

# Counseling and Guidance on Communication Management Development of Religious Harmony with Global Competitiveness at Islamic Boarding Schools in Karawang Regency

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## Abstract

*The purpose of this study is to analyze the results of communication management development for the development of religious harmony with community outputs that can be globally competitive. This research uses qualitative method with descriptive analysis approach. The data used in this study are primary data and secondary data. Data collection techniques used are observation, interviews, and literature study. Data analysis of research results was carried out using qualitative methods. Based on the results of data and research analysis, it can be concluded that the communication management coaching and counseling activities at the Al-Fathimiyah Islamic Boarding School in Telukjambe Timur, Karawang District, focuses on 4 important factors, namely: context, inputs, process, and products.*

## Keywords

development; communication;  
religious harmony; global  
competitiveness



## I. Introduction

Indonesia is a country that has a variety of ethnicities, cultures, languages, beliefs, customs and regionally-oriented viewpoints that are very diverse. In a broader perspective, the Indonesian people have their own internal culture, so that they have internal tendencies in social categories that are different from one another, including the diversity of communication styles with very high diversity between regions. The diversity of religions, cultures, ethnicities, and religions in Indonesia is considered to be the basic capital to support the national development process. But at the same time this becomes an obstacle to development itself because it can trigger conflicts between regions and between beliefs (Rojiati, 2019). However, if this diversity is managed properly it will create harmony in life and create harmony in social life, this will create support for national development at large (Wahyudin, 2017).

The formation of community character is a very important element and must be instilled so that the Indonesian people are able to be globally competitive. This is the basic foundation for the potential of human resources (Wahyudin & Setiawan, 2019; Fathoni & Rohim, 2019; Poluakan et al., 2019; Achmad, 2021). The younger generation in particular, must have competencies that are globally competitive and behave in accordance with the values of Pancasila (Prasanti, 2017). Among them are: 1) having faith and fear of God Almighty; 2) be of good character; 3) global diversity; 4) mutual cooperation; 5) independent; 6) critical reasoning; and 7) creative. This will affect the Human Capital Index of the community. Indonesia's HCI rankings are presented in the following table:

**Table 1.** Country Ranking by HCI (2020)

<b>Ranking</b>	<b>Country</b>	<b>HCI Score</b>
1	Singapura	0.88
2	South Korea	0.84
48	Vietnam	0.67
55	Malaysia	0.62
65	Thailand	0.60
84	Filipina	0.55
87	Indonesia	0.54
100	Cambodia	0.49
107	Myanmar	0.47
111	Laos	0.45

Source: World Bank (2020)

In 2020, the World Bank reported HCI and placed Indonesia in 87th rank with HCI points of 0.54 or an increase compared to 2018 which was 0.53. In the World Bank report, the survival component increased to 0.98, improving by 0.01 from the previous year, while the quality of education was 395. For the health component, there was a significant increase from 0.66 to 0.72. From these data, it can be seen that human resources in Indonesia are experiencing an upward trend and are getting better.

The function of human development is also played by Pesantren-based religious education. Islamic boarding schools are not only limited to the religious education of students, but also must be able to channel the talents and interests of students, so that pesantren graduates can have the expertise to face globalization, especially playing a role in preventing disputes due to prominent religious sentiments (Abidin, 2019). Cases like this may continue to occur along with the development of religious adherents in interpreting the teachings of their holy books, examples of religious leaders and their socio-political-economic conditions. Resolution of religious conflicts in this context is an alternative to unravel the complexities that have been shared between religious communities (Mukhtar & Prasetyo, 2020; Sidiq et al., 2021).

There needs to be dissemination in an activity aimed at target groups or individuals, such as students and the wider community in order to obtain information, raise awareness, accept, and ultimately change the behavior of the target group. Islamic boarding school kiai ground Islam by creating a culture and religious tradition that is carried out in stages and respects local wisdom (Prasetyo & Anwar, 2021). In theory, it can be explained that the interaction between religion and culture can occur by: a) Religion influences culture in its formation, its value is religion, but its symbol is culture. b) Culture can influence religious symbols, and c) Culture can replace the value system and religious symbols. The behavior that develops in the community expresses religious values and the level of religiosity that has been in dialogue with the environment and culture (Soares & Sudarsana, 2018; Rubiana & Dadi, 2020).

To create these results required a good communication management between layers of society. The problems that are often encountered are often the emergence of mutual suspicion between religious communities and the incessant understanding of pluralism (Al Masud et al., 2017). Religious pluralism is a concept that has a broad meaning, is related to the acceptance of different religions, and is used in different ways, meaning to live tolerantly in different ethnic groups, groups, religions, customs and views life that can provide peace in a social environment (Syakur & Khoiroh, 2021).

Every human activity, be it daily activities, organizations, institutions, and so on will never be separated from communication, so that it can be ascertained where humans live, both as individuals and members of society, always communicate (Septiwiharti et al., 2019). Why is that? Because communication is a necessity of human life. It is impossible for a person to live his life without communicating and communication itself is an important element that shapes and makes a society possible. Communication is the basis of all human interactions, because without communication, interaction or relationships between humans, either individually, in groups or in organizations, are impossible (Asmara, 2008). Communication is a dynamic activity, taking place reciprocally between the communicator and the communicant, continuously giving and receiving the effects of the communication (Kawangung, 2019).

In addition to giving freedom to citizens to embrace and carry out religious worship, the state through the Religious Harmony Forum (FKUB) pays attention and is serious about fostering harmony between religious communities. The existence of this Religious Harmony Forum is in accordance with the Joint Ministerial Regulations, namely the Minister of Religion and the Minister of Home Affairs number 8 and 10 of 2006 which regulates calm: 1) Guidelines for the Implementation of the Duties of Regional Heads in Maintaining Religious Harmony; 2) Empowerment of Religious Forums; and 3) Establishment of Houses of Worship.

The Religious Harmony Forum or the Religious Harmony Forum is a bridge to solve problems related to religious harmony, both inter-religious harmony, internal religious harmony and religious harmony with the government. The Religious Harmony Forum is a forum/container formed to accommodate all aspirations of religious interests and religious harmony (Scholl & Bolivar, 2019).

There are several main points why humans must communicate for various reasons, including: 1) People talk about their relationships at work, how they are involved, how the need to express their energy; 2) People talk about commitment related to relationships. Commitment is the initial condition of a relationship; 3) People talk about relationships as engagement, engaging together quantitatively and qualitatively in conversation, dialogue, sharing experiences; 4) People talk about relationships in terms of manipulation, for example how to monitor each other; and 5) People talk about relationships in terms of consideration and attention (Zainal & Salloum, 2021). This good communication model is expected to improve relations between religious communities in Indonesia. Considering that Indonesia is a plural country, the diversity that exists in Indonesia has the potential to be a driver of development, but due to poor communication, it has the potential to cause the breakdown of harmonious relations between religious communities (Ferdian, 2018). In order to realize this goal, counseling and management of inter-religious communication management must be carried out.

## **II. Review of Literature**

### **2.1 Global Competitive Society**

The world is becoming increasingly globalized with the emergence of a global phenomenon of public relations patterns which are marked by the increasingly minimal barriers or national boundaries (Dovgal, 2020). Therefore, it is necessary to prepare the young generation who are nationalist-patriotic, intelligent, honest and responsible, through character education that upholds the cultural values of local wisdom. Although it is not new, it must be admitted that the phenomenon of globalization is the most strategic dynamic and has an influence on the values of various nations, including the Indonesian

nation (Andonova & Garcia, 2018). Some people consider it a threat that has the potential to distort the character of the nation and local culture, values and traditions of our nation, instead replacing them with values that are pragmatism and foreign popularism which are clearly not in accordance with the personality of our nation (Nangoy, 2019). On the other hand, globalization is also a natural phenomenon, a fragment of the developmental process of civilization that we all have to go through together. In connection with this, this paper deserves to be used as a reference for reviewing the development of the nation's character by always paying attention to the culture of local wisdom, so that the diverse cultural treasures on this motherland are maintained intact.

Education is a very important human need because education has a duty to prepare Human Resources (HR) for the development of the nation and state (Pradana et al, 2020). According to Astuti et al (2019) Education is an obligation of every human being that must be pursued to hold responsibilities and try to produce progress in knowledge and experience for the lives of every individual. Education is one of the efforts to improve the ability of human intelligence, thus he is able to improve the quality of his life (Saleh and Mujahiddin, 2020). Education as a process of humanization focuses on the role of humans who function as social beings who have autonomous morals and cultural sensitivity. Cultural tolerance and transformation is a slow but progressive process, not a forced social revolution. The challenges of globalization and the increasingly strong and diverse democratic process on the one hand, and the world of education which is more concerned with the cognitive dimension of society and ignoring the affective side, are strong reasons for the Indonesian people to develop a commitment to develop the character of society. Current conditions demand character education that needs to be changed as well as holistically and sustainably transformed.

There are five indicators of the noble character of the Indonesian nation that is globally competitive, namely: 1) Transcendence: namely realizing that humans are God's creation. From this awareness will emerge an attitude of mere servitude to the One God. This awareness also means understanding the existence of oneself and the natural surroundings so as to be able to maintain and prosper them; 2) Humanization: Every human being is essentially equal in the eyes of God except for knowledge and piety that distinguishes them. Humans are created as subjects with potential. Just and civilized humanity; 3) Diversity: Awareness of the many differences in the world. However, being able to take common ground to grow strength, Unity of Indonesia; 4) Liberation: Liberation from the oppression of fellow human beings. Therefore, it is not justified the existence of human colonization by humans. Democracy led by wisdom in representative deliberation; and 5) Justice: Justice is the key to well-being. Fair does not mean equal, but proportional. Social justice for all the people of Indonesia.

## **2.2 Communication Strategy**

Strategy is essentially planning and management to achieve a goal. But to achieve that goal; strategy does not function as a road map that only shows direction, but must show operational tactics. Communication strategy can be understood as a guide from communication planning and communication management to achieve a goal. To achieve this goal, the communication strategy must be able to show how its tactical operations should be carried out. In the sense of the word that the approach can be different at any time depending on the situation and conditions as is the case with conditions (Pradyaningrat et al., 2020).

Communication strategies must also be supported and strengthened by a theory. the steps of the communication process are as follows: 1) The first step, ideas/ideas are created

by the source/communicator; 2) The second step, the ideas created are then transformed into communication symbols that have meaning and can be sent; 3) The third step, the message that has been encoded is then sent through the media in accordance with the characteristics of the communication symbol addressed to the communicant; 4) The fourth step, the recipient interprets the content of the message according to his perception to interpret the meaning of the message; and 5) The last step, if the message has been successfully decoded, the audience will send the message back to the communicator.

### **2.3 Communication Effectiveness**

Effective has the meaning of influence that can bring results. Effectiveness can be understood as activeness, having usability, the existence of conformity in an activity carried out with the intended target. Effectiveness emphasizes the results achieved, while efficiency looks more at how to achieve the results achieved by comparing the inputs and outputs. Thus it can be said that something is effective when it achieves certain goals (Nuryani & Taufiq, 2019). It is said to be efficient if it is satisfactory as a driver to achieve the goal, regardless of whether it is effective or not.

There are five aspects in building effective communication: 1) Clarity, language, message or information conveyed by the communicator to the communicant must be clear. So that there will be no misinterpretation of the meaning of the message conveyed; 2) Accuracy, language and information conveyed must be completely accurate, aka precise and correct. True, it means in accordance with what you want to convey; 3) The context, language and information conveyed must be in accordance with the circumstances and the environment in which the communication occurs; 4) The flow, the coherence of the flow of language and information is very important in establishing effective communication; 5) Culture, this aspect does not only involve language and information, but also manners or ethics. For example, shaking hands with one hand for Sundanese may seem impolite, but for other ethnic groups, it is normal (Makalew et al., 2021).

We can see whether or not a communication is effective with the following indicators: 1) Differences in perception; 2) Emotional reactions, these emotions can be in the form of anger, hatred, maintaining perceptions which will have an effect on understanding the message that is being conveyed to the communicant; 3) Inconsistency of verbal and non-verbal communication, namely, covering all stimuli in a communication event, both produced by humans and the environment; 4) Suspicion, a communicant believes or suspects a message in general is a function of the credibility of the sender and the thoughts of the recipient of the message.

### **2.4 Communication Barriers**

Communication barriers are obstacles, obstacles, or disturbances that occur when the communication process takes place. In the practice of communicating, usually a person will face various kinds of obstacles which if not handled properly will make the communication process useless because the message is not conveyed properly.

Factors that can hinder communication include: 1) Socio-Anthro-Psychological Barriers, this type of barrier can sometimes interfere with communication, for example communicants who are still psychologically traumatized and receive natural disasters. This means that the communicator must pay attention to the situation when the message delivery process is in progress, because this greatly affects the smoothness of a communication process; 2) Semantic Barriers, this type is found in the communicator. This type of barrier is related to the language used by the communicator. With the fluency of communication, a communicator must really pay attention to this semantic disorder,



because if there is a mispronunciation or a mistake in writing it can lead to misunderstanding or misinterpretation which in the end can lead to miscommunication; 3) Mechanical Barriers, Barriers of this type are found in the media used in the communication process. For example, blurry prints on newspapers, voices on telephones that are not clear, voices disappearing on radio broadcasts, pictures that suddenly have problems on television broadcasts, and other disturbances that occur in the media; 4) Ecological barriers, this type of obstacle occurs due to the environment in the process of communication. Such as the sound of traffic noise or the boisterous voices of people near the occurrence of the ongoing communication process (Manshuruddin, 2017). This can be prevented by the communicator, by keeping the communication process away from places that are considered to be able to interfere with the communication process.

### **III. Research Method**

This study uses a qualitative method with a descriptive analysis approach. The data used in this study are primary data and secondary data. This research uses a case study approach to explore related information broadly and deeply about various conditions that exist in society so that it can provide additional information for unique research data about individual phenomena, religious communities, organizations, social, politics and their relationship to religious harmony fostered by the Karawang Regency Religious Harmony Forum. This research was conducted at the Al-Fathimiyah Islamic boarding school, Karawang district. Guidance and counseling were carried out to all students of Al-Fathimiyah Islamic Boarding School in collaboration with the Religious Harmony Forum and Al-Fathimiyah Islamic Boarding School administrators. The condition of the pesantren is in a heterogeneous environment of people from various beliefs so that with such conditions it becomes an appropriate field study. The thing that will be the focus of research is the development of community communication management so that it becomes a society that can compete in the global realm and still instill values of tolerance and peace between religious communities. Data collection techniques used are observation, interviews, and literature study. Data analysis of research results was carried out using qualitative methods.

### **IV. Results and Discussion**

#### **4.1 Social and Religious Life of the Community around Al-Fathimiyah Islamic Boarding School**

Regarding the socio-religious life of the people of Telukjambe Timur sub-district, Karawang regency, West Java, which has a population of 138,982 people, an area of 40.09 Km<sup>2</sup> and a population density of 3,467 Km<sup>2</sup>, they are very active in various activities, both activities related to religion or other social activities. This can be a big capital to build harmony. People who live in Telukjame Timur sub-district are very active in carrying out worship according to their religious teachings. The community also cooperates with each other and works together in building places of worship for local religious adherents.

In the field of social education, the people of Telukjambe Timur sub-district are also very active in collaborating and working together in building educational places, such as building PAUD, Kindergartens, Elementary Schools, and building religious education places such as Madrasah Diniyah. Likewise for Christian and Catholic children who are actively learning about Christianity and Catholicism on Sunday mornings.

From matters relating to social life other than socio-religious, all the activities held are to further improve as well as foster the community about the importance of inter-religious harmony in Telukjame Timur sub-district, because every human being who lives on this earth All of them were created by God Almighty in a state of fitrah or in a state of purity. In the socio-religious life of the people in Telukjame Timur sub-district, every community with a different religion should meet each other face to face, interact, greet, get to know and help each other in terms of virtue, because in every There is absolutely no conflict in religious teachings as a result of religion or belief. Thus, the different diversity in Telukjame Timur sub-district is not a problem or reason for the community and with that difference, it will be an addition to new knowledge, both in terms of religious knowledge and non-religious knowledge.

This tradition has been passed down from generation to generation, the tradition carried out by every religious community emphasizes a high sense of tolerance between fellow people in every class and strata of society, this can be one of the factors that makes the religious pattern of the people of West Java very complex and In terms of religious beliefs, the people of Kelurahan Bangsal believe in each religion, that each religion is true, but that does not mean that other religions are wrong. Indeed, religious differences in society are undeniable, because for people embracing every religion is a life choice, so that they never disturb or interfere with each other or between one community and another. Therefore, the local community also tries not to cause conflict between them. Because according to religious leaders and also the local community, conflict will only damage and for sure conflict will not lead to the common good, so it is very unfortunate if their children have to hate each other or even conflict between religious adherents.

In living a social life, all levels of society are required to respect each other, respect, and accept each other among religious people. Among the efforts used to foster inter-religious harmony among existing communities are encouraged and carried out by the Religious Community Forum in Karawang district, Telukjambe Timur sub-district, as follows:

- a. The community is invited to work together to build a place of worship without discussing or debating the beliefs held by each community. The teachings adopted by each community should be appropriate to be practiced and taught to everyone, even neighbors who have different beliefs. When talking to other communities of different faiths, one should not offend their neighbors about the religion they believe in.
- b. Building public awareness to get to know each other, meet face to face and establish friendship with each other and nothing forbids other faith communities to carry out holidays in their beliefs.
- c. Doing good things and being enthusiastic about other community members who are celebrating their holiday. Among them by participating in praying and wishing happy holidays to other community members.
- d. If there are members of other religious communities who are afflicted by a disaster, they should help each other to carry, care for, and visit the families affected by the disaster by offering condolences and providing moral and material assistance.
- e. Get used to discussing or exchanging ideas with fellow religious people culturally, meaning that every society is equally created on this earth to understand each other and understand what is contained in each religion.

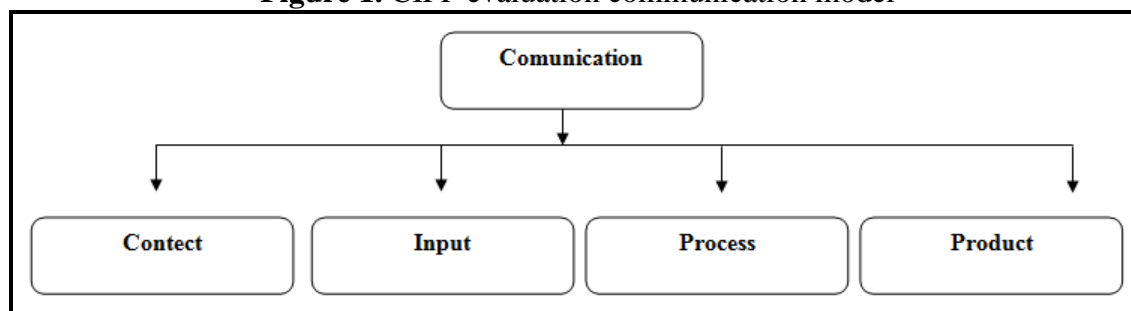
#### **4.2 Communication Strategy to Create a Globally Competitive Society**

Implementation of coaching and counseling is basically a form of improvement to the target community group. In another form, it can also be in the form of inculcating basic

values regarding the application of community religion, because of that there are several forms of feedback, including: 1) Internal feedback (feedback directly from the communicator himself) and 2) external feedback that is direct or indirect, in the form of representative, delayed, cumulative, and institutionalized. The existence of extension workers is basically to provide guidance to their fostered people in order to evaluate, and direct the community to open insights and is expected to provide good feedback for the lives of the people themselves through communication media.

Good communication models are very diverse, among these models is known as the CIPP (Context, Input, Process and Product) evaluation which is explained in the following figure:

**Figure 1. CIPP evaluation communication model**



Source: data proceed

The CIPP model is based on 4 main aspects, namely: 1) Context, communication aimed at the extension system and objectives, the actual conditions that are taken into consideration why the extension is carried out and what impact the program will achieve from the program; 2) Input, input is a factor that determines the smooth process and quality of communication in counseling. Some important inputs in extension are extension participants, purpose of extension materials, methods, communication media and extension materials, extension facilities and infrastructure; 3) Process, activity or participation of participants who listen to the material, use of learning media, atmosphere of the counseling place, consistency of the material with the planned objectives, patterns of interaction between extension workers and extension participants; and 4) Product, namely the results that can be achieved by extension participants in the form of mastery of knowledge, skills, or in the form of changes in attitudes. For the evaluation of product aspects, it can be distinguished results that can be seen in the short term and long term capabilities. For short-term results, behavioral aspects are usually still at the level of knowledge and understanding, while for long-term results it can be seen whether the results of counseling have been applied to daily life applications. A good mode of communication is by discussing actual issues about the problems that exist in society in a polite way and with a humanitarian approach. The message conveyed by the instructor, at least is able to provide a cognitive effect that can be applied in a pesantren environment with an understanding of Pancasila.

### **4.3 Driving Factors to Form Excellent People's Personalities**

Among the factors supporting good communication to form a superior community personality are as follows:

#### **a. Education**

This educational factor can shape the attitude of people who are responsible for themselves and their communities. An educated society will increasingly be able to



regulate life and be more mature in determining what to do in the long term. Global networks and selective instrumental exchange of information can shape the long-term goals of a society.

#### **b. Tolerance to Differences**

Humans are social creatures who are always faced with their ability to adapt to nature and their environment. Adapting is a form of reaction to the need for togetherness which can be manifested as solidarity. One aspect of culture in Indonesia, solidarity can be reflected through a value system, namely: 1) Humans do not live alone in this world, but are surrounded by their commitments, the community and the natural surroundings; 2) In all aspects of life, humans are essentially dependent on each other; 3) must always try to maintain as much as possible a relationship with each other, depending on the spirit of the same taste; 4) always try to conform as much as possible, act equally and together in the community, driven by a sense of similarity of soul.

#### **c. Being Open in the Community System and Its Adherents**

The community must have an open attitude with other communities that have different beliefs and social systems. This is a new habit in urban society that tends to take the practical side of life from various aspects, such as communication and information, the economy and other aspects in general. The existence of this counseling is to provide understanding so that every community group is willing to have a dialogue and open their minds to solve social problems together.

#### **d. Have Future Orientation**

Society is required to have a future orientation in the long term. This exploration of long-term goals is expected to be able to make personal loyalties have a sense of responsibility towards their group so that they can regulate what they want, and should not do in the present which is considered to be harmful or detrimental to others.

#### **e. Teaching Values That Provide Service to Every Human**

Knowledge, understanding, physical, and all available resources can be channeled to establish goodness for every human being. This value is instilled so that each belief community does not own and is exclusive and seems to have a special side in society which ultimately tends to be closed and closes the dialogue space, this will have a negative impact because closed communities tend to find it difficult to work together on universal virtues.

### **V. Conclusion**

Based on the results of data and research analysis, it can be concluded that the communication management coaching and counseling activities at the Al-Fathimiyah Islamic Boarding School in Telukjambe Timur, Karawang district, focuses on 4 important factors, namely: 1) Context; 2) Inputs; 3) Process; and 4) Products. This is driven by several factors that can optimize the character of a globally competitive society while maintaining inter-religious harmony, among these factors are: 1) education; 2) Tolerance to existing differences; 3) Open in the Community System and Its Adherents; 4) Have an orientation towards the future; and 5) Instilling Teaching Values That Provide Service to Every Human Being.

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