

STRATEGIES FOR MEMORIZING THE QUR'AN FOR DEAF CHILDREN AT THE ABATA ISLAMIC BOARDING SCHOOL IN TEMANGGUNG

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Abstract

This study aims to analyze the Qur'an learning strategy in improving the ability to read and memorize the Qur'an in deaf students. The hearing limitations possessed by deaf students require an adaptive and communicative learning approach so that the learning process can take place effectively. This research uses a qualitative approach with a case study type of research. Data collection techniques are carried out through observation, interviews, and documentation, while data analysis is carried out through data reduction, data presentation, and conclusion drawn. The results of the study showed that the learning strategies applied included the use of sign language, the use of lip movements and visualization, individual assistance (talaqi), memorization repetition (murojaah/tikrar), and the provision of motivation and rewards. This strategy has been proven to help deaf students in understanding the pronunciation of hijaiyah letters, improving reading articulation, and improving the ability to read and memorize the Qur'an. Thus, the application of adaptive, visual, and individual-mentoring-based learning strategies is an important factor in supporting the success of learning the Qur'an for deaf students.

Keywords: learning strategies, deaf students, learning the Qur'an, sign language, murojaah

Abstrak

Penelitian ini bertujuan untuk menganalisis strategi pembelajaran Al-Qur'an dalam meningkatkan kemampuan membaca dan menghafal Al-Qur'an pada siswa tuna rungu. Keterbatasan pendengaran yang dimiliki oleh siswa tuna rungu memerlukan pendekatan pembelajaran yang adaptif dan komunikatif agar proses pembelajaran dapat berlangsung secara efektif. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa strategi pembelajaran yang diterapkan meliputi penggunaan bahasa isyarat, penggunaan gerakan bibir dan visualisasi, bimbingan individual (talaqi), pengulangan hafalan (murojaah/tikrar), serta pemberian motivasi dan penghargaan. Strategi ini telah terbukti membantu siswa tuna rungu dalam memahami pengucapan huruf hijaiyah, meningkatkan artikulasi saat membaca, serta meningkatkan kemampuan membaca dan menghafal Al-Qur'an. Dengan demikian, penerapan strategi pembelajaran yang adaptif, visual, dan berbasis bimbingan individual merupakan faktor penting dalam mendukung keberhasilan pembelajaran Al-Qur'an bagi siswa tuna rungu.

Kata kunci: strategi pembelajaran, siswa tuna rungu, pembelajaran Al-Qur'an, bahasa isyarat, murojaah

INTRODUCTION

Deafness can be interpreted as the condition of an individual experiencing damage to the sense of hearing that results in a person being unable to perceive various stimuli, especially through his or her sense of hearing (Deafness, 2020) and (Education & Age, n.d.). The state of hearing loss includes all levels of both mild, moderate, severe and very severe which will result in communication and language disorders (Nulugraheni et al., 2021). The way a deaf person communicates with other individuals, namely using sign language, articulation, facial expressions for the finger alphabet, has been patented internationally while for language signs varies from country to country (Nofiaturrehman & Kudus, 2018) and (Siregar & Ananda, 2023). As a result, disturbances in communication and language cause more complex problems, including in the perceptual, cognitive, emotional and social aspects as well as difficulties in learning vocational skills (Haliza et al., 2020).

Deaf children have obstacles in their hearing development because they do not have stimuli, this can hinder their communication development (Airlangga, 2021). There are two important things that characterize the barriers of deaf children in their language aspects, first: the consequences of hearing loss (deafness) have an impact on the difficulty in receiving all kinds of sound stimuli around them. Second: due to his limitations in receiving sound stimuli, he will have difficulty in producing sounds or sounds of the language around him, so this has a big impact on language and speech development (Ulya et al., 2020). Deaf people at first glance seem like normal people without physical abnormalities based on the same needs, tasks, and development, but the condition of their organs that do not function normally makes them different in social interaction activities (Pambudi et al., 2023).

Limitations in hearing function cause deaf children to rely more on the sense of sight and sign language in the learning process. With this lack of hearing, some categories of deaf people cannot communicate verbally. This condition has a direct impact on the learning process of the Qur'an, especially in memorization activities that have relied heavily on hearing-based talaqqi and muraja'ah methods (Faishal, 2023). Therefore, a special strategy is needed that is in accordance with the learning characteristics of deaf children so that the process of memorizing the Qur'an remains effective and meaningful. According to Mamuju (2025), only 12% of exceptional schools in Indonesia have a structured Qur'an learning curriculum for deaf children. This pressing issue underscores the importance of the need for methodological innovations, such as the Abata approach, which utilizes lip vibration techniques as an alternative to the implementation of inclusive Qur'anic education. In the context of learning tahfidz al-Qur'an, this obstacle becomes increasingly significant and requires more serious attention, because the process of memorizing the Qur'an in general is highly dependent on the ability to listen, imitate

pronunciation, and repeat the recitation orally (Rumah & An, 2025). This learning strategy plays an important role in the success of memorizing the Qur'an in deaf children. In the context of inclusive education, teachers or companions are required to be able to adapt methods, media, and approaches to learning tahfiz al-Qur'an for deaf children as well as reflect the principles of justice and equality in obtaining religious education rights. Memorization is not something difficult even for children with disabilities, with strategies applied in the process of memorizing the Qur'an by using the Qur'an learning method in the Iqro' method for the Deaf in improving memory of Qur'anic verses without looking at the mushaf (Luciana, 2023) and (Lutfiyah, 2024).

Studies on Qur'an memorization strategies in deaf children are still relatively few, especially in a local context such as in Temanggung Regency. Previous studies have generally focused more on tahfiz methods for children without disabilities or discussing inclusive education in general, so research that specifically reviews tahfiz al-Qur'an strategies for deaf children still has a great opportunity to be further developed. However, for deaf children, this is a big obstacle in learning the verses and content of the Qur'an. And because of this, additional learning strategies that are appropriate and appropriate for deaf children to memorize the Qur'an so that the number of them increases (Mukfiyah, 2024). Various approaches and methods have been proposed and used in an effort to improve the vocabulary of deaf children, ranging from traditional approaches to innovative technological approaches (Wahyudi et al., 2024). This shows that even though deaf people do not use their voices in reading and memorizing the Qur'an, they are still able to understand and interpret the contents of the Qur'an (Febriani et al., 2024).

Based on this description, this study aims to examine in depth the strategy of memorizing the Qur'an in deaf children in Temanggung. This research is expected to provide an overview of the strategies used, supporting and inhibiting factors, and their implications for the success of memorizing the Qur'an for deaf children. The results of this research are expected to be a reference for educators, Islamic educational institutions, and policy makers in designing disability-friendly and sustainable tahfiz al-Qur'an learning.

METHOD

This study uses a descriptive qualitative method with a phenomenological approach. This descriptive qualitative method aims to describe existing facts that are ongoing or that have occurred. This descriptive qualitative research requires the researcher to describe an object, phenomenon, or social setting that will be outlined in a narrative writing. In this study, its naturalistic properties are based on natural reality and provide information based on the conditions found in the field. This research makes teaching staff or educators at the Abata Deaf Islamic Boarding School as the population in the research. The subjects in this study are teaching staff or educators as well as deaf students at the Abata Temanggung Deaf Islamic Boarding School.

This research was conducted at the Abata Islamic Boarding School in Temanggung. The research subjects were students of the Abata Temanggung Islamic Boarding School and

the research informant was the tahfidzul Quran teacher of the Abata Temanggung Islamic Boarding School. The data collection technique in this study uses interviews. The interview was conducted to obtain information or data related to how to apply the strategy method of memorizing the Qur'an.

The data analysis technique in this study includes three stages, namely data reduction, data presentation, and conclusion drawn. The analysis strategy used is data triangulation, which aims to increase the validity of research findings. Triangulation is carried out by testing the level of consistency of data obtained from observations, interviews, and documentation, so that the accuracy and correctness of information can be guaranteed. After all the data is analyzed, the final stage is to draw conclusions based on valid, consistent data, and supported by evidence obtained during the research process (Qiyam, 2025).

RESULTS AND DISCUSSION

The results of the research obtained from the field on the subject matter that have been formulated above consist of several aspects, the first is strategy in memorizing the Qur'an, the second is the supporting factor in memorizing the Qur'an and the third is the inhibiting factor in memorizing the Qur'an.

Tahfidz Teacher's Strategy in Optimizing the Memorization of the Qur'an for Deaf Students.

The results of tahfidz teachers' efforts in optimizing the memorization of the Qur'an in students at the Abata Islamic boarding school show that there is a relatively different strategy pattern from the findings of previous research even though the context of the institution is different. From various previous studies, it appears that the essence of this strategy always emphasizes visual or lip movements, sign language, repetition (muraja'ah/tikrar), and intensive assistance so that the memorization of students not only increases in quantity but also maintains its quality. In addition, teachers play the role of not only teachers, but also motivators, supervisors, and spiritual guides who ensure that students remain disciplined, enthusiastic, and istiqamah in memorizing the Quran. The following analysis summarizes the indicators found from a number of studies, complete with direct excerpts showing how the strategy is being implemented in the field.

Table 1. Indicators of Qur'an memorization strategies

NO	STRATEGY INDICATORS	KEY FINDINGS	CHALLENGE	BENEFITS
1	Visual or lip	The teacher emphasizes lip movements and says them slowly using the student's eye contact.	Requires patience and consistency from teachers in repeating the pronunciation	Help students understand the pronunciation of letters and correct errors in pronunciation.

			of letters slowly.	
2	Sign Language	Teachers use sign language as an additional means of communication to make it easier for students to understand the material, especially in the delivery of certain instructions and pronunciation.	Not all students immediately understand the meaning of each cue, so it takes time to adapt.	Helps strengthen memory as information is received through a combination of visuals and movements.
3	Repetition Method (Muraja'ah/Tikrar)	The teacher emphasizes the repetition of sentences over and over again, either individuals and groups, to strengthen the memory of students.	The appearance of boredom in students because repetition is done many times.	Strengthening memorization memory, because repetition helps students to be stronger in maintaining the memorization of the Quran.
4	Not Moving to Sentence Next Before Memorizing	Students are not allowed to move to another verse before the previous verse is completely memorized and fluent.	It requires a lot of patience because students can feel bored because they have to repeat the same verse many times.	Memorization is stronger and more solid because the verses are actually memorized and will stick in their long-term memory.
5	Daily Memorization Target	Teachers give assignments and memorization targets every day to build habits.	A feeling of boredom or pressure arises if the target is considered too heavy.	Forming discipline and consistency in memorizing the Qur'an.
6	Methods of Slashing & Slashing	The memorization is deposited with the teacher to be corrected, then repeated together.	It takes quite a long time because the deposit process is done one by one.	Memorization is stronger because there is a process of repetition

						together after correction.
7	Motivation and Rewards	Teachers provide motivation, rewards, and punishments to maintain the spirit of students.	Teachers need to be consistent and fair so as not to cause jealousy between students.			Increase the enthusiasm and enthusiasm of students in memorizing the Qur'an.
8	Individual Mentoring	The teacher provides special guidance for students who are struggling.	Limited learning facilities and schedules can hinder the intensity of mentoring.			Increase the confidence of students because they feel cared for.

The results of the above study show that there are eight strategies used in memorizing the Qur'an from these eight from the results of interviews we obtained from 6 respondents, the most widely used strategy is using visual and lip movement strategies. Neurological conditions, such as acquired brain lesions, neuromuscular diseases, and Amyotrophic Lateral Sclerosis (ALS) can result in speech and physical impairment (SPI). This, in turn, significantly alters their participation in daily activities and communication, sometimes affecting their quality of life and independence. Augmentative and alternative communication (AAC) technologies, leveraging face-to-face brain-computer visuals (BCI), which rely on the user's interpretation of visual stimuli, offer several advantages in this context. The rapid stimulation speed of visual BCI and modulation of information over spatial attention allows for a high rate of information transfer (ITR) (Kerchove et al., 2026). One of the main challenges in evaluating the hypothesis that eye movements are directed at people or objects, This is corroborated by the results of observations on January 9 at 16:30 by showing that the fixation of the observer's free gaze is more similar to the fixation of the observer who is instructed to describe the scene than the fixation of the observer when counting objects or searching for a particular object. Small visual changes to the image that modify the understanding of a scene but not to the most prominent part or map of its meaning (Winograd image pair) change where humans most often do fixation (Eckstein, 2026). One of the approaches is Talking Mats, a low-tech communication framework that facilitates the expression of emotions by arranging relevant images at a visual scale, these findings suggest that visual information can effectively support communication in deaf students (Inuyama et al., 2026).

Language as a means of communication in human life. Humans need communication to help survive, namely by using language in communication. Language and communication are very closely related where communication requires language to interact (Sasabila, 2023). Deaf children who use sign language often have poor reading and writing skills,

and to address this problem, researchers argue that education for deaf people should be conducted using sign language. The informant said that education in all subjects, including text literacy, should be delivered through sign language because it helps them access education optimally. *"New children are usually taught to read in the way of ustadzah practicing (talaqqi) by means of eye contact between the two parties, then the child tries to move his lips"* This is also corroborated by the results of the observation that the author conducted on January 9, 2026 at 16.15 and the results of the interview at 14.30 In line with that, Purwanto's research (2024) hail.

Shahin & Ismail (2026) argue that the advantage of sign language is only in the initial lexical development and does not include syntactic development. In addition, they show that differences in the two modalities may explain the appearance of earlier signs such as facial expressions and non-manual markers. That is, the visual system may be more developed than the auditory system at 10 months of age, the age at which, under this hypothesis, children are cognitively capable of acquiring lexical items. In the static and dynamic sign language approaches, there are two types of training systems: signer-dependent systems, which are trained and tested on the same person, and signer-independent systems, which are tested on individuals who have never been encountered by the system. To date, most research has focused on systems that rely on sign language speakers because these systems are easy to build and can achieve high accuracy with limited data. In contrast, systems that do not rely on sign language speakers face severe challenges such as diverse sign language styles and the need for larger data sets (Nasef & Eman, 2026). Researchers have previously noted that recognizing cues in memorizing the Qur'an poses many challenges, ranging from the need for a well-annotated video dataset to the capture of dynamic and nuanced hand and facial movements in cues that have hampered the development of accurate translation systems (Dhrubo et al., 2026). Sign language strategies are widely used by teachers so that it is easier to teach how to memorize the Qur'an for those with hearing loss. This is because teachers choose some of these methods because it makes it easier for teachers to work with those who have hearing impairments, so he has an advantage in vision, so sign language is very effective in memorizing the Qur'an.

The repetition method is a way of teaching in which teachers and students interact directly in learning the Qur'an. In this process, the teacher starts by reciting the reading, then followed by the students. With this approach, teachers are able to show the correct pronunciation of letters directly, so that students can see and imitate the pronunciation, which is known as *musyafahah* (tongue fighting) (Putri et al., 2024). In this method, students are asked to repeat verses one by one, not directly on the page. Memorize it slowly, repeat 10 to 20 times, and then continue to the next verse. This situation is corroborated based on an interview conducted with Ustadzah Ayyun , *"For the repetition method itself, it is done every morning after dawn where the children repeat the memorization before depositing it to their mudir at night around 9 pm."* (interview: 15.30).

Memorizing the Qur'an must be really diligent even though there are verses that have not been memorized, not switching to other verses before being able to memorize the verses that they are memorizing. Students should not switch to Other verses until the targeted verse is completely memorized and fluent at tasmi' time (Salim, 2023). Verses that are difficult to memorize will usually be able to be mastered if repeated many times, it will also make memorization stronger. Therefore, in memorizing the Qur'an, it is necessary to be careful and careful in observing each word and sentence that it will memorize. This is corroborated by the results of an interview with Ustadzah Ayyun "*children tend to like to memorize on their own and also memorize with their friends while listening to each other*" (15.15).

Tembung & Wahyuni (2025) stated that the implementation of realistic daily targets such as 3–5 verses per day with a specific time for murojaah helps to make memorization not only quantity, but also quality. In addition, the involvement of teachers and supervisors in monitoring and providing periodic feedback plays an important role in maintaining motivation and the smooth process of memorization. Through this approach, daily memorization can be an effective strategy to achieve long-term goals such as completing one or more juz within a certain time span. The teacher assigns memorization tasks or targets to the students The habit of memorization is carried out by giving tasks or targets and memorizing exercises together (Aini et al., 2021).

The learning process so that the evaluation of Qur'an readings can be carried out accurately is carried out by presenting a competent supervisor or expert to assess directly through the talaqqi (face-to-face and depositual) readings approach. This approach allows corrections to be made in detail on the aspects of makhārijul of letters, the nature of letters, short length (mad–qashr), and other rules of tajweed (Adam et al., 2021). The students are more enthusiastic and active, while the teacher is helped by a structured mechanism to strengthen memory (Muttaqin et al., 2025) and the students slowly imitate what is exemplified by the teacher.

In the context of memorizing the Qur'an, the motivation and reward system can be considered extrinsic motivation because individuals receive rewards (stars) in exchange for their memorization achievements. This theory suggests that extrinsic motivation can help individuals achieve their goals, but its use should be careful not to interfere with intrinsic motivation, which drives individuals to do things out of self-satisfaction and self-interest (Ahmad, 2024). This is very important because it can improve the quality of students in memorizing the Qur'an very well if done by applying reward and punishment strategies. This is in accordance with the results of an interview with Ustadzah Putri Solikha "*children really like it when their memorization is achieved and given rewards from their teachers and their respective parents*". (interview, 14.40)

In the process of memorizing the Qur'an, a mentoring process should be carried out so that those who are accompanied can get help and guidance during memorization so that it is planned to achieve the predetermined memorization target (Surakarta &

Temanggung, 2023), (Asnijen, 2022). This is reinforced by the results of an interview with ustadzah putri solikha at 14.45 he stated *"for his own assistance is carried out at night before going to bed where students are given advice and motivation in memorizing the Qur'an and it is done almost every day"* The process of memorizing the Qur'an requires continuous guidance from a teacher, both to add new memorization deposits, or for takrir. The teacher conducts Personal Guidance to students who have difficulty memorizing the Qur'an.

Based on findings in the field, the strategy of tahfidz teachers does not run in a linear manner, but forms a continuous managerial and pedagogical cycle. This strategy can be mapped into the "Tahfidz Optimization Cycle" model which consists of six integrated phases: 1) Planning; 2) Implementation; 3) Evaluation; 4) Motivation; 5) Repetition; 6) Quality Maintenance, where Motivation functions as the driving energy in each of these phases.

Tahfidz teachers' strategies in optimizing student memorization

The strategy of tahfidz teachers has a very important role in optimizing the process of memorizing the Qur'an in students. In tahfidz learning, teachers are not only in charge of delivering memorization materials, but also act as guides, motivators, and evaluators who help students achieve memorization targets well. The implementation of the right strategy is needed so that the memorization process not only focuses on adding new memorization, but also on maintaining the quality of memorization through repetition, understanding, and strengthening students' motivation to learn.

Each student has different learning abilities and characteristics. Therefore, tahfidz teachers need to apply various approaches that adjust to the needs of students, such as individual mentoring, repetition methods (muroja'ah or tiktirar), motivation, and periodic memorization evaluations. Through a planned and systematic strategy, the process of memorizing the Qur'an can run more effectively so that students are not only able to increase memorization, but also maintain fluency, accuracy of reading, and durability of memorization in the long term.

Figure.1 Tahfidz teacher's strategy in optimizing memorization



1. Planning

At the planning stage, teachers do not just set a schedule, but conduct a diagnostic assessment of the ability of students to memorize the Qur'an against the ability of students. Based on this foundation, the current research of Finance et al (2024) planning is basically a process of activities that systematically prepare the adjustment of methods to the ability of students to actually reflect the principle of Differentiated Instruction. In the context of modern pedagogy, teachers design an "individualized curriculum" in which memorization targets are adjusted to the cognitive capacity of students' memory to prevent cognitive overload. Theologically, this stage is a manifestation of the straightening of intentions, where planning is not just a matter of academic goals, but the establishment of clear worship goals.

2. Implementation

The findings of Iin et al (2026) and Romziana et al (2021) on the effectiveness of routine repetition can be explained through Information Processing Theory. TIKRAR functions as a maintenance rehearsal that transfers memorization information from Short-Term Memory to Long-Term Memory (Training & CIBINONG, 2020). In the perspective of Islamic education, this process is a form of RYADHAH and MUJAHADAH. The habituation carried out by the teacher changes memorization activities from cognitive load to automatic behavior (habit formation) based on discipline (behavioristic).

3. Evaluation

Evaluation through TASHMI' and SIMA'AN is not just a test, it is a feedback loop. In Vygotsky's theory, the corrective interaction between the teacher and the student during the memorization deposit is a form of Scaffolding, where the teacher supports the student to correct the mistakes of TAJWEED that they cannot realize themselves. This evaluation guarantees the principle of ITQIN (quality/stability), ensuring that memorization that increases in quantity is maintained in terms of reading validity according to the rules of TAJWEED knowledge itself. This evaluation guarantees the principle of ITQIN (quality/stability), ensuring that memorization that increases in quantity is maintained in terms of reading validity according to the rules of TAJWEED (NAILATUR, 2024).

4. Motivation

Motivation and preservation of memorization are not the final stage, but rather the elements that accompany the entire process. AURIA et al (2026) stated the significance of motivation to affirm the theory of Self-Determination, where students need autonomy (independence of MURAJA'AH), competence (feeling able to achieve targets), and relatability (social support of friends/teachers). TAHFIDZ graduation and teacher praise act as extrinsic reinforcement, but the support of the PESANTREN environment transforms it into an intrinsic motivation. The long-term maintenance mentioned by (IMADUDDIN & SUPRIYATNO, 2025) shows that teachers' strategies are oriented towards lifelong learning, where maintaining memorization is interpreted as a lifelong commitment, not just completing schoolwork.

5. Repetition (Muraja'ah/Tikrar)

Pedagogically, the *tikrar* method emphasizes the principle of repetition strengthens retention, which is that the more often a material is repeated correctly, the stronger the memory imprint in the cognitive structure of students. Research in the field of Islamic education shows that students who have a regular *murojaah* schedule tend to have a higher level of memorization resistance compared to students who only focus on adding new memorization (Hidayat, 2023). In addition, another study explained that the combination of new memorization deposits and *routine murojaah* was able to improve reading accuracy and minimize errors in the application of *tajweed* (Agus susanti, 2024).

Furthermore, the success of the Qur'an memorization process is not only determined by the repetition technique alone, but also influenced by the motivation and maintenance aspects of memorization. Motivation and maintenance of memorization are not the final stage in the memorization process, but rather the elements that accompany the entire learning stage. Rouf et al (2025) stated the significance of motivation to affirm the theory of Self-Determination, which states that students need three main components, namely autonomy (independence in performing *murojaah*), competence (feeling able to achieve memorization targets), and relatability (social support from friends and teachers).

In this context, activities such as *tahfidz* graduation and praise from teachers can act as extrinsic reinforcement. However, the support of a conducive *pesantren* environment can transform this strengthening into an intrinsic motivation for students. In line with that, the long-term maintenance of memorization is also an important aspect of the *tahfidz* process. Research conducted by Ghazali & Hamzah (2022) shows that a process-oriented teacher's strategy not only emphasizes on adding new memorization, but also on efforts to transfer the recitation of Qur'an verses into long-term memory and strengthen memorization so that it is not easy to forget. Thus, maintaining the memorization of the Qur'an is interpreted as a lifelong commitment, not just the completion of academic tasks.

6. Maintenance

This stage includes *tahsin* (improvement of reading according to *tajweed*), *tasmi'* (reading in front of teachers/friends), and *tahfidz* graduation as recognition of achievements. emphasizing that the maintenance of memorization through the assembly program and *tasmi'* collectives keeps memorization strong in the long run. Similarly, in maintaining and preserving the purity of the Qur'an, Allah SWT does it through humans by making it easy for those He wants to memorize the Qur'an (Kamila & Surakarta, 2023)(Kamila & Surakarta, 2023). Attention to children with special needs is still somewhat lacking, especially in terms of learning and distributing the Qur'an to them. The learning media used is also still limited Mohamed et al (2023) memorizing the Qur'an can be followed by all Muslims without exception, including children with special needs such as the deaf. Thus, the implementation of inclusive Qur'an learning becomes a sustainable motivation and environmental support plays a role in maintaining memorization so that it is not easily forgotten.

The strategy cycle of tahfidz teachers starting from planning to memorization maintenance is a repetitive system that complements each other. As it is linked to previous research, the strategy of memorizing the Qur'an from an early age can be interpreted as a plan set by parents in educating children so that children can become a person who memorizes the Qur'an from an early age through various appropriate actions and supported by existing resources to be able to achieve the expected goals (Qur et al., 2021). Previous research analyzed emphasized that the success of tahfidz is not only a matter of technical methods, but the result of synergy between teachers, students, the environment, and continuous evaluation. cognitive. At the institutional level, trend message managers need to prepare a measurable Standard Operating Procedure (SOP) for the tahfidz curriculum, as well as facilitate pedagogic competency training for teachers so that they have psychological provisions in handling the dynamics of student motivation. Finally, for future researchers, it is recommended to expand the study to the experimental realm to test the effectiveness of specific methods on long-term retention, as well as to examine the correlation between the pressure of the memorization target and the mental health of students to ensure that the tahfidz process continues to run in a humane and religious corridor.

Supporting Factors and Factors Inhibiting Success in Qur'an Memorization Strategies for Deaf Students.

Based on several research findings, there are several factors that support and hinder the success experienced by deaf students in memorizing the Qur'an, including the following:

1. Supporting Factors in the Qur'an Memorization Learning Process

Several factors support the effectiveness of the Qur'an memorization learning process among deaf students. These factors play an important role in facilitating learning engagement and enhancing memorization outcomes.

2. High Learning Motivation and Enthusiasm among Students

One of the most significant supporting factors is the strong motivation and enthusiasm demonstrated by the students. Deaf students involved in the memorization program exhibit a high level of intrinsic motivation, which encourages active participation in the learning process. This enthusiasm fosters persistence and commitment, allowing students to engage in memorization activities voluntarily rather than through external pressure. From an educational psychology perspective, intrinsic motivation is closely associated with improved learning engagement and better academic achievement, including memorization performance.

3. Appropriate Teaching Methods Used by Educators

The teaching methods employed by educators also play a crucial role in supporting the memorization process. Instructional strategies that are adapted to the learning needs of deaf students such as visual-based learning, repetition, sign language support, and structured memorization techniques can significantly improve students' ability to

memorize Qur'anic verses. Effective pedagogical approaches help make the learning process more accessible, engaging, and comprehensible for students with hearing impairments. When teaching methods are aligned with students' cognitive and sensory needs, learning outcomes can be optimized.

4. Adequate Learning Facilities and Supportive Learning Environment

Adequate facilities are another important factor contributing to the success of the memorization program. Islamic boarding schools provide various forms of support to facilitate the learning process, including hearing aids, visual learning materials, and comfortable classroom environments. These facilities help reduce learning barriers for deaf students and create a supportive educational setting. A conducive learning environment allows students to concentrate better and participate more effectively in memorization activities, thereby enhancing their overall learning experience.

Inhibiting Factors

There will be obstacles in memorizing the Quran. The factors that will hinder the learning process of memorizing the Quran are as follows.

1. Unstable mood of the child

Mood swings in deaf students can affect motivation and concentration in memorizing the Qur'an. This situation is corroborated by the results of an interview conducted with Ustadzah Putri Sholikha as the coordinator of the Islamic boarding school, *"Deaf children here are different from other crew members. They are not hyperactive, and emotionally cannot be controlled, because they judge someone by their facial expressions, so it is easy for them to misunderstand"*. This can cause mood swings in students and also when students feel tired or uncomfortable emotionally, they will not focus on memorizing that and cause laziness in themselves.

2. Learning classroom atmosphere

An unconducive classroom atmosphere can affect students' enthusiasm in learning and lack enthusiasm in memorization. Based on the results of the interview with Ustadzah kiya *"the messy classroom atmosphere disturbs the concentration of students and makes it difficult for them to focus, and also when they feel irritable in learning causing discomfort when studying"*. So, when studying, it is necessary to pay attention to the atmosphere of the class, because it can affect children's concentration in learning.

3. Articulation of Santri

The articulation of students in the pronunciation of the letters of the alphabet, all of which are not clear, can affect the teacher's understanding of the students' reading and slow down the evaluation process. This situation is corroborated based on an interview conducted with Ustadzah Nana *"Sometimes not all students can articulate huruf clearly, this happens because the students experience pain when speaking. So there needs to be assistance such as sign language such as hand movements."* So, when studying, teachers

need to give examples of how to pronounce the letters of the alphabet with the help of hand movements.

CONCLUSION

Based on the results of the research, the strategy of memorizing the Qur'an for deaf students at the Abata Temanggung Islamic Boarding School was carried out through an adaptive and visual-based learning approach. The strategies used include lip or visual movements, sign language, repetition (*muraja'ah/tikrar*), daily memorization targets, *talaqqi* and *tasmi'* methods, motivation and rewards, and individual mentoring. This strategy helps deaf students in understanding the pronunciation of letters, strengthening memory, and improving the quality of memorization of the Qur'an. The process runs in a learning cycle that includes planning, implementation, evaluation, motivation, repetition, and maintenance of memorization. The success of this strategy is also influenced by supporting factors such as student enthusiasm, appropriate learning methods, and adequate facilities, while the inhibiting factors include unstable student mood, less conducive classroom atmosphere, and limited student articulation. This research has limitations in the field of methods, namely it is still limited to qualitative and the limited number of informants. The next research is expected to examine *tahfidz* learning strategies for deaf children with a wider scope and with different methods.

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