

Pedagogical Reconstruction of the A-Biqu Method: A Multimodal Approach to Qur'an Memorization for Deaf Learners

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Abstract : This study examines the application and pedagogical reconstruction of the A-Biqu method in Qur'an memorization learning for deaf students at Irhamny Robby Islamic Boarding School. It addresses the limited accessibility of auditory-phonological approaches in conventional tahfiz instruction. Employing a qualitative case-study design, this research was conducted at Irhamny Robby Qur'an Memorization Pesantren for Deaf Students in Jepara Regency, Indonesia. Data were collected through classroom observations, in-depth interviews with teachers and students, and document analysis, followed by data condensation, thematic categorization, and source and technique triangulation. The findings reveal that A-Biqu is not merely implemented as an articulation exercise but is recontextualized as a visual, multimodal, and adaptive tahfiz pedagogy. Teachers combine lip movements, speech-organ demonstrations, airflow cues, sign language, Arabic texts, facial expressions, bodily gestures, repetition, and individualized feedback to diagnose articulation difficulties and reinforce memorization. Face-to-face instruction also enables differentiated learning based on students' linguistic experience, hearing level, articulation ability, and progress in memorization. This study advances current scholarship by positioning A-Biqu as a diagnostic, corrective, and reinforcement tool integrated with signed Hijaiyah, visual media, individualized assessment, and teacher training rather than as a replacement for sign language.

Keywords : A-Biqu method, deaf students, inclusive Islamic education, multimodal pedagogy, Qur'an memorization

Abstrak : Penelitian ini menganalisis penerapan dan rekonstruksi pedagogis metode A-Biqu dalam pembelajaran tahfiz bagi santri tuli di Pesantren Irhamny Robby. Kajian ini bertolak dari keterbatasan akses santri tuli terhadap pembelajaran Al-Qur'an konvensional yang dominan bersifat auditif-fonologis. Dengan menggunakan desain studi kasus kualitatif, penelitian dilaksanakan di Pesantren Tahfiz Tuli Irhamny Robby, Kabupaten Jepara, Indonesia. Data dikumpulkan melalui observasi pembelajaran di kelas, wawancara mendalam dengan guru dan santri, serta analisis dokumen. Data dianalisis melalui kondensasi, kategorisasi tematik, serta triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa A-Biqu tidak sekadar diterapkan sebagai latihan

artikulasi, tetapi juga direkontekstualisasi menjadi pedagogi tahfiz yang visual, multimodal, dan adaptif. Guru memadukan gerak bibir, demonstrasi organ bicara, petunjuk embusan udara, bahasa isyarat, teks Arab, ekspresi wajah, gerakan tubuh, pengulangan, dan umpan balik individual untuk mendiagnosis kesulitan artikulasi sekaligus memperkuat hafalan. Pembelajaran berhadapan juga memungkinkan diferensiasi berdasarkan pengalaman bahasa, tingkat ketulian, kemampuan artikulasi, serta perkembangan hafalan santri. Penelitian ini memperkaya kajian mutakhir dengan memosisikan A-Biqu sebagai perangkat diagnostik, korektif, dan penguatan yang terintegrasi dengan huruf Hijaiyah berisyarat, media visual, asesmen individual, serta pelatihan guru, bukan sebagai pengganti bahasa isyarat.

Kata kunci : metode A-Biqu, santri tuli, pendidikan Islam inklusif, pedagogi multimodal, tahfiz Al-Qur'an

INTRODUCTION

Inclusive education requires educational institutions not only to provide access but also to ensure that every learner receives a meaningful learning experience suited to their characteristics. Within this framework, teachers occupy a pivotal position because the principles of inclusion become practice only when translated into planning, communication, instructional strategies, media use, and assessment that respond to learner diversity (Kusha Anand & Marie Lall, 2022; Liasidou, 2015). These demands also apply to pesantren in Indonesia as Islamic educational institutions that play an important role in transmitting Islamic knowledge and sustaining religious traditions (Bruinessen, 2020; Dhofier, 2011; Martin van Bruinessen, 2015). However, discussions of inclusive education in Indonesia have predominantly focused on formal schools, whereas teachers' pedagogical practices in pesantren serving students with disabilities remain insufficiently examined.

The urgency of this issue is reflected in the global prevalence of hearing loss. More than 1.5 billion people worldwide experience some degree of hearing loss, including approximately 430 million who require rehabilitation, and this number is projected to exceed 700 million by 2050 (World Health Organization, 2021). Deaf students may encounter barriers to language acquisition, classroom communication, and academic participation when instruction remains predominantly auditory. Research demonstrates that early access to sign language, visually accessible communication, and adaptive teaching practices can strengthen deaf learners' language development and classroom engagement (Bintoro et al., 2023; Hall et al., 2019; Todorov et al., 2022).

This challenge is particularly evident in Qur'an memorization instruction, which commonly relies on listening, imitating recitation, producing the *makhraj*, repetition, and oral presentation. Previous studies show that activity-based learning, signed Hijaiyah, visual media, and sign-language-mediated instruction can improve deaf students' access to Qur'anic learning (Dzulkifli et al., 2021; Pamungkas et al., 2023). However, the pedagogical reconstruction of A-Biqu remains insufficiently explored. This study therefore examines

how teachers at a pesantren in Indonesia reconstruct A-Biqu as a diagnostic, corrective, and reinforcement tool integrated with visual, gestural, textual, and individualized support rather than as a replacement for sign language.

Irhamnyy Robby Islamic Boarding School for Deaf Qur'an Memorizers in Jepara provides important context for understanding this process, as its students are deaf and have speech impairments. In tahfiz instruction, teachers use the A-Biqu method (*Aku Bisa Membaca Al-Qur'an*, 'I Can Read the Qur'an'). This Qur'an reading guide emphasizes articulation and sound formation through observation of lip and mouth movements (Umar, 2019). Its application integrates sign language, visual communication, simple teaching aids, and individual guidance during students' recitation of memorized passages. This practice demonstrates that inclusion does not operate merely as a written curriculum; rather, it emerges from teachers' pedagogical decisions to connect tahfiz objectives with students' communication patterns and learning abilities.

Several studies have provided a foundation for developing inclusive Islamic education. Muntakhib and Ta'rif show that services for students with special needs in pesantren can be differentiated according to their level of independence and need for assistance (Muntakhib et al., 2024; Muntakhib & Ta'rif, 2023). Sinawar emphasizes the importance of teachers' professional competence and collective support from pesantren, families, and stakeholders in implementing inclusive education (Sinawar, 2023). Mukhtar, meanwhile, highlights the need for structured and adaptive tahfiz instruction for children with special needs (Mukhtar, 2024). Rofiah, Kawai, and Sudiraharja demonstrate that pesantren possess institutional resources and religious values that enable the development of disability-friendly educational services (Rofiah et al., 2025). Their implementation, however, requires changes in institutional policies, educator competence, instructional accessibility, and perceptions of students' abilities with disabilities. This finding is consistent with Genovesi et al., who emphasize that successful inclusive education depends not only on individual teacher readiness but also on professional training, the availability of learning resources, institutional support, and stakeholder collaboration (Genovesi et al., 2022). The involvement of families, teachers, support personnel, and institutional administrators is essential to designing services that meet learners' needs (Vlcek & Somerton, 2024).

Although previous studies have discussed differentiated services for students with special needs, teachers' professional competence, institutional and family support, and the importance of structured, adaptive, and disability-friendly tahfiz instruction, most have focused on institutional models, mentoring arrangements, or the effectiveness of particular methods. They have not adequately explained teachers' pedagogical practices in tahfiz instruction for deaf students, particularly in lesson planning; integrating sign language with visualization, articulation, and repetition; adapting methods and guides to individual needs; providing feedback; and assessing the development of memorization. Moreover, the relationship among teachers' sign language competence, their ability to adapt tahfiz methods, and everyday pedagogical interactions in a pesantren that specifically serves deaf students has rarely been examined in an integrated manner. This gap underscores the need

to investigate teachers' inclusive pedagogy as a multimodal, adaptive, and professional process responsive to the learning characteristics of deaf students.

This study addresses these limitations by shifting attention from the mere presence of a curriculum or method to teachers' professional actions throughout the instructional cycle. It seeks to provide an analytical account of how teachers prepare themselves, design materials, apply the A-Biqu method, integrate articulation with sign language and visual media, provide individualized guidance, and evaluate memorization. The analysis also examines the supports and constraints that shape teachers' pedagogical decisions, including variations in students' abilities, uneven mastery of sign language, and limitations in the A-Biqu guide.

The scientific value of this study lies in conceptualizing inclusive tahfiz pedagogy as a multimodal and adaptive practice constructed through teacher agency in the pesantren environment. Its novelty lies not merely in the introduction of the A-Biqu method, but also in explaining how teachers adapt the method through sign language, lip-reading, articulation demonstrations, visual aids, and individualized assistance to maintain access to learning while safeguarding the quality of Qur'anic pronunciation and memorization. This perspective extends scholarship on teacher professional development by understanding inclusive competence as a capacity continually shaped through learning sign language, internship experience, reflection on classroom barriers, and strategic adjustment based on students' responses.

Based on this gap, the study aims to analyze teachers' inclusive pedagogical practices in planning, implementing, and evaluating tahfiz instruction for deaf students at Irhamnyy Robby Islamic Boarding School for Deaf Qur'an Memorizers in Jepara, and to identify the factors that support or inhibit their implementation.

METHOD

This study employed a qualitative approach with a single-case study design to investigate teachers' inclusive pedagogical practices in Qur'an memorization instruction for deaf students at Irhamnyy Robby Qur'an Memorization Pesantren for Deaf Students in Jepara Regency, Indonesia. The case was bounded by teachers' communication competence, adaptation of the A-Biqu method, use of visual and kinesthetic modalities, patterns of instructional interaction, provision of feedback, and assessment of the development of memorization. A case-study design was selected because it enables an in-depth investigation of pedagogical practices within their natural context using multiple sources of evidence (John W. Creswell & J. David Creswell, 2022).

Informants were purposively selected for their direct involvement, knowledge, and experience in managing or implementing Qur'an memorization instruction at the pesantren. The study involved three adult informants comprising two teachers and one pesantren administrator. Their adequacy was determined according to information power, which emphasizes the relevance and depth of the information obtained in relation to the research

focus (Malterud et al., 2016). To protect their privacy, their identities are presented using codes rather than real names. The informants' profiles are shown in Table 1.

Table 1. Profiles of Research Informants

No.	Informant code	Gender	Role	Place of residence
1	ZA	Male	Tahfiz teacher	Sekuro, Mlonggo, Jepara, Indonesia
2	M	Female	Pesantren teacher	Karanggondang, Mlonggo, Jepara, Indonesia
3	NA	Male	Pesantren leader	Ngabul, Tahunan, Jepara, Indonesia

The classroom observations involved ten deaf students enrolled at Irhamnyy Robby Qur'an Memorization Pesantren for Deaf Students. The students were not interviewed because the researchers had limited proficiency in sign language. Their involvement was therefore confined to observations of naturally occurring instructional activities, including memorization recitation, murāja'ah, interaction with teachers, responses to articulation demonstrations, and engagement with visual learning resources. Student identities were also anonymized using codes, as shown in Table 2.

Table 2. Profiles of Deaf Students Observed during Tahfiz Instruction

No.	Student code	Gender	Place of residence	Research involvement
1	CDAP	Female	Lebak, Tahunan, Jepara	Classroom observation
2	AS	Female	Jambu, Mlonggo, Jepara	Classroom observation
3	ABN	Female	Bugel, Kedung, Jepara	Classroom observation
4	SIT	Female	Kebonharjo, Jatirogo, Tuban	Classroom observation
5	ASF	Female	Kedungcino, Jepara	Classroom observation
6	RMA	Female	Blingoh, Donorojo, Jepara	Classroom observation
7	NZA	Female	Tahunan, Jepara	Classroom observation
8	DYAC	Female	Jetak, Pucakwangi, Pati	Classroom observation
9	NH	Female	Kajen, Pati	Classroom observation
10	ARN	Female	Ngabul, Tahunan, Jepara	Classroom observation

Data were collected from March to July 2025 through four classroom observations, semi-structured interviews with three adult informants, and document analysis. Observations examined the communication of memorization targets, use of sign language, demonstrations of lip movements and speech-organ positions, visual media, repetition, error correction, individualized assistance, and assessment. Interviews explored teacher preparation, the implementation and adaptation of A-Biqu, variations in students' abilities, feedback, supporting and inhibiting factors, assessment mechanisms, and institutional support. Documentary evidence comprised the A-Biqu guide, instructional schedules, memorization targets, recitation records, teacher profiles, visual learning materials, and activity documentation.

Data were analyzed through reflexive thematic analysis, encompassing familiarization, deductive and inductive coding, theme development and review, theme definition, and interpretation. Codes such as "lip-movement demonstration," "sign modification," "individual repetition," "immediate correction," and "adjustment of memorization targets" were organized into categories and themes through iterative comparison of interview transcripts, observation notes, and documents in an analytical matrix. Trustworthiness was maintained through source and method triangulation, factual clarification with adult informants, reflective notes, and an audit trail. Ethical procedures included informed and voluntary participation, the right to withdraw, parental or guardian consent for minors, respect for students' willingness to participate, anonymization of all identities, and restricted storage of recordings, transcripts, observation notes, and research documents.

RESULT AND DISCUSSION

Result

Teacher Competence as the Foundation of Inclusive Tahfiz Pedagogy

Field data showed that tahfiz instruction for deaf students depended on teachers' combined competence in Qur'anic recitation, memorization, sign language, visual communication, and articulation guidance. Before the program began, the teachers learned sign language, conducted comparative visits, and completed a two-week internship at a special school. Competence development subsequently continued through peer learning with a teacher who had stronger proficiency in sign language.

The two key teachers had complementary but uneven competencies. One teacher was more proficient in sign language, whereas the other had stronger knowledge of Qur'anic recitation and religious instruction. M described this situation: *'Support also comes from the teachers, especially ZA, who, God willing, can use sign language. The deaf students here rely on sign language for communication and interaction. That is very helpful in the pesantren'* (Interview with M, female pesantren teacher, May 15, 2025).

Classroom observations confirmed that teachers did not deliver instructions solely through speech. During memorization recitation, ZA used hand movements, facial

expressions, writing, lip movements, and demonstrations of speech-organ positions. Sign language was used to convey instructions and identify errors, while lip and mouth demonstrations showed students how to form particular letters.

Teacher competence had not yet been distributed evenly or formalized as an institutional standard. The continuity of instruction depended substantially on the presence of a teacher with stronger sign language skills. No written competency framework, periodic training schedule, or common standard for signs and articulation correction was found in the institutional documents examined.

Observations also showed that teachers developed instructional adaptations while interacting with students. They slowed the pace of demonstrations, repeated signs, wrote difficult letter sequences, changed viewing positions, and used concrete objects when students did not understand the first explanation. These adjustments were made directly in response to individual learning difficulties.

The observed practices indicate that the teachers' preparation combined formal religious knowledge with experience gained through internships, comparative visits, peer assistance, and repeated classroom experimentation. However, the resulting practical knowledge remained primarily attached to individual teachers and had not yet been compiled into a shared instructional guide.

Reconstruction of A-Biqu in Instruction, Individual Assistance, and Assessment

Document analysis showed that A-Biqu was originally designed as a Qur'an-reading guide emphasizing articulation exercises, speech sounds, and consonant formation. In practice, the teachers selected particular elements from the guide and combined them with sign language, written Qur'anic verses, facial expressions, lip movements, repetition, and concrete teaching aids.

M explained: 'We prioritize communication modes that they can use, such as sign language. We then met Ustaz Umar, who introduced the A-Biqu method. The method is intended to stimulate deaf children's voices so that they become audible. Through detailed instruction in makhārij al-ḥurūf, it is hoped that deaf children will be stimulated to produce voice (Interview with M, female pesantren teacher, May 15, 2025).

An observation on April 19, 2025, recorded a tahfiz session after the dawn prayer. Students collected their notebooks, sat in a circle, prayed, and independently reviewed their memorization. Students who considered themselves ready came forward individually to recite Surah Quraysh. The teacher listened and observed first, then demonstrated articulation only when an error occurred.

ZA stated: '*One advantage of the A-Biqu method is its use of sign language. During Qur'an recitation and memorization, I explain the material using sign language. This greatly helps the children understand my explanations*' (Interview with ZA, male pesantren teacher, April 9, 2025).

During individual recitation, the teacher and student sat face-to-face at close range, while the other students conducted independent murāja'ah. This position enabled students to observe the teacher's lips, jaw, facial expressions, gaze, and hand movements. When a

pronunciation error occurred, the teacher pointed to the relevant part of the mouth, modeled the letter, and asked the student to imitate it.



Picture 1. The Practice of Learning through the A-Biqu Method

The face-to-face interaction documented in Picture 1 was accompanied by immediate and individualized correction. The teacher used memorization and recitation to identify a difficult letter or word, then employed A-Biqu articulation techniques to demonstrate its formation before asking the student to repeat the relevant segment.

During the same session, one student had difficulty articulating the letter *bā'*. The teacher paused the recitation, explained the error through sign language, demonstrated the position of both lips, and placed a sheet of tissue in front of the student's mouth. The movement of the tissue made the release of airflow visually observable.

Students differed in hearing levels, sign language proficiency, lip-reading ability, articulation clarity, memory, and pace of memorization. Teachers consequently varied the speed of the demonstration, the number of repetitions, the level of assistance, and the memorization target. Instruction generally began with short surahs in Juz Amma.

ZA explained: *'Qur'an memorization does not begin directly with the complete Qur'an, but with Juz Amma. Since the students are still working at the level of short surahs, they continue to use Juz Amma'* (Interview with ZA, male pesantren teacher, April 9, 2025).

Individual recitation allowed teachers to observe verse sequence, fluency, lip movements, articulation, consistency of signs, and the assistance each student required. Students who felt ready could come forward first, whereas students who required additional preparation continued their independent review.

The differentiation of materials, pace, targets, assistance, and repetition was conducted flexibly during instruction. However, document analysis found no baseline profiles of students' abilities, individualized targets written, records of the assistance provided, or documented developmental stages for each learner.

Assessment was predominantly formative and embedded in the recitation process. After submitting newly memorized material, students were asked to repeat previously

As shown in Picture 2, most articulatory explanations were presented as written descriptions. Teachers therefore translated the material into direct demonstrations, signs, writing, facial expressions, and simple media during instruction.

According to NA, Irhamnyy Robby Qur'an Memorization Pesantren was established in response to the limited availability of Qur'anic education suited to the communication needs of deaf children. Conventional instruction, which predominantly relies on listening and imitating recitation, was difficult for them to access. The pesantren was therefore developed as a residential religious-education setting in which Qur'anic instruction could be adapted through sign language, writing, lip movements, and direct assistance.

The students' daily activities included congregational prayers, Qur'an memorization, murāja'ah, religious instruction, formal schooling, cleaning duties, and practice in managing their personal needs. Memorization was submitted individually so that teachers could observe each student's progress and provide immediate correction. These routines were intended to develop discipline, responsibility, and independence while providing an environment in which deaf students could communicate and interact more comfortably with one another (Interview with NA, pesantren leader, July 17, 2025).

The observed learning environment contained a whiteboard, projector, tables, notebooks, copies of Juz Amma, and adequate lighting. Teachers used these facilities to display written material, support visual attention, and organize individual and group murāja'ah.

Tahfiz instruction was also supported by pesantren administrators, special-school contacts, and students' families. Family support included entrusting children to the pesantren, monitoring their development, and responding positively to memorization achievements.

ZA recounted: *'The family is very supportive, especially the parents. When they visited their child and saw the many changes, they were moved to tears. One student who had previously been unable to speak recited Surah Al-Fatihah from memory during the parents' first visit. This became a source of pride for the parents* (Interview with ZA, male pesantren teacher, April 9, 2025).

The field data thus identified three interconnected components of instruction: teachers' visual-communicative competence, adaptive use of A-Biqu during individual recitation, and environmental support from the pesantren and families. At the same time, the data revealed uneven teacher competence, incomplete articulatory material, nonstandardized signs, and the absence of individualized assessment records.

Discussion

The first key finding is that inclusive tahfiz depends on a composite form of teacher competence that connects Qur'anic knowledge, sign language, visual communication, articulation, differentiation, and assessment. This finding confirms that inclusion becomes meaningful through teachers' capacity to translate institutional commitments into accessible

classroom practices. (Kusha Anand & Marie Lall, 2022; Liasidou, 2015). It also accords with García-Terceño, who identifies accessible communication and learning environments as prerequisites for deaf students' participation. (García-Terceño et al., 2023), and with Andersson and Schwarz, who emphasize responsiveness to differences in linguistic experience, hearing level, and communication repertoire (Andersson & Schwarz, 2026).

The observed use of lips, hands, facial expressions, writing, gaze, bodily movement, and concrete objects illustrates a multimodal process in which information ordinarily conveyed through sound is represented through visible and embodied resources. This interpretation is consistent with deaf aesthetics, which recognizes visuality and bodily engagement as central to deaf learners' educational experience (Weber et al., 2025), and with translanguaging perspectives that permit learners and teachers to mobilize their entire linguistic and semiotic repertoires (Adigun et al., 2025). In this framework, intensive visual attention is an active mode of receiving, comparing, and processing information rather than an indication of learner passivity.

The findings also extend studies that emphasize teacher competence and institutional support in inclusive pesantren (Muntakhib & Ta'rif, 2023; Rofiah et al., 2025; Sinawar, 2023). The contribution of the present study is to specify the competence required in deaf tahfiz instruction: teachers must convert letter sounds, articulation points, vowel length, verse order, and pronunciation errors into visual, gestural, textual, and kinesthetic representations. Teacher agency is therefore not merely the freedom to modify a method, but the professional capacity to preserve Qur'anic learning objectives while changing the route through which students access them.

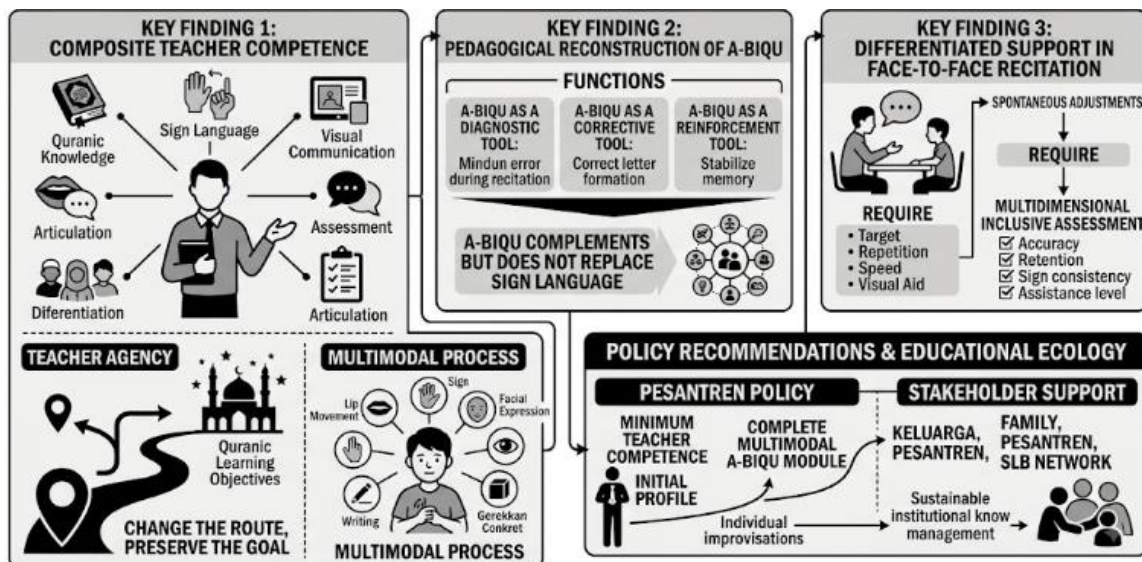
The second key finding concerns the pedagogical reconstruction of A-Biqu. Rather than following a fixed sequence in which the teacher models every sound before imitation, teachers first used students' memorization recitations to locate a specific difficulty. Articulatory demonstrations, airflow cues, signs, and repetition were then applied selectively. A-Biqu consequently operated as a diagnostic tool for identifying difficulty, a corrective tool for clarifying letter formation, and a reinforcement tool for stabilizing the corrected passage in memory.

This reconstruction differs from previous Qur'anic learning studies that primarily describe activity-based instruction or sequential use of signed Hijaiyah in recognizing, reading, memorizing, and rewriting verses (Abidin Jundi et al., 2023; Pamungkas et al., 2023). Those approaches establish the importance of visual symbols and sign-language-mediated learning. In contrast, the present study explains how an articulation-oriented guide can be embedded responsively within individual memorization recitation. The novelty lies not in claiming A-Biqu as a superior or stand-alone method, but in showing how teachers reposition it within a multimodal learning ecology.

This position also avoids reducing deaf education to speech production. Hall argues that deaf children require complete access to language rather than speech training alone. (Hall et al., 2019). Accordingly, A-Biqu should complement, not replace, sign language. Its articulatory resources become pedagogically valuable when integrated with signed Hijaiyah, Arabic writing, facial expressions, lip movements, visual sequencing, and

individualized feedback. Theoretical attention therefore shifts from method fidelity to pedagogical recontextualization: a method becomes inclusive when teachers redesign its function, representation, pacing, and assessment in response to learners' communicative characteristics.

The third key finding is that face-to-face recitation created space for differentiated support but remained largely spontaneous. Adjustments to targets, repetition, demonstration speed, and visual assistance responded to learner diversity, yet the absence of baseline profiles and developmental records limited continuity. Inclusive assessment should therefore document not only vocal clarity but also verse-sequence accuracy, retention, intelligibility of articulation, sign consistency, independence, response to correction, and level of assistance. Such a multidimensional approach recognizes that memorization may be expressed through interconnected articulatory, visual, gestural, and textual modes.



Picture 3: Framework of Inclusive Deaf Tahfiz Instruction

The supporting roles of families, pesantren administrators, and external special-education networks show that inclusive tahfiz is produced by an educational ecology rather than by an individual teacher or method alone. This interpretation is consistent with evidence that inclusive education requires institutional resources, professional development, and stakeholder collaboration (Genovesi et al., 2022; Vlcek & Somerton, 2024). It also reflects the broader principle that language access, trained teachers, accessible environments, and learner belonging must be addressed together (Wirz & Donde, 2020).

At the policy level, pesantren serving deaf students should establish minimum teacher competencies in sign language, deaf pedagogy, makhārij al-ḥurūf, visual instructional design, differentiated teaching, and adaptive assessment. Institutional policy should also mandate a complete multimodal A-Biqu module, standardized signed Hijaiyah, baseline learner profiles, individualized memorization targets, developmental assessment

rubrics, periodic teacher mentoring, and structured family involvement in murāja'ah. These measures would convert teachers' personal improvisations into sustainable institutional knowledge and make the model more consistent, accountable, and transferable to other inclusive Islamic educational settings.

CONCLUSION

This study demonstrates that the A-Biqu method was not applied mechanically as an articulation technique but was reconstructed into a visual, multimodal, and adaptive tahfiz pedagogy. Through face-to-face and individualized instruction, teachers used memorization recitation to diagnose difficulties and combined lip movements, speech-organ demonstrations, airflow cues, sign language, writing, facial expressions, bodily gestures, and repetition to correct articulation and reinforce memorization. The principal contribution of this study is to position A-Biqu as a diagnostic, corrective, and reinforcement tool that complements, rather than replaces, sign language. Its integration with Signed Hijaiyah, visual media, differentiated targets, formative assessment, teacher competence, and family support broadens deaf tahfiz education from an emphasis on pronunciation to a concern with language access, participation, differentiation, and pedagogical justice.

Nevertheless, the findings cannot be generalized to all deaf learners, as the research was conducted at a single pesantren and focused on pedagogical implementation rather than on experimentally measuring learning outcomes. Differences in students' hearing levels, linguistic experiences, articulation abilities, cognitive characteristics, and progress in memorization may also affect the applicability of the reconstructed method. Future longitudinal or quasi-experimental studies should therefore examine changes in memorization accuracy, retention, articulation, sign-language competence, and learner independence while testing the integration of A-Biqu with Signed Hijaiyah and interactive visual media across more diverse educational settings.

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