Teaching Islamic Religious Education to Students with Hearing Impairments: Identification, Basic Communication, and Learning Strategies

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KEYWORDS	ABSTRACT
Islamic Religious Education, Hearing characteristics, Basic communication, Strategy of teaching	**Introduction:** Teaching Islamic Religious Education (IRED) for children with special needs faces many challenges that are not easy to manage. The challenges are dealing with difficulties in identifying student characteristics, basic interpersonal communication, and learning strategies to be applied for advancing students capacity and competence.
	Objectives: This study aims to find strategies for identifying student characteristics, basic communication techniques, teaching and learning strategies of Islamic Religious Education (IRED) that are in accordance with the characteristics of students with hearing impairments.
	Methods: This is a descriptive qualitative research by collecting data through observation, interview, and documentation. The data analysis techniques are data condensation, presentation, verification and drawing conclusions.
	Results: The strategy for identifying hearing impairments through direct observation, dialogue with parents, and medical tests. There are three levels of student hearing; moderate hearing loss, severe hearing loss, and profound hearing loss. To build familiarity and mutual understanding, ten basic communication techniques were developed that built on the basis of love and respect for human existence. The application of learning strategies reaches students in groups and individually and is treated specifically according to the environmental conditions and physical abilities of students. The application of strategies is able to develop students' religious knowledge, positive attitudes towards reading and writing the Qur'an, and religious behaviour that reflects noble character.
	Conclusions: The three levels of hearing were identified correctly to be considered when using teaching and learning strategies in teaching IED for students with hearing impairments. Various basic communication strategies should be earlier applied before implementing methods of teaching to build closeness and intimacy with students.

1. Introduction

Teaching and learning IRED for children with special needs faces a higher level of complexity compared to other normal children. Children who experience physical, emotional, intellectual, and social limitations, including those who have hearing loss, tend to receive separate treatment both in religious teaching and in the provision of other general learning. Although an inclusive approach is highly recommended for creating an education system that is friendly, fair, and able to accommodate the diversity of students, but in the implementation of learning seems to be difficult (Rogers et al., 2024). Especially if the number of teachers is relatively limited in teaching students with diverse backgrounds.

It is assumed that there are not many effective, efficient, and attractive strategies to instil religious education values so that they can be accepted, understood, and practiced in daily life. This is due to various limitations, including the objective condition of children, uneven teachers' abilities, the availability of supporting facilities and infrastructure, the support of the government and leaders in an educational institution.

Students with hearing impairments (hearing loss) are those whose hearing does not function properly so they need special education services (Rocha & Pasian, 2023). Hearing impairment is a general term

used to describe the condition of a person with hearing loss. Hearing impairment refers to hearing loss that ranges from mild to severe, and is classified into deaf or hard of hearing. A deaf child is one of the children who experiences physical obstacles, namely obstacles to their hearing organs, resulting in an inability to hear (Smolen & Paul, 2023).

In general, children who are deaf can be recognized further from a state that has a disturbance to the hearing organ that has an impact on the inability to hear, so they can only use sign language or aids that can help in communication (Quirke & Mc Guckin, 2024). Specifically, deafness can be further recognized by understanding the classification of deafness, such as (a) mild hearing loss (20-30 dB), (b) marginal hearing loss (30-40 dB), (c) moderate hearing loss (40 – 60 dB), (d) Severe hearing loss (60 – 75dB), and (e) Severe hearing loss (>75dB) (Sataloff, 2019).The term dB is abbreviated from *Decibels* that describe loudness.

Mild hearing loss (20-30 dB) is that people with this amount of hearing loss are still able to communicate using their hearing. This disorder is a threshold (borderline) between people who have difficulty hearing and normal people (Haile et al., 2021). Marginal hearing loss (30-40 dB) refers to people with this disorder often having difficulty following a speech at a distance of several meters. In this group, people can still use their ears to hear, but they must be trained (Wilson & Tucci, 2021).

Moderate hearing loss (40 – 60 dB) means that people can still learn to speak by relying on hearing and vision aids (Markova et al., 2022). While severe hearing loss (60 – 75dB) is people who cannot learn to speak without using special techniques. In this disorder they are already considered to be educatively deaf (Aldè et al., 2024). They are on the threshold between hard of hearing and deafness.

Furthermore, severe hearing loss (>75dB) is a group of people who cannot learn a language solely by relying on their ears, even if they are supported by hearing aids (Powell et al., 2022).

There are two factors that cause deafness, namely genetic factors and non-genetic factors. As for what is meant by genetic factors are factors caused by heredity, it means that these factors are inherited from both parents, both from his father and from his mother who passed it down (Mkaouar et al., 2024). Meanwhile, what is meant by nongenetic factors is diseases caused by viruses *Rubella* German measles is difficult to diagnose with certainty (Nie et al., 2022). This disease is more dangerous for pregnant women, especially in the first three trimesters (3 months) of pregnancy because it can cause abnormalities in the fetus. The virus can kill cell growth and attack tissues in the eyes, ears, or other organs.

Mismatch between the blood of the mother and child, when the mother with Rh- blood contains a fetus with Rh+ blood, the mother's antibody-forming system reaches the fetal circulation and damages the fetal Rh+ blood cells, causing the baby to experience abnormalities (one of which is hearing loss) in the meninges caused by bacteria that attack the labyrinth (inner ear) through the middle ear air cell system (Virdi, 2020). Acoustic trauma from prolonged exposure to noise (e.g. factory engine noise).

The impact of deafness must have been known that deafness has an impact on communication and understanding of other people's conversations so that it makes it difficult to communicate with one's environment, especially for those who do not know the limitations of each person. But if the deaf use sign language or hearing aids and other people also understand sign language, it will be easier to understand each other in communicating (Glasser et al., 2022).

Deafness also has an impact on academic ability (de Jong et al., 2024). The development of the intelligence of deaf children is basically not the same as other normal children, because normal children in learning they use a lot of hearing to understand the material taught by a teacher because by using hearing, they practice to think (Merchán et al., 2022). But it is basically different from deaf people who have limitations in language and hearing, making it difficult to understand the learning process and various other knowledge (Aljedaani et al., 2023).

Another impact of deafness is related to social-emotional. Families with deaf children generally have difficulty in involving various daily activities, but even so, families must understand and support deaf children and involve them in daily activities so that they do not feel isolated in their environment (Yuen et al., 2022).

In relation to the education of children with special needs such as deaf people, they must have the same treatment as normal children in general. It is realized that education serves as a critical instrument for personal and societal development, encompassing the moral, spiritual, and intellectual dimensions of human life. As noted by Gomez (2024), education contributes to fostering human character and cultivating ethical conduct, which are essential for harmonious societal relationships. This foundational role is particularly pronounced within the framework of Islamic education, where the integration of spiritual values and moral principles forms a central pillar. Khaeruniah et al. (2024) emphasizes that IED is not merely an academic subject, but a transformative process aimed at shaping individuals with strong faith (iman) and exemplary moral conduct.

Islamic education further holds a unique position in addressing the holistic development of learners. It seeks to balance the intellectual, emotional, and spiritual dimensions of human nature (Surbakti et al., 2024). Through its teachings, Islamic education aspires to create individuals who are not only knowledgeable but also embody Islamic values in their daily lives. This dual emphasis aligns with broader objectives of education to nurture socially responsible and ethically grounded citizens (Auh & Kim, 2024).

The importance of religious education extends beyond intellectual understanding to encompass the cultivation of faith and spirituality. Zafar (2024) argue that embedding religious values within educational settings equips learners to navigate life's challenges while maintaining their moral compass. Furthermore, Mala & Hunaida, (2023) highlights that the values instilled through IED, such as honesty, compassion, and responsibility, are indispensable for building strong individual character and cohesive communities.

In the Indonesian context, Islamic education (IED) occupies a vital role in the national curriculum. As part of the broader aim to promote religious literacy and moral development, it is implemented across various levels of education. The integration of these values is especially significant in multicultural and multi-religious societies, where education serves as a medium for fostering mutual respect and understanding among diverse groups (Khaeruniah et al., 2024).

By emphasizing both spiritual and moral dimensions, IED aligns with global efforts to create inclusive and value-based education systems. As UNESCO advocates, education should empower individuals to contribute meaningfully to their communities while upholding universal principles of peace and justice (Mochizuki & Vickers, 2024). IED embodies this vision by nurturing faith-based ethics that resonate with both local and global aspirations.

Despite the recognized significance of IED in fostering moral and spiritual values, its practical implementation often encounters considerable challenges, particularly in contexts involving children with special needs. According to Ismail (2024), the adaptation of religious education to diverse learning abilities remains an underexplored area within educational research, leaving a gap in understanding effective methods for inclusive religious instruction. While IED is extensively discussed in terms of its theoretical principles, fewer studies have addressed how it is tailored to meet the unique needs of students with disabilities, such as those with hearing impairments.

In the Indonesian context, the inclusion of children with special needs in religious education presents specific hurdles. For instance, Zafar (2024) highlight that a lack of resources, such as specialized teaching materials and trained educators, often limits the effectiveness of inclusive education programs. Furthermore, Rahmawati et al. (2022) observes that religious educators frequently rely on traditional teaching methods, which may not adequately engage students with hearing impairments or

cater to their specific learning styles. This discrepancy underscores the need for innovative and adaptive strategies in delivering IED to this demographic.

Another critical issue lies in the alignment of educational goals with pedagogical approaches. While the overarching aim of IED is to instil religious values and moral integrity, its implementation in special education settings often lacks consistency and coherence. Research by Azis et al. (2022) notes that teachers face challenges in translating abstract Islamic values into accessible, meaningful content for children with hearing impairments. Consequently, the intended spiritual and moral objectives may not be fully achieved in these contexts.

Moreover, the lack of empirical studies focusing on children with hearing impairments within IED frameworks highlights a significant gap in the literature. Most existing research, such as that by Mala & Hunaida, (2023) tends to generalize approaches to IED without addressing the specific pedagogical adjustments required for students with special needs. This gap not only limits the scope of current knowledge but also restricts the development of effective educational interventions tailored to diverse learner profiles.

These limitations call for a more nuanced understanding of how IED can be effectively implemented for children with special needs, particularly those with hearing impairments. By addressing these challenges, educational practitioners and policymakers can ensure that religious instruction is truly inclusive and fulfils its moral and spiritual objectives across all learner groups.

This study is focused on identifying degrees of hearing loss (characteristics) of students with special needs, basic communication techniques applied to build closeness and intimacy, and learning and teaching strategies of IED that are in accordance with the characteristics of students with hearing impairments.

2. Methods

This is a qualitative research to describe or reveal facts as they are according to the actual conditions and circumstances that occur in the field (Lahman, 2024). This research includes a descriptive qualitative research, which is a process that produces descriptive or verbal data from the observed people and objects (Holley & Harris, 2019; Yapa et al., 2024).

The data sources in this study consisted of two sources, namely primary data and secondary data sources. Primary data obtained directly from the person or objects through interviews or observations (Brennen, 2025). The primary data sources in this study were school principals, Islamic religious education teachers (core teachers and assistant teachers) of JHS-CSNA, as well as parents. Secondary data sources were additional information related to issues as the focus of this research in teaching Islamic religious education to students with hearing impairments such as documentation, books, journal reports, and other relevant documents.

To obtain data, the data collection techniques in this study used observation, interview, and documentation techniques. Observation is a process of noticing deeply the actions of people and related to the phenomenon being studied (Leavy, 2024). In this case, the researcher observes and documents all teaching and learning about Islamic religious subjects, starting from the initial learning activities, middle activities, to the closing activities of the instruction. Interviews are data collection through direct questions and answers between researchers and research informants to obtain information related to the object of research (Denzin et al., 2023). The researcher interviewed six core teachers who teach education subjects and focus group discussions (FGD) with seven assistant teachers to gain an in-depth understanding of the knowledge of student characteristics, learning strategies used by teachers in instilling religious values in students with hearing impairments

Documentation is data collection by recording or directly collecting data contained at the research location related to the object of research, aiming for completeness of data regarding the cultivation of

religious values for deaf people. Using this documentation method, the researcher created a checklist to study the predetermined variables. If the variables sought exist, the researcher simply puts the checklist in the appropriate place.

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, describing them into units, compiling, choosing which ones are important and will be studied, and making conclusions so that they are easily understood by yourself and others. In conducting data analysis, the researcher uses data analysis techniques as suggested by Miles et al. (2018) data condensation, data presentation, verification and conclusion drawing. In data condensation, researchers condense the data by providing summaries, distilling the main points, focusing on the important factors and eliminating what is considered unnecessary in the data to be collected (Hudiah et al., 2024). Thus, data condensation provides a more accurate picture and makes it easier for researchers to collect additional data and search for additional data if it is needed.

In presenting data, researchers compile relevant information so that it becomes a conclusion and has many meanings. This process can be done by pointing out and relating events to explain what actually happened and what needs to be followed up to achieve the research objectives of drawing conclusions. In data verification, the researcher checks the accuracy of the data to re-examine all data to make it easier to draw conclusions. The initial conclusions made by the researchers are still tentative and change when strong evidence is found to support the next stage of data collection.

To test the validity of the data, the researcher uses a data validity testing method which includes *credibility*, *Transferability* and *Confirmability* (Marlina et al., 2025; Enworo, 2023). In accordance with this sentence, in this study the researcher uses a data validity test with a data triangulation test, which is checking data from various sources in various ways and at various times.

3. Results

3.1 Strategies for Identifying Students' Characteristics

Teaching and learning IRED for children with special needs is not an easy thing to do. Especially related to the cultivation of Islamic values, of course, it faces various obstacles. It takes extra work with patience because it has to be done diligently and repeatedly. There are two important approaches that must be taken before applying the learning strategy of IRED, namely identifying the characteristics of hearing loss in deaf children and getting to know the basic techniques of communicating with JHS-CSNA.

Identification of the type of students' hearing loss is important to know so that it is easy to determine the type of strategy or method that suits their characteristics. Data obtained through interviews with IRED core teachers and FGD with assistant teachers show that no matter how good the method used in learning without first knowing the characteristics of students, the material presented cannot be well received by students.

The name given below is a pseudonym because it is related to the ethic codes of information provided by the teacher about the knowledge, attitudes, skills, and physical characteristics of students and does not have the consent of the informant.

The statement of one of the core teachers of IRED, such as "*Based on real experience in the field, deaf children have different responses to each other, depending on the type of hearing loss they have. If the hearing loss is mild, basically they can still communicate even with a rather loud voice, but for those who have acute hearing loss, special treatment must be carried out. Therefore, it is necessary to identify the type of hearing loss they have*" (NHR, IRED Core Teachers, *Interview*, March 5, 2024).

In communicating with deaf students, they must be approached first, before providing learning, as stated in the following statement, "*We gain meaningful experience when interacting with them,*

including eye contact, facial expressions, and attention directed to them. That way, they can give a positive response and have a desire to learn" (FGD with IRED assistant Teachers on March 6, 2024).

The statement shows two important approaches that must be taken before carrying out learning, namely identifying characteristics and getting to know the basic techniques of communication. Characteristic identification refers to getting to know the variety of hearing loss more closely. Meanwhile, knowing basic communication techniques refers to efforts to attract the attention of deaf students so that they have a desire to interact.

Judging from its characteristics, deaf children in JHS-CSNA are identified as children with moderate hearing loss (40 – 60 dB), severe hearing loss (60 – 75 dB), severe hearing loss (>75 dB), with the following details:

Table 1. Students' Characteristics

Classification	Number of Students	Number of Religious Teacher Education
Moderate hearing loss	*12*	*2 Core Teachers + 2 Assistant Teachers*
Severe hearing loss	*10*	*2 Core Teachers plus 2 Assistant Teachers*
Profound hearing loss	*8*	*2 Core Teachers + 3 Assistant Teachers*

Each level of auditory characteristics occupies two different classes, each taught by one core teacher assisted by one assistant teacher. Except for the severe hearing loss classification, one class is taught by one core teacher and assisted by two assistant teachers. This is based on interview data, such as "*I teach IRED in class 1A consisting of six students. I am assisted by one* assistant *teacher, except that there is one class 3B taught by one core teacher and assisted by two auxiliary teachers because it is a bit difficult if only one teacher is assisted*" (JMS, Islamic Religious Education Teacher *interview*, March 5, 2024).

Another explanation related to the classification of hearing loss shows that the classification is based on the results of direct examination from a doctor and accurate information from the parents of students collected from the beginning of school entry and after being in school which is carried out periodically, as stated by the principal. *The classification of hearing loss is carried out based on the results of examinations from doctors that are carried out periodically at school. In addition, we also receive direct information from parents of students that these students have different hearing impairments. Therefore, we also provide training to all core teachers who teach subjects. There are also teachers we help recruit from alumni of the Department of Children with Special Needs from certain universities*" (ASS, Principal of JHS-CSNA, *interview*, March 8, 2024).

3.2 Application of Basic Communicative Techniques

Basic communication techniques are ways to approach deaf students to build interaction and pay attention before or when carrying out learning. This basic technique is derived from the experience of IRED core teachers and assistant teachers in interacting with students, with the following data classification:

Table 2 Communication Basic Techniques

Technique	Picture	Source
Touching	*Patting on the shoulder to give gesture and attention*	*SLM & NHR, IRED Seventh Grade A Core Teacher*
Eye contact	*Looking into the eyeball with full focus*	*JMS & KDJ, IRED Seventh Grade B Core Teacher*

Technique	Picture	Source
Facial expressions	*Directed faces are close enough to students to facilitate non-verbal cues*	*SRT & DAJ, IRED Eighth Grade A Core Teacher*
Keep distance	*Position is not too far away and not too closed to the student so that the body language is clearly visible.*	*RMT & SWN, IRED Eighth Grade B Core Teacher*
Parallel faces	*Keeping faces parallel to students so that they are clearly visible.*	*KNS & KTN, IRED Ninth Grade A Core teacher*
Speak clearly and normally	*Speak as usual to avoid students' difficulties in reading Lip movements.*	*SYS & SRD, IRED Ninth Grade B Core teachers*
Directing topics	*Stating the topic of conversation and changing the topic with Mouth gestures with gestures.*	*FGD with seven teachers assisting seventh, eighth, and ninth grades*
Full attention	*Paying attention in various conditions both through speech and body language.*	*FGD with seven teachers assisting seventh, eighth, and ninth grades*
Giving instructions	*Once the student's attention is focused, give specific work instructions.*	*FGD with seven teachers assisting seventh, eighth, and ninth grades*
Asking for feedback	*Check if each conversation is understandable*	*FGD with seven teachers assisting seventh, eighth, and ninth grades*

The basic communication techniques as mentioned above can attract students' attention and build interaction so that a variety of knowledge, including factual, conceptual, procedural, and metacognition knowledge can be obtained according to their learning goals or achievements. In addition, those techniques can also promote learning motivation, intimacy, and students' curiosity to something that they have not deeply known.

3.3 Implementation of Learning Strategies

Basically, the application of learning strategies for children with special needs such as deaf children is not so different from learning strategies for other children in general. However, many aspects are special, so the application is also special according to the environmental conditions and physical abilities of students. After observation and analysis of the syllabus document and the Learning Implementation Plan of IRED teachers, six learning strategies were found that are more prominent in IRED learning for deaf children, as presented in the figure below.
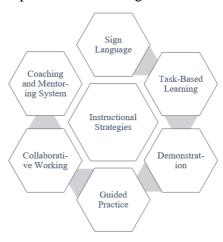

Figure 1. Instructional Strategies for Students with Hearing Impairment

IRED teachers use *hijaiyah* sign language to teach reading and writing the Qur'an. Mastery of reading and writing the Qur'an is the initial foundation that must be instilled in learning. The Hijaiyyah typeface is taken from the IRED core teacher's lesson plan document as shown in figure 2.
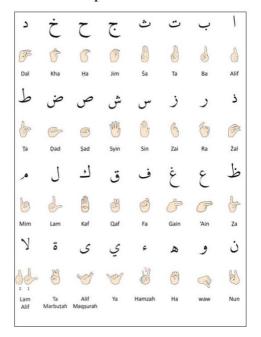

Figure 2 Hijaiyyah Letters for Reading Qur'an

Task-Based Learning is also applied to students to practice skills independently. Students are given Qur'an literacy tasks to be done independently at home or at school. Independent assignments are included in the category of unstructured assignments, which means that if students are found to be behind the knowledge of other students in general, they are given independent assignments.

Figure 3. Reading and writing Task

The assignment of independent assignments is intended to improve the reading and writing comprehension of the Qur'an evenly based on each grade. Examples of independent assignments are obtained through IED at seventh grade core teacher teaching material documents.

Demonstration is one of the strategies used when teachers show prayer movements, hajj, and various other lessons that require performance. Based on the results of the FGD with seven informants from IED assistant teachers, it shows that demonstrations can be carried out directly by teachers and students, through visual images, videos of prayer implementation, or life demonstrations. That way, students witness firsthand what is displayed in front of them.

In addition, IED teachers apply the guided practice method in learning to read and write the Qur'an. Guided practices are carried out by two events, namely top-down and down-top. Top-down means that the teacher gives an example first and then is followed by the students. While down-top means that students immediately practice reading and writing the Qur'an, then the teacher guides them in the direction of correct reading and writing. After completion, the teacher gave feedback on the students' literacy skills.

Figure 4. the application of guided practice on students with hearing impairment

The picture document showing the application of the guided practice method in IED learning is displayed somewhat blurred at the request of the subject teacher to avoid objections or something like that. This method encourages interaction between students and teachers so very close because they are directly guided.

Another strategy used by IED teachers in the implementation of Islamic religious learning is the implementation of collaborative work that involves students from one to another. This strategy aims to build cooperation, help help, and share work with fellow students. It is clear that deaf students respond by showing cohesiveness, togetherness, and synergy of cooperation to develop their respective competencies.

The last strategy in IED learning for deaf children is the coaching and mentoring system. Coachingin this case is a learning approach to help deaf students have skills in performing worship and deeds that contain the values of ahlakul karimah. There are two ways to apply coaching to deaf children, namely direct coaching and team coaching. Direct coaching is the development of skills involving core teachers, accompanying teachers, and experienced parent representatives related to the practice of worship and good deeds for deaf children. Meanwhile, team coaching is the development of student behaviour involving teachers and parents of students, and the community. What is meant by the community here is the involvement of reciting teachers in schools and community leaders who have team access in fostering and directing deaf children.

Mentoring is a mentoring process provided by auxiliary teachers together with parents for a certain period of time to facilitate the development of students' spirituality, including knowledge and attitudes, as well as overall religious behaviour. The implementation of mentoring is carried out through an one-on-one mentoring and peer mentoring approach. One-on-one mentoring is carried out by one assistant teacher and one deaf student in a separate room that is arranged at a time. Meanwhile, peer mentoring is the assistance provided by senior students to junior students who are monitored by an assistant teacher. The goal is to instil the knowledge, skills, and attitudes of deaf students as a whole.

4. Discussion

4.1 Characteristics of Deaf Students

Deaf students in JHS-CSNA have their own characteristics. Overall, students studying in grades VII to IX were identified as having three levels of hearing loss, namely moderate hearing loss, severe hearing loss, and severe hearing loss.

The moderate deaf characteristic, as described by Sataloff, can ask people to repeat words during a conversation, but cannot hear sound frequencies below 40-69 decibels. This hearing loss can actually be overcome with hearing aids. Unfortunately, parents' ability to financially provide hearing aids is still limited.

Severe hearing loss tends to be unable to hear at all for teachers and other students without using hearing aids. Students with severe levels of hearing loss cannot hear sounds below 70-94 decibels. However, such students can rely on reading the lip movements of their interlocutors not being able to hear sounds lower than 95 decibels.

Other students with severe hearing loss cannot understand even with very loud sounds. Students who experience this kind of hearing, as Powell and his colleagues say, cannot hear sounds of less than 95 decibels at all. The solution is to teach using sign language. Given the uneven financial ability of students causing voice aids to be unavailable, the path taken by IED teachers is to teach with sign language for the three levels of hearing impairment.

4.2 Basic Communication Techniques

The ways to communicate with students who have a deteriorating disorder at JHS-CSNA are very diverse. There are ten basic techniques that are applied to build familiarity, closeness, and togetherness among students and between students and subject teachers. This is supported by UNESCO's various development programmes cited by Mochizuki & Vickers which emphasizes that communication in education should be geared towards empowering individuals and making meaningful contributions to specific segments as well as upholding universal principles of peace and justice, including for students with special needs.

4.3 Learning Strategies

Almost the same as basic communication techniques, learning strategies in teaching the IRED for children with hearing loss are also very diverse. Although it relies on only six learning strategies, its impact is very contributed in fostering religious knowledge, a positive attitude towards Qur'an literacy, and the practice of religion that reflects the noble character. This was also explained by Khaeruniah and his colleagues who emphasized that IRED learning plays a very important role in promoting Qur'anic literacy and moral development, and internalizing these values Islamic education that values multicultural and multireligious, to foster mutual respect and understanding among fellow human beings.

5. Conclusion and Future Scope

Identification of hearing loss of deaf students in JHS-CSNA identified three levels of hearing; students with moderate hearing loss, severe hearing loss, and severe hearing loss. Supposedly, the three levels of hearing should be given different treatment in IRED learning. But because of limited hearing aids, the approach is carried out using sign language.

The basic communication techniques applied in JHS-CSNA include touch, eye contact, facial expressions, keep your distance, face level, speak clearly and normally, direct the topic, pay full attention, give instructions, ask for feedback. All of these techniques are built on the basis of love and respect for human existence; Even though they are different, their potential, including knowledge, attitudes, skills, and morals, morals, and spirituality are on par with other normal students.

The implementation of learning strategies reaches students in groups and individuals. The learning strategy for deaf students is almost the same as the learning strategy for normal students in general. But there are many aspects that are special, which require students to be treated specifically according to environmental conditions and students' physical abilities. After observation and analysis of the syllabus document and the Learning Implementation Plan of IRED teachers, it was found that six learning strategies that are more prominent in IRED learning for deaf children, including sign

language, task-based learning, demonstration, guided practice, collaborative work, and coaching and mentoring system. All of these strategies can develop students' religious knowledge, positive attitudes towards reading and writing the Qur'an, and religious behaviour that reflects moral character.

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