

ABSTRAK

Rusilawati. "Hubungan Sekolah dan Keluarga pada Masyarakat Minoritas Muslim dalam Menunjang Pendidikan Agama Islam di Kecamatan Banama Tingang Kabupaten Pulang Pisau (Studi pada SMAN 1, SMAN 2 dan SMKN 1 Banama Tingang)". Tesis. Di bawah bimbingan: (I) Prof. Dr. H. Mahyuddin Barni, M. Ag., dan (II) Dr. H. Husnul Yaqin, M.Ed., pada Pascasarjana UIN Antasari Banjarmasin, 2018.

Kata Kunci: Hubungan, sekolah, keluarga, minoritas muslim, Pendidikan Agama Islam

Penelitian ini dilatarbelakangi perlunya keterpaduan pelaksanaan pendidikan agama antara lingkungan sekolah dan keluarga serta kerjasam antara pihak sekolah dan keluarga dalam menunjang Pendidikan Agama Islam pada masyarakat minoritas muslim. Permasalahan yang dirumuskan dalam penelitian ini adalah bagaimana Pendidikan Agama Islam di sekolah pada masyarakat minoritas muslim, bagaimana Pendidikan Agama Islam dalam keluarga dan bagaimana hubungan sekolah dan keluarga dalam menunjang Pendidikan Agama Islam.

Penelitian ini menggunakan pendekatan kualitatif. Lokasi penelitian ini di Sekolah Menengah Atas dan Kejuruan yang ada di Kecamatan Banama Tingang Kabupaten Pulang Pisau. Subjek penelitian ini adalah kepala sekolah, guru PAI dan sebagian orangtua siswa yang beragama Islam. Data diperoleh melalui wawancara, observasi dan dokumentasi. Analisis data dilakukan selama pengumpulan data dan sesudah semua data terkumpul. Uji keabsahan data dilakukan dengan cara uji kredibilitas data, transferabilitas, dependabilitas, dan konfirmabilitas.

Hasil penelitian ini menunjukkan bahwa Pendidikan Agama Islam di sekolah pada masyarakat minoritas muslim di Kecamatan Banama Tingang Kabupaten Pulang Pisau menggunakan kurikulum 2013 dan KTSP, materi yang disampaikan oleh guru PAI sesuai dengan kurikulum dan sebagian materi dikembangkan sendiri menyesuaikan dengan tingkat pengetahuan siswa, metode pembelajaran PAI yang paling sering digunakan oleh guru PAI adalah ceramah dan tanya jawab, ketersediaan sarana dan prasarana untuk menunjang pembelajaran Pendidikan Agama Islam masih kurang, setiap sekolah memiliki program kegiatan ekstrakurikuler untuk keagamaan, dan hasil belajar siswa dalam pembelajaran PAI rata-rata mendapatkan nilai cukup karena kurangnya pengetahuan dan perhatian siswa terhadap pembelajaran PAI. Dalam Pendidikan Agama Islam di keluarga hanya sebagian orangtua siswa ikut terlibat dalam pendidikan agama anak-anak mereka di rumah, namun sebagian besar orangtua mengandalkan pendidikan agama dari sekolah saja. Pendidikan agama yang diberikan oleh orangtua berupa pendidikan tauhid, ibadah (shalat dan puasa), pendidikan akhlak dan pengajaran Al-Qur'an. Hubungan sekolah dan keluarga dalam menunjang pendidikan agama Islam yang dijalin antara sekolah dan keluarga di antaranya adalah kunjungan ke rumah anak didik, diundangnya orangtua ke sekolah, badan pembantu sekolah, surat menyurat, dan adanya daftar nilai atau raport. Adanya kerjasama antara pihak sekolah dengan keluarga dalam menunjang pendidikan umum, namun belum maksimal menunjang pendidikan agama Islam.

ABSTRACT

Rusilawati. "School and Family Relationships in Muslim Minorities in Supporting Islamic Religious Education in Banama Tingang District Pulang Pisau Regency (Study at SMAN 1, SMAN 2 and SMKN 1 Banama Tingang)". Thesis. Under the guidance of:

(I) Prof. Dr. H. Mahyuddin Barni, M. Ag., And (II) Dr. H. Husnul Yaqin, M.Ed., at the Graduate UIN Antasari Banjarmasin, 2018.

Keywords: Relationships, schools, families, Muslim minorities, Islamic Religious Education

This research is motivated by the need for integration of the implementation of religious education between the school and family and the cooperation between the school and the family in supporting the Islamic Religious Education in the Muslim minority community. The problems formulated in this research is how the Islamic Religious Education in schools in the Muslim minority community, how the Islamic Religious Education in the family and how the school and family relationships in supporting the Islamic Religious Education.

This research uses qualitative approach. The location of this research is at the Senior High School and Vocational School in Banama Tingang District, Pulang Pisau Regency. The subjects of this study are principals, teachers of *Islamic Religion Education* and some parents of students who are Muslims. The list of obtained through interviews, observation and documentation. The list of analysis was performed during data collection and after all data collected. Test the list of validity is done by testing the credibility of the list, transferability, dependabilitas, and konfirmabilitas.

The results of this study indicate that Islamic Religious Education in schools in Muslim minority communities in Banama Tingang District Pulang Pisau Regency uses the curriculum of 2013 and KTSP, the material presented by *Islamic Religion Education* teachers in accordance with the curriculum and some of the material developed by itself adjust to the level of students' knowledge, learning methods of *Islamic Religion Education* the most frequently used by *Islamic Religion Education* teachers are lectures and question and answer, the availability of facilities and infrastructure to support the lessons of Islamic Religious Education is still lacking, every school has a program of extracurricular activities for religious, and student learning outcomes in learning *Islamic Religion Education* average get enough value because of lack knowledge and attention of students to learning *Islamic Religion Education*. In the Islamic Religious Education in the family only partial parents are involved in the religious education of their children at home, but most parents rely on religious education from school alone. Religious education given by parents in the form of tauhid education, worship (prayer and fasting), moral education and teaching the Qur'an. School and family collaboration in supporting Islamic religious education between schools and families includes visits to students' homes, invited parents to school, auxiliary bodies, correspondence, and a list of grades or report cards. The existence of cooperation between the school with the family in supporting general education, but not maximally support Islamic Religious Education.