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The Role of Parents in Instilling Islamic Educational Values in Deaf Children at SLB ABC Melati Aisyiyah Tembung

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A B S T R A C T

This study aims to examine the role of parents in instilling Islamic values in deaf children and the obstacles encountered in the process of religious education at SLB Melati Aisyiyah Tembung. Employing a qualitative approach with a descriptive research design, data were collected through observation, in-depth interviews, and documentation involving 11 parents (8 males and 3 females) selected using a purposive sampling technique. Observations were conducted to identify parents' activities in supporting the learning of deaf children, while interviews explored their strategies and roles in instilling Islamic values, complemented by documentation in the form of photographs and activity records. Data were analyzed using thematic analysis through data reduction, data presentation, and conclusion drawing. The findings reveal that parents play a crucial role through visual approaches and direct practice, although challenges such as limited communication skills, insufficient educational resources, and lack of environmental support persist. The study concludes that strong collaboration among families, schools, and communities is essential to create an inclusive educational environment and to foster the development of Islamic values in children with special needs, while also highlighting the need for targeted training programs and accessible learning materials to optimize religious education for deaf children.

1. Introduction

The active role of parents is very important, especially because most of a child's time is spent within the family environment, particularly when the child is still under the care of their parents, especially the mother (Mildaeni et al., 2024). Therefore, parents become a key factor in a child's education, both in religious aspects, social and community life, as well as individual development (Hasanah et al., 2023). Parents, consisting of both father and mother, have a significant influence on their children's education. In today's family life, they bear the primary responsibility for the child's growth and development physically, mentally, and spiritually (Lestari, 2025). A child's education is not limited to worldly knowledge,

but also includes the cultivation of faith, morality, and Islamic character (Wulandari, 2021). Children are a trust from Allah SWT that must be cared for, educated, and held accountable by their parents. In a hadith, the Prophet Muhammad ﷺ said:

حدثنا أبو كريب قال: حدثنا أبو معاوية عن الأعمش عن أبي صالح عن أبي هريرة قال: قال رسول الله ﷺ: "ما من مولودٍ إلا يُولدُ على الفطرة، فأبواه يُهَوّدانِه، أو يُنَصِّرانِه، أو يُمَجِّسانِه، كما تُنْتَجُ البهيمةُ بهيمةً جمعاءَ، هل تُحِسُّونَ فيها من جدعاءَ؟" رواه مسلم، رقم: 2658

Meaning: *"No child is born except upon the fitrah (natural disposition). Then his parents make him a Jew, a Christian, or a Magian, just as an animal gives birth to a whole offspring do you see any among them born mutilated?"*

This hadith indicates that parents have the primary responsibility in shaping their children's character and faith. The first and foremost education begins at home, and the influence of parents greatly determines the direction of a child's development in living a life based on Islamic values (Masyhuri & Adawiyah, 2024).

This is affirmed in Surah At-Tahrim [66]:6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: *"O you who believe! Protect yourselves and your families from a Hellfire whose fuel is people and stones; over it are angels, harsh and severe, who do not disobey Allah in what He commands them and always do what they are commanded."* (QS. At-Tahrim [66]:6 Kemenag RI 2019).

In *Tafsir al-Jalalain*, Imam Jalaluddin Al-Mahalli briefly explains that this verse is a command from Allah to the believers to protect themselves and their families from the torment of the Hellfire by always obeying His commands. Obedience to Allah becomes a means of salvation from Hell, whose fuel consists of disbelieving humans and blazing stones. Imam Al-Mahalli also adds that these stones include idols that are worshipped besides Allah. Hell is guarded by angels who are harsh and severe in carrying out their duty of punishing its inhabitants. They never deviate from Allah's commands and always fulfill what has been ordered of them (Sari, N., & Wulandari, 2020).

This verse serves as a reminder for parents to constantly protect themselves and their families from the Hellfire by obeying Allah's commands and avoiding His prohibitions, for the sake of success in this world and the Hereafter (Saputri et al., 2024). Parents who fulfill their responsibilities properly have a greater potential to raise children with good character, as the behavior and attitudes of parents have a significant influence especially on children who are still in school age (Wulandari, 2021).

In Islam, children are regarded as a mercy and a gift from Allah SWT. A child is a blessing granted by Allah to whomever He wills. Not everyone is given the opportunity to receive this gift. As Allah says in Surah Ali 'Imran [3]:38:

قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ

Meaning: *"My Lord, grant me from Yourself a good offspring. Indeed, You are the Hearer of supplication."* (Ali Imran: 38 Kemang RI 2019).

According to M. Quraish Shihab, this verse relates to the story of Prophet Zechariah (Zakariya) who patiently awaited the presence of a child, namely Yahya (John). His faith in Allah's attribute as the All-Hearing made him confident that every prayer he offered would be heard. Eventually, his long wait ended when the Angel Jibril (Gabriel) came with a revelation from Allah SWT to Zechariah, who at that time was already of old age. The promised child was named Yahya, who would later carry on his father's prophetic mission and be endowed with noble qualities. Meanwhile, Al-Zamakhshari, in his *Tafsir Al-Kashshaf*, explains that the word *(dhurriyyah)* refers to a child, whether in the singular or plural form. Prophet Zechariah's prayer was granted by Allah SWT, as conveyed through the Angel Jibril in the form of good news about the birth of a son named Yahya, who came from a lineage of righteous people and would continue the prophetic mission (Aulia et al., 2024).

Parental involvement in a child's education is not only about assisting them academically but also about guiding them to become obedient to Allah, respectful to their parents, considerate of others, and diligent in worship (Cahyani et al., 2021). Through proper guidance, children can learn noble values and life skills by observing and imitating their parents' actions, both at home and in the social environment. This shows that active parental involvement has a significant impact on the development of a child's character and personality. By becoming good role models, parents can instill religious, moral, and social values from an early age.

Parental involvement in educating children is not only related to academic achievement, but more profoundly concerns the formation of character, morals, and piety to Allah from an early age. In this regard, Islam places great emphasis on the role of parents as the primary educators. The Prophet Muhammad ﷺ said:

حدثنا عبد الله بن يوسف، قال أخبرنا مالك، عن نافع، عن عبد الله بن عمر، أن رسول الله صلى الله عليه وسلم قال: "كلكم راعٍ وكلكم مسؤول عن رعيته، فالإمام راعٍ ومسؤول عن رعيته، والرجل راعٍ في أهله وهو مسؤول عن رعيته، والمرأة راعية في بيت زوجها ومسؤولة عن رعيتها، والخادم راعٍ في مال سيده ومسؤول عن رعيته، فكلكم راعٍ وكلكم مسؤول عن رعيته "

Meaning: *"Each of you is a shepherd, and each of you is responsible for his flock. A leader is a shepherd over his people, and he is responsible for them. A man is a shepherd over the members of his household, and he is responsible for them. A woman is a shepherd over her husband's house and children, and she is responsible for them. A servant is a shepherd over his master's property, and he is responsible for it. So each of you is a shepherd, and each of you is responsible for his flock."* (HR. al-Bukhārī no. 893).

A value is a concept or idea about what is considered important in life. Values are consistently expressed and applied, and used as standards to determine what is good, bad, useful, or not. In the context of Islamic education, the methods

commonly used in instilling values include habituation, role modeling, and giving advice (Aulia et al., 2024). The instillation of Islamic educational values aims to build the foundation of faith, personality, commendable morals, and worship habits according to the child's capacity. These values serve as motivation for children to behave in accordance with religious teachings (Nafisah et al., 2023). A child who understands Islamic educational values will exhibit polite behavior, show respect to elders, and live an Islamic way of life.

Based on this explanation, the instillation of Islamic values in deaf children at SLB ABC Melati Aisyiyah Tembung includes three main aspects: the values of creed (*aqidah*), ethics (*akhlaq*), and worship (*ibadah*) (Ferihana & Rahmatullah, 2023). The scope of Islamic education covers human relationships with Allah SWT, oneself, fellow human beings, and the natural environment, along with maintaining balance among these three value areas. Specifically for parents of children with special needs (deaf children) at SLB ABC Melati Aisyiyah Tembung, they play an active role in developing Islamic educational values. For example, when the call to prayer (*adhan*) is heard, parents encourage their children to perform congregational prayer, read the *Iqra'*, observe fasting, and do good deeds toward others. The deaf students at this school demonstrate enthusiasm in practicing religious rituals, and their parents consistently guide them to become better individuals (Thohirin et al., 2023).

The purpose of this study is to explore in depth the role of parents in instilling Islamic educational values in deaf children at SLB ABC Melati Aisyiyah Tembung. This research focuses on the various forms of parental involvement in the religious education process of their children both through daily activities at home, such as guiding them in prayer, encouraging them to read *Iqra'* and the Qur'an, setting examples of noble character, and helping the child develop habits of worship such as fasting, making supplications, and doing good to others.

2. Methodology

This study uses a qualitative approach with a descriptive research design. A qualitative approach was chosen because it is capable of deeply describing the social realities related to the role of parents in instilling Islamic educational values in deaf children. This research aims to understand the meaning, experiences, and perspectives of the subjects holistically through direct interaction in the field (Sugiyono, 2021). Data were collected using three main techniques: observation, in-depth interviews, and documentation. Observation was conducted to directly observe the activities of parents in accompanying and supporting the learning process of deaf children, both at home and in religious contexts (Ritonga et al., 2020). In-depth interviews were conducted with parents whose children are enrolled at SLB ABC Melati Aisyiyah Tembung to obtain comprehensive information regarding their efforts, strategies, and challenges in instilling Islamic values in their children.

The population in this study consisted of 11 parents, including 8 men and 3 women, all of whom have deaf children currently studying at SLB ABC Melati Aisyiyah Tembung. The sample was selected using purposive sampling, a deliberate selection method based on specific criteria relevant to the objectives of the research. Documentation was used to complement the data by collecting evidence such as activity photos, daily notes, and reports on the children's religious activities. All data obtained were analyzed using thematic analysis techniques. According to (Rukminingsih, 2020), Thematic analysis is a data processing method that involves identifying key themes emerging from interview and observation results through three stages: data reduction, data presentation, and conclusion drawing. This technique enables researchers to construct patterns of meaning from the experiences of the informants and to draw conclusions about the dynamics of parental roles in shaping the Islamic character of deaf children in a more in-depth and contextual manner.

3. Results and Discussion

The Role of Parents in Instilling Islamic Educational Values in Deaf Children at SLB ABC Melati Aisyiyah Tembung

Based on observations at SLB ABC Melati Aisyiyah Tembung, it was found that deaf children are introduced to the pillars of faith (*rukun iman*) and the pillars of Islam (*rukun Islam*) through visual approaches such as pictures, flashcards, and simple sign language. The concepts of faith in Allah, angels, holy books, prophets, the Day of Judgment, and divine destiny are introduced gradually using concrete media to make them easier to understand.

Acts of worship such as prayer (*salat*) are demonstrated directly through movement examples, while fasting is introduced through routines of abstaining from food and drink from morning until *maghrib* time. The children are gradually becoming accustomed to religious activities at home, such as joining in prayer and partially fasting during the month of Ramadan. Moral values such as politeness, honesty, and respect for others are instilled through daily habituation and role modeling for example, encouraging the habit of greeting others, smiling, and refraining from aggressive behavior.

The introduction of halal and haram food is carried out by showing direct examples of food, allowing children to begin distinguishing between what is permissible and not. The learning of *hijaiyah* letters has also begun with the help of illustrated flashcards, although pronunciation remains limited due to verbal impairments, and this process is supported by the Islamic education teacher at school (Muna, 2024).

In the process of Islamic education for deaf children, the role of parents serves as the primary foundation in shaping the child's faith (*aqidah*) and religious character. Hearing impairments are not a barrier for parents to continue striving to teach Islamic values; rather, they require special strategies and a more patient and communicative approach (Zulhaini, 2019). One of the core values in Islamic

education is the instillation of faith in Allah and the other pillars of faith (*rukun iman*). Mrs. Mitha, in an interview conducted on June 20, 2025, explained,

> *"Considering that my child has difficulty understanding spoken language, I use pictures and gestures. For example, I point to a picture of the sky and say, 'This is Allah's creation.' I use a sign to say 'believe,' then mention each of the pillars of faith while showing corresponding pictures."* (Interview with Mrs. Mitha, July, 2025).

This strategy serves as an important bridge for introducing abstract concepts to children with hearing impairments. Unlike Mrs. Mitha, Mrs. Nisa prefers a narrative and routine-based approach. She stated that getting her child used to listening to religious stories before bedtime helps the child recognize the basic teachings of Islam. She said,

> *"I often tell stories before bedtime about Allah, angels, and prophets. I use simple language, sometimes supported by the sign language she learns at school. She understands that there are angels who record our deeds, and that we must believe in the holy scriptures*. (Interview with Mrs. Nisa, July, 2025).

Meanwhile, Mrs. Intan, whose child has a mild hearing impairment, uses a multimedia approach to teach the pillars of faith (*rukun iman*). She explained,

> *"I also show Islamic cartoon videos from YouTube that explain the pillars of faith. She can mention all of them, although she sometimes forgets the order. But she already understands the meaning, even if it's still basic."* (Interview with Mrs. Intan, July, 2025).

This indicates that technology can also serve as an important tool in helping deaf children understand religious teachings in a visual and engaging way. In the aspect of instilling the pillars of Islam (*rukun Islam*), all three informants demonstrated a similar approach: direct practice and parental guidance. Mrs. Mitha shared how she introduced prayer (*salat*) to her child through joint activities. She said,

> *"For prayer, I invite her to perform wudu and guide her hands to follow the movements. She hasn't memorized the recitations yet, but she already knows when it's time to pray."* (Interview with Mrs. Mitha, July, 2025).

Physical involvement through touch and movement becomes the main method in forming worship habits for deaf children. On the other hand, Mrs. Nisa instills religious practices gradually so that the child does not feel overwhelmed. She stated,

> *"When it comes to fasting, at first it was only until noon, but now he can go until 'Asr. I explained through stories why we have to fast, and he's quite enthusiastic about it." (*Interview with Mrs. Nisa on July, 2025).

This method shows that flexibility and positive reinforcement are essential in the religious education process for children with special needs. Furthermore, Mrs. Intan

indicated that when a child has developed religious habits from an early age, adherence to the pillars of Islam can be achieved. She stated,

> *"During Ramadan fasting, he is now able to complete the full fast. If he feels tired or thirsty, he tells me, but he still tries. Alhamdulillah, he also enjoys participating in iftar (breaking the fast) gatherings."* (Interview with Mrs. Intan, July, 2025).

This serves as evidence that parents play a key role in shaping their children's commitment to worship through consistent example and habituation. In the realm of moral education, the informants strive to instill values such as politeness, helpfulness, and honesty through daily routines at home. Mrs. Nisa stated,

> *"I instill honesty and helpfulness. If he wants to take something, he must ask for permission. If he makes a mistake, he has to admit it. I set the example myself. I also train him to say 'sorry' and 'thank you,' even if it's through sign language."* (Interview with Mrs. Nisa, July, 2025).

Parental example becomes the most effective means in character education, especially because children with hearing impairments rely more on visual cues and observing behavior. Moral education is also instilled through reflective methods, as practiced by Mrs. Intan. She stated,

> *"I usually have a chat with her every night. I ask whether she behaved well that day or not. I teach her to ask for permission, to greet others, and to respect her parents." (*Interview with Mrs. Intan on July, 2025).

Through empathetic communication, parents can both assess and instill Islamic moral values that are applicable to the child's daily life. Despite their dedication, all informants acknowledged the existence of challenges in instilling Islamic values in their children. The most dominant obstacle is the difficulty in conveying abstract concepts that cannot be directly seen or felt by the child. Mrs. Mitha stated,

> *"The difficulty lies more in how the child understands abstract things. For example, when I try to explain about the intention in prayer or faith, she seems confused*." (Interview with Mrs. Mitha on July, 2025).

The lack of special teaching aids, such as Islamic picture books or videos with sign language, is also a hindering factor. Limited time and household chores present their own challenges for parents. Mrs. Intan mentioned that she can only teach her child at night, and only if the child is not too tired. She said,

> *"I don't have much time to teach—usually only at night, and that's only if he's not too tired." (Interview with Mrs. Intan, July, 2025*).

This situation illustrates that the role of parents in instilling Islamic educational values in deaf children is not easy and requires patience, consistency, and appropriate strategies. Communication barriers, difficulties in understanding abstract concepts, and limited time are real challenges in this process. Therefore,

parental efforts must be supported by various parties, such as Islamic education teachers who understand special needs, trained professional educators in inclusive approaches, and accessible learning media that are disability-friendly.

Collaboration between families, schools, and the broader social environment is the key to successfully shaping the character and spirituality of deaf children. With strong synergy, Islamic education can still be deeply instilled, even in children with hearing impairments. Such support not only eases the burden on parents but also ensures that deaf children receive equal rights in understanding and practicing Islamic teachings in a holistic manner.

Parental Challenges in Instilling Islamic Educational Values in Children with Hearing Disabilities

Based on observations conducted in the family environment of children with hearing impairments, it is evident that parents play a central role in instilling Islamic educational values from an early age. Habituating activities such as guiding the child in performing wudu, teaching prayer movements, introducing short Qur'anic verses, and reading Islamic stories have become consistent routines at home. Parents, especially mothers, appear to make great efforts to convey Islamic values through approaches suited to the child's abilities, such as using pictures, body language, or other visual aids. A religious atmosphere is also fostered through simple habits, such as encouraging children to pray before sleeping or listening to Qur'anic recitations (murottal) together. This indicates that despite the child's hearing limitations, the internalization of religious values is still carried out sincerely and creatively by parents in daily life.

One of the main challenges parents face in instilling Islamic educational values in children with hearing impairments is the child's limited understanding of abstract concepts. Mrs. Mitha, the mother of a child with profound hearing loss, expressed her difficulty in explaining things that cannot be seen directly.

> *"I often have difficulty when explaining matters like the intention (niyyah) in prayer, faith (iman), or rewards (pahala) to my child. These things cannot be seen directly. He understands better when it comes to concrete things, like wudu or prayer movements, because he can see and imitate them,"* (Interview with Mrs. Mitha on July, 2025).

She added that repetition of the material is very necessary for the child to understand, but it is not always easy to do due to limited time.

> "*I have to be very patient to keep repeating the material. Sometimes I use pictures or sign language, but it still takes a long time until he understands. I also sometimes get tired myself because I have to take care of the house, so my time is limited,"* (Interview with Mrs. Mitha on July, 2025).

The lack of appropriate learning media also became an obstacle felt by the parents. Mrs. Mitha mentioned that she only relied on pictures from children's books or

YouTube videos that are not necessarily suitable for children with hearing impairments.

> "*I look for videos that have sign language, but they are very rare. Most videos of sermons or Islamic cartoons are not adjusted for children like mine. So sometimes he just watches, but doesn't understand the content,"* (Interview with Mrs. Mitha on July, 2025).

A similar experience was shared by Mrs. Nisa, who has a child with moderate hearing impairment. She said that in teaching her child the pillars of faith and pillars of Islam, she has to use creative methods.

> "*When teaching the pillars of faith, I usually make picture cards. But still, for things like angels or the Day of Judgment, it's very difficult to explain to him. Sometimes he just nods, but I'm not sure he understands,"* (Interview with Mrs. Nisa on July, 2025).

She also revealed that communication barriers greatly affect the effectiveness of conveying religious values to her child.

> "*I'm not fluent in sign language. So sometimes I use writing or facial expressions. But that's not enough. I really wish there was training for parents like me so that we can teach religion to our children in a way they can accept,"* (Interview with Mrs. Nisa on July, 2025).

Besides communication and media, another challenge is the limited time for accompaniment, especially for mothers who also have to work or have other children. For example, Mrs. Intan feels that nighttime is the only moment to accompany her child's learning, and even then the child is often tired.

> "*Usually, I teach him at night after all the housework is done. But sometimes my child is already tired, so he's not focused. If I force it, he cries or becomes stressed. So I have to be smart in choosing the right time, and that's not always possible every day,"* (Interview with Mrs. Intan on July, 2025).

Nevertheless, the enthusiasm to keep teaching Islamic values never fades. Mrs. Intan said she always tries new ways to make her child interested.

> *"I like to invite my child to watch Islamic cartoon videos while I explain using body language. Sometimes I also read stories of the prophets before bedtime so that he gradually understands. Although it's not perfect yet, I feel it's better than nothing,"* (Interview with Mrs. Intan on July, 2025).

Based on observations and interviews conducted at SLB ABC Melati Aisyiyah Tembung, it is clearly evident that parents play a crucial role in instilling Islamic educational values in children with hearing impairments. Although the children experience hearing limitations, efforts to introduce the pillars of faith (rukun iman) and pillars of Islam (rukun Islam) are still carried out through various adaptive and creative approaches. The use of visual media, sign language, illustrated stories, and

direct practice in worship are the main strategies employed by parents to overcome communication and comprehension barriers faced by the children (Hasanah et al., 2023). In addition, role modeling and daily habituation also form the foundation for shaping the child's religious character, such as habits of praying, being honest, greeting others with salam, and praying together. However, the lack of disability-friendly media, limited parental training, and restricted time remain the main challenges faced (Chudzaifah et al., 2024).

These findings are in line with previous research conducted by (Al Ayyubi et al., 2024) which states that concrete and visual approaches are very effective in religious education for children with special needs. In their study, the use of aids such as dolls, pictures, and visual stories was able to improve the understanding of children with hearing impairments regarding the concepts of faith and morality. However, unlike AlAyubbi's research, which focused more on the role of teachers at school, this study shows that the role of parents is actually the dominant factor in the process of internalizing Islamic values. Meanwhile, another study by (Gilang Achmad Marzuki & Agung Setyawan, 2022) emphasizes the importance of sign language training for parents to more effectively convey religious values. The findings of this study reinforce the significance of this, as the informants also expressed their limitations in communicating effectively with their children due to a lack of sign language skills. Therefore, the family's role in religious education for children with hearing impairments is not merely supplementary but serves as the frontline that requires professional support and adequate facilities.

Thus, it can be concluded that the role of parents is crucial in the process of instilling Islamic educational values in children with hearing impairments, but this role cannot stand alone. Collaboration between families, schools, special education professionals, and providers of inclusive learning media is an essential element in supporting this process. The results of this study illustrate that with commitment, patience, and appropriate strategies, children with hearing impairments can gradually and meaningfully internalize Islamic teachings. Therefore, strengthening parental capacity through training and providing disability-friendly learning media should receive serious attention in efforts to realize equitable and just Islamic education for all children, including those with special needs.

4. Conclusion

Based on observations at SLB ABC Melati Aisyiyah Tembung, it can be concluded that parents hold a central and decisive role in instilling Islamic educational values in children with hearing impairments. As primary educators, parents introduce religious teachings from an early age through visual approaches, direct practice, and methods adapted to each child's abilities and needs. Despite various challenges, particularly in communication and in conveying abstract concepts, parents remain committed to guiding their children with patience, creativity, and consistency. They not only assist in performing acts of worship such as prayer, fasting, and reciting daily supplications, but also serve as role models in shaping moral character and fostering religious attitudes through daily habits at home.

The process of Islamic education for children with hearing impairments faces several obstacles, including the limited availability of inclusive learning media, insufficient sign language skills among educators and parents, and minimal support from the surrounding environment. Nevertheless, the perseverance of parents such as those who apply adaptive and loving approaches demonstrates that Islamic values can still be effectively instilled. Collaboration between families and schools emerges as a key factor in overcoming these challenges and enhancing the quality of religious education. This study shows that success in instilling Islamic values in children with hearing impairments depends not only on parental dedication but also on strong institutional support, the availability of disability-friendly facilities, and the involvement of the wider community to ensure an equitable, inclusive, and meaningful educational experience.

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