

Learning Al-Qur'an Signs as An Effort to Instill Religious Character for Learners with Hearing Disabilities at SLB-B YPPALB Magelang City

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Abstract: The development of science and technology in the globalization era presents various challenges that necessitate the cultivation of religious character among learners throughout the educational process. As a fundamental right, Islamic religious education holds a significant position in instilling this character in all individuals, including learners with hearing disabilities. Legally, the right to education is guaranteed by Law Number 08 of 2016 concerning people with disabilities. However, the data of the Central Bureau of Statistics in 2022 revealed that only 4.31% of people with disabilities had access to education. Furthermore, the National socio-economic data from 2023 indicates that there were 22.97 million people with disabilities, with 2.46% were individuals with hearing disabilities. This disparity in educational access is rooted in accessibility discrimination across various aspects of life. The Ministry of Religious Affairs, through the Lajnah Pentashihan Al-Quran, introduced Al-Qur'an sign guidelines to help fulfill the religious rights of individuals with hearing disabilities. Within the educational framework, the Al-Qur'an sign is an approach in providing religious instruction and rights for learners with hearing disabilities. This study aims to describe the instruction of the Al-Qur'an sign as a means of fostering religiosity in learners with hearing disabilities at SLB-B YPPALB in Magelang City. A qualitative research method was used, with data collection techniques involving observations and interviews. The sources of data involved in the planning and implementation of the Al-Qur'an sign learning program: The principal, Islamic Religious Education educators, and learners with hearing disabilities. Once data saturation was achieved, data reduction was conducted as a form of analysis. The results indicated that learners with hearing disabilities were able to read the Qur'an using both verbal expressions and hand gestures, effectively instilling religious character across various dimensions of their lives.

Keywords: Al-Qur'an sign, Hearing Disabilities, Religious Character.

Introduction

The advancement of science and technology as a component of globalization offers both positive benefits and various challenges, particularly in terms of character development. A fundamental aspect that should be instilled in learners is a strong sense of religious character. Fostering this religious character is viewed as a key strategy to tackle the numerous character-related issues facing society today (Ahsanulhaq, 2019). In recent times, there have been several alarming incidents

involving learners, including drug use, bullying, intolerance, and physical altercations, which occur from elementary through secondary school levels (Ni Nengah, 2024). Many reports indicate that learners have displayed misbehavior towards educators, including defiance and other inappropriate actions (Mustari Mohammad, 2011). These situations underscore the urgent need to cultivate religious character in society, with education serving as a powerful means to accomplish this goal.

Education is a lifelong process that belongs to all individuals, regardless of their background, including those with disabilities. Law No. 20/2003 on the National Education System, along with Law No. 8/2016, emphasizes that education is a fundamental right for persons with disabilities. It is essential for the government to provide accessible educational opportunities, ensuring that such education plays a vital role in fostering the holistic development of every individual.

While the right to education is legally guaranteed for individuals with disabilities, data from the Central Statistics Agency in 2022 revealed concerning statistics. Only 4.31% of people with disabilities were attending school, while 17.64% of those over the age of 5 were not in school at all. Alarming, a staggering 78.05% chose to drop out of school. Furthermore, according to the National Socio-economic Survey conducted in 2023, there were 22.97 million people with disabilities in total, of which 2.46% had hearing disabilities. These statistics illustrate that inequality in access to education is still prevalent for individuals with hearing disabilities, despite the legal recognition of their rights.

Family factors contribute significantly to the inequality in access to education for individuals with hearing disabilities. Some parents may experience denial about their children's disabilities, while others may feel ashamed and choose not to send their children to school (Johanes & Maslan, 2021). This stigma stems from a widespread belief within the community that individuals with disabilities cannot attain personal or academic growth, leading to a perception that they are incapable of developing their learning abilities. Moreover, the educational sector still lacks sufficient resources to accommodate learners with disabilities, including a limited number of trained educators who specialize in this area. According to the Ministry of Education, Culture, Research, and Technology, between 2021 and 2023, there was a 15% increase in the number of learners with disabilities, alongside only a 5% increase in the number of special education educators. This data indicates a significant imbalance in providing adequate and accessible education for people with disabilities.

The educational inequality faced by individuals with disabilities, including those with hearing impairments, can significantly affect the development of their religious character. In this regard, Islamic Religious Education is essential for achieving educational objectives, as it promotes a harmonious balance between intellectual and spiritual growth rooted in religious values directed towards God Almighty (Hudaidah, 2021). According to Law Number 20 of 2003 regarding the National Education System, particularly in Articles 1 and 13, religious education is recognized as a fundamental right. It aims to cultivate spiritual strength and good behavior, thereby supporting the overall goals of national education (Pulungan et al., 2022).

Based on some of the explanations above, providing access to Islamic religious learning is important in instilling a strong sense of religious character in learners with hearing disabilities. Religious character is the basis for all individuals including learners with hearing disabilities, as it helps them rely on God and understand their role in worshiping Him and serving as caliphs (*Khalifah*) on Earth (Hambali & Yulianti, 2018). Furthermore, Islamic religious education can effectively nurture religious character, ultimately leading to improved behavior in the next generation of our nation.

This research will explore the implementation of Islamic religious education, specifically focusing on the learning of the Al-Qur'an as the holy book using a sign language approach to learners with hearing disabilities. The study aims not only to provide access to religious education for these learners but also to discuss how to instill religious values through the use of sign language in Quranic teaching. The findings of this research are expected to contribute to the development of Al-Qur'an learning for hearing-disabilities learners, enhance the instillation of a religious character, and improve the overall quality of education for individuals with disabilities in Indonesia.

Materials and Methods

This research uses a qualitative research method, a method used to explore and understand the significance of a phenomenon (Sani, 2022). The main focus of this study is the application of Al-Qur'an sign in SLB-B YPPALB Magelang City. The researchers utilized this approach to gain a deeper, more transparent, and comprehensive understanding of how the Al-Qur'an sign is implemented in SLBB YPPALB Magelang City.

To collect comprehensive data and information, the researcher utilized observation and interviews techniques. Observation was conducted by visiting SLBB YPPALB Magelang City, allowing for direct observation of The Al-Qur'an sign implementation. The researcher adopted a moderate participatory role during observations, actively engaging in several activities (Sugiyono, 2023). In collecting data, researchers also conducted in-depth interviews with principals, educators, and learners at SLB-B YPPALB Magelang City. These interviews aimed to gather direct responses from the research subjects regarding the implementation of Al-Qur'an sign learning. To effectively communicate with educators and learners with hearing disabilities, one researcher who is skilled in sign language facilitated the interviews, ensuring that the results were detailed and clear by using a language the research subjects understood. The in-depth interview process included both face-to-face and online formats.

Data analysis was performed after researchers obtained various information from the field. Based on the Miles and Huberman method of data analysis, the data were analyzed through three steps analysis: data reduction, data presentation, and conclusion drawing. During the data reduction stage, four steps were taken: summarizing the data, creating codes, identifying themes, and forming groupings (Sani, 2022). The data analysis process in this study proceeded as follows: First, data reduction was carried out by collecting and categorizing the information obtained from observations and in-depth interviews in the field. Second, data presentation involved explaining the grouped data in narrative form to describe the findings. Finally, conclusion drawing involved

interpreting the data after it had been reduced and presented.

Theoretical Studies

1. Religiosity

The concept of religiosity relates to religious values, encompassing various dimensions that cover different aspects of human life. Glock and Stark (Oktifuadi, 2018) identified these dimensions of religiosity as follows:

a. The Dimension of Belief (*The Ideological Dimension*)

The dimension of belief encompasses the condition under which individuals accept and acknowledge the dogmatic tenets of religion. This dimension can be exemplified through beliefs in Allah SWT, angel (malaikat), holy books (Al-Quran), prophets, and other fundamental concepts. Such elements are essential components of faith that every follower of Islam is required to accept and recognize.

b. The Dimension of Worship (*The Ritualistic Dimension*)

The ritualistic dimension is fundamentally associated with religious practices that involve the fulfillment of various obligations and rituals. This dimension encompasses the implementation of core religious aspects, including zakat, prayer, fasting, and other related practices.

c. *The Experiential Dimension*

The dimension of appreciation is a deeply personal experience unique to each individual. This aspect is closely linked to Ihsan, which reflects a person's awareness of the existence of Allah SWT. It may be expressed as a sense of fear when engaging in actions that are prohibited by Him, or as a feeling of safety when seeking His protection.

d. The Dimension of Religious Knowledge (*The Intellectual Dimension*)

This dimension articulates the extent to which an individual comprehends and interprets the aspects of their religion. Religious knowledge can be assessed

through the depth of insight and understanding regarding holy book (Al-Quran), hadith, fiqh, and other related texts.

e. *The Consequential Dimension*

This dimension describes how religious understanding can shape behavior within social contexts. It further encompasses the identification and integration of religious beliefs, practices, experiences, and knowledge in the daily lives of individuals

2. The Al-Qur'an Sign

The Al-Qur'an Sign is a specialized version of the Al-Qur'an created for individuals with hearing and speech disabilities. It utilizes a sign language approach to represent the Arabic letters (hijaiah), harakat, tajweed, and other essential components for reading the Al-Qur'an. This version was developed and endorsed by the Lajnah Pentashihan Al-Qur'an of the Indonesian Ministry of Religious Affairs in 2022. The establishment of the Al-Qur'an Sign aligns with the implementation of Law Number 8 of 2016, Article 14 C, which ensures that persons with disabilities have the right to access holy texts and religious literature in a way that accommodates their specific needs

3. Hearing Disability

According to Law Number 8 of 2016, individuals with disabilities are identified as those who experience long-term physical, intellectual, and/or sensory limitations. These limitations can create obstacles and difficulties when interacting with their environment, hindering their ability to participate fully and equally alongside others. The law further classifies disabilities into several categories, including physical, sensory, intellectual, and mental disabilities.

Based on this classification, hearing disability falls under the category of sensory disabilities. Deafness can be defined as a condition where individuals face difficulties within their hearing systems (Deborah et al.,

2018). The extent of hearing impairment can significantly affect an individual's language, communication, and social development. A notable characteristic of hearing disabilities is the increased reliance on visual senses for communication and information processing (Setianingsih et al., 2017). Enhancing visual capabilities includes using sign language, which incorporates hand movements, gestures, and facial expressions. Additionally, individuals with hearing impairments often experience limited vocabulary, which can impact their communication skills (Alfitri & Iswari, 2018).

Results and Discussion

School Policy Of Learning Al-Qur'an Sign In SLB-B YPPALB Magelang City

Sekolah Luar Biasa B Yayasan Pendidikan dan Penyantunan Anak Luar Biasa (SLB-B YPPALB) is a educational institution catering to individuals with hearing disabilities located in Magelang City. Established in 1977, the school is situated in Kedungsari Village, North Magelang District, Central Java Province. Currently, SLB-B YPPALB employs a total of 12 educators, consisting of 4 male teachers and 8 female teachers. The school serves 49 learners, comprising 28 boys and 21 girls. All educators and staff are committed to providing the best programs and innovative solutions for their learners. The school's progressive approach to optimizing the potential and fulfilling the rights and needs of learners exemplified through initiatives such as the Al-Qur'an sign learning program.

The Al-Qur'an sign learning program at SLB-B YPPALB Magelang City represents an innovative approach to providing inclusive education for learners. In an interview with EP, the principal of SLB-B YPPALB Magelang City, the school previously taught Al-Qur'an reading using an oral method for Al-Qur'an learning process. In communication, the oral system highlights the importance of speaking and reading aloud (Khiyaroh, 2023). Educators utilize mouth movements and read Arabic script to teach the

Arabic alphabet (hijaiyah) and its application in the Al-Qur'an. Although this method is designed to be as effective as possible, it does not fully accommodate the diverse learning styles of all learners, particularly those with hearing disabilities, as the oral system is not entirely optimized to meet their needs.

Deaf learners encounter significant challenges in grasping communication patterns, interpreting abstract gestures, and controlling rhythm (Khiyaroh, 2023). They often struggle to differentiate between similar Arabic letters, which hinders the effectiveness of their learning experience. Furthermore, educators at SLB-B YPPALB in Magelang City have limited proficiency in sign language, leading to less effective communication between learners and educators. The teaching methods and competencies of educators in delivering oral Quranic instruction also require evaluation. Nevertheless, the principal and staff at SLB-B YPPALB Magelang City are committed to continually working toward meeting the needs of their learners.

The school's effort to optimize Al-Qur'an learning by shifting from oral methods to sign language reflects the school's commitment to evaluating and improving its teaching practices. Involving educators with hearing disabilities and proficient in sign language is essential for fostering more effective communication with learners, as these skills significantly influence communication patterns. Sign language serves as the primary mode of instruction, facilitating clear and effective interaction between educators and learners with hearing disabilities. Good communication in education will encourage effective learning (Wisman, 2017). Through the sign language approach, deaf learners can better comprehend the information being taught, leading to a stronger retention of the material.

In 2020, SLB-B YPPALB Magelang City welcomed new educator specializing in Islamic Religious Education. The educator, BS, a person with disabilities who teaches Islamic Religious Education at SLB-B YPPALB Magelang City. He played a significant role as one of the contributors to the Al-Qur'an sign language system, which was developed by the Lajnah Pentashihan Al-Qur'an

under the Ministry of Religion of the Republic of Indonesia. His involvement in creating the Al-Qur'an sign reflects a commitment to enhancing the implementation of Al-Qur'an sign learning at SLB-B YPPALB Magelang City.

The transition from oral learning to sign language in learning the Al-Qur'an is part of the Al-Qur'an sign Program launched by the Ministry of Religious Affairs. Although the national implementation of this program in schools has not yet been officially mandated, SLB-B YPPALB in Magelang believes that it is essential to start implementing it immediately. The principal stated that the necessary competencies for executing the Al-Qur'an sign learning program are adequate. One key component is a educator with a hearing disability who possesses expertise in sign language for the Al-Qur'an and has contributed to the development of the Al-Qur'an sign. As a result, SLB-B YPPALB Magelang City has become the first school to offer Al-Qur'an sign instruction in the Magelang City and Regency area.

The application of sign language in Al-Qur'an learning is more accommodating for learners, as it is the primary mode of communication for those with hearing disabilities. The principal, EP, revealed that this approach not only addresses the limitations of previous Al-Qur'an learning methods but also acknowledges the reality of hearing disabilities. The program provides these learners with an opportunity to study their faith in a way that aligns with their communication needs and facilitates a better understanding of religious teachings.

The school policy on the Al-Qur'an sign learning program has generated various responses from learners guardians. Some guardians are pleased with the introduction of the Al-Qur'an sign learning method, as it offers a more accessible way for learners to engage with their religion. However, others have expressed concerns, arguing that the novelty of the program does not significantly impact learners's learning experience. In response to this feedback, the school is working to foster a shared understanding among guardians by continuously promoting the program and highlighting the importance of external support for its successful implementation. As a result of these

efforts to engage the community, some guardians who were initially resistant to the program have become more open to participating.

The Al-Qur'an sign learning program at SLB-B YPPALB in Magelang City has received significant support and involvement from various parties, alongside the commitment of the learners guardians. According to EP, this program is backed by school partners, parents, and stakeholders who have established partnerships with the school. Their support includes contributions such as prayer equipment, Al-Qur'an learning materials, and stationery.

Learning Al-Qur'an Sign in SLB-B YPPALB Magelang City

Learning Al-Qur'an sign in SLB-B YPPALB Magelang City is held every Thursday for about 60 (sixty) minutes. This activity begins with duha prayer in congregation which is attended by all learners and accompanying educators. After the duha prayer, the learners remain in the musala to prepare themselves to follow the learning of the Al-Qur'an sign together. BS, acting as the accompanying educator as well as the Islamic religious education subject educators, opens the learning activity by giving a brief explanation of the material to be learned.

Currently, BS is the only educator in SLB-B YPPALB Magelang City who has the ability in Al-Qur'an sign. In general, there are limited educators who have the ability in Al-Qur'an sign because the standardized Qur'an sign of the Ministry of Religious Affairs of the Republic of Indonesia was just established in 2022. Until now, the Ministry of Religious Affairs through the Lajnah Pentashihan Al-Qur'an continues to develop and disseminate the Al-Qur'an sign. As stated during the interview, BS has the ability in the Al-Qur'an sign because he is part of the hearing disability people who are involved in the team that compiles the Al-Qur'an sign of Lajnah Pentashihan Al-Qur'an of the Ministry of Religious Affairs of the Republic of Indonesia.



Figure 1. Learning Al-Qur'an Sign Language

According to the explanation delivered by BS, referring to the decision of the Lajnah Pentashihan Al-Qur'an Team in compiling the Al-Qur'an sign, there are two methods, namely kitabah and tilawah. The kitabah method is one of the methods in reading the Al-Qur'an sign which is done by hinting at all the letters written in the Qur'an. Unlike the kitabah method, the tilawah method is applied only by reading some letters in the Qur'an that have reading laws. This can be exemplified when signaling the word بِسْمِ اللّٰهِ (Bismillah), if using the kitabah method then all letters are signaled (ب س م ا ل ه) while the tilawah method only signs the letter (ب س م ا ل ه). Of course, in applying both methods, the applicable harakat provisions are still treated.

Learning the Al-Qur'an sign in SLB-B YPPALB is implemented one-on-one, namely one learners learning directly with one mentor. In Islamic religious education, the learning process is known as the *talaqqi* method which means that the educator provides direct teaching to the learners (Nesia et al., 2023). Implementing the *talaqqi* method in learning can be applied in two ways. *First*, the educator delivers an explanation of the material and the learners pay attention to the educator's explanation then at the end of the session there is a question and answer. *First*, the educator delivers an explanation of the material and the learners pay attention to the educator explanation then at the end of the session there is a question and answer. *Second*, learners read the material then the educator will correct it (Haryani & Soleh, 2019). In learning Al-Qur'an sign at SLB-B YPPALB Magelang City, the second application of *talaqqi* applies, namely learners practice the process of learning the Al-

Qur'an sign and the educator or supervisor will pay attention and correct if an error occurs.



Figure 2. Peer Mentor in Learning Al-Qur'an Sign Language

In the sign Al-Qur'an learning process, there are learners who have the ability to read the sign Al-Qur'an well so they will be chosen as peer tutors in learning. This is an effective form of Al-Qur'an sign learning time with limited mentors. Even so, BS still supervises learners who become peer tutors in the Al-Qur'an sign learning process. In addition, peer tutoring is done to support the learning process and provide opportunities for more advanced learners to teach their friends. Through peer tutors can improve communication between learners and support each other in the learning process (Zaenuri, 2022).

Al-Qur'an sign learning for SLB-B YPPALB learners in Magelang City has several stages that need to be implemented. Based on the explanation given by BS, the first stage is to introduce the hijaiyah letters in signs. As the first stage that becomes the basis of learning Al-Qur'an signs, repetition is done to improve the learners's memorizing and understanding of hijaiyah letters in signs. In addition, the application of repetition can smooth and maintain memorization in learning the Al-Qur'an for learners (Gade, 2014).

After learners are considered capable of memorizing and understanding hijaiyah letters, they proceed to the introduction of harakat with gestures. Harakat is introduced as the beginning of introducing various punctuation marks in the Al-Qur'an. Various harakat have their gestures, so learners need to understand each form of gesture before continuing to the next stage. At this stage,

learners will practice the hijaiyah letters that have been given harakat with signs.

As a form of assessment of the ability to memorize and understand hijaiyah letters, BS utilizes media in the form of "IQRO" learning book to read the Al-Qur'an. Learners are asked to practice each hijaiyah letter contained in the learning book. If learners can smoothly and accurately sign hijaiyah letters, then they will continue to the next stage. Reading connected hijaiyah letters is a stage that learners do after understanding the basic hijaiyah letters. At this stage, learners will be asked to practice the connected hijaiyah letters by utilizing the "IQRO" learning book to read Al-Qur'an.



Figure 3. Juz Amma in Sign Language

Each learner has various times to undergo each stage according to the level of understanding of the learner. At this stage, there are challenges when learners experience confusion in some forms of connected letters that are not yet known which will affect the signaling of letters. However, this will be evaluated by BS and learners will still be trained to read connected hijaiyah letters with signs. The stages of learning the connected hijaiyah letters with gestures will continue until the learners are considered to understand and practice appropriately.

If learners have understood fluently at the previous stage, they will continue with reading the Al-Qur'an. At this stage learners will be asked to read Surah Al-fatihah with signs and the mentor pays special attention to anticipate any mistakes when new to reading the Al-Qur'an with signs. When learners can read the Al-Qur'an correctly, the learning stage continues by reading other

letters while still getting guidance and supervision from the mentor.

A learner with the initials S is one of the learners who can read the Al-Qur'an with signs fluently and has even memorized Surah Al-Fatihah with signs. During the interview, S said that she thought reading the Qur'an with signs was easy to understand and made him fluent in reading the Al-Qur'an. During the sign Al-Qur'an learning every Thursday, S also acts as a mentor for his peers in the sign Al-Qur'an learning process. Even so, she still gets his turn to study directly with BS as the educator.

When all learners have had the opportunity to learn directly, then BS continues with a short lecture activity using sign language. According to BS, the lectures focus on basic and everyday religious themes such as knowing God, stories of the Prophets, and exemplary traits. Delivering short religious lectures is done because learners have limited religious understanding. In the interview, BS said that most learners do not know about basic religious matters such as divinity, the obligation to worship, and other Islamic basics. Therefore, religious lectures that are routinely delivered on Thursdays after Qur'anic learning activities are important in providing Islamic insights for learners with hearing disabilities.



Figure 4. Religious Lectures in Learning Al-Qur'an Sign Language

Based on the observation, the learners were very enthusiastic in listening to the religious explanation delivered by BS. Sometimes some learners also respond by asking questions about the material presented. The process of religious lectures conducted is very open and becomes a

space for learners to dig deeper into Islamic insights.

Cultivation Of Religious Character In Learning Al-Qur'an Sign

Religiosity is an individual's appreciation and internalization of religious values that are believed through a form of religious obedience and understanding, so that they can be applied in everyday life (Febriana & Qurniati, 2021). In the context of Islam, religiosity is the practice of creed, sharia, and morals or can be said to be the main aspects of Islam, namely faith, Islam, and Ihsan (Suryadi & Hayat, 2021). Through these several definitions, religiosity can be understood as a concrete manifestation of religious beliefs and values that are applied in daily actions and behaviors, reflecting an individual's commitment to the religious teachings believed. Religiosity includes several dimensions that play an important role in human daily life which include beliefs, worship, experiences, religious knowledge, and the consequences that result from religious practices.

In the world of education, religiosity is a character that needs to be instilled into one of the characters possessed by learners. The religious character needs to be instilled to strengthen faith that will influence the attitudes, traits, and actions of learners in the school environment (Siswanto, 2018). In addition, in a broader life, the religious character instilled in learners can be implemented in everyday life to shape the character of learners into a good person (Sandria et al., 2022).

The implementation of sign Al-Qur'an learning in SLB-B YPPALB Magelang City is one of the efforts to instill religious character so that good character can be formed in learners. The learned Al-Qur'an sign can provide opportunities for learners with hearing disabilities to understand the Al-Qur'an as a holy book more deeply with an approach that is on their conditions and characteristics. Based on the point of view of Islamic education, presenting the Al-Qur'an as a holy book in education is an important part that provides insight and guidance on various aspects of human life (Anam et al., 2019).

Based on the interview, BS explained that before Al-Qur'an sign learning was implemented in SLB-B

YPPALB Magelang City, learners did not have a deep understanding of Islam. They only learn the Al-Qur'an in writing which is considered less able to improve their religious understanding. The implementation of Al-Qur'an sign learning is an attraction for learners to learn religious knowledge. In addition, to sign Al-Qur'an learning, religious lectures conducted after the sign Al-Qur'an learning session become an opportunity to improve learners' understanding of various religious aspects.

In these religious talks, BS examines the content of the Qur'anic letters, the process of the Al-Qur'an's revelation, or explains the basis of Islam, prayer, zakat, and fasting. BS also invites learners to ask questions about material that they do not understand, which he will then discuss through a question-and-answer system. Through observations and interviews, religious lectures conducted by BS show all dimensions of religiosity according to Glock and Stark which include beliefs, religious practices, religious knowledge, and consequences.

The learning of Al-Qur'an in SLB-B YPPALB Magelang City also plays a role in instilling religious character, which is known through interviews with several learners. The learner with the initials D explained that learning the Al-Qur'an sign is done because of Allah, as well as a form of fear of His punishment. In addition, D also explained that learning the Al-Qur'an is a form of his desire to continue learning and expecting rewards from Allah. He also stated that he felt happy and not forced when learning the Al-Qur'an sign. The learner with the initials S also conveyed that learning the Al-Qur'an sign is a good thing and will be rewarded for doing so. During the interview, S also explained the process of the revelation of the Al-Qur'an as the word of God through the Angel Jibril then received by the Prophet Muhammad and spread to all humans.

Another learner with the initials I provided information that he learned the Al-Qur'an for the first time through learning in this school. His hope and belief in the rewards to be gained supported him in learning the Al-Qur'an sign. In addition, he also gave an explanation of when the reward of learning the Al-Qur'an sign would erase the sins he

had. The learner with the initials I also conveyed his progress in learning the Al-Qur'an sign which he is currently smooth in undergoing the learning process.

The same thing was also conveyed by learners with the initials E that learning the Al-Qur'an is a form of carrying out God's orders which will get rewards. As a form of goodness, learning the Al-Qur'an sign will lead to goodness in the hereafter. In addition, E also feels happy when his ability to learn the Al-Qur'an sign increases. He will continue to try and intend to learn the Al-Qur'an as a form of getting closer to Allah so that Allah will love him. Based on some of the learners statements above, it shows that learning the sign Al-Qur'an is something that contributes to shaping religious character in the belief dimension by knowing various Islamic foundations contained in the pillars of faith, namely believing in Allah, angels, books, messengers, the last day, and qada qadar.

Learning the Al-Qur'an sign will also certainly instill religious character in the ritual dimension. Developing the ability and forming the habit of reading the Al-Qur'an is one example of the ritual dimension of religiosity that is instilled in learners. Obligatory worship in the form of five daily prayers, zakat, fasting, and others are also given explanations in religious lectures. Various Islamic explanations that have been delivered by BS can increase religious knowledge that learners did not previously have. This also shows part of the Islamic knowledge dimension to provide various Islamic insights for learners with hearing disabilities. Believing in the rewards given by Allah and fearing His punishment is part of the expression of the dimension of appreciation in religiosity experienced and felt by learners.

In addition to instilling a vertical religious character (the relationship between a servant and his God), learning the Al-Qur'an sign also provides an effort to instill a horizontal religious character or human relationships with others. In the world of education, instilling these two relationships is necessary so that learners can become individuals who are balanced in their afterlife and world affairs (Ardiyanti, 2022). Instilling religious characters involving vertical and horizontal aspects

will provide the right religious understanding for learners.

Learning the Al-Qur'an sign, also aims to instill the religious character of learners related to the consequence dimension or applying religious teachings in everyday life. Aspects of honesty, respect for parents, and respect for educators are examples of religious characteristics that are also instilled in learners. The religious lecture given by BS after the Qur'anic learning session not only explains the procedures for worship but also relates to the formation of praiseworthy morals for learners.

Through interviews, learners also provide information that before the existence of Al-Qur'an sign learning he did not understand the Al-Qur'an or basic Islamic insights, but with the Al-Qur'an sign learning program and providing Islamic insights through religious lectures can increase his insight. He can give examples related to respecting parents by helping or sharing roles in doing chores at home. According to the view of Islam, respecting parents is related to filial piety or what is commonly called *birrul waliddain*. Honoring parents has a very important position because it is one of the actions mentioned in the Al-Qur'an (Sari et al., 2019).

In addition, learners can explain related to respect for educators. One of the learners gave an example when meeting an educator at school, they should smile and give greetings. Then the learners also mentioned that as a learner, they need to be friendly to the educator. Respect for educators is one form of religious character behavior that learners need to have. Religious character attitudes by respecting educators and good manners, will build learners who have noble morals and become role models everywhere (Wasriyani, 2023).

Then, during the interview, learners also conveyed the importance of honesty as a form of religious character that must be possessed. Honesty is a form of religious character that will shape learners to build integrity, trust, and responsibility in every aspect of their lives. Through a learning process that fosters honesty, it helps learners understand strong values and ethics as a reflection of religious teachings (Saeful, 2021).

Various information obtained from several subjects can be seen that learning the Al-Qur'an plays a role in supporting the instillation of religious character for learners which includes all dimensions of religiosity. In addition, access to recognize and study the holy book is interesting and can increase motivation in recognizing and practicing religious values that grow in. Spiritual intelligence also plays a role in learning motivation, developing potential, intuition, and the ability to distinguish between right and wrong. Spiritual intelligence is part of the highest human intelligence required for effective intellectual and emotional functioning (Dewi & Primayana, 2023).

The Challenges of Al-Qur'an Sign Learning

The Al-Qur'an sign learning program at SLB-B YPPALB in Magelang City faces several challenges. A significant issue is the scarcity of qualified educators who are proficient in Al-Qur'an sign. Currently, BS is the only educator at SLB-B YPPALB who has the necessary expertise in this area, which hampers the effectiveness of the learning process. It is essential to address these resource limitations to enhance the overall quality of education.

The limited time allocated for learning is a significant challenge. Currently, The Al-Qur'an instruction consists of only one 60-minute session per week, which is quite inadequate. Additionally, the teaching methods and resources utilized greatly influence the development of learners's skills. The Al-Qur'an sign learning in SLB-B YPPALB Magelang City generally uses the *halaqah* or one-on-one method, using the "IQRO" Al-Qur'an learning book. Effective learning materials are crucial in education, as the ability of educators to adapt to and meet the individual needs of learners can foster more meaningful learning experiences in the future (Baderiah, 2018).

Despite facing some challenges, learners remain highly enthusiastic about learning the Al-Qur'an sign. To improve the quality of this learning experience, it is essential to address these challenges. This can be achieved by increasing the number of educators with expertise in the Al-Qur'an sign, extending learning time, and creating

a diverse range of engaging and stimulating educational resources for learners.

Conclusions

SLB-B YPPALB Magelang City is a school that offers Al-Qur'an sign learning program designed to optimize and support Al-Qur'an education for learners with hearing disabilities. This approach to Al-Qur'an sign learning effectively instills a religious character in learners by allowing them to engage with the Al-Qur'an as a holy book while receiving religious insights through brief lecture. The religious character developed through Al-Qur'an sign learning encompasses various dimensions of spirituality that resonate with learners's everyday experiences. This approach promotes a holistic sense of religious identity, fostering both the vertical relationship with God and the horizontal connections with others in their community.

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