

Analysis of the Inclusive Role of Zakat in Strengthening Quranic Literacy Advocacy through Sign Language for Individuals with Hearing Impairment

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ABSTRACT

This study aims to analyze the role of zakat in strengthening the literacy of the Quran through Sign Language for individuals with Hearing and Speech Disabilities. The discourse regarding the obligation of individuals with hearing and speech disabilities to read the Quran is a complex issue within the context of Islamic law, leading to differing opinions among scholars and Muslim intellectuals. Amidst this debate, BAZNAS seeks to bridge the gap for individuals with Hearing and Speech Disabilities (PDSRW) to ensure they receive their rights. PDSRW, who have limited hearing ability or cannot hear at all, face challenges in understanding and reading the Quran verbally. Therefore, Quranic Sign Language serves as an alternative mode of communication, enabling them to spell the letters of the Arabic alphabet and comprehend the meanings of Quranic verses through hand movements and facial expressions. This research employs a descriptive quantitative method with a sample size of 100. The results of this study are The Training of Trainers (TOT) Program for Quranic Sign Language demonstrated significant success, with an average increase in participants' understanding of 21.79% based on pretest and posttest results. This program also had a broad impact through dissemination, reaching 1,721 students, including 993 students with hearing impairments, across various institutions such as special schools (SLB), Quran education centers (TPQ), madrasahs, Islamic boarding schools (pesantren), general schools, and community groups.

Keywords: Zakat, Disabilities, Sign Language.

INTRODUCTION

The discourse surrounding the obligation of individuals with hearing disabilities to read the Quran is a complex issue within the context of Islamic law, leading to differing opinions among scholars and Muslim intellectuals. Proponents of the obligation argue that

every Muslim is required to study and understand the Quran as a guide for life. This obligation extends to individuals with disabilities, including the deaf. Despite their limitations in hearing, this does not prevent them from learning to read and comprehend the Quran in ways

that suit their abilities. Furthermore, access to religious knowledge, including the ability to read the Quran, is the right of every Muslim. Therefore, deaf individuals should also be supported and facilitated in learning to read the Quran. By utilizing technology or special teaching methods, they can access and study the Quran just like other Muslims.

On the other hand, dissenting opinions tend to reject the obligation to read the Quran for the deaf, referring to the argument that Islam provides leniency (*rukhsah*) for individuals with limitations, including those with disabilities. In this context, deaf individuals face significant challenges regarding their ability to hear and speak, which affects their capacity to learn the readings of the Quran. Thus, the obligation to read the Quran may be waived or eased for them. Moreover, facilities for teaching the Quran to deaf individuals remain very limited, and suitable teaching methods for them are not always available. Consequently, requiring them to read the Quran could impose an unrealistic burden and potentially lead to unnecessary stress or pressure.

Amidst this debate and differing views among scholars, it is noteworthy that a survey conducted by the Ministry of Human Development and Culture revealed that the total population of individuals with disabilities in Indonesia reached 22.97 million, or approximately 8.5 percent of the total population, with the majority being elderly individuals spread across the country. Among them, 7.03 percent are individuals with hearing disabilities who face various challenges in accessing religious education, particularly the Quran. Although Islam

teaches that the Quran is a guide for every Muslim, physical barriers, lack of facilities, and limited availability of educators who understand their specific needs hinder the realization of these fundamental rights.

To address these challenges, BAZNAS RI launched a Training of Trainers (TOT) program for sign language Quran instructors, based on Law No. 8 of 2016 on Persons with Disabilities, Article 14, Clause C, regarding Religious Rights, which states that individuals with disabilities have the right to access sacred texts and other religious literature according to their needs. This initiative was inaugurated by Vice President Ma'ruf Amin at the opening of the National Coordination Meeting (*Rakornas*) of BAZNAS 2023 at the Sultan Hotel, Jakarta, on Wednesday, September 20, 2023. The event featured a performance by a choir of friends with hearing disabilities singing the national anthem, "Indonesia Raya," in sign language, highlighting the importance of inclusivity in all aspects of national life.

The theological basis for distributing zakat funds to individuals with disabilities can be seen from various perspectives within Islamic teachings. In Surah At-Taubah (9:60), for instance, Allah SWT mentions eight categories of people who are entitled to receive zakat, including the poor and the needy. Individuals with disabilities who are unable to work or meet their basic needs can be classified within this group if they face economic hardship. In SK 027 of 2022, BAZNAS has formulated definitions and criteria for *mustahik* (zakat recipients), indicating that individuals with disabilities who

encounter difficulties in accessing various types of resources at least fall under the categories of the poor or needy. This means that both from a Shari'ah perspective and regulatory framework, the distribution of funds to individuals with disabilities has strong arguments and foundations.

The Training of Trainers (TOT) program for sign language Quran instructors implemented by BAZNAS RI is a crucial step in enhancing access to religious education for individuals with disabilities, particularly those experiencing hearing and speech impairments. This initiative aims to empower instructors with the specialized skills needed to support Quranic learning within the hearing-impaired community. The program is not merely an effort to improve social and religious inclusion, but it also represents BAZNAS RI's genuine commitment to addressing the needs of a group that is often marginalized.

LITERATURE REVIEW

Zakat

Zakat, according to Islamic law, is a specific amount of wealth that a Muslim is required to give when their assets meet certain criteria set by Allah, to be distributed to those entitled to receive it. Zakat is one of the obligations in Islam aimed at purifying a person's wealth and assisting those in need. This concept refers to specific regulations within Islamic law concerning the percentage of wealth to be given and the criteria for zakat recipients (*mustahik*), such as the poor (*fakir*), the needy (*miskin*), and other designated groups.

In accordance with Law Number 23

of 2011 concerning Zakat Management, Article 1, paragraph 2, zakat is defined as wealth that must be given by a Muslim or a business entity to those entitled to receive it, in accordance with Islamic law. This definition underscores the importance of zakat as an instrument for creating social justice and welfare, particularly in efforts to alleviate poverty and empower communities.

In Indonesia, the management of zakat is regulated by two main organizations: the National Zakat Agency (BAZNAS) and Zakat Management Institutions (LAZ). BAZNAS is an agency established by the government with the aim of coordinating and managing zakat on a national level, while LAZ is a private entity that also plays a role in the collection and distribution of zakat.

The foundation for zakat management in Indonesia has a long history that began with Presidential Decree No. 07/POIN/10/1968, which regulated zakat management nationally. Further steps were taken with the issuance of Law No. 38 of 1999, which introduced a new paradigm for zakat management by involving the community and independent bodies to participate in overseeing zakat management.

In 2001, BAZNAS was established through Presidential Decree No. 8 of 2001, which affirmed its role as the primary coordinator in zakat management in Indonesia. Law No. 23 of 2011 then replaced Law No. 38 of 1999 and strengthened the objectives of zakat management to:

1. Improve the effectiveness and efficiency of zakat management services.

2. Enhance the benefits of zakat in achieving community welfare and poverty alleviation.

Law No. 23 of 2011 emphasizes the importance of accountability and transparency in zakat management, requiring BAZNAS and LAZ to reliably and credibly report their funding activities. This aims to maintain public trust in these nonprofit organizations that manage funds from the community.

Speech Deaf Sensory Disability

Medically, hearing impairment refers to individuals who experience a loss of hearing ability due to damage or dysfunction of the auditory system. This means that the hearing organs of these individuals do not function optimally or may be completely damaged, leading to an inability to hear. In a pedagogical perspective, hearing impairment is described as a condition characterized by deficiencies or obstacles in hearing, resulting in various challenges in daily life. This condition necessitates guidance and specialized education tailored to their needs (Dwija Utama, 2008).

Individuals with Sensory Hearing and Speech Disabilities (PDSRW), often referred to as the Deaf or hard of hearing, face challenges in their hearing abilities that affect their sensory capacity. This condition requires them to adapt in order to express themselves verbally. Although their speaking abilities do not develop automatically like those of hearing individuals, PDSRW still have the right to learn the Qur'an using methods adapted to their needs.

Sign language serves as the primary communication tool for PDSRW, utilized

to teach the Qur'an through a visual approach. On the other hand, educators encounter challenges in developing methods suitable for the characteristics of PDSRW, employing either sign language, verbal/oral communication, or a combination of both (total communication). Total communication encompasses various forms of communication, such as signing, speaking, reading speech, and tactile stimulation.

Literacy

The understanding of literacy was initially defined simply as the ability to read, write, and be literate. However, this definition has evolved in line with the increasingly complex needs of individuals. According to Nur Widayani (2016), literacy now encompasses the ability to read, write, speak, listen, and utilize technology. Developments in Indonesia's education system have further expanded the meaning of literacy, making it more relevant to contemporary demands.

Today, literacy carries a broader meaning, encompassing various other significant fields. This shift is influenced by society's need for more complex capabilities as a result of changing times. Pangesti Widarti et al. (2016) emphasize that a culture of literacy plays a crucial role in the era of globalization. Consequently, the concept of literacy is no longer confined to the basic ability to read and write but also includes comprehension that can be applied to everyday activities. A person is considered literate if they possess knowledge acquired through literacy processes, such as reading and writing,

and can effectively apply it to meet their own needs as well as those of society.

Sign Language Qur'an

The definition of sign language Qur'an refers to the method of teaching and conveying the content of the Qur'an using sign language tailored for individuals with Sensory Hearing and Speech Disabilities (PDSRW). PDSRW, who are individuals with limited hearing ability or who cannot hear, face challenges in understanding and reading the Qur'an verbally. Therefore, sign language Qur'an serves as an alternative communication method that allows them to spell the letters of the Arabic script (hijaiyyah) and comprehend the meanings of Qur'anic verses through hand movements and facial expressions.

In the learning and reading of sign language Qur'an, two primary methods are employed: the writing method (kitabah) and the recitation method (tilawah). The writing method involves the use of signs that correspond to the complete written form of a word, where each letter in the word is signed without omitting any letter, including those that may not be pronounced. The goal of this method is to introduce PDSRW to each letter and the structure of words comprehensively. Although there are letters that cannot be read verbally, the writing method still emphasizes the importance of each letter so that PDSRW can understand and remember the structure of words effectively. By using the writing method, PDSRW can learn to recognize all the letters within the context of words, enhancing their understanding of spelling and assisting them in reading and memorizing the Qur'an more

thoroughly.

On the other hand, the recitation method employs signs that correspond only to the readable letters. In this method, only the letters that can be pronounced will be signed, while the unreadable letters will be ignored. The focus of the recitation method is to teach PDSRW how to read the Qur'an by emphasizing the relevant letters in each verse, helping them directly understand and articulate the verses of the Qur'an that can be read. This method allows PDSRW to interact more easily with the Qur'anic text. By focusing solely on the readable letters, they can more quickly grasp and memorize the verses they wish to learn.

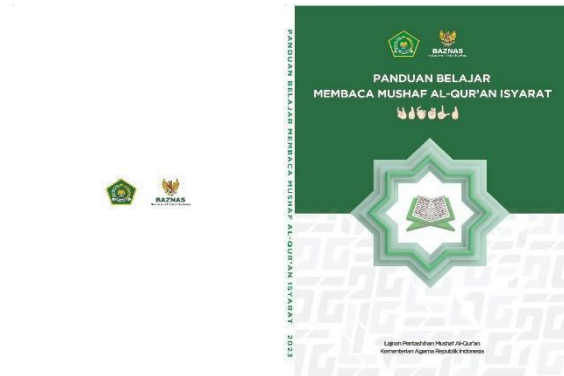
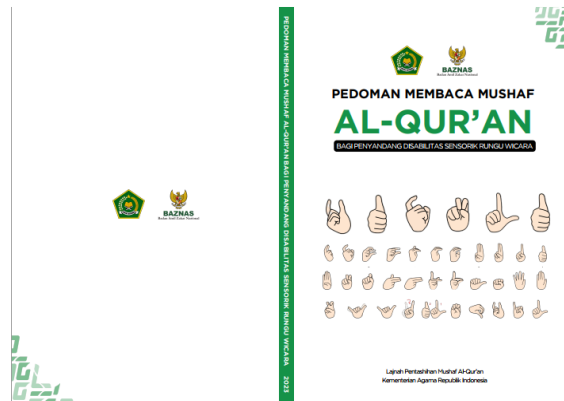
Table 2.1
Hijaiyyah Letters in Sign Language

NO	HURUF	GAMBAR ISYARAT HURUF	DESKRIPSI
1	ا alif		Telapak tangan menghadap ke kiri. Jari-jari menggenggam, kecuali ibu jari menghadap ke luar, menunjuk lurus ke atas. Bentuk seperti huruf <i>alif</i> .
2	ب ba		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk lurus menunjuk ke atas. Mengisyaratkan huruf <i>ba</i> memiliki satu titik.
3	ت ta		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk dan jari tengah rapat lurus menunjuk ke atas. Mengisyaratkan huruf <i>ta</i> memiliki dua titik.
4	ث sa		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk, jari tengah dan jari manis rapat menunjuk ke atas. Mengisyaratkan huruf <i>sa</i> memiliki tiga titik.
5	ج jim		Telapak tangan menghadap ke kiri. Keempat jari (jari telunjuk, jari tengah, jari manis, dan jari kelingking) menekuk membentuk sudut siku-siku. Ibu jari menekuk di bawah jari-jari yang lain menunjukkan posisi titik di bawah huruf <i>jim</i> .
6	ح ha		Telapak tangan menghadap ke kiri. Keempat jari (jari telunjuk, jari tengah, jari manis, dan jari kelingking) menekuk membentuk sudut siku-siku. Ibu jari merapat pada pangkal jari telunjuk.
7	خ kha		Telapak tangan menghadap ke kiri. Keempat jari (jari telunjuk, jari tengah, jari manis, dan jari kelingking) menekuk membentuk sudut siku-siku. Ibu jari lurus ke atas menghadap luar, menunjukkan posisi titik di atas jari-jari yang lain.

NO	HURUF	GAMBAR ISYARAT HURUF	DESKRIPSI
8	د dal		Telapak tangan menghadap ke kiri. Jari-jari menggenggam kecuali ibu jari dan jari telunjuk lurus menunjuk ke kiri membentuk huruf <i>dal</i> .
9	ذ zal		Telapak tangan menghadap ke kiri. Jari-jari menggenggam, kecuali ibu jari dan jari telunjuk lurus menunjuk ke kiri membentuk huruf <i>zal</i> , dan jari tengah bertumpu di atas jari telunjuk menunjukkan adanya satu titik di atas huruf <i>zal</i> .
10	ر ra		Telapak tangan menghadap ke kiri. Jari-jari menggenggam, kecuali jari telunjuk melengkung, membentuk huruf <i>ra</i> .
11	ز zai		Telapak tangan menghadap ke kiri. Jari-jari menggenggam, kecuali jari telunjuk melengkung membentuk huruf <i>zai</i> dan jari tengah bertumpu di atas jari telunjuk, menunjukkan adanya satu titik di atas huruf <i>zai</i> .
12	س sin		Telapak tangan menghadap ke luar. Jari-jari lurus dan rapat menunjuk ke atas. Jari-jari menggambarkan gigi-gigi pada huruf <i>sin</i> .
13	ش syin		Telapak tangan menghadap ke luar. Keempat jari (jari telunjuk, jari tengah, jari manis dan jari kelingking) lurus renggang menunjuk ke atas, kecuali ibu jari merapat kepada jari telunjuk. Jari-jari menggambarkan gigi-gigi pada huruf <i>syin</i> .
14	ص şad		Telapak tangan menghadap ke luar. Jari-jari menggenggam dengan ibu jari pada posisi terluar.

22	ك kaf		Telapak tangan menghadap ke luar. Jari-jari lurus dan rapat menunjuk ke atas, kecuali ibu jari dilipat menempel pada telapak tangan.
23	ل lam		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk lurus menunjuk ke atas dan ibu jari menunjuk ke kiri (membentuk huruf <i>lam</i>).
24	م mim		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari kelingking tegak menunjuk ke atas.
25	ن nun		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk dan ibu jari melengkung menghadap ke atas, membentuk huruf <i>nun</i> .
26	و waw		Telapak tangan menghadap ke kiri. Keempat jari (jari telunjuk, jari tengah, jari manis dan jari kelingking) rapat melengkung membuat lingkaran kecil, ujung-ujung jari menempel di ruas pangkal ibu jari bagian dalam, sedangkan ibu jari menunjuk ke bawah. Jari-jari membentuk huruf <i>waw</i> .
27	ه ha		Telapak tangan menghadap ke luar. Keempat jari (jari telunjuk, jari tengah, jari manis, dan jari kelingking) bertemu dengan ujung ibu jari, melengkung membuat lingkaran kecil. Bentuk seperti huruf <i>ha</i> .
28	لا lam alif		Huruf <i>lam</i> dan <i>alif</i> diisyaratkan terpisah, secara berurutan dari kanan ke kiri
29	ء hamzah		Telapak tangan menghadap ke luar. Jari-jari menggenggam kecuali jari telunjuk menunjuk ke atas melukiskan huruf <i>hamzah</i> di udara.

NO	HURUF	GAMBAR ISYARAT HURUF	DESKRIPSI
30	ي ya		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali ibu jari dan jari kelingking menunjuk ke atas dan diregangkan.
31	ى alif maqsurah		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali ibu jari dan jari kelingking menunjuk ke atas, sambil menggerakkan pergelangan tangan ke dalam dua kali. <i>*penulisan dalam Al-Qur'an seperti huruf ya tanpa titik</i>
32	ة ta marbutah		Telapak tangan menghadap ke luar. Jari-jari menggenggam, kecuali jari telunjuk dan jari tengah melengkung dan renggang mengisyaratkan huruf <i>ta marbutah</i> memiliki dua titik di atasnya.



METHODOLOGY

This study employs a descriptive quantitative approach, focusing on the collection of numerical data and statistics, which are then analyzed to describe the relationship between the variables, namely the role of inclusive zakat and the improvement of Quranic literacy in sign language.

The population of this study consists of alumni from the Training of

Trainers (TOT) program on Quranic Sign Language for individuals with hearing and speech disabilities. The sample will be selected using purposive sampling, where participants are deliberately chosen from the population based on their relevance to the research. The total sample size, consisting of 102 respondents, will be adjusted based on participant availability and statistical analysis needs to obtain significant results.

DISCUSSION

Demographics

The respondents came from various institutions, including sensory disabilities communities (deaf and speech-impaired), Special Schools (SLB), Quran Education Centers (TPQ), Islamic boarding schools (pesantren), and madrasahs. They are distributed across multiple provinces in Indonesia, including South Sulawesi, Bengkulu, Riau, Southeast Sulawesi, Central Java, West Java, Central Kalimantan, Jambi, West Nusa Tenggara, Aceh, and DKI Jakarta, with details as follows:

Table 4.1

NO	Provinsi	Kabupaten/Kota	Jumlah Instansi
1	Sulawesi Selatan	Makassar	8
		Sorowako	1
2	Bengkulu	Bengkulu Tengah	2
		Kota Bengkulu	13
		Bengkulu Utara	1
3	Riau	Pekanbaru	1
4	Jawa Tengah	Jepara	1
		Demak	4
5	Sulawesi Tenggara	Kendari	2

6	Jambi	Kota Jambi	2
		Merangin	1
		Sarolangun	1
7	Kalimantan Tengah	Palangka Raya	4
		Sampit	2
		Buntok	1
		Kapuas	1
8	Banten	Bekasi	2
9	Aceh	Aceh Barat Daya	1
		Kota Subulussalam	1
		Aceh Selatan	1
10	Nusa Tenggara Barat (NTB)	Lombok Barat	1
		Mataram	1
		Sesela	1
		Gelogor	1
11	Jawa Barat	Bandung Barat	1
12	Jakarta	Jakarta	1

From the description of the distribution of respondents' regions above, it is further detailed based on the type of institution and the number of respondents in each category:

Table 4.2

Kategori	Jumlah
Komunitas	11
Madrasah/Pondok pesantren	16
Sekolah Umum	6
SLB	62
TPQ	8

Descriptive Data on Improved Understanding of the Qur'an Sign

To enhance public understanding, BAZNAS RI conducted a Training of Trainers (TOT) program for Quranic Sign

Language, incorporating pretests and posttests to measure participants' improvement in understanding Quranic Sign Language. Based on the assessment of posttest results from 102 samples, participants demonstrated improved comprehension of Quranic Sign Language reading methods, both in writing (kitabah) and recitation (tilawah). The evaluation involved 15 questions related to the techniques and procedures for reading Quranic Sign Language, with the following results:

Table 4.3

Statistik	Nilai
Rata-rata (Mean)	21,79%
Median (Nilai Tengah)	18,00%
Nilai Tertinggi (Maximum)	119,00%
Nilai Terendah (Minimum)	-48,00%
Range (Rentang)	167,00%
Interquartile Range (IQR)	58,00%
Deviasi Standar (Std. Dev.)	38,68%
Varian (Variance)	1.496,18% ²
Skewness (Kemiringan)	0,95
Kurtosis	0,75

The percentage increase data from pretest to posttest shows an average increase of 21.79%, reflecting a fairly significant overall improvement. The median value of 18.00% indicates that half of the data lies below or above this value.

This indicates that half of the increase data falls below or above this value, which is close to the average, suggesting that the data distribution is relatively symmetric. The highest increase reached 119.00%, while the largest decrease recorded was -48.00%, providing a value range of 167.00%. The variation in the data around the central value is reflected in the interquartile range

(IQR) of 58.00%, showing that half of the core data is widely spread. A standard deviation of 38.68% indicates significant variation or spread in the increase data around the average. A skewness of 0.95 suggests a slightly right-skewed data distribution, meaning there are some exceptionally high increase values. Meanwhile, a kurtosis value of 0.75 indicates that the data distribution is close to a normal distribution but slightly flatter. Overall, this analysis shows a positive average increase, despite considerable variability among individual values.

Table 4.4 Distribution of Offloading by Agency Category

Kategori	Jumlah	Jumlah Murid
Komunitas	11	128
Madrasah/Pondok pesantren	16	151
Sekolah Umum	3	15
SLB	60	1378
TPQ	3	34

From the participants who conducted the outreach, a total of 1,721 students were impacted by the learning provided, with 993 of them being individuals with sensory hearing and speech disabilities. This data demonstrates the broad impact of the Quran literacy program through sign language, particularly for the deaf community. The range of outreach conducted by the participants varied, with the lowest number being 1 student and the highest reaching 250 students. On average, each participant successfully shared their

knowledge with about 16 students, with an average of 9 students being from the disability community. These figures highlight the success of spreading inclusive Quran education and reflect the participants' commitment to benefiting the wider community, especially those with hearing and speech impairments. Based on the type of institution, here is the distribution of outreach:

Special Needs Schools (SLB)

A total of 61 participants conducted outreach in Special Needs Schools (SLB), which served as the primary setting for spreading this learning, as SLBs typically focus on students with special needs, including those with hearing and speech impairments.

Al-Qur'an Education Park (TPQ)

A total of 6 participants conducted outreach to students at Quran Education Centers (TPQ), which function as informal religious education institutions. These centers play an important role in spreading Quranic literacy to children, including those from disability communities..

Madrasah/Pondok Pesantren

A total of 14 participants taught in madrasah and Islamic boarding school environments, emphasizing the role of formal religious education in ensuring that disability communities can also actively participate in religious learning..

Publik School

A total of 4 participants conducted knowledge dissemination in public schools, demonstrating that inclusive Quranic education is not limited to specialized institutions but is also being implemented in general schools.

Organization/Community

A total of 8 participants taught in deaf and speech-impaired disability communities or organizations, indicating that the role of zakat in including Quranic Sign Language within these communities still holds many opportunities.

With a wide range of outreach, from 1 to 250 students per participant, the average participant managed to reach about 16 individuals. This figure highlights the success in implementing inclusive education and the importance of a multi-institutional approach to expand Quranic literacy access for disability communities in Indonesia.

Of the total 1,721 students impacted by the dissemination of Quranic education through sign language, 1,378 of them came from Special Schools (SLB), which have become the main institutions for spreading this program, especially due to their focus on educating students with disabilities, including those with hearing and speech impairments.

A total of 128 students came from communities or organizations, including deaf communities and organizations focused on people with disabilities. This shows that the program has successfully reached communities beyond formal school environments, engaging a wider public in inclusive Quranic literacy.

The remaining students impacted came from madrasahs, Islamic boarding schools, and public schools. This indicates that the outreach efforts were not limited to specialized institutions like SLB but also successfully reached religious education institutions and public schools, broadening access for students from diverse educational backgrounds.

These findings affirm that zakat serves not only as an instrument of economic

redistribution but also as a foundation for strengthening social justice through inclusive education. BAZNAS RI, through programs like the TOT Al-Qur'an Isyarat, has made a significant contribution in bridging the gap to religious education access for people with disabilities, particularly those with hearing and speech impairments, who have long been overlooked.

CONCLUSION

The Sign Language Quran Training of Trainers (TOT) program has shown substantial results. Through the pretest and posttest assessments, the average increase in understanding was 21.79%, with a relatively symmetrical data distribution but significant variation, indicating the program's success despite individual differences in achievement.

The impact of zakat including TOT program is reflected in the dissemination carried out by participants across various institutions, including Special Schools (SLB), Quran Education Centers (TPQ), madrasahs, Islamic boarding schools, public schools, and communities. A total of 1,721 students have benefited from this dissemination, with 993 of them being individuals with hearing impairments.

The fact that 60 of the training participants came from SLBs, along with the high number of students impacted in these schools, shows that the training is highly relevant and effective in the context of inclusive education in special schools. SLB teachers not only experienced significant improvements in their understanding but were also able to apply the knowledge they gained effectively, reaching a broader range of students compared to other institutions such as

TPQ, madrasahs, Islamic boarding schools, and public schools.

RECOMMENDATION

Based on the conclusion above, the researcher provides the following policy recommendations for BAZNAS RI regarding the Sign Language Quran Training of Trainers (TOT) program to improve Quranic literacy for individuals with hearing impairments:

Integration of Inclusive Education Policies in Zakat Programs

BAZNAS RI should integrate inclusive education policies into all zakat programs. This includes allocating specific funds for the development of educational materials and training for teachers in Special Schools (SLB) and other educational institutions. This policy can strengthen the commitment to providing equal access to education for all individuals, regardless of their physical conditions.

Development of Continuous Training Programs

It is recommended that BAZNAS RI develop ongoing training programs for teachers in SLBs and other educational institutions. These programs should include updates on teaching methods, Quranic literacy materials, and effective communication techniques with individuals with disabilities. Continuous training will ensure that teachers remain equipped with relevant knowledge and skills to support the teaching and learning process.

Preparation of Inclusive Education Guidelines

BAZNAS RI should prepare inclusive education guidelines that can be used by all educational institutions, including

SLBs, TPQs, and madrasahs. These guidelines should cover teaching strategies, curriculum development, and assessments that are appropriate for students with disabilities. The availability of these guidelines is expected to make the learning process more structured and tailored to the needs of the students.

Provision of Adequate Resources and Facilities

BAZNAS RI should recommend that educational institutions provide adequate resources and facilities for individuals with disabilities, such as teaching aids, accessible learning spaces, and inclusive learning materials. Providing suitable facilities will support a conducive learning environment for all students.

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