

## IMPLEMENTING THE CUE METHOD TO SUPPORT QUR'AN MEMORIZATION AMONG DEAF STUDENTS: A STUDY AT THE BAZNAS BAZIS DISABILITY TAHFIZ BOARDING SCHOOL JAKARTA

Holiyatul Hasanah<sup>1\*</sup>, Ubaidillah Al-Ghifary Slamet<sup>2</sup>

<sup>1,2</sup> Institut Ilmu Qur'an (IIQ), Jakarta, Indonesia

\*[liasyafitryid@gmail.com](mailto:liasyafitryid@gmail.com)

---

### Article History

<b>Submitted</b>	: November 17, 2025
<b>Revised</b>	: December 1, 2025
<b>Accepted</b>	: December 11, 2025
<b>Published</b>	: March 9, 2026

---

*How to cite* : Hasanah, H., & Slamet, U. A.-G. . (2026). Implementing the Cue Method to Support Qur'an Memorization among Deaf Students: A Study at the BAZNAS BAZIS Disability Tahfiz Boarding School Jakarta. *El-Tarbawi*, 18(2), 396-415. <https://doi.org/10.20885/tarbawi.vol18.iss2.art10>.

---

### Abstract

This study aims to examine the implementation of the cue method in supporting Qur'an memorization among deaf students and to identify the factors that facilitate and hinder its application. The research was conducted at the BAZNAS BAZIS Disability Tahfiz Boarding School in Jakarta, an Islamic educational institution dedicated to students with special needs. This study employed a qualitative field research design. Primary data were collected through classroom observations, in-depth interviews with teachers and students, and documentation analysis. The collected data were analyzed using a descriptive-analytical approach involving three stages : data reduction , data display , and conclusion drawing.



The findings reveal that the implementation of the cue method in Qur'an memorization for deaf students is carried out through four main stages: instructional preparation and planning, provision of learning facilities and supporting media, implementation of the cue-based memorization method, and continuous monitoring and evaluation of students' progress. The effectiveness of this method is supported by several factors, including strong institutional commitment to inclusive education, structured learning schedules, adaptive teaching strategies, and adequate psychological and physiological support for students. However, several challenges were identified, particularly variations in students' cognitive abilities and learning attitudes, as well as limited parental and community involvement in supporting the memorization process. These findings highlight the importance of adaptive pedagogical approaches in Qur'anic education for students with hearing impairments and demonstrate the potential of cue-based methods in supporting inclusive religious learning environments.

**Keywords:** *Cue Method; Deaf Students; Al-Qur'an; Islamic Boarding School*

### **Abstrak**

*Penelitian ini bertujuan untuk mengkaji penerapan metode cue dalam mendukung proses menghafal Al-Qur'an pada siswa tunarungu serta mengidentifikasi faktor-faktor yang mendukung dan menghambat penerapannya. Penelitian ini dilaksanakan di Pesantren Tahfiz Disabilitas yang dikelola oleh BAZNAS BAZIS DKI Jakarta, sebuah lembaga pendidikan Islam yang didedikasikan bagi peserta didik berkebutuhan khusus. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data primer diperoleh melalui observasi kelas, wawancara mendalam dengan guru dan siswa, serta analisis dokumentasi. Data yang terkumpul kemudian dianalisis menggunakan pendekatan deskriptif-analitis melalui tiga tahapan utama, yaitu reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan metode cue dalam pembelajaran tahfiz Al-*

*Qur'an bagi siswa tunarungu dilaksanakan melalui empat tahapan utama, yaitu persiapan dan perencanaan pembelajaran, penyediaan fasilitas dan media pendukung, pelaksanaan metode hafalan berbasis cue, serta pemantauan dan evaluasi perkembangan hafalan siswa secara berkelanjutan. Efektivitas metode ini didukung oleh beberapa faktor, antara lain komitmen lembaga terhadap pendidikan inklusif, jadwal pembelajaran yang terstruktur, strategi pengajaran yang adaptif, serta dukungan psikologis dan fisiologis bagi peserta didik. Namun demikian, beberapa kendala juga ditemukan, terutama terkait dengan perbedaan kemampuan kognitif siswa serta keterlibatan keluarga dan masyarakat yang masih terbatas dalam mendukung proses menghafal Al-Qur'an. Temuan penelitian ini menunjukkan pentingnya pengembangan pendekatan pedagogis yang adaptif dalam pendidikan Al-Qur'an bagi peserta didik tunarungu serta menegaskan potensi metode berbasis cue dalam mendukung terciptanya lingkungan pembelajaran agama yang inklusif.*

**Kata Kunci:** *Metode Cue, Siswa Tunarungu, Al-Qur'an, Pesantren.*

## INTRODUCTION

The Qur'an occupies a central position in Islamic life as the primary source of guidance for Muslims in both spiritual and social dimensions. Beyond its theological role, the Qur'an also functions as a foundation for educational practices that shape moral values, character development, and religious identity among Muslim communities (Aisyah & Nahar, 2025; Jaiyeoba et al., 2024; Jamil, 2024). One important aspect of Qur'anic education is the tradition of tahfiz (Qur'an memorization), which has long been regarded as a significant form of religious devotion and intellectual discipline within Islamic learning institutions.

In recent years, discussions on Qur'anic education have increasingly emphasized the importance of inclusive educational practices, ensuring that religious learning is accessible to all individuals, including persons with disabilities. Inclusive

education is widely recognized as a fundamental educational principle that provides equal learning opportunities regardless of physical, sensory, or cognitive differences (Ireru et al., 2020; Nurhidayah, 2025; Sunardi et al., 2011). Within this framework, students with hearing impairments require adaptive learning approaches that accommodate their communication needs and cognitive characteristics.

The issue becomes particularly important in the context of Qur'anic memorization, where learning traditionally relies heavily on auditory repetition and oral transmission. For deaf students, the absence of auditory input presents significant challenges in acquiring and memorizing Qur'anic verses. Studies on deaf education highlight that hearing impairments often affect language acquisition, vocabulary development, and communication processes, which in turn influence learning outcomes in formal educational settings (Hendry et al., 2021; Hidayati et al., 2026). Consequently, the development of adaptive pedagogical strategies is essential to facilitate effective Qur'anic learning for deaf students.

Globally, research on inclusive Islamic education has begun to explore various instructional methods designed for students with special needs, including visual learning strategies, multimodal instruction, and sign-based communication systems (Afif, 2025; Fadlillah et al., 2025). These approaches emphasize the importance of visual cues, gestures, and structured learning environments to support comprehension and memory among deaf learners. Visual-based instructional strategies are particularly effective because deaf students tend to rely more on visual processing and spatial memory in learning activities (Shrivastava et al., 2023).

In Indonesia, the implementation of inclusive religious education has gained increasing attention, supported by national regulations that guarantee educational access for students with disabilities. The Indonesian National Education System Law emphasizes that citizens with physical, emotional, mental, or intellectual disabilities have the right to receive appropriate educational services. Despite these legal frameworks, educational

disparities remain evident. Data from the National Socio-Economic Survey (Susenas) indicate that persons with disabilities still experience lower levels of educational participation compared to non-disabled populations (Caron, 2020; Hidayati et al., 2026). This gap highlights the urgent need for innovative educational models that address the learning barriers faced by students with disabilities.

Within the context of Islamic boarding schools (*pesantren*), efforts to develop inclusive Qur'anic education have begun to emerge. Several *pesantren* in Indonesia have established specialized programs for students with disabilities, particularly for deaf learners who aspire to memorize the Qur'an. These initiatives demonstrate that physical limitations do not necessarily prevent individuals from achieving excellence in religious education when supported by appropriate pedagogical approaches and learning environments (Agustriani, 2023).

One notable initiative is the Tahfiz Boarding School for the Disabled established by BAZNAS BAZIS DKI Jakarta, which focuses on providing Qur'anic education for deaf students. The institution represents a unique model of inclusive *pesantren* education that integrates specialized teaching methods with supportive learning facilities designed for students with hearing impairments. Among the instructional strategies implemented in this institution is the cue method, which utilizes visual gestures and symbolic movements to support students in understanding and memorizing Qur'anic verses.

Although several studies have discussed inclusive education and Qur'anic learning for students with disabilities, empirical research focusing specifically on instructional methods for Qur'an memorization among deaf students in Islamic boarding schools remains limited. Previous studies have primarily examined inclusive education from policy perspectives or general pedagogical approaches, while practical classroom implementations in Qur'anic memorization contexts have received less scholarly attention (Adibah et al., 2025; Fitriani et al., 2025).

Therefore, examining how adaptive learning methods are applied in real educational settings becomes important to better understand effective strategies for inclusive Qur'anic education.

Based on this background, this study aims to examine the implementation of the cue method in supporting Qur'an memorization among deaf students at the BAZNAS BAZIS Disability Tahfiz Boarding School in Jakarta. Additionally, this research seeks to identify the supporting and inhibiting factors influencing the effectiveness of the method in facilitating Qur'anic memorization for students with hearing impairments. By exploring these aspects, the study is expected to contribute to the development of inclusive pedagogical practices in Islamic education, particularly in the field of Qur'anic learning for students with special needs.

## **METHOD**

This study employed a qualitative field research design to explore the implementation of the cue method in supporting Qur'an memorization among deaf students. A qualitative approach was considered appropriate because the research aimed to gain an in-depth understanding of the learning practices, instructional interactions, and experiences of teachers and students within an inclusive Islamic educational environment. Through this approach, the study seeks to capture how the cue method is applied in real learning contexts and how it supports the memorization process of Qur'anic verses for students with hearing impairments.

The research was conducted at the BAZNAS BAZIS Disability Tahfiz Boarding School in Jakarta, an Islamic educational institution established to provide Qur'anic education for students with disabilities, particularly those with hearing impairments. The participants involved in this study consisted of the head of the Islamic boarding school, Qur'an memorization instructors, student companions or facilitators, and six deaf students representing the first and second cohorts of the boarding school. The participants

were selected purposively based on their direct involvement in the Qur'an memorization program and their experience with the cue-based learning method implemented at the institution.

Data were collected through interviews, observations, and documentation techniques. Interviews were conducted in a semi-structured format with the pesantren leader, teachers, assistants, and deaf students to obtain information regarding their experiences, perceptions, and challenges in implementing the cue method in the Qur'an memorization process. Observations were carried out to examine the learning activities and interactions between teachers and students during the memorization sessions. This observation focused on how the cue method was applied in the classroom, including the use of visual gestures, the teaching process, and students' responses during the learning activities. In addition, documentation techniques were used to obtain supporting data such as institutional profiles, learning schedules, photographs of learning activities, and teaching materials related to the Qur'an memorization program.

The collected data were analyzed using a descriptive qualitative analysis. The analysis process involved organizing and selecting relevant data, presenting the data in a systematic narrative form, and interpreting the findings to identify patterns and relationships related to the implementation of the cue method in Qur'an memorization learning. Through this analytical process, the study was able to describe the stages of cue method implementation as well as the supporting and inhibiting factors that influence the memorization process among deaf students in the pesantren environment.

*Ethical considerations* were also taken into account during the research process. All participants were informed about the purpose of the study and their participation was voluntary. The confidentiality of participants' identities and personal information was maintained to ensure responsible and ethical research practices.

## RESULTS AND DISCUSSION

The findings of this study reveal that the implementation of the cue-based sign method at the Tahfiz Boarding School for the Disabled established by BAZNAS BAZIS DKI Jakarta represents an adaptive pedagogical strategy designed to facilitate Qur'an memorization among deaf students. The results demonstrate that the learning process is structured through several interconnected stages, including instructional preparation, the provision of supportive learning environments, the implementation of cue-based memorization practices, and ongoing monitoring and evaluation. These stages collectively form an inclusive instructional framework that accommodates the cognitive and communicative characteristics of deaf learners.

Deaf students often experience barriers in accessing religious learning that traditionally relies on auditory transmission. Qur'anic memorization practices typically emphasize repetition of recitation (*talqin*) and oral correction (*tashih*), both of which require auditory feedback. For students with hearing impairments, these practices must be modified through visual and kinesthetic strategies that replace auditory cues with visual representations and symbolic gestures. Previous studies have emphasized that deaf learners rely predominantly on visual cognition and spatial memory, making visual communication systems particularly effective in facilitating comprehension and memorization processes (Espihani et al., 2025; Gogate et al., 2009; Luft, 2000).

The Tahfiz Boarding School for the Disabled represents a unique institutional model that specifically accommodates these needs. As one of the earliest pesantren in Jakarta dedicated to Qur'anic education for deaf students, the institution integrates religious learning with inclusive educational practices. At the time of the study, the pesantren hosted thirty-one deaf students from two cohorts. Some students resided in the boarding school

dormitory, while others participated in a full-day learning program. In addition to Qur'anic memorization, the curriculum includes subjects such as *aqidah*, ethics, Qur'an and Hadith studies, jurisprudence, Islamic history, sign language, and several general education subjects. Extracurricular programs such as scouting and creative arts are also offered to encourage students to develop their broader social and personal competencies.

This holistic approach reflects broader trends in inclusive Islamic education, where educational institutions attempt to integrate spiritual development with social empowerment for persons with disabilities (Billah et al., 2025; Sahid et al., 2026; Tafonao et al., 2025). Research on inclusive religious education highlights that providing equal access to religious knowledge is essential for ensuring that persons with disabilities are not marginalized in spiritual and communal life (Nanthambwe, 2025).

The results show that the implementation of the cue-based sign method in the pesantren follows several stages designed to gradually build students' Qur'anic literacy and memorization abilities. These stages include instructional preparation, facility support, learning implementation, and continuous evaluation.

### *Instructional Preparation and Teacher Training*

One of the key findings of the study concerns the importance of teacher preparation in implementing inclusive Qur'anic education. The pesantren organizes an intensive training program for tahfiz instructors that focuses on sign-based Qur'an instruction. This training program lasts approximately one hundred days and requires participants to reside in the pesantren during the training period. The program involves collaboration with sign language specialists and inclusive education experts to ensure that teachers acquire both pedagogical and communicative competencies.

The training program is structured in three phases. During the first phase, participants focus on learning Qur'anic sign cues and strengthening their own memorization abilities, since participants are required to have memorized at least five juz of the Qur'an before joining the program. The second phase emphasizes the learning of religious sign vocabulary and practical classroom observation involving deaf students. The final phase requires participants to practice teaching directly in the pesantren environment by assisting teachers in classroom activities and student supervision.

This structured training reflects recommendations in inclusive education research that emphasize the importance of teacher readiness and specialized training for working with students with disabilities (Aprilia et al., 2025; Moon, 2023). Studies on deaf education indicate that teachers who receive training in visual communication strategies are more effective in facilitating learning outcomes among hearing-impaired students (Açar & Demiralp, 2025). Therefore, the training model implemented in the pesantren represents an important institutional effort to develop inclusive pedagogical capacity.

### *Learning Facilities and Inclusive Educational Environment*

The findings also highlight the role of educational facilities in supporting inclusive Qur'anic learning. The pesantren provides various physical and technological resources designed to support deaf students' learning experiences. These facilities include dormitory accommodations, classrooms, a prayer hall (*mushalla*), computer laboratories, and multimedia learning tools such as smart televisions.

The provision of such facilities contributes to the creation of a conducive learning environment that accommodates the sensory characteristics of deaf students. Visual learning tools, in particular, play a significant role in enhancing comprehension and engagement in the learning process. Previous research has demonstrated that technological and visual learning resources

significantly improve learning outcomes for students with hearing impairments by reinforcing visual memory and providing clearer instructional cues (Adeduyigbe et al., 2024; Farhan & Razmak, 2022).

Daily religious practices also constitute an integral component of the learning environment. Students participate in congregational prayers five times a day at the pesantren's prayer hall. These communal worship activities not only strengthen students' spiritual development but also promote social cohesion and emotional well-being within the pesantren community. Research in Islamic education suggests that communal religious practices can reinforce students' sense of belonging and strengthen moral character development (Shawmi et al., 2025; Yadi et al., 2025).

### *Learning Implementation: Visualizing Qur'anic Memorization*

The implementation of the cue-based sign method begins with the introduction of hijaiyah letters through visual gestures. This stage is particularly important for deaf students, who rely heavily on visual perception to acquire linguistic knowledge. Teachers introduce each Arabic letter through a specific gesture that represents its phonetic articulation and visual identity.

The introduction of hijaiyah letters provides the foundation for further learning stages. Once students become familiar with the visual representation of letters, they gradually progress to combining letters into words and Qur'anic verses. This process enables students to develop an understanding of Qur'anic orthography and sentence structures.

Visual-based instruction plays a crucial role in this stage because deaf students cannot rely on auditory cues for pronunciation. Instead, teachers emphasize visual recognition, gesture cues, and repeated practice to reinforce memorization. Studies on visual cognition among deaf learners demonstrate that visual representation and kinesthetic interaction significantly

improve memory retention and language acquisition (Guan & Smolen, 2022; Rodrigues et al., 2022).

The pesantren primarily employs the *kitabah* method during Qur'anic memorization. In this approach, students focus on recognizing written Qur'anic text while using gestures to indicate verses. Unlike conventional recitation methods, the *kitabah* approach prioritizes visual recognition rather than oral articulation. This adaptation reflects the pedagogical necessity of modifying traditional Qur'anic teaching practices to accommodate the communication needs of deaf learners.

During memorization sessions, students typically form small groups and sit in circular formations. This cooperative learning arrangement encourages peer support and creates a comfortable learning atmosphere. Cooperative learning environments have been widely recognized as beneficial for students with disabilities because they promote social interaction, reduce anxiety, and enhance collaborative learning experience (Carrión et al., 2023).

### ***Monitoring and Evaluation of Memorization***

Monitoring and evaluation are essential components of the memorization process. Two main techniques are used to evaluate students' memorization progress: *murajaah* and *imla*.

Murajaah refers to the repetition of previously memorized verses before new memorization is introduced. This practice ensures that students maintain strong retention of earlier memorization while gradually expanding their memorized portions of the Qur'an. The repetition process also allows teachers to assess students' comprehension and correct potential mistakes.

In addition to murajaah, the pesantren employs the *imla* method, in which students are asked to write Qur'anic verses from memory without referring to the Qur'an text. This method reinforces visual memory and strengthens the connection between memorization and written representation. Writing activities also

enable teachers to identify errors more easily and provide corrective feedback.

Research on memory reinforcement suggests that combining repetition and writing exercises can significantly improve long-term memorization outcomes (Grover et al., 2022; Najafabadi et al., 2022). For deaf students, writing-based reinforcement strategies are particularly effective because they engage visual and motor cognitive processes simultaneously.

### *Implications for Inclusive Qur'anic Education*

The findings of this study demonstrate that the cue-based sign method provides an effective pedagogical strategy for supporting Qur'an memorization among deaf students. By integrating visual communication systems, adaptive teaching strategies, and supportive learning environments, the pesantren successfully creates an inclusive educational model that accommodates students with hearing impairments.

These findings support previous studies indicating that inclusive pedagogical approaches can significantly improve educational access and learning outcomes for students with disabilities (Bhuttah et al., 2024; Page et al., 2023). The study also contributes to the growing body of research on inclusive Islamic education by demonstrating how traditional religious learning practices can be adapted to meet the needs of diverse learners.

Furthermore, the results highlight the importance of institutional commitment in implementing inclusive education. The success of the program is not solely determined by instructional methods but also by teacher training, supportive facilities, and a learning environment that encourages social inclusion and spiritual development.

Overall, the implementation of the cue-based sign method at the Tahfiz Boarding School for the Disabled illustrates how innovative pedagogical strategies can bridge the gap between traditional Qur'anic learning and inclusive educational practices.

This model has the potential to be replicated in other Islamic educational institutions seeking to provide equitable access to Qur'anic education for students with disabilities.

## CONCLUSION

This study examined the implementation of the cue-based sign method in supporting Qur'an memorization among deaf students at the Tahfiz Boarding School for the Disabled established by BAZNAS BAZIS DKI Jakarta. The findings show that the memorization process is implemented through several interconnected stages, including instructional preparation and teacher training, the provision of inclusive learning facilities, the application of visual-based memorization practices, and continuous monitoring through *murajaah* and *imla*. These stages form a structured learning system that enables deaf students to access Qur'anic learning through visual communication and gesture-based cues.

The study also indicates that the effectiveness of the cue-based method is supported by teacher competence in sign communication, structured learning schedules, and a supportive religious learning environment within the pesantren. However, several challenges remain, particularly differences in students' cognitive abilities and varying levels of external support from families and communities. Overall, the findings demonstrate that adaptive visual-based instructional strategies can play an important role in expanding access to Qur'anic education for students with hearing impairments and contribute to the development of inclusive Islamic educational practices.

## REFERENCES

- Açar, D., & Demiralp, C. (2025). Inclusive Education for Hearing Impairment: Teacher Perspectives, Strategies and the Role of Educational Technologies. *Adiyaman University Journal of Educational Sciences*, 15(1), 412–447. <https://doi.org/10.17984/adyuebd.1594722>
- Adeduyigbe, A. M., Adeduyigbe, A. E., & Tijani, B. E. (2024). Addressing students with hearing impairment's current state and future needs: Reforming an inclusive science education. *International Journal of Studies in Inclusive Education*, 1(2), 12–15. <https://doi.org/10.38140/ijisie.v1i2.1448>
- Adibah, I. Z., Muyasaroh, Adnan, M., Raharjo, S., Rimbe, A. D., & Ismail, D. (2025). Inclusive Pedagogical Strategies of Islamic Religious Education Teachers in Instilling Multicultural Values Among Students. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(3), 156–173. <https://doi.org/10.37680/scaffolding.v7i3.7842>
- Afif, N. (2025). Inclusive Islamic Education in Indonesia: Challenges, Theological Foundations, and Institutional Reform. *AL-ISHLAH: Jurnal Pendidikan*, 17(3), 4078–4089. <https://doi.org/10.35445/alishlah.v17i3.7650>
- Agustriani, E. (2023). Exploring Pedagogical Practices at Al-Mujadid Islamic Boarding School: An In-depth Analysis of Learning Activities and Educational Strategies. *International Journal Education and Computer Studies (IJECS)*, 3(2), 30–35. <https://doi.org/10.35870/ijecs.v3i2.1860>
- Aisyah, N., & Nahar, S. (2025). Qur'anic Character Formation Through the Living Qur'an Approach. *Academia Open*, 10(2), <https://doi.org/10.21070/acopen.10.2025.11968>
- Aprilia, I. D., Tarsidi, I., Rahmat, C., & Hernawati, T. (2025). Challenges and Opportunities in Implementing the Teaching

- Factory Model in Special Needs Schools: Alternative Work Readiness for Students with Disabilities. *Journal of ICSAR*, 9(1), 1–8. <https://doi.org/10.17977/um005v9i12025p1-8>
- Bhuttah, T. M., Xusheng, Q., Abid, M. N., & Sharma, S. (2024). Enhancing student critical thinking and learning outcomes through innovative pedagogical approaches in higher education: The mediating role of inclusive leadership. *Scientific Reports*, 14(1), 24362. <https://doi.org/10.1038/s41598-024-75379-0>
- Billah, M., Kemala, R., Larhizer, F., & Harakan, A. (2025). Empowerment and Well-Being of Persons with Disabilities: Islamic Teachings on Inclusive Livelihood in the Qur'an. *Indonesian Journal of Disability Studies*, 12(1), 153–170. <https://doi.org/10.21776/ub.ijds.2025.12.1.10>
- Caron, L. (2020). Disability, employment and wages: Evidence from Indonesia. *International Journal of Manpower*, 42(5), 866–888. <https://doi.org/10.1108/IJM-01-2020-0022>
- Carrión, R. G., Esteban, P. G., Villardón, A. F., & Del Puerto, D. A. (2023). Promoting Social Interaction and Attention of Students with Disabilities through Interactive Groups | Multidisciplinary Journal of Educational Research. *Multidisciplinary Journal of Educational Research*, 13(2). <https://doi.org/10.17583/remie.12360>
- Espihani, R., Muslimah, M., Normuslim, N., & Mualimin, M. (2025). Reconstructing Multicultural Islamic Education: A Qur'anic Framework for Inclusive Pedagogy. *Suhuf: International Journal of Islamic Studies*, 37(1), 16–23. <https://doi.org/10.23917/suhuf.v37i1.10125>
- Fadlillah, N., Rusydiyah, E. F., & Tolchah, M. (2025). The Pedagogical Impact of Technological Innovations on Qur'anic Learning: A Systematic Literature Review. *Tarbawi: Jurnal*

*Ilmu Pendidikan*, 21(1), 97–112.  
<https://doi.org/10.32939/tarbawi.v21i1.4426>

- Farhan, W., & Razmak, J. (2022). A comparative study of an assistive e-learning interface among students with and without visual and hearing impairments. *Disability and Rehabilitation: Assistive Technology*, 17(4), 431–441. <https://doi.org/10.1080/17483107.2020.1786733>
- Fitriani, L., Roziki, K., & Munjiah, M. (2025, December 10). *Inclusive Education: A Study of the Method and Implementation of Qur'anic Learning for Disabled Santri at Pondok Pesantren Sabilillah Probolinggo* [Research]. UIN Maulana Malik Ibrahim Malang. <https://repository.uin-malang.ac.id/25820/>
- Gogate, P., Rishikeshi, N., Mehata, R., Ranade, S., Kharat, J., & Deshpande, M. (2009). Visual impairment in the hearing impaired students. *Indian Journal of Ophthalmology*, 57(6), 451. <https://doi.org/10.4103/0301-4738.57155>
- Grover, S., Wen, W., Viswanathan, V., Gill, C. T., & Reinhart, R. M. G. (2022). Long-lasting, dissociable improvements in working memory and long-term memory in older adults with repetitive neuromodulation. *Nature Neuroscience*, 25(9), 1237–1246. <https://doi.org/10.1038/s41593-022-01132-3>
- Guan, C. Q., & Smolen, E. R. (2022). Visual-Motor Integration in Language Learning Among Deaf and Hard of Hearing Children. *American Annals of the Deaf*, 167(3), 355–371. <https://doi.org/10.1353/aad.2022.0032>
- Hendry, G., Hendry, A., Ige, H., & McGrath, N. (2021). “I was isolated and this was difficult”: Investigating the communication barriers to inclusive further/higher education for deaf Scottish students. *Deafness & Education International*, 23(4), 295–312. <https://doi.org/10.1080/14643154.2020.1818044>

- Hidayati, N., Handayani, D., & Kusumawardhani, P. N. (2026). Disability and School Enrollment in Indonesia: A Comparative Analysis. *Didaktika: Jurnal Kependidikan*, 15(1 Februari), 37–54. <https://doi.org/10.58230/27454312.3674>
- Ireri, B. R., King'endo, M., Wangila, E., & Thurania, S. (2020). Policy Strategies for Effective Implementation of Inclusive Education in Kenya. *International Journal of Educational Administration and Policy Studies*, 12(1), 28–42.
- Jaiyeoba, H. B., Ushama, T., & Amuda, Y. J. (2024). The Quran as a Source of Ethical and Moral Guidance in Contemporary Society: Al-Quran Sebagai Sumber Panduan Etika dan Moral dalam Masyarakat Kontemporer. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 9(2), 1331–1345. <https://doi.org/10.53840/alirsyad.v9i2.485>
- Jamil, M. (2024). Exploring the Qur'anic Literacy Tradition: A Review of Traditional and Modern Pesantren in Tuban Indonesia. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya*, 9(1), 1–25. <https://doi.org/10.25217/jf.v9i1.4670>
- Luft, P. (2000). Communication barriers for deaf employees: Needs assessment and problem-solving strategies. *WORK*, 14(1), 51–59. <https://doi.org/10.3233/WOR-2000-00070>
- Moon, O. (2023). Teachers' Readiness and Teaching Performance in Inclusive Education: Their Relationship to the Implementation of Inclusive Education Program. *AIDE Interdisciplinary Research Journal*, 6, 65–110. <https://doi.org/10.56648/aide-irj.v6i1.94>
- Najafabadi, Y. F., Kalantari, M., Irani, A., Daryabor, A., & Baghban, A. A. (2022). Combined Effect of Repetitive Transcranial Magnetic Stimulation and Cognitive Rehabilitation on Working Memory of Patients with Chronic Stroke. 9(3), e123407. <https://doi.org/10.5812/mejrh-123407>

- Nanthambwe, P. (2025). Reimagining Inclusion: The Role of Religion in Advancing Disability-Inclusive Development in Sub-Saharan Africa. *Journal of Disability & Religion*, 0(0), 1–20. <https://doi.org/10.1080/23312521.2025.2567248>
- Nurhidayah, M. (2025). Inclusive Pedagogical Practices in Islamic Religious Education for Character Formation. *Journal of Contemporary Islamic Education Research*, 1(2), 91–99. <https://synthesisjournal.com/index.php/JOCIER/article/view/132>
- Page, A., Anderson, J., & Charteris, J. (2023). Including students with disabilities in innovative learning environments: A model for inclusive practices. *International Journal of Inclusive Education*, 27(14), 1696–1711. <https://doi.org/10.1080/13603116.2021.1916105>
- Rodrigues, F. M., Rato, J. R., Mineiro, A., & Holmström, I. (2022). Unveiling teachers' beliefs on visual cognition and learning styles of deaf and hard of hearing students: A Portuguese-Swedish study. *PLoS ONE*, 17(2), e0263216. <https://doi.org/10.1371/journal.pone.0263216>
- Sahid, T. A., Karlina, N., & Kholilah, L. (2026). Integrating Social and Spiritual Values in Inclusive Islamic Religious Education: Transforming Curriculum for Students with Special Needs in Indonesia's Changing Society. *Al-Mujtama': Journal of Social Sciences*, 2(1), 21–33. <https://doi.org/10.30829/al-mujtama.v2i1.25374>
- Shawmi, A. N., Rizky, M., Dewi, W. A., Juliana, S. A., Akbar, M., & Zahdi. (2025). A Culture of Religious Moderation as a Means of Internalizing Character Values and Strengthening Harmony among Elementary School Students | Terampil: Jurnal Pendidikan dan Pembelajaran Dasar. *Terampil: Jurnal Pendidikan Dan Pembelajaran Dasar*, 12(1), 178–197. <https://doi.org/10.24042/terampil.v12i1.27422>

- Shrivastava, R., Gupta, A., Nishant, Sharda, S., Das, D., & Goyal, A. (2023). Visual learning strategies for oral health promotion and treatment interventions in children and adolescents with hearing impairment – A systematic review. *Special Care in Dentistry*, 43(5), 597–610. <https://doi.org/10.1111/scd.12810>
- Sunardi, Yusuf, M., Gunarhadi, Priyono, & Yeager, J. L. (2011). The Implementation of Inclusive Education for Students with Special Needs in Indonesia. *Excellence in Higher Education*, 2(1), 1–10. <https://doi.org/10.5195/ehe.2011.27>
- Tafonao, T., Prang, S. L., & Ditakristi, A. H. V. (2025). The Contribution Of Christian Religious Education In Character Development Of Persons With Disabilities Based On Jean Vanier's Theological Perspective. *Proceeding of The International Conference on Religious Education and Cross - Cultural Understanding*, 1(2), 60–76. <https://doi.org/10.61132/icreccu.v2i1.45>
- Yadi, I. N., Zulkarnain, Z., & Mastofa, S. (2025). Religious Value Internalization through Youth Religious Activities: Strengthening Faith and Character Development in Community-Based Education. *Journal of Religious Studies*, 1(1), 01–09. <https://doi.org/10.64780/jors.v1i1.104>