The Role of Islamic Religious Education Teachers in Developing Islamic Values for Deaf Students at SLB

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Islamic Religious Education (PAI) plays an important role in shaping the faith, piety, and morals of students, including deaf students. However, the limitations of communication and the dominance of verbal methods in PAI learning are often obstacles in the process of internalizing Islamic values. This study aims to analyze the role of PAI teachers in developing Islamic values in deaf students at SLB Islam Qothrunnada Yogyakarta. This study uses a qualitative approach with a case study design. The research subjects included PAI teachers, principals, and deaf students who were selected purposively. Data were collected through interviews, observations, and documentation, then analyzed using the Miles and Huberman model by triangulating sources and methods. The results of the study show that PAI teachers play the role of educators, guides, role models, and facilitators of adaptive learning through example, worship habits, use of visual media, direct practice, positive reinforcement, and evaluations based on observation of religious behavior. This role is effective in helping deaf students understand and practice Islamic values contextually.

1. INTRODUCTION

Islamic Religious Education (PAI) plays an important role in shaping the faith, piety, and noble character of students. PAI learning is not only oriented to the mastery of religious knowledge cognitively, but also directed at the process of instilling and appreciating Islamic values which are reflected in the attitudes and behaviors of students on a daily basis (Haningsih 2022). These values are the main foundation in the formation of a sustainable religious character, both in the school environment and in social life. This principle applies to all students without exception, including students with special needs such as deaf students.The State guarantees the right of every citizen to obtain quality education without discrimination, as mandated in the National Education System Law. Therefore, the implementation of religious education for deaf students needs to be developed through an inclusive approach so that the development of spiritual and moral aspects can still be provided according to the characteristics and needs of students. Inclusive education requires the availability of educational services that are adaptive, equitable, and able to accommodate the diversity of students' abilities so that national education goals can be achieved optimally.

Nationally, the number of students with special needs shows a tendency to increase. Data from the Directorate of Special Education and Special Services (PKLK) of the Ministry of Education,

Culture, Research, and Technology in 2022 recorded that there are around 301,653 students with special needs in Indonesia, with more than 25,000 of them being deaf students spread across special schools and inclusive schools (Kementrian Pendidikan Kebudayaan Riset dan Teknologi 2022). However, the report also revealed that teachers' competence is still limited in developing learning methods that are in accordance with the characteristics of students with special needs, especially in religious subjects. This shows that increasing access to education has not been fully balanced with improving the quality of adaptive and inclusive learning services.

Deaf students have limitations in hearing aspects that have an impact on verbal communication skills, oral language understanding, and social interaction (Mutia Damayanti, Yolla, and Putri 2025). This condition causes the learning process, including PAI learning, to be incomparable to learning for regular students. PAI learning, which has relied heavily on lecture methods and verbal explanations, becomes less effective if it is not accompanied by adaptive, visual, and applicative strategies. As a result, the process of instilling and internalizing Islamic values has the potential to not run optimally if teachers do not make adjustments to learning methods and media.In the perspective of Islamic education, Islamic values such as faith, worship, patience, honesty, responsibility, and social concern are the foundation for the formation of students' character (Amin 2024). These values are not sufficiently understood normatively, but need to be instilled through example, habituation, and real experience in daily life. For deaf students, the process of internalizing Islamic values requires a more concrete, contextual, and visual approach so that Islamic teachings can be understood, lived, and practiced according to their abilities.

In this context, Islamic Religious Education teachers have a very strategic role. PAI teachers not only function as material presenters, but also as educators, guides, role models *(uswah hasanah),* and facilitators in creating an inclusive and religious learning environment (Musbaing 2024). Through the application of adaptive learning strategies, such as the use of visual media, the practice of direct worship, habituation of religious activities, positive reinforcement, and the example of religious attitudes, PAI teachers play an important role in fostering and developing Islamic values in deaf students, both through classroom learning and school religious culture (Latif Syaipudin and Ahmad Luthfi 2024).However, in practice, there are still many PAI teachers who have not received special training related to learning for deaf students. This condition has an impact on the use of learning strategies that tend to be conventional, less communicative, and have not fully adapted to the needs of students. PAI learning for deaf students still often emphasizes memorization and simple instruction without deepening meaning, so that the internalization of Islamic values has not taken place optimally (Hadi et al. 2025). The method of lectures and writing on the whiteboard still dominates, even though these approaches are less effective for students with hearing impairments. Research at SLB Negeri Kandangan, South Kalimantan, shows that PAI learning is still dominated

by deductive and expository strategies with minimal use of visual media, which has an impact on students' low understanding of religious materials (Rina Wahyuni 2024).

In line with these conditions, PAI learning for deaf students still faces various obstacles, especially in the limitations of learning strategies that are in accordance with the characteristics of students. Learning that is verbal and memorization-oriented causes religious values to not be deeply internalized. In addition, scientific studies that specifically examine the role of PAI teachers in developing Islamic values for deaf students, especially in Islamic schools, are still relatively limited.Based on this description, this research is considered important to examine in depth the role of Islamic Religious Education teachers in developing Islamic values for deaf students at SLB Islam Qothrunnada Yogyakarta. The focus of the research is directed to the adaptive learning strategies applied by PAI teachers as well as the process of internalizing Islamic values through learning activities and religious habituation in the school environment. The results of this research are expected to make a theoretical contribution to the development of PAI studies in the context of inclusive education, as well as provide practical implications for teachers and educational institutions in realizing inclusive, humanist, and equitable PAI learning.

2. METHODS

This study uses a qualitative approach with a case study design to gain an in-depth understanding of the role of Islamic Religious Education teachers in developing Islamic values for deaf students located at SLB Islam Qothrunnada Yogyakarta. The case study was chosen so that the researcher can comprehensively examine learning strategies, religious habits, and the use of digital media and technology in inclusive PAI learning.

The research subjects included PAI teachers, principals, and deaf students who were selected through purposive sampling techniques based on direct involvement in the implementation of PAI learning. Data was collected through in-depth interviews, observations, and documentation to explore learning strategies, interaction processes, and religious habituation practices applied in schools. Data analysis was carried out using the Miles and Huberman model which included data reduction, data presentation, and conclusion drawn. The validity of the data is ensured through triangulation of sources and methods.

3. RESULTS AND DISCUSSION

The results of the study show that PAI teachers play a very important role in developing Islamic values in deaf students at SLB Islam Qothrunnada Yogyakarta. The role of teachers is not only limited to the delivery of religious materials, but also includes the role of educators, spiritual guides, role models, and learning facilitators that adjust to the characteristics of deaf students. These findings show that the success of the development of Islamic values in deaf students is greatly

influenced by the quality of the role and active involvement of PAI teachers in the entire learning process and religious habituation. Apart from being an example, PAI teachers also play a role as guides in the implementation of religious habituation (Judrah et al. 2024). Teachers actively guide deaf students in various worship activities, such as congregational prayers, dhuha prayers, daily prayers, as well as the practice of ablution and direct prayer movements. The guidance provided is carried out in stages with full patience, not just supervising, but ensuring that each student understands and is able to carry out worship correctly. Regular habituation helps deaf students understand the meaning of worship contextually and fosters discipline, responsibility, and religious awareness (Arifzapni, Kustati, and Gusmirawati 2025).

In line with the paragraph above, PAI teachers at SLB Islam Qohrunnada actively inculcate Islamic values through an exemplary approach *(uswah hasanah).* Teachers consistently show religious behaviors that can be observed directly by students, such as getting used to greetings using sign language, showing patience and empathy, and displaying Islamic manners in daily activities. This exemplary approach has proven to be effective for deaf students who rely more on visual observation than verbal instruction, so that deaf students tend to imitate the attitude and behavior of teachers in worship practices and social interactions in the school environment (Nureni Nureni and Syahrika Syahrika 2025).The role of PAI teachers is also seen in their ability to adapt learning strategies to the needs and characteristics of deaf students. Teachers use a variety of visual and multimodal media, such as pictures, picture cards, posters, and live demonstrations, to help students understand religious materials (Althaffina Nadya, Hapni Laila, and Difa Ul Husna 2024). The use of this media is an important means in overcoming the limitations of verbal communication experienced by deaf students, so that PAI learning becomes more concrete, applicative, and easy to understand.

In addition, PAI teachers play a role in providing positive reinforcement of religious behavior for deaf students. Reinforcement in the form of praise, gestures of appreciation, and special attention is given when students show discipline in worship, honesty, patience, and social concern (Halisa et al. 2025). The provision of this reinforcement has been proven to increase students' motivation in practicing Islamic values. For deaf students, positive reinforcement that is conveyed visually and directly is an effective way to strengthen Islamic behavior (Arifatul Ilmi and Nova Estu Harsiwi 2025).Furthermore, PAI teachers at SLB Islam Qohrunnada also use religious behavior observation sheets and student development records that are systematically compiled. Through this instrument, PAI teachers can monitor changes in students' religious attitudes and behaviors objectively and continuously (Siti Halimatus et al. 2026). Structured recording helps teachers identify the achievements, obstacles, and needs of assistance for each student in the process of internalizing Islamic values (Ropidianti Sianturi et al. 2022). Furthermore, the results of these observations and development notes are used as consideration materials to adjust learning strategies, religious habits, and the use of visual and digital media that are more appropriate for deaf students.

In the evaluation of Islamic education, the success of learning is not only seen from the extent to which students master the material, but also from changes in attitudes, habits, and religious behavior in daily life (Nursyamsiyah 2023). The observation instruments applied by PAI teachers allow the evaluation process to be carried out authentically and continuously, so that the development of Islamic values of deaf students can be monitored systematically (Faelasup Faelasup and Aprianti Astuti 2025). Therefore, evaluation not only plays a role as a tool for assessing learning outcomes, but also as a means of reflection and learning improvement that supports the development of the religious character of deaf students in a more contextual manner (Al-Hakim et al. 2025).Overall, the results of the study show that the role of PAI teachers in developing Islamic values in deaf students is comprehensive and multidimensional. Teachers not only play the role of teachers, but also role models, worship guides, facilitators of adaptive learning, reinforcement, and drivers of religious habituation (Canida, Dian, and Noor 2022). All of these roles are integrated into each other in forming an inclusive and religious PAI learning environment.

This discussion emphasizes that in the context of inclusive education, especially for deaf students, the role of PAI teachers is a key factor in the success of internalizing Islamic values. The findings of this study are in line with the view of Islamic education which emphasizes the importance of example and habituation in the formation of religious character, and strengthens the results of previous research which stated that visual approaches, hands-on practice, and empathic attitudes of teachers have a significant effect on the understanding and practice of religious values in deaf students. Thus, the role of PAI teachers in developing Islamic values for deaf students at SLB Islam Qothrunnada Yogyakarta can be understood as a central role that determines the direction, process, and success of fostering students' religiosity and morals. In addition, the findings indicate that the success of Islamic value development for deaf students is strongly influenced by the emotional closeness built between teachers and students. PAI teachers at SLB Islam Qothrunnada demonstrate a humanistic and empathetic approach, which creates a safe and comfortable learning atmosphere. This emotional bond is essential for deaf students, who often experience communication barriers and social limitations. When students feel accepted and understood, they are more open to guidance, religious habituation, and the internalization of Islamic values in their daily lives.

Another important aspect highlighted in this study is the collaboration between PAI teachers and the school environment as a whole. The development of Islamic values is not carried out in isolation within the classroom, but is supported by school policies, routines, and a religious culture that is consistently maintained. The integration of PAI learning with school-wide religious activities strengthens students' experiences and reinforces Islamic values through repeated practice in real contexts. This finding supports the view that value education is most effective when supported by a holistic and collaborative educational ecosystem.The role of PAI teachers also extends to bridging communication barriers by integrating sign language with Islamic terminology and concepts. This

adaptation enables deaf students to understand abstract religious concepts more meaningfully. By translating Islamic teachings into visual symbols and contextual demonstrations, teachers help students connect religious knowledge with concrete actions. This approach confirms that accessibility in religious education is not merely technical, but pedagogical, requiring creativity and sensitivity to students' unique learning needs.

Furthermore, the study reveals that consistency and continuity in religious habituation play a crucial role in shaping students' religious character. Regular worship practices, reinforced daily by teachers, gradually form routines that become part of students' behavior patterns. For deaf students, this consistency is particularly important because repetition and visual modeling are key learning strategies. Over time, religious practices are no longer seen as compulsory school activities, but as personal habits that reflect internalized Islamic values.Finally, these findings contribute to the broader discourse on inclusive Islamic education by demonstrating that deaf students are fully capable of understanding and practicing Islamic values when provided with appropriate guidance and adaptive strategies. The study challenges deficit-based perspectives on students with disabilities and instead emphasizes their potential for religious and moral development. Thus, the role of PAI teachers is not only pedagogical, but also transformative, as they help create inclusive spaces where deaf students can grow spiritually, socially, and morally in accordance with Islamic teachings.

4. CONCLUSION

Islamic Religious Education (PAI) teachers have an important role in developing Islamic values in deaf students at SLB Islam Qothrunnada Yogyakarta. Teachers act as educators, spiritual guides, role models, and facilitators of adaptive learning adapted to the characteristics of deaf students. The development of Islamic values is carried out through example, worship habits, direct practice, the use of visual and multimodal media, the provision of positive reinforcement, and continuous evaluation based on observation of religious behavior. This strategy is effective in helping deaf students understand and practice Islamic values in a concrete and contextual manner. The success of internalizing Islamic values is greatly influenced by the competence and concern of PAI teachers in creating a religious and inclusive learning environment. Therefore, increasing the capacity of PAI teachers in inclusive education is an important need to support effective and sustainable PAI learning.

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