

Optimization of PAI Learning Materials Phases D, E, and F for Students with Special Needs Of The Deaf

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Abstract: This study aims to optimize Islamic Religious Education (PAI) learning materials for deaf students with special needs in phases D, E, and F. PAI plays a central role in shaping the character and spirituality of students, including those with hearing impairments. However, communication barriers in deaf students often become a major obstacle in understanding abstract religious concepts. Therefore, this study examines the adjustment of relevant learning materials and methods so that Islamic values can be conveyed effectively. The research approach used is descriptive qualitative with data collection techniques through documentation studies, interviews with PAI teachers in phases D, E, and F at the Cicendo State Special School (SLBN) in Bandung City, and literature studies. Data analysis was carried out through reduction, categorization, interpretation, and narrative presentation of the results. The results show that the objectives of PAI learning for deaf students include developing correct faith, understanding Islamic religious principles, and character formation that upholds the values of unity and diversity. PAI learning needs to be adapted to the characteristics of deaf students to ensure the material delivered is relevant and acceptable. These findings contribute to the development of more effective PAI teaching methods for students with special needs, as well as serve as a reference for educators and policymakers in designing an inclusive and adaptive curriculum. The application of the Maternal Reflective Method (MMR) has proven effective in improving students' communication and comprehension skills, as it prioritizes natural, experience-based conversations supported by visual media. The conclusion of this study confirms that optimizing PAI materials for deaf students requires a contextual, adaptive, and inclusive approach. By implementing appropriate learning methods such as MMR, deaf students can more easily understand and internalize Islamic values, so that the goal of religious education to shape faithful, moral, and independent individuals can be optimally achieved.

Keywords: Content Analysis, D-F Phase, Maternal Reflective (MMR), Islamic Religious Education (PAI), Deaf.

Introduction

Islamic Religious Education (PAI) plays a crucial role in shaping students' character, including in the context of special education institutions such as State Special Schools (SLBN). Education serves not only as a means of transferring knowledge but also as a process of character formation (Aladdiin & PS, 2019). In this regard, PAI is a conscious and planned effort to foster faith, a deep understanding, and the ability to practice Islamic teachings through learning, guidance, and training (Rinaldho et al., 2024). For students with special needs, Islamic Religious Education (PAI) instruction requires a more contextual and adaptive approach to ensure

the material is relevant and aligned with the students' developmental needs at each stage. This requires teachers to be patient, understand their development, master the material, and manage the classroom effectively (Supriadi et al., 2023).

One major challenge is the difficulty in establishing communication. Deaf students face barriers in listening and speaking, which impact their ability to interact with their surroundings and optimally understand learning materials (Simorangkir & Harsiwi, 2024). Deaf students often experience difficulties in obtaining an education that aligns with their needs, as conventional learning methods are often ineffective in meeting their learning needs (Syafarina et al., 2024).

Every individual has diverse needs and potential, especially students with special needs. Therefore, they require appropriate learning strategies, methods, educators, curriculum, and guidance to ensure the active involvement of all students and support the achievement of maximum learning outcomes (Sira et al., 2024) (Mavianti & Harfiani, 2020). Through appropriate guidance, direction, and coaching, students can develop into individuals who are able to interact, demonstrate more positive behavior, be independent in managing themselves, and achieve success like children in general, while maintaining a personality aligned with Islamic teachings (Mavianti & Harfiani, 2020).

Numerous previous studies have examined learning for students with special needs. For example, Shobirin & Agusta (2023) found that Islamic Religious Education (PAI) learning plans are designed according to the characteristics of students with special needs; implementation uses habituation methods and learning media. Evaluation is conducted through tests and non-tests; and obstacles include speech difficulties, limited learning media, and mood fluctuations in deaf students. Research by Rahim & Mushoffa (2023) on Islamic Religious Education learning outcomes for students with special needs at the Tanah Grogot Special Needs School (SLBN) at the junior high school level (SMPLB) level shows that the internalization process varies across categories, such as intellectual disability, physical disability, hearing impairment, and autism. Furthermore, research by Aziz & Priyanto (2025) shows that the use of visual media in learning occurs through three stages: planning, implementation, and evaluation. During the planning stage, teachers adapt lesson plans to students' needs. During implementation, visual media such as illustrations are used to help students understand the material, particularly ablution procedures. Evaluations are conducted on learning outcomes and teacher challenges, and are discussed in meetings with the principal to find solutions. Visual media needs to be adapted to student characteristics.

Different from previous research, this study analyzes Islamic Religious Education (PAI) learning materials for students with special needs who are deaf at the junior high and senior high school levels

and the support of the maternal reflective method (MMR) in their learning. This study aims to examine how Islamic Religious Education (PAI) learning is adapted for deaf students. This research is very important to be carried out because it contributes to the development of effective teaching methods for Islamic Religious Education for students with special needs, especially deaf students, so it is hoped that it will become a reference for educators and policy makers.

Materials and Methods

This study uses a descriptive qualitative approach that aims to describe in depth the structure of Islamic Religious Education (PAI) books based on content studies, with a focus on the analysis of learning objectives, characteristics, learning outcomes and discussion of the reflective maternal method. The data sources for this study are PAI teachers of SMPLB & SMALB SLBN Cicendo, Bandung City and various literature. This study uses data collection techniques in the form of documentation, observation, and literature studies. Data analysis is carried out through content analysis that includes data reduction, categorization, interpretation, and presentation of results in a narrative manner. Data validity is carried out through triangulation of sources, methods, and peer review. Research procedures include preparation, data collection, data analysis, and reporting, while maintaining research ethics

Results and Discussion

1.1. PAI Learning Objectives

Based on the Copy of Attachment V of the Decree of the Head of the Education Standards, Curriculum, and Assessment Agency of the Ministry of Education, Culture, Research, and Technology Number 032/H.Kr/2024, it was found that the objectives of the PAI subject for students with special needs have 4 learning objectives, namely:

- 1) Provide guidance to students so that they have the correct faith, have noble morals, and always make compassion and tolerance the foundation of their lives;

- 2) Form students to become individuals who understand well the principles of Islam related to faith based on the sunnah waljamaah, sharia, noble morals, and the development of the history of Islamic civilization;ubsection.
- 3) Assisting and guiding students with special needs to be able to reduce the impact of obstacles, maintain the surrounding natural environment, and foster a sense of responsibility as religious people; and
- 4) Forming students who uphold the values of unity so that they can strengthen human brotherhood (ukhuwah basyariyyah), religious brotherhood (ukhuwah islamiyah), and brotherhood of the nation and country (ukhuwah wathaniyah) with all the diversity of religions, tribes, and cultures.

The objectives of Islamic Religious Education (PAI) for students with special needs, as outlined in national regulations, illustrate that PAI should be a medium for fostering faith, worship, morals, and social integration. Field findings at the Cicendo Special Needs School (SLBN) support this. PAI teachers are actively developing learning that is not only cognitively oriented but also fosters morals and spiritual independence in deaf students.

At the Cicendo Special Needs School (SLBN), faith and morals are placed as the primary foundation, in line with the objectives of the national curriculum. Teachers stated that the primary focus of learning in SMPLB and SMALB is moral development and the development of religious habits, as some students still lack mastery of ablution and prayer. This demonstrates that the learning objectives are truly directed at developing spiritual character, not merely acquiring knowledge.

The objectives of Islamic Religious Education for students with special needs reflect a holistic and inclusive approach to Islamic religious education. First, emphasizing the formation of correct beliefs and the development of noble morals based on compassion and tolerance, shows an effort to build a strong moral foundation, both in vertical relationships with God and horizontal relationships with fellow human beings. Second, focusing on understanding the principles of Islam, reflects the

Table 1. Characteristics of Islamic Education Learning

need to integrate theological, Islamic law, ethics, and historical dimensions into learning. Third, reflecting concern for the impact of individual obstacles, both in social and physical contexts, by guiding students to be more adaptive to their environment while fostering a sense of responsibility as religious people. This shows social inclusion that is not only oriented towards cognitive aspects but also affective and psychomotor. Fourth, emphasizing the values of unity and diversity shows contextual relevance to Indonesia as a pluralistic country. Emphasizing the importance of harmony in diversity, while forming the character of students who uphold the spirit of tolerance and nationality.

This analysis shows that the objectives of Islamic Religious Education learning for students with special needs are not only directed at achieving academic competence, but also character and integrity formation that is in line with Islamic and national values. This is in line with the paradigm of inclusive education which not only accommodates special needs but also forms individuals who are empowered in social and spiritual contexts. Therefore, education as an element that supports every aspect of human life must have ideal quality (Utari et al., 2020).

Islamic Religious Education has given color to the education process in Indonesia. The purpose of Islamic Religious Education is to educate, guide, and direct students to become Islamic individuals (confident, obedient, and moral) by paying attention to the role of students as individuals, family members, part of society, citizens, and citizens of the world. This emphasizes that the purpose of Islamic Religious Education is not to make students experts in Islamic religious knowledge. *Insan kamil*, as the highest achievement in the objectives of Islamic Religious Education, is a human being who is able to be a blessing for the entire universe (Firmansyah, 2019).

1.2. Characteristics of Islamic Religious Education Learning

Islamic Religious Education Learning is a subject that has characteristics in its learning, including:

Element	Description
Al-Quran and Hadith Creed	Islamic Religious and Character Education emphasizes understanding the Al-Qur'an, hadith and selected short suras of the Al-Qur'an and their content. Creed is related to the principles of belief that will provide an understanding of several Asmaul Husana, the pillars of faith, self-care, and behavior to protect oneself and the environment as an expression of gratitude to Allah SWT.
Morals	Morals provide an understanding of good values in everyday life, both for oneself and others and the surrounding environment, and commendable behavior towards oneself in social life and in communicating digitally.
Jurisprudence	Fiqh provides an understanding of the pillars of Islam, and various things relating to worship, food and drink provisions, management corpses, weddings, and holding sacrificial services.
History of Islamic Civilization	The History of Islamic Civilization provides an understanding of the exemplary stories of the prophets and apostles, the caliphs and the spread of Islam in Indonesia and its figures.

Based on the table above, it can be found that the characteristics of the elements of the Qur'an and hadith for students with special needs in addition to focusing on understanding the verses of the Qur'an, hadith, and selected short surahs. This element also focuses on internalizing the values contained in the verses and hadith. So that it gives students the ability to understand and apply religious messages in everyday life. This trains students' spiritual and moral skills.

The characteristics of Islamic Religious Education (PAI) subjects, which include the Quran and Hadith, Aqidah (Faith), Morals, Jurisprudence (Fiqh), and the History of Islamic Civilization at Cicendo Special Needs School (SLBN), cannot always be taught using the traditional approach as in public schools. PAI teachers adapt the content to suit the language abilities, cognitive needs, and socio-emotional development of students with hearing impairments. Learning materials remain aligned with the milestones of phases D, E, and F, but their implementation is flexible and cross-phase. This is evident in the adjustment of Islamic jurisprudence (fiqh) materials, such as ablution and prayer, which are still taught from the most basic level, even though students are already in Phase F, as many of them have not yet mastered proper worship practices.

Similarly, lessons on faith (aqidah) and history are presented simply and concisely to avoid confusion, given that abstract concepts are difficult for students with hearing impairments to grasp. In addition to content adaptations, Islamic Religious

Education (PAI) learning also emphasizes the development of moral habits through daily routines, such as greeting teachers with a smile, shaking hands after ceremonies, and practicing religious practices such as congregational Dhuha and Dzuhur prayers. This pattern of habits has proven effective in instilling moral values in accordance with the learning outcomes of Phases D to F.

The characteristics of the moral element emphasize the understanding and practice of noble values in everyday life. This learning also encompasses morals in the digital world, adapting to the needs of the modern era. This fosters students with noble character that is reflected in their behavior towards themselves, others, the environment, and in social life, including digital communication ethics. Furthermore, the moral values taught in Islam serve not only as guidelines for social interactions but also as a guide for overcoming various moral challenges in everyday life (Shalahuddin et al., 2024). The historical elements of Islamic civilization are known to provide orientation for the development of historical insight and behavioral models in students. These elements inspire students through exemplary stories that can serve as guides in life. They also instill pride in the heritage of Islamic civilization.

To support this entire process, teachers use the Indonesian Sign Language System (SIBI) as the primary learning medium, combined with visual cues, facial expressions, and verbal simplification. The use of SIBI ensures that the delivery of Islamic

Religious Education (PAI) material remains structured, clear, and easily understood by deaf students, making learning more inclusive, communicative, and meaningful.

Based on these characteristics, Islamic Religious Education (PAI) is crucial for Muslims to properly understand the teachings of Islam as a perfect

religion. By studying Islamic teachings comprehensively, it is hoped that the quality of Muslims in various aspects of their lives will improve (Mutma'inah, 2017).

1.3. PAI Learning Outcomes

Table 2. PAI Phase D Learning Outcomes are Generally for Mental Age ± 9 Years/Grade VII, VIII, and IX of SMPLB)

Element	Learning Achievements
Al-Quran and Hadith	Understand the continuous hijaiyah letters and the meanings, the values contained in the Al-Qur'an and/or hadith regarding the importance of faith, piety, tolerance, love of the country, scientific enthusiasm, and patience in facing disasters.
Creed	Understand the six pillars of faith.
Morals	Understand sincere behavior, be grateful to Allah SWT, have good attitudes, refrain from anger, dress politely and neatly, and have compassion for others and the natural environment.
Jurisprudence	Understand the shahada, provisions for fardhu and Friday prayers, fasting, zakat, and Hajj.
History of Islamic Civilization	Understand the exemplary story of the Prophet Muhammad. and khulafaurrasyidin.

Table 3. PAI Phase E, F Learning Outcomes are Generally for Mental Age ± 11 Years/Grade X, and XI of SMALB)

Element	Learning Achievements
Al-Quran and Hadith	Students understand the verses of the Qur'an and hadith about the importance of critical thinking, science and technology, maintaining human life, and religious moderation.
Creed	Students understand several branches of faith (syu'ab al-īmān), the relationship between faith, Islam, and ihsan.
Morals	Students understand the benefits of avoiding social diseases; Understand social etiquette and digital ethics in Islam.
Jurisprudence	Students understand the provisions of sermons, tabligh and da'wah, muamalah, munakahat, and mawāris.
History of Islamic Civilization	Students understand the role of religious figures in the development of Islamic civilization in the world and the role of Islamic organizations in Indonesia.

Islamic Religious Education (PAI) is an essential subject for developing students' character and personality. PAI material needs to be tailored to students' ability levels and grouped based on their individual capacities (Rinaldho et al., 2024).

Analysis of learning outcomes in phases D-F shows that Cicendo Special Needs School specifically adapts material based on students' mental age and actual abilities, rather than solely on their chronological age. For example, although

administratively in phase F, which is equivalent to high school, some students still require basic learning such as recognizing the hijaiyah letters and understanding the pillars of faith. Worship material also remains a top priority so that students can at least perform prayers correctly, so that fiqh content focuses more on practical aspects than abstract concepts. Teachers acknowledged that the national learning outcomes for phase F were perceived as too high and did not fully align with the actual abilities

of deaf students, necessitating pruning, simplification, or intensive repetition of the material.

On the other hand, in phases E and F, important materials such as verses and hadith on religious moderation, digital ethics, and critical thinking are still taught, but with a visual approach, contextual stories, and concrete examples that are easier to understand. Through this strategy, students still acquire the essential values of Islamic teachings, but in a simpler form that is more relevant to their language and cognitive limitations. This adaptation demonstrates that Islamic Religious Education (PAI) learning at SLBN Cicendo operates on the principles of flexibility and meaningfulness, ensuring that learning outcomes truly align with the developmental needs of students.

Based on the table, in phase D, which is generally for students around 9 years of age, or grades VII, VIII, and IX of junior high school (SMPLB), Islamic Religious Education (PAI) learning outcomes are focused on developing a deeper understanding of religion and the application of Islamic values in daily life. Learning the hijaiyah (connected hijaiyah) letters and harakat (character) is crucial for improving the ability to read the Quran with correct tajwid, which is the foundation for daily worship practices. In this learning, deaf students also need to be supported by sign hijaiyah. Similar to the alphabet, each letter in the Hijaiyah alphabet is signaled using the fingers. Each finger shape is used to represent a single Hijaiyah letter (Pamungkas & Hermanto, 2022). Furthermore, understanding values such as faith, piety, tolerance, love of the homeland, a spirit of learning, and patience is crucial for developing a faithful and responsible student character. These values help students face life's challenges, strengthen their love for their nation and state, and encourage them to continue learning and developing intellectually and spiritually. Islamic Religious Education Learning Outcomes in Phases E and F, designed for students with a mental age of approximately 11 years at the SMALB level, aim to provide a deeper, contextual understanding of Islam that is relevant to their age and the challenges of the times. Each element equips students to face the challenges of the times, grounded in solid religious teachings. The table above shows that the learning outcomes for the

elements of the Qur'an and Hadith reflect the relevance of Islamic teachings to modern needs. The Quran and Hadith not only teach religious values but also provide a philosophical foundation for the development of science, critical thinking, and maintaining harmony in human life. Students are encouraged to understand how religious values contribute to technological progress, human well-being, and tolerance in religious life.

The elements of faith are the primary foundation for developing students' faith. Based on the table above, in phase D, understanding the six pillars of faith helps students build strong convictions and understand how faith guides behavior and decisions in daily life. In phases E and F, learning about faith is expanded by emphasizing the integration of faith, Islam, and ihsan. Through the concept of syu'ab al-īmān, students are introduced to various aspects of faith, such as shame, compassion, and honesty, so they understand that faith is not merely believed but must be reflected in good and moral actions.

Based on the table, the moral elements of phase D emphasize the development of students' character, embodying noble qualities such as sincerity, gratitude, positive thinking, self-control, and concern for others and the environment. These values help students build harmonious social relationships and reflect their Islamic identity in their daily behavior. The moral elements of phases E and F place particular emphasis on social behavior and the ethical use of technology. Understanding social ills, such as drugs, promiscuity, and hoaxes, helps students protect themselves from destructive behavior. Social etiquette teaches the values of mutual respect, tolerance, and caring, while digital ethics in Islam instills the importance of honesty, avoiding slander, and using social media for positive purposes. Therefore, values serve as standards of behavior that encourage one to live life in accordance with their values (Frimayanti, 2017).

Based on the table above, fiqh learning in phase D aims to provide practical knowledge that students can immediately apply in their daily lives. This includes procedures for performing worship, the times of performance, the requirements that must be met, and the wisdom behind each act of worship. Students will be able to perform worship correctly and with dedication, and understand the meaning

and purpose of each act of worship, so that it becomes a means of drawing closer to Allah SWT. The emphasis found in the fiqh elements of phases E and F is on Islamic law relating to social and personal life. Understanding sermons, tabligh, and da'wah helps students grasp the role of communication in conveying religious values. Material on muamalah (economic interactions), munakahat (marriage), and mawāris (inheritance) provides insight into Sharia principles in life. However, in practice at the Cicendo Special Needs School (SLBN), teachers emphasize practical understanding relevant to students' daily lives, resulting in overly complex concepts being simplified or not taught in depth.

Meanwhile, the history element in phase D teaches the exemplary behavior of the Prophet Muhammad (peace be upon him) and the successive caliphs, focusing on the values of honesty, leadership, and patience. In phases E and F, history material focuses on the contributions of Islamic scholars and Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah to the development of Islamic civilization and the Indonesian nation. This understanding not only enriches students' historical insights but also fosters a strong Islamic and national identity (Lisa et al., 2020).

After understanding the various achievements mentioned above, it can be seen that consistency in religious actions and attitudes can strengthen the religious teachings taught, making these values more tangible and relevant in everyday life (Angkat, 2024). It should be noted that adjustments in the development of Islamic Religious Education (PAI) learning materials for deaf students can vary according to school policies and the innovation and creativity demonstrated by individual PAI teachers (Polem et al., 2024).

Therefore, the adaptation of learning outcomes at SMPLB and SMALB SLBN Cicendo is based on the principles of flexibility, relevance, and meaningfulness, ensuring that all PAI elements are digestible according to the abilities of deaf students. This ensures that PAI learning not only teaches concepts but also shapes students' character, behavior, and spirituality in a concrete, consistent, and contextual way in their daily lives.

1.4. Maternal Reflective Method (MMR)

In Islamic Religious Education (PAI) lessons, religious concepts are often encountered, which can sometimes cause difficulties for students with special needs. Therefore, it is necessary to implement methods that can help students with special needs, especially those with hearing impairments, optimize the learning process. The PAI learning method at SLBN Cicendo demonstrates a strong integration between the Maternal Reflective Method (MMR) and Total Communication (KOMTAL), which together form an adaptive learning approach for students with hearing impairments. MMR is used as the core method because it can help students build correct language structures, facilitate meaningful dialogue, and enrich religious vocabulary such as "intention," "faith," and "ablution." In practice, when students mispronounce or construct sentences related to PAI material, the teacher conducts a process of reflection and remodeling until the students understand the correct concepts and language structures. Meanwhile, KOMTAL complements the learning process with the use of various communication modalities ranging from sign language, body movements, facial expressions, to writing and visual media. This multimodal approach is very helpful, especially for students with low abilities, so they can still follow the learning through visual and kinesthetic support. The integration of MMR and KOMTAL makes Islamic Religious Education (PAI) learning not only communicative and easy to understand, but also inclusive and responsive to the individual needs of deaf students.

Learning methods must be tailored to the learning challenges faced by each child with special needs, including deaf children, taking into account their unique characteristics (Luvita et al., 2021). The Maternal Reflective Method (MMR) plays a crucial role; it enables more inclusive learning by addressing students' specific needs, enabling them to understand religious concepts in depth.

The Maternal Reflective Method is a dialogue between two or more people involving the exchange of ideas, information, feelings, or thoughts with the goal of naturally teaching language to deaf children. The goal of this method is to make conversation not only a means or medium for conveying lesson

material, but also the core of the teaching process itself (Zulmiyetri, 2017). This method focuses on conversations based on children's direct experiences, thus helping them more easily learn and understand language (Hasanah, 2022). Teachers use straightforward and expressive language, while incorporating visual cues such as hand gestures and facial expressions to help children understand the meaning of the words (Fiddin et al., 2024).

This method is a general language learning method, so it can be applied to various subjects. It is natural and spontaneous, placing the child's experience as a key factor (Setiawan et al., 2020). Furthermore, Islamic Religious Education (PAI) learning can be supported by a focus on direct application using real or concrete objects, as deaf children have difficulty understanding theoretical learning as children generally do. Due to their limitations, deaf children rely heavily on their visual focus (Jannah et al., 2020). Therefore, in its implementation, it can be combined with visual media that can capture students' attention. Furthermore, it is important for educators to foster an inclusive learning environment to support the participation of deaf students in the learning process (Mirrota, 2024).

Conclusions

The conclusion of this study focuses on optimizing Islamic Religious Education (PAI) learning materials for deaf special needs students in phases D, E, and F. This study shows that in order to achieve effective learning objectives, PAI materials must be adjusted to the characteristics of deaf students, which include the development of faith, understanding of religious principles, and character formation that upholds the values of unity and diversity. The main recommendation of this study is the importance of implementing contextual and adaptive learning methods, such as the reflective maternal method, to improve the effectiveness of PAI learning. These findings indicate that with the right approach, deaf students can more easily understand and internalize Islamic religious values in their daily lives. The implications of this study for further research include the development of an inclusive and adaptive curriculum, as well as the

need for further research to explore various teaching methods that can meet the specific needs of students with special needs. Thus, the results of this study not only contribute to the development of more effective PAI teaching methods but also serve as a reference for educators and policy makers in designing better education for students with special needs.

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