

An Inclusive Qur'an Memorization Learning Model for Deaf Children: A Pedagogical Innovation Based on Visual, Sign, and Multisensory Approaches

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Abstrak

Pendidikan tahfiz Al-Qur'an bagi anak tunarungu merupakan wilayah kajian yang masih jarang mendapat perhatian serius dalam wacana pedagogi Islam di Indonesia, padahal hak atas pendidikan agama yang bermutu berlaku universal tanpa memandang kondisi disabilitas. Artikel ini mengkaji secara kualitatif bagaimana model pembelajaran tahfiz Al-Qur'an yang inklusif dapat dirancang dan diimplementasikan bagi anak tunarungu melalui pendekatan berbasis visual, bahasa isyarat, dan multisensori. Dengan menggunakan desain studi kepustakaan (library research) yang dipadukan dengan analisis studi kasus dari beberapa lembaga pendidikan khusus dan pesantren disabilitas di Indonesia, penelitian ini menemukan bahwa keberhasilan tahfiz pada anak tunarungu sangat ditentukan oleh sejauh mana modalitas visual dijadikan basis utama pembelajaran, disertai penguatan melalui isyarat huruf hijaiyah, artikulasi visual (membaca gerak bibir), dan aktivitas motorik-taktil seperti menulis ulang (kitabah) ayat yang dihafal. Hasil kajian menunjukkan bahwa model pembelajaran yang mengintegrasikan empat tahap pengenalan simbol huruf, perangkaian kata melalui isyarat, pelafalan-penghafalan termediasi visual, dan penguatan melalui tulisan memberikan hasil belajar yang lebih bermakna dan berkelanjutan dibandingkan metode konvensional yang mengandalkan modalitas auditori semata. Artikel ini menyimpulkan bahwa inovasi pedagogis semacam ini bukan sekadar adaptasi teknis, melainkan bentuk konkret keadilan epistemik dalam pendidikan Al-Qur'an yang inklusif.

Kata kunci: *Tahfiz Al-Qur'an, Tunarungu, Pendidikan Inklusif, Bahasa Isyarat, Multisensori, Pedagogi Visual*

Abstract

Quran memorization education for deaf children is an area of study that has rarely received serious attention in Islamic pedagogical discourse in Indonesia, even though the right to quality religious education applies universally regardless of disability. This article qualitatively examines how an inclusive Quran memorization learning model can be designed and implemented for deaf children through a visual, sign language, and multisensory-based approach. Using a library research design combined with case study analysis from several special education institutions and Islamic boarding schools for the disabled in Indonesia, this study found that the success of memorization in deaf children is largely determined by the extent to which the visual modality is used as the main basis of learning, accompanied by reinforcement through hijaiyah letter signs, visual articulation (lip reading), and motor-tactile activities such as rewriting (kitabah) memorized verses. The study's findings indicate that a learning model that integrates four stages letter symbol recognition, word formation through gestures, visually mediated pronunciation and memorization, and reinforcement through writing provides more meaningful and sustainable learning outcomes than conventional methods that rely solely on the auditory modality. This article concludes that this type of pedagogical innovation is not merely a technical adaptation, but rather a concrete form of epistemic justice in inclusive Quranic education.

Keywords: Quran memorization, Deafness, Inclusive Education, Sign Language, Multisensory, Visual Pedagogy

Introduction

The Qur'an, as the holy book of Muslims, occupies a central position in the structure of religious education, and the tradition of memorizing it (tahfiz) has become an intellectual-spiritual legacy that has been maintained across generations. However, the discourse on tahfiz of the Qur'an that has developed so far is still very much oriented towards hearing learners, with the implicit assumption that the memorization process always relies on the auditory-verbal modality: listening to the teacher's recitation, verbal imitation, and oral repetition (muraja'ah). This assumption places deaf children in a structurally marginalized position from access to tahfiz education, not because of their limited cognitive capacity, but because the pedagogical design does not match their perceptual characteristics.

Neurocognitively, deaf children do not experience obstacles in long-term memory capacity or symbolic thinking abilities; what differentiates them from hearing children is the channel of information input. When the auditory channel is not functioning optimally, the visual-spatial system takes over the dominant role in information processing. Nabila and Rahmanto (2023) emphasized that vision is the primary learning tool for deaf people, making visualization the most relevant method applied in their learning process, including in learning the Quran. According to the study, deaf children rely on sight rather than hearing to receive and process external messages, so every teaching material—including the hijaiyah letters and holy verses needs to be transformed into a form that can be "seen" and "read visually," not just "heard."

This issue becomes even more complex when linked to the characteristics of the Qur'an as a text traditionally learned through *talaqqi* (face-to-face oral recitation) and *musyafahah* (imitating sounds orally). The process of memorizing the Qur'an, as emphasized in various conventional *tahfiz* studies, is an abstract activity and demands a high level of memory. Therefore, without an appropriate learning model, deaf children are at high risk of learning failure not because of an inability to memorize, but because the method is incompatible with the way they acquire information (Implementation of the Sign Hijaiyah Model, 2023). This condition is exacerbated by the lack of Islamic boarding schools or Qur'an educational institutions that have effective and adapted learning models for deaf children, where the available curriculum, teaching materials, and assessment methods generally do not address their special needs.

From an inclusive education perspective, this situation reflects what experts call *structural barriers*. Structural barriers, namely inequality in access that arises not from individual student conditions, but from an education system that is not designed to accommodate diverse learning styles. Prahmana and Suharta (2021), in their study of the challenges of inclusive education, emphasized that teachers in the field often face a gap between the spirit of inclusion policies and the availability of pedagogical models that are truly responsive to students' specific needs. In the context of Quranic education, this gap is even more acute because the religious domain is often considered "sacred" and less touched by methodological innovation than general subjects such as reading, writing, and arithmetic.

To understand this issue more concretely, this article examines a number of actual practices that have taken place in several religious-based disability education institutions in Indonesia, without mentioning specific institutional identities, considering that the focus of this study is on generalizable pedagogical patterns, not on the evaluation of a particular institution. First, a special *tahfiz* Islamic boarding school for disabilities managed by an Islamic philanthropic institution in one of the major cities in Indonesia developed a hijaiyah sign language method to improve the reading and writing skills of the Qur'an (BTQ) for deaf female students. The study of this practice shows that planning BTQ learning using the hijaiyah sign language method requires a structured and comprehensive approach, including teacher training, the preparation of adaptive lesson plans (RPP), and the use of visual learning media as the main instrument. The principles of learning implementation emphasize direct interaction, visualization, and demonstration, with evaluation carried out through daily tests, end-of-semester assessments, and direct observation of the development of student abilities (Implementation of the Hijaiyah Sign Language Method, 2025).

Second, another *tahfiz* Islamic boarding school that specifically serves deaf students developed what is called the Signed Hijaiyah Model, namely a framework for learning *tahfizul* Qur'an specifically designed for deaf children through four systematic stages: (1) introduction of hijaiyah letters through hand sign symbols, (2) parsing and arranging letters into words and sentences of the Qur'an, (3) reading and memorizing verses through a combination of visual-signs, and (4) reinforcement through *kitabah* or rewriting memorized verses. This model was born from the awareness that new students at the institution have very diverse language

backgrounds, most of whom have not yet mastered sign language adequately, and face vocabulary limitations that impact low reading and memorizing abilities of the Qur'an if no appropriate pedagogical approach is found (Implementation of the Signed Hijaiyah Model, 2023).

Third, a nationwide sign Quran education program initiated by an Islamic philanthropic institution provides an empirical illustration of the social urgency of this need. The program trained sign Quran teachers from both hearing and deaf communities and distributed signed Quran manuscripts to various special schools. Field reports from this program illustrate the enthusiasm of deaf students who, through sign language, expressed a strong desire to be able to recite the Quran like hearing children in general (Bitnews, 2024). This case study specifically emphasizes that the obstacles faced by deaf children in learning the Quran are not motivational barriers, but rather merely methodological accessibility barriers. Fourth, in the more general realm of special education, Fauzan and Wijastuti's (2023) study on the development of multi-representation-based mathematics learning media for deaf students in SMPLB confirmed a similar pattern: deaf students showed significantly improved conceptual understanding when learning materials were presented through a combination of visuals, symbols, and concrete representations compared to delivery dominated by verbal instructions. These cross-domain findings—from Qur'anic education to mathematics education—confirm a consistent pedagogical pattern: the learning success of deaf children is directly proportional to the intensity of the use of visual and multisensory modalities in the instructional process.

These case studies, when read comparatively, reveal three important common threads. First, institutions that have successfully developed memorization learning for deaf children consistently place visualization as a methodological foundation, not as a supplement. Second, sign language—both locally developed hijaiyah sign language and more standardized sign systems such as Bisindo (Indonesian Sign Language)—serves as a cognitive bridge connecting the written symbols of the Quran with an understanding of its meaning. Third, successful learning is inseparable from multisensory reinforcement, namely the involvement of the tactile and kinesthetic channels through writing activities, feeling letter shapes, and repetitive hand movements, as compensation for the absence of the auditory channel.

Based on the mapping of the problem and reading of the field practices, this article proposes the idea that the most relevant solution to the problem of learning to memorize the Qur'an for deaf children is not merely partial technical adjustments (for example, adding a sign language interpreter in a conventional tahfiz class), but rather a comprehensive redesign of the learning model that places visual, gesture, and multisensory as three integrated pillars, not as three stand-alone methods. A visual-based approach ensures that each unit of information—letters, harakat, words, and verses—has a representation that can be accessed visually. A gesture-based approach ensures that the visual representation has linguistic and semantic content that can be "read" gesturally, so that deaf children do not simply memorize forms, but also understand the meaning and structure of the Qur'anic language. The multisensory approach ensures that the memory consolidation process does not depend on a single input channel, but is strengthened through the simultaneous involvement of the senses of touch

(tactile), movement (kinesthetic), and sight (visual), in line with the principle *Universal Design for Learning* (UDL) which emphasizes providing multiple means of representation, expression, and engagement for students with diverse learning characteristics.

This solution idea is also in line with the findings of Ismi, Witasoka, and Junari (2025) which show that the multisensory approach is effective in bridging the learning gap in inclusive classes and provides an important contribution to equitable educational practices, with improvements not only occurring in the cognitive learning outcomes aspect, but also in the students' self-confidence and learning comfort. Thus, the inclusive tahfiz learning model proposed in this article is not only oriented towards achieving memorization targets (quantity of juz or surah), but also on strengthening the affective and psychosocial aspects of deaf students as an integral part of the success of inclusive Qur'an education. Based on the background description above, this research is formulated to answer three main questions: (1) how the cognitive and perceptual characteristics of deaf children influence the design of Al-Qur'an memorization learning; (2) how visual, gesture, and multisensory-based learning models are implemented in the practice of memorization education for deaf children in various institutions in Indonesia; and (3) what factors support or hinder the effectiveness of these models. The aim of this research is to formulate a framework for an inclusive Al-Qur'an memorization learning model that can be pedagogically replicated by other Islamic educational institutions that wish to develop similar services for deaf students.

Research Methods

This research employs a qualitative approach with a library research design combined with descriptive-comparative case study analysis. The qualitative approach was chosen because the focus of this study is to deeply understand the meaning, process, and dynamics of Quran memorization learning for deaf children, a phenomenon rich in contextual dimensions and cannot be reduced to numerical data alone. As Khalefa and Selian (2021) emphasize, qualitative research in socio-religious and artistic studies requires a non-random sampling strategy that focuses on the depth and relevance of data sources, rather than statistical representativeness. The data sources in this study consist of two categories. First, primary data in the form of published documentation of field research results on the practice of memorizing and reading the Quran in several educational institutions specifically for the deaf in various regions of Indonesia, including Islamic boarding schools for the disabled, special schools (SLB), and community-based religious education programs for the deaf. Second, secondary data in the form of scientific journal articles, research results, and inclusive education policy reports relevant to the themes of memorizing the Quran, sign language, and the multisensory approach, published within the last five years (2021–2026).

The data collection technique was conducted through a documentary study by searching national scientific journal databases, university thesis repositories, and publications from institutions related to disability education. The search process was carried out systematically using the keywords "Quran memorization for the deaf," "Quranic sign language," "multisensory learning," and "inclusive education for the deaf," then the search results were filtered based on

thematic relevance, recency, and credibility of the sources (accredited journals or official institutions). Data analysis was conducted by adapting Miles and Huberman's interactive analysis model, which includes three stages: (1) data reduction, namely the process of sorting and focusing on findings relevant to the research question from all the documents that have been collected; (2) data presentation (data display), namely organizing findings into thematic categories characteristics of deaf learning, visual practices, sign practices, and multisensory practices to facilitate reading patterns; and (3) drawing conclusions and verification, namely the process of cross-case synthesis to formulate a learning model that is analytically generalized, not statistically generalized. The validity of the data in this study was obtained through source triangulation, namely comparing findings from various institutions and contexts that vary geographically and institutionally to see the consistency of patterns as well as the contextual variations that emerge. Furthermore, theoretical triangulation was carried out by confronting field findings with the theoretical framework of inclusive education, the theory of visual information processing in deaf individuals, and the principles of *Universal Design for Learning*, so that the resulting interpretation has a solid conceptual foundation and is based on empirical reality in the field.

Research Results and Discussion

Characteristics of Learning in Deaf Children and Their Implications for Tahfiz Pedagogy

The first finding from this documentary research confirms that deaf children have a cognitive profile that is fundamentally visually oriented (visually dominant learners). The absence or limitation of auditory input causes their perceptual system to develop a higher sensitivity to visual-spatial stimuli, including lip reading, facial expressions, hand gestures, and graphic symbols. Nabila and Rahmanto (2023) explain that in the practice of learning the Quran for the deaf, teachers provide explanations of the Quranic letters using sign language, with verses recited slowly so that students can read the teacher's lips, and the question-and-answer process is carried out by the teacher continuing or guessing the verse while students respond through sign language.

The pedagogical implications of this characteristic are significant: any conventional memorization method that relies solely on oral repetition (*sima'i*) cannot be applied without fundamental modification for deaf children. Instead, the memorization process must be reconstructed through what can be called "visual *sima'i*," a process of listening conducted through the eyes, not the ears including observing the teacher's lip movements, letter sign symbols, and graphic representations of verses. This phenomenon is also evident in the practice of teaching Quranic reading and writing in several special needs schools (SLB), where deaf children tend to memorize letter forms without vowels first as a basic unit of recognition, before then relating them to sounds and meanings through gestures (Nabila & Rahmanto, 2023).

Furthermore, psychosocial aspects are also important considerations. Several studies have shown that deaf children have a relatively higher emotional vulnerability than their hearing peers, including a tendency to be easily offended, frustrated, and emotionally sensitive, as a consequence of often hampered communication experiences from an early age

(Implementation of the Signed Hijaiyah Model, 2023). This condition requires that tahfiz teachers for deaf children not only master linguistic-sign competence but also possess psychopedagogical competence in managing the dynamics of students' emotions during the learning process.

Visual-Based Learning Model

The visual approach in learning to memorize the Qur'an for deaf children is realized in various concrete forms, ranging from cards with hijaiyah letters, color-coded verse display boards (to mark tajweed or word breaks), to interactive digital media that display animated lip movements and gestures simultaneously. Hendrik Siswono (2023) in his study on designing instructional media for deaf and blind students emphasized that inclusive visual media design cannot be equated with conventional visual media; the media needs to pay attention to the principles of clarity of contrast, consistency of symbols, and reduction of cognitive load so that it can be processed efficiently by students with hearing impairments.

In practice, visual models in tahfiz learning generally combine three elements: (1) visualization of letter and word shapes through modified mushafs or display cards; (2) visualization of articulation movements through direct observation of the teacher's lip movements (lip-reading based instruction); and (3) visualization of verse structures through color mapping or symbols that help students recognize word repetition patterns in the Qur'an, which is linguistically rich in structural repetition (tikrar). Fauzan and Wijastuti (2023), although their study focused on mathematics learning, found an analogous pattern: deaf students showed better understanding when the material was presented through multiple visual representations compared to a single representation, a finding that is also relevant to the context of Qur'an learning given the complexity of Arabic language structures that students face.

However, this study also found limitations to the visual approach when applied alone. Exclusive reliance on visualization of letters and words tends to result in mechanistic memorization of shapes without adequate understanding of meaning, especially for deaf children who have not yet mastered a broad sign language vocabulary. This finding confirms the importance of integrating visual approaches with sign language approaches as layers of meaning, as discussed in the following subsection.

Sign Language-Based Learning Model

Sign language occupies a central position in inclusive memorization learning models because it serves as a link between the visual representation of letters/verses and their linguistic meaning. This study identifies at least two variants of the sign approach that have developed in the practice of Qur'an education for the deaf in Indonesia: first, hijaiyah letter signs that are specifically and locally developed by each organizing institution, as found in several tahfiz Islamic boarding schools for the disabled studied in this study; second, adaptations of more standardized sign language systems such as Bisindo, which are then modified to accommodate specific vocabulary and religious concepts in the Qur'an, as manifested in the "Al-Qur'an Isyarat" mushaf product distributed through a national-scale

education program (Bitnews, 2024). The implementation of the Hijaiyah Sign Model at one of the Islamic boarding schools studied provides a detailed description of how the sign approach is integrated in stages. The first stage introduces the twenty-nine letters of the hijaiyah through unique hand sign symbols for each letter, so that students have a strong cognitive association between the letter shape, the hand sign, and (to the extent possible) the vibration/articulation of the sound felt through touch on the teacher's throat. The second stage involves the process of breaking down and arranging the letters into words and verse fragments, where students are trained to recognize patterns of sign combinations that form larger units of meaning. The third stage is the process of reading and memorizing the entire verse, which is carried out through rhythmic and structured repetition of signs, often accompanied by rhythmic body movements to aid memory consolidation. The fourth stage, considered crucial by the organizing institution, is kitabah or rewriting the memorized verses, which serves as an instrument for verification and reinforcement of memorization through motor channels (Implementation of the Hijaiyah Sign Model, 2023).

A similar pattern was also found in practice at another institution studied, where BTQ learning using the hijaiyah sign language method emphasized the principles of direct interaction, visualization, and demonstration, with each letter having a unique and memorable hand signal, thus making it easier for deaf female students to recognize, read, and write the hijaiyah letters independently (Implementation of the Hijaiyah Sign Language Method, 2025). The consistency of findings between two institutions that are geographically and institutionally different strengthens the argument that the sign-based approach is not just a coincidental local innovation, but a pedagogical pattern that is structurally most appropriate to the learning characteristics of deaf children in the context of learning the Qur'an.

However, this study also identified serious challenges in implementing the sign approach, particularly regarding the variation in sign language abilities among new students. As noted in the Hijaiyah Sign Model study (2023), many new students at Islamic boarding schools for the disabled have very diverse sign language backgrounds, with some not even having adequate sign language knowledge before entering the school. Therefore, institutions need to implement basic sign vocabulary enrichment programs as a prerequisite for students to be able to effectively participate in tahfiz learning. This finding underscores the importance of baseline language assessment as an integral part of the proposed inclusive tahfiz learning model.

Multisensory Approach as a Memory Consolidation Enhancer

The third dimension that emerged as a key finding in this study is the role of a multisensory approach in strengthening long-term memorization retention. A multisensory approach refers to a learning strategy that simultaneously engages more than one sensory channel visual, tactile, kinesthetic, and (when possible) residual auditory abilities in a single learning activity. Supena and Dewi (2021), although their study focused on dyslexic students, emphasized a general principle relevant across disability conditions: a multisensory approach is effective because it creates multiple, mutually reinforcing memory traces, allowing information that fails to be consolidated through one pathway to be retained through another.

In the context of memorizing the Quran for deaf children, multisensory reinforcement is most evident in the practice of kitabah, namely the rewriting of memorized verses. This activity involves complex visual-motor coordination: learners must memorize the visual forms of letters, transform them through gestures into meaningful units, and then execute them through hand movements. This tripartite process—visual, gesture, and motor—creates cognitive redundancy that has been shown to improve memorization retention compared to models that rely solely on visual-gestural repetition without written reinforcement. Faruq and Pratisti (2022) in their systematic review of the effectiveness of multisensory learning models also confirmed that the integration of multiple sensory modalities consistently results in more significant improvements in literacy skills than approaches that rely solely on a single dominant modality.

In addition to the Quran, a multisensory approach to memorizing the Quran for deaf children is also implemented through the use of vibrations (vibrotactile feedback), where students are directed to feel the teacher's throat or chest when pronouncing certain letters in order to feel the vibration patterns produced by the different points of articulation (makharijul huruf). Although this technique has limitations in terms of precision compared to direct hearing, it provides an additional layer of information that helps students with residual hearing or high tactile sensitivity to distinguish letters that are visually similar in sign but have different articulations. The findings of Ismi, Witasoka, and Junari (2025) strengthen this argument by showing that the application of a multisensory approach in inclusive learning not only impacts cognitive learning outcomes, but also increases student engagement, self-confidence, and overall learning comfort. In the context of memorizing the Qur'an, this affective dimension has its own significance, considering that the process of memorizing the holy book is ideally not only oriented towards quantitative achievements (the number of verses or juz), but also towards meaningful spiritual appreciation—a dimension that can only be achieved if students feel comfortable, confident, and emotionally involved in the learning process.

Model Synthesis: Visual-Signal-Multisensory-Based Inclusive Tahfiz Learning Framework

Based on the synthesis of findings in the three previous subsections, this study formulates a framework for an inclusive Al-Qur'an memorization learning model that integrates the three pillars in a cyclical and sustainable manner, consisting of five main stages. The first stage is an initial language proficiency assessment, which aims to map each student's sign language proficiency, level of residual hearing, and learning modality preferences before entering the tahfiz program. This stage is crucial given the high variation in sign language proficiency among deaf students, as found in the 2023 study of the Signed Hijaiyah Model. The second stage is the introduction of symbols through integrated visual-gesture, where the hijaiyah letters are introduced simultaneously through written visual forms and hand gesture symbols, accompanied by an explanation of the letter pronunciation through visualization of tongue and lip positions (articulatory visualization). This stage combines the visual principle as emphasized by Nabila and Rahmanto (2023) with the principle of gesture as a layer of meaning. The third stage is linking and interpreting, where the letters that have been recognized are linked into

words and sentence fragments, accompanied by an explanation of the meaning through basic Quranic vocabulary signs. This stage requires the teacher's competence in sign language which includes not only letter signs but also religious concept signs. The fourth stage is multisensory consolidation, which includes rhythmic repetition of signs, rewriting of verses (kitabah), and if possible the use of vibrotactile feedback to strengthen discrimination between letters that are sign-similar. This stage represents a concrete implementation of the multisensory principle as emphasized by Faruq and Pratisti (2022) and Ismi, Witasoka, and Junari (2025).

The fifth stage is authentic and reflective evaluation, which does not only measure the quantity of memorization through written and oral (sign) tests as practiced in several institutions studied (Implementation of the Hijaiyah Sign Language Method, 2025), but also evaluates affective aspects such as the level of comfort, self-confidence, and emotional involvement of students during the learning process, in line with the principle of holistic evaluation in inclusive education put forward by Marlina and Fatimah (2023) regarding the importance of learning differentiation strategies that are responsive to the individual needs of students with special needs. These five stages are cyclical, not linear, meaning that students can return to previous stages if the evaluation assessment indicates a gap in understanding in the symbol recognition or meaning chaining stages. This cyclical nature reflects the characteristics of memorization learning itself, which constantly requires repetition (muraja'ah) as an inherent part of the process, for both hearing and deaf students.

Supporting and Inhibiting Factors in Model Implementation

This study also identified several factors influencing the successful implementation of the inclusive tahfiz learning model. Among the key supporting factors is the availability of teachers with dual competencies, namely mastery of tahfiz/tajwid and adequate mastery of sign language. The lack of teachers with this dual competency is one of the biggest structural challenges faced by almost all the institutions studied, as reflected in the efforts of an Islamic philanthropic organization specifically organizing training for sign Quran teachers through a national-scale educational program (Bitnews, 2024).

Another supporting factor is the availability of specially designed interactive visual learning media, as emphasized in one study that identified interactive visual learning media as a major supporting factor for the success of BTQ learning (Implementation of the Hijaiyah Sign Language Method, 2025). Conversely, the most significant inhibiting factors include limited facilities and infrastructure, minimal training for teachers in special pedagogy for the deaf, high variations in students' sign language backgrounds, and social stigma that still limits the participation of deaf children in formal religious education spaces. Arifa (2024) in his policy study on the challenges of realizing inclusive education in Indonesia emphasized that this problem is not only technical-methodological, but also structural-policy, including limited affirmative regulations, budget allocations, and data collection systems that do not fully accommodate the religious education needs of people with sensory disabilities. The psychosocial dimension is also a determining factor in success. Luthfia and Selian (2025) in their study of adaptation strategies and social interaction challenges for deaf children in special

needs schools (SLB-B) found that the learning success of deaf children is greatly influenced by the quality of socio-emotional support from the school environment, including interaction patterns between teachers, peers, and family. In the context of tahfiz learning, this psychosocial support is crucial considering that the process of memorizing the Qur'an requires long-term perseverance and is vulnerable to interruption if students experience emotional stress or social isolation during their learning process.

Pedagogical Implications and Contribution to the Discourse of Inclusive Islamic Education

The above findings have a number of broader pedagogical implications for the development of inclusive Islamic education in general. First, the visual-cue-multisensory memorization learning model emphasizes that inclusivity in Quranic education is not simply a matter of physical accessibility (such as providing sign interpreters), but rather requires an epistemological transformation in understanding how religious knowledge can be acquired and interpreted through different perceptual pathways. This aligns with the paradigm shift in disability education from a medical model (which views disability as an individual deficit that needs to be "fixed") to a social model (which views learning barriers as a product of non-inclusive environments and systems).

Second, the success of this model requires a redefinition of the competencies of tahfiz teachers, from focusing on mastery of tajwid and conventional memorization methods to encompassing sign language literacy, the ability to design instructional visual media, and psychopedagogical competencies in addressing diverse learning needs. These implications require Islamic higher education institutions and Qur'an teacher training institutions to systematically integrate inclusive education modules into their tahfiz teacher training curricula, rather than simply providing incidental supplementary training. Third, this study emphasizes the importance of cross-sector collaboration between Quranic education institutions, special education institutions, deaf communities, and Islamic philanthropic organizations, given the complexity of needs that cannot be met by a single institution. Such collaboration is crucial to ensure the sustainability of inclusive memorization learning models, from the provision of signed Quranic manuscripts and teacher training to psychosocial support for students and their families.

Conclusion

This study concludes that learning to memorize the Qur'an for deaf children requires a pedagogical model that is fundamentally different from the conventional model of memorization, which is oriented towards the auditory-verbal modality. The visually dominant cognitive characteristics of deaf children require that the entire learning process from letter recognition to memorization reinforcement be constructed through the integration of three pedagogical pillars: visual, sign language, and multisensory. A study of a number of real practices in several religious-based disability education institutions in Indonesia shows a consistent pattern that the success of learning to memorize the Qur'an for deaf children is

largely determined by the extent to which these three approaches are systematically integrated, rather than applied partially or independently. The five-stage model proposed in this study initial language proficiency assessment, integrated visual-gestural symbol recognition, sequencing and meaning-making, multisensory consolidation, and authentic and reflective evaluation offers a framework that can be replicated and adapted by other Islamic educational institutions seeking to develop inclusive tahfiz services for deaf students. However, the successful implementation of this model cannot be separated from structural supporting factors, including the availability of teachers with multiple competencies, adequate visual learning media, affirmative policy support, and a psychosocial climate that fosters positive emotional engagement among students. Ultimately, this study confirms that pedagogical innovation in Quran memorization learning for deaf children is not merely a technical-methodological issue, but rather a concrete form of commitment to epistemic justice in Islamic education a commitment to ensuring that the right to understand and memorize the holy book is not limited by certain sensory conditions, but is open to all children of the nation without exception. Further research with a quantitative or experimental approach is recommended to test the effectiveness of this five-stage model in a more measurable manner, including through longitudinal studies that measure long-term memorization retention in deaf students who follow this learning model.

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