



Learning Strategies of Islamic Education Teachers for Deaf Students at SLB ABC Melati Aisyiyah Tembung

Della Latifah Amanda*, Wahyudin Nur Nasution

State Islamic University of North Sumatera, Medan, 20235, Indonesia

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* Corresponding author:

E-mail: della0301212071@uinsu.ac.id

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ABSTRACT

This study aims to identify the learning strategies used by Islamic Education (PAI) teachers for deaf students at SLB ABC Melati Aisyiyah Tembung, as well as to determine the supporting and inhibiting factors in the use of these strategies. The research method used is qualitative, specifically a type of field research. This study falls under descriptive qualitative research, with data obtained in the form of words, descriptions, and behaviors presented in a report format. Data collection techniques include observation, interviews, and documentation studies. The data analysis techniques used in this study are data reduction, data presentation, and data verification. The data validity technique employed is triangulation, which includes source triangulation, time triangulation, and technique triangulation. The results of the study indicate that the learning strategy used by Islamic Education teachers for deaf students at SLB ABC Melati Aisyiyah Tembung is active learning, in which deaf students are more actively involved in the classroom. A student-centered approach is applied, meaning the learning process focuses on the students, while still under the supervision and guidance of the teacher, using demonstration or practical methods and oral methods. Supporting factors in the implementation of Islamic Education learning strategies in deaf classes include adequate classroom facilities, parental involvement, and additional religious programs provided by the school. Meanwhile, inhibiting factors include limited learning resources and communication barriers.

1. Introduction

Education as a medium for human development in every dimension of life. This educational process is generally carried out in formal schools with a curriculum set by the government, as well as in non-formal and informal educational institutions within families and communities (Zainab et al., 2021). Education is a fundamental aspect of human life, including Islamic religious education. In formal schools, Islamic religious education is generally a compulsory subject that equips students with religious knowledge so that they remain steadfast in their faith and can resist

negative influences. Islamic religious education plays a crucial role in shaping the religious identity and morality of Muslims. As part of the learning curriculum, Islamic Religious Education (PAI) is not only aimed at imparting religious knowledge but also at developing attitudes and values that align with Islamic law (sharia) (Rahmadani, 2024).

Education cannot be carried out without the presence of a teacher. As an educator, the teacher must guide the learning process. Teachers are also required to design effective and appropriate learning strategies so that students are active, pay attention to the material being taught, and are enthusiastic in participating in the learning activities. This ensures that the teacher's delivery is easily understood and absorbed by the students—even in Islamic religious education (Nurdin & Zubairi, 2023). Islamic education is the process of nurturing and developing human personality based on Islamic teachings, aimed at shaping individuals who are faithful, pious, and possess noble character. According to Hasan Langgulung, Islamic education does not only emphasize intellectual aspects, but also spiritual, moral, and social dimensions, thus creating a balance between worldly and afterlife concerns. This education is sourced from the Qur'an and Hadith, and places the values of monotheism (tawhid) at the core of all educational activities.

According to Syaiful Bahri Djamarah in his research (Rahmatika et al., 2024), The teacher is a central figure in the world of education who is not only responsible for teaching, but also for educating and guiding students to develop optimally in cognitive, affective, and psychomotor aspects. Teachers serve as the main drivers in creating an effective learning environment, while also acting as role models in shaping students' character. The Qur'an also teaches that imparting religious knowledge is a duty and a command from God, as a form of worship and devotion to Allah, as explained in Surah At-Tawbah [9]:122:

﴿ وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ۝ ﴾

Meaning : *“It is not proper for the believers to go forth (to battle) all at once. Why does not a group from each of them stay behind to gain a deeper understanding of religion and to warn their people when they return to them, so that they may take heed?”* (At-Taubah [9]: 122) (Kemenag, 2019).

The verse emphasizes that seeking and teaching religious knowledge is one of the obligations in Islam. In fact, the pursuit of knowledge is equated with striving (jihad) in the way of Allah. Therefore, this verse can serve as a foundation for the virtue of studying and teaching Islamic education. The Prophet Muhammad (peace be upon him) also said in a hadith narrated by At-Tirmidhi from Abu Umamah (may Allah be pleased with him) as follows:

عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ قَالَ ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ أَحَدُهُمَا عَابِدٌ وَالْآخَرُ عَالِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَّلْتُ الْعَالِمَ عَلَى الْعَابِدِ كَفَضَلْتَنِي عَلَى أَدْنِكُمْ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةَ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لِيُصَلُّوا عَلَيَّ عَلَى مَعْظَمِ النَّاسِ الْخَيْرِ (رواه الترميذی)

Meaning : “From Abu Umamah Al-Bahiliy, it was narrated that the Messenger of Allah (peace be upon him) spoke about two men—one of them a devout worshipper (‘abid) and the other a knowledgeable person (‘alim). The Prophet (peace be upon him) said: “The superiority of the scholar over the devout worshipper is like my superiority over the least of you.” Indeed, Allah, His angels, the inhabitants of the heavens and the earth even the ants in their nests and the fish in the sea send blessings (pray) for those who teach goodness to others” (HR. Tirmizi No. 2685).

According to (Dick, 2020) Learning strategies encompass all components of the learning process aimed at achieving a specific form of instruction, thereby supporting students' learning in the educational environment. Essentially, these strategies help focus students' attention on the ongoing lesson and present material or topics that align with their needs and interests. The Qur'an also emphasizes the importance of learning. Several verses in the Qur'an can serve as references for applying effective learning strategies in Islam—one of which is found in Surah An-Nahl, verse 125: Allah Subhānahu wa Ta‘ālā says:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَأَتْيِّ هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning : “Call (people) to the way of your Lord with wisdom and good instruction, and argue with them in the best manner. Truly, your Lord is the Most Knowing of who has strayed from His path, and He is the Most Knowing of who is rightly guided” (An-Nahl [16]: 125) (Kemenag, 2019).

The educational process holds great importance, especially for students with disabilities. Minister of Religious Affairs Regulation Number 1 of 2024 establishes reasonable accommodations for students with disabilities in educational institutions under the Ministry of Religious Affairs. This regulation aims to ensure that students with disabilities have equal and proper access to education.

Reasonable accommodations are essential to support students with disabilities in actively participating in the learning process. This includes curriculum adjustments, teaching methods, and the provision of supportive facilities, such as assistive tools and a disability-friendly learning environment including for deaf students (Peraturan Menteri Agama, 2024). Islamic religious education is certainly very important for children with special needs. In addition to fulfilling their religious obligations, some children with disabilities are still required to observe Islamic law (taklif), including children with hearing impairments. Recognizing the importance of ensuring the rights of children with disabilities particularly their right to practice their religion the government is obligated to provide disability-friendly services and facilities, including access to education and Islamic religious education. (Ramadhanti & Harsiwi, 2024).

Children with hearing impairments require special guidance to achieve a decent quality of life. The challenges they face primarily stem from their hearing difficulties, which hinder the development of language as a tool for communication. To understand Islamic religious education, children with hearing impairments must

be provided with appropriate strategies so they can effectively comprehend the material (Suharsiwi, 2020). In reality, many educational services today are still not optimal in providing education for children with hearing impairments, especially in general schools where these students are often a minority and therefore receive less special attention. For this reason, educational services in special schools (SLB) can provide more effective guidance and care for children with special needs during the learning process. The learning strategies used by teachers are also crucial for students with hearing impairments to achieve learning objectives effectively. However, the extent to which teachers are able to implement and vary appropriate strategies in classrooms for the hearing impaired remains a question.

Hearing impairment is a condition that affects an individual's ability to receive and understand information through the sense of hearing, which in turn impacts language and communication development. According to (Hallahan and Kauffman, 2020) hearing impairment can range from mild to severe and affects a person's ability to interact verbally. Children with hearing impairments require a specialized educational approach tailored to their communication needs, such as the use of sign language, lip-reading, or hearing aids, to support an effective learning process.

Several previous studies are related to the topic of this research. One of them is a study by (Kapitanhitu et al, 2021) entitled *“Islamic Religious Education (PAI) Learning Strategies for Hearing-Impaired Students During the Covid-19 Pandemic at the Junior High School Level (SMP) SKH YKDW 02 Tangerang City.”* The results of the study indicate that the strategy used by teachers in teaching Islamic religious education during the Covid-19 pandemic at SKH YKDW 02 Tangerang City was a conventional strategy. A conventional strategy is a learning approach in which the PAI teacher is more active in the teaching process, while students become passive. In fact, hearing-impaired students should ideally dominate the learning process to understand the material more optimally despite their limitations. The study also shows that the research was conducted during the Covid-19 pandemic, and thus, learning activities were limited to online platforms such as Google Meet and video calls, which made the implementation of effective strategies by the teachers less than optimal.

Another study conducted by (Faj & Khumairo, 2021), entitled *“Islamic Religious Education (PAI) Learning Strategies for Children with Special Needs Using Individualized Education Programs (IEPs) at SDNP Tunas Iblam,”* showed that *“PAI learning strategies are inseparable from data collection from an early age, as this strategy is a mandatory learning activity carried out by teachers and students to achieve effective and efficient learning objectives.”* It is also important to note that this study focused solely on the IEP approach and was limited to children with special needs at SDNP Tunas Iblam. Therefore, the research lacks depth in addressing the different categories of special needs classes individually.

The novelty of this research lies in its specific focus on examining the learning strategies used by Islamic Religious Education (PAI) teachers for hearing-impaired students at SLB ABC Melati Aisyiyah Tembung in a post-pandemic context, through a direct field-based approach. Unlike previous studies that primarily

highlighted learning conditions during the pandemic or addressed children with special needs in general, this study explores in depth the strategies implemented by PAI teachers in face-to-face learning settings and their personalized approaches to the unique characteristics of hearing-impaired students.

This study aims to identify effective learning strategies used by Islamic Religious Education (PAI) teachers for hearing-impaired students at SLB ABC Melati Aisyiyah Tembung, as well as to explore the supporting and inhibiting factors in the implementation of these strategies. The research is expected to be beneficial, particularly for Islamic religious education teachers who teach hearing-impaired students or other children with special needs. Additionally, it aims to broaden insights in the field of education through the research conducted, while also serving as a valuable evaluation tool for the implementation of inclusive learning.

2. Methodology

This study employs a qualitative research method, specifically a field research type, which involves direct observation and examination at the research site regarding the learning strategies used by Islamic Religious Education (PAI) teachers for hearing-impaired students at SLB ABC Melati Aisyiyah Tembung. This research is categorized as descriptive qualitative, with data presented in the form of words, descriptions, and behaviors expressed in a report format (Sugiyono, 2021). The study was conducted at SLB ABC Melati Aisyiyah Tembung, located on Jl. Masjid Raya Al-Firdaus No. 806, Percut Sei Tuan District, Deli Serdang Regency. The subject of this research is the PAI teacher who teaches in the hearing-impaired class, in order to further explore the learning strategies used by the teacher for hearing-impaired students.

The data collection techniques used in this study include observation, interviews, and documentation. Observation was conducted to obtain data through direct observation; in this case, the researcher directly observed the learning activities in the hearing-impaired classroom to gather data on the actual strategies used by the PAI teacher. Interviews were also conducted to obtain information through communicative interaction and dialogue with research informants. The interviews carried out at SLB ABC Melati Aisyiyah were directed toward PAI teachers to obtain insights into how they manage learning strategies in the hearing-impaired class. Documentation was used as supporting evidence for the data obtained during the research. This documentation technique involved collecting images and written documents from the research site to support the data (Rukminingsih, 2020). The data analysis technique applied includes data reduction, data presentation, and data verification. To ensure data validity, the researcher used triangulation by collecting data from multiple sources and conducting repeated visits over a significant period to the research location in order to carry out observations and obtain accurate data within the hearing-impaired classroom

3. Results and Discussion

PAI Learning Strategies for Hearing-Impaired Students at SLB ABC Melati Aisyiyah Tembung

The implementation of Islamic Religious Education (PAI) learning for hearing-impaired students must certainly employ appropriate strategies to ensure that students can effectively understand Islamic teachings and apply them in their daily lives, despite their hearing and communication limitations. Based on data analysis, it was found that the learning strategies used by the PAI teacher at SLB ABC Melati Aisyiyah Tembung follow several stages, namely:

1. Opening the Lesson

In opening the lesson in the hearing-impaired classroom, the Islamic Religious Education (PAI) teacher at SLB ABC Melati Aisyiyah Tembung routinely begins by reciting Surah Al-Fatihah. Specifically, at the elementary special school (SD-LB) level, students also routinely read *Iqra'* one by one with the guidance of the teacher. For the junior high (SMP-LB) and senior high school (SMA-LB) levels, students only recite Surah Al-Fatihah. This has become a regular activity carried out before the lesson begins. The teacher leads the students in reciting Surah Al-Fatihah by using clear mouth movements and sign language, enabling the hearing-impaired students to follow the teacher's instructions properly. This is in accordance with the interview results from one of the PAI teachers at the SD-LB level at SLB ABC Melati Aisyiyah, Mrs. Nurul Hidayah, S.Pd, who stated that:

“Usually, before starting the lesson, I always invite the students to recite Surah Al-Fatihah, and I guide them using sign language. Then, I ask the students to open their Iqra' books because most of them at the elementary level are still learning from Iqra'. I have them read one by one before the lesson begins” (Interview Nurul Hidayah, S.Pd, 2025).

According to (Rokhman et al., 2020: 238) Reciting Surah Al-Fatihah before learning helps create a more spiritual learning atmosphere. This surah is considered a way of seeking blessings of knowledge from Allah and expressing the hope to be granted ease in understanding the lesson to the fullest.

2. Implementation of Learning Activities

In the implementation of learning activities, Islamic Education (PAI) teachers at SLB ABC Melati Aisyiyah Tembung focus on fundamental materials, unlike the broader curriculum found in regular schools. At the elementary level (SD-LB), PAI materials are still very basic, such as the introduction of hijaiyah letters for grades 1 to 4. In grades 5 to 6, the material includes the introduction of the names of angels, the divine scriptures (kitab), as well as prophets and messengers. Meanwhile, at the junior and senior high school levels (SMP and SMA-LB), the materials presented are mostly related to worship jurisprudence (fiqh al-'ibadah), such as how to perform ablution (wudhu), prayer (shalat), and even the proper way to slaughter animals according to Islamic law.

From a fiqh (Islamic jurisprudence) perspective, persons with disabilities, including those who are hearing-impaired, are still held accountable for fulfilling religious obligations as long as their intellect remains intact. Of course, the implementation of these obligations must take into account their abilities, without diminishing the spiritual value of the worship in any way (Siroj, 2020: 71). In the Qur'an, the obligation to perform acts of worship for persons with disabilities is also emphasized, as stated in Surah Al-Fath, verse 17:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا (١٧)

Meaning: *“There is no sin upon the blind, nor upon the physically disabled, nor upon the sick. And whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow. But whoever turns away, He will punish him with a painful punishment”* (QS. Al-Fath [48]: 17) (Kemenag, 2019).

In the Tafsir Jalalain, it is explained that this verse refers to the valid excuses that allow a person to be exempt from participating in jihad, such as permanent disabilities (like blindness) or conditions that are incurable. Then Allah says: *“And whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow...”* this serves to encourage believers to strive in jihad and worship Allah and His Messenger, despite their limitations, as emphasized through this verse (Al-Mahalli & Imam Jalaaluddin As-Suyuti, 2020: 878). Therefore, from Surah Al-Fath verse 17, it is understood that every human being has the obligation to continue worshipping Allah, even with physical limitations.

Based on the observations conducted by the writer in the class for hearing-impaired students at SLB ABC Melati Aisyiyah, the Islamic Education (PAI) materials delivered by the teacher mostly focused on worship jurisprudence (fiqh al-‘ibadah). As observed when the teacher was explaining the pillars of prayer (rukun shalat), the teacher wrote the material on the whiteboard, after which the students copied it into their notebooks. The teacher then gave the students time to memorize the pillars of prayer in order, and each student was asked to come forward one by one to practice the prayer pillars, accompanied by oral methods and sign language. This is in line with the findings of (Mahwan et al., 2023: 275) which stated that using sign language to teach hearing-impaired children about Islam yields positive results. The study shows that using sign language as the primary means of communication during Islamic religious instruction enhances the understanding and engagement of hearing-impaired students. This approach enables them to actively participate in the learning process, rather than merely listening to the teacher’s explanation:

“ I usually have them practice what I teach, because most of the material at their level is about acts of worship. Hearing-impaired students need to be trained more in performing prayers and reciting supplications so they can properly carry out religious obligations, even with their limitations (Interview Zulkifli, S.Ag, 2025).

Every material taught by the Islamic Education (PAI) teacher at this special school is also repeatedly reviewed over several sessions. This aims to help hearing-impaired students retain the knowledge and perform acts of worship correctly according to Islamic teachings, as well as apply them in their daily lives. This is in line with the opinion of (Ramadhanti & Harsiwi, 2024: 16) which states that teaching hearing-impaired children is a different experience compared to teaching children without such impairments. Teachers must continuously repeat the lessons until the students understand and become familiar with the material, using clear lip movements as well as sign language.

3. Closure of the Lesson

At the end of the learning activity, the teacher sometimes conducts an evaluation of the material that has been taught. For the evaluation, the teacher usually gives a few questions related to the lesson, which the hearing-impaired students answer in their notebooks. If the task is not completed on the same day, it becomes homework. However, this is only done occasionally, depending on the remaining class time. Afterward, the teacher guides the students to recite *hamdalah* together using both oral methods and sign language. Then, the students shake hands with the teacher one by one—this has become a common habit among hearing-impaired students and serves as a respectful gesture toward their teacher.

Based on these steps, the findings of this study show that the PAI teacher's learning strategy for hearing-impaired students at SLB ABC Melati Aisyiyah leans more toward an active learning strategy. In this approach, students are actively involved in the learning process, not just passively listening to the teacher's explanations, but also participating and taking a central role in classroom activities, despite their limitations in hearing and communication (Zainiyati, 2020). It expresses that active learning is a strategy that involves students more actively in the learning process, so they are not just passive listeners to the teacher's explanations. This includes various activities such as exercises related to the material being taught, short writing practices to understand the teacher's lessons, and practical exercises in front of the class as a way to apply the learned material to real-life situations (Imamah, 2021).

The active learning strategy applied by the Islamic Education (PAI) teacher at SLB ABC Melati Aisyiyah uses demonstration (practice) and oral methods. The demonstration or practice method is a teaching approach where students learn by applying the theory they have studied through direct hands-on practice (Hapsari et al., 2023). The oral method is a teaching approach used to train hearing-impaired children to communicate verbally within a hearing environment. Through this method, hearing-impaired children are expected to express themselves through speech, understand others' messages through spoken words, and make use of their residual hearing (Ayulianti et al., 2021). In line with the research (Siti, 2018) which states that the oral approach focuses on guiding speech and speechreading, emphasizing the use of residual hearing. Students are also trained to pay attention to lip movements, lip positions, and teeth to better understand what is being spoken. Additionally, they are taught to read gestures through facial expressions to facilitate their comprehension of spoken language.

Supporting Factors and Inhibiting Factors in the Implementation of Islamic Education (PAI) Learning Strategies for Hearing-Impaired Children at SLB ABC Melati Aisyiyah Tembung

1. Supporting Factors

The implementation of Islamic Education (PAI) learning strategies for hearing-impaired children at SLB ABC Melati Aisyiyah Tembung is certainly supported by factors that ensure the learning activities run smoothly. These include: Adequate classroom facilities, which are a key factor supporting the learning process and help improve the quality of learning for hearing-impaired students, making them more comfortable during lessons. The hearing-impaired classroom at SLB ABC Melati Aisyiyah is well-equipped with facilities such as a whiteboard as a learning medium, sufficient desks and chairs, fans, cleaning tools, and visual posters on the classroom walls, such as vocabulary or numbers in sign language. These aids assist both teachers and students in communicating effectively during class (Mailani et al., 2024).

Additional religious programs provided by the school also support the implementation of the Islamic Education (PAI) learning strategy by habituating hearing-impaired students to worship properly at SLB ABC Melati Aisyiyah. These include a weekly routine program of congregational dhuha prayer every Friday, led by the PAI teacher, Mr. Zulkifli, S.Ag, as well as a boarding program (mabit) held every three months. This program aims to train special needs students, including those who are hearing-impaired, in the concepts of worship and moral character. This information was obtained from an interview with the principal of SLB ABC Melati Aisyiyah Tembung, Mrs. Nurbaya, S.Pd, who stated:

” At this school, I have created special programs to enhance the students’ religious education. Every Friday, I organize a congregational dhuha prayer, coordinated by the PAI teacher here. Additionally, every three months, we hold a mabit program, or a night of faith and piety development, where the students stay overnight at the school. During mabit, we encourage students to be independent in their learning, including practicing animal slaughtering according to Islamic procedures, until they are fully capable”
(Interview Ibu Nurbaya, S.Pd, 2025)

In the research (Alfaini et al., 2022: 41) states that the dhuha prayer program at school can help students increase their spiritual awareness and worship, as well as strengthen their relationship with Allah. This program can also build positive character traits such as discipline, responsibility, and patience. Additionally, performing dhuha prayer can help students improve their concentration and focus in learning (Siallagan & Harsiwi, 2024).

2. Inhibiting Factors

In addition to supporting factors, there are also obstacles that hinder the implementation of the Islamic Education (PAI) learning strategy in the hearing-impaired classroom. One of these is the limited learning resources, such as the lack of technological support in the learning process at SLB ABC Melati Aisyiyah. The

teacher primarily uses learning resources that suit the needs of hearing-impaired students, such as using a whiteboard to deliver the lesson material, textbooks as teaching guides, and visual aids like prayer demonstrations and images related to the lesson. As a result, technological resources are still limited for use by the PAI teacher in the hearing-impaired classroom. Except during the mabit program, the school usually provides technological media to support the program, such as displaying stories of the Prophets or instructions for worship using projectors, which makes the special needs students enthusiastic about participating. However, this technology is only used during the mabit program held every three months and has not been actively integrated into regular classroom activities.

Communication limitations also pose a significant obstacle in implementing PAI learning in the hearing-impaired class. Typically, the teacher communicates with students using clear mouth movements, facial expressions, and sign language. However, not all hearing-impaired students at SLB ABC Melati Aisyiyah, especially at the elementary level, fully understand sign language. Many students can only comprehend the teacher's speech by reading lip movements and focusing on the teacher's expressions. Research by Simorangkir & Harsiwi (2024:159) revealed that one of the biggest challenges faced by teachers in teaching hearing-impaired children is the students' limited communication skills. This greatly affects the learning process because communication is the key to delivering material and understanding what is being learned. Communication difficulties can trigger limitations in interaction between the teacher and hearing-impaired students as well as among the students themselves.

Based on these factors, SLB ABC Melati Aisyiyah needs to improve learning resources and train students' communication skills. This can be done by providing more technology-based visual media in the classroom to keep up with technological advancements in the current digital era.

3. Conclusion

Based on the research findings and discussion, it can be concluded that the Islamic Education (PAI) learning strategy for hearing-impaired children at SLB ABC Melati Aisyiyah Tembung employs an active learning approach that directly involves students in the learning process. The teaching methods used are demonstration (practice) and oral methods, which help students better understand the material and improve their worship skills. Supporting factors for the implementation of this strategy include adequate classroom facilities, parental involvement, and additional religious programs provided by the school. However, there are also inhibiting factors such as limited learning resources, especially the underutilization of technology, and communication barriers between teachers and students. Despite these challenges, SLB ABC Melati Aisyiyah has performed well in conducting learning activities, particularly in Islamic education. The school's infrastructure, including the environment, teachers, and classrooms, is sufficiently adequate to support inclusive education.

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