

## QURAN LITERACY FOR STUDENTS WITH SPECIAL NEEDS

**Hery Noer Aly**

Universitas Islam Negeri Fatmawati Soekarno Bengkulu  
Jln. Raden fatah Pagar Dewa, Kota Bengkulu  
hery.noer.aly@gmail.com

**Bustomi**

Universitas Islam Negeri Sunan Gunung Djati Bandung  
Jl. A.H. Nasution No. 105, Cibiru Bandung 40614  
bustomi@uinsgd.ac.id

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### ABSTRACT

The study is aimed to investigate the implementation of teaching Quran literacy to students with disabilities. It applied qualitatively. Data were collected using observation and interviews with teachers of *Iqro* (Quran for beginner). The participants of the study were students with disabilities studying in schools for special need in Bengkulu and Ciamis regency West Java Indonesia. The schools include MI (*Madrasah Ibtidaiyyah*/Islamic Elementary School) Mutiara Asyifa, Abdurrahman Bin Auf, SDLB (*Sekolah Dasar Luar Biasa*/Elementary School for Special Need) Islam Amal Mulya, SLB (*Sekolah Luar Biasa*/School for Special Need) Baiturrahman Cisaga, and SLB Albarokah Baregbeg. The result showed that the schools have provided minimum service for teaching and learning Quran/*Iqro* for students with disabilities. There are two factors causing the situation; the scarcity of PAI (*Pendidikan Agama Islam*/Islamic Religious Education) teachers in the schools and the absence of reliable Quran reading methods. The teachers background are language teachers who had no experience and competence for Islamic religious education. In addition, the learning method for *Iqro* is similar to the BISINDO (*Bahasa Isyarat Indonesia*/Indonesian Sign Language) method for reading by sign language. This study suggests that PTKIN (State Islamic Higher Education) offering PAI to provide a program for Quran reading and writing courses for students with disabilities.

Keywords: Diasbility, *Iqro* Method, Literacy of the Quran, Students with Special Needs

### ABSTRAK

Penelitian ini menginvestigasi penerapan literasi Al-Qur'an bagi peserta didik difabel. Jenis penelitian ini kualitatif dengan menggunakan teknik observasi dan wawancara kepada para pendidik yang mengajar Iqro. Sumber data penelitian diambil dari peserta didik difabel di sekolah luar biasa Islam di Kota Bengkulu dan Ciamis Jawa Barat Indonesia. Sekolah tersebut mencakup: Madrasah Ibtidaiyyah Terpadu Mutiara Asyifa, Madrasah Ibtidaiyyah Abdurrahman bin Auf, SDLB Islam Amal Mulya, SLB Baiturrahman Cisaga, dan SLB Albarokah Baregbeg Ciamis. Hasil penelitian mengungkapkan, kondisi pembelajaran dan pembudayaan baca tulis Al-Qur'an bagi peserta didik difabel sangat minimal. Hal ini terjadi karena dua faktor, yaitu pendidik Pendidikan Agama Islam di SLB langka dan belum ada metode membaca Iqro yang handal. Selama ini, guru baca tulis Al-Qur'an mampu berbahasa isyarat walaupun tidak berijazah PAI. Disamping itu, metode Iqro cocok digunakan karena mirip dengan metode BISINDO untuk membaca dengan bahasa isyarat. Ini menjadi problem dan saran bagi jurusan PAI di PTKIN dan universitas lain agar disajikan matakuliah baca-tulis Al-Qur'an bagi penyandang disabilitas.

Kata Kunci: Disabilitas, Metode Iqro, Literasi Al-Qur'an, Siswa Berkebutuhan Khusus

### INTRODUCTION

International attention has been given on the right for education for students with disabilities. Several countries have adopted the convention to provide education for children with disabilities. Children with disabilities have the right to learn their religion. Muslim children with disabilities are also entitled to receive instruction in reading and writing the Quran as one

of the main forms of moral development and spiritual values (Dzulkifli, at al., 2020; Faizah & Fitriah, 2021; Norhalina et al., 2017). They must be literate in Arabic letters to be able to receive Islamic teachings properly. In response to the world organization convention, each country in the world tries to implement inclusive education. Schools have provided the opportunity for disabled children to learn and join their peer.

In Indonesia, some parties have expressed their concern to provide Arabic literacy for reading Quran to children with disabilities. In Bengkulu city, the mayor has paid serious attention to fulfill this need. He launched the program to achieve Arabic literacy for children with special need as one of the missions to achieve Bengkulu as a religious and happy city (Disdik Bengkulu, 2021). The program is realized by reading the Quran one day one juz for Muslim civil servants and those who can read the Quran. For this reason, he also emphasized that the city of Bengkulu should be free from illiteracy to read Quran. In other words, Arabic literacy must be cultivated from elementary school children, including children with disabilities so that there are no more children who are unable to read the Quran. Such a program is very meaningful. Ainisya & Amelia (2018) stated that the literacy culture of reading the Quran can be realized if the community environment fully supports it.

Indonesia has guaranteed the right of education for its citizen because it is stated in the law based on Article 31 of the UUD 1945. The law states that all students have the right to obtain an education. The students include children with disabilities like hearing impairment or children with special needs. Student with disabilities are entitled to protection, care for, and fulfillment of their rights (Kementerian Pemberdayaan, 2013).

The terms of children with special needs is a term addressed to children or even disabled children. They have their own characteristics that are different from other children in general. (Takala & Sume, 2018). In its technical term, they have deficiencies or specialties both in terms of physical, mental-intellectual, emotional, and social (Kementerian Pemberdayaan, 2013). Children born with special needs have some differences. However, their special need should not make them lose their rights as a human being. Triyani (2017) mentions that children with special needs have the same rights as other children in general, including their right to education. The state guarantees all children of the nation get an education as stated in Articles 1<sup>th</sup> and 9<sup>th</sup> of Law No. 23 of 2002 concerning child protection. Article 1<sup>th</sup> states that "every child has the right to be able to live, grow, develop, and participate fairly following human dignity and dignity, and to receive protection from violence and discrimination". Meanwhile, article 9<sup>th</sup> states that "in addition to the rights of children in the article 1<sup>th</sup>, specifically for children with disabilities are also entitled to special education, while children who have advantages are also entitled to special education".

When it comes to religion instruction for Muslim children with disabilities, there is a little effort given to fulfill their special need to learn Arabic literacy teaching in particular and teaching them prayer, ablution, *tayamum*, and fasting in general. Teaching Arabic literacy is very urgent for every Muslim person because the ability to read Arabic letters is the main capital in reading the Quran (Dzulkifli et al., 2021). To be able to read the Quran, children must understand the Arabic alphabet or The *Hijaiyah* letter. Therefore, they must be trained from an early age about reading the Quran (Hanafi et al., 2019). However, PAI (*Pendidikan Agama Islam*/Islamic Religious Education) teachers who have special skills to teach reading and writing the Quran are not sufficiently available in schools. They directly teach in special schools such as SDLB-A (for blind), SDLB-B (for the deaf), SDLB-C (for mentally-disabled children), SDLB-D (for physically disabled children), SDLB-E (for children with minimum socialization), SDLB-G (for double handicapped children) (Rahim, 2001).

Students with disabilities should be given special attention and effort to ensure their right fulfillment in learning Quran literacy. This duty is shared by all members of the society.

Every Muslim is obliged to learn reading the Quran properly and correctly because they are obliged to pray as one of the second pillars of Islam. Because the recitation of the obligatory prayers is in Arabic—not the translation—it is obligatory for Muslims to learn to read the Quran. Learning to read the Quran with its *tajwīd* is *farḍu 'ain* for every Muslim who converts (Maarif et al., 2018). They are required to be literate in Arabic letters to be able to read the Quran which is reading in carrying out prayers.

Other researchers focused on the implementation of teaching *iqro* for children with disabilities. Quran recitation is obligatory in prayers and it is in Arabic. However, there is a scarce literature concerning studies reporting Quran literacy for children with disabilities especially in Indonesian context. The present study was aimed at exploring the challenges of PAI teachers in socializing literacy of the Quran for the deaf in the city of Bengkulu.

## METHOD

The present study is qualitative research that sought to explore information about learning literacy of the Quran for disabled students in Bengkulu city. Therefore, this study explores learning activities to read *hijaiyyah* letters that occur in schools for people with disabilities that are deepened by social phenomena. The data collected in this study was undertaken by natural observation or direct observation in several schools according to the characteristics of qualitative research (Moleong, 2009). In addition, such research data was also obtained from in-depth interviews conducted with teachers who teach *Iqro* to students with special needs.

Three special schools addressed in the city of Bengkulu include (1) MI Terpadu Mutiara Asyifa, (2) MI Abdurrahman Bin Auf, and (3) SDLB Islam Amal Mulya and two special schools in Ciamis West Java that consist of (1) SLB Baiturrahman Cisaga and (2) SLB Albarokah Baregbeg Ciamis. The schools include MI (Madrasah Ibtidaiyyah) Mutiara Asyifa, Abdurrahman bin Auf, SDLB (Sekolah Dasar Luar Biasa) Islam Amal Mulya, SLB Baiturrahman Cisaga, and SLB Albarokah Baregbeg. From the obtained data, soft data from observations and interviews which are then recorded, processed, analyzed, and concluded (Sugiyono, 2010).

## RESULTS AND DISCUSSION

The present study investigated the implementation of teaching *Iqro* for children with special needs. The results cover schools involved in the present study, PAI teachers, the way they teach *Iqro* for children with special need. The challenges to teach *Iqro* for student with special need and strategist that teachers took to teach *Iqro* are described.

### Overview of Teaching *Hijaiyyah* and *Iqro* for Students with Special Need

In the five special schools in Bengkulu city observed, three teachers who teach PAI are not teachers with PAI certificates; only two teachers are truly PAI certified. In ordinary elementary schools (not special schools), the PAI teacher is usually a teacher with a PAI certificate from the Tarbiyah Faculty.

Deaf children in Bengkulu city learn to read Arabic letters only in special schools but they do not learn it at home. This is because schools have facilities and teachers who are able to teach and communicate with them.

Learning to read and write Quran is carried out using two methods namely the oral method and the standardized sign communication method. This method, of course, aims to make it easier for teachers to communicate with their students so that the communication messages conveyed can be understood by students. These two approaches are used in deaf children for those who have mild hearing impairment, deaf person, or total hearing loss.

Learning to read and write the Quran features several challenges. There are two main burdens in the present study. There are two factors causing the situation; the scarcity of PAI teachers in the schools and the absence of reliable Quran reading methods. The teachers of Quran reading are language teachers who had no experience and competence for Islamic religious education. There are two factors causing the situation; the scarcity of PAI teachers in the schools and the absence of reliable Quran reading methods. The teachers of Quran reading are language teachers who had no experience and competence for Islamic religious education

There are two factors causing the situation; the scarcity of PAI teachers in the schools and the absence of reliable Quran reading methods. The teachers of Quran reading are language teachers who had no experience and competence for Islamic religious education. However, at the SLB in Bengkulu, the teacher who teaches PAI is a classroom teacher who with sign language skills also teaches Islamic religious material including reading material for the *hijaiyah* letters. This may not be a problem because for SLB children the most important thing is the teacher's ability to communicate with them. If the teacher can communicate and deliver the subject matter, they will have no problem to deliver any material.

Children with special disabilities who study special material will find more obstacles and difficulties than learning material naturally felt in their daily lives. If he learns how to pray and how to cook boiled noodles, for instance, the deaf child can imitate his movements and procedures through his colleagues or his parents at home. However, when learning something out of the ordinary, such as learning to read *hijaiyyah* letters, the deaf child needs special skills guided by a special person who can guide him. This special person should also be a teacher in Islamic studies who has the ability to teach children with special needs. The challenges and difficulties of Islamic religious teachers in question include (1) the lack of PAI teachers who are competent in teaching students with special needs and (2) difficulties in teaching methods for the *hijaiyah* letters for them.

Ideally, the Tarbiyah faculty at UIN (*Universitas Islam Negeri/State Islamic University*) or at IAIN (*Institut Agama Islam Negeri/State Islamic Institut*) provides special courses to PAI students in the form of a method of reading *hijaiyyah* letters for the deaf or blind. It is intended that there are PAI scholars who have special competencies in teaching Arabic literacy or *hijaiyyah* letters for people with disabilities. Especially for blind children, the "Brilliant Quran" has actually been found although it still lacks teaching staff. However, for other children with special needs such as deaf children, the right method for teaching and reading the Quran method is needed to transfer the knowledge of reading the Quran properly.

In learning children with special needs, teachers must use a variety of methods. One method cannot be applied to all children with disabilities. Maftuhin and Jauhari Fuad's (2018) concluded that between deaf children and blind children, one learning method cannot be applied as well as for mentally retarded children. By looking at these various methods, it is necessary to have the competence of teachers who are truly competent and have good scientific authority in PAI learning and reading and writing the Quran.

One of the methods for reading *hijaiyah* letters that developed in all extra-ordinary schools in Bengkulu is the *Iqro* method created by K.H. As'ad Humam Yogyakarta. The choice of this method, according to Erika, a PAI teacher at SLB Negeri 01 Bengkulu City, who teaches *Iqro*, for example, is because this method (1) emphasizes directly on the reading practice process, (2) the material in the *Iqro* method is the easiest to understand, and (3) it is easier to understand. It is easily imitated by deaf children. The selection of this method is very important so that teachers can achieve learning objectives. Logically, the more appropriate the teacher chooses the method, the more effective and efficient the learning process will be and the greater the learning objectives will be achieved well (Izzan & Saepudin, 2018).

**Teachers’ Method and Steps to Deliver *Iqro***

The practice of implementing the *Iqro* method carried out in five special schools in the city of Bengkulu is as follows. The teacher introduces the *hijaiyah* letters by showing the *hijaiyah* letters. After the deaf students saw the shapes of the *hijaiyah* letters, the teacher said the names of the *hijaiyah* letters orally and gestured. The pronunciation of the Arabic alphabet or *hijaiyah* sign language used by PAI teachers in the city of Bengkulu comes from the *hijaiyah* sign language guidelines used by Darul A'Shom Islamic Boarding School which is under the The Little Hijab Home Schooling foundation. This guide turns out to be the same as the *hijaiyah* sign language guideline used in Saudi Arabia because it is in accordance with the *Iqro* method which is compatible with the BISINDO style of reading (Wibawa & Suci, 2021).

**Sign Language Guidelines for *Hijaiyyah***

The *hijaiyah* sign language guidelines used in several special schools in Bengkulu City is shown on Figure 1.



Figure 1. Sign Language Guide for Arabic Letters in Saudi Arabia (<https://id.pinterest.com/pin/333477547384829747/>)

**Hijaiyyah Sign Language in Bengkulu**

Referring to the above guidelines, all schools for children with special needs in Bengkulu city use the *hijaiyah* sign language guidelines which are the same as the Saudi Arabia guidelines as shown in Figure 2.

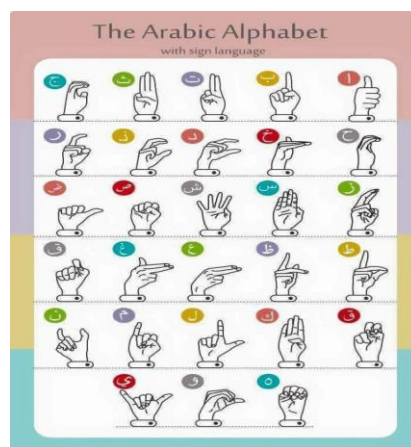


Figure 2. The Arabic Alphabet with Sign Language Used at SDLB of Bengkulu City

### Sign Language for *Hijaiyyah* and BISINDO

The method of spelling with the hijaiyyah sign language guidelines above is very suitable for deaf children in Bengkulu city because it is in accordance with the way they communicate using the BISINDO method. In BISINDO, the sentence “I am unemployed” is enough with two signs, namely a sign like someone who is lazy or doing nothing. Gestures communicated in BISINDO are always accompanied by natural expressions and circumstances. No wonder if its use is felt easier and more practical as shown in Figure 3.



Figure 3. BISINDO Model used to Express “I am unemployed”

Different things happen to the SIBI (Sign System for Indonesian Language) method which emphasizes a more difficult grammatical approach. To pronounce the word "I am unemployed" must be divided into three signs, namely "I, me-, and wine". The funny thing is, for the concept of "wine" the sign of grapes is used, even though there is no relationship between grapes and the meaning of "idle" as shown in figure 4. (Kusumardana, 2019)



Figure 4. SIBI Model used to express “I am unemployed”

### Students’ Performance in Reading *Iqro*

Considering that the BISINDO method is more suitable for reading *Iqro* by K.H. As'ad Humam, the deaf at SLB in Bengkulu city have the convenience of reading *Iqro*. In fact, based on the observations made in this study, it was found that many students had reached *Iqro* 2 and some students were able to read al-Fatihah and al-Ikhlâs using the BISINDO sign method.

### Limitation and Challenges to Teach *Hijaiyyah Iqro*

Things that are less supportive in learning to read *Iqro* for the deaf are reading materials and other supporting facilities. SLB Negeri 01 Bengkulu City, for example, complained about the lack of Arabic literacy learning resources in the form of sign language *Iqro* books that can

help speed up reading Arabic letters and reading the Quran (Erika, personal communication, September 20, 2021). Erika suggests that the learning books used to support the learning process are only books for normal children's consumption; there are no special learning books that can be used to apply to deaf children.

This problem, of course, results in delays in the learning process because they have to re-modify the material provided so that deaf children are able to receive the material well. Even in other extraordinary schools such as SLB, SDLB and SMPLB (*Sekolah Menengah Pertama Luar Biasa*/Junior High School for Special Need) Dharma Wanita in Bengkulu City, SDLB Amal Mulya in Bengkulu City, SMPLB Negeri Bengkulu City, and SLB Negeri 2 Bengkulu City, learning the *hijaiyah* letter in deaf children only uses the *Iqro'* book which is commonly used by normal children. In general, not specifically for deaf children. In learning, the children were told to look at the *Iqro* book, only the deaf children were told to see the sign language demonstrated by the teacher so that they could follow how to read it.

In addition to using the BISINDO model of sign language, the teacher also helps the students orally, namely the teacher sounds the *hijaiyah* letters according to the correct *makharijul* letters. The purpose of this method is to help overcome deafness and how to learn to speak. Oral communication helps develop students' ability to distinguish striking sounds in the form of vowels and consonants (Wallendorf, 2001). Therefore, deaf students are also taught to read speech or read lips although in oral communication there are still weaknesses because students only guess the words that are said from intonation, rhythm, and punctuation that are not visible.

### Stages of Learning *Iqro* for Children with Disabilities

In the *Iqro* method, there are stages of learning implementation that must be taken by the teacher. The stages taken by SLB teachers in the city of Bengkulu turned out to be exactly as stated by Aziz and Nasution (2020). The stages in question are (1) *at-Tarîqah bil Mutâba'ah*, namely the teacher gives an example of the correct reading and the students imitate it; (2) *at-Tarîqah bil Musyafahah*, that is students see the teacher's mouth movements and vice versa the teacher sees the students' mouth movements to teach *makhârij al-hurûf* (articulation points of Arabic letters) and avoid mistakes in pronouncing letters; (3) *at-Tarîqah bi al-kalâm aṣ-ṣârih*, namely the teacher uses clear and communicative speech; (4) *at-Tarîqah bi as-sual li maqâsid at-ta'lim* namely the teacher asks questions and students answer or the teacher points to a certain part of the letter and the students read it.

The study is aimed at investigating the implementation of teaching *hijaiyyah* and *Iqro* for children with different abilities. Based on the results of the present study, this study provides interpretation on the results and discussion with relevant previous studies. Komnas HAM (*Komisi Nasional Hak Asasi Manusia*/Indonesian Commission for Human Rights) and the Ministry of Social Affairs use the term disability and at the same time the organization recommend the society not to use the term disabled person. The term disabled person has a negative psychological connotation which is not in line with human rights principles (Sundarwati, 2016). Meanwhile, the Ministry of Women's Empowerment and Child Protection of the Republic of Indonesia uses the term ABK (*Anak Berkebutuhan Khusus*/children with special needs to refer to children with disabilities (Winarsih et al., 2013). In English, ABK is categorized as diffable/different abilities (Hadi, 2017). The term "difabel" is an Indonesian term because the original term is disabled comes from differently abled, not different ability (Maftuhin et al., 2020).

The term students with special needs is a substitute term for students who have physical and mental deficiencies and limitations. In other words, they are disabled students who are physically and non-physically different from normal students in general. They have human dignity and remain confident in being able to be creative like other normal children

(Hollbrook, 2008; Lewis, 2019). Children are only considered with special needs if they are not able to receive education and learning programs normally as common children (Berkeley et al., 2010). The circumstances they experience leads to the need for special actions in learning and communication in the society (Hanum, 2014). For this reason, they are receive learning materials due to mental, emotional, or physical weakness (Triyanto & Permatasari, 2017).

Students with special needs experience limitations in terms of physical, mental, intellectual, social, and emotional. Those circumstance influences significantly their process of growth or development compared to other children of the same age (Iacono et al., 2021; Mud et al., 2021). The use of ABK is a neutral term for children. In terms of their disabilities, ABK children can be classified into 10, which are (1) visual (2) hearing (3) intellectual (4) physical (5) social such as children who are not able to control emotions socially, (6) children with attention deficit and hyperactivity disorder, (7) children with autism spectrum disorders, (8) children with multiple disorders, (9) children who are learning pages or slow learners, and (10) children who have special intelligence potential. When it comes to their level, they can be classified severe, moderate disability, and mild disability.

One of the types is children who are deaf. In this context, deafness is a term for children who have lost all or part of their hearing so that they are not or are not able to communicate verbally. Deafness is closely related to the speech impairment. In many cases, deaf children belong to several types namely congenital deafness from birth and some are due to an illness that causes their hearing to be impaired so they are unable to hear at all (Suharjito et al., 2017). The second type may allow children to be able to speak but because they are unable to hear sounds, they finally has difficulty speaking orally (Triyanto & Permatasari, 2016). The deafness can be classified into (1) very mild hearing loss [27-40 decibel dB], (2) mild hearing loss [41-55 dB], (3) moderate hearing loss [56-70 dB], (4) hearing loss severe ([71-90 dB], and (5) extreme hearing loss/deafness [above 91 dB] (Berkeley et al., 2010).

How does Islam view children with different ability? Another important question: are people with different ability obliged to carry out Islamic law like normal humans? This question must be discussed in the study of *uṣūl al-fiqh* because it relates to the *taklīf* and legal subjects in carrying out Islamic law. In *uṣūl al-fiqh*, the eligibility for duty is divided into two, namely *ablīyyah al-wujūb* (eligibility to accept the law) and *ablīyyah al-adâ* (eligibility to take legal action). In the case of *ablīyyah al-wujūb*, all human beings have it, including newborns and people with mental disorders (Khalaf, 2000). They still receive the inheritance if the heir dies. However, not everyone can be categorized as *ablīyyah al-adâ* due to several factors. People who can be categorized as *ablīyyah al-adâ* or people who are capable of carrying out legal actions and implementing Islamic law are those who are perfectly healthy in mind despite having a physical disorder (Khalâf, 1997). Persons with disabilities such as the visually impaired, deaf, and speech impaired who are perfectly healthy in mind are still obliged to carry out Islamic law because they are considered *mukallaf*.

Sign language is used as a language of communication among people with different abilities. Quran has explored the term and introduced the use of this language. When Prophet Zakariya was not able to speak verbally, he used sign language to communicate. The Prophet prayed to Allah to obtain a sign that informing him the offspring. Then Allah answered his prayer as written in Ali Imran: 41 which reads "He said, 'My Lord, grant me a sign.' He said, 'Your sign is that you will not speak to people for three days except in gestures. And remember Your Lord greatly, and glorify Him morning and evening'"

What is meant by "لا" in the verse above is a "sign" made with two lips, two index fingers, hands, eyes, and body gestures (Al-Qurtubi, 1967). This means that the meaning of "ramzâ" it is any sign as a substitute that Prophet Zakariya did not speak. Prophet Muhammad saw also used sign language. In the book Sahih al-Bukhari (2012) number 6005 it is stated that



the Prophet Muhammad said, "I and the person who takes care of the orphan in heaven like this". The Prophet indicated his index and middle fingers by stretching them apart. The hadith explains that between the Prophet Muhammad and the person who takes care of the orphans are like two fingers that are so close.

In carrying out the *Shari'a*, people with disabilities are given dispensation according to their abilities. Al-Qurtubi (2003) revealed if there is *taklif* requires seeing, the blind are given dispensation not to see; if there is *taklif* requires hearing, the deaf is given a dispensation not to hear; and so it goes on that there is dispensation for the lame and other sick people. Al-Qurtubi's argument is based on the Quran in Al-Baqarah: 286 which essentially explains that Allah will not burden a person except according to his ability.

Many Muslim scholars have discussed dispensation for disabilities in the *mu'âmalah* and *ibâdah* section. In terms of *muamalah*, the Hanafi cleric named Ibn Nujaim (1996) considered the sale and purchase contract valid for the blind person. Moreover, Ibn as-Salah argued that the blind and deaf can become *mufiti* if they have academic and intellectual requirements even though these two types of disabilities are the most severe compared to other types of disabilities (Ibn as-Salâh, 1986). It means that the blind and deaf can be punished like a *mukallaf* generally if they have academic and intellectual requirements. In Indonesia, K. H. Abdurrahman Wahid (Gus Dur) became the 4th president of the Republic of Indonesia when he was blind. Meanwhile, the type of disability that is lighter than the deaf and blind is, of course, considered competent in buying and selling transactions and marriage contracts.

In performing worship, persons with disabilities are also given dispensation. The following are some examples of dispensations for persons with disabilities in implementing Islamic law formulated by PBNU (*Pengurus Besar Nahdlatul Ulama/Nahdlatul Ulama Prganizational*) (Lembaga Bahtsul Masail PBNU, 2019). Dispensation for Persons with Disabilities in Performing Islamic Law is shown in Table 1.

Table 1. Dispensation for Persons with Disabilities in Performing Islamic Law

Kind of Disabled Person	Act of Devotion	Dispensation in <i>Fiqh</i>
Schizofrenia ( <i>ma'tub</i> ), lost head, or insane ( <i>majnûn</i> )	All Islamic law	They just not perform all types of worship
Paraplegic	<i>Taharab</i> (purification)	If no one brings or fetches water, the paralyzed person can perform tayammum
	Prayers	He performs prayers simply by sitting or lying down
	Jumat prayer	He is not obligated to pray Jumat, but zuhur prayer is obligatory
Blind	Facing the Qibla	A blind person may face anywhere based on what they believe
	Jumat prayer	If there is no one to guide a blind going to the mosque, he is not obligated to pray Friday, but the zuhur prayer is obligatory.
Deaf and Mute	Prayers	While having prayers, they may move their lips instead of reading Al-Fatihah and other readings.
	The obligation to hear the Friday sermon ( <i>khutbah Jum'ah</i> )	If there is no running text or sign language translator, the deaf are not required to listen to the Friday sermon due to an emergency.

The government also must provide friendly policies and provide facilities, and infrastructure according to their needs. For this reason, in the Friday sermon, for instance, PBNU suggested running text that could be read by the deaf. In addition, PBNU also allows sign language interpreters in large mosques or in complexes for persons with disabilities. The law of translators who perform movements with sign language is considered valid and does not cancel the Friday prayer series according to PBNU's *bahsul masâil*.

The most effective way of communicating with deaf people is, of course, using sign language because they have hearing difficulties, making it difficult to speak (Huda, 2019). This sign language uses hand, body, and lip movements to convey messages. The sign languages taught at Special Schools are BISINDO (Indonesian Sign Language) and SIBI (Sign System for Indonesian Language). The two sign language models have differences. SIBI is considered to have adopted American sign language, making it difficult for the deaf to communicate because SIBI is too grammatical and structural (Yunanda et al., 2018; Gunawan et al., 2020). Meanwhile, BISINDO is more practical and easier to understand for the deaf to communicate on a daily basis because it adopts local culture (Gumelar et al., 2018).

How do the deaf learn to read *hijaiyah* letters? In general, the technique of reading Arabic letters or *hijaiyah* letters for deaf people is with sign language. It's just that, even with sign language, the deaf still need methods of reading the Quran such as the Yanbu'a method, the *Iqro'* method, the *ijmali* method, the al-Baghdadi method, the Al-Barqy method, and the *Qira'ati* method. The advantages and peculiarities of each method are of course different. Examples of the peculiarities and advantages of these methods, for example, were revealed by Palufi and Syahid (2020) who discussed the *Yanbu'a* method. According to him, the hallmark of this method is that students are required to spell words in a direct, fast, precise, and uninterrupted way according to the *makhbârij al-burûf* rules. The *Iqro'* method is the most popular method in the country. The method initiated by K. H. As'ad Humam Yogyakarta introduces hijaiyyah letters from volume 1 to volume 6; stringing letters into words and until they become complete sentences in the Quran (Ulfah et al., 2019). Emphasis on principled reading from easy to difficult; from the concrete to the abstract; and from simple to complex. Meanwhile, there is also the *ijmâlî* method (the complete reading method) (Nurhayati, 2017). This method is a deductive method of reading the Quran. The method of reading the Quran which starts from reading the sentence in its entirety and then describes it by letter and by word. This method is similar to the SAS method in early reading learning (Kurniaman & Noviana, 2016). The al-Baghdadi method is a Quranic education that was developed for the first time in Indonesia with the *Hijaiyah* and *Juz' Ama* learning models. Al-Baghdadi's method is arranged sequentially which is often known as the *alif, ba', ta'* method which is known by the Javanese as succession (Kusuma, 2018)

In terms of competence, it becomes a problem because this PAI material has different characteristics from non PAI material (Muchith, 2016). This PAI material is zig zag because in addition to relating to one's ability to read and explore the Quran, fiqh, hadith, moral creed, and dates, it will also intersect with other material that is academically only found in Islamic schools or Islamic colleges

The PAI department at the tarbiyah faculty of PTKIN should provide special courses on how to read *hijaiyah* letters for disabled students. This is important because it will become a comprehensive skill for PAI graduates who are ready to teach normal students and students with special needs. The scarcity of PAI teachers who have teaching competence for them has actually been happening for a long time (Hanum, 2014). This condition is symptomatic in almost every special school, especially in Bengkulu city which does not exist at all. In addition, PAI books for them are still very lacking, so the "suffering" of disabled students in studying Islam, reading, and writing the Quran is getting heavier.

## CONCLUSION

The application of Quranic literacy in schools with special need in Bengkulu city has not optimum result. This is based on several things. First, teachers who instill Quranic literacy for the deaf; Most of those who teach reading and writing the *hijaiyah* letters are not teachers with PAI certificates or qualified with Islamic education who master sign language. Most of those

who teach reading and writing *hijaiyah* letters are non PAI teachers who master sign language. Second, deaf students do not have a sign language to learn *Iqro* handbook. They only hold the *Iqro* book which is used by normal students. This causes students not to be able to independently perform *mutalaah Iqra* lessons that have been learnt at school. The reading method used in reading *hijaiyah* letters is the *Iqro* method because it is following the BISINDO method which is easily understood by deaf students. The *Iqro* method makes it easier to read because it is adapted and simplified by the pattern of vowel sounds. This method is following the BISINDO method which simplifies the way of communicating. The letter alif, for instance, should be read "a (raised), i (erected), and u (dragged)" when written *fatha, kasrah, and dammah*. Therefore, BISINDO's method of reading *hijaiyah* letters follows the *Iqro* reading pattern.

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