Planning of Communication Strategy for Islamic Religious Counselors in Carrying Out Their Main Tasks and Functions in North Labuhanbatu Regency

Uli Susanti Sri Awan[1], Zainun[2], Mailin[3]
[1]Postgraduate Program in Universitas Islam Negeri Sumatera Utara, Indonesia
[2,3]Universitas Islam Negeri Sumatera Utara, Indonesia
susanti.awan18@gmail.com

Abstract

This study aims to planning formulation strategy in accordance with the eight specialization fields that are ideally attached to the performance of extension services for non-civil servant extension workers. The eight specializations include reading and writing the Koran (BTA), halal products, radicalism and splinter sects, the sakinah family, HIV/AIDS & drugs, zakat, endowments, and religious harmony (KUB). The research method used is qualitative. The data sources for this research are literature studies, related documents, and interviews with Islamic Religious Counselors. The communication strategy of Islamic Religious Counselors in carrying out their main tasks and functions in North Labuhanbatu Regency is by planning that has been formulated in the extension work group meeting and in its implementation using a da'wah strategy using Islamic communication principles such as qaulan layyina, qaulan maisura, qaulan sadida, qaulan baliga. Implementation of activities or work programs carried out by Islamic religious instructors in the form of religious activities such as assemblies of taklim and other religious events that reflect community social care. Evaluation the last stage in this process involves the readiness of the assessment, implementation, and results of the implemented program based on evaluation feedback on how the program was successful or not. Evaluations are carried out by extension workers by making written reports on each activity.

I. Introduction

Islamic religious instructors in carrying out their duties as the spearhead of the Ministry of Religion are expected to be able to carry out a strategic and significant role in the community and carry out their functions in the field of activities jointly and continuously, namely providing guidance and counseling, religious consultation, and development through language. religion. In accordance with the functions attached to the task of religious instructors, namely informative, consultative, and advocate functions. Islam is a religion of da'wah means religion which always encourages its followers to always actively carry out Da'wah activities (Batubara, 2019).

Religious instructors are the spearhead of the Ministry of Religion in carrying out Islamic religious information in the midst of the rapid dynamics of the development of Indonesian society. Its role is very strategic in religious guidance or counseling activities and development through religious language, but so far religious instructors are not very popular in the community. The main task of Islamic religious instructors is to carry out and develop religious guidance or counseling and development activities through the language of religion.

In addition to carrying out the main functions or tasks, namely educative, informative, consultative, and protecting the community, Islamic extension workers must also master religious teachings and are obliged to provide general knowledge, and religious instructors also need to know the policy direction of the Ministry of Religion of the Republic of Indonesia.

There are 15 points in the policy of the Ministry of Religion in religious development. First, improve the quality of understanding and practice of religion. Second, to increase religious harmony. Third, improve the harmony or relationship between culture and religion. Fourth, improve the quality of religious life services, such as marriage, hajj, and providing assistance with holy books. Fifth, make use of religious economics such as zakat, infaq, alms.

Improve the teaching quality of the sixth point. Seventh, increasing equal access to quality education. Eighth improve the quality and ensure the quality of education. Tenth to improve the quality of education governance. The eleventh improve the character and mental qualities of students. Twelfth, improving the quality of vocational education and training. Thirteenth strengthen quality higher education. The fourteenth improve governance that is effective, accountable, and transparent. Fifteenth improve the quality of research, development, and policy.

Islamic religious instructors as executor of duties and functions in North Labuhanbatu Regency have not achieved optimal results seen from the information that is not conveyed to the people of North Labuhanbatu Regency and the presence of Islamic religious instructors is not as popular as from assistant staff in several other ministry programs, for example Program Facilitator Family of Hope (PKH), Social Worker Service Unit-Children's Task Force at the Ministry of Social Affairs, Village Facilitators at the Ministry of Villages.

II. Review of Literature

2.1 Understanding Organizational Communication

Organizational communication occurs within an organization, this communication can be formal and can also be informal. This organizational communication often involves group communication, interpersonal communication and also public communication. Formal communication in an organization is communication that takes place according to the organizational structure, namely downward communication, upward communication, and horizontal communication. Furthermore, communication that does not depend on organizational structure is called informal communication. This communication is like peer-to-peer communication, which usually includes the grapevine and gossip. The grapevine and gossip occur between co-workers which are usually private, it appears and then becomes a topic of conversation in an organization but is not related to or does not involve work at all. According to Irma *et al* (2020) Message management is carried out by the stages of planning, organizing, implementing, controlling, and evaluating the elements of communication.

Organizational communication according to Redding and Sanborn is sending and receiving in complex organizations. Organizational communication can be defined functionally and interpretively as follows:

a) Functionally, organizational communication can be defined as the performance and interpretation of messages between communication units that are part of a particular organization. An organization consists of communication units in hierarchical relationships between one another that function in an environment. The relationship

defined in this structure is natural, this relationship also shows that the structure of an organization is flexible and can change in response to internal and external environmental forces. However, the relationship between positions that change, can only officially occur based on the statements of organizational officials.

b) The focus of organizational communication in a functional perspective is communication between members of an organization, so communication can occur whenever at least one person who occupies a certain position in an organization interprets a performance. This system involves the display and interpretation of messages that occur among many members of the organization, it can be tens or even hundreds of members of the organization who have different types of relationships that connect them. These different relationships can be such as thoughts, decisions, and behavior are governed by policies or regulations that have different styles of communication, which then also in managing and leading the organization are motivated by different possibilities.

2.2 Islamic Communication

Islamic communication is a new field of study that has attracted the attention of some academics in various universities. The desire to produce Islamic communication arises because the philosophy, theoretical approach, and application of communication originating and developed in the West and Europe are not fully in accordance with Islamic religious and cultural values. Therefore, there is a desire to review various aspects of communication science from the perspective of religion, culture and the way of life of Muslims. The role of communication for Muslims themselves so that every Muslim can apply Islamic communication that is guided by the Qur'an and Hadith. Islamic communication is the process of delivering messages between communicators to communicants using the principles of Islamic communication contained in the Qur'an and hadith. With the aim of amar maruf nahi munkar (ordering the good and forbidding the evil).

Islamic communication focuses on communication theories developed by Muslim thinkers. The ultimate goal is to make Islamic communication an alternative communication, especially in upholding human values that are in accordance with the nature of human creation. The suitability of communication values with the dimensions of the creation of human nature provides benefits for the welfare of universal human beings. So in this perspective, Islamic communication is a process of delivering or exchanging information using the principles and methods of communication in the Qur'an and hadith.

The Qur'an does not specifically talk about communication, but if we examine in depth the meanings contained in the Qur'an, we will find several verses that provide a general description of the principles of communication. The Qur'an discusses specific terms or expressions which are stated as a manifestation of the explanation of the principles of communication.

Jalaluddin Rahmad mentioned that al-Syaukani in his commentary book Fath al-Qair, defines al-bayan as the ability to communicate. To find out how people should communicate, we must first trace the key concepts used by the Qur'an to communicate. In addition, the keyword for communication that is mentioned the most in the Qur'an is al-qaul.

III. Research Methods

Research on the Communication Strategy of Islamic Religious Counselors in carrying out their main tasks and functions in North Labuhanbatu Regency was carried out at the Office of the Ministry of Religion of North Labuhanbatu Regency.

In this study, the authors used qualitative research methods. This study is intended to explain the Strategies of Islamic Religious Instructors in carrying out their main tasks and functions. The data sources for this research are literature studies, related documents, and interviews with Islamic Religious Counselors

IV. Results and Discussion

Islamic Religious Counselors with Non-PNS status, through the Decree of the Director General of Islamic Community Guidance No. 298 of 2017 concerning Guidelines for Non-PNS Islamic Religious Instructors has described the specialization of workspaces and issues, namely as many as 8 (eight) fields that are ideally attached to the performance of extension services for non-civil servants. The eight specializations include reading and writing the Koran (BTA), halal products, radicalism and splinter sects, the sakinah family, HIV/AIDS & drugs, zakat, endowments, and religious harmony (KUB).

After meeting and obtaining information from the Head of the Islamic Religious Pokjaluh, the Ministry of Religion of North Labuhanbatu Regency, the writer was then directed to meet with the authorities at the Ministry of Religion of North Labuhanbatu Regency, the Islamic Guidance Section, the Head of the TU and of course the extension workers whose capacities were mainly related to the eight the specialization of the above-mentioned counseling theme.

Until the field research was carried out, it was found that there were 3 Functional Islamic Religious Instructors and 64 non-PNS Islamic Instructors in each sub-district, there were 8 Islamic Religious Instructors within the Ministry of Religion of North Labuhanbatu Regency, they tried to fulfill the eight predetermined work dimensions, even though in reality it is difficult to find one extension worker who possesses and practices all 8 (eight) dimensions of work.

Specializing in Reading and Writing the Qur'an (BTA), there have been figures like Mr. Nasri, who since 2014 has been involved in teaching the Qur'an to illiterate parents using the juz amma method, and in his delivery Mr. Nasri uses the communication principle of qaulan maisura, which is easy or easy.

The specialization in the field of Religious Harmony (KUB) is Mr. Muhammad Albahri who is also the chairman of the Communication Forum for Islamic Religious Counselors in North Labuhanbatu Regency which was just formed in January 2021. In carrying out his main tasks and functions, Mr. Muhammad Albahri uses the communication principle of qaulan layyina, namely the principle of gentle communication.

The specialization of the sakinah family named Dewi Kumala Yogya Sari who has carried out the task since 2020, every month there are 8 meetings at the assisted village officers. In carrying out her duties, Ibu Dewi uses the principle of qaulan baliqa communication which is one of the techniques of speaking or delivering messages using expressions or sentences that are on target, clear and the goal is achieved so that communication becomes effective.

Specialization in HIV/AIDS and Drugs in Kualuh Hulu District was found a non-civil servant extension worker named Wasliani. According to statistical data from North Labuhanbatu Regency, Kualuh Hulu District, 7 people have HIV/AIDS. In carrying out her

duties, Mrs. Wasliani uses the lecture method, question and answer, and consultation. he applies the communication principle of qaulan sadida, namely the right words followed by the right actions and this communication principle is suitable for educating teenagers who are vulnerable to falling into promiscuity and drugs.

Communication planning is a basic thing needed in any activity, especially in introducing or marketing products, ideas, and ideas. After understanding the planning process and the elements of communication in an organization can be found several things that can be a problem in communication planning.

There are several definitions of communication planning:

a) Communication planning is the process of allocating communication resources to achieve organizational goals. These resources include not only mass media and interpersonal communication, but also any activity designed to change behavior and create certain skills among individuals and groups within the scope of tasks assigned by the organization.

b) Communication planning is a systematic and continuous effort in organizing human activities towards efforts to use communication resources efficiently in order to realize communication policies.

c) Communication planning is a written document that describes what must be done related to communication in achieving goals, in what ways can be done so that these goals can be achieved, and to whom the communication program is intended, with equipment and in what time period it will be implemented. can be achieved, and how to measure (evaluate) the results obtained from the program.

d) Communication planning is the art and science of reaching target audiences using marketing communication channels, such as advertising, public relations, etc.

Communication planning is a written document that describes what must be done related to communication in achieving goals, in what ways can be done so that these goals can be achieved, and to whom the communication program is intended, with equipment and within and within a period of time. for some time it can be achieved, how to measure (evaluate) the results obtained from the program. According to John Middleton Communication Planning is the process of allocating communication resources to achieve organizational goals.

The explanation above can be concluded that communication planning is very important to do. Communication Planning can be used in designing a program or marketing a product. Communication planning is a basic thing needed in any activity, especially to introduce or market products, ideas and ideas.

There are four main processes according to Scoot M.Cultip and Allen H. Center regarding stating that the communication planning process is the basis or reference for carrying out implementation, namely:

1. Fact Finding (*Fact Finding*)

This first step involves assessing and monitoring knowledge, opinions, attitudes, and behaviors related to the organization's actions and policies. The decisive step "What is going on now?"

2. Planning (*Planning*)

The information gathered in the first step is used to make decisions about the public, goals, actions and communication strategies, tactics, and program objectives. This second step answers, "We have studied this situation based on what to change, do, or say".

3. Communication (*Communication*)

   The third step involves implementing a program of actions and communications that have been designed to achieve specific goals for each public to achieve program goals. The question in this step, "Who will do and notify this program, and when, where, and how".

4. Evaluation (*Evaluation*)

   This last stage in this process involves the readiness of assessment, implementation, and results of the implemented program based on evaluation feedback on how the program was successful or not. The program can be continued or terminated based on the question "How have we been doing".

   As said by the head of Pokjaluh, North Labuhanbatu Regency, Hamdani Ritonga: "Planning the communication strategy of Non-PNS Islamic Religious Extension Officers through deliberations of the Extension Work Group, Identifying Field Needs, discussing and carrying out Pokjaluh work meetings. Identify areas or ta'lim assemblies, write material in manuscript form, discuss material and formulate material to be delivered. This is followed by selecting the appropriate extension communication method according to the typology and condition of the target community of the target group.

   The planning of the communication strategy carried out by Mr. Sahaluddin specializes in understanding radicalism and splinter sects: "first preparing the material to be conveyed, second understanding the congregation/audience that is the target of counseling, third trying to adjust the material presented with updated/latest news, or developing issues. ."

   Communication strategy planning carried out by Mrs. Dewi Kumala Yogya Sari specializing in the Sakinah family: "The communication planning that I did was in accordance with the syllabus from the Ministry of Religion according to my specialty, the Sakinah family, such as preparing material to be delivered at the assisted Taklim Council."

   Planning a communication strategy by Mr. Albahri specializing in religious harmony: "The planning that I do is to prepare materials that I will deliver in my fostered village related to religious harmony with gentle invitations without coercion and with persuasion."

V. Conclusion

   Based on the data that the authors did after conducting research on Islamic religious instructors, the authors can draw conclusions from the research, namely:

1. The communication strategy of Islamic Religious Counselors in carrying out their main tasks and functions in North Labuhanbatu Regency is by planning that has been formulated in the extension work group meeting and in its implementation using a da'wah strategy using Islamic communication principles such as qaulan layyina, qaulan maisura, qaulan sadida, qaulan baliga. The planning formulation is in accordance with the eight specialization fields that are ideally attached to the performance of extension services for non-civil servant extension workers. The eight specializations include reading and writing the Koran (BTA), halal products, radicalism and splinter sects, the sakinah family, HIV/AIDS & drugs, zakat, endowments, and religious harmony (KUB).

2. Implementation of activities or work programs carried out by Islamic religious instructors in the form of religious activities such as assemblies of taklim and other religious events that reflect community social care. The extension workers took to the field to see the significant need in the community by carrying out bilal mait training, and recitations at the Mothers, Fathers and MDTA Ta'lim Councils. Cooperation with

existing ORMAS such as MUI, FKUB, NU, and Al Washliyah etc. Gathering the Mosque Prosperity Board (BKM) to socialize mosque management, the function of the mosque. Formation of the Ta'lim Council in villages as a forum for Pokjaluh activities. Cooperation with oil palm farmers to form the Agency for Amil Zakat Infaq Shadaqah (BAZIS) the results are distributed to small entrepreneurs as additional capital and also provide initial capital for non-fish fishing rods. Giving lectures, soothing recitations and collaborating with the district FKUB. The North Labuhanbatu community which consists of various tribes, races, traditions, and different socioeconomic status, requires an extension worker to be able to determine strategies, methods, and communication techniques for direct or indirect extension.

3. Evaluation This last stage in this process involves the readiness of the assessment, implementation, and results of the implemented program based on evaluation feedback on how the program was successful or not. Evaluations are carried out by extension workers by making written reports on each activity.

References

Admosudirjo, Prajudi. *Teori Kewenangan*. Jakarta: PT. Rineka Cipta, 2001.

Arifin, Anwar, *Strategi Komunikasi, Sebuah Pengantar Ringkas*. Bandung: Armico, 1994.

Arifin, M, *Pokok-Pokok Pikiran tentang Bimbingan dan Penyuluhan Agama,* Jakarta: Bulan Bintang, 1976.

Arifin, Zainal, *Penelitian pengembangan*. Bandung: Remaja Rosdakarya, 2011.

Baktiar, Wardi, *Metodologi Penelitian Ilmu Dakwah,* Jakarta: Logos, 1997.

Batubara, Maria Ulfa. (2019). Islamic Communication Pattern of Judges in Dealing Conflict of Muslim Families in the Religious Court Medan. *Budapest International Research and Critics Institute (BIRCI-Journal)*.p.373-386

Bungin, Burhan, Penelitian Kualitatif. Jakarta: Prenada Media Group, 2010.

Cangara, hafied, Perencanaan dan Strategi Komunikasi, Jakarta: Rajawali Pers, 2017.

Dand, Freud, *Manajemen Strategi Konsep Pemasaran*, Jakarta: PT. Prehallindo, 1998.

Departemen Agama RI, *Panduan Tugas Penyuluh Agama Masyarakat,* Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam, Direktorat Penerangan Agama Islam, 2007.

Departemen Agama, Al-Quran dan Terjemahnya.

Effendy, Onong Uchjana, *Ilmu Komunikasi*, Bandung: Rosda, 2007.

_____*Komunikasi: Teori dan Praktek*, Bandung: Remaja Rosdakarya, 1997.

_____*Dinamika Komunikasi,* Bandung: PT. Remaja Rosdakarya, 2008.

Fuad, Noor, Gofur Ahmad, Intergrated HRD: Human Resources Develoupment.

Gazalba, Sidi, *Islam dan Perubahan Sosiobudaya*, Jakarta: Pustaka al- Husna, 1983

Himawan, Muammar, *Pokok-Pokok Organisasi Modern*, Jakarta: Bina Ilmu, 2004.

Ibrahim et al, American Journal of Public Healt Vol 93, no 10 (2003)

Irma, A., et al. (2020). Communication Management of Islamic Sharia Agency in Applying Women's Islamic Fashion in Banda Aceh. *Budapest International Research and Critics Institute-Journal (BIRCI-Journal)* Volume 3, No 1, p. 576-587

Kementrian Agama RI, *Naskah Akademik Bagi Penyuluh Agama,* Jakarta: Puslitbang Kehidupan Keagamaan, 2015.

Kholil, Syukur, *Komunikasi Islam,* Bandung: Citapustaka Media, 2007.

Kustini, *Mencari Format Ideal Pemberdayaan Penyuluh Agama*, Jakarta: Badan Litbang dan Diklat Kementrian Agama RI, 2014

Lasswell, Harold. *The Structure and Function of Communication in Society*, Chicago: University of Illinois Press, 1972.

M, Hilmi, *Oprasional Penyuluh Agama,* Jakarta: Departemen Agama, 1997.

Muhadjir, Noeng, *Metodologi Penelitian Kualitatif*, Jakarta: Gramedia, 1990.

Mulkhan, Abdul Munir, *Ideologisasi Gerakan Dakwah*, Yogyakarta: SI Press, 2002

Peace, R. Wayne, Brent D. Peterson, M. Dallas B, urnet *Techniques for Effective Communication*, Massachusetts: Addison- Westley, 1979.

Pusat Bahasa Departemen Pendidikan Nasional RI, *Kamus Besar Bahasa Indonesia.* Jakarta: Balai Pustaka, 2005.

Pusat Bahasa, *Kamus Besar Bahasa Indonesia, Jakarta*: PT.Gramedia Pustaka Utama, 2008.

Rohman, Dudung Abdul, Firman Nugraha, *Menjadi Penyuluh Agama Profesional Analisis Teoritis Dan Praktis.* Bandung: Lekkas, 2017.

Setiana, L, *teknik penyuluhan dan pemberdayaan masyarakat*, Jakarta: ANDI, 2005.

Setyosari, Punaji, *Metode Penelitian Pendidikan dan Pengembangan*. Jakarta: Kencana Prenada Media Grup, 2010

Siagian, Sondang, *Analisis Serta Perumusan kebijakan dan Strategi Organisasi,* Jakarta: PT. Gunung Agung, 1986.

Stainer, George, *Manajemen Strategik dan Kebijaksanaan Bisnis.* Yogyakarta: BPFE, 1985.

Sukmadinata, Nana Syaodih, *Metode Penelitian Pendidikan,* Bandung: PT. Remaja Rosdakarya, 2007.

Suryabrata, Sumadi, *Metode Penelitian*, Jakarta: Rajawali, 1987.

Tatang, *Dinamika Komnunikasi*, Bandung: Pustaka Setia, 2016.