FOSTERING INCLUSIVITY:
ADJUSTING LEARNING METHODS TO STUDENTS WITH IMPAIRED HEARING AT SLB MA'ARIF NU LAMONGAN

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Abstract: Every child possesses an equal entitlement to receive high-quality education, including those with auditory impairments. Delivering Islamic education to these students poses distinctive challenges, necessitating a tailored instructional approach. SLB Ma'arif NU Lamongan is committed to student diversity and implements a unique learning strategy to cater to the educational requirements of its hearing-impaired students within the Islamic education framework. This study focuses on the methodologies and tactics employed bhy the school to address varied learning needs. Employing a qualitative research methodology, it incorporates observations, in-depth interviews with educators and administrative personnel, and analysis of curriculum documents. Thematic analysis is utilized to discern recurring patterns and themes pertaining to the execution of the learning approach. SLB Ma'arif NU Lamongan adopts a differential learning model to accommodate the diverse requirements of students with impaired hearing in Islamic education through customizing lesson plans tailored to individual impairment levels, leveraging sign language and assistive technologies, and deploying both individualized and collaborative learning strategies. The school also cultivates an inclusive educational milieu conducive to the spiritual, cognitive, and emotional development of its learners. This research contributes to elucidating the significance of adapting instructional methodologies to address diverse learning needs and cultivating an inclusive learning environment to ensure equitable

educational opportunities for all students, irrespective of their auditory capabilities.

Keywords: Hearing-impaired Students, Islamic Education, Inclusive Learning.

Introduction

The theoretical and philosophical underpinnings of the differentiated learning approach in the context of Islamic education are based on the understanding that all students have different abilities and backgrounds which require the implementation of different pedagogical strategies to facilitate optimal learning outcomes.[1] The aim of differentiated learning is to provide effective instruction by accommodating these differences and offering students a variety of methods to comprehend new information. This includes the acquisition of content, the processing of ideas and the development of learning products and assessment steps that are tailored to the individual needs of each student.[2] In the context of Islamic education, differentiated learning can be seen as a means of enhancing the quality of education by ensuring that all students have access to the necessary resources and support to develop their Islamic character. The implementation of differentiated learning strategies enables Islamic education to more effectively address the heterogeneous needs of students and facilitate the development of their Islamic character.[3]

In the context of Islamic education, the term "special needs" refers to the particular requirements and challenges faced by children with physical, mental, social, intellectual or sensory disabilities.[4] It is

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[1] Lukman S Thahir, "The Philosophy of Contemporary Education and Its Implications for the Development of Islamic Education," *Paedagogia: Jurnal Pendidikan* 11, no. 1 (March 30, 2022): 130–46, https://doi.org/10.24239/pdg.vol11.iss1.274.

[2] Henry Aditia Rigianti, "The Concept of Differentiated Learning: Elementary School Learning Diversity Solution," *JURNAL PAJAR (Pendidikan Dan Pengajaran)* 7, no. 2 (March 29, 2023): 285, https://doi.org/10.33578/pjr.v7i2.8992.

[3] Ridwan Maulana et al., *Differentiated Instruction in Teaching from the International Perspective* (Netherlands: University of Groningen Press, 2023).

[4] Laili Faihanah and Alimul Muniroh, "Pembelajaran Pendidikan Agama Islam Untuk Anak Berkebutuhan Khusus," *Awwaliyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 5, no. 2 (December 15, 2022): 202–10, https://doi.org/10.58518/awwaliyah.v5i2.1126. Hafizhah Zulkifli et al.,

imperative that these children be afforded the same rights to education as their peers. To this end, they must be provided with the special educational services that will enable them to practice the religious values that are integral to the achievement of Islamic educational goals.[5] Identifying and understanding these needs can be achieved through the use of qualitative research methods, including literature reviews, interviews, observation and documentation techniques.[6] By examining the educational programmes and practices used in non-formal institutions, as well as analysing the curriculum and teaching methods used, researchers can gain insights into the specific needs of children with disabilities in Islamic education. It is essential to consider the physical, psychological, spiritual and socio-cultural dimensions of education in order to create a balanced and inclusive learning environment for these children.

Islamic education programmes for children with special needs have sought to promote inclusivity and ensure equal opportunities. The aim of these programmes is to provide both academic and non-academic education and to create an inclusive and welcoming environment for students with special needs, thereby facilitating their potential development. However, the provision of inclusive and equitable education for these children remains a challenge. A key challenge is the need to develop specialised curricula that address the specific characteristics and needs of children with special needs.[7] In

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"Challenges and Elements Needed for Children with Learning Disabilities in Teaching and Learning the Quran," *Children* 9, no. 10 (September 26, 2022): 1469, https://doi.org/10.3390/children9101469.

[5] Ratnawati Ratnawati, "Developing a Lesson Plan for Teaching English for Specific Purposes To Adult Learners At a Private University," *JALL (Journal of Applied Linguistics and Literacy)* 1, no. 2 (2017): 33, https://doi.org/10.25157/jall.v1i2.1729.

[6] Kaniati Amalia, Istifadah Rasyad, and Awan Gunawan, "Pembelajaran Berdiferensiasi Sebagai Inovasi Pembelajaran," *Journal of Education and Teaching Learning (JETL)* 5, no. 2 (July 4, 2023): 185–93, https://doi.org/10.51178/jetl.v5i2.1351.

[7] Siti Maisarah, Julianto Saleh, and Nurul Husna, "Anak Berkebutuhan Khusus Dan Permasalahannya (Studi Di Kemukiman Pagar Air Kecamatan Ingin Jaya Kabupaten Aceh Besar)," *JURNAL AL-IJTIMAIYYAH* 4, no. 1 (June 29, 2018): 9, https://doi.org/10.22373/al-ijtimaiyyah.v4i1.4781. Tony Charman et al., "Emotional and Behavioural Problems in Children with Language Impairments and Children with Autism Spectrum Disorders," *International Journal of Language & Communication Disorders* 50, no. 1 (January 2015): 84–93,

addition, educators have a key role to play in disseminating information to students and using a range of pedagogical techniques. In the context of higher education, Islamic institutions in Indonesia have made efforts to provide equal access and opportunities for persons with disabilities. However, there is a discernible discrepancy between private and state institutions, with the former showing a greater willingness to adapt. In conclusion, while progress has been made in the area of Islamic education for children with special needs, there is still a need for improvement and further support to ensure the provision of inclusive and equitable education for all.[8]

The provision of Islamic education for children with special needs in Indonesia faces a number of challenges in ensuring an inclusive and equitable educational experience. The implementation of the 2013 curriculum in special schools for children with special needs is comparable to that in traditional schools, including the scope of Islamic educational content taught.[9] However, there are significant challenges in teaching abstract material visually, conditioning, reading and memorising material for deaf children. In addition, there is a shortage of Islamic education teachers in schools for pupils with special needs. The lack of reliable methods for reading the Qur'an further complicates the teaching of Qur'anic literacy to disabled students.[10] These challenges underscore the need to develop

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https://doi.org/10.1111/1460-6984.12116. Katharina-Theresa Lindner et al., "Perceived Differentiation and Personalization Teaching Approaches in Inclusive Classrooms: Perspectives of Students and Teachers," *Frontiers in Education* 4 (July 2, 2019): 58, https://doi.org/10.3389/feduc.2019.00058.

[8] Lidia Tiyana Indriyani, "Internalization of Islamic Education Values for Children with Special Needs," *Journal of Media,Culture and Communication*, no. 24 (June 17, 2022): 7–15, https://doi.org/10.55529/jmcc24.7.15.Suharjo Suharjo, Silfia Hanani, and Jasmienti Jasmienti, "Implementation of Islamic Religious Education Learning for Children with Special Needs at Al-Azhar Elementary School Kota Bukittinggi," *Jurnal Pendidikan Agama Islam* 17, no. 2 (December 31, 2020): 217–28, https://doi.org/10.14421/jpai.2020.172-08.

[9] Choirul Mahfud et al., "Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah," *Indonesian Journal of Islam and Muslim Societies* 13, no. 1 (2023): 115–42, https://doi.org/10.18326/ijims.v13i1.

[10] Yayah Nurmaliyah, Syamsul Aripin, and Nana Meily Nurdiansyah, "2013 Curriculum: Implementation of Islamic Religious Education Learning in Schools for Children with Special Needs," *International Journal of Islamic Thought and Humanities* 2, no. 1 (March 1, 2023): 124–38, https://doi.org/10.54298/ijith.v2i1.83. Teceli Karasu, "Kaynaştırma Eğitiminin Dayandığı Teoriler ve İslam'ın Kaynaştırma Din

specialised curricula, simplify teaching materials and assessment tools, implement diverse learning methodologies, and provide Quranic literacy courses tailored to the specific needs of children with special needs.[11]

The existing literature has facilitated our understanding of the use of differentiated learning strategies in Islamic education for children with special needs. These studies have examined a number of different aspects, including curriculum, teaching methods and assessment techniques.[12] The studies have highlighted the need for teachers to possess a range of competencies and skills in order to effectively educate children with special needs. These include the ability to communicate effectively in both directions, teaching skills, creativity and innovation. In addition, studies emphasise the need for an inclusive approach, involving both regular and special needs pupils in the educational process. However, there are still gaps in knowledge that need to be explored further. For example, there is a shortage of teachers of Islamic education (Pendidikan Agama Islam/PAI) in educational institutions for students with special needs, which affects the quality of Quranic education for students with disabilities. Further research is needed to address this issue and develop reliable Quran reading methods for children with special needs. In addition, further research is needed to determine the effectiveness of differentiated learning strategies in improving the skills of children with special needs.[13]

The purpose of this article is to show how the implementation of learning strategies based on a differentiation approach can facilitate the acquisition of knowledge about character differences in children with special needs at SLB Ma'arif NU Lamongan. This institution was

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Eğitimine Bakışı," *Cumhuriyet İlahiyat Dergisi* 23, no. 3 (December 15, 2019): 1371–87, https://doi.org/10.18505/cuid.588894.

[11] Hery Noer Aly and Bustomi, "Quran Literacy for Students with Special Needs," *Jurnal Pendidikan Islam* 8, no. 2 (2022): 177–90, https://doi.org/10.15575/jpi.v8i2.17609.

[12] Agus Supriadi, Fera Patmawati, and Iro Waziro, "Strategi Pembelajaran Ekspositori Untuk Anak Berkebutuhan Khusus Jenis Tunarungu Pada Mata Pelajaran Pendidikan Agama Islam," *Edupedia Jurnal Studi Pendidikan Dan Pedagogi Islam* 7, no. 2 (2023): 177188, https://doi.org/10.35316/edupedia.v7i1.2336.

[13] Zahratul Fitria, Sukiman, and M. Zaidul Kirom, "Kurikulum 2013 Bagi Anak Berkebutuhan Khusus Di SDLB 01 Rejang Lebong," *Caxra: Jurnal Pendidikan Sekolah Dasar* 02, no. 02 (2022): 70–77.

selected for the research project because of the researcher's initial observation that it is capable of implementing learning that takes into account the uniqueness of students, especially those who are hearing impaired.

This research uses a qualitative methodology with a focus on Islamic education and the implementation of differentiated learning. The research methodology employs a range of techniques including observation, in-depth interviews with teachers and school staff, and document analysis of relevant materials such as school curricula and student progress records.[14] Observations are conducted to monitor the interaction between teachers and students during classroom sessions, while in-depth interviews aim to gain a deeper understanding of teachers' experiences, perspectives and teaching practices related to differentiated learning in the context of Islamic education.[15] The analysis of relevant documents, including school curricula, will be used to examine the extent to which the differentiated learning approach is integrated into Islamic education programmes. The qualitative data will then be subjected to thematic analysis in order to identify patterns, trends and key themes related to the implementation of the differentiated learning approach in Islamic education for children with special needs.[16]

Identifying Student Conditions and Requirements

The first step taken by SLB Ma'arif NU Lamongan to structure the learning experience for students with hearing impairments is to conduct comprehensive assessments. This effort serves to establish a basic framework for understanding the scope and specifics of each student's needs. It is worth noting that the student population at SLB Ma'arif NU Lamongan consists of 51 individuals, of whom 29 are male and 22 are female. The student cohort at this institution includes individuals ranging in age from approximately seven to eighteen years old. A review of data from the 2022/2023 academic year indicates that five students are hearing impaired (school documentation).

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[14] Linda S Lotto, Matthew B Miles, and A Michael Huberman, "Qualitative Data Analysis: A Sourcebook of New Methods," *Educational Evaluation and Policy Analysis* 8, no. 3 (1986): 329, https://doi.org/10.2307/1163741.

[15] J Lofland and L H Lofland, "Analyzing Social Settings: A Guide to Qualitative Analysis," *Belmont, CA: Wadsworth*, 1984.

[16] Peter Woods, *Successful Writing for Qualitative Research* (London: Routledge, 2006).

Prior to the introduction of Islamic education, Ali Imron, the teacher in charge of the class for the hearing impaired, conducts a series of assessments over the course of a week. This is done in order to classify the conditions and abilities of each student. Analysis of the assessment results led to the identification of two levels of hearing impairment among the students at SLB Ma'arif NU Lamongan. The first level, classified as mild hearing impairment (15 dB-30 dB), was characterised by some degree of hearing loss. Students at this level need exercises to improve their listening and speaking skills. Secondly, students with moderate hearing loss, indicated by values between 31 dB and 60 dB, require special education with an intensive focus on the development of speech and language skills. If a severe hearing impairment is identified in combination with other related challenges, the teacher will advise the parents to enrol their child in an institution with the necessary expertise.[17]

In the context of teaching the hearing impaired, pupils are divided into two phases: the foundation phase, which corresponds to primary school, and phases B and E, which correspond to secondary school. In practice, teachers design lesson plans (RPP) that are tailored to the specific hearing impairment of their students and facilitate the learning process according to their abilities. Teachers place greater emphasis on the acquisition of life skills, with a focus on promoting positive attitudes and behaviours in daily life. This may include introducing prayer movements, promoting honesty, reciting and reading short suras or daily prayers.

Figure 1. The Process of Admission and Treatment of Deaf Students' Learning

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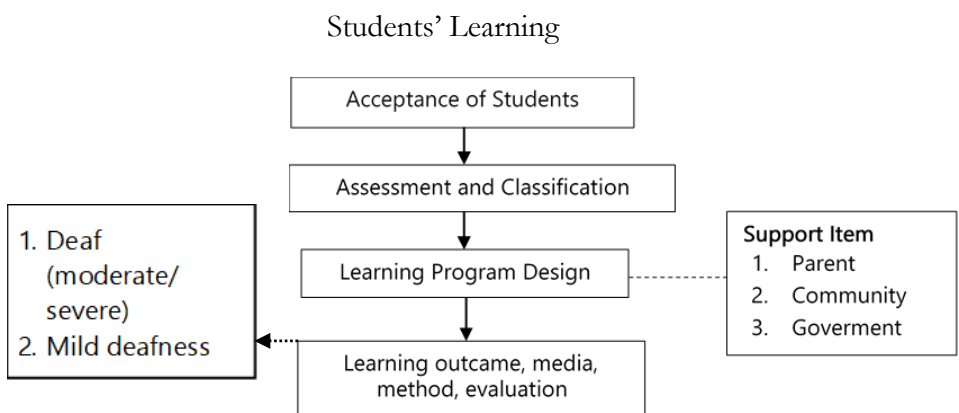
[17] Interview with Ali Imron, Teacher of the Hearing-Impaired Class.

Developing Learning Approaches for Deaf Learners

A review of curriculum documents and insights from Ali Imron, the designated class teacher, reveals that deaf students at SLB Ma'arif NU Lamongan receive a tailored Islamic education. This education focuses on fundamental aspects such as understanding Arabic letters (*hija'iyah*), daily prayer rituals and the ability to imitate ablution (*wudlu*) and prayer (*salat*) gestures.[18] In order to facilitate effective learning, teachers develop activities specifically designed to enhance the practical Islamic life skills of deaf students, with the introduction of ablution procedures being a notable example. In this context, students are provided with an explanation of the importance of ablution and a precise method of performing it. Before engaging in ablution practices, teachers demonstrate the sequential movements of ablution, beginning with the intention to ablution and culminating in the post-ablution supplication. Illustrative demonstrations of the ablution movements are then given to reinforce understanding and application.

In order to maximise the absorption of information, deaf students are provided with teaching materials, including the SIBI (Indonesian Sign Language System) and Bisindo (Indonesian Sign Language) guidebooks, as well as teaching aids. These two books serve as a reference point for learning and as a means of communication between deaf students and teachers.[19]

In addition, SLB Ma'arif NU Lamongan uses a combination of individual and classical learning strategies to ensure that students are more focused on the material being taught. The student body is made up of individuals of different ages and abilities, which necessitates the implementation of individual learning programmes by the teaching staff during the core learning sessions.

This finding is consistent with the results of the research conducted at SLB Ma'arif NU Lamongan, which revealed that the implementation plan for Islamic education for deaf students is based primarily on individual learning programmes. In this regard, teachers also ensure that students are appropriately distributed to optimise the effectiveness of the learning process. In this context, it is essential that teachers undertake extensive preparation, starting with the design

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[18] (*Ali Imron, personal interview, November 17, 2023*)

[19] Supinah, personal interview, September 17, 2023.

of learning materials and the selection of appropriate media. If these elements are effectively addressed, it is possible to achieve the desired learning outcomes.

The researcher notes that there are no discernible differences in the implementation plan for Islamic education for deaf students. The allocation of learning time is consistent despite the varying degrees of deafness among the students. Instructional activities are carried out concurrently, with classical methods used in introductory and concluding segments, and individualised learning programs used for the core curriculum. After modifying the components of the implementation plan for Islamic education for deaf students, it was observed that the classroom format in the Islamic education for deaf students learning process is a full special class within a regular school.

Designing for learning is not just a matter of planning the delivery of learning; making the classroom environment safe and comfortable is also an influential component in improving student learning. SLB Ma'arif NU Lamongan makes full use of special classes in mainstream schools, where students with disabilities or special needs are able to participate in learning activities throughout the day through a flexible curriculum.

In the deaf class, students are divided into different phases according to their level of education. These include the foundation phase, phase B in primary school and phase E for those who have completed secondary school.[20] In implementing this approach, teachers create lesson plans (RPP) that are tailored to the specific disabilities of the students, and the learning process is simplified to accommodate their abilities. Teachers focus on developing students' life skills, including promoting positive attitudes and behaviours in their daily lives. This may include introducing prayer movements, instilling honesty, encouraging recitation and reading of short chapters or daily prayers.

Table 1. Research Finding

Learning Aspect	Description
Identification of Needs	Variation in hearing levels and individual needs
Curriculum Adaptation	Integration of Islamic values with sign language
Teaching Methods	Use of visual, auditory, and kinesthetic methods
Hearing Assistive Technology	Use of teaching aids and computer software
Teacher's Role	Importance of teacher understanding and skills in

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[20] (*observation, SLB Ma'arif NU Lamongan, September 17, 2023*)

	adapting learning
Parental Support	The active role of parents in creating an inclusive learning environment
Community Collaboration	Support from local community institutions and organisations
Government Role	Importance of policies and regulations to support inclusive education accessibility

Adapting to Differences: Customised Learning Approaches in Islamic Education for Deaf Students

In the context of designing learning for deaf students, a differentiated approach to learning is of paramount importance to ensure that each student receives an education that is tailored to their specific needs and potential. This approach is based on the understanding that students have different needs, interests and learning styles. Consequently, Islamic education must be adapted to meet these individual differences.[21]

The implementation of differentiated learning for deaf students at SLB Ma'arif NU Lamongan begins with the identification of their needs and abilities. It is important to note that each deaf student may have different levels of hearing impairment (mild, moderate, severe), which requires careful planning of teaching strategies. For example, students with moderate hearing loss may require additional support in the use of sign language and assistive listening devices.[22] Conversely, students with mild hearing impairment may be more independent in their learning but still require tailored strategies to ensure optimal comprehension. In this context, teachers imbibe the values of Islamic education through sign language with the support of SIBI and Bisindo.

The differentiation approach provides a solution to the challenge of meeting diverse learning needs in the classroom, particularly in the context of Islamic education for deaf children.[23]

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[21] Affan Pradikta, "Strategi Pembelajaran Pendidikan Agama Islam Bagi Siswa Autis Di SLB Putra Idhata Kabupaten Madiun," *Thawalib | Jurnal Kependidikan Islam* 1, no. 2 (October 5, 2020): 75–86, https://doi.org/10.54150/thawalib.v1i2.11.

[22] Maisarah, Saleh, and Husna, "Anak Berkebutuhan Khusus Dan Permasalahannya (Studi Di Kemukiman Pagar Air Kecamatan Ingin Jaya Kabupaten Aceh Besar)."

[23] Mireille Krischler and Ineke M Pit-ten Cate, "Inclusive Education in Luxembourg: Implicit and Explicit Attitudes toward Inclusion and Students with Special Educational Needs," *International Journal of Inclusive Education* 24, no. 6 (2018): 597–615, https://doi.org/10.1080/13603116.2018.1474954.

This highlights the need to adapt curricula, teaching methods and assessment techniques to ensure that each deaf student is able to reach his or her full potential in Islamic education.

Sufirmansyah's research, conducted in collaboration with his team, highlights the importance of using a range of learning approaches to enhance the learning process for children with special needs in SLB. A vivid example of a method that has been successfully implemented at SLB Putera Asih Kediri is problem-based learning. It is essential that teachers have the creativity to use a variety of media and learning strategies in the classroom. Therefore, it is expected that each new generation will be able to use media and learning strategies that meet the needs of students. PBL is highly relevant to the needs of ABK in SLB as it can be integrated with teacher-centred learning. Problem-based learning (PBL) can be used as an alternative learning strategy to enhance the understanding of students with special needs and to equip them with the ability to cope with their daily challenges.[24]

The findings of this research highlight the need for the incorporation of differentiated learning methodologies within Islamic educational frameworks designed for deaf children. By addressing the individual needs and abilities of each student, an inclusive learning environment can be created that supports their spiritual, intellectual and emotional growth. This requires a collaborative approach involving teachers, parents, communities and governments to ensure the provision of the necessary resources and support for deaf students. In addition, the research highlights the need for further study to facilitate the development of pedagogical techniques and increase our understanding of Islamic education for deaf children.[25]

Conversely, the research suggests that in the context of Islamic education, a differentiated approach to learning is essential to meet the diverse needs of deaf students. It highlights the importance of creating an inclusive learning environment where educators proactively address the specific challenges faced by deaf students and

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[24] Sufirmansyah Sufirmansyah and Laundria Nanda Prameswati, "Implementasi Problem Based Learning dalam Mengoptimalkan Pembelajaran di Sekolah Luar Biasa Putera Asih Kediri," *AL-MURABBI: Jurnal Studi Kependidikan dan Keislaman* 7, no. 1 (June 16, 2020): 90–103, https://doi.org/10.53627/jam.v7i1.3924.

[25] Sirous Mahmoudi et al., "Holistic Education: An Approach for 21 Century," *International Education Studies* 5, no. 3 (2012): 178–86, https://doi.org/10.5539/ies.v5n3p178.

facilitate their integration into the classroom.[26] By implementing a comprehensive assessment process, educators can classify students according to their level of hearing impairment and individual learning needs, which can then serve as the basis for developing tailored learning programmes. Such programmes are characterised by their flexibility and inclusiveness, with educators using a variety of pedagogical strategies and resources to accommodate the different learning styles and preferences of their students.[27]

The objectives of these programmes are consistent with the overarching objectives of Islamic education, which are to promote students' understanding of Islamic principles, practices and values. Furthermore, the selection and adaptation of learning materials to meet the linguistic and sensory needs of deaf students is of great importance in enhancing their engagement and understanding. The learning methods used are adapted to the individual learning preferences of the students and include a range of visual, kinaesthetic and auditory modalities to optimise learning outcomes.[28] The assessment strategies employed are diverse and inclusive, and include both formal and informal methods for evaluating students' understanding and progress in Islamic education. In addition, the creation of a comprehensive support structure involving parents, communities and government agencies ensures the provision of ongoing support and advocacy for deaf students throughout their educational journey. In conclusion, the analysis demonstrates the capacity of differentiated learning in Islamic education to facilitate transformative change, paving the way for inclusive practices that promote academic excellence, social integration and spiritual growth for all learners, regardless of their hearing ability.[29]

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[26] Chibueze C. Udeani, "Cultural Diversity and Globalisation: An Intercultural Hermeneutical (African) Perspective," *International Review of Information Ethics* 7, no. 0 (2007): 1–4.

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[28] Rajendra Kumar Shah, "Revisiting Concept Definition and Forms of Pedagogy," *Ijariie* Vol-7, no. Issue 1 (2021): 2395–4396.

[29] James L. Mc Conaughy, "Moral Education," *Journal of Education* 79, no. 7 (1914): 171–72, https://doi.org/10.1177/002205741407900701.

Conclusion

This study highlights the importance of adopting tailored learning methods within Islamic education for deaf students. The need to accommodate individual needs and potential is emphasised in order to ensure equitable access to education. The implementation of differentiation practices at SLB Ma'arif NU Lamongan demonstrates the adaptability of Islamic education to accommodate varying degrees of hearing impairment. The implementation of differentiation strategies facilitates the creation of an inclusive learning environment, which in turn enables the holistic development of deaf students. However, the study acknowledges its limitations and suggests avenues for future research, including the exploration of diverse learning strategies such as the use of educational technology, alternative teaching methods, and enhanced sign language integration. In addition, future research could investigate the academic performance, emotional well-being and social integration of students following the implementation of different teaching approaches.

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