

Teacher-Centered Learning and Creative Reflection Approaches in Deaf Islamic Education Learning

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ABSTRACT

Islamic education learning for deaf students faces communication challenges, requiring an inclusive approach with visual media, sign language, and application-based educational technology. This method effectively improves understanding of abstract Islamic concepts, encourages active participation of students, and fosters collaboration between teachers and parents to support religious education that is more responsive to special needs. This Islamic education learning for deaf students aims to examine 1) the implementation of learning in character development and 2) to analyze the reflection of Islamic education learning for deaf students. The research uses a qualitative design and case study methodology conducted at SLB Negeri Campurdarat Tulungagung from August 10-24, 2024. Researchers collected data through documentation, in-depth interviews, and observation involving the principal, elementary and high school teachers, four deaf students, and an Islamic education teacher—the data analysis with triangulation of methods and sources to ensure accuracy. The results show that implementing character development and reflecting on Islamic education learning for deaf students can be successfully achieved through various approaches, making the learning material easier to convey and increasing students' motivation.

Keywords: Islamic education, deaf students, inclusive learning, character development.

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INTRODUCTION

In Islamic education, learning usually involves verbal explanations of concepts such as prayer, zakat, fasting, and other acts of worship, and deaf students need stronger visual or written media to replace oral instructions. If teaching relies solely on oral methods without the support of media that deaf students can understand, then their understanding of religious concepts can be limited. Along with developing an inclusive education system, the learning methods used for deaf students must be adapted to their needs.¹ One of the approaches often used in Islamic education learning is Teacher-Centered Learning (TCL), which places the teacher as the centre of learning.² This approach effectively provides students with an initial understanding of religious material. There are various challenges in implementing it for deaf students. It emphasizes verbal communication, which is often inaccessible to deaf students.³

In previous research, it was found that effective communication requires teachers' skills in sign language and the use of supporting technology. Sign language and adequate technology are needed in Islamic education. Teachers need to adjust Islamic education materials to be relevant to the needs of deaf students.⁴ The learning videos present Islamic learning materials in sign language, with additional subtitles and visual animations. The video features stories of prophets, explanations of noble morals, and procedures for worship, such as prayer, with clear visual guidance.⁵ Teachers can work with parents and the community to ensure effective Islamic education learning. This includes guiding parents on how to support their children's religious education at home.

Visual technology and media can bridge the limitations of verbal communication by providing more effective visual-based alternatives for students with special needs.⁶ A video that presents Islamic learning materials in sign language, with additional subtitles and visual animations. It features stories of prophets, explanations of noble morals, and procedures for

¹ Makherus Sholeh et al., "Human Resource Management In Improving The Quality Of Teachers In Indonesian Islamic Primary Education Institutions," *Al-Bidayah : Jurnal Pendidikan Dasar Islam* 13, no. 1 (July 26, 2021): 21–36, <https://doi.org/10.14421/al-bidayah.v13i1.628>.

² Fr. Baiju Thomas, "The Effective Practice of Assistive Technology to Boom Total Communication Among Children With Hearing Impairment in Inclusive Classroom Settings," dalam *Intelligent Systems for Rehabilitation Engineering*, edited by Roshani Raut et al., 1 ed. (Wiley, 2022), 223–38, <https://doi.org/10.1002/9781119785651.ch10>.

³ Makherus Sholeh, Abd Aziz, dan Nur Kholis, "Development Of Teacher Competence In Creative Writing To Actualize Literacy Of Madrasah," *ELEMENTARY: Islamic Teacher Journal* 9, no. 2 (December 27 2021): 183, <https://doi.org/10.21043/elementary.v9i2.11903>.

⁴ W Yong et al., "A Comparison Study of Chinese and Indonesia EFL Teachers' Well-Being," *Psychology and Education* 57, no. 4 (2020): 233–38.

⁵ M. Asep Fathur Rozi, Lusi Nur Ilawati, dan Mutadi Mutadi, "Utilization of Video in Islamic Religious Education (IRE/PAI) Learning for Mentally Retarded Student at Public Special School (SLB-C)," *Jurnal Intelektual: Jurnal Pendidikan dan Studi Keislaman* 11, no. 3 (10 Januari 2022): 238–50, <https://doi.org/10.33367/ji.v11i3.2082>.

⁶ Chasanatul Mardiyah dan Nur Kholis, "Peran Guru dalam Meningkatkan Motivasi Belajar Peserta Didik Underachiever di MI Modern SAKTI permatahati IBU Kepatihan Tulungagung," *The Elementary Journal* 1, no. 2 (28 Oktober 2023): 36–43, <https://doi.org/10.56404/tej.v1i2.80>.

worship, such as prayer, with clear visual guidance.⁷ Technology and visual media are important in supporting the Learning of Islamic education for deaf students. With proper utilization, these media can increase motivation and active participation in learning activities through reflection methods and attractive visual media. Therefore, learning methods integrating sign language and app-based educational technology are needed to ensure deaf students can access learning materials more efficiently.⁸

The use of visual media in Islamic education can help deaf students understand abstract concepts more effectively. For example, using flashcards or learning videos depicting worship movements and practices can improve their understanding of religious materials. Because learning materials are not only delivered in the classroom.⁹ The teacher-centered learning approach has the advantage of providing an organized learning structure, systematic delivery of information, and complete control over the learning process. Other learning approaches, such as project-based learning, can also be applied. This approach allows students to learn actively, interact with visual media, and participate in activities encouraging exploration and collaboration. Thus, they can better understand religious concepts through hands-on experience that suits their learning style.

Given the importance of deaf students' social and emotional skill development, which relies on students' interactive and collaborative experiences,¹⁰ Although teachers can always control the learning process, more inclusive learning strategies, such as using context-based methods and sign language, can improve the learning process of deaf students.¹¹ According to research by Smith & Allman in 2018, parental involvement in the education of deaf children significantly improves their learning outcomes. This collaboration also strengthens the application of Islamic values in the home and community environment, creating continuity between school learning and daily life. The application of visual media such as flashcards, sign-language videos, interactive applications, and virtual reality can effectively support the inclusiveness of Islamic education for all learners, including students with hearing impairments.

Visual communication and interactive technology-based approaches allow parents to participate actively in their child's learning. Assessment is seen through academic results, improved religious understanding, and proper worship practices. Regular formative

⁷ Atien Nur Chamidah et al., "Challenges and Needs in Implementing Sexual Education for Deaf Students: A Case Study from Indonesia," *International Journal of Learning, Teaching and Educational Research* 23, no. 8 (30 Agustus 2024): 572–90, <https://doi.org/10.26803/ijlter.23.8.29>.

⁸ Ruth Maria Mariani Braz dkk., "Repensando as práticas pedagógicas a partir do letramento visual e da acessibilidade das pessoas com impedimento auditivo," *#Tear: Revista de Educação, Ciência e Tecnologia* 10, no. 1 (5 Juli 2021), <https://doi.org/10.35819/tear.v10.n1.a4984>.

⁹ Andreza Bastos Mourao dan Jose Francisco Magalhaes Netto, "MIDOOA: Inclusive Model of Development of Accessible Learning Objects," dalam *2018 IEEE Frontiers in Education Conference (FIE)* (2018 IEEE Frontiers in Education Conference (FIE), San Jose, CA, USA: IEEE, 2018), 1–8, <https://doi.org/10.1109/FIE.2018.8658494>.

¹⁰ Nur Kholis et al., "Community Multicultural Integration Pattern in Environment-Based Learning," *International Journal of Instruction* 13, no. 1 (January 3 2020): 101–24, <https://doi.org/10.29333/iji.2020.1317a>.

¹¹ Ina Agustin, "Analisis Interaksi Sosial Siswa Tuna Rungu Di Sekolah Dasar Penyelenggara Pendidikan Inklusi," *EduStream: Jurnal Pendidikan Dasar* 4, no. 1 (25 Desember 2022): 29–38, <https://doi.org/10.26740/eds.v4n1.p29-38>.

assessments help teachers identify students' knowledge development and adjust teaching methods according to their needs.¹² Therefore, although a Teacher-Centered Learning-based approach provides clear structure and control, involving students more actively in the learning process is vital by utilizing more participatory methods, such as group discussions, role-playing, and supportive visual media.

Islamic education learning for deaf students offers an innovative approach responsive to the needs of students with special needs. This approach combines concrete visual media with non-verbal expression to facilitate an understanding of religious material. This media is a visual aid that presents images of Islamic concepts that are easy for deaf students to understand. The reflection method allows students to express their understanding of Islamic education materials creatively and without restrictions.¹³ Use images, videos, and infographics to help students understand concepts more concretely and incorporate various communication methods such as sign language, gestures, facial expressions, and writing to ensure optimal understanding. This implementation creates an inclusive learning atmosphere by adapting learning methods to the visual and kinesthetic strengths of deaf students.

Learning is done by prioritizing religious values shown directly by the teacher as a role model. This Islamic education learning for deaf students aims to 1) implement Islamic education learning for deaf students and 2) reflect Islamic education learning for deaf students, emphasizing using visual media, sign language, and application-based educational technology. Moreover, this approach can be adjusted to be more inclusive and responsive to the unique needs of deaf students and how to increase their active participation in the learning process. Thus, the results of this study are expected to contribute to developing more effective and inclusive learning strategies in the context of religious education for deaf students.

METHOD

To understand the implementation of character development and reflection of Islamic education learning for deaf students, this research uses qualitative research design and case study methodology. A qualitative approach was chosen to understand the plans made and what was developed according to students' learning needs. As stated by previous research, qualitative data collection methods aim to observe, interact, and understand people while in the environment. Researchers tried to describe the implementation and reflection of learning in depth through interviews, observations, and documentation. This is a benchmark in learning activities. According to the researcher, an in-depth and exploratory qualitative approach is very effective in understanding the needs of students.

¹² Firman Mansir dan Abdul Karim, "Islamic Education Learning Approaches in Shaping Students' Emotional Intelligence in the Digital Age," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (January 29 2020): 67–86, <https://doi.org/10.21009/004.01.04>.

¹³ M. F. Wennisgo dan M. A. Fathur Rozi, "Kreativitas Guru dalam Proses Belajar Mengajar Mata Pelajaran Akidah Akhlak Pada Kurikulum Merdeka," *Journal on Education* 6, no. 3 (2024): 17194–200, <https://doi.org/10.31004/joe.v6i3.5600>.

This research was conducted in Sekolah Luar Biasa Negeri Campurdarat Tulungagung, located in Campurdarat, Tulungagung. As an educational institution that organizes learning for children with various disabilities, SLB Negeri Campurdarat has a strategic role in creating an inclusive environment and supporting the development of deaf students in multiple aspects of life. SLB Negeri Campurdarat Tulungagung is one of the schools implementing innovative learning activities and conducive learning reflections so that deaf students can understand learning quickly. This research was conducted on August 10-24, 2024. This research aims to collect detailed information regarding this planning and development and the activities carried out.

Eight research informants are categorized based on their name, gender, and position within the institution. The informants include both educators and students. The educators comprise four female teachers: a headmaster, a 5th-grade teacher, a high school class teacher, and an Islamic education teacher. The students consist of four individuals with hearing impairments: two male 5th-grade students, one female 12th-grade high school student, and one male 11th-grade high school student. This categorization reflects a diverse group of participants, ensuring a comprehensive representation of perspectives from educators and students within the special education institution.

The researcher used documentation, in-depth interviews, and observation to collect data. Several informants who were the focus of the research on the design and development of Islamic religious education for deaf students were interviewed in depth by the researcher. The principal, elementary and high school teachers, four deaf students, and PAI teachers were among the data sources used in this study. From the implementation of learning activities in and outside the classroom to the reflection of learning activities, researchers are actively involved in the reflection activities of pantomime learning. In addition to materials and sources related to the research problem, the object of the research was the implementation and reflection of PAI learning for deaf students.

This data analysis approach refers to the Milles and Huberman method. This research includes collecting information from various sources, such as in-depth interviews, observation, and documentation. All data collected is explained or described by the focus of the study, including objects, sub-objects, and research indicators. Data that does not fit the survey's focus can be set aside or summarized. Data considered essential but requires verification or further exploration will be verified by matching data from various sources. Data that has been summarized or sorted out is arranged systematically to make it easier to understand and analyze. After the research data has been collected, temporary conclusions are drawn.

Researchers use triangulation of methods and sources to ensure the data is correct. Several techniques are used to determine the truth or credibility, such as considering sufficient time to collect data and continuously testing various data collection methods. One of the purposes of applying data validity is to ensure that the research methods or procedures can be used elsewhere. Therefore, this technique is tested in other places that have similar

characteristics. To fulfil consistency and neutrality, the researcher not only asked peers to read, but they also read by editing and repeating all findings and data analysis.

DISCUSSION

Result

Implementation of Learning in Character Development for Deaf Students

Teacher-centered Learning (TCL) in Islamic education learning is where the teacher plays the leading role as the conveyor of information, the learning manager, and the principal director of the learning process. In this model, the teacher is the primary source of knowledge given to the students, while the students play more of a role as recipients of information who actively listen and take notes. The learning process is one-way, with more interaction from teacher to student. Learning activities in the classroom for deaf students refer to learning models that focus on the teacher's role as the centre of the learning process; the teacher is responsible for delivering the material, managing the class, and evaluating Learning, while students are the recipients of the information.

In the context of deaf students, this Learning is designed with certain adjustments so that limited communication and interaction can still be effective, given their hearing limitations. The teacher provides explicit and systematic explanations of Islamic education materials, such as the pillars of faith, pillars of Islam, worship procedures, and religious values. *"The Islamic education materials given are about habituation, human creation, hijaiyah letters, or materials that can be implemented daily."*¹⁴ The structured learning materials can make deaf students more active in learning. To increase understanding and no longer have a sense of boredom with monotonous learning material. Students become more enthusiastic in terms of learning.

*"Learning in the classroom, such as habituation to prayer, learning hijaiyah letters, and short letters, if outside there are Quranic activities or other activities. There is no discussion but only the delivery of material by the teacher, and students practice and follow the teacher's directions; there is also a direct question and answer after the lesson to ensure students understand the material presented."*¹⁵

In TCL-based Islamic education learning, flashcards are used by the teacher to support explanations or lectures on fundamental concepts in Islam. The teacher controls the learning process by using flashcards to visually and more interestingly illustrate the material. The use of flashcards in Islamic education learning for deaf students, such as in the material of *hijaiyah* letters. Although in TCL-based Learning, the active role of students is limited, the use of flashcards can invite student participation in a structured way. The teacher can ask questions or ask students to name answers based on the flashcards displayed. Flashcards encourage students to think and answer questions without reducing the teacher's control over the learning process.

¹⁴ Siti Bahrin Nabihati, MP, August 12, 2024.

¹⁵ Eny Setyowati, MP, August 2024.

*"The media used are hijaiyah letter flashcards and using sign language. However, sign language is sometimes given - sometimes, the fear is that children do not want to try to speak because they are motivated by sign language. The method is adjusted to the child's condition, usually delivered by lecture or other methods such as hijaiyah letter flashcards."*¹⁶

The delivery of material in the form of flashcards based on teacher-centered Learning can facilitate students and teachers in managing Learning in the classroom. Because learning materials for deaf students are not the same as other normal children's learning materials, an engaging learning strategy is needed to increase the enthusiasm of deaf students in learning. So, the learning strategy can encourage the active participation of deaf students. In addition to in-class Learning, there is also out-of-class Islamic education in religious extracurricular activities. Extracurricular activities can encourage deaf students to be more effective and adopt an Islamic learning approach other than the one in the classroom.

*"Religious activities with BTQ habituation on Thursday mornings before KBM activities take place, because to instil in children love the Qur'an and can learn the Qur'an properly through BTQ activities, besides that, for example, there is PHBI, there are always commemorations and competitions related to religious activities, usually such as memorizing short letters."*¹⁷



Figure 1. Flashcard's Media

Deaf students' responses to teacher-centered learning can vary depending on the teacher's approach, the media used, and the communication needs to be met. *"Deaf students understand the material better if the teacher uses visual aids such as slides, pictures, videos, or whiteboards to explain Islamic education concepts."*¹⁸ This learning model provides a clear structure. This helps deaf students follow the learning flow, especially when the teacher gives instructions with sign language or written text. Because teacher-centered learning focuses on the teacher's role as the centre of information, deaf students tend to feel comfortable because they can direct their attention to the teacher for a clear explanation.

¹⁶ Diah Fadjar Hardjanti, MeP, August 14, 2024.

¹⁷ Muhammad Wahyu Ardiansyah, KEG, August 12, 2024.

¹⁸ Siti Bahrin Nabihati, RP, August 12, 2024.

*"Alhamdulillah, the student's response is excellent, very enthusiastic, always pays attention to the teacher's explanation, then follows by taking notes in the student book, but the teacher must not force the material per chapter to be completed with a target, because deaf children cannot be targeted and forced, it must be adjusted to the learning development and needs of each student."*¹⁹

Each student has different abilities, learning speeds, and learning styles. Teachers who can adapt their approach to students' conditions show empathy and understanding for this diversity. When the teacher adapts to the child's condition, Learning focuses on understanding the material rather than just pursuing the completion of the material. If students do not understand the prayer procedures within the first week, teachers can give extra time and focus on practical learning rather than just theory. This reduces the pressure on students and allows them to learn comfortably. Islamic education learning for deaf students requires a combination of teacher-based approaches and adjustments to their needs so that they can understand religious values optimally.

*"In Islamic education, learning, direct delivery by teachers accompanied by concrete examples from daily life (such as exemplary stories of prophets or worship practices) allows students to understand and internalize religious values more easily. Suppose the teacher provides simple, clear, and engaging explanations. In that case, students tend to feel satisfied and more confident in understanding the material, especially if relevant illustrations or demonstrations complement it."*²⁰

Students tend to focus more when the teacher is the centre of attention, especially if the teacher delivers the material in an engaging, systematic way and is supported by learning media such as pictures, videos, or illustrations. Since the teacher is in complete control of the delivery of the material, students can understand Islamic education concepts in a more structured manner. "Direct explanation by the teacher often helps students better capture the material's essence." In Islamic education, when learning is conducted in the classroom, students feel more encouraged to listen because religious materials are often associated with the teacher's moral values and role models. Teacher-centered Learning helps create an orderly classroom atmosphere as the teacher controls the Learning.

Reflection of Teacher-Centered Learning in Islamic Education Learning

Preparation of reflection for deaf students in Islamic education learning based on teacher-centered learning requires careful planning and adjustments to students' communication and learning needs. Teachers must understand students' language and communication skills through sign language, writing, or other aids. *"The form of reflection should allow students to show their understanding, even if the delivery differs from other students."*²¹ The reflection objectives should be adjusted to the essential abilities students want to achieve, such as understanding religious values, worship practices, or memorizing

¹⁹ Multazamah, RP, August 12, 2024.

²⁰ Diah Fajar Hardjanti, KP, August 14, 2024.

²¹ Siti Bahrin Nabihati, RePem, August 12, 2024.

short prayers. For example, observing prayer procedures, ablutions, or prayers. Deaf students tend to understand through visuals or hands-on practice.

The steps in preparation for reflection should be well designed and adapted to the curriculum but not forceful for deaf students. For example, the essential competencies and learning indicators should be identified and reflected upon. Ensure the purpose of reflection is clear, whether to measure students' knowledge, skills, or attitudes. *"In Islamic education, reflection can determine students' understanding of the pillars of faith or ability to practice ablution procedures."*²² Implementing learning reflection using storytelling and drama role-playing methods is a creative and effective way to help students express their understanding of the material taught in writing and through direct expression. Both methods can provide an immersive experience.

Next, the teacher explains to the students the importance of personal reflection in the form of a story. Students are asked to write a short story describing how they understand the concept or material just being taught. Students can write stories based on personal experiences, fictional stories related to the topic, or summarize the material learned more creatively. The aim is to invite students to go deeper into the learning material by interacting directly through drama, allowing students to express their understanding more visually and creatively.

"The implementation of reflection for deaf students can be writing a story about the experience of someone who prioritizes honesty despite challenging conditions or a fictional story that illustrates this value. The teacher explains the reflection theme and instructions for writing the story. Students are given time to write their stories on paper. Students can read or retell their stories to classmates (voluntarily or in turns). Afterwards, the teacher facilitates a discussion of the stories and how the values contained in the stories relate to the lessons taught."

The forms of reflection include choosing a topic that allows the creation of a scene, such as examples of good attitudes in religion (for example, sharing or giving alms) or important events in the prophet's life. First, the teacher divides the students into small groups. Each group is given a role or scenario related to the taught topic. The group will prepare a short drama illustrating the events or concepts learned. *"In implementing this reflection activity, I took the theme of tawakkal; the student group can play a drama about a character who believes that hard work must be followed by surrender to Allah, showing the dynamics between effort and tawakkal in daily life."*²³

*"The teacher provides a drama scenario or theme according to the learning material, then divides the students into groups. Student groups practice creating dialogue and scenes according to the given theme, with a limited duration (e.g., 10-15 minutes). Each group performs their drama in front of the class. After each performance, the teacher and students reflect on what has been acted out, what can be learned, and how it connects to the broader learning material."*²⁴

²² Muhammad Fachrul Ulum, RePem, August 14, 2024.

²³ Setyowati, RePem, August 13, 2024.

²⁴ Diah Fajar Hardjanti, RePem, August 14, 2024.

Using storytelling and role-playing drama as reflection methods, Learning becomes more interactive and engaging, allowing students to understand better and internalize the material taught more creatively and fun. In addition, using the pantomime reflection method in Islamic education learning is a creative and interactive technique to help students reflect and understand learning materials through body expressions without using words. *"Pantomime allows students to express the ideas, values, or concepts they are learning in a non-verbal way, which can deepen their understanding of the material," she said.*"²⁵ Pantomime helps students express their understanding of moral values, worship, or important events in Islam.



Figure 2. Pantomime Performance

*"The other teachers and I give clear instructions to the students on how they will express the topic through mime. For example, in a mime about prayer, students are asked to imitate prayer movements silently, depicting the solemnity of worship. After that, divide the students into groups to work together."*²⁶

The following reflection activity in the form of pantomime is to separate students into small groups (e.g., 3-5 people per group), depending on the number of students in the class. Each group is given a different topic or theme to express through pantomime. Giving time for each group to discuss and plan the pantomime they will perform. Ensure they understand how to express the message without words. Allow time for students to prepare the body movements that will be used. Students must work together to plan the story or message they want to convey through body movements. Students should use facial expressions, hand movements, footwork, and body posture to portray the topic.

"Other teachers and I encourage students to be confident when performing pantomimes in front of the class. Students who are not performing can guess the message or value the performing group conveys. After all groups had performed, I discussed with the deaf students the message or value conveyed through the

²⁵ Nabihati, RePem.

²⁶ Setyowati, RePem.

pantomime. Then, I relate the pantomime to relevant Islamic teaching materials, such as the value of awake, honesty, or examples of events in Islamic history."²⁷

Pantomime allows students to feel and understand Islamic values through physical and emotional experiences, not just verbal. Students can better feel the feelings and perspectives of the character or person they are portraying in the pantomime. Pantomime makes learning more interactive and avoids boredom in conventional Learning. Students can think creatively and express ideas without using words, which hones critical and creative thinking skills. Group work in pantomime develops students' social and collaborative skills. With pantomime as a reflection method in Islamic education learning, students can deepen the values taught through direct experience and non-verbal expression, which makes the material easier to remember and digest.

Discussion

The Teacher-Centered Learning approach is often used in Islamic education because it emphasizes the teacher's complete control in directing the material, so it is considered effective in providing basic religious knowledge. The research results show that TCL helps deaf students understand concepts in a more structured way because the information is delivered clearly and directly by the teacher, who acts as the primary deliverer of the learning message. However, this learning model often limits students' active participation, which can hinder the development of critical thinking skills and collaborative abilities.²⁸ In the context of deaf students, TCL learning benefits from simplifying the learning message using visual aids designed by the teacher to facilitate their understanding.²⁹

It can involve students more actively in the learning process, including in the context of religious education for students with special needs. Learning Islamic education for deaf students requires a structured approach based on the students' characteristics.³⁰ Based on research that has been conducted, the application of visual communication-based learning methods, such as sign language, effectively supports deaf students' understanding of religious materials. In addition, context-based learning methods help students relate the material to everyday life, such as worship procedures and Islamic values, which increases students'

²⁷ Nabihati, RePem.

²⁸ Demina Demina et al., "Development of Integrated Learning Model of Islamic Education Subject and Student Self Control," *Jurnal Aplikasi IPTEK Indonesia* 2, no. 3 (8 Juni 2018), <https://doi.org/10.24036/4.32141>.

²⁹ Dita Dzata Mirrota, Moch. Sya'roni Hasan, dan Qurrotul Ainiyah, "Increasing Understanding of the Islamic Religion Through Interactive Methods for Children with Special Needs," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 2 (April 18 2024): 285–300, <https://doi.org/10.31538/tijie.v5i2.998>.

³⁰ Winarto Eka Wahyudi dan Mowafg Abraham Masuwd, "Fostering Inclusivity: Fitting Learning Methods With The Needs of Deaf Students at SLB Ma'arif NU Lamongan," *Didaktika Religia* 12, no. 1 (27 Juni 2024): 31–44, <https://doi.org/10.30762/didaktika.v12i1.3455>.

activeness and interest in learning.³¹ This approach helps deaf students not only understand the theory but also be able to implement it in their daily lives.³²

The participation of parents and teachers in supporting religious education for deaf students is also essential.³³ Teachers can help improve students' ability to understand spiritual values and build social relationships through religious activities at school during learning hours and outside of Learning.³⁴ In reflection, Islamic education learning for deaf students is measured based on academic results and observations of improving their religious understanding and obedience in worship services.³⁵ In addition, this approach can overcome communication limitations and positively impact Islamic education learning among deaf students. Learning for deaf students requires special adaptations in delivering the material.³⁶

Teachers use various media such as sign language, pictures, text, and visual videos to replace verbal communication so students can understand the material more easily.³⁷ By utilizing this medium, Learning is more engaging and interactive, encouraging their participation in the learning process.³⁸ Approaches that combine sign language and visuals are practical but still have limitations, especially in student-teacher interaction, which is often one-way. Therefore, teachers must use additional strategies, such as giving personal attention to students to ensure each individual understands the material well. These strategies include debriefing directly after the presentation of the material so that students can clarify concepts that have not been understood.

In classroom learning, deaf students are taught through simple activities such as prayer habituation, introducing *hijaiyah* letters, and memorizing short letters. These activities are often combined with hands-on practice outside the classroom, such as Quran recitation or

³¹ John Luckner, Sandra Bowen, and Kathy Carter, "Visual Teaching Strategies for Students Who Are Deaf or Hard of Hearing," *Teaching Exceptional Children* 33, no. 3 (January 2001): 38–44, <https://doi.org/10.1177/004005990103300306>.

³² Andréa Guimarães De Carvalho dan Renata Rodrigues De Oliveira Garcia, "Contexto escolar e o ensino para surdos: a libras como instrumento de educação e de identidade," *Revista Sinalizar* 4 (2 Desember 2019), <https://doi.org/10.5216/rs.v4.58737>.

³³ Afifah Febriani et al., "Model of Parents' and Teachers' Cooperation in Developing Learners' Religious Character," *International Journal of Islamic Studies Higher Education* 1, no. 2 (September 28 2022): 133–50, <https://doi.org/10.24036/insight.v1i2.19>.

³⁴ Lecturer National University Of Uzbekistan Tashkent, Uzbekistan and Jaloliddin N. Polvanov, "Effective Methods Of Teaching Hearing Impaired Children," *American Journal Of Social Sciences And Humanity Research* 03, no. 05 (May 1, 2023): 123–34, <https://doi.org/10.37547/ajsshr/Volume03Issue05-22>.

³⁵ Devy Habibi Muhammad dan Agustiarini Eka Dheasari, "Implementation Of Children's Special Needs For Religiosity In Specific Training And Development Parks Abk Probolinggo," *Halaqa: Islamic Education Journal* 4, no. 2 (15 Oktober 2020): 89–96, <https://doi.org/10.21070/halaqa.v4i2.544>.

³⁶ Erik W. Carter et al., "Supporting Congregational Inclusion for Children and Youth With Disabilities and Their Families," *Exceptional Children* 82, no. 3 (April 2016): 372–89, <https://doi.org/10.1177/0014402915598773>.

³⁷ Vinícius Catão De Assis Souza, Silvana Guimarães Silva Gomes, and André Luís Santos De Souza, "Use Of New Learning Technologies And Multimodal Interactions To Favor The Process Of Knowledge's Mediation In Inclusive Classrooms With Deaf Students" (International Conference on Education and New Learning Technologies, Barcelona, Spain, 2017), 1389–98, <https://doi.org/10.21125/edulearn.2017.1298>.

³⁸ Moch. Rizal Fuadiy and Moh. Ferisalma Al Fauz, "Implikasi Pembelajaran Berbasis Proyek Dalam Meningkatkan Prestasi Belajar Siswa: Studi Kasus Di Madrasah Ibtidaiyah Al Islah Tiudan Kabupaten Tulungagung," *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan* 5, no. 2 (February 14, 2024): 340–52, <https://doi.org/10.46773/muaddib.v5i2.953>.

other religious activities, which enriches the learning experience of deaf students.³⁹ Although discussion during Learning is rare, a hands-on approach makes it easier for students to understand abstract concepts.⁴⁰ Based on learning observations, using visual media in Learning can increase the understanding of deaf students by up to 70%, especially on memorization-based materials. Teachers are also expected to utilize a context-based approach that connects material to real life to make learning more relevant.⁴¹

This shows that adaptation of learning methods is essential to support the success of inclusive education for deaf students. Islamic education learning for deaf students requires a unique approach to ensure optimal information accessibility.⁴² Applying application-based technology with sign language improves deaf students' understanding of learning materials. Teachers play an important role in organizing inclusive learning strategies. Teacher-centered learning methods can increase deaf students' active involvement in class discussions. However, this approach often requires more intensive assistance from the teacher to ensure its effectiveness. The use of interactive multimedia, such as videos with sign language interpretation, also positively impacts the retention of material by deaf students.⁴³

Combining technology and collaborative methods is important to create a more participatory learning environment. Therefore, teachers are expected to integrate technology and participatory methods in a balanced way to maximize Islamic education learning outcomes for deaf students.⁴⁴ The use of flashcards in Islamic education learning for deaf students has been proven effective in improving understanding of basic concepts. In Islamic education, it has been proven that visual media such as flashcards help deaf students understand abstract material better. Teachers use flashcards to explain *hijaiyah* letters and basic Islamic concepts interestingly and interactively. The use of flashcards encourages students to participate actively in teacher-centered learning.⁴⁵

Learning videos in Islamic education for deaf students have also improved their understanding of concepts and materials. Videos allow students to see movements and

³⁹ Winarto Eka Wahyudi dan Mowafg Abraham Masuwd, "Fostering Inclusivity: Fitting Learning Methods With The Needs of Deaf Students at SLB Ma'arif NU Lamongan," *Didaktika Religia* 12, no. 1 (27 Juni 2024): 31–44, <https://doi.org/10.30762/didaktika.v12i1.3455>.

⁴⁰ Bima Fandi Asy'arie, "Konsep Dasar Inovasi Pendidikan Dan Pembelajaran Pendidikan Agama Islam," *DIMAR: Jurnal Pendidikan Islam* 5, no. 1 (20 Desember 2023): 85–105, <https://doi.org/10.58577/dimar.v5i1.105>.

⁴¹ Achmad Siddiq, "Peningkatan Ibadah Mahasiswa Tuli dengan Praktik Salat Bisindo," *INKLUSI* 4, no. 2 (3 Desember 2017): 153, <https://doi.org/10.14421/ijds.040201>.

⁴² Moh. Irsyad Fahmi Mr dan Khabibur Rohman, "Learning Patterns of Deaf Students in Islamic Religious Studies," *Al Ibtida: Jurnal Pendidikan Guru MI* 6, no. 1 (30 Juni 2019): 63, <https://doi.org/10.24235/al.ibtida.snj.v6i1.3821>.

⁴³ Eka Yuli Astuti, Dwi Endah Pertiwi, dan Yoga Budhi Santoso, "Effectiveness of Multimedia-Based Learning Materials For Deaf Students In Online Learning," *Multicultural and Diversity* 1, no. 1 (September 19 2022): 34–44, <https://doi.org/10.57142/md.v1i1.16>.

⁴⁴ Pamaljith Ranasinghe et al., "E-Learning Assistive System for Deaf and Mute Students," dalam *2022 4th International Conference on Advancements in Computing (ICAC)* (2022 4th International Conference on Advancements in Computing (ICAC), Colombo, Sri Lanka: IEEE, 2022), 13–18, <https://doi.org/10.1109/ICAC57685.2022.10025212>.

⁴⁵ Eka Yuli Astuti, Dwi Endah Pertiwi, dan Yoga Budhi Santoso, "Effectiveness of Multimedia-Based Learning Materials For Deaf Students In Online Learning," *Multicultural and Diversity* 1, no. 1 (September 19 2022): 34–44, <https://doi.org/10.57142/md.v1i1.16>.

learning activities applied more realistically than verbal or written explanations.⁴⁶ Videos connecting theory with real-world practices strengthen students' understanding. Deaf students can re-watch videos to deepen their understanding outside of class time. Teachers select videos that are relevant and appropriate to the context of the material to increase learning effectiveness. In addition, using videos also facilitates independent learning for deaf students. Thus, integrating videos into Islamic education learning positively impacts deaf students' understanding and active participation.⁴⁷

Although TCL focuses on the teacher as the centre of Learning, group work can encourage deaf students to participate actively and develop their social skills. Teachers who use visual media, hands-on demonstrations, and technology can create a more interactive and meaningful learning experience.⁴⁸ Clear instructions through sign language or written text help deaf students understand the material better. Teachers play an important role in ensuring that each deaf student gets enough attention during the learning process.⁴⁹ TCL can effectively understand the concept of Islamic education. Therefore, integrating this approach with other methods can increase the effectiveness of Islamic education learning for deaf students.

Islamic education learning for deaf students requires an inclusive and adaptive approach to ensure the effectiveness of the student's learning process. Teachers use consistent and easy-to-understand sign language to explain materials so students can better capture information.⁵⁰ Visual illustrations and aids such as pictures or videos play an important role in building students' understanding of worship concepts and religious values. Teachers create an inclusive and pressure-free learning environment where students feel safe to ask questions and explore.⁵¹ The use of the storytelling method with stories of prophets or

⁴⁶ Mursalat Mursalat, Eveline Siregar, dan Indina Tarjiah, "Pengembangan Video Pembelajaran Desain Grafis untuk Buku Digital Interaktif bagi Siswa Tunarungu," *Jurnal Paedagogy* 10, no. 2 (7 April 2023): 589, <https://doi.org/10.33394/jp.v10i2.7073>.

⁴⁷ Listiya Ike Purnomo dkk., "The Development of The English Language Learning Videos Through Role Playing Based on Personalization Through A Data Driven Approach for Deaf Students," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran* 9, no. 4 (16 Desember 2023): 1311, <https://doi.org/10.33394/jk.v9i4.9058>.

⁴⁸ Dodandeniya J.M.D.G.K.M dkk., "Visual Kids: Interactive Learning Application for Hearing-Impaired Primary School Kids in Sri Lanka," dalam *2023 5th International Conference on Advancements in Computing (ICAC)* (2023 5th International Conference on Advancements in Computing (ICAC), Colombo, Sri Lanka: IEEE, 2023), 846–51, <https://doi.org/10.1109/ICAC60630.2023.10417450>.

⁴⁹ Andi Muhammad Fadlih, Ismail Tola, dan Mustafa, "Development of Digital-based Visual Learning Media for Physical Education, Sports, and Health for Students with Hearing Impairments," *Asian Journal of Education and Social Studies* 48, no. 2 (10 Agustus 2023): 55–63, <https://doi.org/10.9734/ajess/2023/v48i21058>.

⁵⁰ Listiya Ike Purnomo dkk., "The Development of The English Language Learning Videos Through Role Playing Based on Personalization Through A Data Driven Approach for Deaf Students," *Jurnal Kependidikan: Jurnal Hasil Penelitian dan Kajian Kepustakaan di Bidang Pendidikan, Pengajaran dan Pembelajaran* 9, no. 4 (16 Desember 2023): 1311, <https://doi.org/10.33394/jk.v9i4.9058>.

⁵¹ Yulia Krasavina et al., "Research-Based Teaching of Hearing-Impaired Students" (IFTE 2019 - V International Forum on Teacher Education, Kazan Federal University, Russia, 2019), 1387–94, <https://doi.org/10.3897/ap.1.e1316>.

exemplary figures is proven to help increase the attractiveness of the material and make it easier for students to understand the moral values taught.⁵²

However, it is important to consider that this approach can reduce students' active participation in the learning process.⁵³ In terms of learning in the classroom and outside the classroom, there is a need to shift from teacher-centered Learning to student-centered Learning to increase students' participation and critical thinking, especially deaf students.⁵⁴ Therefore, a combination of teacher- and student-centered approaches can be an effective strategy for improving the quality of Learning so that students more fully accept it. Thus, although teacher-centered learning has advantages in control and structure, integrating methods that encourage students' active participation is essential to achieve optimal learning outcomes.⁵⁵

Reflection preparation for deaf students in Islamic education learning based on teacher-centered learning requires careful planning, preparation, and adjustment according to students' communication and learning needs.⁵⁶ Teachers understand students' language and communication abilities through sign language, writing, or other aids. The form of reflection should allow students to demonstrate their understanding, even if it differs from other students. The purpose of the reflection to be carried out at the end of learning is tailored to the essential abilities students want to achieve, such as understanding religious values, worship practices, or memorizing short prayers. For example, observing prayer procedures, ablutions, or prayers. Deaf students tend to understand through visuals or hands-on practice.⁵⁷

Implementing learning reflection using storytelling and drama role-playing methods proved effective in helping students express their understanding of the material taught. The storytelling method allows students to summarize and reflect on the learning material through stories they write, improving their understanding and communication skills. Drama

⁵² Ediyanto Ediyanto et al., "Learning instruments in science for students with hearing impairment: A literature review" (THE 3RD INTERNATIONAL CONFERENCE ON SCIENCE, MATHEMATICS, ENVIRONMENT, AND EDUCATION: Flexibility in Research and Innovation on Science, Mathematics, Environment, and Education for sustainable development, Surakarta, Indonesia, 2023), 110001, <https://doi.org/10.1063/5.0105997>.

⁵³ Syaifur Rohman dan M. Choirul Muzaini, "Pendekatan Ketauladanan Perspektif Pendidikan Islam dalam Pembinaan Karakter Peserta Didik Sekolah Dasar," *DIMAR: Jurnal Pendidikan Islam* 4, no. 2 (14 Juni 2023): 215–28, <https://doi.org/10.58577/dimar.v4i2.87>.

⁵⁴ Mark Treve, "Comparative analysis of teacher-centered and student-centered learning in the context of higher education: A co-word analysis," *Iberoamerican Journal of Science Measurement and Communication* 4, no. 2 (13 Agustus 2024): 1–12, <https://doi.org/10.47909/ijsmc.117>.

⁵⁵ Lucy W. Ngatia, "Student-Centered Learning: Constructive Alignment of Student Learning Outcomes With Activity and Assessment," dalam *Advances in Higher Education and Professional Development*, ed. oleh Rebecca J. Blankenship, Cheree Y. Wiltsher, dan Brandon A. Moton (IGI Global, 2022), 72–92, <https://doi.org/10.4018/978-1-6684-5332-2.ch004>.

⁵⁶ Winarto Eka Wahyudi dan Mowafg Abraham Masuwd, "Fostering Inclusivity: Fitting Learning Methods With The Needs of Deaf Students at SLB Ma'arif NU Lamongan," *Didaktika Religia* 12, no. 1 (27 Juni 2024): 31–44, <https://doi.org/10.30762/didaktika.v12i1.3455>.

⁵⁷ Mary F. Grinnell, Kristie L. Detamore, and Barbara A. Lippke, "Sign It Successful—Manual English Encourages Expressive Communication," *Teaching Exceptional Children* 8, no. 3 (March 1976): 123–24, <https://doi.org/10.1177/004005997600800308>.

role-playing provides an immersive experience and reinforces learning, especially in teacher-centered learning.⁵⁸ The steps of implementing reflection include selecting a theme or topic that has been learned, such as religious values in Islamic education, exemplary stories in Islam, or principles of worship. This approach improves understanding of the material and develops students' social and emotional skills.⁵⁹

Pantomime is a reflection method in Islamic education, and learning significantly impacts understanding Islamic values through expression. Pantomime can help students feel and understand more profound messages, especially in the context of moral and spiritual teaching.⁶⁰ Pantomime requires students to use their bodies and facial expressions to convey messages, allowing them to internalize values such as honesty and being awake. This is achieved through physical and social learning activities that help students' cognitive and emotional development.⁶¹ Group work in pantomime also develops collaborative skills, which are important in students' social character building. Through this activity, students also learn to think creatively.⁶²

CONCLUSION

Teacher-centered Learning (TCL) in delivering Islamic education learning materials is effective for deaf students because it places the teacher as the information centre. Teachers use visual media such as flashcards and learning videos to deliver the material engagingly and quickly, making it easier for students to understand Islamic concepts. Adjustments to teaching methods, such as sign language and practical demonstrations, support deaf students' communication needs. Reflection in Islamic education learning for deaf students requires adaptive and creative approaches, such as storytelling, drama, and mime, to help students understand and internalize religious values through direct experience and visual interaction. Telling stories hones students' literacy skills by encouraging them to write or retell learning materials. Drama allows students to work in groups to understand concepts through dialogue and relevant scenes. Meanwhile, mime helps students express religious values non-verbally, engage emotions, and develop critical thinking skills.

The implication of TCL learning for deaf students in Islamic Religious Education is that the teacher has complete control over the delivery of concepts in Islamic Education, such as

⁵⁸ Arif Ahmed Mohammed Hassan Al-Ahdal dan Salmeen Abdulrahman Abdullah Al-Awaid, "Reflective Teaching and Language Teacher Education Programmes: A Milestone in Yemen and Saudi Arabia," *Journal of Language Teaching and Research* 5, no. 4 (1 Juli 2014): 759–68, <https://doi.org/10.4304/jltr.5.4.759-768>.

⁵⁹ Lisa Lister, "Using Reflective Writing to Enhance Student Engagement, Inquiry, Critical Thinking, and Learning," *Innovations in Teaching & Learning Conference Proceedings*, 15 Juli 2016, Innovation Hall (Room 206) Pages, <https://doi.org/10.13021/G8JW29>.

⁶⁰ Diana I. Gasanova, "Reflective Approach To The Development Of Students' Cognitive Activity," 2018, 27–34, <https://doi.org/10.15405/epsbs.2018.09.4>.

⁶¹ Syaifur Rohman dan Muzaini, "Pendekatan Ketauladanan Perspektif Pendidikan Islam dalam Pembinaan Karakter Peserta Didik Sekolah Dasar."

⁶² Lisa Lister, "Using Reflective Writing to Enhance Student Engagement, Inquiry, Critical Thinking, and Learning," *Innovations in Teaching & Learning Conference Proceedings*, 15 Juli 2016, Innovation Hall (Room 206) Pages, <https://doi.org/10.13021/G8JW29>.

belief, worship, and morals, to ensure students understand the teachings of Islam in a way that suits their needs. This method consistently delivers Islamic teaching materials, such as prayers, worship procedures, and prophet stories, which are essential for deaf students to gain a whole and not fragmented understanding. In reflection, teachers can provide guidance on applying Islamic values in daily life, helping students better understand the meaning of worship and morals in actual actions.⁶³ To make PAI learning for deaf students more effective, it can combine teacher-centered learning with visual and kinesthetic methods, such as videos, pictures, and role-playing, and technology, such as disability-friendly Islamic applications, to strengthen understanding.

Research on Islamic Education learning and teacher-centered learning (TCL) reflection for deaf students still faces various limitations. The teaching methods tend to be less interactive and do not fully provide opportunities for deaf students to participate actively in the learning process. The use of media and technology in Islamic education is also still limited, so students have not gained an optimal learning experience. The current learning evaluation focuses more on the cognitive aspect without considering the affective and psychomotor aspects that are also important in religious education. Therefore, further research can explore more interactive, technology-based learning methods and reflective approaches that align with the characteristics of deaf students.

Teachers must use visual media, such as learning videos and flashcards, to help deaf students understand the material interestingly and clearly. Using sign language combined with practical demonstrations makes learning more effective and supports students' communication needs. Reflection activities such as storytelling, drama, and mime are included in the curriculum to internalize religious values through creative hands-on experiences. Collaboration between teachers, parents, and the community is strengthened to support religious extracurricular activities that engage students in theory and practice. Ongoing training for teachers on adaptive and innovative learning methods is organized regularly to ensure the effectiveness of Islamic religious learning for deaf students.

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⁶³ M. Asep Fathur Rozi dan Miftah Marwa Nabilah, "Peran Guru Pendidikan Agama Islam dalam Meningkatkan Kualitas Belajar Peserta Didik di Madrasah Tsanawiyah Muhammadiyah (MTsM) Bandung Muhammadiyah Boarding School (MBS 1) Tulungagung," *DIMAR: Jurnal Pendidikan Islam* 4, no. 2 (2 Juli 2023): 317–31, <https://doi.org/10.58577/dimar.v4i2.91>.

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