

Strategy of Islamic Religious Counselors in Increasing the Practice of Worship

Robi Nur Hakiki

Universitas Islam Negeri Raden Intan Lampung
robinurhakiki2@gmail.com

Ghiffari Ananda Gumay

Universitas Islam Negeri Raden Intan Lampung
anandaghiffari@gmail.com,

Rini Setyawati

Universitas Islam Negeri Raden Intan Lampung
rinisetyawati@radenintan.ac.id

Abstract

The complex problems faced by today's society, especially the Simpang Mutaralam congregation, require adequate competence from the Islamic religious extension program that has been created previously. Judging from the village, there is still minimal opportunity to learn the Koran which is managed by Islamic religious instructors so that A program was formed to increase the practice of worship, there are also other activities that take place, such as rotating yasinan between mothers and fathers, making sacrifices every year, but it has been emphasized by Islamic religious instructors that this is a priority problem in the village, namely eradicating illiteracy in the practice of worship in the community. Simpang Mutar Alam itself. The aim of the research was to determine the strategies of Islamic religious instructors in improving the worship experience of the people of Simpang Mutaralam Pekon Mutar Alam, Way Tenong District. The research method used is field research with a qualitative descriptive nature. The results of this research are: the strategy prepared by the KUA Islamic Religious Counselor in Way Tenong District through the planning, implementation and evaluation stages, a) Planning, the strategy used by the instructor, namely through a heart-to-heart approach, b) Implementation, the strategy used by extension workers by providing good advice or direction to the people of Simpang Mutaralam, c) Evaluation, carried out once a month using observations, interviews and work meetings.

Keywords: Strategy, Religious Counselor, Worship Experience.

Introduction

The complex problems faced by today's society, especially the Simpang Mutaralam congregation, require adequate competence from the Islamic religious extension program that has been created previously, both in the form of mastery of theory and methods, as well as mastery of communication media which are increasingly being used by the community. so that the method of Islamic religious instructors in increasing the practice of worship in society is not focused on the media of the pulpit alone, but Islamic religious instructors can provide counseling directly.

It can be seen from the village that there is still minimal time for learning the Koran which is managed by Islamic Religious Counselors so that a program is formed to increase the practice of worship, there are also other activities that take place such as rotating yasinan between mothers and fathers, making sacrifices every year but this has been emphasized by Islamic religious instructors, the priority problem in the village is the eradication of illiteracy in the practice of worship in the Simpang Mutar Alam community itself.

It cannot be denied that within humans there is a very powerful force, which always invites people to deviate from noble morals, deviate from the teachings of monotheism, deviate from norms that have been agreed to be good. This power is called by the scholars the power of passion and anger, a soul that always invites anger. Society is Human Resources (HR) which are formed in groups. The word "community" is a translation of society or community. Society is often defined as "general society", while community is defined as "local society" or community (Ilham, 2018).

Based on this definition, humans, with all the progress and changes they obtain, cause their lives to require formal, non-formal and informal education. Formal education can be obtained at school, while there are many ways of non-formal education, one of which is that it can be obtained at councils, TPA which have positive values for human life as individuals and in relation to social life. Meanwhile, the practice of worship can be directly applied in life. who are social.

The practice of worship means a process of carrying out actions or it can also be said to be fulfilling obligations in the form of practicing Islamic teachings that were brought by the Prophet Muhammad SAW as the messenger of Allah SWT. According to Djamaludin Ancok, this dimension of the practice of worship shows the degree to which Muslims are motivated by the teachings of the Islamic religion, namely that each individual relates to the world, especially to other humans. (Djamaludin, n.d.)

Thus, increasing the practice of worship in the Simpang Mutaralam community really requires a strategy for religious instructors to be able to guide, develop and lead the community to become more Islamic. With this connection, as an Islamic religious instructor, he plays an important role in the practice of worship, especially at Simpang Mutaralam, which aims to straighten out, revive and guide. The task of Islamic religious instructors is to convey everything to all Muslims.(Putra, 2017)

Based on the searches that the author has explored and carried out, there are several ongoing literature studies, including the following: First, Religious Extension Strategies in fostering the Religious Spirit of the Community in Buntu Masakke Village, Sanggala District, Tana Toraja Regency (Jeni, 2019). The results of this research show that there has been a significant increase in the level of religiosity carried out by religious instructors in the community in Buntu Masakke Village, Sanggala District, Tana Toraja Regency, leading to a better direction with the strategy of lectures, Friday sermons, Ramadhan lectures, thanksgiving lectures, and lectures on aqiqah, education and home visits.

Second, the strategy of Jambi City KUA Religious Counselors in increasing religious practice in the community supported by Jambi City social institutions (Fadilla, 2022). The method used in this research is a qualitative method, after looking for similarities and differences in this research location with the previous one, namely that they have similarities in the way they both discuss strategies among the community. Third, the Role of Islamic Counseling in the Character Formation of the Women of the Sangkale Madani Taklim Assembly, Pararra Village, Sabbang District (Wandi, 2018). The method used in this research is descriptive qualitative, while the results of this research are that the character of mothers is less self-confident and lazy, while the role of Islamic counseling guidance on the formation of mothers' character.

The difference between this research and the first research lies in the focus of the research which is focused on the practice of worship and its improvement. After looking for similarities, both researches both focus on researching the strategies of Islamic religious extension workers. Then what differentiates the second research is the location and also the agency. This research has satisfactory results because it can improve the implementation of religious practice. The difference in the journal that the author wrote and the third research is the research location and methods used by Islamic Religious Counselors to improve the practice of worship in the Simpang Mutar Alam community. This research focuses on the efforts of Islamic religious instructors to improve the practice of worship in the Simpang Mutar Alam community through programs created by Islamic religious instructors.

Based on the background of the problem above, the low understanding of religious knowledge is because the majority of their livelihood is farming and gardening, where they spend their time working in the fields. This is proven by the fact that there are still many people who are still illiterate in the Koran. Therefore, this research was conducted to examine the strategy of Islamic religious instructors in improving the practice of worship in the Simpang Mutar Alam Pekon Mutar Alam community, Way Tenong District.

The method used in this research is field research by conducting direct observations in order to dig up clear and accurate information. Field research is a type of research that is carried out directly, clearly and definitely related to research. The strategy used by religious instructors is the concept of a heart-to-heart approach which consists of the planning stage, the strategy used by the instructor, namely through a heart-to-heart approach, then implementation, the strategy used by the instructor by providing good advice or direction to the community. Mutaralam intersection, and evaluation, is carried out once a month through observations, interviews and work

meetings. In writing this research the author used a qualitative approach. The qualitative approach is the approach used to research the condition of natural objects.

Data collection techniques are a combination of observation, interviews and documentation (Sugiyono, 2017). The collected data is then analyzed and then described so that it is easy for other people to understand. This research shows that interaction between humans goes through the process of implementing and developing a symptom. So this researcher is trying to describe systematically, actually and accurately the symptoms of the condition of certain objects so that they can help understand the strategies of Islamic religious instructors in improving the practice of community worship in Simpang Mutar Alam Pekon Mutar Alam, Way Tenong District.

The positive implications of this research can include strengthening and empowering religious values in society, involving efforts to increase understanding of religious teachings, ethics and morality. Through increasing the practice of worship, people can feel the strengthening of their religious identity and community. This can create a stronger sense of unity among community members, especially if the practice of worship is carried out together.

Results And Discussion

Islamic religious instructors at KUA are the spearhead in the ranks of the Ministry of Religion units which deal directly with the community or assisted residents to improve the quality of excellent service. Religious instructors provide excellent service to the community optimally and professionally in connection with community institutions. According to the Law concerning the legal basis for Islamic religious extension Number 9 of 2021 article 1, which states that religious counseling is a process of changing behavior carried out through the dissemination of information, communication, motivation, counseling, education, facilitation, advocacy both verbally, in writing, and practices in order to develop knowledge, attitudes and behavior of target community groups so that they know, are motivated and are able to understand, implement religious teachings correctly while also having concern and active participation in the development of social or religious fields using language or religious teachings (Undang Undang RI, 2021) Therefore, the problem of guidance and counseling in non-formal religious communities has been recognized as an activity for people who hold leadership positions in the religious field, but the activity is not yet based on theories of technical knowledge and is based on administration. activities, and has not yet been formally institutionalized (Pranowo, 2002).

Thus, guidance in the field of Islamic religion is an activity of Islamic da'wah. Because targeted da'wah is to provide guidance to Muslims to truly achieve and implement life balance with the term "fid dunnya wal Akhirah".

1. Objectives of Religious Counselors

In general and broadly, the Religious Extension program is implemented with the aim of being a basis for determining outreach targets and strategies, operational steps, containing a broad scope of activities, as well as determining and influencing the use of materials, methods and media used.

The objectives of Religious Counselors are as follows:

- a. The ultimate goal is to call on Allah SWT to remind you of your faith and devotion.
- b. The general goal is happiness in this world and the hereafter.
- c. The specific aim is to fill aspects of life according to circumstances and problems, so that Islam can be integrated with all human life.
- d. The aim of Urgent or Emergency is to resolve and solve problems that exist in society, namely problems that hinder the realization of a physically and mentally prosperous society.
- e. The aim of incidental is to resolve and solve problems that occur at any time in society (Ilham, 2018).

2. Function of Religious Counselor

Guidance for Islamic Religious Counselors functions as a center of assistance for someone who is experiencing spiritual difficulties in the community with the hope of awareness or surrender to Allah SWT. In general, the function of the guidance of an Islamic religious instructor is as someone who is able to provide facilities with motivational encouragement in overcoming and resolving problems (Karim, 2019).

Based on the functions described above, according to theory, it can be concluded that the function of Islamic religious counseling guidance aims to guide, guide and improve a person's morals so that they become a personality that has growth and development in facing a problem that cannot be sustained which is occurring within each individual. Therefore, Islamic Religious Counselors must have competent methods or methods to improve the practice of worship in society.

3. Islamic Religion Extension Method

The method of teaching Islamic religion among people has its own characteristics and has very different characteristics, traits and psychological conditions. In this case, the coaching method is defined as a certain method that can be carried out by Islamic religious instructors to the community with certain goals (Munir, 2006).

In connection with the discussion above, it can be divided into several methods used by Islamic religious instructors, including:

a. Bil Al-Hikmah Method

"Wisdom" in the view of the Qur'an is mentioned 20 times both in the form of *nakiroh* and *ma'rifat*. The form of *masdar* is "prevent", if it is related to the science of *da'wah*, it means carrying out the task of preaching. As a method for Islamic religious extension, it can be understood that this definition is the ability of Islamic religious instructors to sort and choose to save and unite theoretical and practical abilities in preaching.

b. Al-Mujjadi method

The word "Jadala" means pulling a rope and tying it to strengthen something. In terms of the term, there are several meanings of al-mujjadi (al-hiwar). Al-mujjadi means an effort to exchange opinions carried out by both parties synergistically without any atmosphere that requires the birth of hostility between the two. (Saputra, 2012).

The forms of practicing worship that are in accordance with Islamic teachings are Aqidah, Worship, and Morals which are the main keys in practicing Islamic teachings. Islam is built on the basis of good and correct aqidah. Then worship becomes the content of the teachings and morals are an appearance of Islamic teachings. Teachings in the practice of worship function as a reference system for attitudes and a basis for Muslims for social interactions that have a sense of tolerance, a sense of solidarity and maintain harmony in society.

According to Ibn Taimiyah, the practice of worship is classified into several groups, including:

- a. Obligations or pillars of the Shari'ah such as prayer, fasting, zakat and hajj
- b. Which is related to the obligations above in the form of sunnah worship such as Dhikr, reading the Koran, praying, and saying istighfar.
- c. All forms of social relations such as connecting ties, doing good to fellow humans.
- d. Humanitarian (human) morals, such as being careful in conveying one's words, carrying out one's trust well and always keeping one's promises.
- e. Robbaniyyah (divine) morals such as obeying Allah SWT, His messengers, staying away from Allah's prohibitions, being sincere and patient with His laws (Ritonga, 2002).

In fact, religious instructors have a strategic place in religious communities because the function of religious instructors is as a spearhead who has direct contact with the community in developing religious teachings properly and correctly. (Nur, n.d.).

1. Methods or Techniques for Carrying out Islamic Religious Counseling

Methods or techniques for Islamic religious counseling can be carried out in several ways or stages, including:

- a. Analysis of the needs of coaching groups related to aspects of Islamic religious counseling which includes the typology of fostered groups and the selection of materials, media, methods and techniques in Islamic religious counseling.
- b. Determining a scale that prioritizes covering extension materials and targets as well as competent extension resources related to community participation both formally and informally.

- c. Coordinate sequentially and comprehensively with all parties related to extension agencies, as well as the allocation of main tasks. Functions and roles of each party.
- d. Prepare the main tools and seek support for Islamic religious education as well as action plans for optimizing activities.
- e. Carrying out Islamic counseling such as disseminating information, socializing and internalizing the substance of Islamic religious counseling which has been held accountable and has involved all parties who play an active role (Thambrin, 2017).

2. Implementation Stage of the Worship Practice Program

In order for program activities held by Islamic religious instructors to run smoothly, stages are needed in their implementation. There are three stages here, namely the planning stage, implementation stage and evaluation stage.

a. Planning Stage

- 1) Socialization and surveys looking at the suitability of potential religious study partners in the community.
- 2) Form groups or create guidance councils.
- 3) Hold group activities in the community to provide group materials and functions.
- 4) Creating mentoring activities in outreach within the community.

b. Implementation Stage

- 1) The congregation prepares tables and other facilities for carrying out worship activities. Then the congregation carries out activities, namely reciting the Al-Qur'an or repeating the reading that has been taught by an instructor before starting the practice of worship.
- 2) Extension staff provide strategies so that the congregation can carry out religious activities.
- 3) Before the Koran begins, the Ustadz gives a little spiritual encouragement to the congregation before starting the activity.
- 4) Congregants one by one are taught to recite the Al-Qur'an solemnly.
- 5) After finishing the Koran, the congregation who has finished is not allowed to go home first and wait for the other congregation to finish reciting the Koran.
- 6) After all the congregation has finished reciting the Koran, the congregation reads the Koran khatmil and is prayed together by the Ustadz and extension staff.
- 7) After completing the prayer, the congregation is given religious material and religious knowledge by the Islamic religious instructor. And the congregation is also given homework (homework) related to material in the practice of worship such as memorizing the Al-Qur'an, writing Al-Qur'an letters, prayers, etc.
- 8) The congregation enjoys dishes provided by the congregation itself.

c. Evaluation Stage

- 1) Extension staff carry out evaluations or assessments and assessments that have been carried out by the congregation.
- 2) Congregants are allowed to go home.
- 3) Extension staff make plans or activity assignments that will be given in the following week.

The strategy carried out by Islamic religious instructors uses a heart-to-heart approach, aimed at people who previously could not and did not want to read the Koran so that they want to learn using private methods one by one, because we are not studying studies but rather the first program that is focused on eradicating illiteracy of the Koran among elderly mothers. Therefore, we use an approach method with the aim of strengthening family ties by reading iqro' first and then continuing to the Al-Qur'an or the Islamic boarding school language sorogan (Hadi, 2023).

3. Inhibiting Factors in the Practice of Worship

The word obstacle in the large Indonesian dictionary is defined as a thing, condition or other cause that hinders (hinders, restrains, impedes). Meanwhile, the definition of an obstacle is something that can hinder the progress or achievement of something. Obstacles are conditions that can cause disruption to implementation (Al-Faruq, 2023). The first inhibiting factor in this place is the economic factor because the livelihood of most of the people there is farming and gardening. So his daily life is only in the gardens, fields and rice fields. They do this to help with economic needs so there is no opportunity to study religion, and from a religious perspective, religious life is still very minimal and lagging behind in mental and spiritual development. Therefore, Islamic Religious Counselors have a goal in Pekon to provide religious guidance.

The results of this research, the researcher concluded that the strategy used by Islamic religious instructors could be said to be successful in increasing the practice of religion in the community so that there were many changes in the practice of religion in the Pekon community. However, among them the application or practice of their religion is not good due to the economic factors of the community, which makes their prayers often intermittent and also due to the basic knowledge of religion in the community.

Conclusion

The strategy used to implement the program is first, drawing up a programmed plan according to the existing schedule, so that it can be clearly illustrated what will be conveyed, approaching the community through heart to heart with the aim of making

people want to learn to read the Al-Qur'an and to eradicate illiteracy for older people. Second, the practice of religion in the community, from the results of research, the community in Pekon Mutaralam, Way Tenong District, has implemented the counseling program provided by the instructors. Thank God, they have practiced prayer and reciting the Koran, as well as fasting and zakat. Meanwhile, some of them still lack religious practice due to several factors that influence people to worship for certain reasons. Third, the factors that hinder people's practice of worship are the first, economic factors because the livelihood of most of the people there is farming and gardening so that aspects of religious life are still very minimal and lagging behind in mental and spiritual development.

Bibliography

- Al-Faruq, H. (n.d.). *"Pengertian Ancaman, Gangguan, Tantangan, dan Hambatan."*
- Djamiludin, A. (n.d.). *Psikologi Islami*. Pustaka Pelajar.
- Fadilla, N. (2022). *"Strategi Penyuluh Agama KUA kota Jambi dalam meningkatkan Pengamalan keagamaan di Masyarakat binaan lembaga sosial kota Jambi."* UIN Sulthan Thaha Saifuddin.
- Hadi, R. (2023). *Wawancara*.
- Ilham. (2018). Peranan Penyuluh Agama Islam dalam Dakwah. *Jurnal Albadharah, Vol. 17 No.*
- Jeni. (2019). *" Strategi Penyuluh Agama Dalam Pembinaan Jiwa Keagamaan Masyarakat di Kelurahan Buntu Masakke Kecamatan Sanggala Kabupaten Tana Toraja"*. IAIN Palopo.
- Karim, H. A. (2019). *Peran Manajemen Dalam Bimbingan Penyuluhan Islam. vol1, no.*
- Munir, M. (2006). *Metode Dakwah*. Kencana.
- Nur, A. Z. (n.d.). "Pengamalan Ajaran Agama Islam Dalam Kehidupan Bermasyarakat." *Jurnal Al-Mau'izhab, Vol, No.*
- Pranowo, B. (2002). *Pedoman Penyuluhan*. Departemen Kesehatan RI Pusat Penyuluhan Kesehatan.
- Putra, R. A. (2017). *MANAJEMEN KONFLIK DALAM FILM MY NAME IS KHAN PERSPEKTIF KONSEP DAKWAH. 02(01), 23–30.*
- Ritonga, A. R. (2002). *Fiqh Ibadah*. Gaya Media.
- Saputra, W. (2012). *Pengantar Ilmu dakwah*. Rajawali pers.
- Sugiyono. (2017). *Metode Penelitian Kualitatif*. Alfabeta.
- Thambrin, M. (2017). *Pedoman Penyuluh Agama Islam*.
- Undang Undang RI. (2021).
- Wandi. (2018). *"Peran Bimbingan Konseling Islam Terhadap Pembentukan Karakter Ibu-Ibu Majelis Taklim Sangkale Madani Desa Pararra Kecamatan Sabbang."* IAIN Palopo.

