

## Implementation of the Kitabah method in learning the Qur'an for deaf students in TPQ. Adzan As-Sami' Gorontalo.

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### ABSTRACT

This study intends to explain the method of learning to read the Qur'an using sign language for students with Deaf Sensory Disabilities (PDSRW) at TPQ Azdan Assami' Gorontalo through the Kitabah method developed by Lajnah Pentashih Mushaf Al-Quran (LPMQ), Indonesian Ministry of Religion. This study uses a descriptive qualitative approach. Collecting data in research is done through observation, interviews and documentation. The theory used is George Herbert Mead's symbolic interactionism theory that interaction can occur because of the use of symbols that have meaning. The results of this study concluded that through the Kitabah method the PDSRW students were able to read the Qur'an with hijaiyyah letter gestures through three stages 1) Recognizing letters without punctuation marks (Harakat) 2) Recognizing letters with Harakat 3) connecting letters through sign language and writing them down.

### 1. Introduction

It is the belief of a Muslim that the Qur'an is God's revelation revealed to mankind as a guide and guidance for life. Since the beginning of the revelation, its authenticity has been maintained in two ways, namely by writing it down and by memorizing it. Until now this method is still being practiced. The interaction of Muslims with the Qur'an produces various understandings according to, and from this understanding also generates various behaviors in the praxis of human life, both in theological, philosophical, psychological and cultural aspects, including persons with disabilities.

Recently, the phenomenon of the emergence of persons with disabilities who are good at reading and memorizing the Qur'an has attracted public attention. Because the physical limitations that are different for most humans are not a barrier to being able to interact with the Qur'an. This, of course, denies that persons with disabilities are the lower class who do not have a share in the social life of society and have equal rights in terms of education, opportunities to work and economic welfare.

One educational institution that is actively engaged in fulfilling disability rights by organizing deaf disability empowerment activities in Gorontalo is TPQ Adhan As-Sami' Gorontalo which is under the auspices of the Hellen Wimberty Deaf Foundation. Ellen Podungge as the founder of the foundation said that the activity of reading the Qur'an is inseparable from efforts to fulfill the accessibility rights of deaf friends, including religious education. Despite encountering obstacles in its implementation, especially in terms of hearing, according to Ellen, this did not hinder the enthusiasm of the participants to continue learning. One of the researches proves that the inability to hear is a major factor in pronouncing letters so that it

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becomes the main barrier to being able to develop the ability to read the Al-Qur'an properly. These conditions require a model of learning the Qur'an with an appropriate and appropriate strategic approach. Other problems are also related to Al-Qur'an literacy media, although various hearing aid applications have been developed but these have not yet accommodated the deaf who have severe hearing damage, so mastery of sign language and visual abilities is their main need.

There are at least three reasons why this TPQ institution was chosen as the object to be studied. **First**, this institution is the only one among other institutions that is actively engaged in fulfilling the rights, needs and interests of disabilities in the Province of Gorontalo and this institution operates under the auspices of Gerkatin (the Movement for the Welfare of the Deaf Indonesia), a deaf organization that has active since 1960. **Second**, the religious social conditions of the Gorontalo people where this institution is located, is an area that is very accommodating to the relationship between Islamic religious teachings and culture. This is based on the philosophy "*Adati Hula-hulaa to Syara'i, Syara'i Hula-hula to Qur'ani*" that everything must be based on teachings that originate and be in harmony with the content of the Qur'an. Even though it is inhabited by the majority of the Muslim population, it still makes the community harmonious, able to respect differences, including persons with disabilities who are none other than part of diversity. **Third**, in terms of political aspirations, the Gorontalo government has committed to making special policies for persons with disabilities on the rights to equal career opportunities, economy and education by seeking various kinds of disability-friendly facilities.

## 2. Literature Review

*Mengenal Huruf Hijaiyah Bagi Siswa Tunarungu Melalui Bahasa Isyarat Arab (Fadisa, Sofandi 2019)*. This research is in the form of an experiment measuring the ability of deaf students to understand hijaiyyah letters using the SSR (Single Subject Research) approach. The results of this study concluded that sign language can improve the ability to recognize hijaiyyah letters for deaf students. Meanwhile, this research places more emphasis on the latest methods which are gradually practiced by the institutions that are the object of the researcher's study.

*Teaching of the Quran and Hadiths Using Sign Language to Islamic Boarding School Students with Hearing Impairment (Pamungkas, Wahab, Suharjo, 2022)* The conclusion of this study is that the teaching of the Qur'an and hadith for deaf students at Darul Ashom in Yogyakarta is an alternative approach that can be implemented to help deaf children learn about Islam, especially the Qur'an and the hadiths of the Prophet Muhammad SAW. The use of hijaiyyah letters can help accommodate the learning needs of deaf children with disabilities in learning the Qur'an. There is a significant difference in the object of this research because the hijaiyyah letters used in this research object do not use punctuation.

*Penerjemahan Al-Qur'an Ke Dalam Bahasa Isyarat Indonesia Untuk Tuli (Gusti, 2022)*. This research basically only describes in general the motives for compiling the signed Qur'anic mushaf compiled by LPMQ. While not discussing its application at all in certain institutions as the focus of this study.

## 3. Methodology

This research is a type of field research, using qualitative methods to obtain descriptive data, both the speech, writing and behavior of the people observed. The use of this method is very suitable for use with the focus of research studies. Because this research seeks to dig up information and observe the disabled community's method of reading the Qur'an to the Qur'an through three stages. a) Observation. according to Black and Champion, observation can function in three ways 1). To observe socio-religious phenomena as actual events that allow researchers to view these phenomena. 2) to re-present an overview of social religious phenomena in research reports, presentations, and 3) to explore the social conditions in which these phenomena occur. b) Interview. The interview method is an effective way to get as much data as possible. According to Patton, interview techniques in qualitative research can be divided into three categories: 1) informal conversational interviews, 2) general interview guide approach, and 3) standardized open-ended interviews. . c) Documentation. This research seeks to collect relevant data such as institutional/community archives, meeting minutes, announcements, written statements and other written materials that can enrich research data.

#### 4. Results and Discussion

##### Profile of TPQ Azan As-Sami'

TPQ Adzan As-Sami' operates in the field of religious education for deaf friends under the auspices of the Hellen Wimberly Deaf Foundation. At first this foundation only focused on social activities in general to empower the skills and abilities of deaf friends. However, along with the wishes and needs of deaf friends for religious education, especially the ability to BTHQ (Read and write Al-Quran), the Al-Qur'an Recitation Garden (TPQ) was formed thanks to the collaboration of the Hellen Wimberly foundation with the Department of Al-Qur'an Studies and Interpretation of IAIN Sultan Amai Gorontalo and Gerkatin Gorontalo.

Currently the learning program is divided into two groups. Adult groups are filled with students aged 12-40 years and groups of children ranging from 7-12 years. Recitation activities are carried out on weekends every Saturday-Sunday at 15:30-17:30. TPQ Azan As-Sami' led by Moh. Azwar Hairul as a lecturer at the Department of Al-Qur'an and Interpretation of IAIN Sultan Amai Gorontalo. TPQ Azan As-Sami' is inspired by QS. Al-Araf (7:179). According to the TPQ chairman, the Qur'an recitation activity for deaf friends is none other than an implementation of Law No. 18 of 2016 article 14 which contains the accessibility of deaf friends to holy books and religious literature.

##### Previous Method for Learning Al-Qur'an for deaf student

There are two reference models for the deaf in reading the Qur'an. The first is through a book written by Rachmita Harahap and the second is based on the book method of the Ministry of Religion. The Islamic Signs Tutorial Book is specifically designed for the deaf to rely on the visual aspects of the images provided to help them express gestures that have been adapted to the meaning of each verse of the Qur'an. The book was compiled in collaboration with the Sehijrah Deaf Foundation, the Indonesian Ministry of Education and Culture, Mercubuana University and the United Deaf Muslim Association. According to Rachmita, the book is enough to help the deaf to understand the Qur'an through the pictures provided. Besides through pictures, the movement of each verse is expressed with two hands. According to him, this makes it easier for the deaf to memorize verses than with one hand. moreover, it would be much better if the deaf moved their hands while reciting the verses they read, even with limitations. The following is an example of one of the letters contained in the book:



Figure 1. Surah Al-Fatihah in the book *Tutorial Islami: Cara Mudah Belajar Isyarat Al-Qur'an Bagi Disabilitas RunguTuli* By Rachmita Harahap

According to Ellen Podungge, memorizing the Quran through this book is only done on a limited scale and is more demonstrative in nature. For example when at competitions or appearing in activities that involve the deaf for Al-Quran recitation. According to him, giving the deaf to appear in public events is a form of high appreciation that can motivate them to solidify what they have memorized. it's just that only certain deaf children have the will to practice what is in the book. For example, like those who study religion diligently and participate in religious studies with other deaf friends at the Ar-Rahman Siendeng mosque. Arif, a deaf person who memorizes through the book, expressed his joy for the book, which spurred him to memorize and take part in competitions that were held online:

*Agama islam rahmat untuk seluruh alam, jadi bukan hanya orang normal yang harus baca dan pahami Alquran tapi org Tuli juga butuh. Alhamdulillah senang sekali, walaupun tidak seperti baca Al-Qur'an nya orang normal.*

**Kitabah Method Develop by LPMQ Kemenag RI**

At the end of early 2021 the Ministry of Religion through the Lajnah Pentashih Mushaf Al-Qur'an began planning the preparation of the Mushaf Al-Qur'an in Sign Language using the Kitabah Method and the Method and Recitations. Both methods are applied in the total communication approach. Thus when reading the Qur'an, persons with sensory, deaf, speech disabilities not only move their fingers but also try to move their lips according to their abilities.

The Kitabah method can be understood as a method that focuses on writing hijaiyyah letters, in this case the deaf are encouraged to fully understand each hijaiyyah letter, every vowel letter, and punctuation written in the Indonesian standard Mushaf. While the recitation method is to spell out the letters as well as the vowel and punctuation through finger and hand movements that are adapted to how to pronounce them by following the laws of recitation and tajwid which allow for syarakat.

This Sign Language Manuscripts of the Quran basically refers to the sign language of Saudi Arabia (Arabic Sign Language). Although in several letters it differs from ASL which was chosen based on the agreement of the drafting team from several deaf communities in Indonesia. But the difference is not very significant. The difference and what is characteristic of this manuscript is the presence of punctuation marks that can be interpreted by deaf people. Things that are not found in Arabic Sign Language.

According to Farid Aziz, a member of the Indonesian Deaf Muslim who also works as a sign language interpreter, the use of Harakat in the sign manuscripts compiled by the Ministry of Religion is important because the language of the Qur'an, which is none other than Arabic, is not the native language of Indonesian deaf friends. This is different, for example, with the use of Saudi Arabic Sign Language which does not use punctuation (harakat) because that language is their mother tongue. Harakat or what is commonly called Tasykil in learning Arabic is a punctuation mark or diacritic that functions as an explanation for the pronunciation of Arabic letters as well as a marker for differences in meaning in different vowels. Thus Indonesian deaf students who read using this method can indirectly find out the different meanings of each vowel (*tasykil*) of the letters of the Qur'an.



Figure 2. Arabic Sign Language



Figure 3. Hijaiyyah Sign and Surah Al-Fatihah in Kitabah Method Developed by LPMQ

TPQ. Adzan As-Sami' himself who was involved in the preparation of the Mushaf chose the kitabah method which was applied in learning the Qur'an for the students. This is none other than to make it easier for deaf friends to know the basics of letters in addition to knowledge of reading law which focuses on sound or speech which is identical to the recitation method.

The transition from the method developed by Rachmita Harahap to the Ministry of Religion's Kitabah method was basically not a problem for the students. Because the method is only used on a limited scale. According to Nabila Salsabila as the teacher, any method used as long as the method is in the form of sign language will still be easily understood by deaf students. The Kitabah method itself can be easily practiced because all the shapes of the letters are moved through the fingers, which is already an instinct for people with deaf disabilities.

In the practice of learning, there are three stages of the students in learning the Qur'an with the first sign language; Introducing Hijaiyyah Sign letters without punctuation (harakat). This is the basic knowledge of deaf students towards Arabic letters. Second; Introducing punctuation gradually through fathah, kasrah, dhammah. If this punctuation has been mastered, it can move on to the tanwin and tasydid punctuation. Third, starting to read the Qur'an through manuals or IQRA books, this can at the same time practice memorizing and rewriting the verses that have been read.

As a teacher, Nabila Salsabila believes that the supporting factors for BTHQ activities among the deaf should come from various aspects, starting from the support of the family, the government, the surrounding community and the motivation that comes from the deaf person himself. Sometimes some students have a strong desire to learn and memorize but are constrained by permission from their parents. Parents prefer their children to stay at home without studying. Likewise, many people in general do not understand sign language so that the disabled often feel foreign in society in general because of the lack of interaction.

According to Athar and Nadia, two deaf people who are good at memorizing the Qur'an Signs said that having pictures as illustrations of hijaiyyah letters maximized their memory for memorizing each hijaiyyah letter. Deaf reasoning ability increases when seeing things that are visual. Thus it can be said that the kitabah method developed by LPMQ is effectively applied to deaf students' learning.

## 5. Conclusion

The application of Quranic learning using hijaiyyah sign language to students with hearing and speech sensory disabilities at TPQ Adhan As-Sami Gorontalo through the Kitabah Mushaf Quran Signing method developed by LPMQ Ministry of Religion of the Republic of Indonesia can be said to be an alternative and convenience for PDSRW by combining verbal communication and simultaneous signals. Because the students do not only know the gestures of certain letters but are also able to recognize the function of the punctuation marks (harakat) as the symbol of a certain sound that has a certain meaning as well. The application of this method is carried out in three stages: 1) Recognizing the hijaiyyah sign letters without the punctuation marks (harakat) 2) Recognizing the hijaiyya letters and their punctuation marks 3) memorizing and rewriting the hijaiyyah letters.

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**Conflicts of Interest:** the polarization in the method compiled by the deaf community who are members of the drafting of the sign language Qur'anic manuscripts initiated by LPMQ of the Indonesian Ministry of Religion is interesting for further study. Because the basic things in BISINDO sign language that so far have been practiced by the deaf have quite a lot of variations. This raises the question whether the richness of sign language will trigger the emergence of various Al-Qur'an reading methods in the future. So that the aspects studied will be more extensive, such as the motives for use, influence and application in existing institutions for deaf disabilities.

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