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THE ROLE OF ISLAMIC RELIGIOUS INSTRUCTORS IN THE RELIGIOUS AFFAIRS OFFICE (KUA) OF PANDAN DISTRICT, CENTRAL TAPANULI REGENCY IN NON-FORMAL EDUCATION

Suwanto, Junaidi Arsyad[2], Solihah Titin Sumanti[3]

[1,2,3]Universitas Islam Negeri Sumatera Utara, Indonesia

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ABSTRACT

This study aims to analyze the role of Islamic Religious Extension Workers in the Office of Religious Affairs (KUA) of Pandan District, Central Tapanuli Regency in Non-Formal Education. Then analyze the concept of Non-Formal Education carried out by the Islamic Religious Extension Division of KUA, Pandan District, Central Tapanuli Regency and analyze how the supporting and inhibiting factors of the Role of Islamic Religious Extension Officers in KUA, Pandan District, Central Tapanuli Regency in Non-Formal Education. The type of research is qualitative with reduction analysis, presentation and data verification techniques. The results of the study include : first; the role of Islamic religious extension workers in KUA Pandan District shows that Islamic religious extension workers play a role in fostering religion in the al-barakah taklim council. Second; The roles carried out are as educators (Muaddib) and as information straighteners (Musaddin). The concept of non-formal education carried out by the field of religious extension science KUA Pandan District, Central Tapanuli Regency, there are three methods that religious extension workers do, namely the lecture method, the story method and the educational method. Third; The supporting and inhibiting factor of the role of Islamic religious extension workers in KUA, Pandan District, Central Tapanuli Regency in non-formal education is the supporting factor with the activities of the Al-Barakah Circle taklim council getting good support and appreciation from the Kalangan Village apparatus

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Corresponding Author:

Suwanto
Universitas Islam Negeri Sumatera Utara, Indonesia
Email: suwanto23a@gmail.com

1. INTRODUCTION

Hamka provides an interpretation of the verse above, here there are two important words, namely ordering to do good, preventing evil. Doing good is taken from the word uruf, which is known, or which can be understood and can be understood and accepted by society. Good deeds when done, can be accepted and understood by humans and praised, because that is what should be done by rational humans. What is evil means what is hated; what is not liked; which is rejected by society, because it is inappropriate,

inappropriate. This is not what a rational human being should do. Religion comes to guide humans and introduces what is good and what is evil. Therefore, ma'ruf and munkar are not separate from public opinion. If someone does something good, the whole community generally agrees, justifies and praises him. If there is an evil act, the whole community rejects, hates and dislikes it. Therefore, the higher the religious intelligence, the more people know what is right and the more people hate what is wrong. Because of this, it is mandatory that there be in the Muslim Community a group of people who work hard to move people towards what is good and away from what is evil, so that the value of society increases. (Hamka, 1990).

Conveying an invitation to the good and shunning the evil is what is called da'wah. With a community that preaches, religion becomes alive, it does not become as if it were dead. The field for conveying da'wah is divided into two, general and specific. What is common is that there are many branches, because society has branches too. Da'wah to the Muslim community itself, so that they adhere to their religion correctly and practice their religion with awareness. And adherents of this religion exist in all areas of society, in agriculture, commerce, manual work, labor and civil service. The level of intelligence is also taken into consideration, whether in the village or in the city, male or female, young or old, people who are more intelligent or have higher education and people who have lower intelligence. (Hamka, 1990; Fauzan et al., 2023).

In the general field including propaganda explaining the purity of religion out. The first is to invite other people to understand the wisdom of Islamic teachings. And sometimes it is to fend off attacks or accusations against religion. What is special is da'wah within one's own family, creating a religious atmosphere within the family, educating them to obey God's commands; compete to do good. Da'wah does not stop, even between members of one's own group. Half of the commentators say that what is meant by Al-khairi which means goodness in this verse is Islam; namely cultivating trust and faith in God, including Tawhid and Makrifat. And that is the essence of religious awareness that gives rise to knowing how to differentiate between good and bad, what is ma'ruf and what is munkar. Furthermore, there is the emergence and growth of a sense of goodness in the soul, which also causes knowing and daring to uphold what is ma'ruf and oppose what is munkar. If religious awareness has not grown, it is useless to mention what is ma'ruf and oppose what is munkar. Because to distinguish what is ma'ruf from what is munkar is none other than the teachings of God. (Hamka, 1990; Dalimunthe et al., 2024).

In 1961, during the old order, Islamic religious instructors were appointed by the Decree of the Minister of Religion dated June 18, 1961 No.K/1/9395, as Honorary Religious Teachers (GAH), working to provide counseling, in addition to the community, also in social institutions and correctional institutions until 1985 (Hilmi, 1997). In the following period, with the issuance of the Decree of the Minister of Religion of the Republic of Indonesia number 79 of 1985 that Islamic religious leaders who provide guidance to the community are appointed by the government (state) as honorary religious instructors (PAH) (Directorate of Islamic Religious Information, 2013). In facing these challenges, religious instructors themselves must have a clear agenda so that religious instructors will not lose orientation in carrying out their duties. Of course this is realized by preparing systematic work programs and plans. The work program is carried out with good control and evaluation of the level of success. In this way, all strategies, tactics, programs and activities of religious instructors will be directed towards the planned destination points.

Those who try to take from the term classification, or technical terms in the sciences and say: Acts of worship are: prayer and what is related to it. Zakat, fasting and pilgrimage; Because in the books of jurisprudence it is called worship. We say: That is the technical name, but every command from Allah is worship. It is as if he took it out of selling and praying, and he did not take it out just like that, but he took it out of the movement of selling, and brought in selling, because from there the profit is obtained directly; Because when you plant a seed, you will wait longer or shorter for the fruit to come out, but the fruit of the sale you sell directly and take the profit. Selling - as we know - regulates all the movements of life, because what is meant by selling is an intermediary between the producer and the consumer. When you sell an item, then the item comes from the producer, and the producer looks for an intermediary to sell it to the consumer, and this consumer you also find the producer, and the producer you also find the consumer.

Production and consumption are the exchange and movement of all life in buying and selling, and as long as there is selling, there is buying. This is the continuation of the movement of life. Sellers always like to sell, but buyers should not buy; Because buyers will pay money and sellers will get money, then Allah says: Leave this transaction whose profit is direct, and answer the Friday call to prayer. But what about after prayer? (Sya'rawi, 1991). The existence of Islamic Religious instructors today, who have the task of being a community guide in religious matters, must work optimally in carrying out their duties. Since the beginning, religious instructors have been the spearhead of the Ministry of Religion in carrying out Islamic religious education amidst the rapid dynamics of the development of Indonesian society (Kholil et al., 2024). Its role is very strategic in building the mentality, morals, and values of piety of the people and also helping to improve the quality of life of the people in various fields, both in the religious field and in the field of non-

formal education (Mazid, 2021). Religious instructors are a functional position that is given the task, responsibility and authority to provide guidance for the community, especially Muslims, in an effort to improve the quality of human resources (HR) in the field of understanding, deepening and experiencing religious teachings (Kasmirah, 2018).

The problem that occurs when giving religious sermons is that the congregation of the religious council should be able to apply the values or knowledge obtained during the sermon and apply it in everyday life. However, the phenomenon that occurs in Pandan District based on the researcher's observations, that women who actively participate in sermon activities in the religious knowledge they have obtained have not been seen in everyday life.

2. RESEARCH METHOD

This type of research is field research or field research is considered as a broad approach in qualitative research or as a method for collecting qualitative data. In this study, researchers go to the field to conduct research on phenomena in a scientific state. With this, the approach is closely related to observation, participating in field researchers usually make extensive notes which are then coded and analyzed (Moleong, 2014). Informants or research subjects are related to someone who is used as material in finding research sources or answers to observations in the study (Sugiyono, 2014). The informants in this study were the Head of the Pandan District Religious Affairs Office, Islamic Religious Counselors and the Community who attended the Tausiyah at the Al Barakah Kalangan Taklim Assembly, An-nisa Taklim Assembly and Ummi Kalsum Taklim Assembly. To obtain valid data, in this study the researcher used several data collection techniques. The techniques include in-depth interviews, observation and document studies. Data analysis is the process of compiling data so that it can be interpreted. The data collected from the results and then conclusions are drawn in accordance with the research objectives (Nasution, 2002). In this study using qualitative data analysis. In this case, there are three data techniques used, namely data reduction, data presentation, and data verification.

3. RESULTS AND ANALYSIS

The Role of Islamic Religious Counselors at the KUA Pandan District, Central Tapanuli Regency in Non-Formal Education

Religious Counselors are guides for religious communities in the context of mental, moral and devotional development to God Almighty. With a very important position and role in the midst of society and having an important position in the implementation of government duties in the field of Religion, since 1999 the existence of Functional Religious Counselors has been inaugurated, namely as civil servants who have special duties of Counseling and Honorary Counselors who are appointed from Religious figures who are officially requested to assist the government in carrying out development tasks in the field of Religion and community development programs in other fields. In the decision of the coordinating minister of state for supervision of development and empowerment of state apparatus Number 54 / Kep / MK. That Religious Counselors have an important role in religious, social and state life, including as guides to the community, as community leaders, as community motivators and as community drivers. In Education and learning there must be an evaluation component. Evaluation has rules and principles in it that must be known in totality. Based on this understanding, it further explains several things about evaluation, namely:

1. Evaluation is a process, not a result (product). The results obtained from evaluation activities are a description of the quality of something, both concerning value or meaning. While the activity to arrive at the provision of value and meaning is evaluation. The description of the quality in question is a logical consequence of the evaluation process carried out. This process is certainly carried out systematically and continuously, in the sense that it is planned, in accordance with procedures and rules, and continuously
2. The purpose of evaluation is to determine the quality of something, especially concerning value and meaning
3. In the evaluation process there must be consideration (judgment). This consideration is basically the basic concept of evaluation. Through this consideration, the value and meaning (worth and merit) of something being evaluated is determined. Without consideration, an activity is not included in the category of evaluation activities
4. The provision of consideration about value and meaning must be based on certain criteria. Without clear criteria, the consideration of value and meaning given is not a process that can be classified as an evaluation.

With this evaluation, it can be known the level of students' understanding of the subject matter, train courage, and invite students to recall the material that has been given, and also know the level of change in their behavior. In addition, the evaluation aims to find out who among the students is intelligent and less intelligent and take appropriate action for them. For intelligent students, additional lessons can be given to improve their intelligence, and for those who are less intelligent, special attention can be given in order to catch up on their shortcomings.

Moreover, the target of the evaluation is not only aimed at evaluating students, but also at evaluating educators, educational materials, the process of delivering subject matter, and various other aspects related to educational materials. This needs to be done, because one component of education and other components of education are interrelated. One weak component of education will affect other components of education. Likewise, if one component of education is strong, it will affect educational outcomes. In the field of education, development can be carried out on all components of education, including developing the quality of human resources (especially teachers), developing curriculum and subject matter, developing the teaching and learning process, developing facilities and infrastructure, and so on.

These development activities are increasingly needed when the world of education is faced with increasingly greater challenges and opportunities. Changes in the state of society from an agrarian society to an industrial society, from a rural society to an urban society, from one that was previously unfamiliar with modern technology to one that is familiar with modern technology, from one that considers education as worship, to education as an investment that must bring material benefits, from a passive society to a critical society, and from an authoritarian society to a democratic society.

In essence, in all aspects of life in this world there are procedures for how one should interact and be in good company with God and with fellow creatures of His creation. (Abdurrahman, 2016; Indainanto et al., 2023; Dalimunthe et al., 2023). In this world there are also hearts that remain unmoved even though they commit sins, disobedience and crimes as big as mountains. He is not affected by the goodness and kindness of others even if they are as big as a mountain. It is the proud heart on earth, which will be cursed under the burden of its sins on the day of reckoning. (Qutb. 2001). Therefore, let those who have sat down first make room for those who come. Because what is narrow is not the place, but the heart. The selfish nature of humans, as a first impression, is reluctant to give place to those who have just arrived. (Amrullah, 1990). In fostering the religiousness of the Al-Barakah Kalangan Islamic study group, there are two supporting factors and inhibiting factors. The first supporting factor is religious counselors as a method of spreading da'wah, then the second is community appreciation (SIkumbang et al., 2023). The inhibiting factor is the lack of facilities to stay in one location and keep moving from place to place.

The Concept of Non-Formal Education Carried Out by the Islamic Religious Extension Service of the KUA Pandan District, Central Tapanuli Regency

In education, methods are very important to realize a goal in a constructive benefit. The position of methods in teaching is as follows:

1. Method as a tool for extrinsic motivation

Methods play a role that is no less important than other components in learning activities. There is not a single teaching and learning activity that does not use teaching methods. This means that teachers truly understand the position of methods as a tool for extrinsic motivation in teaching and learning activities. Extrinsic motivation is motives that are active and function because of external stimuli. Therefore, methods function as external stimuli that can stimulate someone's learning. In using methods, teachers sometimes have to adjust to the conditions and atmosphere of the class, the number of students affects the use of methods. Learning objectives are absolute guidelines in choosing a method. In formulating objectives, teachers need to formulate them clearly and measurably. That way, it is easy for teachers to determine the method chosen to support the achievement of the objectives that have been formulated. In teaching, teachers rarely use one method, because teachers realize that all methods have advantages and disadvantages. The use of one method tends to produce boring teaching and learning activities for students. The teaching process also seems rigid. Students seem less enthusiastic in learning. This condition is very disadvantageous for teachers and students. Teachers fail to convey scientific messages and students are disadvantaged. The use of appropriate and varied methods can be used as a tool for extrinsic motivation in teaching and learning activities at school.

2. Method as a teaching strategy

In teaching and learning activities, not all students are able to concentrate for a relatively long time. Students' absorption of learning materials also varies, some are fast, slow and medium. The differences in students' absorption as mentioned above require the right teaching strategy. The teaching method is one of the answers. For a group of students, they may easily absorb learning materials by using questions and answers and another group of students may absorb them more easily by using stories. Teachers must have a strategy so that students can learn effectively and efficiently and hit the expected goals.

3. Method as a tool to achieve goals

A goal is an ideal that will be achieved in teaching and learning activities. A goal is a guideline that gives direction to where teaching and learning activities will be taken. Teachers cannot carry out teaching and learning activities as they please and ignore the goals that have been formulated. The purpose of teaching and learning activities will never be achieved as long as other components are not used. One of them is the method component. By utilizing methods accurately, teachers will be able to achieve teaching goals. (Syukur, 2020). The methods used by religious instructors are through lectures, stories and education methods so that the religious knowledge of the congregation regarding worship, morals and ethics can increase with the studies provided by religious instructors. In the Big Indonesian Dictionary, the method is defined as an orderly and well-thought-out way to achieve a goal. (Sugono, 2008). Thesaurus-wise, the method has terms such as ways, techniques, and rules. (Sugono, 2008).

Another fact that must also be recognized by humans is that they cannot live alone on this earth. Everyone needs others. Therefore, God has created laws that determine the boundaries between fulfilling self-interest and common interests (society) in a balanced and harmonious manner. We are born as individuals, and will die as individuals. In the life span that we go through between birth and death, we will be bound by the provisions of society, which we cannot ignore for the sake of the sustainability of that life together.

The boundaries between these two interests will be very difficult if they have to be determined by humans themselves, because each individual will tend to prioritize their own interests over the interests of others. Everyone tends to think subjectively when it comes to their own interests. Therefore, the role of God's law, the All-Knowing of the twists and turns of the human soul, in this case is absolutely necessary.

People who are not yet stable in their personal attitudes tend to ignore this provision of God, because they are not sure about their needs. So they take a shortcut, which is the ananiah, in order to fulfill their need for personal stability. But here too lies their failure. This ananiah attitude will push him to the extreme, so that he deifies himself, then his tawhid will be destroyed because of it. He then magnifies, even glorifies himself towards other people around him. So he became known as an arrogant and arrogant person, so he was hated by his people. Therefore, this ananiah attitude is condemned by God very sharply. Historical figures who were once great and then destroyed by Allah, because of this attitude, are told a lot in the Qur'an. These include Pharaoh, Namrud, Samiri, Abu Lahab and others.

Children's Morals Towards Parents

Relevance to the present is related to children's devotion to parents. Being devoted to parents is an obligation and relevant to the current context, children must be devoted to their parents without taking into account the gifts given to their parents, do not bring up the gifts given by children to their parents because that is something that is not appropriate to say, be more devoted to mother than father, a child must know that the child and his property belong to the father, if there is a debt the father as a good child must free their debt, do not lower the dignity of the father's family but must still maintain the good name of the family by not telling bad things about mother and father, avoid the causes of parents being cursed or insulted by others for whatever reason, and do not be disobedient to parents by opposing them, feeling hurt because they are easily offended by what their parents say. (Ramayulis, 2003) As a child with good morals, if your parents have died, you can still show devotion to your parents by offering prayers, completing fardu kifayah, praying for them, making Istighfar for them, establishing good relationships with family and siblings, close friends, then completing unfinished worldly affairs such as paying debts, fulfilling your parents' promises, visiting their graves, making your parents happy by doing good deeds with the intention of rewarding them for your parents, and telling them about their good deeds in the world (Nada, 2007).

Parental Guidance in Educating Children

Relevance to the current context regarding guidance includes 9 guidance that are indeed worthy to be applied today both in the scope of school, society, and home. First; guidance of faith, second; guidance of worship, third; community guidance, fourth; guidance of morals, fifth; guidance of feelings, sixth; physical guidance, seventh; intellectual guidance, and eighth; health guidance, and ninth; sexual guidance.

The faith of children from toddlers to adults must instill the correct faith so that the child knows who their God is, who created them, what the purpose of creation is, and where after this life. By knowing and being able to answer these questions through the instillation and guidance of good and correct faith, the child's behavior can be easily formed well and easily. Children's worship must also be guided so that they are able to carry out worship sincerely, not under duress. Knowing the essence of carrying out worship and for whom the worship is intended. Worship here includes worship that is directly related to Allah and also worship that is through the intermediary of society. Children's social must also be considered and must be fostered so that they are able to interact well and socialize with humans who have various differences. Furthermore, children's morals also deserve to be fostered and this is also a necessity, because it includes all of the child's temperament, both in speech, behavior, and feelings. Furthermore, continuing with the previous statement, children's feelings must also be fostered so that they have a character that is not easily offended. Then the child's physicality must also be fostered, such as by letting them exercise with their peers but still under parental control. Furthermore, children's intellectuality must also be fostered by making time for children so that they can study intensively with their tutors or private teachers. Then the child's health must also be considered, meaning that parents must provide their children with the best possible diet, not being late for meals, eating regularly with nutritious food. Furthermore, the last child's sexuality must also be understood and fostered when their bed should be separated from their opposite sex sibling because it is very important to know the child's puberty and how to clean it if there are signs of puberty.

Supporting and Inhibiting Factors of the Role of Islamic Religious Counselors at the KUA Pandan District, Central Tapanuli Regency in Non-Formal Education

The counseling that has been carried out so far is not only considered as a task or responsibility but also as a delivery of da'wah to the Pandan sub-district community to provide direction and understanding of religion correctly and in accordance with sharia. For this reason, religious counselors must know the tasks assigned to them and how to carry out these tasks as well as possible and must know well the community groups that are their targets and master the counseling material that will be given (Syam et al., 2024).

In the implementation of counseling, it can be seen that the Pandan sub-district community is very supportive and responds well to the activities carried out, because counseling is considered an important need in community development. Religious counselors as community guides have a strong influence in society, so that what is recommended and taught will get a good response.

For this reason, it is hoped that there will be an increase in knowledge among counselors, especially understanding more about the things that are really needed by the community so that what is taught has an impact on their lives. All of this aims to make the community more enthusiastic to participate in counseling activities without any reason or obstacles.

Then, from the two supporting factors, there are also inhibiting factors in fostering religion in the Al-Barakah Kalangan Village, Pandan District, namely:

Indeed, there are still some shortcomings in facilities such as in the implementation of the taklim assembly, where in several villages there are no special permanent buildings, along with supporting tools for the counseling guidance process.

However, even so, the counselors still utilize the existing facilities so that the implementation of their activities can still be carried out properly. Because with adequate facilities and means, it will help the community to more easily accept and understand what the counselor is conveying.

From the inadequate facilities, there is also an inhibiting factor, namely managing the time of the congregation who attend the taklim assembly because it is hampered by the readiness of each congregation. The supporting factors for the existence of the Al-Barakah Kalangan taklim assembly activities are getting good support and appreciation from the Kalangan Village apparatus because the activities of the Al-Barakah Kalangan taklim assembly are a medium for spreading da'wah to strengthen the faith, morals and worship of the congregation. Then, there are supporting factors and inhibiting factors for the activities of the taklim assembly such as inadequate facilities so that the congregation must move from place to place in order to carry out the taklim assembly activities and are constrained by the time of the congregation, most of whom are fishermen.

4. CONCLUSION

Islamic religious instructors at the KUA Pandan District showed that Islamic religious instructors play a role in fostering religion in the Al-Barakah Islamic study group. The roles they play are as educators (Muaddib) and as information straighteners (Musaddin). What is meant by educators by religious instructors is by giving religious sermons about faith, morals, and worship every Friday of the week. In the sermon, the researcher observed that Islamic religious instructors play a role as information straighteners. In addition to

being a medium for channeling da'wah by prioritizing faith, morals and worship, religious instructors also provide very educational learning to the community, especially the congregation of the Al-Barakah Kalangan Taklim Assembly, just as the congregation can also discuss with religious instructors or ask and answer questions with religious instructors so that the congregation can increase the scientific insight of the congregation of the Al-Barakah Taklim Assembly. The concept of non-formal education carried out by the religious instructor field of the KUA, Pandan District, Central Tapanuli Regency, there are three methods that religious instructors use, namely the lecture method, the story method and the educational method. Supporting and inhibiting factors of the role of Islamic religious instructors in the KUA Pandan District, Central Tapanuli Regency in non-formal education are in the supporting factors with the existence of the Al-Barakah Kalangan taklim assembly activities getting good support and appreciation from the Kalangan Village apparatus, because the activities of the Al-Barakah Kalangan taklim assembly are a medium for spreading da'wah to strengthen the faith, morals and worship of the congregation. Then the inhibiting factors of the taklim assembly activities such as facilities that are not adequate so that the congregation must move from place to place in order to carry out the taklim assembly activities and are constrained by the time of the congregation, most of whom work as fishermen.

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