

Total Communication-Based Al-Qur'an Reading Instruction for Deaf Children at Qothrunnada Islamic Special School

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Abstract

This study aims to determine how the comtal (communication total) method is applied in Al-Qur'an reading and to assess its impact on Al-Qur'an reading among deaf students at SLB Islam Qothrunnada. This study is qualitative, using descriptive and phenomenological approaches to examine the application of the Comtal method and its impact on deaf students' ability to read the Qur'an at SLB Islam Qothrunnada. The study population consisted of teachers and deaf students at SLB Islam Qothrunnada, and participants were selected through purposive sampling based on their direct involvement in implementing the Comtal method. To obtain information about the application of the Komtale method and its impact on the ability to read the Qur'an among deaf children. The subjects in this study are the principal, Islamic education teachers, and deaf students at SLB Islam Qothrunnada. The data collection techniques were observation, interviews, and documentation. The data analysis techniques were data reduction, data presentation, and conclusion. The results showed that the Comtal method, when applied to teaching deaf students at SLB Islam Qothrunnada to read the Qur'an, followed three steps: speech articulation training, reading practice, and speech teaching. The impact of applying the Comtal method in teaching deaf students at SLB Islam Qothrunnada to read the Qur'an was that they were able to read it correctly and fluently, with sign language support.

Keywords

Al-Qur'an; Comtal; Deaf Children

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1. INTRODUCTION

Education is essential for every human being to build a developed country that can compete globally. Therefore, each country certainly has educational goals to educate its children. This also applies in Indonesia, where the goal of national education is to educate the nation's children, as stipulated in Law No. 2003 (A. U. M. Putri et al., 2023). Therefore, all Indonesian citizens have the same right to a proper education, including children with special needs or disabilities, who are often overlooked because of their physical impairments (Efendi & Inayati, 2020). Children with special needs (ABK) are children who, in their development and growth, experience physical and social abnormalities and emotional instability compared to other children their age, as well as mental and intellectual disabilities (Ginting, 2025).



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Children with special needs are often referred to as exceptional children, meaning those who require special education and services to help them develop their human capabilities to the fullest. In the world of education, the term “exceptional” refers to people who have deficiencies and experience several unnatural deviations and disorders that are not common in most normal people (Nurdyansyah & Pujiati, 2023). Meanwhile, according to Aqila Smart, children with special needs are children who have characteristics that are very different from those of children in general. According to Jamila in her research, children are referred to as children with special needs if they have needs that must be adjusted to the education program. This is what causes them to be unable to receive lessons in the usual way; therefore, they must be given access to special education (Saepulmilah & Hambali, 2024).

Usually, society sees disabilities as obstacles to doing things. As a result, many children with special needs are neglected by their families and are not given proper education or formal education in general, because they assume that these children do not have the same abilities as normal children in general (Agustina et al., 2022). Therefore, the implementation of learning for children with special needs must be specifically designed in terms of curriculum, learning media, learning materials, and strategies that must be used in accordance with the type and level of needs of children with special needs (ABK) (Gholibah & Nurmaliyah, 2025). As Bandi Delphie explained, lessons for all children with special needs require their own models, tailored to their individual needs. In developing learning programs, teachers are required to have personal data on all their students, including personal data related to their abilities and weaknesses, specific characteristics, and the level of competency development of each child (Wardani et al., 2023).

Teachers are required to recognize and understand the general types of children with special needs, understand their weaknesses and strengths, and understand the characteristics of children with special needs, in addition to preparing materials, media, and methods that are appropriate for the types of children with special needs in Islamic Education so that the objectives of the learning process can be achieved efficiently and effectively (Nabila & Rahmanto, 2024). In the teaching and learning process, various aspects, such as strategies, methodologies, and curricula, must be tailored to students' needs. The learning process is not only focused on the material in the book, but the learning context also uses Android media, such as the internet, which aims to balance the current era and needs, so that Islamic education can be adapted to the changing times (Abidin Jundi et al., 2023). The Islamic Religious Education learning process presents its own challenges, as religious teachers must conduct learning activities despite students' varying limitations in special schools.

Educational services for children with special needs are activities that assist them so that they can become ideal children like other children in general (Dermawan et al., 2024). Therefore, it should be noted that the facilities provided to children with special needs differ from those provided to typical children. Therefore, the implementation of Islamic Religious Education, especially in the context of schools for children with special needs (SLBK), requires strong education so that children with special needs can achieve the learning target, namely, independence (Iksan et al., 2022).

The curriculum in special schools for children with special needs is similar to that in regular schools, where they are also taught general subjects and Islamic Religious Education for Muslim students. The provisions for the implementation of Islamic Religious Education for children with special needs are stated in Law No. 20 of 2003 concerning National Education, Article 37, Paragraph 1, which explains that the primary and secondary education curriculum must meet the following requirements: Religious Education, and Article 55 of Law No. 20 of 2007 concerning Islamic Religious Education and Religion, Chapter II, Article 3, Paragraph 1, explains that “All educational units at all levels, types of education, and all channels must implement religious education.” Article 4, Paragraph 2 also explains that “All students at all levels and types of educational units have the same right to receive religious education in accordance with their religion and to be taught by educators of the same religion (Yusuf et al., 2024; Supriadi et al., 2022).

Therefore, a deaf child who is Muslim really needs to learn how to read the Qur'an, because knowing the Al-Qur'an alphabet is the key for a child to be able to read the Qur'an. Teaching normal children how to read the Qur'an is very easy, but it is different for deaf children, who need a special method to learn how to read the Qur'an properly and correctly, as they have limited hearing (Fajrah et al., 2023). whereas in the process of learning to read the Qur'an, it is very important to listen to the pronunciation so that they can distinguish between one letter and another. Reading the Qur'an to children with normal hearing and abilities can begin as early as age 4 or 5. At that age, a child can be trained to pronounce the makhraj correctly. This is done by imitating, listening, and reading repeatedly until the child can read the Qur'an without assistance. Meanwhile, deaf children must begin training at around 2 years of age, and with normal intelligence, they will master language at around 12 years of age, which means that deaf children must receive language education for approximately ten years before they can understand the language rules in their environment (Harfiani, 2021). Therefore, it takes deaf children a long time to read the Qur'an fluently. Reading the Qur'an to deaf children at SLB Islam Qothrunnada has not been implemented optimally. Based on initial observations, deaf children at SLB Islam Qothrunnada are still unable to read the Qur'an well. This is even though all the students there are Muslim.

Research on learning the Qur'an among deaf children has been extensively conducted using various approaches and methods tailored to students' characteristics. Research by Harfiani (2021) This study shows that learning to memorize the Quran in special schools requires consistent visual strategies and habituation, enabling deaf students to recognize and remember Quranic recitations gradually. Similar results were reported by Iksan et al. (2022), who found that specialized media and methods significantly influence the effectiveness of learning to read and memorize the Quran among deaf students.

Another study conducted by Fajrah et al. (2023) revealed that the application of the kitabah method in learning the Qur'an can help deaf students in understanding the form of the *hijaiyyah* letters, but still requires the support of other communication methods so that the pronunciation of the reading becomes more accurate. Meanwhile (Abidin Jundi et al., 2023) emphasized that the use of the sign Quran model can increase the engagement of deaf students in learning. However, the study focused more on memorization than on articulatory reading skills. In addition, research by Nabila and Rahmanto (2024) showed that teaching the Quran to deaf children in Islamic boarding schools for the disabled requires an approach that integrates sign language with reading practice, enabling students to understand the text and its meaning. Research by Febriani, Ilyas, and Balqis (2024) also emphasized the urgency of using sign language for the Quran as a learning support tool for deaf students, especially in helping them understand the symbols and meaning of the reading. Recent research by Gholibah and Nurmaliyah (2025) found that the sign language method for the Quran is effective in improving Quranic literacy skills, but did not discuss in depth the integration of simultaneous articulation training with verbal communication.

Unlike those studies, this study specifically examines the application of the Comtal method in teaching deaf children to read the Quran, emphasizing the integration of verbal, sign, and body language within a single learning process. This study not only examines learning outcomes but also describes the stages of implementing the Comtal method and its impact on students' Quran reading abilities. Based on initial observations at the Qothrunnada Islamic Special School, it was found that the Quran-reading abilities of deaf students have not yet developed optimally. Most students have difficulty recognizing and pronouncing the *hijaiyyah* letters correctly, particularly in terms of makhraj and articulation, even though all students are Muslim and regularly participate in Islamic Religious Education lessons. The process of learning to read the Quran that has previously taken place still tends to rely on conventional methods without integrating communication strategies appropriate to deaf children's characteristics. This condition causes students to need more time to understand Quranic readings and to yet unable to read independently. These initial findings indicate a gap between deaf

students' learning needs and the learning methods used, so a more adaptive, communicative learning approach is needed to improve deaf children's ability to read the Qur'an.

As educators, we are certainly familiar with various methods of reading the Qur'an, especially for deaf children, such as *tilawati*, *qiro'ati*, and *iqro'*. However, because deaf children have limited hearing, these methods must be adjusted accordingly. The komtal method is a communication system that combines various forms of communication to develop language concepts in deaf children (Wijaya et al., 2025). The total communication method aims to improve communication for deaf children by combining several language systems they use. The komtal method is a method of reading the Qur'an using a language delivery system in the form of spoken language or lip movements, written language, sign language, and body language (gestures) (Febriani et al., 2024). This makes it easier for deaf children to understand what an educator conveys. Therefore, to facilitate learning to read the Qur'an for deaf children at SLB Islam Qothrunnada, the Komtal method was developed to improve speech and Arabic reading skills.

2. METHODS

In this study, the researcher used a qualitative approach, with a case study design and a descriptive nature. Qualitative research is conducted in natural settings, to interpret phenomena. Meanwhile, the nature of the research is a procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. The data used in this study are qualitative, analyzing the conditions that occurred at that time to help researchers identify problems to be studied. The study population consisted of teachers and deaf students. To obtain information on the application of the Komtal method and its impact on the ability to read the Qur'an among deaf children, the study was conducted at the Qothrunnada Islamic Special School in Glagah Lor, Tamanan, Banguntapan, Bantul Regency, Special Region of Yogyakarta 55191. Among the data collection techniques often used in qualitative research are interviews, observation, and documentation. Based on the data collection technique conducted through interviews, the researcher interviewed the principal to obtain supporting data. The data generated from the interview activity consisted of the principal's opinion on teachers' application of the Komtale method in teaching deaf children to read the Qur'an.

Teacher Interviews: The researcher conducted interviews with teachers to gather data for the study. The data from the interviews with teachers concerned the steps involved in applying the Komtale method in teaching deaf students to read the Qur'an at school. It was also to assess the impact of applying the Komtale method in teaching the Qur'an at school and to identify any obstacles to its application.

Student Interviews: The researcher conducted interviews with students to obtain additional data to ensure the research produced good results. The data obtained from students included the impacts they felt after teachers applied the Komtale method in teaching Quran reading.

Using the observation data collection technique, the researcher observed Qur'an reading learning activities as they occurred. This observation activity was carried out to obtain data on whether the application of the komtal method in learning to read the Qur'an was going well in accordance with the steps, to see what impacts occurred after the komtal method was applied in learning to read the Qur'an for deaf children, and to see what obstacles occurred when the teacher applied the komtal method in learning to read the Qur'an. Based on the documentation-based data collection, the researcher examined documents related to the application of the Komtal method in teaching deaf students to read the Qur'an at the Special School, including Teacher Teaching Modules, Cognitive Assessment, Affective Assessment, and Psychomotor Assessment.

After the data collection process was completed, the data collected through interviews, observations, and documentation were then analyzed using descriptive analysis. Qualitative research

is research that must reveal factual truths. Therefore, data validity in qualitative research is very important. Data validity establishes the credibility of qualitative research. In this study, triangulation was used to obtain data validity. Triangulation is a data collection technique that combines multiple methods to gather data from existing sources. This technique means that, as a researcher, one uses data-collection methods to obtain different data from the same source. The three data checks are explained as follows: Source Triangulation, Technique Triangulation, and Time Triangulation.

3. FINDINGS AND DISCUSSIONS

Findings

Teacher Learning Strategies in the Comtal Method

The study's results show that teachers at SLB Islam Qothrunnada use the Comtal method as the primary strategy for teaching deaf students to read the Qur'an. This strategy is designed with students' hearing limitations and diverse communication skills in mind. Teachers combine verbal, visual, and nonverbal activities to help students better understand the material. In each meeting, the teacher consistently begins the lesson by reviewing the previous material before introducing *hijaiyyah* letters or new material.

The teacher's strategy also features an individual, gradual approach. Teachers adjust the pace of learning to each student's ability, especially in terms of mastery of articulation and memory. If students have difficulties, teachers provide special assistance through repeated exercises, clearer pronunciation examples, and the use of sign language to strengthen understanding. This strategy helps create a more conducive learning environment and allows students to follow the learning process at their own pace.

Application of the Comtal Method in Teaching Quran Reading

Based on the observations, the implementation of learning to read the Qur'an using the Comtal method is carried out twice a week, namely on Monday and Thursday. Learning activities begin with perceptual activities in the form of questions and answers, and with the repetition of previously studied material. This stage aims to remind students of the *hijaiyyah* letters they have mastered and to prepare them to receive new material.

At the core stage, the teacher conducts articulation exercises by demonstrating the movements of the lips and mouth clearly when reciting the letters *hijaiyyah*. Students were then asked to imitate the pronunciation together and alternately. Teachers also use visual media, such as whiteboards, to write down the *hijaiyyah* letters they teach and combine them with sign language. After that, students do independent exercises through repetition and memorization without the help of media. Learning evaluation is conducted in stages through a *hijaiyyah* letter mastery test to assess students' reading development.

Impact of Applying the Comtal Method on Learning to Read the Qur'an

The study found an increase in deaf students' ability to read the Qur'an after applying the Comtal method. The improvement is evident in students' ability to recognize and pronounce *hijaiyyah* letters more clearly and accurately than before this method was applied. Students who previously had difficulty distinguishing certain letters began to show gradual progress in pronunciation and letter recognition.

In addition to improving the technical aspects of reading, the application of the Comtal method also affects changes in students' attitudes and learning behaviors. Students showed increased confidence when asked to read *hijaiyyah* letters independently, without the aid of media. They also look more active, enthusiastic, and brave to participate in learning activities. This shows that the Comtal method not only affects students' ability to read the Qur'an but also their motivation and involvement

in the learning process.

Barriers to the Application of the Comtal Method in Teaching Quranic Reading

There are several obstacles to applying the Comtal method in teaching Al-Qur'an letters to deaf students at SLB Islam Qothrunnada. Due to the limitations of deaf children, teachers face several challenges in teaching Al-Qur'an letters, including the following:

a. Emotional Control Factors

The behavior of deaf children is very different from that of normal children. Due to their limitations, deaf children have unstable emotions and are easily angered. This also affects the teaching of Al-Qur'an letters at SLB Islam Qothrunnada—unstable emotions. The emotions of deaf children differ from those of normal children; they tend to be more unstable and uncontrollable. When there are problems with friends, for example, children's emotions often cannot be controlled, and some even hurt themselves. Therefore, the role of teachers during learning activities or when students are at school is very important, because these students still need special guidance. There is a concern that if teachers neglect students with unstable emotions, it could disrupt their classmates' concentration, because when students experience emotional instability, they will inevitably disturb their friends.

In addition, emotional instability can not only trigger concentration problems for the individual concerned but also affect the overall group's learning dynamics. Therefore, in addition to teaching cognitive aspects such as the pronunciation of Al-Qur'an letters, teachers are also required to guide students' affective development by providing psychosocial support and creating a safe, comfortable learning environment. This kind of intervention is important for reducing stress and anxiety in deaf children, enabling them to focus and be motivated to participate in learning using the Comtal method. In practical terms, learning success depends not only on the techniques or methods used but also on the teacher's ability to recognize and manage students' emotions effectively.

b. Articulation of Deaf Children

In addition to having hearing impairments, they also have speech impairments. Not only are they unaccustomed to speaking, but they were also previously taught to communicate using sign language, making it difficult for them to speak with proper articulation. The role of teachers at SLB Islam Qothrunnada is also very important, as the process of developing articulation must be carried out patiently. Due to their hearing impairment, deaf children also experience speech impairment, as they do not know what is being said or what the sounds sound like. This is the most difficult obstacle, because some students have low IQs, making it difficult for them to absorb the learning material provided by teachers.

The articulation learning process must also take into account differences in students' intelligence levels, as some deaf children have lower cognitive abilities, limiting their ability to understand and assimilate learning material. This is a significant obstacle because effective learning methods must be tailored to each student's needs and abilities to run optimally. In addition, unfamiliarity with speaking also slows deaf children's development of verbal skills, so articulation training must be repeated using a multisensory approach, including sign language, visual exercises, and direct teacher assistance.

Thus, these articulation barriers stem not only from physical limitations but also from cognitive aspects and different communication experiences, requiring comprehensive and adaptive learning strategies. The role of teachers as facilitators capable of managing these barriers is vital in ensuring the successful implementation of the Comtal method for deaf children at SLB Islam Qothrunnada.

The application of the Comtal method in teaching Al-Qur'an letters at SLB Islam Qothrunnada has clearly achieved the predetermined learning objectives. The main objective of this learning is for students to recognize, pronounce, and memorize Al-Qur'an letters correctly and to build a foundation for reading the Qur'an. From the observation results, it can be seen that each learning session provided

consistent progress toward the small targets designed, such as the gradual mastery of several Al-Qur'an letters and the ability to pronounce them with proper articulation. This success is reflected in students' increasing ability to pronounce Al-qur'an letters fluently without relying on aids, demonstrating their independent understanding and mastery of the material. In addition, periodic evaluation tests indicate that the target of mastering Al-Qur'an letters can be achieved, so that students are ready to proceed to the more complex stage of learning to read the Qur'an.

The successful application of the Comtal method in teaching Al-qur'an letters at SLB Islam Qothrunnada provides a strong foundation for continuing to the next stage of learning, namely learning to read the Qur'an in more depth. The achievement of the Al-Qur'an letter learning targets gradually and consistently not only shows that students have mastered the basics of phonetics and articulation, but also indicates their readiness to tackle more complex material, such as tajwid introduction, sentence reading, and understanding of Qur'an verses. This success opens up opportunities for educators to design more structured and systematic advanced learning programs, while continuing to adapt the Comtal method to meet the learning needs of children with disabilities.

In addition, this success motivates educators and students to continue learning. With a strong foundation in reading Al-Qur'an letters, students are expected to continue to improve their reading skills while deepening their understanding and love for the Qur'an. Therefore, implementing the Comtal method not only has a short-term impact but also serves as a long-term learning investment that supports the academic and spiritual development of students at SLB Islam Qothrunnada.

Discussions

Research findings indicate that the Comtal method, when applied to teaching deaf children to read the Quran at the Qothrunnada Islamic Special Needs School (SLB Islam Qothrunnada), aligns with deaf students' communication needs and learning characteristics. Deaf children experience significant difficulty receiving auditory input, so language acquisition relies heavily on visual and kinesthetic modalities. In this context, methods that integrate verbal, visual, and gestural communication are highly relevant. This is in line with the view of Humphries et al. (2022)), who assert that learning for deaf children will be more effective if it utilizes various communication channels simultaneously to compensate for hearing limitations.

Learning to read the Koran requires accuracy in recognizing *hijaiyyah* letters and correct makhraj pronunciation, so it requires a special approach for deaf children. Research by Kusumaarum & Fanani (2024) found that the quality of language access strongly influences the literacy skills deaf children receive from the outset. The findings of this study indicate that articulation exercises accompanied by lip-movement demonstrations and sign-language reinforcement help students better understand the shape and pronunciation of the hijaiyah letters. This finding is in line with research Udbhasa et al. (2023) which states that visual-based learning is highly effective in improving students with hearing impairments' understanding of language symbols. This was also research by (Sander & Dilva (2025) and Suhartini et al. (2025) In their research on visual learning methods for children with disabilities and deafness, both studies confirmed that visual learning methods were effective learning tools.

In addition, the use of repetition and gradual practice in the Comtal method supports the internalization of Quranic recitation in deaf students. This aligns with the findings of Ilhamsyah & Islam (2025), who explain that systematic repetition in learning to read the Qur'an plays an important role in strengthening memory and pronunciation accuracy, especially among students with special needs. Research by Martono et al. (2025) also confirmed that Qur'anic learning strategies emphasizing direct practice and visualization can significantly improve students with disabilities reading skills. Likewise, research by Balqish & Yayah (2025) found that the application of face-to-face learning methods and visual repetition significantly improved literacy and Quranic reading skills in children with disabilities. Repetitive visual learning is an effective strategy for improving reading skills in students with hearing impairments. Research by Arroja et al. (2024) showed that the use of visual media of the Hijaiyah letters,

repeatedly presented during Qur'an learning, can improve memory and letter recognition accuracy in deaf students. This finding is supported by Arizma's (2023) research, which used the flashcard method, stating that visual-based repetition in learning to read the Qur'an helps students with special needs understand the material more stably and sustainably. In addition, international research by Alothman (2021) emphasized that a visual approach with intensive repetition is highly effective in supporting literacy development in deaf children, as it provides cognitive reinforcement through consistent visual stimulation. The three studies showed that systematically repeated visual learning strategies significantly improve reading skills, thus supporting the application of the Comtal method, which emphasizes visual practice and repetition in learning to read the Quran for deaf children.

The positive impacts of applying the Comtal method identified in this study, such as increased clarity of articulation, self-confidence, and student motivation for learning, reinforce previous research's emphasis on the importance of a communicative approach in inclusive Islamic education. Research by Nureni et al. (2024) showed that deaf students who received Qur'anic learning using a communicative approach tended to have a positive attitude towards religious learning. A similar point was also made by Wijaya et al. (2025), who stated that integrating sign language into Qur'an learning not only improves reading ability but also strengthens students' emotional attachment to the Qur'an.

The results of the study indicate that the Comtal method for teaching deaf children to read the Qur'an is effective because it aligns with the theoretical foundations of total communication and multisensory learning. Total communication theory emphasizes that deaf children require the integration of various communication modes, such as visual, verbal, and kinesthetic, to compensate for hearing limitations in the language acquisition process (Bedah et al., 2025; Guan & Smolen, 2022). The findings of this study show that articulation exercises combined with lip movement observation and the use of sign language helped students better understand the hijaiyah letters, both in form and pronunciation. This aligns with multisensory learning theory, which states that engaging more than one sense in the learning process can improve comprehension and retention of information, particularly for students with special needs (Esplendori et al., 2022; Ismi et al., 2025).

This research aligns with several previous studies that emphasize the importance of a communicative, visual approach to learning the Qur'an for deaf children. Research by (D. M. Putri et al., 2024) showed that visual communication-based Qur'an learning was able to significantly improve the ability to read the hijaiyah letters in deaf students, particularly in the aspects of symbol recognition and basic pronunciation. Similar findings were also reported by (Septiyani & Bashori, 2025) which states that integrating sign language and articulation exercises into Qur'an learning helps deaf students understand the text more accurately and systematically. In addition, research by Wulandari (2023) confirms that the total communication approach in Islamic education positively affects deaf students' involvement and learning motivation. Other research conducted by Falahiyah et al. (2024) found that the Qur'an learning method, which emphasizes repetition, visualization, and individual guidance, can increase deaf students' self-confidence in reading the Qur'an.

However, this study also identified obstacles to implementing the Comtal method, particularly related to students' emotional instability and limited articulation. These obstacles can be explained through the theory of socioemotional development of deaf children, which states that limited communication often impacts the ability to regulate emotions (Kalland & Linnavalli, 2023; Tsou et al., 2021). Research by Hidayat et al. (2025) also emphasized that deaf children with limited language access tend to have difficulty expressing emotions verbally, requiring more intensive pedagogical support.

Differences in students' cognitive abilities also influence the effectiveness of implementing the Comtal method. This finding aligns with research by Al-Hakim et al. (2025), which indicates that variations in cognitive abilities among deaf children require flexible learning strategies. In the context of learning the Qur'an, this means that teachers need to adjust the pace and learning methods so that each student can achieve optimal reading competence. Research by Arroja et al. (2024) and Hidayat et

al. (2025) also emphasized that the success of learning the Qur'an for children with special needs is largely determined by the teacher's ability to apply an individualized, adaptive approach.

4. CONCLUSION

Based on the previous discussion, it can be concluded that the application of the Comtal method in teaching the Qur'an at SLB Islam Qothrunnada always begins with repeating the memorization of the Al-Qur'an letters by reading together, until the researcher decides to add new memorization. To add new memorization, the researcher first writes down and practices the pronunciation of the Al-Qur'an letters, then continues with the students to follow the pronunciation together. After ensuring that the students' reading and pronunciation are correct, the next process is to conduct a recitation test from the letter alif to the letter ya. The impact of applying the Comtal method in learning to read the Qur'an at SLB Islam Qothrunnada has been successful, achieving the target of 10 meetings or 1 month, as evidenced by students' ability to read the Qur'an correctly.

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