

HADITH PERSPECTIVE BY ISLAMIC COUNSELOR AS MEDIA DA'WAH AT THE RELIGIOUS AFFAIR MINISTRY

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Abstract

This research examines more deeply about the exploration of the dedication of Islamic extension agents in remote areas of the archipelago. Extension officers as the front line for The Religious Affairs Ministry who are in direct contact with community. Extension workers become inspirational who contribute significantly to the mental development of the community. The teachings of peace and happiness to be spiritual for society are well emphasized through social communication. This study uses library data collection techniques (library research), namely by using librarian sources in the process of obtaining answers to problems in the study. The sources used by the author are books and journals that discuss topics related to the author's discussion topic. The research results obtained by the authors include; Islamic extension workers across the archipelago have different challenges according to the situation and conditions of the assignment given, there are still many extension workers in remote cities with inadequate mobility, with the growing era in this technological era extension officers are required to have a more initiative based da'wah communication strategy. To better attract the public.

***Keywords:** Religion Extension; Media Da'wah; The Religious Affairs Ministry*

Introduction

Currently in some areas, especially the State of Indonesia is experiencing a lot of grief. Starting from the end of 2019 (Saubani 2020), the emergence of the COVID-19 virus, WHO declared covid19 as a pandemic scale that spread directly to all corners of the country, one of which entered Indonesia at the end of March 2020 which then Indonesia declared PSBB (Large-Scale Social Restrictions) (Bahtiar 2020). Starting from schools to universities, students and students are required to study from home. Not only students, all workers have begun to apply cross-working alternately WFH (Work From Home) and WFO (Work From Office)(fey/ugo 2020). Therefore, many workers are starting to be laid off from work even after entering the new normal phase (Arenggoasih and Khatibah 2020).

Starting from a pandemic that is very detrimental to many people from education, industry, economy, culture. Until many religious leaders died. Indonesia is a country where the majority of the population is Muslim. Not surprisingly, every city has religious figures scattered in several areas. The power to spread Amar Ma'ruf Nahi Mungkar is very high. There are also several Islamic boarding schools established as well as educational facilities for early childhood such as TPA (Taman Pendidikan Al Qur'an). However, back to today's reality, more and more educational parks are starting to lack teachers due to busy work and daily activities, children are getting busy with the gadgets they hold. The spirit to seek and study religion began to wane. In addition, the spirit to spread knowledge began to erode little by little with their respective activities.

Departing from the problems of life, more precisely after the New Order, The Religious Affairs Ministry formulated with the Community Guidance (Guidance) that counseling to the Islamic community is very necessary. Therefore, Islamic Religious Counselors under the Guidance of The Religious Affairs Ministry (Kemenag) are assigned to teach in every area spread throughout Indonesia. The Islamic Community Guidance (Bimas) under the auspices of The Religious Affairs Ministry has several activities, one of which is the extension activities carried out by Islamic Religious Counselors. conduct and develop community counseling and guidance or consultation with the community in religious

language. The Religious Affairs Ministry issued a "Plan for Strengthening the Capacity of Religious Lecturers". The launch of the plan began with a social service event organized by the Directorate General of Islamic Guidance, which was attended by more than 90 representatives from 53 institutions of religious and social. The plan is not only implemented by the Directorate General of Islamic Guidance, but also by the Directorate General of Christianity, Catholicism, Hinduism and Buddhism and the Center for Confucian Education and Development (Humas Kemenag 2020).

The task of the Islamic religious instructor is to carry out guidance and direction to the community to further improve the community's capabilities in the social field according to religious recommendations. Provide guidance to the community as well as the importance of religion in daily life. Improving the spiritual welfare of the community according to the teachings of Islam al-Qur'an and as-Sunnah. Not only coaching in terms of religion, extension workers are also required in the community environment in accordance with the current state of affairs where everyone can access information on all things through technology. It is hoped that this task can create a society that has an adequate understanding of religion which is shown through its committed practice to build individual and social piety, as well as create a harmonious life order and mutual respect for one another.

The condition of a harmonious nation is certainly a great hope. The existence of The Religious Affairs Ministry as a non-technical ministry is very necessary. Because if this country is not harmonious and harmonious, development will be very difficult. The Religious Affairs Ministry will seriously formulate regulations to regulate the life and atmosphere of inter-religious people. The phenomenon of sectarian differences must be resolved as smartly as possible to prevent sect disputes, but still do not want to bring back negative memories of the nation's journey (Humas Kemenag 2014). One of the efforts made is religious moderation which is the main issue in the Religious Affairs Ministry of Working Meeting in 2019 (Chomsah 2019). Facing the impact of situations that are not, the community must be able to be moderate in living their diverse lives, not by providing propaganda in various aspects through maximizing religious moderation into something

absolute, for example on their social media (Syatar, Amiruddin, and Rahman 2020).

Therefore, Islamic religious instructors are at the forefront of The Religious Affairs Ministry who are in direct contact with the community. The Local of Religious Affairs Offices (KUA) is the starting point for building transparency and administrative order through marriage registration, which is a big step in improving public services (Kementarian Agama RI 2018).

Research Method

In collecting study data according to the object of study, this type of research is included in the category of library research, namely library research that has several special characteristics by dealing directly with text or numerical data, not with the field or sources, in the form of event, person or other. The data is ready to use, such as existing books or journals, with sources already in the library. The data in the library is generally secondary data, meaning that the researcher obtains data from the second hand instead of the original from the first hand in the field in research. Finally, the condition of the data in the library is not divided by space and time (Zed 2004).

This research is bibliographic in nature where the author examines the phenomenon of exploration of the devotion of Islamic Religious Counselors in remote parts of the archipelago where Extension Workers are a medium of da'wah for The Religious Affairs Ministry of the Republic of Indonesia. Extension workers as the front line for The Religious Affairs Ministry are able to go through the twists and turns of community problems in the midst of the rise of millennial society who rely more on information from social media than with existing community leaders.

Results and Discussion

Islamic religious instructors have a very important role in the community which is quite strategic. Apart from being a preacher of Islam, he is also an Islamic Religious Counselor. In accordance with its

function as a guide, enlightener and as a foundation in community development with the language of religion. The role of the Religious Counselor is not only to encourage the community to actively participate in development, but also to take part in overcoming the obstacles that hinder development. Extension workers as religious leaders always guide, protect, and encourage or mobilize the community towards good behavior and in accordance with the Shari'a.

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The communication of Islamic religious instructors in carrying out the main tasks and functions of consultative counseling to the community is systematically interwoven, tends to be personal and in a dialogical group. This systematic nature is empirically described through the communication patterns used by extension workers in the field. The factor is due to the subjectivity of the communication actors (instructor and assisted communities) that are built to influence the extension process, be it situational conditions of the geographical environment, personality and socio-culture of the community (Andrian 2020). Thus, the tendency of the communication pattern that is formed also places more emphasis on the socio-cultural and religious aspects of the community.

Therefore, the author here will discuss what is an Islamic Religious Counselor. And explore what services are carried out by Islamic Religious Counselors as a propaganda medium for The Religious Affairs Ministry of the Republic of Indonesia in remote corners of the archipelago. As the so-called front guard for The Religious Affairs Ministry. Even though there are still many Muslims who are left behind, if the da'wah goes on peacefully, it will find a good way. The atmosphere

of a multidimensional crisis will be resolved by Islamic teachings by bringing spiritual improvement, and becoming a blessing for the universe (Ma'arif 2015).

Preaching in a direct real contribution in the midst of society requires extension workers to have a da'wah strategy through social communication. The da'wah strategies that have been prepared include making steps that have been decided and will be implemented in an effort to achieve predetermined goals. The existing strategy is not a road map that shows goals but must be able to show how its operations can be practically carried out because the approach to each da'wah target will vary according to future situations and conditions (Suhandang 2014). Therefore, the author will discuss what services are carried out by Islamic Religious Counselors as a medium of da'wah for The Religious Affairs Ministry of the Republic of Indonesia.

Islamic Religious Counselor

Based on the Decree of the Minister of Religion (KMA) Number 79 of 1985, religious instructors have three functions, namely informative and educational functions, consultative functions, and advocate functions. In language, functions and roles have almost the same meaning. A role that can be interpreted as someone who is domiciled in society. While the function as a tool for practical work directly from the role (Jaya 2017). Informative function to the community where extension workers are required to provide educative information such as providing guidance to the community in accordance with the Qur'an and Sunnah. The consultative function is the extension function where there are many problems in the community and are expected to be able to solve problems and provide solutions that are in accordance with these problems. And lastly, the advocate function is that the extension worker has moral and social responsibilities and can position himself as a companion or assist the community from all forms of activities that are not in accordance with the religious rules of the Qur'an and Sunnah. In addition to the trilogy of tasks and functions, the extension agent also has an administrative function, namely having the duties and functions to plan, report, and

evaluate the implementation of the counseling and guidance that has been carried out.

According to the Decree of the Coordinating Minister for the Supervision of Development and Empowerment of State Apparatus Number 54/KEP/MK.WASPAN/9/1999 concerning the Functional Positions of Religious Instructors and their Credit Scores, it is stated that the functional positions of religious instructors consist of Skilled Functional Religious Instructors and Expert Level Functional Religious Instructors. Each level of extension has its own main task (Mulyono 2014). In accordance with the decision, the functional Islamic Religious Counselor in carrying out his duties and functions is assisted by a non-civil servant Islamic religious instructor or called Honorary Islamic Religious Extension (Hamzah 2019). The honorary Islamic religious instructors are taken from figures who play an important role in fostering and increasing faith, and the harmony of Muslims. The temporary extension workers are placed in each sub-district and have eight specializations. Based on the main tasks and functions above, Islamic religious educators, both functional and honorary, have a very important role for the community.

Islamic Religious Counselor in the Segregated Archipelago

Many extension workers who provide inspiration from remote parts of the archipelago are rarely exposed, in this case the authors get several sources from original books published directly from the Islamic Community Guidance (Bimas) of The Religious Affairs Ministry of the Islamic Republic and several journals that have been published. With the hustle and bustle of worldly problems, there are still many extension workers who always foster and guide the community with religious language.

Like one of the Honorary Religious Educators or called PAH named Ustadz Muhammad Zaini, he is a very friendly person who easily blends in with new environments and quickly gets along with new people he meets. Ustadz Zaini was assigned by The Religious Affairs Ministry in Tanjung Pinang City. Before becoming an extension worker, he has been active since graduating from college by visiting KUA-KUA volunteering

to help with community programs or religious programs in the surrounding environment. After gaining a lot of experience and at that time The Religious Affairs Ministry opened a vacancy for a non-civil servant Religious Counselor, he immediately applied. After going through several written tests and interviews. Then his name is listed including the participants who are accepted as extension workers.

In carrying out the counseling duties of Ustadz Zaini, there are not many significant problems but the thing that makes him have to think hard is when fostering responsible teenagers who have various problems. Many activities they do every day but less useful. Then Ustadz Zaini took the initiative to make approaches to teenagers, such as making special weekly recitation sessions for these teenagers to fill their daily lives to be useful. There are tahsinut recitation activities to increase the capacity of the quality of reading the Qur'an in adolescents. Guiding sermons and imams to be able to become cadres of the next generation of Muslims.

In addition to his approach to youth, he also has guidance for mothers with the method of economic empowerment where coastal communities are more concerned with worldly life than religious beliefs. A direct approach to daily life is more effective than in a place of worship holding a recitation ceremony. Especially in coastal communities where fishermen are looking for fish every day. Therefore, Ustadz Zaini pioneered a kind of boarding school for fishermen near the coast so that people do not have to go far to study religion to the city center. With very close access and without difficult mobility, it will be very easy for fishermen to access religious knowledge easily. In the fishing community, there are still many who believe in the existence of occult or some kind of black magic or treatment with supernatural methods. From there, Ustadz Zaini also began to approach the community with daily life that is easy to approach, starting with those that already exist in the coastal community. In this case Islam has existed since the 13th century as thibbun nabawi or called ruqyah treatment in accordance with the Qur'an and as Sunnah. (Kementerian Agama RI 2018).

This approach method makes the community easy to approach, starting from consultations about daily life, the economy, to problems with their respective partners. By explaining the virtues of the Qur'an and as-Sunnah, the messages conveyed are easy to digest in involving daily

life or for treatment, the community gradually begins to approach according to sharia provisions.

Extension workers do not only provide information in the form of speech or words, but jointly practice and implement what has been conveyed to the community. Religious instructors lead the community to carry out what they recommend. Leading the community in carrying out various activities with instructions and explanations on what to do. Exemplary is instilled in everyday life so that people with full awareness and sincerity will follow what the extension workers do.

Not only Ustadz Zaini who feels the twists and turns of preaching in remote parts of the Tanjung Pinang coast. Mr. Asep Mulyadi has served as a Religious Counselor at the end of Kulon, more precisely in Pandeglang, Banten. He has gone through many ups and downs. According to him, counseling is one of his prides. Since 2017 he has been assigned to the Cibaliung sub-district which is a 2-hour drive from his house to the office with his two-wheeled vehicle. Two-wheeled vehicles are very necessary in counseling the area because there is no public transportation or transportation that can be accessed. The most natural thing for other extension workers in the area is that the long distances require the use of a very meaningful time where when there is an appointment with guidance or filling out late recitations the congregation is no longer in place, and requires the extension worker to teach from house to house. (Kementerian Agama RI 2018).

The material presented was also light material such as women's fiqh, creed, social material. He packs his da'wah according to the conditions in the community there so that it is easier for people to understand and can be practiced in their daily lives. The community approach is prioritized if the community already trusts the extension worker in the process of counseling it will be easier. Community empowerment is very important in community development based on good faith and character.

The role of Islamic Religious Counselors is very important, especially in making people spiritual, moral and ethical according to religious sharia. They also as executor of religious broadcasting activities have a very strategic role in conveying amar ma'ruf nahi munkar. Inviting you with all good deeds that will draw you closer to Allah and keep away from actions that are forbidden by Allah (Ilham 2019). In this case the

religious instructor as assigned by The Religious Affairs Ministry by carrying out his da'wah in the community as a functional officer who directly faces and interacts every day with the community with various problems of ups and downs that exist. Extension workers with different challenges depending on the situation and conditions in accordance with the assignment. Although, the concern of the Religious Affairs Ministry in finding solutions to various problems related to religious life is focused on three things, namely: the emergence of religious sects/ideas, religious services, as well as internal and inter-religious relations (mkd, 2013).

Conclusion

Based on the research explanation from the author, it is an exploratory portrait of the role of Islamic Religious Counselors as a medium for preaching The Religious Affairs Ministry at the forefront that contributes significantly to community mental development. Not only this, there are three problems related to religious life, namely: the existence of religious sects/ideas, religious services, then the condition of internal and inter-religious relations. the power of peace and happiness in a theology becomes a spiritual capital for society which is well emphasized through social communication. All of these steps educate the public to follow the invitation to amar ma'ruf nahi munkar that has been taught by the extension workers. Many ways and innovations are needed so that da'wah is more targeted and easier to digest, so that the noble goal of inviting people to have more faith and piety is truly realized. The various obstacles encountered by extension workers from all over the archipelago are not a reason to stop preaching counseling. The more challenges facing society, the greater the practice of patience and there will be many lessons that we can learn.

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