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Digital Technology and Peer Support in Inclusive Fiqh Learning at a State Special Needs School in Salatiga

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ABSTRACT

Students with visual impairments face challenges in accessing fiqh learning resources and participating independently in practical religious activities. Digital technology can improve access to learning materials, but its role in supporting the practical dimensions of fiqh learning remains limited when used without interpersonal assistance. This study aims to examine the use of digital technology and peer support in fiqh learning for students with visual impairments at a State Special Needs School in Salatiga. This research employed a qualitative case study approach. Data were collected through classroom observations, semi-structured interviews with teachers and students, and documentation, and were analyzed through data condensation, data display, and conclusion drawing and verification. The findings show that digital technology, particularly computers and audio-based resources such as YouTube, facilitates access to fiqh materials, repeated learning, and greater student independence. Peer support complements this function by providing verbal cues, reminders, explanations, and practical assistance during worship activities, while also encouraging communication and participation. The study further finds that these two forms of support serve different but interconnected functions: digital technology primarily facilitates access and learning independence, whereas peer support strengthens practical engagement and participation. Their complementary interaction can be understood through a process of access, understanding, practice, and participation, supported by teacher guidance. The study contributes to inclusive fiqh education by demonstrating that meaningful accessibility requires not only accessible digital resources but also collaborative and practical learning support that enables students with visual impairments to participate actively in religious learning.

INTRODUCTION

In the digital age, technology has increasingly become an important component of educational practice, including the provision of learning resources for students with disabilities. For students with visual impairments, however, the availability of digital technology does not automatically guarantee

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meaningful access to learning. Conventional visual-based learning materials may remain difficult to access unless they are accompanied by appropriate assistive technologies, audio resources, or accessible digital platforms (Kerdar et al., 2024).

This issue is particularly relevant to fiqh learning, which involves not only understanding textual and conceptual knowledge but also developing practical skills related to religious practices, such as ablution and prayer. For students with visual impairments, the practical dimension of fiqh may require both accessible learning resources and direct guidance during worship activities because conventional visual demonstrations cannot always be accessed independently. Recent research on Islamic religious education for students with visual impairments similarly highlights the importance of adapted strategies and practical assistance in teaching prayer and other acts of worship. Digital technology, including computers and accessible online platforms, can provide alternative learning resources through audio-based explanations, Qur'anic recitations, and instructional materials, thereby enabling students to access and repeat learning content more independently (Tuttle & Carter, 2023). At the same time, technology needs to be integrated with appropriate pedagogical guidance because digital access alone does not eliminate the need for direct assistance in practical religious activities.

Nevertheless, technology alone may not address all learning needs, particularly when students encounter difficulties in performing or sequencing practical worship activities. In this context, peer support may provide an important complementary form of assistance. Previous studies have shown that peer support can increase social interaction and maintain students' academic engagement, while broader research on students with visual impairments highlights cooperation, empathetic behaviour, and practical assistance as important forms of social support (Manitsa & Doiku, 2022). Peers can therefore help students understand learning materials, provide verbal cues and reminders, and support their participation in activities that cannot be fully mediated through digital resources. In the context of Islamic religious education, recent research has also demonstrated that assistive technology can support greater independence in practical worship, such as prayer, among students with visual impairments, although teacher guidance remains important c Despite the potential benefits of both digital technology and peer support, their complementary roles in fiqh learning for students with visual impairments remain insufficiently explored, particularly in the context of inclusive Islamic education. This raises an important question concerning how digital technology and peer interaction support access to, understanding of, and practical engagement with fiqh among students with visual impairments. Therefore, examining the complementary relationship between technological accessibility and peer support is important for developing a more inclusive and responsive model of fiqh learning.

Visual impairment is a condition in which an eye or visual-system disorder affects one or more visual functions and consequently influences a person's ability to perform everyday activities. The World Health Organization (WHO) defines vision impairment as a condition in which an eye condition affects the visual system and one or more of its visual functions. Its impact can extend beyond visual perception, particularly among children, as severe and early-onset visual impairment may affect motor, language, cognitive, emotional, and social development and may also influence educational achievement (WHO, 2026) In the Indonesian context, visual impairment (tunanetra) generally encompasses both blindness and low vision. The Indonesian Central Bureau of Statistics (BPS) describes visual impairment as a disturbance of visual function that may result from congenital conditions, illness, accidents, or other causes and recognizes two broad categories: total blindness and low vision. Some individuals with visual impairment may still benefit from optical or assistive technologies, including magnifiers, Braille, and speech-enabled computers (BPS, 2024).

From a clinical perspective, the current International Classification of Diseases, Eleventh Revision (ICD-11), classifies distance vision impairment according to visual acuity in the better-

seeing eye. The categories include mild visual impairment, moderate visual impairment, severe visual impairment, and blindness. Blindness is generally defined as visual acuity worse than 3/60 in the better-seeing eye, while severe visual impairment ranges from worse than 6/60 to 3/60. These classifications indicate that visual impairment should not be understood simply as an inability to see, but rather as a spectrum of visual functioning with different degrees of severity and functional consequences (WHO, 2026). Therefore, in the context of education, students with visual impairments should be understood as learners whose degree of visual functioning may vary and who may require differentiated access to learning materials, assistive technology, and instructional support according to their individual needs (Micai et al., 2026).

Recent studies have highlighted the importance of both peer support and digital technology in improving the educational experiences of students with visual impairments. Agnia & Prima, (2026), for example, found that the learning development of children with visual impairments is strongly influenced by their surrounding environment, particularly peers, who provide opportunities for communication, interaction, and exchange of ideas. Similarly, Adawiah et al., (2026) emphasized the influence of peer interaction on the development of children with visual impairments, while Fransiska & Chrismawati (2026) reported that peer tutoring can positively support students' learning development. These findings indicate that peers are not merely social companions but can also function as an important source of academic and practical assistance.

Alongside peer support, recent studies have increasingly examined the use of technology in education for students with visual impairments. Dju et al., (2025) reported that computers can facilitate learning because they provide accessible tools that can be operated by students with visual impairments. Sari & Hasanudin (2026) further demonstrated that digital technology can encourage greater independence by enabling students to search for and access information using digital devices. (Sofiana et al., 2024) also found that the use of technology and learning media can improve educational quality by combining students' auditory and tactile abilities with accessible learning resources, thereby helping compensate for limitations in visual access. These studies demonstrate the growing potential of technology to improve accessibility, independence, and participation among students with visual impairments.

However, several gaps remain in the existing literature. First, much of the recent research on technology for students with visual impairments has focused on accessibility, independence, participation, and general learning rather than on specific Islamic religious subjects, particularly fiqh (Islamic jurisprudence). A recent scoping review found that research on digital technology for people with visual impairments has primarily addressed accessibility barriers, usability, and access to digital information, while a systematic review of computer-assisted instruction for students with visual impairments identified digital texts, word processors, educational platforms, haptic simulations, and serious games as major areas of research (Kerdar et al., 2024; Tuttle & Carter, 2023).

Second, although previous studies have established the positive role of peers, limited attention has been given to how peer support contributes to fiqh learning, especially learning activities that require students to understand and perform sequences of movements and recitations in worship practices. Research has shown that peer support can increase peer interaction and maintain academic engagement among students with visual impairments (Tuttle & Carter, 2022), while broader evidence indicates that cooperation, empathetic behaviour, and practical assistance are important components of social support for these students (Manitsa & Doikou, 2022). However, these studies have not specifically examined peer support in the context of fiqh learning or practical worship activities.

Third, existing studies tend to examine digital technology and peer support as separate educational resources. Less is known about how these two forms of support complement each other

in an inclusive fiqh learning environment. This gap is particularly important because fiqh learning involves both conceptual understanding and practical worship skills. Recent research on assistive technology in Islamic Religious Education, for example, has shown that the use of Smart Sajadah can improve the accuracy of prayer movements, confidence, and worship independence among students with visual impairments (Khoirul et al., 2026). Nevertheless, this study focused on technological assistance rather than on the interaction between technology and peer support. Therefore, this study examines how digital technology and peer support jointly facilitate fiqh learning among students with visual impairments, focusing on access to learning resources, understanding of fiqh materials, practical worship skills, and the development of learning independence.

Therefore, this study aims to examine the role of peers and the use of digital technology in supporting the fiqh learning process of students with visual impairments at a Special Needs School (SLB) in Salatiga. Specifically, this study explores how digital technology facilitates students' access to fiqh learning resources and supports their independent learning, as well as how peers assist students in understanding fiqh materials and performing practical worship activities. By examining these two forms of support, this study seeks to provide a deeper understanding of the development of inclusive fiqh education for students with visual impairments.

METHODS

This study employed a qualitative approach with a case study design. A qualitative approach was selected because the study sought to obtain an in-depth understanding of the learning experiences, practices, and interactions that occur in the fiqh learning process of students with visual impairments. The case study design was considered appropriate because the research focused on a bounded case, namely the implementation of fiqh learning for students with visual impairments at a Special Needs School (SLB) in Salatiga, with particular attention to the use of digital technology and the role of peers. The study did not aim to measure the effectiveness of a particular technology or determine the statistical influence of peers; rather, it explored how these two forms of support were used and experienced within the actual learning context.

The unit of analysis in this study was the fiqh learning process involving students with visual impairments, particularly the use of digital technology as a learning resource and the involvement of peers in supporting students' understanding and practice of fiqh. The participants consisted of [number] informants, including [number] Islamic Religious Education (PAI) teachers and [number] students/other relevant participants. The informants were selected purposively based on their direct involvement in the learning process. PAI teachers were selected because they were responsible for teaching Islamic Religious Education, including fiqh, to students with visual impairments. Students were considered relevant informants because they directly experienced the use of digital learning resources and peer assistance. Where relevant, additional informants were included to provide information about the implementation of learning activities and peer interaction. Informants were selected based on three criteria: direct involvement in fiqh learning, experience with the use of technology or peer support in learning, and the ability to provide relevant information concerning the research focus.

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted during fiqh learning activities to examine the actual use of digital technology, the interaction between teachers and students, and the involvement of peers in learning and worship practices. The observations focused on the types of technology used, how students accessed and operated the technology, the learning activities supported by technology, and the forms of assistance provided by peers. Particular attention was given to practical fiqh activities, including

the sequence of movements and recitations in worship practices. Observation was conducted on [number] occasions during [period of observation], with each observation lasting approximately [duration]. Field notes were recorded systematically to document relevant events, interactions, and learning activities.

Semi-structured interviews were conducted with the selected informants to obtain more detailed information that could not be fully captured through observation. Interviews with PAI teachers explored the types of digital technology used in fiqh learning, the reasons for selecting particular learning media, their advantages and limitations, students' responses to the technology, and the forms and functions of peer assistance. Interviews with students focused on their experiences in accessing digital learning resources, the extent to which technology helped them understand fiqh materials, their experiences receiving assistance from peers, and the ways in which peer support contributed to practical worship activities and independent learning. Each interview lasted approximately [duration] and was documented through [audio recording/field notes, according to actual procedure]. Interview data were subsequently transcribed and organized according to the research questions.

Documentation was used to complement the observation and interview data. Relevant documents included [learning materials, photographs of learning activities, lesson plans, digital learning resources, or other available documents]. Documentation served as supporting evidence for information obtained from observations and interviews and helped researchers understand the context in which technology and peer support were incorporated into fiqh learning. Data analysis followed the stages of data condensation, data display, and conclusion drawing and verification proposed by Miles, Huberman, and Saldaña. Data condensation began during and after data collection by selecting, focusing, simplifying, and organizing information relevant to the research objectives. The researchers identified statements and observations concerning two main themes: (1) the use of digital technology in fiqh learning and (2) the role of peers in supporting fiqh learning. The data were then coded according to more specific categories, including accessibility of learning resources, independent learning, understanding of fiqh materials, practical worship activities, forms of peer assistance, and barriers encountered during learning.

The condensed data were subsequently displayed in a systematic form through thematic matrices and descriptive narratives. Information from observations and interviews was grouped according to the research themes and compared across informants. This process enabled the researchers to identify recurring patterns, similarities, differences, and relationships between the use of digital technology and peer support in fiqh learning. The final stage involved drawing and verifying conclusions. Preliminary conclusions were continuously examined against the field data to determine whether they were sufficiently supported by the evidence. The researchers returned to the observation notes, interview transcripts, and supporting documents whenever clarification was needed. Conclusions were considered credible when the identified patterns were consistently supported by data from different informants and data collection occasions.

Data validity was ensured through source and technique triangulation. Source triangulation was conducted by comparing information obtained from PAI teachers with information obtained from students and, where available, other relevant participants or supporting sources. For example, teachers' statements concerning the use of digital technology and peer assistance were compared with students' accounts and with observations of actual learning activities. Technique triangulation was conducted by comparing findings obtained through interviews, observations, and documentation. Information concerning the use of a particular digital medium, for example, was not based solely on teachers' statements but was also examined through direct observation of its use and supporting learning documents. Similarly, claims concerning the role of peers were compared between interview

accounts and observed interactions during fiqh learning and practical worship activities. Through these procedures, the researchers sought to ensure that the findings represented the actual learning context rather than relying on a single source or data collection technique.

RESULTS & DISCUSSION

Digital Technology as a Means of Access and Learning Independence

The findings indicate that digital technology plays an important role in expanding access to fiqh learning resources for students with visual impairments at the State Special Needs School in Salatiga. The computer is one of the main technological devices used in the learning process. According to the teacher, students are able to operate computers with increasing independence after repeated practice, including memorizing keyboard layouts and becoming familiar with the functions of frequently used keys. This ability enables students to access learning materials without relying entirely on teachers or other people.

The use of digital technology is also evident in students' use of YouTube and other audio-based digital resources. Students access Qur'anic recitations, prayer recitations, and instructional materials through audio. For students who cannot depend on visual information, audio provides an alternative channel through which learning materials can be accessed, repeated, and practiced according to individual learning needs. In this context, technology does not merely function as a supplementary teaching medium but also as an accessibility tool that enables students to participate more actively in the learning process.

This finding is consistent with previous studies showing that digital technology can improve accessibility and learning independence among students with visual impairments. Fitriyah et al., (2025) and Purnama et al., (2025), for example, demonstrate that digital devices and learning technologies can facilitate access to educational materials and support the learning process of students with special needs. Similar findings are reported by Kodir (2024), who emphasize the role of computers and digital media in developing independence and learning skills among students with visual impairments. Sari & Hasanudin (2026) further shows that repeated exposure to audio-based computer materials can assist blind students in memorizing learning content.

The present study extends these findings by locating digital technology specifically within fiqh learning. Fiqh learning has particular characteristics because it involves not only the acquisition of conceptual knowledge but also the ability to understand and perform religious practices. In this respect, fiqh learning requires a connection between conceptual understanding and the practical performance of worship. Recent research on the integration of digital technology in fiqh education indicates that digital resources can support more flexible, accessible, and student-centered learning, while maintaining the religious and practical dimensions of fiqh education (Kholifah & Salim, 2025). For students with visual impairments, digital technology can provide access to explanations, Qur’anic recitations, demonstrations, and materials that can be accessed repeatedly and independently. However, technology does not automatically provide sufficient guidance for the physical aspects of worship, particularly activities involving sequences of movements and direct practical performance. Research on computer-assisted instruction for students with visual impairments similarly shows that digital technology can expand access to learning resources, but its implementation still requires appropriate educational guidance and teacher involvement (Tuttle & Carter, 2023). Therefore, the educational value of technology depends not simply on its availability, but on how teachers integrate it with instructional objectives and students’ practical learning needs.

The teacher's role remains important in selecting appropriate digital resources, directing students toward relevant materials, clarifying information obtained from digital platforms, and connecting technological resources with fiqh learning objectives. Research on the integration of digital technology in Islamic Religious Education emphasizes that technology should be embedded within appropriate pedagogical practices rather than treated merely as a medium for delivering instructional content (Mintasih et al., 2024). For students with visual impairments, this pedagogical role is particularly important because the accessibility of digital resources does not necessarily guarantee their relevance, comprehensibility, or suitability for practical learning. Tuttle and Carter (2023) likewise emphasize the importance of educators in implementing computer-assisted instruction for students with visual impairments. Technology should therefore not be understood as replacing the teacher. Rather, it functions as an accessibility mechanism that expands what students can access, repeat, and practice more independently, while maintaining the teacher's role as a facilitator, guide, and mediator of learning. In this sense, digital technology and teacher guidance should be understood as complementary components of inclusive fiqh learning rather than as competing forms of instructional support.

Peer Support in Understanding and Practicing Fiqh

In addition to digital technology, the findings show that peer support constitutes an important component of fiqh learning, particularly when learning activities involve practical worship. Students do not learn fiqh only through listening to explanations or accessing digital resources. They also need assistance in understanding sequences of movements, remembering practical steps, receiving cues, and confirming whether an action has been performed correctly. In such situations, peers become an immediate source of practical assistance.

In the observed learning context, peer assistance involves students with similar visual impairments helping one another during learning activities. Assistance may take the form of reminders, verbal cues, explanations, or direct support when students encounter difficulties. Such interaction is not limited to the transmission of information. It also creates opportunities for students to communicate, ask questions, exchange experiences, and encourage one another.

This finding is consistent with previous research showing that peer support plays an important role in the social and academic experiences of students with visual impairments. Tuttle & Carter, (2022), for example, found that peer support arrangements increased peer interaction among students with visual impairments while maintaining their academic engagement. Tsabitah et al., (2025) similarly demonstrate that peer interaction can assist students in receiving and processing material presented by teachers. More recent studies by Safitri & Mastiani, (2026), Rahmayani & Selian, (2025) also indicate that peer assistance can support learning and strengthen students' participation.

Nevertheless, the present study provides a more specific contribution by showing that peer support is particularly meaningful in fiqh learning because fiqh contains a practical dimension. Students may be able to independently listen to a prayer recitation or explanation through digital media, but practical worship may require another person to provide immediate cues or confirmation. Thus, peer support functions as a bridge between knowledge obtained through learning resources and the embodied practice of religious activities.

Peer support also contributes to the social dimension of fiqh learning. Fiqh education is not solely concerned with knowing what is obligatory, recommended, permissible, or prohibited. It also involves learning how religious knowledge is practiced within relationships with others. Through peer interaction, students develop habits of cooperation, mutual assistance, communication, and

responsibility. Consequently, peer support can be understood not merely as a technical strategy for overcoming limitations but as part of the social learning process itself.

Digital Technology and Peer Support as Complementary Learning Resources

A significant finding of this study is that digital technology and peer support perform different but complementary functions in fiqh learning. Digital technology primarily expands students' access to information and enables greater individual control over the learning process. Peer support, by contrast, provides immediate interpersonal assistance, particularly when students encounter practical or situational difficulties. The relationship can therefore be understood as a movement from access to participation. Digital technology provides students with access to information that would otherwise be difficult to obtain through conventional visual learning materials. Students can listen to recitations, search for explanations, repeat learning materials, and practice independently. Peer support then helps students transform this accessed knowledge into practical learning experiences through interaction, clarification, reminders, and assistance.

This complementary relationship is particularly important in fiqh because the subject involves both knowledge and practice. For example, a student may use YouTube to listen repeatedly to a prayer recitation. The technology enables access and repetition, while a peer may help the student remember the appropriate sequence or provide a verbal cue during practice. The two forms of support therefore address different dimensions of the same learning process. This finding complements Natasiya & Jamaludin, (2025), which highlights the importance of both digital technology and peer involvement in supporting students with visual impairments. The present study develops this perspective further by showing that their contribution is not simply additive. Technology and peers address different barriers within the learning process and therefore function as complementary components of an inclusive learning environment. The findings also suggest that learning independence should not be interpreted as the complete absence of assistance. For students with visual impairments, independence can instead mean having sufficient access to learning resources and being able to determine when and how assistance is needed. From this perspective, technology supports individual autonomy, while peer interaction provides socially embedded assistance when independent learning reaches its practical limits.

Implications for Inclusive Fiqh Education

The findings have broader implications for understanding inclusive fiqh education. Inclusion should not be reduced to placing students with visual impairments in the same educational environment as other students. Meaningful inclusion requires learning resources, pedagogical processes, and social interactions that enable students to participate actively in learning. In fiqh education, this requirement becomes particularly important because religious learning involves both cognitive and practical dimensions. Students need access to explanations and religious texts, but they also need opportunities to practice worship and develop confidence in carrying out religious activities. Digital technology can address the accessibility of learning resources, whereas teachers and peers can facilitate the practical and interpersonal dimensions of learning.

The findings therefore indicate that an inclusive fiqh learning environment can be constructed through the interaction of three elements: teacher guidance, accessible technology, and peer support. Teachers provide pedagogical direction and ensure that digital resources are relevant to learning objectives and students' learning needs. Research on students with visual impairments highlights the

importance of teacher support, accessible learning materials, and assistive technologies in enabling equitable access to the curriculum (Fanshawe et al., 2024). Technology expands access to information and supports students in accessing, repeating, and practicing learning materials more independently, while peer support provides immediate assistance and facilitates participation in learning activities. Previous research similarly shows that social support from teachers and peers, together with accessible learning arrangements, constitutes an important component of inclusive education for students with visual impairments (Manitsa & Doikou, 2022; Tuttle & Carter, 2022). These elements should therefore be understood as complementary rather than substitutive: technology facilitates access and independence, teachers provide pedagogical direction, and peers support interaction and practical participation.

This perspective also challenges an overly individualistic understanding of independence. For students with visual impairments, independence does not necessarily mean eliminating reliance on others; rather, it involves developing the capacity to access learning resources, make choices, perform tasks, and participate in learning while receiving appropriate support when necessary. Research on inclusive learning environments emphasizes that independence develops alongside environmental accommodations and mutual support rather than in isolation from them (Hewett et al., 2017). Similarly, Manitsa and Doikou (2022) distinguish between approaches that develop students' ability to access learning independently and approaches that provide the environmental conditions necessary for access to learning, arguing that these approaches are complementary. Thus, inclusion involves both autonomy and interdependence. In the context of fiqh learning, this means that students with visual impairments can develop greater learning independence through accessible digital resources while continuing to benefit from teacher guidance and peer assistance during activities that require interaction and practical participation.

Toward a Complementary Model of Inclusive Fiqh Learning

Based on the findings, inclusive fiqh learning can be understood as a process involving interconnected dimensions of access, understanding, practice, and participation. Digital technology provides access to learning resources that may otherwise be difficult to obtain through conventional visual materials. Research on computer-assisted instruction shows that digital technology can provide students with visual impairments with immediate access to information and facilitate collaboration with educators and peers (Tuttle & Carter, 2023). Similarly, studies of accessible digital and assistive technologies indicate that audio and tactile resources can support active participation and more independent, self-paced learning among students with visual impairments (Tipi et al., 2023). Teacher guidance helps students understand and contextualize information obtained through these resources, particularly because the effective use of assistive technology depends on appropriate pedagogical implementation and teacher support (Mustafa et al., 2024). Peer interaction, meanwhile, can strengthen practical learning by providing cues, reminders, and assistance during learning activities. Previous research has identified peer interaction, cooperation, and practical assistance as important forms of social support for students with visual impairments (Manitsa & Doikou, 2022; Tuttle & Carter, 2022). These processes ultimately enable students to participate more actively in learning rather than merely receiving assistance.

The model demonstrates that inclusive fiqh education requires more than technological accessibility. Technology provides an entry point to knowledge, but meaningful learning emerges when accessibility is connected to pedagogical guidance, practical experience, and social participation. This argument is consistent with research showing that assistive technology can improve access and participation but that its educational value depends on teachers' capacity to

integrate appropriate technologies into instructional activities (Mustafa et al., 2024). Tuttle and Carter (2023) likewise emphasize that educators should be involved in implementing computer-assisted instruction for students with visual impairments. The main contribution of this study therefore lies in identifying the complementary relationship between digital technology and peer support as two interconnected mechanisms for making fiqh learning more accessible, participatory, and meaningful for students with visual impairments.

In this sense, the findings suggest a conceptual sequence of access, understanding, practice, participation. Digital technology primarily facilitates access, teacher guidance supports understanding, peer assistance strengthens practice, and the interaction among these elements enables meaningful participation. This sequence should not be interpreted as a rigid or linear instructional procedure, but as an interconnected process in which each dimension reinforces the others. Such a framework offers a potential basis for developing more inclusive fiqh learning practices for students with visual impairments. It also shifts the understanding of accessibility from merely providing accessible materials toward creating learning conditions in which students can access knowledge, understand its meaning, practice religious activities, and participate actively in the learning community

CONCLUSION

This study concludes that digital technology and peer support play complementary roles in fiqh learning for students with visual impairments at the State Special Needs School in Salatiga. Digital technology, particularly computers and audio-based resources such as YouTube, expands students' access to fiqh learning materials and supports greater independence in accessing, repeating, and practicing learning content. However, technology alone cannot fully address the practical dimensions of fiqh learning, especially activities involving movements, sequences, and direct worship practices. Peer support complements technological access by providing verbal cues, reminders, explanations, and practical assistance, while also strengthening communication, cooperation, confidence, and participation. The main contribution of this study is to demonstrate that digital technology and peer support address different but interconnected dimensions of inclusive fiqh learning: technology primarily facilitates access and learning independence, whereas peer support strengthens practical engagement and participation. Their interaction can be understood through a process of access, understanding, practice, and participation, supported by continuous teacher guidance. These findings suggest that inclusive fiqh education should move beyond merely providing accessible learning materials and instead integrate accessible digital technology, teacher guidance, practical learning, and collaborative peer support to create a more participatory and meaningful learning environment for students with visual impairments.

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