in imitating gestures, and students' independence in recognizing hijaiyah letters through sign language which is empirical evidence of the learning process. To enrich the field findings, the researcher also utilizes secondary data in the form of books, scientific journals, and literature sources relevant to the research topic.¹³ The research stages include determining focus, collecting field data, reducing data to filter important

¹¹ Muhammad Rijal Fadli, "Understanding the Design of Qualitative Research Methods," *Humanika: Scientific Studies of General Courses* 21, no. 1 (2021): 39, <https://doi.org/10.21831/hum.v21i1>.

¹² Putu Gede Subhaktiyasa, "Determining Population and Sample: Quantitative and Qualitative Research Methodology Approach," *Scientific Journal of the Education Profession* 9, no. 4 (2024): 2727, <https://doi.org/10.29303/jipp.v9i4.2657>.

¹³ Fadli, "Understanding the Design of Qualitative Research Methods," 37.

information, presenting data in the form of narratives and tables, and drawing conclusions.¹⁴ Data analysis was carried out with reference to an interactive model developed by Miles and Huberman that includes three main components: data reduction, data presentation, and verification.¹⁵ The analysis process is carried out simultaneously and continuously from data collection to conclusion drawn. Through this analysis, a complete understanding of the effectiveness of the sign method was obtained, both in terms of the achievement of the ability to read hijaiyah letters, consistency of movements, the accuracy of gestures, and the enthusiasm of students in participating in learning.

RESULTS AND DISCUSSION

Implementation of Learning the Hijaiyah Letter Sign Method at SLB Dharma Bhakti Dharma Pertiwi

SLB (Extraordinary School) Dharma Bhakti Dharma Pertiwi is a private school located in Kemiling District, Bandar Lampung City. This school was established on March 30, 1988, under the auspices of the Ministry of Education and Culture. This school serves special needs and has a total of 156 students and 25 educators who are professionals in their fields.¹⁶ The hijaiyah letter cue method has been applied intensively in the learning stage of reading the Qur'an for deaf students at SLB Dharma Bhakti Dharma Pertiwi for the past 1 year.¹⁷ In its implementation, teachers use hand and body movements that have been adjusted to introduce and practice the recognition of hijaiyah letters.¹⁸ This process is carried out in stages, starting from the recognition of letters one by one, to the combination of letters into simple words in the Qur'an.¹⁹ Learning is carried out interactively through demonstration methods,²⁰ drilling (repeated exercises)²¹ and direct practice by students. Two-way interaction is strongly emphasized so that teachers can monitor students' understanding and responses in real time.²² The application of the cue method also involves visual media such as sign letter cards and

¹⁴ Anelda Ultavia B et al., "Qualitative: Understanding Research Characteristics as a Methodology," *Journal of Basic Education* 11, no. 2 (2023): 334, <https://doi.org/10.46368/jpd.v11i2.902>.

¹⁵ Rony Zulfirman, "The Implementation of Outdoor Learning Methods in Improving Student Learning Outcomes in Islamic Religious Education Subjects at MAN 1 Medan," *Journal of Research, Education and Teaching* 3, no. 2 (2022): 149, <https://doi.org/http://dx.doi.org/10.30596%2Fjppp.v3i2.11758>.

¹⁶ "Profile of SLB Dharma Bhakti Dharma Pertiwi," List of Schools, <https://daftarsekolah.net>.

¹⁷ Dian Yulianti, Interview about the Qur'an Learning Program Using the Signal Method, April 25, 2025.

¹⁸ Bayu Pamungkas and Hermanto Hermanto, "Stages of Learning the Qur'an Using Hijaiyah Sign Letters for Children with Hearing Impairments," *Special Needs Education Journal* 6, no. 1 (2022): 39, <https://doi.org/10.24036/jpkk.v6i1.621>.

¹⁹ Annisa Riska Kirana, Interview on the Qur'an Learning Program Using the Signal Method, April 26, 2025.

²⁰ Siti Mentari Lasene, "Utilizing Demonstration Methods and Repetitive Exercises to Improve Students' Understanding of Q Material. S Al-Alaq Verses 1-5 in Grade III SD Negeri 2 Kotamobagu," *Al-Minhaj: Journal of Islamic Education* 6, no. 1 (2023): 87.

²¹ Rizal et al., "USING THE DRILL LEARNING METHOD," *Journal of Equatorial Education and Learning* 8, no. 3 (2019): 2, <https://doi.org/10.26418/jppk.v8i3.32265>.

²² Ibn Fiqhan Muslim et al., "The Urgence of Two-Way Communication Model in the Education Process," *Journal of Intellectual Education* 3, no. 2 (2022): 149, <https://doi.org/10.37010/int.v3i2>.

learning videos,²³ thereby strengthening the visual understanding of PDSRW students who have auditory limitations.²⁴

In its implementation, deaf students at SLB (Extraordinary School) Dharma Bhakti Dharma Pertiwi showed high enthusiasm for the method of learning to read the Qur'an with signs. This can be seen from their active involvement during the learning process, their ability to imitate the gestures of hijaiyah letters, and increased consistency in memorizing and reading letter by letter.²⁵ During the learning process, the teacher uses a special sign language for each hijaiyah letter. The sign language is combined with facial expressions and hand movements that describe the shape and characteristics of hijaiyah letters.²⁶ Before students read the verses of the Qur'an, they are first trained to recognize and memorize the signs of hijaiyah letters.²⁷

The learning system is carried out in stages and structured, where hijaiyah letters are divided into two main parts according to the class level and the level of development of students.²⁸ In grade 7, students are focused on recognizing and mastering the 15 basic hijaiyah letters. At this stage, students are introduced to letter shapes and hand gestures that are appropriate for each letter.²⁹ After that, when in grade 9, students are directed to memorize and master the 15 advanced hijaiyah letters. This stage also includes the introduction of basic harakat such as fathah, kasrah, and dhammah.³⁰ The learning stage of the hijaiyah letter sign method at SLB Dharma Bhakti Dharma Pertiwi is explained in table 1 below.

Class	Learning Stage	Subject Matter	Approach	Learning Objectives
Grade 7	Basic Levels of Hijaiyah Letters	The first 15 letters: ا ب ت ث ج ح خ د ذ ر ز س ش ص ض	-Letter shape recognition -Letter cue practice -Daily repetition	-Students recognize and memorize the shapes and gestures of the first 15 letters

²³ Maksuroh and Mubiar Agustin, "The Effectiveness of the Use of Hijaiyah Letter Cards in Improving Early Childhood Hijaiyyah Literacy Skills," *Aulad : Journal on Early Childhood* 8, no. 1 (2025): 65, <https://doi.org/10.31004/aulad.v8i1.873>.

²⁴ Dita Mesrawati Hulu et al., "The Effect of Visual Media Use on Student Learning Outcomes," *Journal of Citizenship* 6, no. 2 (2022): 2583, <https://doi.org/10.31316/jk.v6i2.3056>.

²⁵ Results of Field Observation, Implementation of Qur'an Learning Signal Method, April 14, 2025.

²⁶ Nurul Huda, "Application of Sign Language for Hijaiyah Letter Recognition for Persons with Disabilities with Disabilities," *Sisfokom Journal (Information and Computer Systems)* 08, no. 01 (2019): 3, <https://doi.org/10.32736/sisfokom.v8i1.582>.

²⁷ Abu Musa Asy'ari and Diah Ekasari, "The Influence of the Kitabah Mushaf Al-Qur'an Method with Sign Language on the Ability to Read Surah Al-Ikhlas on the Hearing Impaired," *Journal of Special Education* 20, no. 02 (2025): 4.

²⁸ Results of Field Observation of the Implementation of Al-Qur'an Learning Signal Method, April 14, 2025.

²⁹ Results of Field Observation of the Implementation of Al-Qur'an Learning Signal Method, April 14, 2025.

³⁰ Results of Field Observation of the Implementation of Qur'an Learning Method of Signaling, April 15, 2025.

				-Students are able to show letters with hand signals correctly - Improve students' memory and concentration on symbols and letter movement
Grade 9	Advanced Stage of Hijaiyah Letters	- 15 advanced letters: ط ظ ع غ ف ق ك ل م ن و ه ل ا ي - Harakat: Fathah, Kasrah, Dhammah.	- Review of basic level letters - Advanced introduction to letters and harakat - Isyarat harakat - Weekly evaluation	- Students master all hijaiyyah letters - Students get to know harakat

Table 1. Learning Stages of Signal Method at SLB Dharma Bhakti Dharna Pertiwi

This strategy has been proven to facilitate the learning process, because students are not burdened with the entire material at once, but through a modular and gradual approach.³¹ Teachers also provide periodic evaluations at the end of each stage to measure students' level of understanding and provide reinforcement of material if needed.³² With structured divisions like this, the learning process becomes more focused and in accordance with students' cognitive development. Teachers can more easily evaluate learning outcomes and provide reinforcement according to the needs of each student.

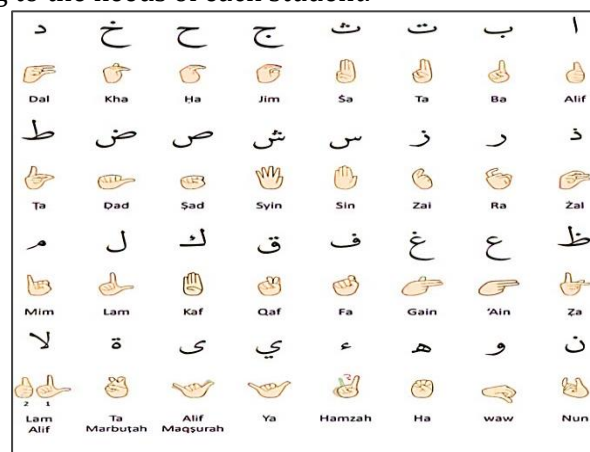

































Figure 1. Sign Language Hijaiyyah Letters (personal documentation)
Source: Guide to Learning to Read the Qur'an Signal Mushaf (2022)

³¹ Miftahul Jannah, "Coaching Strategy in Developing the Ability to Read Hijaiyyah Letters in Deaf Children at SLB (Special School) Sinjai Regency [Thesis]" (Muhammadiyah Islamic Religious Institute Sinjai, 2021), 52.

³² Ina Magdalena et al., "The Importance of Evaluation in Learning and the Consequences of Manipulating It," *Star: Journal of Education and Science* 2, no. 2 (2020): 252, <https://doi.org/10.36088/bintang.v2i2.986>.

Hijaiyah Letters	Signal Letters	Description
ا		The palm is directed to the left side with the fingers grasping, except for the thumb which is perpendicular to the top. The shape resembles <i>the letter alif</i> .
ب		When the palm is facing forward, the fingers are clenched except for the index finger which is straight up, indicating the letter <i>ba</i> having a single point.
ت		If the hand is open forward with the index finger and middle finger standing tightly pointing upwards, it symbolizes the letter <i>ta</i> with two dots.
ث		For <i>the letter tsa</i> , the palm remains facing forward, the index finger, middle finger, and ring finger stand tightly pointing upwards as a three-dot symbol.
ج		The position of the hand to the left with all four fingers folded right away, while the thumb bending down signifies the dot below the letter <i>jim</i> .
ح		With the same formation, but the thumb is close to the base of the index finger, it represents the letter <i>ha</i> .
خ		Whereas if the thumb is upright facing out above the other finger, then it shows the letter <i>kha</i> dotted at the top.
د		The palm to the left with the thumb and index finger straight to the left depicts the letter <i>dal</i> .
ذ		If the index finger and thumb are fixed, then the middle finger is placed above the index finger, then it indicates the letter <i>zal</i> with a dot.
ر		For the letter <i>ra</i> , the index finger is slightly curved while the other finger remains clenched.
ز		As for the letter <i>zai</i> , it is the same shape as <i>ra</i> , only with the middle finger attached above the index finger as a dot sign.
س		Hands facing forward, all fingers tightly erect resembling a row of teeth as a symbol of the letter <i>sin</i> .
ش		The letter <i>syin</i> is shown in a similar position, only the fingers are open loosely except for the thumb which is close to the index finger.
ص		For the letter <i>sad</i> , the palm is facing forward with all the fingers clenched, the thumb is on the outside side.

ض		Adapun <i>ḍad</i> , bentuk tangan sama tetapi ibu jari diarahkan ke kiri sebagai tanda adanya titik.
ط		The letter <i>ṭha</i> is demonstrated with a pinky and sweet grasp, index finger straight up, while middle finger meets thumb.
ظ		Untuk <i>ẓa</i> , posisi mirip, namun ibu jari diletakkan di atas jari tengah sebagai tanda titik.
ع		The letter ' <i>ain</i> is depicted with the palm facing inward, index and middle straight to the left, the thumb being at the bottom of both.
غ		While <i>ghain</i> , the position is the same but the thumb is upright as a dot symbol.
ف		The letter <i>fā</i> is formed with the palm outward, the curved index finger meets the tip of the thumb.
ق		The letters <i>qaf</i> are indicated with the index and middle fingers curled together, meeting the tip of the thumb.
ك		For <i>kaf</i> letters, palms facing outwards, all fingers straight up tightly except for the inward bent thumb.
ل		The letter <i>lam</i> is demonstrated with the index finger perpendicular to the top and the thumb pointing to the left. (forming letters <i>lam</i>).
م		Huruf <i>mim</i> ditunjukkan dengan semua jari mengepal kecuali kelingking yang tegak lurus.
ن		For the letters <i>nun</i> , the index finger and thumb curve upwards to form a small curve.
و		The letter <i>waw</i> is indicated with all the fingers curved tightly inward, forming a circle, while the thumb is pointing downwards.
هـ		The letter <i>ha</i> is demonstrated with the four fingers fused together with the thumb to form a small circle.
ء		As for the letter <i>hamzah</i> , it is shown with the index finger upright while the other finger remains clenched.
ي		The letter <i>yes</i> without a dot is shown with the palm outward, pinky and thumb straight up.
ى		The pinky and thumb are upright but accompanied by an inward movement of the wrist twice. <i>*writing in the Qur'an is like the letter yes without a dot</i>
ة		The letters <i>ta marbūṭah</i> are depicted with the palm outward, index finger and middle curved upwards as a sign of two dots.


۞		For <i>lam-alif</i> combinations, the movements are shown sequentially, starting from <i>lam</i> and then <i>alif</i> .
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Table 2. Explanation of Hijaiyah Letter Gesture Hand Gestures
Source: Guide to Learning to Read the Qur'an Signal Mushaf (2022)

The use of sign language in reading the Qur'an is basically done by using the right hand as the main tool. If the right hand cannot be used, then the left hand can be used as a substitute provided that the movement is a reflection of the movement of the right hand, like a shadow in a mirror. In the implementation of learning activities, the manners of reading the Qur'an must still be considered, such as ablution, covering the aurat, facing the qibla, and reading with tartil, which is slow, clear, and full of caution.³³ The rules for reading hijaiyah letters using sign language include two important things. First, the reader's hand movements are limited to the front area of the body, specifically on the right and left sides of the body, with the lower limit above the navel and the upper limit at eye level. Second, the position of the hand in making gestures consists of: a) pointing upwards with the fingertips pointed upwards; b) pointing to the right or left side with the fingertips pointing to that side; and c) palms facing outward or away from the body.³⁴ An illustration of an example of hand position when using hijaiyah letter gestures can be seen in figure 2.

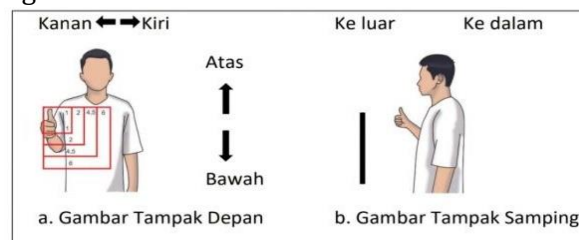


Figure 2. Hand Position in Using Hijaiyah Letter Signals
Source: Guide to Learning to Read Mushaf Al-Qur'an Gestures (2022))

The Effectiveness of the Sign Method on the Ability to Read Hijaiyah Sign Signs

The ability to read hijaiyah sign signs is an important indicator in assessing students' initial understanding of Qur'an-based sign language.³⁵ Analysis of this ability includes accuracy in recognizing the form of each letter's cues, speed in imitation, and consistency in

³³ Musthofa, "The Manners of Reading the Qur'an," *An-Nuha: Journal of Islamic Studies, Education, Culture and Social* 4, no. 1 (2017): 4.

³⁴ Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) Balitbang Diklat Ministry of Religion, *Guide to Learning to Recite Mushaf Al-Qur'an Signals* (Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) Balitbang Diklat Ministry of Religion, 2022), v.

³⁵ Dewi Purwanti et al., "The Use of Hijaiyah Signal Flashcards in Reading the Quran for Deaf Students at the Extraordinary Elementary School Level," *JOURNAL OF DISABILITY STUDIES AND RESEARCH (JDSR)* 3, no. 2 (2024): 53.

pronunciation through hand movements and facial expressions.³⁶ Based on the results that have been carried out through in-depth observation and interviews with teachers and parents of students, the ability of SLB Dharma Bhakti Dharma Pertiwi students in the practice of reading hijaiyah letter signs shows quite diverse variations. Some students have been able to recognize and imitate letter cues accurately and consistently, while others still require intensive mentoring. This difference is not spared from the influence of several factors, including the intensity of exercise activities, learning support at home.

To identify learning outcomes more clearly, the researcher compiled the classification of students' abilities into five categories, namely: excellent, good, adequate, lacking, and very lacking. This classification was compiled by paying attention to the main indicators such as the accuracy of hand movements, consistency in imitating gestures, and students' independence in recognizing hijaiyah letters through sign language. Each category reflects the level of students' mastery of the hijaiyah letter cue material that has been taught during the learning process.³⁷ The complete classification of the ability to read hijaiyah sign signs of deaf students at SLB Dharma Bhakti Dharma Pertiwi can be seen in table 3.

Category	Capability Indicators	Description	Number of Students	Student Initials
Excellent	Able to recognize, imitate, and use hijaiyah letter cues accurately, quickly, and consistently without assistance	Demonstrate complete mastery without assistance. Hand movements and facial expressions are suitable. No errors in pronunciation.	3 Students	MA, RZ, SP
Good	Able to recognize and mimic most cues well	Capable of displaying most gestures correctly. Sometimes it takes a little direction, but in general it understands the shape and meaning of the letters.	4 Students	DA, SN, AL, MS
Enough	Able to recognize some hijaiyah letters but still often mistaken or hesitant in imitating gestures	Requires repetition. There are some errors in the position or sequence of movements. Still in the early understanding stage.	2 Students	LK, YM

³⁶ Popy Purna Faradisya and Asep Ahmad Sopandi, "Recognizing Hijaiyah Letters for Deaf Students through Arabic Sign Language," *Ranah Research: Journal of Multidisciplinary Research and Development* 2, no. 1 (2019): 54.

³⁷ Results of Observation of the Implementation of Qur'an Learning Method of Signal, April 18, 2025.

Less	Still have difficulty recognizing and imitating most of the hijaiyah letter cues	Not yet understand the form of the signal. Requires intensive guidance. Difficulty following movement patterns correctly.	1 Students	RN
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Table 3. Classification of Hijaiyah Sign Reading Ability for Deaf Students

Based on the classification of the ability to read hijaiyah letter signs in the table above, it is concluded that the majority of students show good development. 3 students are in the very good category, which means that they have mastered hijaiyah sign signs consistently, accurately, and independently without the help of teachers. This shows that the sign method has succeeded in becoming an effective medium in replacing auditory aspects that are not accessible to deaf students.³⁸ The other 4 students were in the good category, which indicates that they have understood the signs quite well, although sometimes they still need simple direction from the teacher, especially on letters with complex or similar gesture shapes to each other. The 2 students in the fair category indicated that they had begun to understand the basic concept of letter gestures, but still experienced confusion in distinguishing the forms of letter gestures that had similarities in finger position and direction movements, such as the letters ta, tsa, and dzal. 1 student is in the underperforming category, which means that the student still has difficulty recognizing letters independently and relies heavily on direct direction from the teacher. None of the students fall into the category of being severely deficient, which indicates that all students have a basic introduction to sign signs, albeit at different levels.

One of the factors that affect the difference in student achievement is the support of home practice. Students who are accompanied by their parents for gesture exercises at home are usually faster to memorize and be confident when practicing in class.³⁹ This shows the importance of collaboration between schools and families in strengthening the learning process of deaf children.⁴⁰ In addition, are also a determining factor.⁴¹ Students with finger coordination problems have difficulty in forming gesture movements correctly, so it requires a longer learning period than other students.

This sign learning is structured with visual and kinesthetic principles that are in accordance with the characteristics of deaf children.⁴² Each letter has its own form of gesture

³⁸ Putri Zafa Nurultawati and Diah Ekasari, "UNESA's Deaf Community's Understanding of TV News Footage with the Use of Sign Language (BISINDO)," *Journal of Special Education* 19, no. 3 (2024): 2.

³⁹ Dian Yulianti, About the Qur'an Learning Program Using the Sign Method, April 25, 2025.

⁴⁰ Ahmad Budi Santoso et al., "Exploring the Achievements of Deaf Children in Special Schools: Collaboration of Parents and Teachers," *COLLECTIVE: Journal of Education, Teaching, and Learning* 1, no. 2 (2024): 149, <https://doi.org/10.70078/kolektif.v1i2.38>.

⁴¹ Yan Yan Nurjani et al., "Efforts to Develop Fine Motor Skills in Early Childhood Through Scissors Activities," *Jurnal Of S.P.O.R.T (Sport, Physical Education, Organization, Recreation, and Training)* 3, no. 2 (2019): 87, <https://doi.org/10.37058/sport.v3i2.1026>.

⁴² Arnida et al., "Analysis of the Characteristics and Learning Activities of Children with Special Needs (Deaf) in SLB-B YPAC School Banda Aceh," *Journal of Tarbiyah Generation: Journal of Islamic Education* 2, no. 1 (2023): 201, <https://doi.org/10.59342/jgt.v3i2>.

that is done by hand and facial expressions.⁴³ Hijaiyah letter cues visualized through hand movements and facial expressions allow students to "see" the sounds and meanings of the letters that should be heard.⁴⁴ This is a substitute for the phonetic system that cannot be accessed by students with hearing loss.⁴⁵ In other words, sign language serves as a bridge of spiritual communication between deaf students and the reading of the Qur'an.⁴⁶ Therefore, the sign method not only helps in the technical aspects of learning to read hijaiyah letters, but also becomes an important means in creating inclusive and equal religious learning.⁴⁷ These findings reinforce the urgency of developing disability-friendly teaching media, especially in Islamic religious education.⁴⁸ Sustainability is needed in teacher training, the provision of visual media, and family support to ensure that every deaf student has an equal opportunity to understand and practice the teachings of the Qur'an.⁴⁹ The use of gestures for learning the Qur'an has improved the ability of deaf children to recognize and memorize hijaiyah letters in the form of gestures.⁵⁰ Given the limitations of the senses in deaf children and taking into account their needs, hijaiyah sign language is very suitable for use by deaf children.⁵¹

This achievement cannot be separated from the role of teachers who not only teach signs, but also guide students one by one to understand how to read gradually. In addition, the support of parents who continue their practice at home is an important factor in maintaining students' abilities outside of school learning hours.⁵² However, there are still some challenges

⁴³ Sulistia Rauf Yulian and Suhartono, "Introduction of Alphabetic Sign Language Using the Learning Vector Quantization (LVQ) Method," *Journal of the Informatics Society* 8, no. 1 (2017): 5, <https://doi.org/10.14710/jmasif.8.1.31450>.

⁴⁴ Maskur Abidin Jundi et al., "The Implementation of the Hijaiyah Model of Gestures in Learning Tafidzul Qur'an for Deaf Children," *Aulad : Journal on Early Childhood* 6, no. 3 (2023): 340, <https://doi.org/10.31004/aulad.v6i3.531>.

⁴⁵ Siti Mariah Ulfah and Siti Ubaidah, "The Application of Sign Language in Learning for Children with Special Needs Hearing Impairment," *Journal Of Disability Studies And Research (JDSR)* 2, no. 1 (2023): 36, <https://doi.org/10.30631/jdsr.v2i1.1764>.

⁴⁶ Faiz Fikri Al-Fahmi et al., "The Effectiveness of Sign Language in Learning to Recite for Deaf Students: A Case Study at the Al-Adzhom Grand Mosque," *MALEWA: Journal of Multidisciplinary Educational Research* 3, no. 01 (2025): 23, <https://doi.org/10.61683/jome.v3i1.209>.

⁴⁷ Balqish Abiyyah Gholibah and Yayah Nurmaliyah, "The Implementation of the Hijaiyah Sign Language Method in Improving the Learning to Read and Write the Qur'an, an (BTQ) for Deaf Students at the Baznas Baznas Tahfiz Disabled Islamic Boarding School (BAZIS) Lebak Bulus," *Indonesian Center (MICJO)* 2, no. 1 (2025): 724, <https://doi.org/10.62567/micjo.v2i1.482>.

⁴⁸ Zacky Al-Ghafir El-Muhtadi Rizal et al., "Islamic Religious Education for Children with Special Needs in the Perspective of Inclusivity," *Istifkar* 5, no. 1 (2025): 10, <https://doi.org/10.62509/jpai.v5i1.138>.

⁴⁹ Fifi Nofiaturrehmah, "Deaf Children's Problems and How to Overcome Them," *Quality* 6, no. 1 (2018): 11, <https://doi.org/10.21043/kualitas.v6i1.5744>.

⁵⁰ Ceceng Saepulmilah and Adang Hambali, "Learning the Qur'an for Deaf Children through Sign Language at Madrasah Deaf Assabikunal Awwalun Tasikmalaya," *Hasanah-Budiman : Journal of Islamic Religious Education and General Education Volume* 1, no. 1 (2024): 4.

⁵¹ Amylia Novianty et al., "The Influence of Obey Media in Improving the Ability to Recognize Hijaiyah Letters for Deaf Children," *Journal of Disability Studies in Education and Sport* 1, no. 1 (2024): 38.

⁵² Mumu et al., "The Relationship between the Quality of School and Parent Cooperation with the Intensity of Student Learning Efforts at Junior High School Negeri Tasikmalaya City," *Metaedukasi* 1, no. 1 (2019): 40, <https://doi.org/10.37058/metaedukasi.v1i1.980>.

in the application of this method. For example, the lack of a special Mushaf for sign language in schools makes teachers have to adjust the teaching materials themselves to the visual needs of students.⁵³ In addition, so the speed at which they understand gesture movements can vary.⁵⁴

Nevertheless, the hijaiyah letter cue method can be concluded to be able to provide fairer and more equal access to Islamic religious education for deaf children.⁵⁵ They are no longer just spectators in Qur'anic learning classes, but can be actively involved, understand, and even memorize Qur'anic verses independently through the hand gestures they understand. Thus, the application of the sign method in learning the Qur'an for deaf students at SLB Dharma Bhakti Dharma Pertiwi is proof that physical limitations are not a barrier to obtaining proper religious education. Instead, with an inclusive method, they can achieve proud achievements and understand the Qur'an according to their capacity.⁵⁶

CONCLUSION

The implementation of the hijaiyah letter gesture method in learning to read the Qur'an has an influence on improving the ability of deaf students at SLB Dharma Bhakti Dharma Pertiwi. Through a visual-kinesthetic approach and structured learning strategies, students can more easily recognize, memorize, and practice hijaiyah letters consistently. The enthusiasm of students during the learning process proves that this method is able to answer communication challenges in Islamic religious education for people with sensory and speech disabilities. The results of the analysis of students' abilities showed that most of the students had reached the good and excellent category in mastering hijaiyah sign signs. This proves that this method is effective in helping them understand and access the Qur'an learning independently. This success is also inseparable from the active role of teachers who patiently guide students one by one, as well as the support of parents who continue learning at home. The application of the hijaiyah letter cue method still faces several obstacles, such as the limitations of special learning media, and variations in students' fine motor skills that affect learning speed. However, in general, the hijaiyah letter cue method has been proven to be able to create an inclusive, equal learning atmosphere, and empower deaf students to be able to understand the teachings of Islam, especially in reading the Qur'an, according to their capacity.

⁵³ Anisa Riska Kirana, Interview about the Qur'an Learning Program Using the Sign Method, April 26, 2025.

⁵⁴ Ari Darmawanti et al., "Efforts to Improve the Fine Motor Skills of Deaf Children in Class III SDLB through Jelujur Techniques at Kurnia Poncowati Special School," *SNEED: Journal of Special Education* 3, no. 1 (2023): 9.

⁵⁵ Nurdayati and Usman Bafaddal, "The Effect of Finger Sign Learning Method on the Ability to Recognize Hijaiyah Letters in Deaf Students," *Indonesian Journal of Pedagogical and Social Science* 2, no. 2 (2023): 197, <https://doi.org/10.26858/v2i2.47353>.

⁵⁶ Agung Rustandard and Dini Widinarsih, "Learning Methods and Media for Inclusive Education for Autistic People in Indonesia," *Journal of Special Needs Education* 7, no. 1 (2023): 44, <https://doi.org/10.24036/jpkk.v7i1.743>.

This research emphasizes that with the right method, there are no obstacles that cannot be overcome in instilling religious values for all groups, including people with disabilities.

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*The Effectiveness of the Application of the Sign Method on the Ability to Read
the Qur'an for Persons with Sensory and Speech Disabilities*

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