

ABSTRAK
PELAKSANAAN PENDIDIKAN AGAMA ISLAM
BAGI ANAK TUNARUNGU DALAM SETTING INKLUSIF
PADA JALUR NON FORMAL
(Studi Kasus Pendidikan Agama Islam di Masjid Khoiru Ummah Semarang)

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Tujuan penelitian ini adalah untuk mendeskripsikan secara mendalam dan mengetahui pelaksanaan pendidikan agama Islam bagi anak tunarungu (ATR) di Masjid Khoiru Ummah Semarang, dengan beberapa pertanyaan penelitian: (1) Bagaimana proses pendidikan agama yang diterapkan bagi ATR? (2) Bagaimana *setting* tempat dan waktu dalam pendidikan agama bagi ATR? (3) Bagaimana profil ATR yang mengikuti pendidikan agama? (4) Bagaimana profil pembimbing pada pendidikan agama bagi ATR? (5) Bagaimana hasil pendidikan agama bagi ATR? Penelitian ini merupakan penelitian kualitatif deskriptif dengan desain studi kasus. Pengumpulan data penelitian dilakukan melalui observasi partisipatif dan wawancara semi terstruktur terhadap pembimbing ATR dan ATR. Subjek penelitian ini adalah tiga pembimbing ATR dan tiga ATR. Hasil penelitian ini sebagai berikut: (1) *proses*: terdapat 5 kegiatan pendidikan agama dan seluruhnya melibatkan masyarakat umum dalam pelaksanaannya, digunakannya Komunikasi Total dengan BISINDO sebagai sistem komunikasi utamanya, diterapkannya metode *Contextual Teaching and Learning*, dan tidak keseluruhan materi pendidikan agama diajarkan; (2) *setting*: adanya 3 *setting* kegiatan yang berbeda terkait kompleksitas materi; (3) *profil ATR*: ATR yang mengikuti pendidikan agama adalah ATR usia remaja, mereka juga berusaha mengajak ATR yang lain; (4) *profil pembimbing ATR*: pembimbing ATR berasal dari masyarakat yang sukarela membimbing ATR, mereka selanjutnya mengikuti proses pelatihan intensif; (5) *hasil pendidikan agama*: ATR menunjukkan kefahaman agama, ketaatan beribadah dan berhubungan baik dengan masyarakat. Berdasarkan hasil penelitian ini, berikut saran peneliti: (1) *Kepada masyarakat umum*: masyarakat diharapkan dapat berpartisipasi di berbagai kegiatan pendidikan agama bagi ATR untuk memperoleh gambaran secara utuh mengenai pelaksanaan pendidikan agama sebagai bahan pengembangan kegiatan keagamaan, serta diharapkan partisipasi masyarakat menjadi pembimbing ATR dalam kegiatan pendidikan agama; (2) *Kepada orang tua, sekolah, praktisi dan pemerhati pendidikan bagi ATR*: diharapkan orang tua dan pihak sekolah memberikan dorongan serta pendampingan agar ATR mengikuti kegiatan pendidikan agama dan agar tercipta sinergi dan keselarasan program pendidikan, praktisi dan pemerhati pendidikan bagi ATR diharapkan kesediaannya menjadi pembimbing ATR dalam pendidikan agama.

Kata kunci: Pendidikan Agama Islam, Anak Tunarungu, Inklusif, Non Formal

ABSTRACT
THE IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION
FOR CHILDREN WITH HEARING IMPAIRMENT
IN INKLUSIF SETTING AT NON FORMAL STRIPE
(Case Study Islamic Religious Education at Khoiru Ummah Mosque
Semarang)

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The research aims to describe in depth and find about the implementation of Islamic religious education for children with hearing impairment in Khoiru Ummah Mosque Semarang, with the following research questions: (1) How is the religious education implemented? (2) How are the spatial and temporal settings of the religious education? (3) How is the profile of children with hearing impairment? (4) How is the profile of supervisors for children with hearing impairment? (5) How do the religious education outcomes impact? The research is descriptive qualitative with case study design. Data were collected through participatory observation and semi structured interview with three supervisors and three children with hearing impairment who also served as the subjects of this research. The results show: (1) in terms of *process*, there are five religious education activities that involve the public in their implementations, where Total Communication with BISINDO is the primary communication system, Contextual Teaching and Learning is the method applied, and not all materials of religious education are taught; (2) with respect to *setting*, there are three different settings in accordance with the complexity of the materials; (3) in terms of *children's with hearing impairment profile*, the participants of the religious education program are adolescents with hearing impairment who also attempt to invite other children with hearing impairment to join; (4) regarding the profile of children with hearing impairment supervisors, they are volunteering community members who first participated in intensive training; and (5) as regards *religious education outcomes*, the children with hearing impairment demonstrate religious understanding, religious observance, and good relationship with the society. Based on these results, the researcher recommends: (1) *The society in general* to participate in various religious education activities for children with hearing impairment in order to gain holistic description concerning the implementation of religious education as the basis for the development of religious activities and also to participate as supervisors of children in religious education activities; (2) *Parents and schools* to give support to and accompany children with hearing impairment in their participation in religious education activities and to create a synergy and harmony in education program; and *practitioners and observers of education for children* with hearing impairment to be willing to take the role of supervisors of children in religious education.

Keywords: Islamic Religious Education, Children with Hearing Impairment, Inklusif, Non Formal

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