



TEACHING OF THE QURAN AND HADITHS USING SIGN LANGUAGE TO ISLAMIC BOARDING SCHOOL STUDENTS WITH HEARING IMPAIRMENT

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Abstract

Islamic boarding school students with hearing impairment experience speech, language, and communication barriers due to their hearing impairment. The teaching of the Quran with standardized fluent pronunciation and of hadiths with complex sentences needs to be adjusted according to the disabilities of these students. The purpose of this research is to describe the teaching pattern of the Quran and hadiths which has been adjusted for Islamic boarding school students with hearing impairment at Darul Ashom Islamic Boarding School for the Hearing Impaired, Yogyakarta, Indonesia. This research used a qualitative approach with a case study design with observations, interviews, and documentation as the data collection techniques with five teachers and five students selected using the purposive sampling method. Validation of the research instrument was done by expert judgment, while data reliability was determined through data triangulation. Data analysis was carried out by condensing the data, presenting the data, and then drawing conclusions. The results show that the students at Darul Ashom learn to read and memorize the Quran using the hijaiyah (Arabic letters) sign language through four learning stages. This included introducing the hijaiyah sign letters, parsing and stringing the letters to those in the Quran, reading the mushaf and memorizing using the hijaiyah sign letters, and then writing down the memorized letters (kitabah). In addition, the hadiths were taught using four stages, namely specifically simplifying the sentences, interpreting using sign language, explaining the meaning, and repeating (takrar) the important words or phrases in sign language. This study also shows the importance of teacher awareness in each stage of the students' learning process based on differences in cognitive abilities by adjusting the learning objectives and the length of each student's learning stages. The findings of this research indicate that the use of sign language when learning the Quran and hadiths, which is carried out in various stages, can help children with hearing impairment at Islamic boarding schools. It is hoped that using the description in this study will be a solution to the learning problems encountered by children with hearing impairment in other institutions. Furthermore, it is hoped that further research can examine the group dynamics that occur when learning the Quran and hadiths with sign language for children with hearing impairment so that appropriate group-dynamic content can be developed in the learning model.

Keywords: Hadith, Hearing Impairment, Quran, Sign Language.

INTRODUCTION

In Indonesia, building religiosity through religious education is a part of the national education goals, making religious education an integral part of the national education system. Religious education also aims to increase students' ability to understand, appreciate, and practice religious teaching so that they can internalize the values of the religious teaching into their personalities. It becomes a filter and selector of, as well as an antidote, to all the negativity of the current technological developments (Maftuhin & Jauhar, 2018).

Education, including religious education, should be implemented equally for all students, including those with disabilities and those who are gifted, due to the equal right for all citizens to receive a quality education. Contributing to religious education for children with disabilities is a right that must be afforded to them as an effort to improve their personal development. Fostering a mentality of faith and piety in children with disabilities is possible through religious education.

The fulfilment of education requirements for children with hearing impairment needs to be improved

using different strategies that are adjusted to their special needs. The implementation of the visualization principle in learning is one of the methods that teachers can use to help children with hearing impairment learn from the learning materials given to them. Al-Ibrahim (2019) explained that children with hearing impairment possess the natural orientation to process information visually. This highlights the need for suitable requirements regarding the visual learning materials, such as illustrating abstract concepts through realistic visuals (Al-Ibrahim, 2019).

According to World Health Organization (WHO) data from 2019, hearing impairment is a world public health problem. Globally, approximately 466 million people (6.1% of the population) have hearing impairment and 34 million of them (7%) are children (WHO, 2019). Also in 2019, the Indonesian Disability Management Information System (Sistem Informasi Manajemen Penyandang Disabilitas) of the Ministry of Social Affairs of the Republic of Indonesia revealed that 7.03% of individuals with disabilities are individuals with hearing impairment (Pusdatin, 2019). The high prevalence of individuals with hearing impairment thus far is not yet directly proportional to their accessibility of education, including religious education. Access to religious education for individuals with hearing impairment is very low and limited. This, of course, impacts their right to acquire religious education since childhood (Canida et al., 2022). Children with hearing impairment who are involved in religious activities often just sit quietly without being able to acquire any substantive material from the religious message conveyed by the teachers. This includes difficulties when learning the Quran due to the hearing impairment they experience (Pamungkas & Alimin, 2020).

Mardiyanti and Haryanthi (2016) explained that, generally, children with hearing impairment face three main problems when learning Islamic religious education in Indonesia. The three problems are 1) the limitation of their sign language skills and lack of sign language interpreters during learning, 2) the limitation of their literacy skills as the only means of communication, and 3) the discouragement of learning about Islam by individuals with hearing impairment. The teaching of the Quran as a part of Islamic education does not accommodate the requirements of children with hearing impairment. Che Mud et al. (2021) explained that the teaching of the Quran for individuals, including children, with special needs is often ignored. This is due to the general public's perception that they are not obligated to study Islam. Children with special needs, including those with hearing impairment, can master the recitation of the Quran if they are given the opportunity. Therefore, the effort to give children with disabilities the chance to learn Islam, such as the recitation of the Quran, is a fard kifayah (shared duties and obligations).

The standardization of the good and correct recitation of the Quran ignores the condition of individuals with hearing impairment (HS, 2022). As an oral text, the recitation of the Quran should be based on the voice of its readers instead of the clarity of its pronunciation. Rahmat et al. (2021) revealed that children with hearing impairment experience difficulties when reciting and studying the Quran, which is the main religious text in Islam. Their findings show that the population with hearing impairment (especially teenagers and children) is far behind in terms of Islamic practice compared to individuals without hearing impairment. This is because of the failure to deliver the learning material according to the learning needs of children with hearing impairment.

In earlier research, Ghadim et al. (2008) explained that when reciting the Quran, children with partial hearing loss have a higher possibility of being trained in articulation, which increases the possibility of recitation teaching. However, children with total hearing loss have fewer opportunities to be taught to recite the Quran. Research by Hamdi (2016) showed that the teaching of the Quran to children with hearing impairment is difficult for teachers to deal with due to the children's hearing impairment impacting their verbal pronunciation. Other research by Faradisya and Sopandi (2019) explained that the introduction of hijaiyah (Arabic alphabet) letters in the teaching of the Quran to children with hearing impairment still emphasizes how to transliterate into Latin letters.

In the teaching of hadiths, children with hearing impairment will also experience difficulties when faced with the redaction of complex sentences due to the language deprivation they experience. The biggest impact on health and prosperity for an individual with hearing impairment is the impact of language deprivation and the risk of social isolation due to their limited communication abilities (Wilkinson & Morford, 2020). The delivery of hadiths from the Prophet Muhammad, which are complex and full of substantive meaning, needs to be adjusted to accommodate the abilities and needs of individuals with hearing impairment.

The various difficulties faced by children with hearing impairment when learning the Quran and hadiths highlight the need for attention from different related parties. Because religious education is a right for all citizens in Indonesia, formal and informal educational institutions can help overcome the educational problems faced by children with hearing impairment. As part of the pillars of education, non-formal education has made a huge contribution to realizing the national education goal to educate the nation's life (Ratna & Elihami, 2021).

To this day, not many religious educational institutions or Islamic boarding schools provide the necessary accessibility and opportunity for children with hearing impairment to learn the Quran. Islamic

boarding schools are part of the national education that existed long before Indonesian independence. They are a type of educational institution that is unique, original, and has Indonesian characteristics. Islamic boarding schools in Indonesia are one of the oldest Islamic educational institutions that provide many contributions to the growth and development of Islam in the archipelago and have triggered the development of other Islamic educational institutions in Indonesia (Oktari & Kosasih, 2019). The presence of Islamic boarding schools with flexible programs and the ability to accommodate the needs of children with hearing impairment when learning the Quran is highly anticipated.

Darul Ashom Islamic Boarding School for the Hearing Impaired is an educational institution that educates children with hearing impairment on learning Islamic religious education material, with the teaching of the Quran as its primary focus (VOA Indonesia, 2022). The presence of Darul Ashom has become a new hope for aiding children with hearing impairment to read, write, and memorize the Quran (BBC News Indonesia, 2022). At Darul Ashom, students with hearing impairment are taught gradually to memorize the Quran. They start their learning by recognizing the hijaiyah sign letters using the Quran reading method adopted from Ar Ridwan Tahfidz House for the Hearing Impaired in Thaif in Mecca, Saudi Arabia.

Darul Ashom is the first special Islamic boarding school for the hearing impaired in Indonesia that uses hijaiyah sign letters in the teaching of the Quran. Established in Yogyakarta in 2019, the boarding school educates 125 students with hearing impairment from the various provinces of Indonesia. As a new institution, implementation of learning the Quran and hadiths at Darul Ashom has not yet been explored and it cannot be introduced in other educational institutions for children with hearing impairment who have difficulties when learning the Quran and hadiths. The purpose of this research is to analyze the teaching pattern of the Quran and hadiths which has been adjusted for the students with hearing impairment at Darul Ashom in Yogyakarta Indonesia, which will be described as the findings of the research. It is hoped that the findings of this research could become a consideration for related parties in terms of developing Islamic religious teaching, especially the teaching of the Quran and hadiths for children with hearing impairment. Furthermore, it is hoped that the findings of this study will offer a solution to the learning problems encountered by children with hearing impairment in other institutions.

LITERATURE REVIEW

Hearing Impairment

Children with hearing impairment are children who have limitations in terms of hearing due to a malfunctioning of the hearing organs. All types of hearing loss in children have been shown to have an impact on speech comprehension, language comprehension, and social development. Hearing loss experienced by children can have a significant impact on their academic achievements, such as difficulty in reading, poor spelling, and poor writing skills. Hearing impairment will also hinder the development of speech and language from early childhood and can place children with hearing impairment in a less-than-optimal educational process. Adults with hearing impairment often experience social isolation, stigmatization, harassment, mental illness, depression, difficulty building relationships with their partners and children, limited career choices, and work stress, and have a relatively low income (Ertzgaard et al., 2020; Olusanya et al., 2019).

Children with hearing impairment are children who experience hearing difficulties, characterized by a total (deaf) or partial (hard of hearing) loss of hearing ability. The condition causes the children to be unable to receive verbally delivered information. Hall et al. (2019) explained that due to the experienced conditions, the verbal language capability of children with hearing impairment is far behind that of other children. This will impact other aspects of child development (especially those related to language skills), including cognitive skills, socio-emotional skills, and academic potential. Hearing impairment can put a person at risk of isolation due to communication problems and limited language development, hearing perception, and verbal clarity (Hall et al., 2019).

Importance of Utilizing Sign Language and Hijaiyah Sign Language

Jaeni et al. (2021) explained that in the context of Quranic education for individuals with hearing impairment, institutions and communities utilize a sign language approach. This sign language refers to Arabic Sign Language (ArSL) as the standard sign language for the Arabic alphabet. In using sign language for the Arabic alphabet, there are two categories of technique for reading the Quran for children with hearing impairment. The first category is the writing-based sign technique, where the sign language for each Arabic letter is based on its written form in the Quran without considering the phonetic sound. The second category is the recitation-based sign technique, where the use of ArSL as a literacy medium for reading the Quran is developed based on the sign language for phonetic sounds. Children with hearing impairment who can still produce sound are directed to follow the sign language along with the sounds. One characteristic of reading-based sign language is that it does not include signs for unpronounced letters such as al-syamsiyah. In addition to letters, the sign language used also includes signs for vowel marks (syakl) and other punctuation. There are

specific movements that indicate the rules of recitation and the presence of elongated vowels (madd).

METHODS

Research Design

This research used a qualitative approach with a case study design to describe the teaching pattern of the Quran and hadiths for Islamic boarding school students with hearing impairment at Darul Ashom in Yogyakarta, Indonesia. Qualitative research was utilized to determine the study participants and location by considering specific individuals and places with the necessary abilities to aid in understanding the central phenomenon (Creswell, 2008). The qualitative approach with a case study design was chosen so that the data acquired from this research can completely and comprehensively explain the teaching pattern of the Quran and hadiths of the Prophet Muhammad to Islamic boarding school students with hearing impairment. The stages carried out in this study included determining the research participants, collecting the data, and analyzing the collected data.

Participants

The participants of this research consisted of five main participants, that is teachers of students with hearing impairment, and five supporting participants, specifically Islamic boarding school students.

Instruments

The data were collected using the participative observation technique, semi-structured interviews, and documentation study related to the delivery pattern of hadiths in Darul Ashom. The validation of the research instrument was carried out by expert judgment, while the data reliability was determined through triangulation. The credibility of the collected data was determined using the member-checking method.

Data Analysis

To analyze the collected data, we used the analytical induction technique, which involved reducing the data, displaying the data, and drawing conclusions as well as verifying the data (Creswell, 2008). The data analysis technique used in this research was adopted from that developed by Miles and Huberman, which consists of four activity flows of data analysis: data collection, data condensation, data presentation, and conclusion drawing (Cahyani, 2019).

Procedures

In this research, data were collected from observations, interviews with teachers and with students with hearing impairment, as well as documentation study related to the teaching of the Quran and hadiths of the Prophet Muhammad at Darul Ashom. The data were selected and adjusted according to the focus of the research through the data condensation step. The analyzed data were then presented using the descriptive-narrative method after previously being classified into categories according to the focus of this research. During the last step of the data analysis, conclusions were drawn, and verification done by describing the observed teaching method of the Quran and hadiths of the Prophet Muhammad for the Islamic boarding school students with hearing impairment at the study setting.

RESULTS AND DISCUSSION

The results of this research include a description of the teaching pattern of the Quran and hadiths, respectively, for the Islamic boarding school students with hearing impairment at Darul Ashom.

Teaching of the Quran

The results of this research show that the teaching of the Quran at Darul Ashom comprises a four-stage teaching method involving hijaiyah sign letters. The hijaiyah sign letters used by the boarding school were the hijaiyah sign letters developed in Thaif, Saudi Arabia, which have been used universally to help individuals with hearing impairment. The hijaiyah letter system contains a certain set of rules adapted to the rules of reciting the Quran, while considering the abilities and constraints of individuals with hearing impairment.

Individuals with hearing impairment use their fingers to indicate the hijaiyah sign letters to allow them to read and memorize the Quran without being limited by the laws of sound that apply in its recitation. The use of hijaiyah sign letters in learning the Quran is an approach that can accommodate the needs of children with hearing impairment. Children with hearing impairment who learn the Quran at Darul Ashom can read and memorize the Quran using the hijaiyah sign letters. Pamungkas and Hermanto (2022) explained that the use of sign language helps the students understand the hijaiyah letters when learning the Quran. Cognitively, children with hearing impairment have the same adaptive ability as children without hearing impairment if the communication modalities they use at home and school are appropriate (Fisher et al., 2021).

These qualified cognitive abilities help the children with hearing impairment read and memorize each letter of the Quran that they read through the hijaiyah sign letters as appropriate communication modalities. The learning stages applied in the study of the Quran using hijaiyah sign letters for children with hearing impairment

at Darul Ashom are implemented through four stages, as presented in Table 1.

Table 1: Learning stages applied in the study of the Quran using hijaiyah sign letters

Learning stage	Activity
Stage 1	Introducing the hijaiyah sign letters
Stage 2	Parsing and stringing the letters of the Quran together
Stage 3	Reading and memorizing the Quran
Stage 4	Writing down the memorized verses of the Quran

Stage 1 involves introducing the hijaiyah sign letters. In this stage, the students with hearing impairment receive an explanation on how to sign each hijaiyah letter properly. The students practice signing all hijaiyah letters with guidance from the teacher before they can sign independently. The extent of this stage depends on the cognitive abilities and fine motor skills of each student.

Based on observations, the students with hearing impairment who have higher cognitive and fine motor skills can complete this stage in less than a week, whereas students with an average level of cognitive and fine motor skills can complete this stage in less than three weeks on average.

In the first learning stage, teachers and educators accommodate the learning needs of the students with hearing impairment by facilitating their learning abilities. The optimization of visual skills is emphasized in the introductory stage of learning the hijaiyah sign letters. Marcelino et al. (2019) explained that the visual-spatial cognitive aspect of children with hearing impairment does not involve any hindrances. The hijaiyah sign letters used during learning can easily be accepted and used by the students when learning the Quran by optimizing their visual and kinesthetic skills.

Stage 2, after introducing the hijaiyah sign letters, involves parsing and stringing the letters of the Quran together. In this second stage, the students with hearing impairment are guided to identify the letters that make up the verses in the Quran as well as arranging the letters to become the verses of the Quran. This process highly depends on the student's ability to recognize the hijaiyah sign letters in the previous steps.

Once the students can parse and string the hijaiyah letters together, Stage 3 in learning the Quran using the hijaiyah sign letters is the stage of reading and memorizing the Quran. In this third stage, the students read and memorize the Quran letter by letter with guidance by adjusting some of the Quran's reading laws. In general, the adjustment to the reading laws applies in addition to the sound law because, in the hijaiyah sign letters system, the sound laws for reading the Quran are not enforced. Stage 3 is also considered to be a more complex stage, which highlights the requirement for more extensive mentoring than the previous two stages. Any mentoring by the teachers is carried out using a personal approach for each student with hearing impairment through rote-deposit activities. At the end of this stage, students report their memorization of the Quran to the teachers using hijaiyah sign letters.

Stage 4 in learning the Quran using the hijaiyah sign letters is the kitabah stage, in which students are asked to write down the memorized verses of the Quran. This stage is the last stage after the students have gone through the previous three stages. The ability of the students with hearing impairment in this stage will be closely related to their mastery of competencies in the previous stages. In addition to strengthening the students' ability to compose the letters of the Quran, the kitabah stage is also directed at helping the students strengthen their memorization.

Every stage of learning the Quran at Darul Ashom is carried out consistently and continuously. This method helps the students develop their thinking skills and understanding. Jones et al. (2022) explained that, with mentoring and support from their teachers and parents, the students will be able to develop their thinking skills, reasoning skills, and conceptual understanding.

According to the results of the observations and interviews, it is understood that the learning of the Quran using the hijaiyah sign letters for students with hearing impairment at Darul Ashom is classified into three separate time divisions. This manner of time division is generally applied to children with hearing impairment who have been able to go through the first (knowing the letters) and second learning stages (parsing and stringing the letters together). Conversely, children who have not gone through these stages will be given a more flexible schedule for learning the Quran and more intensive adjustments to their study assistance. The learning time for the students with hearing impairment to read and memorize the Quran is scheduled after evening prayer. The memorized verses are then used after the dawn (shubuh) prayer the next day. The students will repeat the memorized Quran in the morning.

According to the findings of this research, in the learning stages and scheduling by the mentors of the students with hearing impairment at Darul Ashom, the students generally have high resilience when it comes to following each program developed by the school. This can be seen in the students' enthusiasm for reading and memorizing the Quran, which they do continuously. Eichengreen et al. (2022) explained that most children with hearing impairment live in an environment where most individuals can hear. They show their resilience when

they can interact with other individuals, their family, and wider society.

Based on this discussion, the findings of this study show that despite the limitations possessed by children with hearing impairment, they can read, memorize, and even rewrite the Quran with the application of the right technique according to their needs. That is, using hijaiyah letter signs through the applied management of the necessary learning stages. This research responds to the results of previous studies which have found that children with hearing impairment face various difficulties when learning the Quran.

Teaching of Hadiths

In terms of the teaching of hadiths, the observations, interviews, and documentation study carried out during this research also yielded specific results. The results show that the focus of conveying hadiths to the students with hearing impairment at Darul Ashom involves the simplification of the hadiths performed by the teachers, reconveying them in sign language to be better understood and pronounced by the students. The pattern of conveying the hadiths to students with hearing impairment at Darul Ashom is carried out in four stages, as depicted in Table 2.

Table 2: Learning stages applied in the study of hadiths using sign language

Learning stage	Activity
Stage 1	Sentence simplification
Stage 2	Delivery with sign language
Stage 3	Confirmation
Stage 4	Systematic repetition and practice (takrar)

In Stage 1, sentence simplification, the teachers summarize the hadith by taking the substance of the content and then simplifying it into simpler sentences. In this stage, the teacher uses the word *mahfum* or understands to explain that the conveyed sentence is a paraphrasing of the real hadith. Sentence simplification eases the teachers and students during the interpretation step into the use of sign language in the next stages. The following is an example of the sentence simplification used by the teachers to accommodate the language needs of the students with hearing impairment.

The following is a hadith:

- Mu'adz bin Jabal reported: Prophet Muhammad said, "He whose last words are 'La ilaha illallah' (There is no true god except Allah) will enter Jannah (heaven)."

The hadith was simplified into the following:

- The Messenger of Allah said: "people close to death said La ilaha illallah (there is no true god except Allah) will enter heaven."

Another example of hadith paraphrasing is as follows:

- Mu'adz al Juharni reported that Prophet Muhammad said: "Whoever recites the Quran and acts according to what is in it, his parent will be crowned on the Day of Resurrection with a light brighter than the light of the sun in your worldly houses. What do you think of one who acts upon this?"

The hadith was simplified into the following:

- The Prophet Muhammad said, "people who read the Quran and put it into practice, the parents will be crowned with light brighter than the sun."

The point of hadith simplification is to take the content and substance of the hadith and reconvey it using simpler words so that it is easier to understand by the students with hearing impairment without changing the meaning contained in the hadith.

The stage of delivery using sign language, that is Stage 2, is where the simplified hadith sentence is interpreted into sign language to be conveyed to the students with hearing impairment. The use of relatively short and simple sentences eases the teachers into interpreting the sign language. In this stage, the students see the sign language used by the teachers and understand the meaning of the hand signs used. The understanding of the students related to the conveyed hadith substance in this stage is confirmed by the teachers in the next stage.

Stage 3 or the confirmation stage is where the teachers confirm the students' understanding of the hadith substance that they have achieved using sign language in the previous stage. The teacher confirms the students' understanding by asking them directly what the meaning of the hadith is using sign language. If most of the students can answer the teacher's questions, they are ready for the next stage. Conversely, if most of the students do not understand the substance of the hadith, the teacher will give them a further explanation by providing an example of the implementation of the hadith through real activities that are familiar to them.

In the takrar stage (systematic repetition and practice), which is the last stage (4) in the teaching pattern of hadiths for students with hearing impairment communicated through sign language, the students are directed to memorize and reconvey each hadith to their teachers. In this stage, the students will repeat the learned hadiths to memorize them. Once ready, they will deliver the memorized hadith in front of their teachers.

The delivery of hadiths using sign language through the above four stages is carried out regularly by

the teachers for about one hour each day. In a week, the students with hearing impairment at Darul Ashom can memorize five to six hadiths of the Prophet Muhammad.

The simplification of the hadiths in the first stage of the hadith delivery implemented at Darul Ashom is performed to accommodate students with limited language ability. The students' language skills are directly proportional to their ability to acquire vocabulary from the environment. However, due to the students' hearing impairment, they experience language deprivation (Cheng et al., 2019). Sentences that are easier to understand because of simplification in the first stage of delivering the hadiths are adjusted to match the language characteristics of the students with hearing impairment who experience difficulties when it comes to grammatical rules. Mosnier et al. (2018) and Meek (2020) explained that in a social environment where most of its members can hear, individuals with hearing impairment cannot fully access the conversations that happen around them, which includes their inability to access the grammatical rules of the language spoken in the environment.

In Stage 2, sign language was used to deliver the simplified and paraphrased hadith. The use of sign language is appropriate for students with hearing impairment, who have mostly optimized their visual sense in communication. In terms of the matter of hearing impairment, individuals with such impairment experience certain cultural peculiarities, including the use of sign language (Friedner & Kusters, 2020). The distinctive patterns in the simplified sentences used in Stage 1 are easy to interpret into sign language. As a communication modality of children with hearing impairment, sign language has distinct linguistic and grammar features (Quer & Steinbach, 2019).

Cognitively, Islamic boarding school students with hearing impairment have the same modalities as other children in general. As a result, in the third stage of conveying the hadiths, the teachers will confirm the students' understanding of the substance of the hadith that they have delivered using sign language. Through confirmation, the teachers can ensure that students can interpret the hadith they have received while also considering the language limitations that may influence their cognitive abilities. The biggest impact on the health and prosperity of an individual with hearing impairment is the impact of language deprivation and the risk of social isolation due to their limited communication. Delayed first language acquisition has several negative consequences on the domain of the child's development, including their cognitive abilities (Caseli et al., 2021; Wilkinson & Morford, 2020).

The last step of conveying hadiths for students with hearing impairment at Darul Ashom is the drilling method in the takrar (systematic repetition) stage. The takrar activity, as the last stage in the process of conveying hadiths by students with hearing impairment, has been proven to be effective, increasing their knowledge of the substance of the hadith as taught by the teachers. Implementing the drilling method can increase the effectiveness of the students' learning outcomes and provide a more meaningful experience for them during the learning process (Dewi et al., 2020). The takrar activity implemented in the last stage of conveying the hadiths for students with hearing impairment also shows that communicative language teaching (CLT) has become one of the success factors when conveying hadiths for students with hearing impairment. The teachers implement CLT by guiding the students in repeating and depositing the memorized hadiths using sign language. The CLT approach is student-focused learning oriented towards situational practice in which the students can increase their understanding and knowledge of the use of languages, appropriateness, and their communication abilities. The CLT approach enables teachers and students to interact and collaborate during learning, which increases the possibility of innovative learning (dos Santos, 2020).

All stages involved in conveying the hadiths to students with hearing impairment at Darul Ashom show that individual with hearing impairment have a distinctive pattern of communicating as per their special needs. These special patterns, one of which is shown by the redaction of simple sentences and the use of sign language, are a symbolic interaction. Afiah (2021) explained that symbolic interactions in learning hadiths can be proven by the presence of components in the symbolic interaction. Language, meaning, and thought combine to create and form a symbolic exchange that leads to effective communication in the study of fiqh and hadiths between teachers and students with hearing impairment at Darul Ashom (Afiah, 2021). Saihu (2019) explained that communication has a vast purpose, including detecting various human needs.

Based on this discussion, the results of this study indicate that in relation to the complex editorial sentences of hadiths, sign language can be used when teaching children with hearing impairment each hadith through a combination of various learning methods and techniques. Previous research did not include the urgency of simplifying the hadith sentences and interpreting them into sign language as a step that must be carried out before implementing various methods. This study also shows the importance of teacher awareness in each stage of the students' learning process based on differences in cognitive abilities by adjusting the learning objectives and the length of each student's learning stages.

CONCLUSION

The teaching of the Quran and hadiths for students with hearing impairment at Darul Ashom in

Yogyakarta has become an alternative approach that can be implemented to help children with hearing impairment learn about Islam, especially the Quran and hadiths of the Prophet Muhammad. The use of hijaiyah sign letters can help accommodate the learning needs of children with hearing impairment when learning the Quran. The stages needed to help these children learn the Quran using the system devised include introduction of the hijaiyah sign letters, parsing and stringing, reading and memorizing, as well as writing down the Quran. Assistance and consistency when implementing the program for children who have already followed the stages are done by scheduling each step of learning the Quran, classified into memorization, systematic repetition, and the deposition of the memorized Quran verses.

When learning the hadiths, it is necessary to simplify the editing of the hadith sentences before interpreting them into sign language. Furthermore, it is necessary to explain the meaning of each hadith so that the message of the hadith can be conveyed and interpreted by the students correctly. Repetition in the takrar stage will strengthen the students' ability to learn each hadith. In general, the hadiths of this research show that there is hope for children with hearing impairment to study Islam, especially the Quran and hadiths. Using language cues with adjustments to the stages of learning strengthened by the application of various other learning methods, both children who are deaf and hard of hearing in general can learn, understand, and practice the Quran and hadiths. The limitations of this research include that group dynamics have not yet been studied, which could be one of the factors influencing the success of learning the Quran and hadiths by children with hearing impairment. It is hoped that further research can examine the group dynamics that occur when learning the Quran and hadiths through sign language for children with hearing impairment and go on to provide group-dynamic content in the learning model developed.

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