

# DAKWAH COMMUNICATION AND ITS IMPACT ON RELIGIOUS UNDERSTANDING IN THE HEARING-IMPAIRED COMMUNITY IN GORONTALO

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## ABSTRACT

Dakwah communication within the hearing-impaired community in Gorontalo is conducted intensively, gradually fostering a good understanding of religion. This study aims to answer three questions: 1) How does dakwah communication affect the knowledge of the hearing-impaired community in Gorontalo? 2) What forms of dakwah communication are used within the hearing-impaired community in Gorontalo? This research is qualitative, employing a sociological-phenomenological approach. The data sources include instructors and religious leaders in the hearing-impaired community, deaf children, government officials, and community leaders. Data collection methods involve observation, interviews, and documentation. Data analysis follows three stages: data condensation, presentation, and verification. The findings highlight the importance of dakwah for the deaf and hard of hearing, focusing on two key aspects: internal aspects that include understanding monotheism, religious law, and ethical values, and external aspects that encompass justice, equality, humanity, societal obligations, personality development, social inclusion, and community development. The forms of dakwah communication utilized include sign language, written media, videos, multimedia, training workshops, online communities, and community activities.

**Keywords:** Dakwah communication; religious; hearing-impaired community

## 1. INTRODUCTION

Dakwah is an important activity to be carried out in society, especially in communities far from understanding religion. The role of dakwah in society must have a clear purpose. Therefore, several approaches are used in preaching, one of which is the implementation of preaching so that the community can accept it.

In preaching to various groups, it is important to understand their characteristics, needs, and life contexts and to convey religious messages in a relevant, engaging manner that motivates them to enhance their understanding and religious practices in daily life. Dakwah requires something that makes it enduring and capable of addressing contemporary challenges, which may involve a revolution and improvements toward contextual phenomena. The changes in dakwah are aimed at making it acceptable to all

groups. This is very important. If this is not implemented and fails to address the general public's concerns, many will hinder and even reject the dakwah movement.<sup>1</sup>

Furthermore, the message of dakwah also has its own goals and strategies. Inappropriate preaching will result in bias in its message. This means that in social life, there are many community groups. Therefore, with the existence of these groups, the process of dakwah must also be diverse according to the needs of these groups.<sup>2</sup> For example, the process of dakwah for groups such as the military/police, youth, parents, and women's groups involves different approaches depending on the characteristics and needs of each group.

In general, in the process of dakwah for these various groups, it is important to understand their characteristics, needs, and life contexts, as well as to convey religious messages in a relevant way, engaging and motivating them to enhance their understanding and religious practices in daily life.

In the background of this issue, we highlight the importance of research on dakwah communication to the hearing-impaired disability community in Gorontalo. Deaf individuals often face difficulties in communication due to their hearing limitations, which can restrict their access to significant Islamic religious messages in the predominantly Muslim community of Gorontalo. Therefore, given these limitations, delivering religious messages must also be different and tailored to their needs.

In the Gorontalo region, as in many other areas in Indonesia, there have been efforts to create social inclusion for people with disabilities. However, this inclusion often remains purely physical without deeply considering access to religious understanding. In this context, preaching, as one of the tools for conveying religious teachings, becomes important to study further. Dakwah is crucial in spreading religious teachings to all layers of society. However, various factors can influence its effectiveness, including the communication limitations faced by individuals with hearing disabilities.

Communication gaps cause most deaf and hard-of-hearing individuals to not have the same access to Islamic preaching as those without hearing disabilities. Although religious messages are important in their daily lives, a lack of attention is paid to how they are conveyed to the deaf community.

Preaching is not only done for everyday people. Many targets need to receive the touch of Islamic preaching. Especially those who are disabled. They have the same rights as normal people in general. Direct care for them makes it possible to bring justice to others. In the case of children with disabilities, it is highly recommended to pay attention to them. No matter what, they are like other humans who have the right to live and sustain themselves. Thus, dakwah also needs to reach them as individuals with disabilities.

The Gorontalo region has many children with disabilities. Specifically, they are deaf individuals. Children with disabilities, especially those with hearing impairments, have unique characteristics and traits in communication.<sup>3</sup> Communication is usually carried out through

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<sup>1</sup> Hilman Rofi Azmi, 'Model Dakwah Milenial Untuk Homoseksual Melalui Teknik Kontinum Konseling Berbasis Alquran', *Al-Balagh: Jurnal Dakwah dan Komunikasi*, 4.1 (2019), h. 137.

<sup>2</sup> Munzier Suparta, dkk, *Metode Dakwah* (Jakarta: Kencana Prenada Media Group, 2009), h. 8.

<sup>3</sup> Information from the Social Services Office of Gorontalo Province indicates that the number of deaf and hard of hearing individuals in Gorontalo Province is 1,078, and the active data collected within the GERKATIN Gorontalo

hand signals and related methods. Hearing-impaired individuals have minimal ability to communicate. The hearing impairment they experience sometimes becomes an obstacle for them in understanding anything. Even those who can understand their requests and intentions can only be understood by certain people. Not everyone can understand the sign communication they are talking about. Likewise, we, as normal humans, cannot all understand them. Moreover, what we convey cannot be accepted and understood by the hearing-impaired child with disabilities. This is because they are hindered by abnormal hearing function.

From the above background, the researcher is interested in studying the communication of dakwah regarding the religious understanding of the hearing-impaired disability community in Gorontalo and examining their forms of dakwah communication to describe their religious understanding and analyze the forms of their dakwah communication.

## 2. METHODS

This type of research uses qualitative descriptive research, which involves data that describes or elaborates on the phenomenon being studied in detail. This research was conducted in the city of Gorontalo within the Gorontalo Deaf community, using a sociological, phenomenological, and dakwah communication approach. Data sources are obtained through observations, namely directly observing communication in preaching regarding understanding, interviews where the researcher engages in dialogue with informants such as preachers, hearing-impaired children, and other figures, and documentation includes field data such as documents, images, and videos. The researcher also uses other supporting data such as literature books, journals, scientific magazines, and references related to dakwah communication within the hearing-impaired disability community. Next, the researcher also used data analysis techniques, which involve a series of processes to select, categorize, and sort data into relevant patterns or categories, extracting meaning from the data collected in the study. After the data analysis, the researcher then conducts a validity test of the data, illustrating the truth of the data found in the field. The verification of the validity of the findings in the research is conducted through data triangulation and method triangulation.

## 3. RESULTS AND DISCUSSION

Understanding tauhid is a fundamental aspect that is mandatory for every individual. Therefore, parents are expected to introduce the concept of monotheism to their children from an early age. Ibn Qayyim, as quoted by Rahman in the book *Tuḥfat Al-Maudūd*, suggests that the teachings of monotheism can begin as soon as the baby is born by secretly reciting the adhan and iqamah in the baby's ear. This step is expected to create an optimistic hope, where the first sound heard by the baby's ear is the call to prayer (adhan) that contains the meaning of Allah's greatness and the shahada, the primary condition for someone to embrace Islam. Equally important, it is recommended that a person be

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organization amounts to 154 individuals. Lihat GERKATIN Provinsi Gorontalo, Surat Keputusan Susunan Dewan Pengurus Daerah Gerkatina Provinsi Gorontalo periode 2023-2028, diakses pada tanggal 3 april 2024.

reminded to recite this declaration of faith when facing their final moments, leaving this temporary world.<sup>4</sup>

However, in this case, specifically in the research conducted by the researcher regarding dakwah communication in the Gorontalo deaf community, it tends to be somewhat different. The understanding of monotheism in deaf children is minimal. There are many things that children with hearing impairments do not know. The limitations they experience give rise to a barrier to studying religion. Specifically, it is the issue of monotheism.

Furthermore, learning Islamic law is very important for people who are hard of hearing, even though they have hearing limitations. Islamic law is a set of rules, principles, and values that guide Muslims daily. Learning about Islamic Sharia helps individuals to understand religious teachings more deeply and to practice those teachings in their daily lives. For deaf and hard-of-hearing people, learning about Islamic Sharia becomes important because it allows them to understand religious teachings correctly and live their religious lives optimally. Although they have limitations in hearing and communication, this does not hinder them from correctly understanding and practising Islamic teachings. Learning Islamic law can teach them about obligations, prohibitions, and moral values necessary in daily life.

Additionally, specifically, learning Islamic law helps the hard of hearing understand their rights and duties as Muslims in society. They can understand the methods of worship, religious laws, social ethics, and moral principles they must follow when interacting with others. This helps them become better individuals and beneficial to the surrounding community.

The formation of ethical values is a process that involves education, example, and reflection to guide individuals in understanding and applying moral and ethical principles in their lives. It starts in the family and school environment, where children learn the difference between right and wrong and values such as honesty, responsibility, and respect for others. Good behavioural models from adults, open discussions about ethical values, and direct experiences applying those values in real situations are also significant in forming a strong and ethical character. Additionally, character education programs and developing skills such as empathy and resilience also help individuals strengthen their commitment to ethical values. The reinforcement of communities that support ethical values and provide social support is also an important factor in creating an environment that fosters the growth of responsible and ethical individuals. Involving these various aspects in education and daily life can shape individuals who possess moral integrity and positively contribute to society.<sup>5</sup>

For individuals with hearing impairments, forming ethical values is still very relevant and important. Although they may have limitations in hearing and communicating verbally, this does not diminish their ability to understand and apply moral and ethical values. Moral and character education can still be conveyed to deaf individuals through sign language, text, images, and various visual aids. Families, special schools, or educational institutions with experience educating deaf individuals can provide education tailored to their needs.

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<sup>4</sup> Nasep Khirzani dan Abdul Mujib, "Bimbingan Agama dalam Meningkatkan Pemahaman Ketauhidan Remaja", *Irsyad: Jurnal Bimbingan, Penyuluhan, Konseling, dan Psikoterapi Islam* Volume 7, Nomor 3, 2019, h. 332.

<sup>5</sup> M. Nurdin, dan Tim peneliti, *Moral dan Kognisi Islam: Buku Teks Agama Islam untuk Perguruan Tinggi Umum* (Bandung: Alfabeta, 1993), h. 21.

It is also important to teach them the significance of honouring fellow Muslims and fulfilling their rights. This involves teaching the importance of justice, equality, and respecting individual rights in social and community relationships. Teaching about morals and ethical values should be done through an inclusive and comprehensive approach. This may involve using sign language, images, and various visual aids to facilitate their understanding.

Justice and equality refer to how children with hearing disabilities are treated equally in public. As free and equal human beings in the eyes of society, hard-of-hearing children must receive the same treatment. Moral education, introduction to the Islamic world, and much more they need to receive from the general public. This does not exclude the preaching carried out by the preachers and caregivers in the Gorontalo deaf community.

Justice is a fundamental moral and social principle in human life. It reflects a universal aspiration to provide fair and equal treatment to everyone, regardless of race, religion, social status, or any other background. The importance of justice is evident in various aspects of life. In a social context, justice helps maintain balance and harmony among community members. When every individual is treated fairly, social and economic disparities can be reduced, creating a more inclusive and empowered environment for everyone. In law, justice is the foundation of a functioning legal system. The principle of justice ensures that the law is applied fairly and equally to everyone, without exception. This helps prevent the abuse of power, protect human rights, and maintain social order.<sup>6</sup>

Justice and equality for deaf children in moral education, introduction to the Islamic world, and dakwah are critical. As part of society, they have the same right to access knowledge and religious education as other children. Equal treatment in society is a fundamental right that must be guaranteed for all individuals, regardless of their physical or hearing conditions.

Preachers and caregivers in the deaf community of Gorontalo need to use various methods and aids that meet the needs of deaf children to convey religious messages effectively. This can include using sign language, images, text, and other communication tools to facilitate their understanding. In addition, it is important to create an inclusive and supportive preaching environment within the deaf community. This means creating an atmosphere that allows deaf children to feel accepted, valued, and supported in their religious learning process.

In preaching to deaf children, the principles of justice and equality play a key role in ensuring they receive religious education inclusively and fairly. Every deaf child has the same right to learn and understand religious teachings without discrimination or unfair treatment. It is essential to create a learning environment that provides equal access for all deaf children to the information and resources needed to understand religion well. This can be done by providing aids and technology that meet their needs and training teachers to deliver material to deaf children.

The sense of humanity in deaf children is the same as in others. Although they may experience limitations in terms of hearing, they still have feelings, emotions, and desires, just like other humans. This sense of humanity is reflected in various aspects of their lives. Deaf children can feel joy, sadness, fear, and love like others. They need to be loved, appreciated,

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<sup>6</sup> Wahyudi, *Inklusif dalam Pendidikan: Teori, Konsep, dan Praktik* (Bandung: Pustaka Setia, 2019), h. 177.

and noticed by the people around them. Therefore, humans must treat them with the same love, empathy, and appreciation we give others.<sup>7</sup>

In addition, deaf children also have the desire to learn, grow, and reach their full potential. Although they may face challenges regarding communication and access to information, they still have a passion for understanding the world around them and becoming part of society. Therefore, we need to provide the necessary support and assistance so that they can grow and develop optimally.

The obligation of society to treat deaf children fairly, provide support, and create an inclusive environment is an integral part of the importance of preaching to them. Dakwah, in this context, is not limited to disseminating religious teachings but also includes efforts to promote moral values, justice, and empathy in treating fellow human beings. Society is responsible for supporting and assisting deaf and hard-of-hearing children in meeting their needs, including access to education, healthcare services, employment, and adequate social life. This can be achieved by developing an inclusive environment, providing the necessary facilities and resources, and ensuring awareness and appreciation of diversity.<sup>8</sup>

The community must ensure that deaf and hard-of-hearing children have equal access to quality education. This involves providing educational resources and financial assistance and ensuring their learning environment supports their needs. The role of society towards deaf and hard-of-hearing children encompasses various aspects, ranging from raising awareness and understanding to providing practical and emotional support.

Developing the personality of deaf and hard-of-hearing children through preaching is an important and complex process. Dakwah, in this context, not only means the dissemination of religious teachings but also includes efforts to help deaf children understand the moral, spiritual, and social values that will shape their character. Through dakwah, hearing-impaired children can be taught the moral principles underlying religious teachings, such as honesty, justice, and compassion. Thus, through dakwah, hearing-impaired children can strengthen their faith, reinforce their Muslim identity, and experience peace in their beliefs. This helps them become strong, empowered, and confident individuals, ready to face life's challenges and contribute positively to society through Islamic teachings. Overall, dakwah is a powerful means to assist in the character development of deaf and hard-of-hearing children. By understanding the moral, spiritual, and social values taught in religious teachings, they can grow into individuals with noble character and strong faith and positively contribute to society.

Theoretically, social inclusion is a process that allows specific individuals or groups to engage in social life, either fully or partially actively. This means providing opportunities for individuals or groups who may have previously been ignored, marginalized, or discriminated against to have equal access to resources, services, and opportunities available in society.<sup>9</sup>

By creating an inclusive environment, society provides opportunities for individuals or groups previously marginalized or ignored to become integral parts of society, contribute to social development, and fully realize their potential. This benefits the individuals or groups

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<sup>7</sup> Fifi Nofiaturrehman, "Problematika Anak Tunarungu dan Cara Mengatasinya", *Quality Volume* 6, Nomor 1, 2018, h. 10.

<sup>8</sup> Ni Nyoman Mika Putri Karuniasih dkk, *Tinjauan Fenomenologi Atas Stigmatisasi Sosial Penyandang Disabilitas Tunarungu*, *Jurnal Ilmiah Sosiologi*, 2017, h. 12

<sup>9</sup> Simarmata, R. *Perspektif Inklusi Sosial dalam UU Nomor 6 Tahun 2014 tentang Desa: Kebijakan dan Tantangan Implementasi*. *Transformasi Sosial*, 2017, h. 9.

involved and enriches and strengthens society by utilizing existing diversity and potential. By promoting social inclusion for people who are hard of hearing, society can create a more inclusive, supportive, and empathetic environment. This gives people who are hard of hearing the opportunity to develop and realize their potential fully. It enriches society by utilizing its diversity and contributions in various fields of life.

Deaf children have an advantage in communicating with their peers through sign language. The messages conveyed by deaf children will be easier to understand and accept by their friends because they have been trained and accustomed to using sign language from an early age. Communication through sign language provides an advantage in understanding ideas and concepts clearly.

Additionally, deaf children also have a strong emotional connection with their peers. The messages conveyed by their peers are usually received warmly and openly due to the close emotional bonds. They are also actively involved in social interactions with friends at school and in their surroundings, thus having the opportunity to convey messages of dakwah directly and engage in meaningful discussions.

Deaf children who pioneer in conveying dakwah messages through sign language can be positive role models for their peers. They can inspire their contemporaries to be more open to differences and to understand religious values better. Sign language in conveying dakwah messages also reflects inclusivity and care for the needs of individuals with hearing impairments, which can enhance mutual respect and solidarity among community members.

Thus, the dakwah, led by deaf children, has great potential to develop their community. When deaf children actively engage in dakwah activities, it creates an inclusive environment where all members feel valued and supported. In addition, their presence increases religious knowledge and spiritual values to the entire community. By participating in preaching, deaf children also develop their communication skills in sign and spoken language, which helps them become more confident and compelling speakers.

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Interpersonal communication is also reciprocal, meaning there is an exchange of information between the communicator and the communicant. In the context of children with hearing disabilities, this can include using sign language, facial expressions, body movements, or other communication media to convey messages and receive responses from the interlocutor.

It is important to note that in interpersonal communication with deaf and hard-of-hearing children, patience, empathy, and understanding are very important. If

communication is unsuccessful or there is confusion in understanding, the communicator should create space for the communicator to ask questions and speak to the extent of their understanding. This creates an inclusive and supportive communication environment for children with hearing disabilities to develop optimally.

Effective communication requires understanding and mastery of the language used, whether it is spoken, written, or body language. By mastering various types of language, individuals can communicate more effectively with diverse people in different situations and social environments.

<b>Detail</b>	
Sign language	Sign language communication for the hearing impaired using hand gestures or lip reading.
Written media	Means of conveying dakwah messages in the form of bulletins, magazines, books
Video and multimedia	Media used by the hearing-impaired that contains religious messages
Training and workshops	Supporting activities in the development of creativity for deaf and hard-of-hearing people
Online Community	The means of interaction used by the hearing-impaired in conveying various religious information
Community activities	Various activities involving the deaf community, such as MSME development, motorcycle community

Language is the foundation of human communication and plays a key role in social life. Without language, humans would struggle or even be unable to convey ideas, thoughts, feelings, or needs to others verbally or in writing. The close relationship between language and communication significantly affects social relationships. Language allows for interaction with others, sharing experiences, conveying information, and building strong interpersonal relationships. Through language, everyone can convey thoughts, beliefs, and values to others and understand and respond to what others communicate.<sup>10</sup>

In the context of dakwah communication for deaf and hard-of-hearing children in the Gorontalo deaf community, sign language is the most appropriate and frequently used communication technique. This is because sign language has become the primary tool for communication for individuals with hearing impairments, including deaf children. Sign language allows deaf children to convey dakwah messages clearly and effectively to other members of the Gorontalo deaf community. This technique allows them to communicate in a language that meets their needs and understanding to convey the message directly and effectively. Additionally, the use of sign language also creates an inclusive and supportive communication environment for deaf children, as it enables them to fully participate in dakwah activities and interact with other members of the Gorontalo deaf community without communication barriers. Using sign language as a communication technique in the dakwah of deaf and hard-of-hearing children in the Gorontalo hearing-impaired community is an appropriate and effective step. This helps ensure that the preaching message can be conveyed well and accepted by all community members. It also creates an open and

<sup>10</sup> Djarwowitzjojo S, *Psikolinguistik Pengantar Pemahaman Bahasa Manusia* (Jakarta: Yayasan Pustaka Obor Indonesia, 2012), h. 16.



supportive communication environment for deaf children to carry out their preaching activities.

Using written media to preach to deaf children provides access to information and knowledge about Islam and helps them develop literacy skills and reading abilities. This is important for enhancing their independence in acquiring religious knowledge and helping them become more educated and faithful. Thus, preaching through written media has become an effective way to strengthen the understanding and practice of religion among deaf children.

Literacy skills and reading abilities are essential for deaf children to access various sources of knowledge and information, including religious teachings. By getting used to reading various types of written media, such as books, magazines, or brochures about Islam, they can improve their understanding of religious teachings and broaden their horizons about Islam.

Through the medium of a whiteboard, the Hear Me app on mobile phones can be a handy supplementary tool in situations like these, especially for conveying additional information or highlighting important points delivered verbally. The combination of sign language, an interpreter, and a whiteboard can ensure that the message is conveyed clearly and is accessible to all event participants, regardless of their hearing ability.

Developing literacy and reading abilities also helps enhance the independence of deaf children in acquiring religious knowledge. They become more independent in seeking information, analyzing content, and understanding religious messages conveyed through written media. This helps them become more skilled in daily life and more confident in understanding and practising religious teachings.

Dakwah, through written media, is not just about conveying religious messages but also a holistic effort to help deaf and hard-of-hearing children develop themselves as a whole, both in terms of religious knowledge and literacy and reading skills. Thus, dakwah, through written media, has become an effective way to strengthen the understanding and practice of religion among deaf and hard-of-hearing children.

Dakwah communication media through video and multimedia can convey messages visually and interactively. Using images and animations, dakwah messages can be delivered in a more engaging and easily understandable way to the audience. Dakwah can cover various themes through video and multimedia, from religious teachings, morality, and life values to relevant social issues. With creativity in multimedia technology, dakwah messages can be delivered engagingly and motivate the audience to reflect and take positive actions in their daily lives.<sup>11</sup>

In the context of preaching, audiovisual media have great potential to convey religious and moral messages to the audience in an engaging and motivating way. Through creativity in multimedia content creation, dakwah messages can be conveyed in a captivating and relevant manner for modern audiences.

Thus, audiovisual media has become an effective means of disseminating dakwah messages to a broader audience, whether through traditional television platforms or the

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<sup>11</sup> Aan Mohamad Burhanudin dkk, "Dakwah Melalui Media Sosial (Studi Tentang Pemanfaatan Media Instagram @cherbonfeminist Sebagai Media Dakwah Mengenai Kesetaraan Gender)", *Orasi: Jurnal Dakwah dan Komunikasi*, Volume 10, No. 2, Desember 2019, h. 239.

increasingly popular internet. This allows the messages of dakwah to reach audiences from various layers of society and positively impact their daily lives. Preaching deaf people presents challenges because it requires finding effective ways to convey religious and moral messages to those with hearing limitations. In this context, visual and multimedia communication media become very important.

Videos and multimedia can convey dakwah messages using sign language, text, images, and animations that are easy for deaf people to understand. For example, using sign language in videos can help them understand religious and moral messages. Animations and images can also be used to explain abstract concepts visually. Dakwah to the hearing-impaired can also involve using social media that supports accessibility, such as platforms that provide alternative text and sign language support. With such a creative and inclusive approach, dakwah messages can be conveyed more effectively to the deaf community, allowing them to reflect on and apply religious values in their daily lives.

Deaf preaching through video and multimedia has become part of delivering deaf preaching to the deaf community in Gorontalo. Through video, the da'i are genuinely helped. Because much information can be absorbed by the hearing-impaired in receiving Islamic messages, deaf preaching through video and multimedia has become integral to delivering the message of dakwah to the hearing-impaired community in Gorontalo. This media greatly assists the preachers, as videos allow them to convey Islamic messages more effectively to the deaf audience. With video, information can be conveyed through sign language, text, images, and animations that the deaf community can understand. This allows them to absorb Islamic messages better and understand concepts that might be difficult to grasp verbally.

The action of directing deaf friends to access dakwah videos that contain Islamic teachings and morals is a very positive step. Through videos, they can obtain information more visually, and it can be tailored to the specific needs of the deaf community. Providing dakwah videos with text and sign language enriches the learning experience for deaf friends. The texts in the video provide context and additional explanations, while sign language facilitates a deeper understanding. This approach considers the diversity in how people learn and ensures that the entire deaf community can easily access the messages of the dakwah.

Training and workshops on preaching to the hearing-impaired are efforts to help them understand and apply Islamic teachings. In this context, the focus is on teaching sign language and learning to read the Qur'an so that they can communicate and understand the preaching messages. Introducing multimedia, such as videos and the internet, becomes important in accessing relevant dakwah content.

The interactive learning approach involves group discussions, role-playing, and simulation exercises. The goal is to deepen their understanding of Islamic religious concepts and their application in daily life. Community involvement in the planning and executing events fosters a sense of ownership, encourages active participation, and motivates them to engage in these activities.

Collaboration with other parties to provide religious education, such as learning the Quran, MSME training, workshops, and other social activities, is a very positive step. This collaboration aims to help the hearing-impaired community gain more access to the general public, receive assistance, and understand the Quran and other forms of learning. Online communities play an important role in creating an open and supportive environment for the

deaf community to learn and grow in their faith. Through online platforms, such as social media, forums, or specialized discussion groups, the deaf community can share experiences, stories, and daily information with fellow community members.

In this open and supportive environment, they can feel comfortable exchanging ideas, asking questions, and discussing issues relevant to their religious life. This deepens their understanding of Islamic teachings and strengthens community members' sense of solidarity and brotherhood. In addition, through online interactions, they can also gain inspiration and motivation from the stories and positive experiences of fellow community members. This gives them additional encouragement to continue developing their faith and worship practices. Thus, the online community becomes a place for exchanging information and building close relationships, supporting each other, and growing together in faith and the practice of Islamic teachings.

Community activities in deaf missionary work involve various activities to provide support, education, and empowerment to community members. In this case, discussions and study groups to share thoughts about Islam. In addition, dakwah training is also important to hone skills in conveying religious messages using sign language and multimedia. The community can also engage in social activities such as fundraising or community service to help its members and the wider society. Artistic and creative activities can also be part of the program, allowing members to express Islamic values through their artworks. Skill development, such as job training or entrepreneurship, can also help improve the quality of life for community members.

Overall, these community activities aim to strengthen the relationships among members, enhance their understanding of Islam, and motivate them to actively participate in spreading the teachings of the religion to others.

In the dakwah communication conducted by the Gorontalo deaf community, it is not uncommon for them to engage in dakwah activities by utilizing the community as a platform to convey dakwah messages. In this case, the researcher, while conducting the study, also witnessed their community activities in small-scale street trading. The sales place was then named Kedai Tuli in the Sibatana District of Gorontalo City. In addition, they are also involved in other deaf communities, such as the motorcycle community called the Deaf Riders Club (DRC) Gorontalo, and art activities like Sign Language Dance and Poetry Reading, which are usually held during International Day of Persons with Disabilities and other activities organized by the Disability Foundation.

Utilizing the community as a platform to convey dakwah messages is an innovative and relevant strategy. The naming of the place may have a strong symbolic meaning for the community, considering its uniqueness and focus on preaching to the hearing-impaired. Kedai Tuli is not just a place for trading but also a central point for conveying dakwah messages to deaf children and the general public who visit and trade.

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