



**THE URGENCY OF LEARNING QURANIC SIGN LANGUAGE
USING HATI METHOD FOR STUDENTS OF ISLAMIC
EDUCATION DEPARTMENT UIN SMH BANTEN**

^{1*}Ina Salmah Febriani, ²Deddy Ilyas, ³Ratu Balqis

^{1,3}UIN Sultan Maulana Hasanuddin Banten Indonesia, ² UIN Raden Fatah Palembang
Indonesia

¹ina.salmahfebriani@uinbanten.ac.id, ²deddyilyas_uin@radenfatah.ac.id,

³ratubalqis@gmail.co.id

*Corresponding Author

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Abstract: The development of inclusive learning methods is growing the needs of students in accordance with the directives of the Minister of National Education Number 70/2009 concerning Inclusive Education. The method of learning the Alquran in sign language is also of particular concern. This is reinforced by one of God's words in Qs. Al-Qamar/54 which is repeated four times in verses 17, 22, 32 and 40 regarding the guarantee that Allah makes it easy for the Alquran to be read, studied and memorized including those with the deaf. The importance of learning the Alquran in sign language, students of PAI department need to be equipped with competence regarding the sign language Alquran so that they have special abilities to teach the Alquran both in spoken and sign language. The learning method of the Alquran in sign language is certainly different from oral learning. However, even though the deaf do not use their voice when reading and memorizing the Qur'an, the deaf can still understand and interpret it (Azwar Hairul, 2022). In addition, learning the Alquran in sign language must at least go through three stages are therapy (oral and vocal), reading practice and practice (Ma'ruf P Subekti, 2020). Therefore, in order to create uniformity in learning the signed Alquran, Lajnah Pentashihan Mushaf Alquran (LPMQ) of the Ministry of Religion of the Republic of Indonesia and all deaf institutions and communities agreed on a form of the Alquran in sign language which can now be viewed live through the Indonesian Ministry of Religion's digital Alquran website <https://quran.kemenag.go.id/>. This paper will explain the importance of learning the Qur'an with signs with *HATI* methods can be applied to students as messengers of the Qur'an in the future in educational institutions and in society.

Keywords: Quran sign language, Islamic education, disability

A. Introduction

Indonesian citizens have the right to reach security, political rights, law equality in law, including the right to education. This is in accordance with the words of Article 31 Paragraphs 1 and 2. Article 31 Paragraph 1 of

the 1945 Constitution reads, "Every citizen has the right to education." The article implies the meaning that education applies to all groups, including the education of the Alquran which is included in religious education.¹ Religious education is defined as education that provides knowledge, the attitudes, personality and skills of students in practicing their religious teachings, which is carried out at least through subjects/lectures in all pathways, levels and types of education.² Thus, religious education also applies to all groups, including those who have disabilities.

Persons with disabilities are any person who experiences physical, intellectual, mental and/or sensory limitations for a long period of time. They may experience obstacles or difficulties to fully participated and effectively with other citizens based on equal rights. The 2015 Inter-Census Population Survey (SUPAS) showed that 8 out of 100 Indonesians aged 10 years and over have a disability.³ Based on Susenas data in 2018, there are 14.2 percent of Indonesia's population with disabilities or 30.38 million people.⁴

Based on the data above, it is illustrated that some Indonesian people (especially Muslims) experience limitations (deaf and speech). Therefore, the pattern of religious education or learning the Alquran for them requires a special approach.⁵ Different with people who learn the Alquran orally, our

¹ Imroatus Imroatus et al., "Pengenalan Huruf Hijaiyah untuk Anak Usia Dini melalui Pengasuhan Informal di Indonesia," *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 7, no. 3 (June 30, 2023): 3639–47, <https://doi.org/10.31004/obsesi.v7i3.4534>; Azmi Islami et al., "Manajemen Pembelajaran Ilmu Tajwid Melalui Nadhom Di Pesantren," *Asas Wa Tandhim: Jurnal Hukum, Pendidikan Dan Sosial Keagamaan* 3, no. 1 (2024): 21–30, <https://doi.org/10.47200/awtjhpsa.v3i1.2051>.

Taufik Nugroho et al., "Pendampingan Pengembangan Materi Ajar PAI Moderasi Beragama Di TPA Taman Bocah Permata Hati Sleman," *Nuansa Akademik: Jurnal Pembangunan Masyarakat* 9, no. 1 (2024).²

³ Badan Pusat Statistik Provinsi DKI Jakarta, "Disabilitas dalam Angka" <https://jakarta.bps.go.id/news/2023/01/05/828/disabilitas-dalam-angka.html> diunduh pada Sabtu, 15 Juli 2023, 16.23 Wib.

⁴ Redaksi Liputan 6 menurut rilis dari Kementerian Sosial Republik Indonesia 'Jumlah Penyandang Disabilitas di Indonesia Menurut Kementerian Sosial' diunduh dari <https://www.liputan6.com/disabilitas/read/4351496/jumlah-penyandang-disabilitas-di-indonesia-menurut-kementerian-sosial> Sabtu, 15 Juli 2023, 16.28 Wib.

⁵ Hafizhah Zulkifli et al., "Challenges and Elements Needed for Children with Learning Disabilities in Teaching and Learning the Quran," *Children* 9, no. 10 (October 2022): 1469, <https://doi.org/10.3390/children9101469>.

friends who hard to see (netra), reading the Alquran through the braille method. Meanwhile, those with hearing impairments/hard to hear (deaf) using the sign (finger). Hearing limitations are indeed multi-factor and this occurs especially at the age of children.⁶

The main causes of hearing loss are congenital deafness, ear infections or congestion, deafness due to noise, deafness due to age, and deafness due to earwax. Chairman of Perhati-KL Indonesia dr. Yussy Afriani Dewi, Sp.T.H.T.B.K.L said that 60% of hearing loss is caused by something that can be prevented. The very first early detection of hearing is screening of newborns and toddlers. Then screening in children and pre-school age, in individuals exposed to continuous noise or chemicals, in individuals exposed to ototoxic drugs because some drugs can cause hearing loss, and in old age.⁷ The government is targeting ear and hearing health services in 2030, namely a 20% increase in screening services for newborns, a 20% increase in community services for adults with hearing loss who use hearing aids and implants, and a 20% reduction in the number of chronic ear infections and hearing loss in school children aged 5 to 9 years.

Even though it can be detected early, there are many factors that cause these children to grow up with hearing limitations into adulthood. However, the existence of children with deaf disabilities must still be considered. The learning method provided is different, of course it must be facilitated by the state, in this case the Ministry of Religion of the Republic of Indonesia. Gratefully, there have been many academics and observers of the Alquran who have finally taken the initiative to guide children with deaf disabilities. One of them is the leader of the caretaker of the Darul Ashom Deaf, Ustadz Abu Kafi.

⁶ Salmihah Che Mud, Fariza Md Sham, and Manisah Mohd Ali, "Learning Al-Quran For Children With Disabilities (Pembelajaran al-Quran Untuk Anak Kelainan Upaya)," *Jurnal Hadhari: An International Journal* 13, no. 1 (June 30, 2021): 135–46.

⁷ Kementerian Kesehatan RI, '60% Gangguan Pendengaran Dapat Dicegah' <https://www.kemkes.go.id/article/view/23030400002/60-gangguan-pendengaran-dapat-dicegah.html> Dipublikasi pada 1 Maret 2023, diunduh pada Sabtu, 15 Juli 2023, 16.19 Wib.

The memorizer of the Quran along with the head of the caretaker of the Darul Ashom Deaf also gave an explanation of the activities of memorizing the Alquran in their pesantren. Ustadz Abu Kafi explained that one of the difficulties in memorizing the Alquran for deaf students is having to memorize the verses read letter by letter. Before starting to memorize, the students were taught the 26 hijaiyah letters in sign language. He added that the average student can memorize one verse per day. As an initial step, the students will memorize the Alfatihah letter for one week. Apart from memorizing the Alquran, the younger siblings from the Darul Ashom Islamic boarding school were also taught other things such as praying. In prayer, deaf people also read the prayer readings silently without physical cues.⁸

The initiative to learn the Alquran in sign language was carried out by Ustadz Abu Kafi because not many people with disabilities are able to read the Alquran. In fact, UU No. 08/2016/ 14 C which states that persons with disabilities have the right to obtain holy books and other easily accessible religious education based on need. This is because PDSRW (deaf speech) does not yet have an easy Quran literacy media standard based on their needs. Meanwhile, people with visual sensory disabilities (PDSN) have received it since 1984 following the issuance of Decree of the Minister of Religion (KMA) No. 25. This learning method the Alquran for people with hearing disabilities includes at least three things. *First*, inventorying and mapping the Qur'anic literacy media used in the PDSRW community. *Second*, it explains how the Qur'anic literacy media is effectively used by PDSRW. *Third*, find out the attitude and response of PDSRW to the preparation of a guidebook for reading the Alquran for PDSRW by LPMQ.⁹

⁸ Muhammad Ichlasul Amal Yulianto, "Islam Dan Disabilitas - Kajian Islam Informatika UII," *Jurusan Informatika - Fakultas Teknologi Industri - Universitas Islam Indonesia* (blog), May 30, 2021, <https://informatics.uui.ac.id/2021/05/30/islam-dan-disabilitas/>.

⁹ Zahrotul Oktaviani, "Studi: Perlu Pedoman Baca Alquran Tunarungu dan Tunawicara," *Republika Online*, November 21, 2021, <https://republika.co.id/share/r2xe5l320>.

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Based on facts above, there have been two Qur'anic literacy media for PDSRW that have been developed; are oral-based and sign-based. For oral basis, there are two formulas, namely oral plus transliteration Sibi (Amaba & Amakasa) and oral plus visual phonetics (Abata). Then there are also two models based on signs, cues based on scripture (Ibtisama Mulia) and cues based on recitations (Jatiwangi deaf house, ICD, and our learning house). Not only about the media, the research also revealed the difficulties of a number of institutions/communities to establish Qur'anic educational institutions because it crashed with a number of regulations. Provisions for the number of students, curriculum standards, facilities and infrastructure are some of the obstacles that are difficult to fulfill.

According on any facts and limitations, we are grateful that the Indonesian Ministry of Religion's LPMQ has now launched the Al-Qur'an in sign language and is collaborating with observers and Indonesia sign language trainers. Thus, Indonesia already has standard guidelines in learning the Qur'anic Sign Language. Nevertheless, the limited number of teachers and activists in sign language is one of the reasons why sign language is still difficult to access.¹⁰ This is felt when PAI students carry out the Education Institution Introduction Program which has not involved special schools (SLB) because the students' abilities are not yet qualified in the Qur'anic sign language or when they are asked to train children with special needs, students find it difficult to communicate and teaching remembering teaching patterns for children with disabilities has a special approach. Some of the factors above ultimately affect the level of ability of students in writing final papers related to inclusive education due to inadequate competence. Therefore, this paper will describe the urgency of studying the sign language of the Alquran, especially for PAI student so that they are able to contribute to teaching the Alquran in sign language to deaf disabilities in the future.

¹⁰ Ahmad Jamil, Naswan Abdo Khaled, and Harun al Rasyid, "The Accessibility of Tahfidz Al-Qur'an for Teachers with Disabilities at the Tahfidz Daarul Qur'an Islamic Boarding School," *Tarbiya: Journal of Education in Muslim Society* 9, no. 2 (n.d.): 2022.

This research refers to several previous studies about Quranic sign language. Some of them are *first*, Bayu Pamungkas and Hermanto, "Stages of Learning the Qur'an Using Signed Hijaiyah Letters for Children with Hearing Impairments." Deaf Darul Ashom Yogyakarta. Qualitative research methods were used in this study with observation, interviews and documentation as data collection techniques. The results of the study explained that children with hearing impairments were able to read and memorize the Qur'an using the hijaiyah letters of the signs applied at the boarding school through five stages of learning (introduction to the signed hijaiyah letters, parsing and stringing, reading, memorizing and writing/kitabah) and three times implementation of learning (memorizing, depositing memorization and repeating memorization/ *muroja'ah*).¹¹

Second, the research conducted by Moh. Azwar Hairul, "Reception of the Qur'an in Deaf Culture: Study of the Gorontalo Gerkatin Community," Hairul explained that the interaction of the deaf with the Alquran is carried out through sign language. This inclusion awareness is carried out by the Gorontalo Deaf Welfare Movement (Gerkatin) which focuses on eradicating Al-Qur'an illiteracy. This research aims to describe the motivational experiences of deaf disabilities interacting with the Alquran. This research is qualitative in nature with a phenomenological approach and uses Herbert Blumer's symbolic interaction theory as an analytical tool. The results of this study indicate that even though the deaf do not use their voice when reading and memorizing the Qur'an, the deaf can still understand and interpret it. This can be seen from the interaction of the deaf with the Alquran through the stages of 1) memorizing the Qur'anic sign letters 2) writing down the Qur'anic sign letters 3) memorizing the letters along with the punctuation

¹¹ Bayu Pamungkas and Hermanto Hermanto, "Tahapan Belajar Al Qur'an Menggunakan Huruf Hijaiyah Isyarat Bagi Anak Dengan Hambatan Pendengaran," *Jurnal Pendidikan Kebutuhan Khusus* 6, no. 1 (2022): 34-41, <https://doi.org/10.24036/jpkk.v6i1.621>.

marks 4) understanding the verses. In this case the verses of the Qur'an are manifested through gesture symbols driven by the deaf.¹²

Third, a study conducted by Anisa Eka Oktavia, "Sign Language Method in Reading and Writing the Qur'an for Deaf Children in Papuan Muslim Minority Areas" with an experimental approach. The sample in this study used purposive sampling. The results show that the pretest score is 125 and the posttest is 298, there is an increase of up to 138.40%. The results of the hypothesis $0.042 < 0.05$. Based on the results of the study, it shows that there is a very significant effect and influence of the sign language method in reading and writing the Alquran in the Muslim minority area of Papua.¹³

Fourth, research from Nurul Huda, "Application of Sign Language for Recognition of Hijaiyah Letters." This research uses the *waterfall system* development method, so that the application of the results of this research can be used by deaf people in recognizing hijaiyah letters and being able to read the Al-Qur'an properly and correctly.¹⁴ The last paper, research conducted by Dadang Iskandar Mulyana, Muhammad Faizal Lazuardi, and Mesra Betty Yel, "Detection of Sign Language in Hijaiyah Letter Recognition Using the YOLOV5 Method". This study applies the YOLOV5 method to detect sign language, especially hijaiyah letters. In this study the authors used a dataset of 1014 images with hijiyah letter classes from alif to yes. The research results obtained using the YOLOV5 method are proven to be able to recognize objects consistently with a fairly high level of accuracy, namely 95%.¹⁵

¹² Moh. Azwar Hairul, "Resepsi Al-Qur'an Dalam Budaya Tuli : Studi Komunitas Gerkatin Gorontalo," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 7, no. 2 (2022): 161–76, <https://doi.org/10.30603/jiaj.v7i2.2991>.

¹³ Anisa Eka Oktavia et al., "Metode Bahasa Isyarat Dalam Baca Tulis Al-Qur'an Untuk Anak Tunarungu di Kawasan Minoritas Muslim Papua," *Jurnal Ilmiah Wahana Pendidikan* 9, no. 3 (February 4, 2023): 85–96, <https://doi.org/10.5281/zenodo.7605306>.

¹⁴ Nurul Huda, "Aplikasi Bahasa Isyarat Pengenalan Huruf Hijaiyah," *Sisfokom* 8, no. 1 (2019): 1–6, <https://doi.org/10.32736/sisfokom.v8i1.582>.

¹⁵ Dadang Iskandar Mulyana, Muhammad Faizal Lazuardi, and Mesra Betty Yel, "Deteksi Bahasa Isyarat Dalam Pengenalan Huruf Hijaiyah Dengan Metode YOLOV5," *Jurnal Teknik Elektro Dan Komputasi (ELKOM)* 4, no. 2 (2022): 145–1.

From the five relevant previous studies mentioned above, there are some similarities and differences with this research. *First*, the author's paper with previous research both focused on the study of the Quranic sign language. *Second*, this study focuses on the urgency of studying the Quranic sign language and offers the HATI method to be applied to students of Islamic Education Study Program, Faculty of Education and Teacher Training of UIN SMH Banten.

B. Method

The research method used in this paper is qualitative method by trying to find data sources regarding the pattern of learning the Qur'an in sign language through library research. In addition, the author uses an analysis of the patterns of learning the Alquran in sign language according to what the author experienced when attending a sign language Alquran training session with LPMQ of the Indonesian Ministry of Religion on Saturday-Sunday, 1 & 2 July 2023 two weeks ago. Through this two-day training, the author attempts to present the 'HATI' method. The HATI method (Hijaiyah, Harakat, Tajwid and Implementation) is the most suitable method to be applied to PAI students, UIN SMH Banten.

C. Results And Discussion

The Urgency of Learning the Qur'anic Sign Language for PAI Students, Faculty of Education and Teacher Training, UIN SMH Banten

Learning the Alquran in sign language is important because there are still many children with special needs (ABK) who are not able to pronounce the hijaiyah sign letters and read the Alquran in sign language. In another side, educational institution or called a special school (SKH) has a special request to PAI student that they able to teache Alquran to ABK.

However, the fact shows that Al-Qur'an teachers who focus on the field of Qur'anic sign language are still very limited. This limitation is caused by many factors, including teaching the Alquran in sign language which is not the same as learning the Alquran orally. In sign language there must be uniformity and agreement regarding the forms of phonemes (fingers) and starting from the basic (basic) introduction of hijaiyyah letters. *Second*, because of limited competence, it is difficult for students to teach in special

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schools even though they have actually received disability learning courses. *Third*, limited cooperation (MoU) with special schools because the MoU must also be balanced with student abilities. Below will be presented the number of special schools in the city of Serang. There are two special schools managed by the government, SKH Negeri 01 Kota Serang and SKH Negeri 02. The remaining five schools are managed by the private sector.¹⁶

**Figure 1
Special School in Serang City, 2023**

Daftar Pendidikan Khusus (SLB) di Kota Serang Beserta Alamatnya
Daftar Pendidikan Khusus (SLB) di Kota Serang, Prov. Banten Beserta Alamatnya

NPSN	Nama Sekolah	Alamat	Kecamatan	Kelurahan	Status
20605320	SKH MADINA	Komplek Griya Gemilang Sakti 2 Blok B4 No.4&7	Kec. Serang	Serang	SWASTA
20605332	SKH N 02 KOTA SERANG	Jl.Raya Petir Kp.Prapatan	Kec. Curug	Curug	NEGERI
20605334	SKH NEGERI 01 KOTA SERANG	JL. BHAYANGKARA NO. 045 RT. 001 RW 024. KEL. SUMUR PECUNG SERANG - BANTEN 42118	Kec. Serang	Sumurpecung	NEGERI
20605335	SKH SAMANTHA	Link. Panancangan Pasir	Kec. Serang	Kaligandu	SWASTA
20615731	SKH ANAK MANDIRI	Jl. Raya Cilegon No 73 A, Kependean - Serang	Kec. Serang	Lantarbaru	SWASTA
69786961	SKH PANDITA	CITRA GADING BLOK D6 No. 10,13,14,15 & E5 30,31,32	Kec. Cipocok Jaya	Karundang	SWASTA
69906888	SKH ELOK ASRI	Jl. Angsana Blok Blora Kav. 45 - 47	Kec. Kasemen	Kasemen	SWASTA

As many as seven special schools (SKH) in Serang City often ask for the contribution of PAI students to practice teaching at the school. However, the obstacle is that the competence of students / I in the special field of teaching the Alquran and hijaiyyah letters in sign language has not been fulfilled. What's more, the collaboration has not been established because the study program has the responsibility to provide reinforcement and competency regarding knowledge of the Qur'anic sign language. For information, there are around 17 active student classes spread across the PAI Study Program from semesters 1, 3, 5 and 7. Semester 1 has 5 classes, semester 3 has 5 classes, semester 5 has 4 classes and semester 7 in the academic year 2023 there are 3 classes. If added up, the total number of active students in the PAI Study Program at UIN SMH Banten is approximately 600 students. This number is a very significant development

¹⁶ Admin, "Daftar Pendidikan Khusus (SLB) Di Kota Serang Beserta Alamatnya," DataPendidikan.com, n.d., <https://datapendidikan.com:443/pendidikan-khusus/kota/serang/>.

considering that the PAI study program that has a lot of enthusiasts every year.

The large number of students has become the main capital in developing the learning method the Alquran in sign language. PAI Study Program is expected to be a strategic partner in disseminating the values of the Alquran that apply to anyone, especially for those who have limitations in reciting the Alquran orally. As an example, IAIN Sultan Amai Gorontalo has already started a pattern of learning the Qur'anic sign language for children with special needs. They collaborated with the Indonesian Ministry of Religion's (LPMQ).

It is hoped that the PAI Study Program at UIN SMH Banten will be able to adopt a pattern of learning sign language as has been implemented by IAIN Sultan Amai Gorontalo considering that inclusive education is the main capital of education today. It is also hoped that students of the PAI study program will be able to become a solution and make a real contribution to ABK who have not been equipped with knowledge of hijaiyah letters in sign language so that they are often unable learning the Alquran. Through this positive contribution, research on learning the Qur'an in sign language will also continue to grow. Currently, there are at least ten students who are interested in studying learning issues for children with disabilities. However, the problem is that they have difficulty understanding the sign language of the children with disabilities, especially since they have not been equipped with basic knowledge of the Al-Qur'an in sign language.

Mushaf Al-Qur'an Isyarat, Lajnah Pentashih Mushaf Alquran (LPMQ) of the Ministry of Religion of the Republic of Indonesia

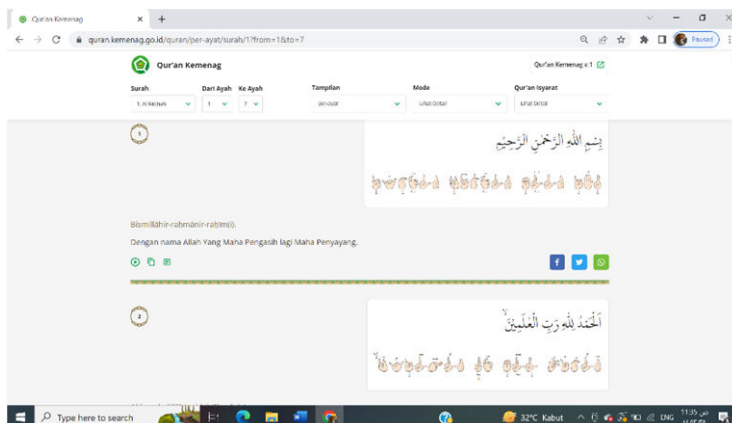
In accordance with its duties and functions, Lajnah Pentashihan Mushaf Al-Qur'an strives to remain consistent in conducting studies and developing literacy media that enables persons with disabilities, especially those with Deaf Sensory Disabilities (PDSRW) or Deaf Indonesian Muslims to access the holy book Al-Qur'an. and easily. One of the efforts made is the availability of guidebooks that make it easier for PDSRW to learn to read the Al-Qur'an Mushaf using Sign Language. This Manual for Mushaf Reading

the Qur'an for People with Deaf Sensory Disabilities is the first edition to be prepared in stages in 2021. This guideline accommodates the needs and diversity of the use of communication media in PDSRW, namely sign and oral methods. It is hoped that this guideline will be accepted and used by all PDSRW Muslim circles in Indonesia, and can become a reference for the publication and proofreading of the Signed Al-Qur'an Mushaf in Indonesia.¹⁷

The limitations of sign-language Alquran teachers have helped drive the Ministry of Religion's Pentashih Mushaf Alquran Institute (LPMQ) in collaboration with deaf institutions and communities to agree on the phonemes of the Alquran's sign language. Of course it is not easy to remember that the language of the Alquran is very different from sign language in general. In sign language, the Alquran is divided into two, namely the sign language, the kitabah method (according to what is written in the verses of the Alquran) and the recitation method (according to the spoken word). These two methods were discussed at length by LPMQ and deaf communities throughout Indonesia. From this deliberation a special guideline was formed for learning the Qur'anic sign language and now we can watch it live at <https://quran.kemenag.go.id/>. Below, a sign language Alquran will be presented on the Indonesian Ministry of Religion's Alquran website.

Figure 2.
Quranic Sign Language at <https://quran.kemenag.go.id/>

¹⁷ Tim Lajnah Pentashih Mushaf Alquran, *Pedoman Membaca Mushaf Alquran Isyarat*, LPMQ Kemenag RI: Agustus, 2022



Quranic sign language that prepared by Ministry of Religion's Alquran website is a solution for learning the Alquran that is increasingly adaptive and applies to all groups, especially those with hearing impairments. Currently, the Ministry of Religion is massively grounding and socializing the Al-Qur'an guidelines in sign language as well as opening special classes through massive collaboration with trainers, the deaf community and Qur'an learning activists. Finally, LPMQ of the Ministry of Religion of the Republic of Indonesia collaborated with Sakinah Finance, a community that is actively engaged in the field of Islamic financial literacy to provide two full days of training for the deaf community, some of them Gerakatin, Handai Tuli, Rumah Deaf, several teachers and lecturers in the field of Qur'an scholarship both in and overseas. In total, there were 60 Qur'an and sign language activists who joined this online zoom session to be trained in sign language with the Indonesian Ministry of Religion's LPMQ led by Ustadz Zamroni Ahbab.

Figure 3.
Understanding basic hijaiyah in sign language

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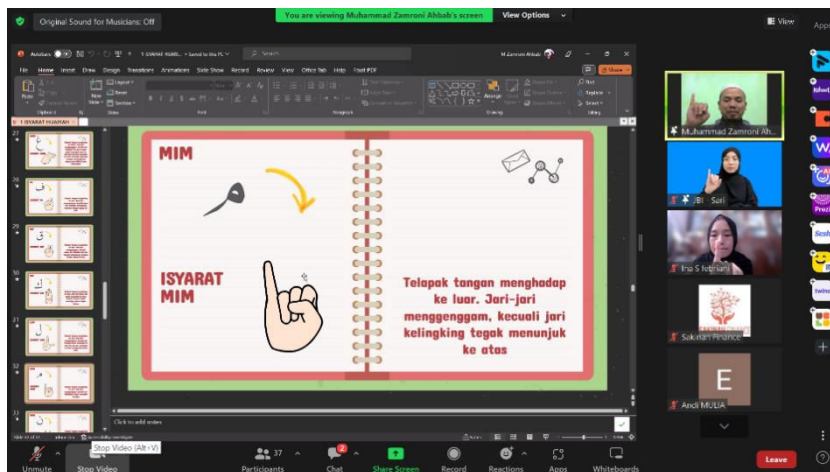


Figure 4.
Hijaiyah sign subject from alif to ya'

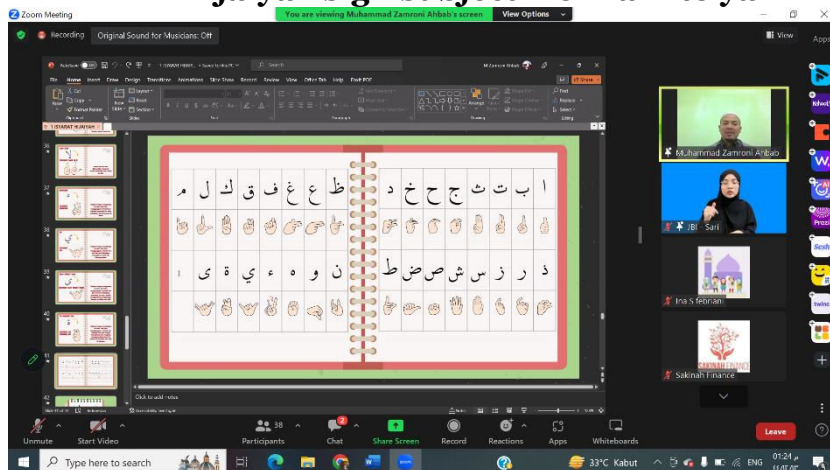


Figure 5.
Understanding more about harakat (fathah, kasrah, dhammah) also tanwin

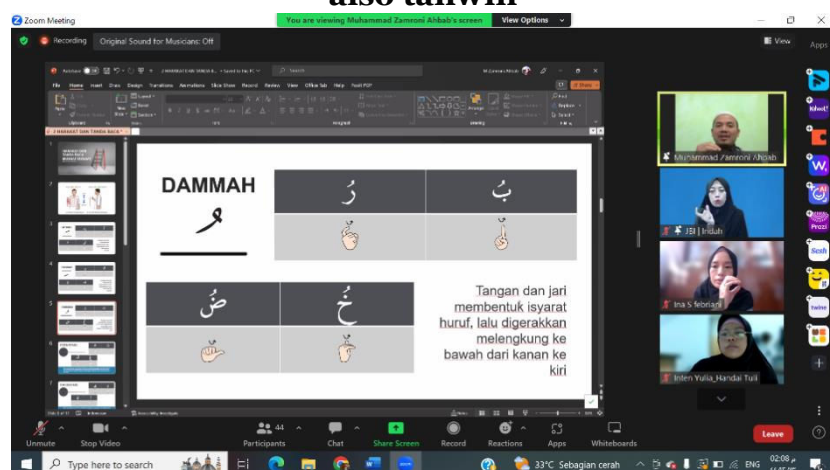


Figure 6.
Knowing about tajwid and how to practice in sign language

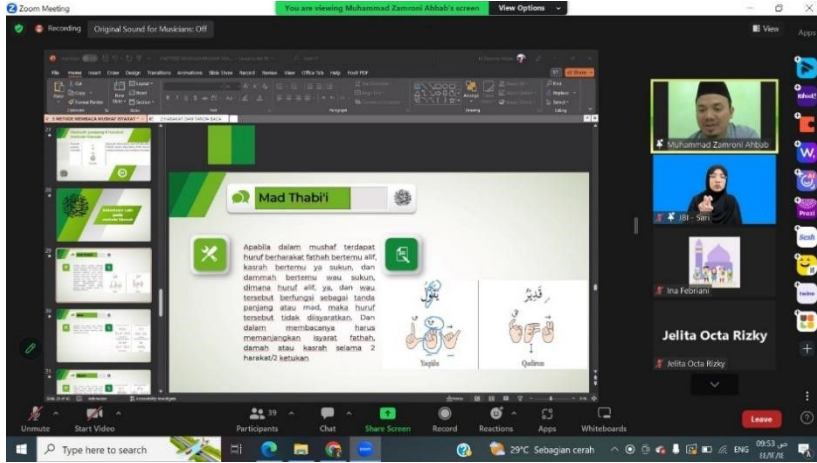


Figure 7. Knowing more about mad wajib muttashil, etc

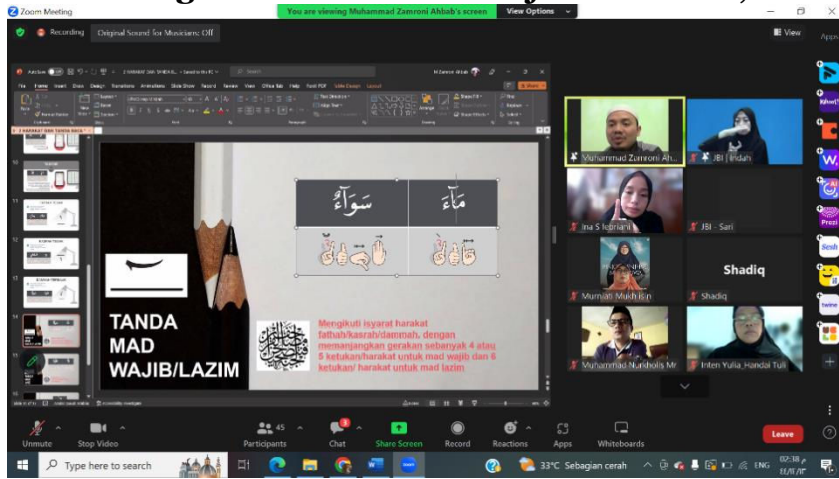


Figure 8. Implementation of Kitabah and Tilawah Methods in Quranic Sign Language

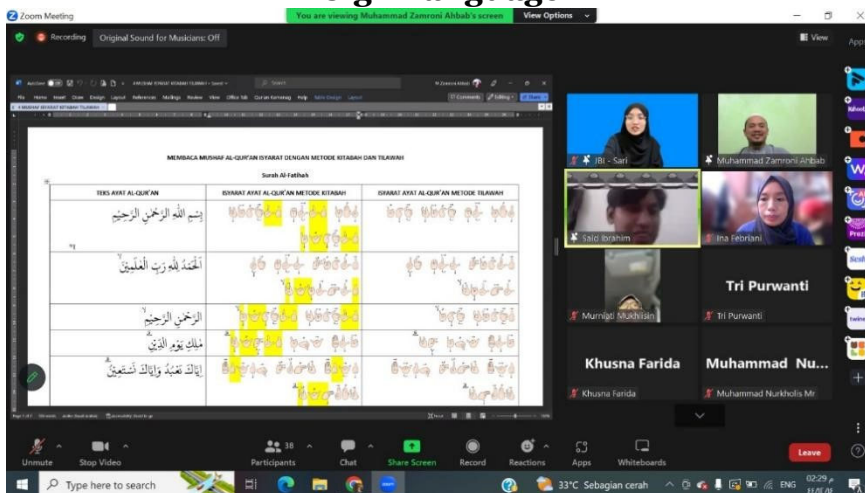
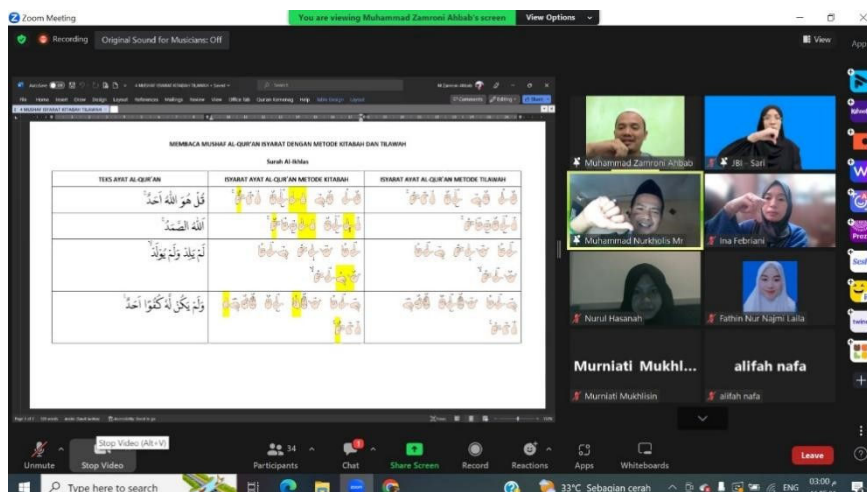


Figure 9. Practicing Kitabah and Tilawah Method, Qs. Al-Ikhlash

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The learning method the Alquran in sign language guided by LPMQ of the Indonesian Ministry of Religion actually adopts the learning needs of deaf disabilities in accordance with the suggestions and directions of sign language communities in Indonesia. The order of the hijaiyah letters, *harakat* (punctuation marks), implementing *tajwid*, *kitabah* or *tilawah* methods are all carried out continuously, sequentially with the right position. Placing the fingers in the right and proper position is the key to learning the Qur'an in sign language. Therefore, in Figure 3 it is described that the description (narration) regarding the correct position of the fingers is important to observe before being taught to students.

Based on the description above, the author seeks to formulate an appropriate method/approach as an offer for learning patterns of Qur'anic Sign Language for PAI students, Faculty of Tarbiyah and Teacher Training UIN SMH Banten. So, the method that is considered appropriate to practice is the HATI method which stands for H, for Hijaiyyah. *First*, students need to be equipped with prior knowledge regarding the proper shape of the fingers in practicing the Qur'anic Sign Language from alif to ya. *Second*, is HA, for Harakat (arabic punctuation). After students are able to practice correctly and correctly the hijaiyyah letters from alif to ya, they are introduced to practicing harakat from *fathah*, *kasrah*, *dhammah*, to *tanwin fathah tain*, *kasrah tain*, *dhammah tain*.

Third, T for Tajwid. After basic knowledge regarding the shape of the fingers of the letters hijaiyyah, vowel, then T is 'tajwid' or the law of reading

both mad thabi'I and various other types/branches of mad, mad wajib muttasil, mad jaiz munfasil, mad silah qasirah, mad silah thawilah and etc. Fourth, 'I', for Implementation, is an approach with two methods, both the kitabah method and tilawah method. The kitabah method is in accordance with what is written in the Qur'anic manuscripts (mushaf Utsmani). Meanwhile, the tilawah method is in accordance with what is recited (sounds/ bunyi). The two methods are different. However, PAI students who have not been provided with the sign language of the Alquran at all/beginner level, the kitabah method is suitable for beginner level.

Figure 10.
HATI Methods



D. Conclusion

Learning the Alquran in sign language is increasingly needed. This need is based on the factor that there are still many ABK, teenagers and adults who are not proficient at reading the Alquran. The pattern of learning the Qur'an with gestures is certainly different from learning the Alquran orally for society in general. Therefore, this paper presents the HATI method which can be used as a solution for learning the Alquran in sign language. the HATI method able to practice Quranic sign language for PAI students as a beginner level.

The methods able to practice for PAI student. Hopefully, they able to contribute in teaching Quranic sign language in a pluralistic society. PAI

students are strategic partners in grounding the Alquran especially in Indonesia.

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