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Implementation of the Islamic Religious Education Learning Model for Deaf Students: Empirical Study in Salatiga State Special Middle Schools

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Article Info

ABSTRACT

Purpose of the study: This research aims to find out 1). Implementation of learning models, methods and learning media for islamic religious education for deaf students at Salatiga State Special Middle Schools. 2). Difficulties and solutions made by teachers in implementing the learning model.

Methodology: Research uses qualitative methods based on primary and secondary data sources. Data collection was obtained through observation, structured and unstructured interviews, and documentation. Meanwhile, the data analysis technique involves collecting, reducing, presenting, drawing conclusions, and checking the validity of the data which includes triangulation of data sources and triangulation of methods.

Main Findings: The results of the research concluded that in the implementation (application) of the learning model, especially for deaf students, teachers used more sign language and movements, oral approaches, writing methods, training/practical activities, and the use of visual media. And not all learning models can be implemented perfectly in the teaching and learning process, especially for deaf students. Meanwhile, the methods used are lecture method, practice/exercise, drill, reflective maternal method, insist on writing, bang jo method, maching a card, provide captioning. and the learning media used are lcd, whiteboard, puzzle card, video, and traffic teaching aids. The difficulties faced by teachers in the learning process for deaf students are influenced by teacher and student factors. The expectations of Islamic Religious Education teachers in the future are to prioritize memorizing the practice of ablution and prayer (prioritizing the movements).

Novelty/Originality of this study: The novelty of this research is that it examines the implementation of Islamic religious education learning for deaf students . As well as looking for solutions to the obstacles faced by teachers in teaching Islamic religious education to deaf students.

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1. INTRODUCTION

Implementation of the Islamic Religious Education learning model is the steps or procedures carried out by educators to implement a particular learning model to facilitate the transfer of information and knowledge to learners or students [1]–[3]. Practical activities in the teaching and learning process can help students to understand learning material through practical- empirical learning experiences [4], [5]. In the National Education System, it

is also emphasized that learning is a process of interaction between educators and students and learning resources in a learning environment [6].

Stated that there is no learning model that is the best among others because each learning model can be felt to be good, if it has been tried out to teach certain learning material. In implementing the learning model in Islamic Religious Education subjects, it cannot be separated from the other two components, namely learning methods and media [7], [8]. Because these learning components are interrelated and complementary.

There are several models and methods commonly used in our world of education, such as information processing learning models, social interaction, Active, Creative, Effective and Fun Learning, quantum learning, contextual, and so on. And several learning methods, for example lecture methods, question and answer, class discussions, recitations, and so on [9]. Of course, media also has an important role in implementing certain learning models [10]. Media can be a means of connecting interaction regarding the subject matter that will be delivered to students [11]. Some examples of learning media are print media, books, OHP, LCD, and as technology develops, learning media continues to develop [12]. Media plays an important role as a supplement in the teaching-learning interaction process [13], [14].

Several problems can arise in the practice of implementing certain learning models, such as in terms of school facilities, students' conditions, and educators' understanding and mastery of certain learning models [15], [16]. Sometimes teachers don't have enough control, especially when learning models and methods are implemented for students with special needs [17]. Of course this will be different from ordinary children. The essence of implementation is a process and activity to transfer ideas, programs and hopes outlined in the form of a written design so that it is implemented in accordance with the design [18].

The opportunity to obtain teaching and education in Islam is given to all individuals and all members of society, whether perfect or disabled [19]. In law no. 20 of 2003, article 5 explains that every citizen has the same right to obtain quality education (paragraph 1), and citizens who have physical, emotional, mental, intellectual and/or social disabilities have the right to obtain special education (paragraph 2). The disorder in question is a child with special needs where the child has special characteristics that are different from children in general [20]. Several types of children with special needs are blind, hearing impaired, mentally disabled, autistic, down syndrome, hearing impaired, physically disabled, and so on [21].

Every child has their own talents and potential, with special education children with special needs are given the same opportunities as children in general [22], [23]. So they are able to communicate independently with the people around them. The obstacle experienced by the deaf is speaking, sometimes they have difficulty expressing words or sentences quickly [24], [25]. They speak a little slower than ordinary people. Meanwhile, the learning process requires good communication between educators and students. It is the task of educators to build good communication in the learning process for students who have the special ability of being deaf [26].

Accepting human diversity and their learning needs will lead to better teaching practices, with the use of new classroom management techniques [27], [28]. Deaf children also have the same rights as other normal children [29]. They want the opportunity to explore their potential in order to achieve their dreams and aspirations in the future. Every Muslim without exception has the same obligation to acquire knowledge and not make it difficult.

In knowledge transfer teaching and learning activities, there are steps/procedures that must be carried out to apply (implement) certain learning models and methods. Especially in the ongoing teaching and learning process of Islamic Religious Education to deaf students at Salatiga State Special Middle Schoolswho have partial or complete hearing limitations/deficiency. Apart from that, the learning media used and the character of deaf students in Islamic education learning as well as their language processing and speech level.

Some of the problems of deaf students are difficulties in translating something abstract & learning difficulties in terms of remembering due to delays in brain maturity which results in a lack of vocabulary, and they tend to behave asocially in their social environment. Another problem that arises is the lack of training for Islamic religious education teachers. children with special needs, especially deaf students, the absence of special manuals, and only focusing on Core Competencies and Basic Competencies for Islamic religious education learning for ordinary students, as well as the teacher's minimal level of understanding regarding certain learning models. This is what causes delays in the educational development of deaf students and delays in the implementation of certain learning models.

Previous research conducted by Rosalinda et al [30] who researched the Islamic Religious Education Learning Model for Deaf Children in Special Schools. This research concludes that the learning models applied are the Problem Based Learning Model and the Index Card Math Learning Model. These two learning models enable participants to implement the meaning of the learning, understand the meaning and content of reading the Al-Qur'an, make students understand their obligations as Muslims and can apply them in everyday life.

The novelty of this research lies in an innovative approach that integrates visual and tactile communication methods with religious content, which was previously less explored in special education literature in Indonesia. In addition, this research also makes an empirical contribution to inclusive educational practices, by providing concrete data and insights regarding the effectiveness of teaching strategies adapted to the unique needs of deaf students, which is expected to increase their accessibility and understanding of religious education. The

urgency of research regarding the implementation of the Islamic Religious Education learning model for deaf students at the Salatiga State Special High School is very important considering the unique challenges faced by deaf students in accessing religious education. This research aims to explore the effectiveness and adaptation of learning methods to suit the needs of deaf students, which are often not met by the standard curriculum. By understanding how learning models can be implemented effectively, this research not only contributes to improving the quality of education for deaf students, but also helps schools create inclusive and equitable learning environments, and ensures that deaf students have equal opportunities to understand and practice the teachings of Islam in their daily lives.

Seeing the obstacles, problems, and explanation above regarding education and the learning process of deaf students, the researcher is interested in conducting research on children with special needs with the aim of the research, namely to find out 1) Implementation of learning models, methods and learning media for Islamic Religious Education for deaf students at Salatiga State Special Middle Schools. 2) Difficulties and solutions made by teachers in implementing the learning model.

2. RESEARCH METHOD

2.1. Research Type

Qualitative research methods start from concrete detailed observations of empirical social reality, so that grounded theory is built, then develops into substantive theory, middle range theory, formal theory, and ends up becoming theoretical frame work also called paradigm or theoretical system. This research includes qualitative research, namely research that aims to understand the phenomena experienced by the research subjects by means of descriptions in the form of words and language.

Qualitative research is descriptive, that is, the data collected is in the form of words or images, so it does not emphasize numbers [31]. Qualitative research methods are also usually called naturalistic research methods, because this research is carried out in natural conditions. The aim of qualitative research is to find interactive relationship patterns, discover theories, describe reality, and gain an understanding of meaning [32]. Qualitative research is descriptive in nature, the things included in this research are surveys, interview answers, examples of actual dialogue in class, or audio and video recordings of various class activities.

2.2. Data Collection Technique

Data collection through observation, interviews and documentation. Researchers carry out observations by observing phenomena and places where research is carried out to obtain more complete data and find out any visible behavior. One of the data collection techniques in qualitative research is participant observation. In this method, researchers make observations to find out a general picture of the teaching and learning process and look for data that supports the research.

An interview is a meeting of two people to exchange information and ideas through questions and answers, so that the meaning of a particular topic can be constructed [33]. In this research, interviews were conducted by a researcher and the main informants were teachers of Islamic Religious Education subjects at Salatiga State Special Middle Schools and all parties related to the research. Interviews are conducted to obtain in-depth information from data sources so that the information obtained can be proven to be true.

The Documentation Method is a record of events that are already in effect. The documentation method is used to record events that are part of the information or data. This document can be in the form of writing, images, audio recordings, or visuals. Documentation method for obtaining research data which includes a general description of Salatiga State Special Middle Schools, learning implementation plans, and everything related to research used to complement the use of observation and interview methods.

2.3. Data Analysis Technique

Data analysis is an effort made by working with data, organizing data, sorting data so that it becomes manageable units, synthesizing it, looking for and finding patterns, finding what is important and what is learned, and deciding what can be told [34]. to other people. In the analysis of this research, the author provides a comprehensive overview of the implementation of the Islamic religious education learning model for empirical studies of deaf students. Then the results of the overall picture are reviewed, studied and concluded according to the focus and objectives of the research.

The data analysis process begins with data collection, data reduction, data presentation and drawing conclusions. Data collection was carried out using interviews, observation and documentation methods which were carried out continuously in order to obtain the desired data, which was satisfactory and in accordance with the research objectives. Then reducing the data means summarizing, selecting the main things, focusing on the important things, looking for themes and patterns. In this case, the data obtained by the researcher is written in the form of a detailed report, then the things that become the focus of the research are selected. At this reduction stage, researchers sort the data by selecting data that is interesting, important, useful and new.

In qualitative research, data presentation is carried out in the form of short descriptions, charts, relationships between categories and the like. What is most often used in presenting data in qualitative research is narrative text. Data presentation is used by researchers to organize the data obtained in the research so that it becomes structured so that it is easy to understand. Conclusions in qualitative research are new findings that have never existed before. Drawing conclusions occurs when the researcher obtains all the data from the field, then analyzes it so that a final conclusion can be drawn.

3. RESULTS AND DISCUSSION
3.1. Implementation of the Islamic Religious Education Learning Model for Deaf Students at Special Junior High School Negeri Salatiga

Implementation of the Islamic Religious Education learning model for deaf students is an action by applying a concept/system in the form of planned steps as a guide for teaching and learning interactions with the aim of deaf students knowing, understanding, appreciating and believing in Islam. In implementing a particular learning model, it cannot be separated from the 2 learning components in it, namely learning methods and media. Apart from that, the allocation for learning Islamic Religious Education at Salatiga State Special Middle Schools is 3 hours with 1 hour 35 minutes.

Sometimes times are made flexible considering the limitations of deaf students. So teachers sometimes look for special time to complete the lesson material. The material used in Islamic Religious Education subjects for deaf students at Salatiga State Special Middle Schools uses Core Competencies and Basic Competencies which are still simplified by taking the main points of the material. The teacher delivers material about things that break the fast using Liquid Crystal Display learning media, and the teacher explains it to deaf students using a lecture method supported by sign language and lip movements and of course with correct articulation so that there is no confusion or ambiguity in their understanding. .

The steps taken by the Islamic Religious Education teacher are first, the teacher arranges the room first such as the formation of student seating. Second, the teacher prepares tools and media to help present the material. Third, giving material begins with prayer and the teacher saying hello. Fourth, the teacher begins to deliver material using a microphone. Five, the teacher conducts a dialogue (question and answer), if the deaf student uses signs or lip movements at close range. As a closing step, the teacher reviews the material and gives advice and prayers. For beginner reading practice for deaf students, students practice with their mouths (speaking) with the help of hand gestures, for example reading the word "thank you", while their hands are open with the palms inward and then put on their lips and moved forward.

In examining the Learning Implementation Plan document, it can be concluded that the learning model used in Islamic Religious Education learning is the Contextual Teaching & Learning and Direct Instruction learning model on commendable attitudes such as being humble, thrifty and living simply. The teacher explains the material by relating it to the verses of the Koran (QS al-Furqan: 63 and QS al-Isra: 27) without taking the context out of the material. Steps are taken by providing examples of how to be humble, thrifty and live simply. The contextual learning model is a concept that, as a practice, links learning material to real world situations so that it encourages students to apply it in everyday life.

The steps of the Direct learning model focus on interactive learning. And in Al-Qur'an competency, the practice of reading for deaf students is to look at the teacher's lip movements and imitate them. It is also supported by the Drill method, where repetition is carried out in reading so that the pronunciation structure and memory of deaf students begin to form. And at the Special Middle Schools level for class B, Iqra' is still taught. To stimulate the opinions or arguments of deaf students, Islamic Religious Education teachers in the learning process ask students, such as "Is the slaughtering method seen in the video allowed or not?" Then the teacher explains the contents of the video." When a student's answer is incorrect, the teacher shows a symbol with a slightly wrinkled face, and when a deaf student's answer is correct, the teacher will raise a thumb as a signal.

The teacher delivers material on animal slaughter using an indirect demonstration method by presenting a video containing animal slaughter activities. Then the teacher tries to build interactive communication with deaf students so that learning becomes active. On several occasions the teacher explained the material using sign language, when deaf students experienced confusion in following the teacher's lip movements. Apart from that, the teacher projects a PowerPoint which is attached briefly with pictures. And at the end of the lesson the teacher asks the deaf students to take notes on a piece of paper about the material and then collect it.

The learning model used in Islamic Religious Education subjects for deaf students at Special Middle Schools level based on interviews is the same learning model used as ordinary children, only in certain parts it is not optimal. The learning model that is often used is the direct learning model. Do not use a special model for deaf students, if the special method used in learning is Maternal Reflective Method. Even though they use Maternal Reflective Method, the communication language is still mixed with sign language. And the learning he teaches does not use Komtal (Total Communication).

The Maternal Reflective Method method was coined by Van Uden, whose slogan was "What you want to say, just say it". In general, this method consists of conversation activities, including listening, reading and writing which are packaged in an integrated and complete manner. Where for the Special Middle Schools level there are 3 stages whose sources start from textbooks, articles, and anything that is independent of one's own experience. The 3 stages start from linguistic grammar, reading at the structural or actual stage, and finally conversation with continuing information (non-language).

Regarding student B's writing/notes and learning historical material about the Prophet, the teacher explains it with the help of charting media to summarize it. Then the deaf students copy it. Use simple and concise language based on the rule that the maximum for writing one sentence is 15 words. And sometimes even though it's minimalist, there are still people who don't understand. In the lesson of giving questions to deaf students by categorizing halal and haram animals, Mr. EPW stimulated deaf students in gaining concepts regarding material regarding the characteristics of halal and haram animals, the teacher gave questions regarding this material. This can be called a concept acquisition learning model, only the implementation does not involve discussion due to the language and communication maturity level of deaf students so the teacher draws conclusions together. First, the teacher explains it using props in the form of puzzle and traffic cards (consisting of two colors, namely red and green, the cards are circular) which are implemented using the Maching a Card method and the Bang Jo method.

Meanwhile, for material related to daily life such as menstruation or menstruation, Mr. EPW, the teacher, sometimes explains it outside of class through a personal approach by asking questions that are not too complicated as a form of awareness to deaf students. The teacher also provides material that contains values such as honest behavior and keeping promises. This is done to stimulate the attitudes and social sensitivity of deaf students. Teachers also try to convey Islamic religious education material with other materials/subjects so that deaf students can develop their thinking structures by making associations. For example, material about consuming halal and nutritious food and drinks is linked to science material about examples of nutritious food.

To deliver material, teachers do not only do it in class but also in e-learning rooms, libraries and prayer rooms. The Active, Creative, Effective and Fun Learning learning model is for memorization (prayer reading and prayer movements as well as short letters), Mr. EPW places more emphasis on memorizing prayer movements. This learning is carried out outside the classroom, such as a prayer room to provide students with space for freedom and a new atmosphere. For reading, practice slowly. The teacher also observes the gradual development of memorization. In fact, the Active, Creative, Effective and Fun Learning learning model is centered on a fun learning process where teachers involve students to be participatory and active.

For the ablution material, the teacher plays a video and uses paper with pictures which are then cut into pieces by asking deaf students to assemble them in sequence. After the students begin to master it, as an evaluation the teacher asks the deaf students one by one to practice it. Teachers also utilize technological telecommunications facilities to assist in the learning process. With the development of technology, deaf students will be helped. Some content and applications that deaf students can use are YouTube, speech-impaired dictionary & deaf communicator applications, deaf learning applications, and so on. Teaching deaf students to use technology wisely. It's just that teachers cannot monitor its use 24 hours a day.

3.2. Learning Methods for Islamic Religious Education for Deaf Students at Salatiga State Special Middle Schools

A learning method is a method/technique as a communication tool in the teaching and learning process to achieve learning objectives. The Islamic Religious Education learning method used in the teaching and learning process at Salatiga State Special Middle Schools is based on examining the Learning Implementation Plan document on the subject matter of commendable attitudes which include humility, thriftiness and simple living as well as the law of reading al-Syamsiyah & al-Qomariyah (QS al- Furqan: 63 and QS al-Isra: 27) using the Drill, Demonstration and Matching a Card learning methods. In explaining material about animal slaughter, the teacher explains it using the lecture method and sometimes mixed with signs when students show a confused attitude. The teacher also repeated what he said and used LCD media to show videos of animal slaughter.

There is a special method that is starting to be popular in deaf learning, namely Maternal Reflective Method, at Salatiga State Special School it is also starting to be implemented, for B students at Special Elementary School level, Maternal Reflective Method training is carried out every day, 15 minutes before the lesson starts. For class 4 B students, it is no longer pure so the teacher adds his own material (based on KH's mother). The use of Maternal Reflective Method for the Special Junior High School level is still mixed with sign language. And the learning does not use komtal (total communication). This is also influenced by factors rather than residual hearing. Meanwhile, the other learning method used is the lecture method with appropriate articulation because deaf students follow the teacher's lip movements. Apart from that, the use of training or practice methods is also prioritized.

Regarding the steps in practicing prayer and memorizing Surah al-Fatikhah for deaf students, Mr. EPW prioritized prayer movements because there were several deaf students who had not memorized short suras. In their studies, Special Middle Schools children are still taught Iqra, and for children who are already good at

practicing prayer, WN is taught. To implement it, a congregational midday prayer prayer will be held. Applying the discussion method for deaf students, Mr. EPW once divided them into 2 groups and asked the students to look for halal and haram animals that were halal for consumption, but they couldn't do it optimally because they couldn't explain it to the extent that they understood it.

3.3. Learning Media for Islamic Religious Education for Deaf Students at Special Junior High School Salatiga

The learning method used functions as a means of interaction between teachers and students. Meanwhile, learning media has a function that is no less important, namely as a means of liaison or intermediary for the delivery of information or subject matter from teachers to their students. Several things that need to be considered when using learning media are in terms of infrastructure, the suitability of using certain learning media, and the characteristics of students. The following learning media used in learning Islamic Religious Education for deaf students at Salatiga State Special Middle Schools are Liquid Crystal Display and Microphone based on field data. Meanwhile, the media used in learning Islamic Religious Education is through direct observation of animal slaughter material. The media used is a video containing various types of animal slaughter and projected with the help of a laptop and Liquid Crystal Display.

Mr. EPW also used props in the form of pink cards containing pictures of prayer movements arranged sequentially from top to bottom and used an Liquid Crystal Display to display videos of prayer movements. The learning media used in the Bang Jo method is using traffic teaching aids, which are circle-shaped paper with red and green colors, with a stick underneath as a handle. And when using it, it is still supported by pictorial media.

To learn oral speech, deaf students can practice proper intonation and articulation by using articulation mirror media. Some of the learning media used in the teaching and learning process at the Salatiga State Special School are Liquid Crystal Display, Computer, Video, and using teaching aids or teaching aids as needed. And the correct seating arrangement for deaf students is letter U.

3.4. Difficulties Faced by Teachers in Implementing the Learning Model

Some of the problems faced by deaf students are the process of cognitive development which includes the level of intelligence and grammar. The teaching process of implementing certain learning models cannot be separated from trial and error, and most teachers are comfortable with the learning style and teaching process so far. This cannot be separated from the lack of training for Islamic Religious Education teachers, especially for teachers of students with special needs.

Deaf children are usually immature in their social aspects which are usually called social immatare. So that they have an asocial attitude, for this reason, deaf children must be given support, guidance and trust so that they do not become closed and asocial children. Even if they communicate as a social interaction, they tend to look for friends who are both deaf. Through direct observation when carrying out motorbike washing vocational activities at the Salatiga State Special School, deaf students tend to be withdrawn and passive, and when they have friends with them they start to be a little active by inviting them to talk, but rarely communicate with other students.

In learning activities there are several things that become obstacles and difficulties which are influenced by several factors and various aspects. So teachers also have solutions to face difficulties in the learning process, including that sometimes deaf students are busy themselves using certain sign languages so that teachers sometimes don't know enough about the teaching and learning process taking place. Deaf students' concentration is somewhat lacking, especially when they feel bored. For this reason, teachers must be more active in provoking student activity and making learning fun to minimize student boredom.

Another obstacle faced by teachers is that deaf students can only read but in terms of understanding they are classified as lacking. This is also influenced by the use of sign language since childhood. To develop language, the solution taken by the teacher is to ask students to copy certain materials. Because the level of understanding is lacking, sometimes material is presented in 2 to 3 meetings. There are several factors that cause difficulties in the learning process for deaf students, namely because they do not use hearing aids. This is because according to deaf students, when there is a sound that is a little loud it is uncomfortable in the ears because it is muffled.

Regarding other obstacles or difficulties in teaching deaf students is understanding new or unfamiliar terms . Learning difficulties for deaf students are caused by disorders in delayed brain maturity which are usually called learning disabilities. Another obstacle factor is the absence of an Islamic Religious Education guidebook for special schools, especially the deaf. Teachers only have core competencies, basic competencies, which will still be sorted to take the main points. Memorizing short letters is still difficult for deaf students. Some children can only memorize al-Fatikhah letters, but not all of them, such as EG, WL, HL and SNH. This is due to imperfect speech factors (so the pronunciation is sometimes inaccurate and does not match the mahroj) and poor memory and some people have not mastered basic skills (iqra'). For deaf students at Special Middle Schools level, there are some who can speak, but there are also many who cannot because of residual hearing. And even though he can speak, sometimes his pronunciation sounds unclear.

Regarding the difficulties in using certain methods, actually deaf students can still follow their lessons, especially those who have fairly decent residual hearing. Easier compared to mixed B children. Several things that can trigger miscommunication are the words that are heard/captured and understood which are considered ambiguous and abstract. According to a survey conducted at Special School -B/ Special School -B in East Java, learning writing skills for deaf children received little attention because teachers generally complained about the difficulty of teaching writing or composing and the approach to teaching composing was lacking. get attention from the teacher compared to the speaking teaching approach, as well as the structure of students' writing upside down. (2) Students have difficulty (not fluently) in developing essays and make many mistakes in conventional form.

3.5. Solutions by Teachers in Implementing Learning Models

In learning interactions with deaf students, Islamic Religious Education teachers use sign language with the use of certain symbols, oral language which emphasizes lip movements, and use writing or pictures. Because in general, deaf students are visual learners. In fact, learning for deaf children using a writing approach is an alternative that can be used to optimize their writing abilities. Apart from that, the ability to write for deaf children can support communication and make learning activities more effective. However, the balance between writing and speaking activities for deaf students should be optimized.

Due to deaf students' limitations in word processing, to accommodate difficulties in the learning process of deaf students, the teacher explains the material slowly, word by word, and with appropriate articulation fragments. By stimulating memory and language, the teacher asks deaf students to summarize the material with the help of his dictation. To overcome the limitations of deaf students, at Salatiga State Special Middle Schools, especially at the Special Middle Schools level, occupational methods have also been developed, namely vocational activities which are skills training for student independence. The vocational activities that deaf Special Middle Schools students participate in are in the fields of cooking and sewing.

Regarding future expectations as a learning solution for Islamic Religious Education, Mr. EPW said that he would prioritize practical learning, especially the practice of ablution and prayer. So there is more emphasis on memorizing practice or practice. In implementing or applying certain learning models to deaf students, the teacher becomes the center in the learning interaction process. This is usually called Teacher Centered Learning or a teacher-centered teaching and learning process. This is because if students are allowed to only study independently, they will be engrossed in being alone with their friends.

There is an interesting point that can be used as a solution for language development for deaf students, especially in Islamic Religious Education subjects in the Al-Qur'an aspect, namely using a writing method, which is not just copying. Another obstacle factor is the absence of an Islamic Religious Education guidebook for special schools, especially the deaf. Teachers only have core competencies, basic competencies, which will still be sorted to take the main points. Even though teachers really need guidance regarding certain model and learning concepts. This interview session shows that quality improvements for special education are slow and sluggish. To overcome this, teacher innovation and creative concepts in teaching deaf students are highly expected. Apart from that, a curriculum development team is also being formed and is in the process of forming a team to study special learning for the deaf.

To overcome the closed and asocial attitudes of deaf students, an interesting thing was discovered when conducting structured interviews with several deaf students, namely that they were quite active on social media such as Facebook, Instagram and Whattsapp. This can also stimulate deaf students to reduce closed and asocial attitudes. Those who have social media are SNH, MSSR, and MVA. As a solution to facing difficulties in the learning process, teachers can use varied methods and not force mastery of the material as a whole and collaborate between teachers & for time, they can use special time to complete the material. Apart from that, teachers pay attention to the development of deaf students by observing deaf students' responses to the learning process.

Research on "Implementation of the Islamic Religious Education Learning Model for Deaf Students: Empirical Study in Salatiga State Special Middle Schools" can have a significant impact in both the short and long term. In the short term, this research can provide direct insight into the effectiveness of the learning methods used, allowing teachers to immediately adapt and refine their approaches to increase deaf students' understanding and engagement in Islamic religious lessons. As a long-term impact, this research has the potential to become a basis for developing more comprehensive inclusive education curricula and policies, as well as encouraging increased awareness and acceptance of the special needs of deaf students. This could also inspire more advanced research and innovation in inclusive learning, ultimately improving the quality of education for students with various special needs in Indonesia.

Research regarding the implementation of the Islamic Religious Education learning model for deaf students at the Salatiga State Special High School has several limitations that need to be considered. One of the limitations is the accessibility and availability of adequate resources, such as teachers specially trained in teaching methods for deaf students as well as teaching materials adapted to their needs. Additionally, variations in individual abilities among deaf students can be a challenge in implementing universally effective learning models. This

research may also be hampered by time and funding limitations, as well as the need for support from schools and parents for successful comprehensive implementation. Social and cultural environmental factors specific to Salatiga could also influence the generalization of this research's findings to a broader context.

4. CONCLUSION

Implementation of the Islamic Religious Education learning model for deaf students at Salatiga State Special Middle Schools is very important in the teaching and learning process. The learning implementation includes attendance, core and closing, with an emphasis on the use of sign language, oral approach, writing methods, and practical activities such as ablution and prayer. Visual media is also utilized. However, not all learning models can be applied perfectly for deaf students. Islamic Religious Education learning methods for deaf students at Salatiga State Special Middle Schoolsinclude several approaches. First, the lecture method which uses an oral approach, gestures and sign language. Second, demonstration methods, simulations, and practice/exercises applied to material such as animal slaughter, ablution, and prayer. Third, the Reflective Maternal method is mixed with non-verbal sign language because it does not use the Total Communication method. Fourth, the writing method is still at the copying and writing stage for beginners. Islamic Religious Education learning media for deaf students at Salatiga State Special Middle Schoolsinclude LCDs, whiteboards, picture puzzle cards, videos and traffic visual aids. Teachers face several difficulties in implementing this learning model, including: teaching writing, especially in composing more than one sentence due to students' limited memory and concentration and lack of vocabulary; the absence of a special Islamic Religious Education manual for deaf students from the government, which slows down improving the quality of learning outcomes; and lack of training for Islamic Religious Education teachers, especially those teaching deaf students. To overcome difficulties in implementing the Islamic Religious Education learning model for deaf students at Salatiga State Special Middle Schools, the teacher took a personal approach. This solution includes the use of flexible learning areas and effective classroom arrangements, as well as considering student conditions and the learning environment in using certain learning models. Teaching using the oral mouth/lip movement method is supported by visualization of images or writing, and is delivered slowly with correct articulation, balancing aspects of speech and writing. Teachers' expectations for the future are to prioritize memorization and practice of ablution and prayer, especially the movements. Recommendations for further research could focus on developing more inclusive and effective learning strategies in Islamic Religious Education for deaf students in special secondary schools, taking into account various aspects of their special needs.

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