

A NEED ANALYSIS OF VISUAL QURANIC CONTENT DEVELOPMENT FOR DEAF IN QURAN ISYARAT APPLICATION

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ABSTRACT

The Quran Isyarat application that was developed has helped the hearing-impaired people to read and understand the Quran. However, there is still a room for improvement in tilawah part, which is include the visual element that can provide better understanding of the verses using deaf strength. Therefore, this study aims to analyze the need of deaf for the development of visual Quranic content for tilawah part in Quran Isyarat Application. Findings were collected through interviews conducted with three deaf who are the Quran Isyarat Application users. The findings of this study shows that all the participant agreed on the development of visual Quranic content in Quran Isyarat Application. Factors that make them agreed on are visual content can be understood by deaf people for all ages and educational levels, easier to understand than Deaf-friendly Quranic translation text and celebrating the visual strength of the deaf. This study will help the deaf and researchers to find out best content for deaf especiallay in learning Quran.

Keywords: Deaf, Need Analysis, Quran Isyarat application.

Introduction

Every person with the title of Muslim and a believer in the book of Allah SWT has a responsibility to learn about and appreciate the Quran. The desire to study the Quran on particular populations like the deaf, dumb, and blind is also present in this case. However, depending on a person's skill level, the shape or implementation system may change. The ability to read the Qur'an will not be easily attained by an individual without the correct basis and methodology, especially in the case of disabled people who have difficulty understanding and accepting new input. Special groups are groups that have various disabilities from different perspectives, including physical, vision, hearing, cognitive, and many more (Karamah et al., 2019). The deaf community is a diverse group of individuals who identify as deaf or hard of hearing and share a common language, culture, and

experiences. Special groups of people who have a variety of impairments from different perspectives, including physical, hearing, visual, cognitive, and many more (Karamah et al., 2019).

The deaf community also shares cultural values, traditions, and experiences unique to their lived experiences, such as shared histories, art, literature, social norms, and community organizations. Moreover, they advocate for equal rights, access to education, employment opportunities, and accessibility in various aspects of life. They emphasize the importance of inclusive and accessible communication for all deaf and hard of hearing individuals. It is important to note that not all individuals identify with or participate in the deaf community, and personal choices can vary based on individual experiences and preferences. According to Aziah et al., (2012), in the categories, hearing disabilities are categorized into three types: mild (50-70 dB), moderate deafness (71-90dB) and severe (90 dB). Islam is a blessing for all people. Islam has never set aside the disabled, in fact there are many prompts in the Al-Quran that pay attention to the disabled, as stated in the Quran in Surah al-Fath verses 17, He said:

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

Meaning: "There is no blame on the blind, or the disabled, or the sick 'for staying behind'. And whoever obeys Allah and His Messenger will be admitted by Him into Gardens under which rivers flow. But whoever turns away will be subjected by Him to a painful punishment." (al-Fath 17:48)

Problem Statement

The deaf community encounters substantial challenges when it comes to access and understand Quranic teachings through conventional methods of Quranic learning. These methods predominantly rely on spoken language and auditory cues, which pose significant barriers for individuals with hearing loss. As a result, deaf individuals are often excluded from fully engaging with the Quran and face difficulties in acquiring a comprehensive understanding of its teachings. Thus, the hearing challenged population has the same right as other communities to read the Quran and understand its content (Norakyairee Mohd Raus et al., 2020). According to the Hadith narrated by Muslim, the Prophet SAW said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

Meaning: from Abu Hurairah he said; The Messenger of Allah said: "Indeed, Allah does not look at your looks and wealth, but Allah looks at your hearts and deeds." (Narrated by Muslim, no.2564)

One of the most significant drawbacks is the absence of visually appealing material that is available to the deaf population and particularly created to discover their special educational requirements. The existing visual content for Quranic education frequently comes a little of

meeting the linguistic and cultural requirements for those who are deaf. The deaf minority is further excluded and marginalized in Quranic learning contexts by the lack of specialized visualization tools. The development of deaf-friendly visual contents holds great promise in overcoming these challenges and promoting inclusivity and accessibility in Quranic education for deaf individuals. By harnessing visual mediums, such as sign language interpretation, visual cues, and multimedia presentations, it becomes possible to convey the rich teachings of the Quran in a manner that aligns with the sensory strengths of the deaf community.

An in-depth review of the unique requirements, preferences, and learning methods of deaf people who are studying the Quran is therefore very much needed. This study will make it possible to identify the needs for development of visual Quranic content especially in Quran Isyarat Application that was developed for Deaf Quranic Teaching. This study will use qualitative approach through interview to meet the objective. The development of deaf-friendly visual content can open the opportunity for a more inclusive beneficial Quranic learning experience for the deaf community by addressing these demands and challenges as well.

Literature Review

Literature reviews are produced in one of three contexts, a literature review can be an end in and of itself, it can be a preliminary stage in a larger research project and it can be a component of a finished research report (Knopf, 2006). This section comprehensively explains the literature on all the variables involved in this study. It aims to help the researcher in determining the requirements of the title and research problem to be used as a sample reference. This section explains some related studies such as overview on deaf community, challenges on learning islam, Islamic education for deaf and learning Quran for deaf.

Deaf Community

Deaf people have been marked as different and treated problematically by their hearing societies (Senghas & Monaghan, 2002). Otherwise, where deaf community life is organized separately from the hearing community, as a “suppressing” community (Woll & Ladd, 2003). People with hearing loss and severe deafness are two categories of deafness. There are two methods for speaking with both types of deaf persons. employing sign codes or sign language symbols first. Normal people who aren't fluent signers must use a sign language interpreter's services. The second technique makes use of both print and digital media. Both media can be used to communicate with deaf persons in specific situations (Munir et al., 2012).

Challenges on Learning Islam

According to Mardiyanti & Haryanthi (2018) the participants highlighted three issues: defined reading skills as the main means of communication for hearing people; discouragement from society towards learning Islam; and limited sign language skills and a sign interpreter during Islamic instruction. Lack of teaching experience and appropriate teaching tools are challenges that teachers must overcome when teaching the Quran to deaf

students. The research made recommendations for teacher education programmes and innovative learning resources that could help teachers teach the Quran to deaf students (Dzulkifli, 2022).

Additional issues include the use of teaching tools, teachers' lack of expertise with the Fakih technique, and students' short-term memory issues. Following that, some recommendations were made for solving these issues, including developing teaching tools and materials that are suitable for each student's level, exposing teachers to Fakih expertise, providing appropriate hearing aid materials, and using Kiu pronunciation training with deaf students who still have some hearing (Semana et al., 2019).

Islamic Education for Deaf

For hearing-impaired and deaf students to obtain religious knowledge in both theory and practise, content-based mobile applications in the field of Islamic education are important. Therefore, a PWD-friendly programme design will encourage more users at all levels to learn effectively and systematically (Razalli et al., 2021).

Learning Quran for Deaf

Students who are deaf in Malaysia are able to pursue formal education as well. In order for deaf students to comprehend and appreciate Islamic teachings, the Quran is indispensable to Islamic education. It is crucial to discuss the curriculum and depth of the al-Quran subject (Dzulkifli, 2022). The use of information and communication technology tools was one of the teaching methods that teachers used into their lessons for the students. For instance, since the students couldn't hear, putting a presentation on a computer screen allowed them to comprehend more clearly by using their vision. Additionally, drills, training, and games were employed for learning through the usage of computers and the internet through the use of communication and information technology (Dzulkifli, 2021).

There are proof from the Quran that Islam teaches us to help each other in the direction of goodness and without a doubt that helping and caring for the disabled is included in the goodness that needs to be urgent. Allah SWT said in Surah al-Maaidah verses 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning: “Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression. And be mindful of Allah. Surely Allah is severe in punishment.” (al-Maaidah 2:5)

Teachers must be aware of the various background traits of the hearing-impaired students in order to implement the learning activities. First, it is important to teach the deaf students how to recognise and pronounce the Arabic alphabet. For individuals who were

unable to talk, hand codes or sign language were used to teach them how to read the letters. Writing exercises could also assist deaf students in meeting the goals and learning outcomes of the Quran. Students learn to recognise Arabic words with signs as well as single and continuous Arabic letters through writing exercises (Dzulkifli et al., 2021).

In addition, The way the Quran is taught to deaf people varies depending on the expertise of the schools, organisations, associations, and others As a result, a more comprehensive examination is required in opposition to the restructuring of al-Quran instruction for certain populations, particularly for the deaf (Muhammad et al., 2016). Children with hearing impairments attempt to read the Quran at their own level of proficiency. There are people who can read. For those who can read, they shouldn't disregard their abilities to read the Al-Quran like other students. When teaching the Qur'an to hearing-impaired children, communication, acoustics, appropriate procedures, and expert assistance are all crucial (Ishak, 2016).

The practise of reading the Quran starts with learning the basic skills of doing so using the Hand Code Hijaiyyah with the aid of Makhraj Transliteration for the Deaf in the category of easy and straightforward capable of resolving the problem of deaf people reading the Quran in accordance with their disability (Mohd et al., 2020). The government has adopted a variety of ways to recite the Quran. It is a programme to keep hearing-impaired people interested in learning the Quran. However, because of the variety of various approaches, groups of hearing impaired people encounter difficulties when they move forward to the next level of learning Quran (Karamah et al., 2019).

The participants also stated that it is challenging to learn about religion through the mainstream media because neither subtitles nor a sign language interpreter are accessible to translate the content of religious programming. They have suffered a significant loss as a result of the fact that individuals with disabilities, particularly the deaf community, have not been able to fully benefit from the technological advancements other people currently enjoy (Asiah et al., 2019). According to Mahmud & Zeki (2018), this research investigation gives a general review of the methods used in video and image identification for sign language by interpreting hand gestures to the text of the holy Quran. Additionally, it provides a suggestion for a system that would be able to recognise specific problems in the recitation of the Quran using the Arabic and Quranic sign languages and identify them.

On the other side, People with hearing impairments, particularly students with special needs, have their own means of communicating. Reading, memory, and comprehension are the three main themes of learning the Al-Quran, one of the elements of Islamic education. It is important that teachers focus on the communication aspect of teaching because the level of hearing and speech impairment of the students with special needs is limited (Dzulkifli et al., 2020). The recommendations provided by this study for the creation of relevant teaching aids will help teachers in the classroom and will improve students' learning outcomes in Islamic Education (Dzulkifli, 2021).

Methodology

This study is an exploratory study that uses a qualitative approach. A case study method was used to collect and analyze data. The participant of this study were identified using purposive sampling. Among the participant criteria used in this study are as follows: (a) Hearing impaired people (b) Quranic teachers and (c) Users of the Quran Isyarat application. A total of 3 participants were involved in this study. All participants in this study are Malay.

The method used in this study is an in-depth interview technique based on guided and structured questions to ensure information about the views of the production of the Visual Quran. An example of a question asked is "Does the visual Quran help the deaf better to understand the meaning of the surah?" and "is this visual Quran a necessity for the deaf?" Before the interviews were conducted, an appointment and consent from the respondents to be involved in this study was obtained in advance. Interviews were conducted either at the respondent's home or workplace. Each respondent has to answer the questions based on their perspective and from their life experience as users of the Quran Signal application. All interviews were recorded and transcribed. Thematic analysis was used in analyzing the data.

Result and Discussion

Participants involved in this study were aged between 35 and 55 years. The majority of participants work in the private sector, two participants are Quranic teachers for the hearing impaired community and one works as a cleaner at one of public University in Negeri Sembilan. In terms of education level, most participants have an education level up to a Bachelor's Degree, and only one respondent has an education up to SPM. The following are the themes found related to the visual Quran based on the perspective and experience of users of the Quran Isyarat application. The following is a discussion on the theme of the visual Quran based on the findings of an interview study that has been conducted on the Hearing Impaired community. Table 1 below summarizes the background of the participants:

Table 1: Background of research participant

Research Participant	Occupation	Age
Participant 1	Cleaner at University	53
Participant 2	Al-Quran teacher for deaf at Deaf People Association	54
Participant 3	Al-Quran teacher for deaf at school	35

After the interviews were conducted with 3 participants, it was found that there were 2 forms of themes that were obtained and within each theme, several sub-themes were produced to strengthen the theme. Table 2 shows the themes and sub-themes resulting from the interview findings:

Table 2: Themes and sub-themes in the interviews of research subjects

Theme	Sub theme
Theme 1: The Need For the Development of visual Quranic Content For the Hearing Impaired	
Theme 2: Necessary Factors For the Visual Development of the Content of the Quran	<p>Sub theme 1: Visual content can be understood by deaf people of all ages and educational levels</p> <p>Sub theme 2 : Easier to understand than Deaf-friendly translated text</p> <p>Sub theme 3 : Celebrating the visual strength of the deaf</p>

Source: Interviews of research subjects

The Needs for Development of visual Quranic Content for Hearing Impaired

Through the interviews conducted, all the participants agreed that there is a need for visual development of the content of the Quran. As stated by the first participant:

"I think a video like this should be made, I like the presentation of the meaning of the Quran in this form"

(P1, 2023)

It is also supported by the second participant who thinks that the visual production of the content of the Quran is a good approach and attracts the interest of deaf people to study the Quran:

"Yes, for me surahs in the form of videos are a necessity for the deaf community and it is a good approach for deaf people to be more interested in learning the Quran"

(P2, 2023)

The third participant is also very supportive of this effort, however, she hopes that the video that will be produced does not confuse and lead to wrong understanding among deaf people:

"The effort to create a visual surah translation is very good and I fully support this effort."

(P3, 2023)

"Perhaps there are some things that need to be improved on the video so that deaf people do not misunderstand the meaning of the surah."

(P3, 2023)

It can be concluded that all three research participant agreed that the construction of a video that illustrates the meaning of surahs is a necessity for the Hearing Impaired community with the memory that the developed visuals do not give confusion and misunderstanding to the deaf people of the Quranic verse. Understanding and appreciating this surah is a very important thing in the life of a Muslim. This matter is also not lost on the hearing impaired. Although they cannot recite or read the Quran in Arabic perfectly but need to understand and appreciate the translation of the surah. One of the ways for them to understand and appreciate the translation of this surah is to use visual power through a video that illustrates the meaning of the surah.

Necessary Factors for The Visual Development Content of The Quran

a) Visual Content Can be Understood by Deaf People of All Ages and Educational Levels

The need for visual development content of the Quran is based on three main factors which are the first: The visual content can be understood by deaf people of all ages and levels of education. Reaearch participants agreed that the need to develop the content of the Quran visually can be understood by deaf people of all ages and levels of education.

"Understanding the meaning of surahs through video is easier because deaf people at my age who are less educated have a hard time understanding the translation of the Quran in text form"

(P1, 2023)

"Videos like this are suitable for all ages and make it easier for deaf people to find out what the meaning behind the surah is being read."

(P2, 2023)

"Children will be more interested in learning the Quran if they understand the story of the surah through the video."

(P3, 2023)

"For deaf children who have not mastered sign language, it is very good for them to try to understand the meaning of surahs guided by videos or pictures."

(P3, 2023)

They must be taught how to understand and appreciate the Qur'an because it is a revelation made to everyone, regardless of their imperfections, even if they have hearing issues and have trouble pronouncing words correctly. They must, by all means, be provided comprehension and knowledge of the Qur'an while they are still cognitive individuals.

b) Easier to Understand Than Deaf-Friendly Translated Text

The second factor to the need for visual development content of the Quran is that deaf people understand the visual content of the Quran more easily than reading Deaf-friendly verse translations.

"I don't really understand if reading the translation in the form of text and it makes me not interested in knowing the interpretation of the surah I read. But if the surah is depicted in a visual form, automatically I can easily understand the story line of the surah."

(P1, 2023)

"I understand better what is trying to be conveyed through visuals than just reading the translation of the sentence below even though the sentence is deaf-friendly."

(P3, 2023)

All respondents gave a positive response and thought that the visuals that describe the verses of the Quran are easier to understand than the text. It is also a good approach to attract the interest of the Hearing Impaired to study the Quran more seriously. Even when subtitles can be obtained, it is challenging for the deaf to learn worship because there is no sign language interpreter available for religious programs in mass media, including worship. This is because they lack grammatical competence as sign language is their main language to communicate and is a medium in teaching and learning sessions (Asiah et al., 2019).

c) Celebrating The Visual Strength of The Deaf

The third factor to the need for visual development content of the Quran is celebrating the visual strength they have.

"The strength of the deaf is in their visuals, therefore videos or pictures are a very effective effort to improve the deaf's understanding of the verses of the Quran that are being read."

(P2, 2023)

In conclusion, the results of the study show that all research participants fully support the effort with the visual development content of the Quran. Their agreement factor is because the visual development Quranic content can be understood by all ages and levels of education, easier to understand than the Deaf-friendly translation of the Quran and celebrates the visual strength they have.

Conclusion

In this study, it can be concluded that the need for a teaching and learning model that is suitable for the disabled who want to learn the Quran needs to be improved from time to time. In addition, the aspects mentioned above in the teaching and learning model are significant to further strengthen the teaching and learning system of the Quran for the Hearing Impaired community. The implementation of more effective methods needs to be built and included in teacher training modules, in-service training and periodic courses so that the initial overview of this field is clear in addition to being able to produce the best quality of special education teacher.

Furthermore, this study found that the visual Quran is very important to be used in the translation of the meaning of the Quran. This is because, through the perception of people with hearing disabilities, the visual Quran can improve the understanding of people with hearing disabilities of the surahs in the Quran. Hearing impaired people have hearing problems, cannot speak well and limited language acquisition, so the visual Quran is a visual language that is easy to understand, and does not involve speech. In addition, the perception of the hearing impaired also found that the visual Quran can give the hearing impaired an appreciation of the meaning of the surahs in the Quran and can provide opportunities and space for them to approach and love the Quran.

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