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ADVANCES IN SOCIAL HUMANITIES RESEARCH

Implementation of the Kitabah Method using Signal Qur'an Mushaf to Improve the Qur'an Reading Ability of Deaf Students in Inclusive Madrasah

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Abstract

Inclusive education requires learning models that provide equal access for students with special needs, including deaf students in Qur'an learning. Conventional Qur'an learning methods that rely on auditory abilities often create barriers for deaf students in recognizing hijaiyah letters, understanding reading patterns, and practicing pronunciation. This study aims to analyze the planning, implementation, and outcomes of the kitabah method using the Signal Qur'an Mushaf in improving Qur'an reading abilities among deaf students in an inclusive madrasah. This research employed a qualitative approach with a case study design at MI Terpadu Ar Roihan Lawang, Malang Regency, East Java. Data were collected through non-participatory observation, semi-structured interviews, and documentation involving teachers, Special Assistant Teachers (GPK), school administrators, students, and parents. The findings indicate that the implementation of the kitabah method was carried out through adaptive planning involving Individual Education Programs (IEP), gradual learning objectives, visual media, and teacher-GPK collaboration. The learning process integrated letter recognition, sign-based reading, imitation, writing exercises, repetition, and individualized evaluation. The results showed gradual improvements in students' hijaiyah letter recognition, simple reading ability, writing accuracy, motivation, and participation. However, challenges remained regarding gesture consistency and differences in individual learning progress. In conclusion, the integration of the kitabah method and Signal Qur'an Mushaf provides an accessible and adaptive approach for Qur'an learning among deaf students in inclusive madrasahs.

INTRODUCTION

Inclusive education places the right to learning as the main principle: students with special needs must have equal opportunities to participate in the learning process, including religious learning. In the context of Islamic basic education, learning the Qur'an is an important part of the formation of religious competence and Islamic literacy. However, learning models that rely on sound, pronunciation, and auditory imitation are

not always optimally accessible to deaf students. Barriers to sound access cause the process of recognizing hijaiyah letters, distinguishing the character of the reading, and following pronunciation examples requiring different communication paths from hearing students. (Milania & Dahlan, 2021) show that the ability to read the Qur'an in deaf children faces special challenges due to limited access to language sounds. This condition requires adjustments to methods, media, communication, and evaluation so that learning does not stop at providing material, but can truly be understood by students.

The learning characteristics of deaf students tend to place visual information, movement, expression, and direct experience as important channels in building understanding. Learning that remains auditory dominant has the potential to make students only participate in formal activities without obtaining a clear representation of letters, punctuation, and reading order. (Edu et al., 2025) emphasize the importance of learning that is tailored to the communication needs of deaf children, while (Nabila et al., 2024) point out that strategies in inclusive education need to be adaptive to the individual characteristics of learners. These findings are in line with the view that inclusion services are not enough to just place students with special needs in regular classrooms; modifications of objectives, materials, processes, media, companion support, and assessments are needed for learning participation to truly occur.

Sign language and visual media are central parts of the process. Azis & Rahim, (2023) show that the use of sign language in student learning in schools is extraordinary in helping to build more accessible communication. On the other hand, visual communication not only means replacing speech with hand gestures, but also managing the direction of view, expression, body position, clarity of form, rhythm of delivery, and supporting media. (Akhir & Ristiant, n.d.) place visual elements as a means of conveying messages that must be designed to be easily perceived and understood. For deaf students, the quality of visual communication is becoming increasingly important because any ambiguity of movement or inconsistency of symbols can cause differences in interpretation.

The need for accessible Qur'anic media has been responded to through the development of the Sign Qur'an Mushaf. The guideline for reading the mushaf for people with sensory and speech disabilities explains the use of sign representation as a bridge between the text of the Qur'an and the visual access of deaf readers (Lajnah Pentashihan Mushaf Al-Qur'an [LPMQ], 2022). The revised edition of the Mushaf Al-Qur'an Signs Juz 'Amma then strengthens the availability of learning media that can be used more practically in basic learning (LPMQ, 2024). The existence of the mushaf is important because students can see Arabic texts and sign symbols at the same time, so that the learning process does not depend entirely on the teacher's oral examples.

However, good media does not automatically produce effective learning. Mushaf needs to be placed in a strategy that is in accordance with the student's learning process. One of the approaches used in this study is the kitabah method. In the context of learning the Qur'an for deaf students, kitabah is not only interpreted as a writing activity, but as a series that connects the recognition of letter forms, observation of symbols/gestures,

imitation, reading practice, writing practice, and repetition. Writing activities provide opportunities for students to strengthen the visual representation of letters through motor movements. The integration of reading and writing is also in line with the learning principle that integrates several skills so that understanding is not formed separately (Pramudyani, 2017).

Learning planning is an important element because the needs of deaf students are individual. Differences in the level of hearing impairment, language ability, learning experience, concentration, and use of hearing aids make the same target not always achievable at the same pace. (Widyasari et al., 2018) emphasized that learning planning needs to guide goals, strategies, media, and systematic evaluation. In inclusive education, such planning needs to be translated into realistic and flexible individual programs. (Amka, 2024) places Special Assistant Teachers (GPK) as important actors in the process of adaptation, mentoring, and learning collaboration for students with special needs.

MI Terpadu Ar Roihan Lawang is an interesting context because this madrasah organizes inclusive education and develops Qur'an learning for deaf students using the Mushaf Al-Qur'an Itanda combined with the kitabah method. In this environment, students with special needs learn with regular students, while GPK makes adjustments to targets, media, rhythm, and forms of mentoring. Initial data from the study show that students' abilities are diverse: some still focus on letter recognition, while some start reading simple forms. This diversity makes the learning planning and implementation process an important space to analyze, especially related to how the principle of inclusivity is translated into classroom practice.

Previous studies have placed more deaf Qur'an learning in the context of special schools, Islamic boarding schools, or community institutions. Meanwhile, the application of the Signal Qur'an Mushaf integrated with regular classroom learning in inclusive madrasas is still relatively limited in the research text on which this article is based. This gap is important because inclusive contexts have different characteristics: deaf students follow the same class rhythm as regular students, teachers and GPKs must collaborate, and materials need to be aligned without ignoring individual needs. Therefore, studies on inclusive madrassas can expand understanding of the practice of accessibility of Qur'an learning outside of special education settings.

In addition to the access aspect, Qur'an learning is also related to the quality of reading and the formation of religious habits. Learning to read the Qur'an needs to move from the recognition of symbols to the ability to read correctly and gradually, with attention to punctuation and basic rules (Umar, 2020). However, for deaf students, indicators of success need to be placed proportionally. Assessments cannot only use the same standard of fluency for all students. Individual achievement, improvement from the initial condition, consistency of letter recognition, accuracy of signs, writing ability, courage to participate in activities, and learning independence are important parts of the picture of learning outcomes.

Based on this context, this study aims to analyze three things. First, how the planning of the kitabah method using the Signal Qur'an Mushaf is prepared for deaf

students at MI Terpadu Ar Roihan Lawang. Second, how the method is implemented in a series of learning activities. Third, how the results of the implementation are seen in students' reading, writing, motivation, participation, and learning evaluation. This article also examines the supporting factors and obstacles that arise so that the findings can provide practical implications for madrasas or other inclusive schools that want to develop more accessible Qur'an learning.

METHOD

The research uses a qualitative approach with a case study design. The qualitative approach was chosen because the purpose of the research is not to test the magnitude of the influence statistically, but to understand in depth the process, meaning, and context of learning implementation in natural situations. (Creswell & Creswell, 2022) explain that qualitative research allows researchers to explore phenomena through the experiences of participants and the context in which the phenomenon takes place. The case study design was used because the research focuses on one educational unit, namely the Ar Roihan Lawang Integrated MI, with the peculiarities of the application of the Signal Qur'an Mushaf and the kitabah method in inclusive education programs. This choice is in line with (Yin, 2018), who places case studies as a strategy to understand contemporary phenomena in depth when the boundaries between phenomena and context cannot always be separated firmly.

The location of the research is MI Terpadu Ar Roihan Lawang, Malang Regency, East Java. This madrasah organizes inclusive education and has a service structure involving inclusion coordinators and GPK. At the time of the research, the madrasah environment has students with special needs, including students with hearing impairments, thus providing a relevant context to observe visual and sign-based learning of the Qur'an. The research is conducted in a natural setting; the researcher is present as the main instrument and is not involved in teaching activities. This non-participatory position was chosen so that the learning process runs as well as the daily practice of the madrasah. The understanding of these natural phenomena is in line with the character of qualitative research that emphasizes meaning in its social context (Moleong, 2021).

The main data sources consisted of a special assistant teacher who was also involved in inclusive Qur'an learning, a deaf student in grade IV as the main subject, the head of the madrasah, the inclusion coordinator, and the student's parents. The selection of informants was based on their direct involvement in planning, implementation, policy, mentoring, or observation of learning development. Primary data were obtained from observations and interviews, while secondary data was obtained from program documents, IEPs, teaching modules, learning schedules, student worksheets, assessment notes, photos/videos of activities, and learning media. The combination of these sources was used to build a comprehensive picture and reduce dependence on a single perspective.

Data collection was carried out through three techniques. First, non-participatory observation of Qur'an learning activities using the Qur'an Mushaf Gesture and the kitabah method. Observations were directed at the structure of the activity, the use of media,

visual communication techniques, forms of GPK mentoring, student responses, reading and writing exercises, and evaluation. Second, semi-structured interviews were conducted with informants to explore the reasons for the selection of methods, planning processes, implementation experiences, constraints, support, student development, and program development expectations. Third, documentation was used to check the suitability between planning and practice, as well as to trace changes in learning outcomes over time. This multimethod approach helps to increase the credibility of interpretation because data can be examined through different sources (Creswell & Poth, 2018).

Data analysis is carried out interactively through three main processes, namely data condensation, data presentation, and conclusion drawing and verification. In the condensation stage, data is selected and grouped based on the focus of the research: planning, implementation, outcomes, supporting factors, and obstacles. In the presentation stage, the findings are arranged in a thematic narrative and a concise matrix so that the relationships between categories can be seen. In the final stage, the researcher draws provisional conclusions and re-examines them against observational records, interviews, and documentation. The analysis is not directed to produce statistical generalizations, but rather to contextual understanding that can be a reference for similar settings.

The validity of the data was strengthened through triangulation of sources, methods, and time. Information from teachers and GPK was checked against direct observations, learning documents, and statements from madrasah heads and parents. Researchers also extended and persisted observations to ensure that patterns of findings did not appear only for a moment. Transferability is built through detailed descriptions of the context, learning characters, and implementation stages so that readers can assess the relevance of findings to other institutions. In qualitative case studies, transparency of contexts and procedures like this is important to maintain interpretation traceability (Creswell & Poth, 2018; Yin, 2018).

RESULTS AND DISCUSSION

Adaptive Learning Planning

The results of the study show that learning planning is not carried out spontaneously. At the beginning of the semester, teachers and GPK compile a tool that includes IEPs, teaching modules, learning objectives, materials, methods, media, and evaluation. IEP is an important document because it contains student characteristics, obstacle levels, initial abilities, targets, strategies, forms of mentoring, and development directions for one year. The preparation of targets is based on observation of previous abilities and assessment results. Thus, learning objectives are not made uniform, but adjusted to the actual abilities of students.

This practice shows that IEPs function more than just administrative documents. IEPs become a pedagogical framework to determine what is realistically achieved, how learning is delivered, and how progress is assessed. In deaf students, individual strategies are needed because variations in communication skills and sound access affect the speed

of understanding symbols. Widyasari et al. (2018) emphasized that planning needs to direct objectives, strategies, media, and evaluation in an integrated manner. In the inclusive context, the planning acquires an additional dimension in the form of adjustments to individual needs, as emphasized by Amka (2024) and Ediyanto et al. (2021) regarding the role of special support in inclusive education.

The teaching modules are arranged based on learning objectives which are broken down into small and gradual steps. The order found includes reading short surahs according to ability, recognizing hijaiyah letters, connecting letters with cues, reading exercises, repetition, and writing exercises. Although the module is a reference, the teacher is given space to change the intensity or order of the exercises according to the student's condition. When students have not mastered one form of letters or still need repetition, the teacher can add exercises to the notebook or worksheet. This flexibility is important because students' concentration, stamina, and emotional readiness can change from one meeting to another.

Learning objectives are formulated in a simple, operational, and gradual manner. The focus is not directly on the fluency of reading long verses, but starts from letter recognition, the ability to read simple forms, and the understanding of the relationship between letters, gestures, and reading. This strategy avoids too high targets and has the potential to pressure students. Komalasari (2017) emphasizes the importance of learning related to the context and experience of students, while Usman (2024) places planning as the basis for connecting goals, processes, and evaluations. In this case, goal adaptation provides room for students to experience small successes that can strengthen confidence.

The selection of media has also been planned from the beginning. The Qur'an Mushaf Gesture serves as the main media, supported by hijaiyah posters, learning videos, writings in books, and worksheets. This combination strengthens visual access and reduces reliance on oral explanations. LPMQ (2022) places the sign mushaf as a means of access for people with sensory and speech disabilities. In practice in madrasas, this medium allows teachers to show the relationship between Arabic texts, letter forms, and movement symbols in a concrete way. When information is presented consistently through more than one visual form, students have a greater opportunity to build associations and remember them.

Communication planning is an integral part. Teachers and GPK use a combination of sign language, expression, body movements, and visual aids. The speed of communication is adjusted to the student's ability. These findings are in line with Azis and Rahim (2023), who show the importance of sign language to support communication of deaf students. From the perspective of visual communication, the consistency of the form, position, and order of messages also determines the readability of information (Aesthetika et al., 2022). Therefore, communication in learning the Qur'an is not just a complement, but part of the learning design itself.

Collaboration between classroom teachers and GPK can be seen from the planning stage. GPK is involved in determining goals, selecting media, adapting methods, and arranging forms of mentoring. This collaboration is important because classroom teachers

have an overview of the regular learning flow, while GPK understands the individual needs of deaf students. When the two roles are connected, modifications can be made without separating students from the classroom context. Collaborative models like this support the principle of inclusion because adaptation is done to open access, not create a completely separate curriculum (Amka, 2024; Redhana, 2024).

Table 1. Components of Qur'an Learning Planning Signals Kitabah Method

Components	Practices found	Pedagogical function
IEP	It is arranged based on initial abilities, obstacles, targets, strategies, and forms of assistance.	Keep targets individual, realistic, and measurable.
Teaching modules/lesson plans	Contains objectives, learning steps, media, evaluation, and adaptation space.	Organize the learning flow systematically but flexibly.
Learning objectives	It is broken down gradually from letter recognition to simple reading and writing.	Reduces stress and enables gradual success.
Visual media	Qur'an Mushaf Signs, posters, videos, worksheets, and notebooks.	Strengthen visual representation as well as letter-sign-reading relationships.
Teacher-GPK collaboration	Target planning, strategy, media, and mentoring are carried out together.	Ensure adaptation remains integrated with regular classroom learning.

Source: processed from observations, interviews, and research documentation.

Implementation of the Kitabah Method with Mushaf Al-Qur'an Gestures

The implementation of learning takes place through three major parts, namely the introduction, core, and closing activities. This structure makes learning have a flow that is easy to follow and gives time for teachers to prepare learning conditions before entering exercises that are more demanding of concentration. In the preliminary stage, teachers give greetings, check readiness, build a classroom atmosphere, and conduct perception using visual aids and gestures. Seating arrangements and visual direction are considered so that students can see faces, hands, and media clearly. This condition is important because visual barriers to teachers' movements can directly reduce students' access to information.

The core stage begins with the activity of reading the Sign Qur'an Mushaf which is aligned with the regular students' murojaah activities. When the class repeats a short surah, deaf students also follow the same surah using the sign mushaf according to their achievements. This practice shows a form of substantive inclusion: students learn the same theme with different access routes. Redhana (2024) explains that inclusion requires adaptation so that students can participate in the learning experience together. In this case, the similarity of the material maintains connection with the class, while sign media provides access that suits the needs of students.

The introduction of hijaiyah letters is carried out in stages by bringing together three elements: letter shapes, sign symbols, and written exercises. The teacher shows the letters through a mushaf or poster, demonstrates the gestures, and then asks students to imitate. This process is repeated until students can distinguish letters that are similar in shape. This approach is relevant to the character of visual learning in deaf students as explained by Yuliastini (2025). Compared to long verbal explanations, clear demonstrations provide concrete representations and can be repeated directly.

After the introduction, students enter the imitation stage. Students observe the teacher's movements or GPK, then try to form the same movements. Imitation becomes a bridge between observation and the ability to perform independently. At this stage, GPK provides corrections to hand direction, finger shape, and movement sequence. These activities not only practice symbol recognition, but also visual-motor coordination. These findings show that the kitabah method in research practice works as a visual and kinesthetic dominant multisensory process, not just a writing exercise at the end of learning.

Reading exercises are carried out after students have a sufficient basis for introduction. The teacher gives examples, students follow, and then repeat. For students who have difficulties, GPK provides individual or small group assistance. This form of mentoring reduces the distance between the target class and the actual ability of the students. In inclusive learning, the function of GPK is not limited to taking care of students, but mediating material, adjusting speed, and providing support so that students can be actively involved (Amka, 2024; Ediyanto et al., 2021).

Writing activities are carried out in stages from single letters to simple words or verse pieces. The teacher gives examples, students copy or rewrite, then the teacher corrects the letter shape. Writing activities provide dual benefits. First, students gain motor training that helps to emphasize the structure of the letters. Second, the results of writing become evidence that can be compared from time to time. The integration of reading and writing like this is relevant to integrated learning that connects several learning experiences to strengthen understanding (Pramudyani, 2017).

Repetition is a very prominent strategy. The material is repeated through reading together, demonstrating cues, rewriting, or doing additional exercises. The intensity of repetition is adjusted to the student's condition; teachers do not use the same amount rigidly. Sartika et al. (2022) emphasize that repetitive exercises can help form habits and strengthen skills when given in a directed manner. In deaf students, repetition also serves to reduce the burden of remembering new symbols that must be connected at the same time to letters and movements.

Reinforcement is given in the form of praise, positive expressions, simple verbal support, and nonverbal responses. Field data show that students can experience fatigue when they have to write or repeat material intensively. Therefore, reinforcement not only aims to improve results, but also maintain engagement and learning comfort. A non-repressive atmosphere allows students to be more daring to try, including when the

answer is not right. In the learning of students with special needs, a sense of security and interpersonal support are important factors for the courage to participate (Amka, 2024).

In the closing activity, the teacher reflects and evaluates through practice, not just oral questions. Students are asked to show cues again, read the learned passages, or show the results of writing. The teacher also relates the material to daily habits, such as the use of basmalah and hamdalah. This practice-based evaluation is in accordance with the principles of performance assessment that assesses abilities through real actions. Syahrundin (2021) and Pulungan and Marpaung (2023) emphasize the importance of evaluations that pay attention to processes and achievements, not just final numbers.

Table 2. Stages of Learning Implementation

Stages	Main activities	The Role of GPK	Important notes
Introduction	Greetings, readiness, visual perception, classroom conditioning.	Helps with student positioning, communication, and focus.	Visual direction and clarity must be maintained.
Core: reading the mushaf	Reading the Qur'an Mushaf Gestures are in line with the class murojaah.	Assist according to the level of student achievement.	The material is the same, the access path is different.
Core: introduction & impersonation	Recognize letters, observe and imitate cues.	Giving examples and corrections of movements.	The consistency of the signal standard is very important.
Core: reading & writing exercises	Reading with gestures, writing letters/words/pieces of verse.	Individual mentoring and feedback.	Gradual and repetitive training.
Closing	Reflection, practice, feedback, follow-up.	Helps with evaluation and strengthening.	Assessments are tailored to individual development.

Source: processed from observations, interviews, and research documentation.

Signal Consistency as a Key Challenge

In the midst of a structured implementation, the study found technical obstacles in the form of inconsistencies in some of the teacher's gesture movements with the standards used in the mushaf or guidelines. The inconsistency is mainly seen in some letters and punctuation. For deaf students, small differences in the shape or direction of movements can cause confusion because visual information is the main source for building meaning. This obstacle cannot be seen as a minor problem, because the success of learning is highly dependent on the readability of the symbols demonstrated.

These findings reinforce the importance of standardization and teacher training. The guidelines from LPMQ (2022) provide a reference for reading the Mushaf of the Qur'an for people with sensory and speech disabilities. If teachers use different variations of movement from the references, students have the potential to form inconsistent associations. Therefore, it is not enough to develop a program by providing mushaf;

institutions also need to ensure teachers and GPKs have a common understanding of movement through training, joint practice, and periodic evaluations.

The problem of consistency also has a dimension of visual communication. Messages conveyed through gesture need a stable form so that they are easily recognizable. Aesthetika et al. (2022) emphasize that visual messages must consider clarity, consistency, and readability. In this learning, the principle means that hand movements, expressions, body positions, and the sequence of cues need to be conveyed in a relatively uniform manner. Standardization is not intended to eliminate teacher flexibility, but it does keep pedagogical flexibility from changing the core symbols that students must understand.

Implementation Results on Reading and Writing Skills

The results of the study showed the gradual development of reading skills. In the early stages, students still had difficulty distinguishing hijaiyah letters that were similar in shape. After obtaining visual exercises and repetition using the Signal Qur'an Mushaf, students began to recognize the letters more precisely. This development did not occur uniformly; some abilities were still at the stage of simple reading and were not yet fully fluent. Because the research is qualitative, the improvement in question is the progress observed through observation, documentation of student work, and developmental assessment, not statistical significance.

This gradual character is in accordance with the findings of Milania and Dahlan (2021) that the ability to read the Qur'an for deaf children requires adjustment to sound access barriers. The use of visual media provides an alternative path to recognize symbols and reading sequences. Yuliastini (2025) also emphasized the importance of adapting strategies to the characteristics of children with special needs. In this study, progress was seen when students no longer only relied on the teacher's example, but began to connect the letter forms in the mushaf with the gestures and writing results that had been learned.

Writing skills also develop. In the early stages, some forms of letters are still written incorrectly, especially letters that have visual similarities. Through gradual practice, students begin to be able to copy letters, words, and verse pieces with better neatness and accuracy. Assistance from teachers and GPK helps correct mistakes directly. Writing is an important activity because it provides a concrete trail that can be examined, corrected, and compared. In this way, the book serves as a means to strengthen letter recognition while helping to consolidate visual memory.

The relationship between reading and writing is seen when the improvement of writing accuracy is followed by the ability to recognize better letter shapes. Nurdin and Zainab (2025) place learning to read the Qur'an as a process that needs to be supported by structured and contextual exercises. The findings of the study show that in deaf students, writing activities can be one of the reinforcers for the reading process because the two meet in the graphic representation of letters. Thus, the kitabah method provides added value compared to strategies that only require students to imitate reading or movements.

In addition to technical abilities, motivation and learning participation are improved. Students show greater courage to imitate cues, read together, and complete writing exercises. The support of teachers, GPK, and parents helps build confidence. When students feel that the learning process is less stressful and any progress is appreciated, participation becomes more consistent. This is important because reading skills do not develop only through exposure to the material, but through repeated involvement in practice.

Motivational development was also seen outside the classroom. Interview data showed a tendency for students to repeat material at home with parental support. These findings confirm that continuity between school and family is part of the learning ecosystem. In deaf students, differences in communication between school and home can hinder the consistency of practice if not aligned. Therefore, parents need to understand the approaches and symbols used at school so that repetition at home does not cause different patterns.

Table 3. Summary of Implementation Results

Aspects	Observed developments	Notes
Read	Letter recognition is more precise; start reading simple forms with the help of gestures.	Fluency is uneven and requires continuous practice.
Writing	The accuracy of form, neatness, and the ability to copy letters/words increases.	Similar letters still need correction and repetition.
Motivation	The courage to imitate cues, read, and do tasks increases.	Fatigue and mood affect the intensity of learning.
Participation	Students are more active in practice and respond to feedback.	GPK assistance plays a big role in maintaining involvement.
Evaluation	Assessment is carried out through reading, writing, process observation, and documentation.	Achievements are assessed individually, not standardized.

Source: processed from the results of observations, interviews, documentation, and student development assessments.

Individual Evaluation and the Meaning of Progress

Learning evaluation is carried out in stages by paying attention to the process and results. Forms of evaluation include reading practice, sign practice, writing skills, observation during activities, as well as examination of worksheets and progress notes. Teachers not only assess final scores, but compare students' abilities with previous conditions. This approach is relevant for inclusive education because the achievements of one student cannot always be directly compared to other students.

Syahrundin (2021) explained that learning evaluation needs to provide information about the achievement of goals and be the basis for process improvement. Pulungan and Marpaung (2023) also place evaluation as part of the learning cycle, rather than a separate activity at the end. In this study, the results of the assessment are used to determine the next target, decide the need for repetition, and adjust the exercise. Thus, the evaluation serves as a feedback mechanism for IEPs and teaching modules.

The cognitive aspect appears in the ability to recognize letters and understand the letter-sign relationship; the psychomotor aspect is seen in the accuracy of gestures and writing skills; while the affective aspect appears in motivation, confidence, and engagement. The multidimensional assessment is important because the development of deaf students cannot be reduced to just a reading fluency score. A student may not be fluent in reading but has shown significant progress in symbol recognition, courage to try, or independence in doing exercises. Perspectives like this make evaluations fairer and more informative.

The Role of Special Assistant Teachers and Inclusive Environments

One of the most powerful findings is the role of GPK as a link between learning design and individual student needs. GPK not only assists physically, but translates material into a more understandable form, adjusts pace, chooses how to give instructions, corrects movements, motivates, and records progress. This role is in line with Amka (2024) and Ediyanto et al. (2021), who place special assistant teachers as facilitators of adaptation and collaboration in inclusive education.

Collaboration is important because Qur'an learning takes place in a classroom that is also inhabited by regular students. In these situations, teachers are not always able to provide one-on-one mentoring all the time. GPK helps ensure deaf students stay on top of the classroom flow while making the necessary modifications. This approach prevents two extremes: students are left to participate in activities without sufficient access, or students are completely separated from the shared learning experience. The practices found seek to maintain engagement on the same material through communication channels and adjusted tempos.

An inclusive environment also affects the formation of confidence. When students can follow the same learning theme, their existence is not placed outside of classroom activities. However, substantive inclusion still requires structural support. Redhana (2024) emphasized that inclusive education requires system adjustments, not just student admissions. In this study, these forms of adjustment were seen in IEPs, cue media, the role of GPK, evaluation variations, and target flexibility.

Supporting and Inhibiting Implementation Factors

The first supporting factor is the availability of relevant visual media. The Sign Qur'an Mushaf provides a live representation that students can see, while posters and videos help provide variety. Second, repetition and intensive practice strengthen letter recognition and writing skills. Third, GPK mentoring provides individualized support when students fall behind the rhythm of the class. Fourth, parental support helps to extend the practice at home. The combination of these factors forms a consistent learning environment between planning, practice, and reinforcement.

The main inhibiting factor is the inconsistency of gesture movements. In addition, students' uneven abilities demand more intensive differentiation. Psychological conditions, concentration, and fatigue also affect the duration of exercises, especially in writing activities that require precision. These barriers show that the effectiveness of media cannot be separated from the competence of educators and learning management.

Mushaf can provide visual standards, but teachers still need to master how to demonstrate, explain, and modify activities without changing the core symbols.

The practical implication is that the learning program needs to have an ongoing training mechanism. Teachers and GPKs need to equalize the understanding of cue symbols, discuss the difficulties that arise, and reflect together on the results of the assessment. Schools also need to ensure the availability of sufficient and easily accessible media. Family support can be strengthened through regular communication regarding the targets being trained. In this way, learning does not depend on one teacher or one meeting, but becomes a continuous system.

Theoretical and Practical Implications

Theoretically, the findings reinforce the view that Qur'anic learning for deaf students can take place through the visual-kinesthetic pathway without making the auditory approach the only point of entry. The Qur'an Mushaf Gesture provides symbolic representation, while the kitabah method adds observation, movement, reading, and writing activities. This integration shows that access to religious texts can be built through learning designs that adapt to the characteristics of learners. These findings are relevant to the principle of inclusion that demands simultaneous access, participation, and learning progress (Redhana, 2024).

Pedagogically, research shows the importance of breaking down targets into smaller units. For students who still have difficulty distinguishing letters, successfully recognizing a group of letters and connecting them with cues is a meaningful achievement. The gradual approach helps teachers see progress that is often not captured if evaluation is only done through final tests. It also encourages the use of formative assessments and developmental documentation as a regular part of learning.

Practically, inclusive schools that want to implement similar programs need to meet several prerequisites. First, there is a mushaf or sign media that uses clear standards. Second, teachers and GPKs receive sufficient Qur'anic sign language training. Third, learning has an IEP and individual targets. Fourth, evaluation is carried out through the practice of reading, writing, and participation observation. Fifth, schools build communication with parents so that home practice is consistent with the approach at school. Without these prerequisites, the use of media risks becoming a symbol of accessibility without actually generating access to learning.

The findings also have limitations. The research is a case study in one madrassa with a limited main subject, so the results cannot be statistically generalized. The data show the processes and patterns of development in a given context. However, detailed descriptions of planning, implementation, and evaluation provide a basis for the reader to assess transferability to a similar setting. Follow-up research can involve more students, compare multiple schools, or develop a mixed design to see changes in abilities more measurably without losing the depth of the process.

CONCLUSION

The implementation of the kitabah method using the Signal Qur'an Mushaf at Ar Roihan Lawang Integrated MI shows that Qur'an learning for deaf students can be designed in a structured, adaptive, and integrated manner with an inclusive classroom environment. In the planning stage, IEPs, teaching modules, gradual goals, visual media, communication strategies, and teacher-GPK collaboration are the main foundations. The planning helps learning move according to the actual abilities of students, not based on uniform targets.

At the implementation stage, learning takes place through introductory, core, and closing activities. The core activities combine reading the Qur'an Signs, recognition of hijaiyah letters, imitation of movements, reading exercises, writing exercises, repetition, and reinforcement. GPK assistance allows students to obtain correction and individual support without being separated from class activities. The results of the study show gradual development in letter recognition, simple reading, writing accuracy, motivation, and learning participation. However, reading fluency is not even and some of the teacher's gesture movements are not consistent with standards.

Thus, the effectiveness of learning is not only determined by the availability of the Signal Qur'an Mushaf, but also by the quality of its implementation. Standardization of signs, teacher and GPK competencies, individual assessments, measurable repetition, media variety, and family support need to be strengthened. For inclusive madrasas, this model can be an alternative to Qur'an learning that is more accessible as long as it is implemented as a continuous learning system, not just the use of additional media.

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CONFLICT OF INTEREST

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AUTHOR CONTRIBUTION

Ema Fitriya was solely responsible for the conceptualization, research design, data collection, data analysis and interpretation, literature review, manuscript preparation, revision, and final approval of the manuscript. The author takes full responsibility for the integrity and accuracy of all aspects of this work.

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The author acknowledges the use of generative artificial intelligence (AI) tools solely to assist with language refinement, grammatical correction, and improvement of textual clarity during the preparation of this manuscript. Generative AI was not used to generate research data, conduct data analysis, formulate research findings, or replace the author's

intellectual contribution. All AI-assisted content was carefully reviewed and verified by the author, who assumes full responsibility for the accuracy, integrity, and final content of the manuscript.

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