

Analysis of The Quran Isyarat Learning Management at The Magelang Deaf Education Foundation

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Abstrak

Pembelajaran Al-Qur'an bagi penyandang disabilitas dilakukan dengan pengelolaan yang sesuai dengan kondisi siswa. Proses pembelajaran Alquran isyarat bagi siswa tunarungu dilakukan dengan menggunakan metode Kitabah dan Tilawah yang diharapkan dapat mempermudah dan mempercepat siswa dalam membaca. Penelitian ini bertujuan untuk mendeskripsikan penerapan Kitabah dan Tilawah bagi siswa tunarungu dalam membaca Alquran dan mendeskripsikan faktor pendukung dan penghambat dalam proses pembelajaran Alquran Isyarat di Yayasan Pendidikan Tunarungu Magelang. Metode yang digunakan dalam penelitian ini adalah penelitian kualitatif deskriptif. Objek penelitian ini adalah peserta didik di Yayasan Pendidikan Tuna Rungu Magelang. Hasil penelitian menunjukkan bahwa (1) Metode Kitabah dan Tilawah dapat membantu dan mempermudah siswa dalam membaca Alquran Isyarat. (2) Pembelajaran Alquran bagi siswa tunarungu menghadapi banyak kendala yaitu kurangnya kesungguhan seperti tidak ada semangat dalam menghafal, kurangnya konsentrasi seperti ketika siswa lain menghafal ternyata ada yang berbicara atau mengobrol dengan temannya sehingga konsentrasi siswa yang lain terpecah. Faktor pendukungnya adalah motivasi yang baik dari para peserta, bimbingan yang rutin dari para pengajar, dan pengalaman yang panjang dari pihak lembaga dalam mengelola pembelajaran. Para pengajar diminta untuk memiliki kesabaran yang lebih kuat ketika memberikan motivasi dan membimbing peserta didik tunarungu di Yayasan Pendidikan Tunarungu Magelang.

Kata Kunci: Yayasan Pendidikan Tunarungu; Disabilitas; Metode Kitabah dan Tilawah; Pengelolaan Pembelajaran; Al-Qur'an Isyarat

Abstract

Learning the Quran for people with disabilities is carried out with management that is by the conditions of the students. The process of learning the sign Qur'an for deaf students is carried out using the Kitabah and Tilawah method which is expected to make it easier and faster for students to read. This study aims to describe the application of Kitabah and Tilawah for deaf students in reading the Quran, and to describe the supporting and inhibiting factors in the process of learning the Quran Isyarat at the Magelang Deaf Education Foundation. The method used in this study is descriptive qualitative research. The object of this study is students at the Magelang Deaf Education Foundation. The results of the study indicate that (1) the Kitabah and Tilawah method can help and make it easier for students to read the Quran Isyarat. (2) Learning the Quran for deaf students faces many obstacles, namely a lack of sincerity, such as no enthusiasm for memorizing, lack of concentration such as when other students memorize, it turns out that someone is talking or chatting with their friends, so that the other students' concentration is divided. The supporting factors are good motivation from the participants, regular guidance from the teachers, and long experience from the institution

in managing learning. Teachers are asked to have stronger patience when providing motivation and guiding deaf participants at the Magelang Deaf Education Foundation.

Keywords: Deaf Education Foundation; Disability; Kitabah and Tilawah Method; Learning Management; The Quran Isyarat

INTRODUCTION

The Quran was revealed by Allah to all humans as a guide that illuminates life so that every human being should learn how to read it, memorize its text, understand its meaning, and practice its messages (Astuti, 2024). Various human efforts to learn how to read this holy book have been made (Nasucha et al., 2022), including writing it in the form of a mushaf and creating various methods of teaching the Quran (Habibillah & Astutik, 2024).

However, the current holy book of the Quran, in Indonesia in particular, can only be accessed by hearing people, while for people with sensory disabilities who are deaf and mute, there are still many obstacles in learning to read the Quran (Enjang Jaenudin, 2020). The obstacles experienced are the inability to capture the actual sound of the Quran reading and to pronounce it according to its sound (Efendi H, 2020). Deafness is generally defined as someone who has a hearing disability, so that the person experiences obstacles in other people's conversations through their hearing, without using hearing aids (Gumelar et al., 2018). Meanwhile, a person with a hearing impairment is someone who has a hearing disability, so that the person has difficulty, but does not prevent them from understanding other people's conversations through their hearing, without using hearing aids (Marlina et al., 2019).

In medical science, deafness is defined as a physical condition characterized by a decrease or inability of a person to capture sound waves. Deafness is divided into two categories, namely deaf and low of hearing (Adinda et al., 2023). Deaf people are those who have lost the ability to hear, thus inhibiting the process of language information through hearing (Sutoyo & Hendriani, 2018).

The terminology of deafness, according to the deaf community, is considered a physical limitation in hearing and speaking. While the use of the term deaf is a cultural diversity method or alternative communication method to communicate using sign language (Rahmat, 2020). In communicating, the deaf use non-verbal language to facilitate interaction and emphasize unclear verbal language. The use of internationally established sign language makes it easier for the deaf to communicate and relate to each other, so that the contents of the message delivered or received can be easily understood (Jamil & Nidhiom, 2020).

Sign language is known as a movement language. In recent years, many people have developed sign language who have hearing impairments and problems (Muhammad Saifullah, 2023). Deaf people communicate by using sign language that emphasizes body movements by utilizing both hands and facial expressions as a support for non-verbal communication skills (Kirana et al., 2022)

Gestures can be simply defined as the use of hands, arms, and head to make a sign (Jannati, 2020). One form of deaf communication is total communication, which is communication that attempts to combine various forms of communication to develop the concept of language in the deaf. It includes movements, lip movements, finger spelling, sign language, reading, and writing. Body language is a general term used to identify communication through signs, gestures, signals, and other body signs, both conscious and unconscious. Body language communicates unspoken information about a person's identity, relationships, thoughts, moods, motivations, and desires to communicate well (Jannati, 2020)

Sign language is not only used to convey information, but also as a means of transferring deaf culture. In the deaf community, deafness is not considered a disability. The deaf have their language and culture that must be respected, because all of that is a diversity. With the existence of sign language, deaf people can easily interact with other people, can communicate with people their age, and can receive information more easily. Sign language can also connect deaf people with hearing people who understand sign language. (Jamil & Nidhiom, 2020) With sign language, deaf people can understand the world and can avoid feeling isolated, besides sign language will make them proud to be deaf. Deafness is not a disability but an identity and something to be proud of. (Jamil & Nidhiom, 2020)

In addition to conveying information and communication, sign language is used by deaf muslims to read the Quran. In the case of deaf Arab Muslims, they use Arabic sign language to read the Quran, where they sign each letter in the Quran. They do not put punctuation or harakat when signing the Quran. Linguistically, they know the reading of the words being signed, even though they do not use punctuation, because Arabic is the language of the Quran, and it is used in everyday life (Aman, 2021) .

In contrast to the situation in Indonesia, where the majority of deaf Muslims in Indonesia do not understand Arabic. Deaf muslims in Arabia are linguistically aware of the Quran Isyarat that are signaled even though they are signed letter by letter, but deaf muslims in Indonesia are not. So when deaf muslims in Indonesia use the Arabic sign language method to learn the Quran, it can be said that they only signal the hijaiyah letters in the

Quran without knowing the actual reading. Currently, many efforts have been made by the deaf muslim community in Indonesia to form a sign method that can be used by deaf Muslims in learning the Quran. So that they know and understand the sound of the Quranic reading that is signaled (Gusti, 2021) .

Based on observations at the Magelang Deaf Education Foundation, it is known that many deaf communities are currently learning the Quran Isyarat that still use the Arabic method, so they only sign the hijaiyah letters without knowing the actual sound of the Quran reading. An example is the Darul 'Ashom Islamic Boarding School, which only teaches the Quran by signing letters, while also being used to memorize the Quran.

In 1982, the Minister of Religion Regulation Number 1 of 1982 was issued, which stated the duties of the Lajnah Pentashih, namely (1) researching and maintaining the Quran manuscripts, recording the reading of the Quran, translating and interpreting the Quran in a preventive and repressive manner; (2) studying and researching the truth of the Quran manuscripts, the Quran for the visually impaired (Braille Qur'an), reading the Quran on cassettes, records and other electronic inventions circulating in Indonesia; and (3) stopping the circulation of Qur'an manuscripts that have not been approved by the Lajnah Pentashih of the Quran manuscripts.

The Ministry of Religion has decided to standardize the module for learning the Quran based on sign language used by the deaf Muslim community because so far there has been no standard module used to learn the Quran. In forming the module, the Ministry of Religion collaborates with deaf Muslim institutions and communities in forming a sign language method for the Quran for deaf Muslims, so that later a standard module for learning the Quran in sign language will be determined. This is what makes researchers interested in researching the transformation process from using the Arabic sign method to the Indonesian sign method in learning to read the Quran (PDSRW, 2022) .

Based on the explanation above, it is important to research the problems of teachers as professional staff who are not yet adequate to teach the Quran Isyarat lessons at the Magelang Deaf Education Foundation. In communicating, they use visuals in the form of sign language and oral.

This study focuses on the implementation of Quran learning management for the deaf with the sign method at the Magelang Deaf Education Foundation. Quran learning management has been studied more by previous researchers in the form of formal schools and is not associated with people with disabilities. Based on the results of a review of similar

studies, this study is a continuation of the research themes that have been carried out previously. Studies on special education for people with disabilities need to be developed to support equality in education for all citizens.

Based on the search for previous research, it can be concluded that Islamic education emphasizes inclusive education for everyone because it can be the basis for the realization of competent human resources. Inclusive research in the context of Islamic education has an urgency to help the development of students through relevant parenting techniques. To realize this, collaboration is needed from all parties to realize the unity of vision and mission for the implementation of a quality Islamic education system.

METHODS

This type of research is descriptive qualitative, namely, a research procedure that produces descriptive data about the observed symptoms (Fadli, 2021) . This study aims to analyze the management of the Quran Isyarat learning with the Kitabah and Tilawah method approach applied to deaf students at the Magelang Deaf Education Foundation.

The data sources in this study are divided into two categories, namely primary data sources and secondary data sources. The primary data sources in this study are direct observation and interviews with the relevant sources, namely the core team of the writing of the Quran Isyarat Mushaf of the Magelang Deaf Education Foundation. While the secondary data sources in this study are other supporting sources needed to enrich the data or analyze data related to the discussion and theoretical basis (Andini, 2023) .

Data collection techniques were carried out using observation, interview, and documentation techniques. In this study, observation techniques were carried out directly and indirectly. Researchers conducted observations by directly observing activities related to the implementation of Al-Quran learning management for the deaf. Observations were made on the learning process both in and outside the classroom. Observations were also made on all activities of the Magelang Deaf Education Foundation related to facilities, services, and also the environment that supports the learning process.

The interview technique in this study was carried out by conducting direct dialogue with data sources, namely the Head of the Foundation, Education Manager, some teachers, education personnel, and students. The interview process was documented in the form of written and audio-visual notes, this was done to increase the accuracy value of the data obtained. The results of the interview were recorded so as not to be forgotten or lost.

Because the interviews were conducted openly and unstructured, researchers needed to create more systematic guidelines to facilitate the interview process.

Documentation techniques are carried out by collecting data by recording data obtained through documents. The documents in question are in the form of writing, images, or objective data written or recorded on the research object. This technique is intended to complement the data obtained from the observation and interview methods in this study. In this research documentation, the Research Team obtained a number of documents that can support the research process. In addition, the documents analyzed in this study include learning program documents, planning documents, evaluation documents, and other supporting documents that were successfully accessed from the research object. Meanwhile, the documentation technique was used as an effort to improve the data obtained from observation and interviews (Zulfirman, 2022).

The data analysis stage in this study was carried out through three stages, namely data reduction, data presentation, and drawing conclusions. Data reduction is carried out by selecting and simplifying data that emerges from written notes in the field. During data collection, a reduction stage occurs which will then be carried out by summarizing, coding, tracing themes, creating clusters, creating partitions, and writing summaries. This data reduction continues after the field research until the final report is complete. Data presentation is carried out by arranging sentences logically and systematically so that they are easy to understand. Human capabilities are very limited in dealing with biased field notes. Therefore, clear and systematic data presentation is needed to help researchers complete their work.

While the conclusion is verified during the research. Verification is a review of field notes with a review as an effort to place a copy of a finding in another set of data. The meanings that emerge from the data must be tested for their truth, robustness, and suitability, which is their validity (Zulfirman, 2022).

RESULTS AND DISCUSSIONS

Magelang Deaf Education Foundation

The Magelang Deaf Education Foundation is located in Muntilan City. Precisely, this educational institution located in Semawung, Sedayu, Subdistrict Muntilan, Magelang Regency, Central Java. When you enter the gate of the Magelang Deaf Education

Foundation, you will see a field that is used for educational events and activities for the surrounding community. The location of the Magelang Deaf Education Foundation, which is far from the main road, allows learning activities not to be disturbed by the noise of motorized vehicles. In addition, the Foundation is surrounded by residential areas inhabited by friendly people, making the Foundation feel comfortable.

Students and their parents can interact directly without any difficulty in the Foundation environment because of the layout of the building. Anya who was created with a good attitude. Entering the school area, the first impression is outside the classroom, with gray markings, and a touch of gray that makes the eyes feel fresh is also found in the waiting room for the elderly who accompany their children in every corner of the foundation.

When entering the classroom, the classroom environment consists of a series of classroom spaces such as tables, chairs, and writing boards. In general, students can focus on their learning in a learning environment that is comfortable and enjoyable. In a class there are five to ten students, so it is more comfortable.

In terms of facilities and infrastructure, Magelang Deaf Education Foundation is the only institution in Magelang Regency with various adequate facilities for students. The following table describes the facilities and infrastructure of Magelang deaf educational institutions.

Table 1
Class List of Magelang Deaf Education Foundation

No	Classroom	SDLB	SMPLB	SMALB	Amount
1	The Quran Gesture Classroom (Iqra 1 and 3)	7	10	9	26
2	The Quran Gesture Classroom (Iqra 4)	2	6	3	11
3	The Quran Gesture Classroom (Iqra 5 and 6)	-	3	3	6
Total					43

Table 1 above explains that the classrooms at the Magelang Deaf Education Foundation consist of 43 classes. Facilities and infrastructure available to support teaching and learning activities include Al-Qur'an reading rooms, halls, libraries, prayer rooms and bathrooms. This foundation is equipped with dormitory facilities, living area, sports field, play area and parking area.

Based on the table above, it can be concluded that the ratio of teachers and students in each class is very ideal. In general, the process of learning the Qur'an, the number of students taught by a teacher is expected to be no more than 15 students. If more than that, then the learning of the Qur'an may not be optimal. Based on the table above, it is known that the maximum number in one class is 10 students. Thus, the ratio of teachers and students in this

special class learning is considered very ideal and is able to carry out the learning process optimally.

The Quran Isyarat

The Quran Isyarat is a type of Quran manuscript published by the Ministry of Religious Affairs of the Republic of Indonesia. Specifically, the Quran Isyarat was compiled by a Compilation Team named the Lajnah Pentashihan Mushaf Al-Qur'an (LPMQ) of the Ministry of Religious Affairs of the Republic of Indonesia. The Quran Isyarat is specifically designed for People with Deaf and Speech Sensory Disabilities (PDSRW, 2022) .

This Quran Isyarat for people with deaf and speech sensory disabilities is the first edition compiled in stages in 2021. This Quran Isyarat accommodates the needs and diversity of communication media use in PDSRW, namely the Sign and oral methods. It is hoped that this Quran Isyarat will be accepted and used by all Muslim PDSRW groups in Indonesia, and can be a reference for the publication and validation of the Quran Isyarat Mushaf in Indonesia. (Jaeni et al., 2021) .

This Quran Isyarat was compiled by a team formed by the Lajnah Pentashihan Mushaf Al-Qur'an, involving representatives from various institutions, both from practitioners and academics. The Quran Isyarat was then socialized and taught to all levels of society who needed it through trainings held throughout Indonesia. One of the activities is called Guidance on the Use of the Quran Isyarat. This activity aims to socialize the facilities for accessing religious services, especially the fulfillment of the right to obtain the holy book of the Quran, that is easily accessible for Deaf Muslims in Indonesia (Jaeni et al., 2021) .

Methods of Recitation and Tilawah

The application of reading The Quran Isyarat Mushaf, using two methods, namely the Kitabah method and the Tilawah method. Both have their own rules without reducing the meaning and reading of the mushaf itself. Reading the Quran Isyarat Mushaf with any method should be done calmly and not in a hurry (Nurfitriani et al., 2022) .

Kitabah method is a sign system used based on writing or kitabah, namely signaling each letter, harakat, and punctuation written in the Indonesian Standard Mushaf. In signaling the letters in The Quran, a pause is needed between words so that the letters signaled are not connected as a whole, so as not to confuse the meaning (PDSRW, 2022) .

The laws of *tajwid*, such as *ikhfa*, *idzhar*, *idgham*, *iqlab*, *qalqalah*, and others, which are closely related to how to recite recitations, are not applied in this kitabah method. The reader only hints at the writings listed in the mushaf. However, the laws of *tajwid* will still

be a theoretical learning in learning to read mushaf The Quran, a sign of the kitabah method (PDSRW, 2022) .

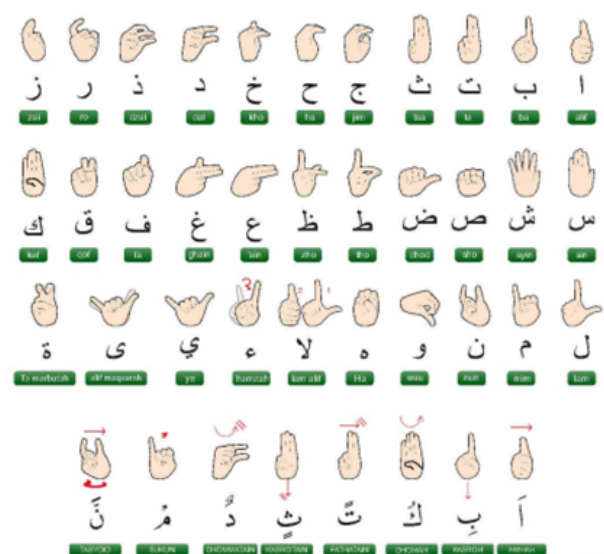
Tilawah method is to spell letter by letter as well as its movement and punctuation through finger and hand movement signals according to the way of reciting it, by following the laws of tilawah and tajwid that are possible (Eka Oktavia et al., 2023) .

The Quran Isyarat Learning at The Magelang Deaf Education Foundation

The Quran Isyarat learning has been carried out by the Magelang Deaf Education Foundation consistently and following the guidelines set by the Ministry of Religion (PDSRW, 2022) . The Quran Isyarat learning is carried out in stages and on a schedule. The sign hijaiyah letters in the stages of learning the Quran for deaf students carried out at the Magelang Deaf Education Foundation are the sign hijaiyah letters used in Saudi Arabia and are universally used in learning the Quran, which are combined with certain rules according to the laws of reading the Quran Isyarat.

Just like the signals in the alphabet, the hijaiyah letters are signaled with the fingers (Pamungkas & Hermanto, 2022) . Each finger shape is used to represent one hijaiyah letter. The system used in studying the Quran with hijaiyah letters at the Magelang Deaf Education Foundation is also used at the Ministry of Religion, Ministry of the Republic of Indonesia's Quran Book Marking Board.

Picture 1 below is a picture that visualizes the hijaiyah letters of the sign used at the Magelang Deaf Education Foundation.



Picture 1. Letter Hijaiyah Signal

The use of sign hijaiyah letters is an approach that can accommodate the needs of deaf children. Deaf children who learn the Quran at the Magelang Deaf Education Foundation are

able to read and memorize the Quran with the sign hijaiyah letters used. In practice, the use of sign language can help students recognize the hijaiyah letters in learning the Quran. Sign language as a natural language for children with hearing impairments is closely related to visual-spatial abilities in the thinking process. Visual spatial thinking abilities help children with hearing impairments read and memorize the letters of the Quran that they read through sign hijaiyah letters (Rahma, 2020) .

The learning stages applied in the process of learning the Quran with hijaiyah sign letters for deaf children at the Magelang Deaf Education Foundation are carried out in four stages. The first is the stage of introducing hijaiyah sign letters. In this letter introduction stage, children with hearing impairments receive an explanation of how to sign each hijaiyah letter correctly. All hijaiyah letters are practiced to be signed by children with hearing impairments, with guidance from teachers, before they can sign independently (Abidin Jundi et al., 2023) . The duration of this stage depends on the cognitive and fine motor abilities of each child with a hearing impairment. Based on the results of observations, children with hearing impairments who have better cognitive and fine motor abilities can complete this stage every Sunday, while children who have cognitive and motor abilities at an average level can complete this stage for 1 month 4 times.

In the first learning stage, the supervising ustadz can be seen accommodating the learning needs of children with hearing impairments by facilitating their learning styles. Visual and kinesthetic learning styles are emphasized in this stage of introducing sign hijaiyah letters. Teachers need to adapt learning based on students' learning styles so that they can help students learn more easily and can improve learning progress. The sign hijaiyah letters used can be easily accepted and used by children with hearing impairments in learning the Quran by optimizing their visual and kinesthetic abilities (Abidin Jundi et al., 2023) .

The second stage is the stage of breaking down and arranging letters. In this second stage, children with hearing impairments are guided to identify what letters make up the verses in the Quran and to arrange the letters to be arranged into verses in the Quran. The process of breaking down and arranging letters is very dependent on the child's ability to recognize hijaiyah sign letters in the previous stage.

After the child is able to analyze and arrange the hijaiyah letters, the third stage is the stage of reading and memorizing the Quran. In this third stage, children with hearing impairments read and memorize the Quran letter by letter with guidance in adjusting several

laws of reading the Quran. In general, the adjustment of the reading law applies in addition to the law of sound because in the hijaiyah letter system, the signal in reading the Quran does not apply the law of sound. This third stage is fairly complex, so guidance is more intensive than the previous two stages. (Abidin Jundi et al., 2023) The guidance is carried out with a personal approach by the tutor to each child with a hearing impairment through memorization activities.

The fourth stage is the kitabah stage, which is the stage where children with hearing impairments rewrite the memorization of the Quran that they have memorized. This kitabah and tilawah stage is the final stage after children with hearing impairments have gone through the previous three stages. The abilities of children with hearing impairments in this kitabah and tilawah stage will be closely related to the mastery of competencies in the previous stages. In addition to strengthening the abilities of children with hearing impairments in arranging letters, this kitabah and tilawah stage is also aimed at helping children with hearing impairments strengthen their memorization. (Abidin Jundi et al., 2023)

Each stage of learning the Quran at the Magelang Deaf Education Foundation is carried out consistently and continuously. This is to help children with hearing impairments construct material in the process of learning the Quran that they are studying. In learning, teachers must carry out continuous and consistent learning based on the intelligence and personality of students.

In terms of learning time, the implementation of the stages of learning the Quran using hijaiyah sign letters for deaf children at the Magelang Deaf Education Foundation is divided into 3 times. The division of time is generally applied to children with hearing impairments who have been able to go through the first learning stage (recognizing letters) and the second learning stage (decomposing and arranging letters). Meanwhile, for children who have not gone through these stages, the scheduling of the Quran learning time is more flexible, adjusted to the learning assistance provided. Table 1 below will explain the schedule for learning the Quran with hijaiyah sign letters for deaf children at the Magelang Deaf Education Foundation.

Table 2. Schedule of The Quran Study Time at the Magelang Deaf Education Foundation

Study Time	Activity	Time Allocation
Morning	Reading Iqra (Signal Quran)	09.00-10.00
Day	Writing Iqra (Signal Quran)	10.00-11.30

The results of the study found that each stage of learning and scheduling by the ustadz who guides deaf children at the Magelang Deaf Education Foundation generally implements

a behaviorist approach in each program. This can be seen from the conditioning of learning with continuous practice at every predetermined time. In the behaviorist approach, students are directed to build competence and skills by practicing and repeating learning frequently (Pamungkas & Hermanto, 2022) . The division of three times for studying the Quran which is conditioned in such a way for deaf children to practice and repeat activities in learning the Quran further strengthens their skills and competence.

Planning for The Quran Isyarat Learning at The Magelang Deaf Education Foundation

The teacher is the leader of the learning activities and is the guide of the students in understanding the material in every part of The Quran. (Hakim & Hasan, 2023) Before carrying out learning, the teacher will prepare several things, such as media and tools that will be used in teaching and learning activities. (Ani Daniyati et al., 2023)

The following is a description of the implementation of The Quran Isyarat in class, as follows:

1. The teachers have prepared certain methods that are used for deaf students. However, there is a note that the teachers Not yet compiling the Quran Signs in accordance with standard teacher queue to meet needs special from the foundation s e lf. This is caused by the lack of time, busyness teacher, and the different conditions of students with special needs.
2. The materials provided and the methods used are still free without being tied to the modules used and also still use Guidelines and Guidance The Quran is a sign and has not yet used Merdeka's Curriculum, because the new curriculum is still in the early stages, so it requires more in-depth study and evaluation so that its implementation is more precise.
3. The media teaches and makes The Quran Isyarat in the form of *tajwid*, *kitabah*, and recitation.
4. The teacher conveys the learning objectives using the Quran Isyarat learning methods that are suitable for deaf students.
5. The evaluation book held by the teacher is used to evaluate the personal attitudes of students with special needs when learning the Al-Qur'an Signs is in progress.

The results of the research show that the teachers have tried to plan and prepare the learning of the Quran Isyarat at the Magelang Deaf Education Foundation well. This is done to overcome various difficulties when facing deaf students. Classroom practice shows that teaching modules are very important when implementing learning. Teaching modules are

structured in a way to increase teacher capabilities and utilize existing human resources. Complete teaching module make it easier for teachers to carry out learning in class.

Teachers use a curriculum that suits the needs of deaf students. Curriculum can develop the process of drawing children 's images, as well as shifting and focusing on winning good students especial needs of various types and characteristics. Deaf students can understand the learning material, such as the use of pictures or videos to explain the concept of The Quran.

Discussion: Implementation of The Quran Isyarat Learning and Its Obstacles

Learning activities for teaching the Signed Qur'an at the Magelang Deaf Education Foundation are scheduled to take place on Sundays. This research was carried out in two classes, namely the Iqro class and the Quran class. Learning the Quran lasts for 1.5 hours. The start time for the Quran learning activities is not determined with certainty, because this depends on the time of the student's activities

Learning activities of The Quran Isyarat include three stages, namely material preparation activities, core activities, and closing activities.

1. Opening activities

The administrator of the Signed Qur'an teaching activities at the Magelang Deaf Education Foundation is usually supervised by pronouncing the natural language. You teachers and students pray together. At this initial stage, the teacher begins teaching learning activities and first of all explains the subject of the subject matter. e is a lesson that will be carried out by children. Then the teacher goes straight into the main activities.

2. Core activities

The teacher explains the subject matter of the learning materials that will be carried out by the children on that day. Then the teacher carries out an answer question writing session with deaf students using manual methods, oral methods, and a whiteboard for communication.

Before starting to learn the Signed Qur'an, the teacher distributes the lesson papers to the students, then the teacher checks the notes first. I know how to teach students about the material that will not be taught. However, there are many students who don't understand the principles yet, so the teachers give them any further examples to the students. In practice, not all deaf students can participate in learning well. There are even students who cannot keep quiet and often talk, thus disturbing other students, and there are students who need help from teachers who accompany me to study the Quran.

3. Evaluation and Closing Activities

Evaluation is carried out to appreciate the results of the work or work of the students, because each child has their own unique work and is appreciated. Children are able to appreciate the gifts of other people 's work. After the students ' own work is completed, the results are given to the teacher to be assessed and then returned to the students. At the end of the lesson, the teacher said his words, prayed together and left the class.

Implementation of The Quran learning at the Magelang Deaf Education Foundation for deaf students in classes Iqra I, II, III, and IV using a set of values that aims to find out the results and outcomes in learning. The success of a learning can be seen from the work created by deaf students through The Quran learning activities. The evaluation carried out does not use a scoring system. This only aims to provide motivation and appreciation for the development of creativity and imagination of deaf students.

The Quran learning implemented at the Magelang Deaf Education Foundation focuses on deaf students. The Quran learning centered on deaf students serves to increase the creativity of deaf students. Deaf students are used as the main subject in learning and the supervising teacher acts as a facilitator in the learning process. Deaf students are expected to be active and independent students in the learning process, and can be responsible. (Dermawan et al., 2024) .

Based on the results of implementation learning the teachings of the Quran at the Magelang Deaf Education Foundation is known about the factors that can hinder learning The Quran in reading. These factors are teacher factors, student deaf factors, facilities and pre-facilities factors, and environmental factors.

1. Teacher Factors

The Quran learning teachers at the Magelang Deaf Education Foundation have excellent reading skills in the field of religion. This is a factor support the learning of the Quran. The teacher's friendly attitude and perfect attention in learning so that deaf students feel happy and comfortable

However, teachers do not yet have the communication skills or knowledge of sign language to communicate with deaf and deaf students and tend to use oral methods. Apart from that, teachers have not yet compiled teaching modules and have not created special learning materials. Learning media is also still limited. Teachers still find it difficult when dealing with deaf students in large classes because the number of teachers is limited and at the same time they do not have the expertise and in dealing with students with special needs.

Teachers ' competence in creating teaching modules, curriculum and materials for deaf students requires paying attention to the following things, namely :

- a. Teachers master the language of the language as an effective communication tool to create communication with deaf students.
- b. Adapting the curriculum to the needs and abilities of deaf students.
- c. The appropriate teaching method is the manual method and the oral method. This method can help students in understanding the subject matter of studying the Quran.

2. Deaf Student Factors

Deaf students have interference with their hearing. Purple deafness is also generally followed by deafness. This makes it even more difficult for them to learn words and sounds. As a result, deaf students find it difficult to produce words or sounds. Deaf students have difficulty communicating and cannot express their desires so that interactions with other people become disrupted. Deaf students who follow the learning directly and have great motivation are usually more creative and understand the lesson faster. In addition, high interest can grow talent in deaf students. However, deaf students tend to be more tired, bored, have less self - control, and often talk to their friends. The characteristic of deaf students is that they cannot sit quietly, do not pay attention to the teacher, but study the Quran directly, and do learning tasks slowly, even lacking focus in learning.

After following the guidance for learning The Quran regularly, deaf students try to understand they are better than before. In fact, they have realized and motivated themselves regarding their capabilities, as well as it is indeed a plan in the future. It is possible to develop self-motivation even though there are special features.

2. Facilities and Pre-facilities Factors

Based on the results of research, the teaching and learning resources at the Magelang Deaf Education Foundation are still limited. This is due to the fact that it is not yet available as a learning media networks in the form of images or videos that can be displayed on a monitor screen. Such limitations can limit their understanding and can hinder the development of communication. So that in the implementation of learning the teachings of the Quran is not maximal. The Solution to the problem above is to use textbooks that have clear pictures or use a laptop to display visual learning media. This learning media can be customized with basic teaching methods, manual methods, free expreccion methods, and methods of giving examples that are easier for deaf students to understand.

3. Environmental Factors

of the study also showed that environmental factors are still an obstacle to deaf

students' learning. Among them are classrooms that are not spacious enough and do not have many spaces that can be used for learning. As a result, deaf students often move to other classrooms. Another impact is that the lesson schedule becomes increasingly dense due to the lack of classrooms and teachers only have short breaks.

The solution that can be offered to overcome the above problems is to discipline deaf students to always be on time. After the break time is over, each student is expected to return to class immediately. Teachers can provide a written schedule in the form of announcements regarding activity times, break schedules, and so on. Teachers can also call students one by one into the classroom to start continuing learning activities again.

Based on the research findings above, the results of the analysis provide evidence that the learning of the Qur'an at the Deaf Education Foundation seen from the management perspective has carried out the learning process well. In addition, this education also contributes to education that emphasizes equality for all citizens, especially for people with disabilities. The planning, implementation, and evaluation of Al-Quran Sign learning at the Magelang Deaf Education Foundation are carried out by teachers to overcome the difficulties of teaching deaf students. Through the management activities above, teachers become more aware and understand the importance of teaching modules in preparing for learning implementation. Improving the abilities possessed by teachers by utilizing existing intelligence and utilizing existing resources. Teaching modules that are structured with learning objectives, learning methods to be used, assessments, and learning evaluations properly and in detail will function as a reference so that it has made it easier for teachers to implement learning in the classroom. The implementation of Al-Quran learning at the Magelang Deaf Education Foundation for deaf students in grades Iqro I, II, and V uses an assessment that aims to determine the success of Al-Quran learning at the Magelang Deaf Education Foundation. The success of learning can be seen from the results of the work made by deaf students through the Al-Quran learning activities. The evaluation carried out does not use a scoring system. This only aims to make reading the Al-Quran sign fun and appreciate the development of creativity and imagination. Quality management supervision is carried out by the Lajnah Pentashihan Mushaf Al-Qur'an of the Ministry of Religion of the Republic of Indonesia.

The model of learning management of the Qur'an with the Sign method is carried out based on a module prepared by the Ministry of Religious Affairs of the Republic of Indonesia. In this case, the Ministry of Religious Affairs has decided to standardize the

module for learning the Qur'an based on sign language used by the Muslim Deaf community because so far there has been no standard module used to learn the Qur'an. In forming the module, the Ministry of Religious Affairs collaborates with Muslim Deaf institutions and communities in forming the Qur'an sign language method for Muslim Deaf, so that later a standard module for learning the Qur'an using sign language will be determined. This is what makes researchers interested in researching the transformation process from using the Arabic sign method to the Indonesian sign method in learning to read the Qur'an.

The obstacles faced in learning the Signed Quran are specific because of the condition of the participants themselves who are people with disabilities. The holy book of the Quran that currently exists, in Indonesia in particular, can only be accessed by hearing people, while for people with Deaf and Speech Sensory Disabilities there are still many obstacles in learning to read the Quran. The obstacles experienced are the inability to capture the actual sound of the Quran reading and to pronounce it according to its sound. Deafness is generally defined as someone who has a hearing disability, so that the person has difficulty in talking to other people through their hearing, without using hearing aids. Meanwhile, a person with hearing impairment is someone who has a hearing disability so that the person has difficulty, but does not prevent them from understanding other people's speech through their hearing, without using hearing aids.

Finally, the presence of this method shows that people with disabilities still have the right to study religion and that Islam is a religion that is friendly to people with disabilities (Maftuhin & Muflihati, 2022).

CONCLUSION

Based on the research findings above, this study concluded that the model of learning management of the Quran with the Sign method is carried out based on a module prepared by the Ministry of Religion of the Republic of Indonesia. In the formation of the module, the Ministry of Religion collaborates with the Deaf Muslim community in forming the sign language method of the Quran for Deaf Muslims, so that later a standard module for learning the Quran in sign language will be determined. Learning management consisting of planning, implementation, and evaluation of learning the Quran in Sign Language at the Magelang Deaf Education Foundation is carried out by teachers to overcome the difficulties of teaching Deaf students. Having complete teaching modules will make it easier for teachers to carry out learning in the classroom. The implementation of The Quran learning at the Magelang Deaf Education Foundation uses an assessment system

that aims to determine the results of learning The Quran at the Magelang Deaf Education Foundation. The evaluation carried out does not use an assessment system. The obstacles faced by The Quran Isyarat learning are specific because of the condition of the learning participants themselves who are people with disabilities. The obstacles experienced are the inability to capture the actual sound of The Quran reading and in pronouncing it according to the sound. Deaf students are people who experience an inability to hear so that the person has difficulty, but does not prevent them from understanding other people's speech through their hearing, without using aids.

The results of this study provide policy recommendations related to learning the Qur'an for people with disabilities. Theoretically, the results of the study are expected to be able to develop a theory about the management of learning the Qur'an for people with disabilities with the Kitabah and Tilawah method approach at the Magelang Deaf Education Foundation. While practically, the results of the study are expected to be able to develop the management of learning the Qur'an for people with disabilities, especially for policy makers, Foundation Leaders, Education Managers, teachers, and managers of Qur'an education for people with disabilities. Learning for people with disabilities needs more support from various parties, especially from the Government and education practitioners. Improvement of facilities and infrastructure also needs to be realized with adequate financial support. In addition, learning modules for special education need to be continuously reviewed, analyzed, and evaluated so that they can be more relevant to the needs of students and more effective in realizing maximum learning outcomes.

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