

Interpersonal Communication of Islamic Religious Instructors in Human Resources Improvement on Patumbak District Community

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Abstract. This paper aims to see how the interpersonal communication of Islamic Religious Instructors in conducting counseling to the people of Patumbak District. Most of the population in Patumbak District is Muslim. For example, there are still many Muslim people who cannot read the Koran properly. In addition, Islamic religious instructors are agents of development so that training and education programs in the community must be carried out. In addition, the issue of radicalism and massive terrorism is developing so that the preventive effort that can be done is to provide counseling to the community. In the interpersonal communication of extension workers there are also several communication barriers so that the community does not experience rapid changes in quality. This research is a qualitative research by collecting data in the field through interviews, observation, and documentation. There were ten informants consisting of the sub-district government, Islamic religious instructors, and the community. This research was limited to only four villages. The results showed that interpersonal communication of Islamic religious instructors was carried out by means of verbal communication through direct lectures and non-verbal communication with expressions and intonation. Then, as an effort to improve the quality of human resources, it is carried out by holding training and education to read the Koran, provide reading books, and form taklim assemblies. The communication barriers are in the form of physical, semantic, and psychosocial barriers.

Keywords: Communication; Interpersonal; Extension; Religion

Introduction

According to the Joint Decree of the Minister of Religion of the Republic of Indonesia Number 574 of 1999, one of the duties of religious teachers is to conduct religious and developmental guidance or counseling activities using religious language. This means that religious instructors are also development instructor, they just do it in a way that uses religious language. Religious instructors can act as lights in the midst of society, with the enlightenment and wisdom they teach the surrounding community.¹

According to the Joint Decree of the Minister of Religion of the Republic of Indonesia Number 574 of 1999, one of the duties of religious teachers is to conduct religious and developmental guidance or counseling activities using religious language. This means that religious instructor are also development instructor, they just do it in a way that uses religious language. Religious instructors can act as lights in the midst of society, with the enlightenment and wisdom they teach the surrounding community.²

Religious instructor talks to his mad'u when providing advice and guidance. in order to give the speech a specific focus. This is referred to as a communication model in communication research. Each communication model has unique characteristics; some communication models concentrate on the sources, channels, recipients, or impacts of messages. This shows how flexible communication is in use.³

A process of communication between two individuals that typically takes place without the use of an intermediary medium is known as interpersonal communication. Interpersonal communication, according to Joseph A. Devito on *Aestetika* means delivering messages between two individuals or between a small group of people. It also

¹ Neng Dewi Himayasari and Intan Nurachmi, "ANALISIS KEPUTUSAN DIRJEN BIMAS ISLAM NO DJ.III/342 TAHUN 2016 TERHADAP KEWENANGAN PENYULUH AGAMA SEBAGAI NARASUMBER BIMBINGAN PRA NIKAH DI KOTA BANDUNG," *Tahkim (Jurnal Peradaban Dan Hukum Islam)* 2, no. 2 (2019), <https://doi.org/10.29313/tahkim.v2i2.5088>.

² Neng Dewi Himayasari and Intan Nurachmi, "ANALISIS KEPUTUSAN DIRJEN BIMAS ISLAM NO DJ.III/342 TAHUN 2016 TERHADAP KEWENANGAN PENYULUH AGAMA SEBAGAI NARASUMBER BIMBINGAN PRA NIKAH DI KOTA BANDUNG," *Tahkim (Jurnal Peradaban Dan Hukum Islam)* 2, no. 2 (2019), <https://doi.org/10.29313/tahkim.v2i2.5088>.

³ Didik Hariyanto Didik Hariyanto, *Buku Ajar Pengantar Ilmu Komunikasi, Buku Ajar Pengantar Ilmu Komunikasi*, 2021, <https://doi.org/10.21070/2021/978-623-6081-32-7>.

includes direct feedback. Interpersonal communication typically takes place in a dialogical manner, allowing for direct input or participation from mad'u.⁴

In order to develop solutions that are acceptable to both parties, Islamic religious instructor communicate with the community during the counseling process and get direct feedback in the form of opinions or objections. Interaction can improve interpersonal connections in addition to increasing communication efficiency. If there is effective communication, the community will be responsive to the message's success. In the Alquran reciting program, for instance, a message that can point the community in the direction of the objectives to be achieved is required. As a result, we need something that can stimulate our target in order to interact, invite, or persuade them. Since the community serves as the focus of their guidance, the role of Islamic religious leaders is crucial in extending invitations or giving instructions in this connection.⁵

This is all performed out by religious leaders as a way to support government initiatives that aim to improve the quality of human resources. the strategy used by the government to increase Islamic religious instructor more active so they can spread information on development messages.

Human resources are considered competent if they have several characteristics such as *kafa'ah* / skill, trust / reliable in carrying out the task, and *himmatul amal* / have good work behavior. To create highly competent human resources, training is needed based on three aspects, like : *Syakhshiyah Islamiyyah* or his Islamic personality, skill or expertise and skills and cooperation in the organization.⁶

The effectiveness of the Islamic work ethic, which is focused on worship motivation as the primary factor, is one aspect that indicates the quality of the human resource. The quality of human resources is closely related to the work achievement of everyone in the organization. Sri Rokhmiyati, "KONSEP MENEJEMEN SUMBER DAYA MANUSIA

⁴ Nur Magfirah Aestetika, *Buku Ajar Komunikasi Interpersonal, Buku Ajar Komunikasi Interpersonal*, 2018, <https://doi.org/10.21070/2018/978-602-5914-13-3>.

⁵ Sumar, Sutrisno, and Sudarto, "STRATEGI KOMUNIKASI INTERPERSONAL PENYULUH AGAMA BUDDHA DALAM MENINGKATKAN KEAKTIFAN UMAT UNTUK MENGIKUTI KEGIATAN DI VIHARA KABUPATEN KULON PROGO," *NIVEDANA: Jurnal Komunikasi Dan Bahasa* 1, no. 2 (2020): 134-47, <https://doi.org/10.53565/nivedana.v1i2.221>.

⁶ Rokhmiyati, "KONSEP MENEJEMEN SUMBER DAYA MANUSIA DALAM KELEMBAGAAN ISLAM."

DALAM KELEMBAGAAN ISLAM," *INJECT (Interdisciplinary Journal of Communication)* 3, no. 2 (2018): 231, <https://doi.org/10.18326/inject.v3i2.231-252>. This shows that if the human resources are of high quality, national development will be achieved. A significant factor in increasing community motivation will be the role of religious instructor.

However, it's crucial to find a quick solution to any issues with human resources. This is because to the fact that a group of qualified people resources for building a nation. Human resources, according to Imam Ghazali, contribute to enhancing and maintaining all aspects, which is what the state needs.⁷ If everything goes well, the nation will develop.

The process of developing human resources in this paper focuses on Patumbak District. Patumbak District is one of the sub-districts in Deli Serdang Regency. This sub-district is directly adjacent to Medan Amplas sub-district, Medan City. So that access to the city is very easy to pass. Despite the fact that the majority of the residents of Patumbak Subdistrict practice Islam, some can still be seen participating in religious prohibitions and disregarding religious rules in their daily lives. Additionally, some people have trouble correctly reading the Alquran. There have also been violations committed, for example gambling and not being willing to be vaccinated against Covid 19 on the grounds that the Corona virus is just a political lie.

According to these realities, it is crucial to act quickly to raise the level of the Patumbak District community's human resources in order to transform it into a more Islamic society. Problems like these are in fact difficult to implement, especially given the individualistic character of modern society, which makes attempts to become a religious instructor more challenging than in the past.

Based on preliminary research what the author is doing, to overcome these problems, one of the elements that plays an important role in providing a role to improve the quality of human resources for the people of Patumbak Subdistrict is religious instructors. Where those in charge of developing the use of religious language in society are known as religious instructors. Because a decree identifying it as a religious instructor and issued by the Ministry of Religion and the Head of the district Religious Affairs Office has been accepted by the

⁷ Safaruddin Safaruddin, "KONSEP MANAJEMEN PENDIDIKAN ISLAM DALAM PERFECTIF AL-QUR'AN," *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan* 6, no. 2 (2020): 131-51, <https://doi.org/10.47435/al-qalam.v6i2.172>.

community from a scientific point of view and by the State. Thus, Islamic religious instructors constantly work to promote knowledge and religious moral values in the society are improving the quality of the people in Patumbak District.

However, this work is not easy This was because not every Muslim community participated in the extension programs. people are interested in counseling.It can be said, the people who attended were people who had good quality religious knowledge. So it is difficult to provide counseling to people who are not present in counseling activities.

In addition, cooperation from all parties is required for the realization of an Islamic society, not only from those involved in the religious sector, such as religious counselors, village priests and local KUA heads, but also the seriousness of all parties, both the government and the community. itself, so that realizing the ideals of becoming an Islamic society will become easier.

Much previous research related to religious counseling has been carried out, for example research conducted by Nandang Kusnandar⁸ entitled Communication of Dakwah Islamic Extension In Providing Understanding of Religious Moderation which found that form of informative and educative activities through the taklim assemblies, MTKD, training, Friday sermons and lectures. The messages conveyed in the activities of delivering da'wah messages through tabligh include messages on Aqidah, Morals, Fiqh, and Love for the Motherland or in other languages it is called Nationalism. Another research conducted by Barmawie and Humaira⁹ entitled Communication Strategy of Islamic Religious Instructors which found that the communication strategy of Islamic religious extension officers at KUA Duren Sawit in fostering religious tolerance includes: making work program plans, Mapping the sociological field of da'wah maps, understanding the characteristics of the target community of da'wah, understanding the general description available da'i profiles, determine the material presented.

This study uses a qualitative approach. Qualitative approach is the process of solving the problem under study by describing the object

⁸ Nandang Kusnandar, "KOMUNIKASI DAKWAH PENYULUH AGAMA ISLAM DALAM MEMBERIKAN PEMAHAMAN MODERASI BERAGAMA," *Jurnal Bimbingan Penyuluhan Islam* 2, no. 2 (2021): 217, <https://doi.org/10.32332/jbpi.v2i2.2393>.

⁹ Barmawie and Humaira, "STRATEGI KOMUNIKASI PENYULUH AGAMA ISLAM DALAM MEMBINA TOLERANSI UMAT BERAGAMA."

of research in detail.¹⁰ In addition, the qualitative approach is considered in accordance with the theme of this study because the data presented are in the form of statements, not numbers. The data collection technique in this study used library research in the form of documentation studies. According to Juliansyah Noor that documentation study is a collection of literature, or books that are relevant to the variables or research themes.¹¹ Juliansyah Noor, *Metode Penelitian: Skripsi, Tesis, Disertasi, Dan Karya Ilmiah, Kencana*, 2017. In this study, the authors collect a number of articles from various sources to examine the development of the digital economy. Finally, the research data were analyzed through three paths, namely First, data reduction, which is defined as the process of selecting data, secondly presenting data, and thirdly drawing conclusions.¹²

However, this research will specifically discuss the communication of Islamic religious instructors in Patumbak District especially in 4 villages, there area Patumbak I, Patumbak Kampung, Patumbak II, and Pasar Patumbak through training and education for the development of human resources. The main target is to increase the ability to read the Koran for the Muslim community. Based on the background of the problems above, the author is interested in writing about Interpersonal Communication of Patumbak Kampung Islamic Religion Extension Against the Improvement of Community Human Resources in Patumbak District.

Results and Discussion

Multiculturalism Terminology

The role of Islamic religious instructors called to be successful as expected, of course with effective communication. More precisely, if counseling activities are carried out according to the principles of interpersonal communication in order to improve the quality of human resources, religious instructors image as facilitators will grow as successor of national development.¹³

¹⁰ Djam'an Satori and Aan Komariah, "*Metodologi Penelitian Kualitatif*," (Bandung: Alfabeta, 2009), 22.

¹¹ Juliansyah Noor, *Metodologi Penelitian*, (Jakarta : Kencana, 2012)., 45

¹² Satori and Komariah, "*Metodologi Penelitian Kualitatif*.", 23

¹³ Muhammad Dachlan, Nur Laili Noviani, and Mustolehudin Mustolehudin, "Building Harmony Through Religious Counseling (The Religious Harmony Portrait in

When preaching with effective communication, da'wah activities will take place smoothly in accordance with the desired goals. Because after all, any activity really needs proper management if you want it to run perfectly. That is why in achieving its goals, training and education for the community conducted by Islamic religious instructors is very important.

Education and training in reading Al Quran and instilling the value of moderation implemented by the Islamic religious instructors in Patumbak District, Deli Serdang Regency is carried out based on a work program, goals, vision and mission. Therefore it can be said that the counseling activities carried out have not reached the expected goals. From the data collected, in principle, the interpersonal communication applied by Islamic religious instructors in Patumbak District, Deli Serdang Regency is in accordance with the concept of interpersonal communication. The activities carried out are in accordance with the methods and models of interpersonal communication so that the goal is achieved, namely to improve the quality of human resources for the people of Patumbak Kampung District.

In achieving the desired objectives, Islamic religious instructors will need cooperation with the community so that the alleviation of illiteracy in reading Al Quran and the inculcation of the principle of moderation are going well. Therefore, education and training are the methods carried out by Islamic religious instructors in the Patumbak District to advance the community.

Islamic religious instructors in Patumbak District, Deli Serdang Regency, in carrying out the counseling process, made various efforts to create a quality community. To realize everything, in the process of analysis the researcher will explain the analysis of the implementation of interpersonal communication through the application of education and training carried out by Islamic religious instructors in Patumbak District.

Interpersonal Communication of Islamic Religion Instructor in Patumbak District

Verbal Communication in the Extension Process

There are two methods of interacting with others in interpersonal communication: verbal communication and non-verbal communication.¹⁴ In this article, verbal communication used by Islamic religious instructors to communicate with the general public. The most typical way to communicate development messages using religious language is verbal. This was done by the Patumbak Subdistrict Islamic religious instructor through direct lectures. In fact, verbal communication works best because it speaks to the *mad'u* directly.

According to one of the informants' direct interviews with Islamic religious instructors in the Patumbak District about the verbal communication they used to teach reading Alquran and promote the idea of moderation :

"We do counseling with direct lectures, this is the most effective way. Especially for me who is specifically to eradicate the illiteracy of the Koran, so teaching letters and tajwid is done directly. Usually, I practice it in front of the congregation and then they repeat how to read as I practice."

Intrapersonal communication basically refers to how people communicate with one another, always through communication. Interpersonal communication is one type of communication. In daily life, people continuously come into contact with interpersonal communication or what is understood by interpersonal communication.

When leading and instructing in the community, Islamic religious instructors engage in interpersonal communication. Interpersonal communication refers to communication with other people. Small-group communication, public communication, and dyadic communication are further categories for this type of communication.¹⁵

De Vito model focuses on the balance of interpersonal communication. Speech, nonverbal communication, inference, and

¹⁴ Putu Desak, "MODUL KOMUNIKASI VERBAL DAN NON VERBAL," *EL-HARAKAH (TERAKREDITASI)* 17, no. 1 (2016): 101.

¹⁵ Muhammad Pudhail and Imam Baihaqi, "Strategi Pengembangan Ekosistem Ekonomi Digital Indonesia," *Vidya* 25, no. 1 (2017): 69-85, <http://vidya.wisnuwardhana.ac.id/index.php/vidya/article/view/16>.

paraphrasing all belong into interpersonal communication. Having effective interpersonal communication facilitates activities including negotiating, counseling, training, direction, and dispute resolution. Interpersonal communication, as we all know, is communication that happens between two people who have a consistent and obvious relationship. Giving and receiving actions are also necessary for interpersonal communication between the actors involved. The study of interpersonal communication is covered by a number of psychological specialties, including transactional analysis. Distractions that interfere with communication, as well as pride, shyness, etc., can obstruct communication.¹⁶

According to the study's results, Islamic religious instructors frequently employ this method of interpersonal communication because it is more effective and efficient in the efforts to improve the quality of the human resources. It is a kind of both verbal and non-verbal communication, according to the results of a study on interpersonal communication conducted in the field by Islamic religious instructors for the community. Islamic religious instructors in the Patumbak District communicate with the villagers directly by lecturing them. The optimal method of communication to use when communicating with the public is verbal because the public consumes an excessive amount of news through the media, much of it is worthless in terms of hoaxes and fights. So that through direct lectures, religious instructors provide the right understanding of moderation and countering controversial messages.

Non-Verbal Communication in the Extension Process

Religious messages are communicated to the Patumbak District people non verbal by Islamic religious instructors, as compared to verbally. Nonverbal communication experts usually follow to a strong definition of "no words," and generally differentiate between non-verbal and non-verbal communication. For example, because they include the use of words, sign language and writing are not considered non-verbal communication, although intonation and voice patterns are. Subconscious communication, which can take the form of verbal or non-

¹⁶ Joseph a DeVito, "The Interpersonal Communication Book," *PsycCRITIQUES* 32 (2008): 2009, <http://repository.usu.ac.id/bitstream/123456789/29067/4/Chapter II.pdf>.

verbal communication, varies from nonverbal communication as well. Examples of non-verbal communication are using gestures, body language, facial expressions and eye contact, the use of objects such as clothing, haircuts, symbols, and ways of speaking such as intonation, emphasis, voice quality, emotional style, and speaking style.¹⁷

According to the study's results, religious instructor of the Islamic faith also used nonverbal communication methods during counseling the people of Patumbak District. According to the informant, when giving lectures:

"I oftenly speak loudly to promote the importance of tolerance, but I also use a low voice especially for messages of peace and unity. This study found that Islamic religious instructors use different voice intonations in interacting in recitation as well as in conveying moderation material. To make it simpler for them to understand, we may also speak in a local language that has been adapted for the mad'u."

Irma adds:

"I always use my face and sometimes open my mouth wide to practice how to get the letters out in reading Al Quran. This is done to make it easier for the congregation to imitate how to read."

According to the results of this study, Islamic religious instructors use all of these nonverbal communication techniques while speaking with their followers, with the clear purpose of improving the level of the local human resources. Because learning to read Al Quran includes expressions to make the letters read right, Islamic religious instructors can communicate effectively nonverbally.

In order to interact and communicate with the community, Islamic religious instructor use this nonverbal communication method. The purpose of nonverbal communication is to make it simpler for the community to imitate the sound of the hijaiyah letters, that are used to express religious instructors. The process of communicating without using words is known as non-verbal communication. This study also identified other nonverbal communication methods, such as the use of different intonations by Islamic religious leaders to express messages of moderation.

¹⁷ Putu Desak, "MODUL KOMUNIKASI VERBAL DAN NON VERBAL."

There are three stages of effective interpersonal communication, called Building Interpersonal Relationships, according to the stages of interpersonal communication that have been observed in the field and related with well before concepts.¹⁸ An harmonious interrelatedness between people is created by interpersonal relationships. Because of this relationship, communication is easier and other individuals are more at comfortable. They are more receptive to exchanges, and they are motivated by this connection. In the Patumbak sub-district, this is what occurred during the counseling process. The people claimed that they highly awaited the coming of Islamic religious instructors because they assumed that it was because of their attendance that the religious knowledge they needed was being studied.

Next, the creation of respect. How well our communicators believe into what we have to say is how credible we are. Every time we interact with others, our credibility grows. Being calm is important, especially when we are working with a situation; it shows maturity. Constructive feedback, on the other hand, can take the form of statements of enthusiasm, optimistic expectations, or our confidence that, working together, we can definitely solve current difficulties.

According to the islamic religious instrutors, counseling in Patumbak District made them feel loved by the community, as seen by the greeting and reception they received each time they delivered counseling. There were those who, however, underestimated the importance of religious instrutors; these statements, however, came from those who did not attend counseling.

Lastly, the achievement of communication objectives. Instead of impressing, the goal of communication is to express. A message must be more careful to minimize misinterpretation the more important it is. Effective communicators are knowledgeable of a clear general formula: keep messages quick and straightforward so that direct communicants can get in touch with them.

Patumbak Sub-district Islamic religious instructor felt that the purpose of counseling was increasing day by day. Based on the narrative from the head of the village of Patumbak I, after the presence

¹⁸ DeVito, "The Interpersonal Communication Book."

of the instructor, the community was increasingly active in learning Al Quran and the mosque was still filled with people studying Al Quran after *maghrib* until *isya*.

Education and Training as Effort to Improve Community Quality

Many experts argue about the meaning, purpose and benefits of training. However, with these different viewpoints, they are basically similar. Training is described by Swart, et al as "a brief educational process using planned and organized methods and procedures."¹⁹ The trainers will pick up useful information and abilities for specific task. Training is "a process of assisting others in developing skills and knowledge," according to Good. The definition of the term "exercise" according to Michael J. Jucius in Paz et al. is "To display each method for growing talents, skills, and abilities of employees to fulfill specified jobs."²⁰

The Center for Development Management and Productivity defines training as "learning to improve people's behavior in performing their work." Training is basically a process of providing assistance to employees or workers to master specific skills or help to correct deficiencies in carrying out their work.. The true difference between training and education is that the first is generally philosophical, theoretical, and universal in character, while the latter has a longer learning curve.²¹

While the definition of learning argues that everyone has a natural capacity for learning. Because there are those who learn and resources for learning, learning happens. The state of a person or group engaging in the learning process is referred to as learning. Islamic religious extension officers' first task while attempting to improve society's religious standards is to consult with the local population on what is wanted. Islamic religious instructors have taken a number of initiatives to better society, including organizing a national seminar to

¹⁹ Juani Swart et al., "Strategic Human Resource Development," in *Human Resource Development*, 2020, 77–101, <https://doi.org/10.4324/9780080455389-5>.

²⁰ Paz et al., "Human Resources and Personnel Management."

²¹ Da Zhou, "Role of Green Data Center in Human Resources Development Model," *Sustainable Computing: Informatics and Systems* 30 (2021), <https://doi.org/10.1016/j.suscom.2020.100492>.

fight radicalization and terrorism. Then, adding reading resource facilities, in the form of Al Quran and Islamic reading books. Third, Forming taklim assemblies.

According to Hendra, the Patumbak Sub-District Islamic instructor, the instruction was an effort made by the religious instructors to improve people's ability to read the Al Quran. This is consistent with Sikula's definition of training in Paz et.al, which is: "A short-term instructional method that includes systematic and organized methods and procedures."²² The instructors will pick up useful information and abilities for particular tasks. Therefore, everyone will alternate reading from Al Quran whenever the guidance is delivered. While the reading was being listened to by other worshipers, the religious instructor verified that it was accurate.

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In relation to the development of community competence, Islamic religious instructors in the Patumbak Subdistrict are intensively seeking to hold seminars, training, workshops and activities such as this, while there are currently no further studies due to budget constraints. In reality, religious instructors have prepared development initiatives that include collaborating with communities of other religious believers to host events, seminars, and theological conversations. The creation of activities is a must for every effort to improve competences because, generally speaking, education and training are not finished continuously.

According to the religious instructor's statement, it is clear that dividing the community into three groups, with each group containing of typically 10 persons, is the most popular method of instruction for learning the Al Qur'an. The religious instructor will begin the gathering by reading verses from the Al Quran and hadith from the Prophet Saw to

²² Paz et al., "Human Resources and Personnel Management."

²³ Paz et al.

inspire people to learn Al Quran. The duration of the lesson is often 5 to 10 minutes. Learning begins with the reading of a prayer, and then the instructor tells peoples to read Al-Fatihah while simultaneously time.

Then peoples takes turns reading verses one by one. The learning time of approximately one hour to guide the 10 students is indeed very short, especially since there are many things that must be corrected in their reading. Even so, the instructors still try to maximize learning and always monitor so that people continue to read Al Quran at home independently, by sending messages on the WhatsApp group, and religious educators ask everyone to send voice messages to be corrected every day.

Barriers Of Interpersonal Communication of Islamic Religious Instructors in Patumbak District

Communication barriers are something that can hinder or interfere with the creation of effective communication. Communication barriers will make it difficult to convey clear messages, make it difficult to understand the recipient of the message, and make it difficult to receive proper feedback.²⁴

Referring to Eisenberg in Abuarqoub there are 4 types of barriers in effective communication, there are process barriers, physical barriers, semantic barriers, psychosocial barriers.²⁵ In this study, interpersonal communication does not experience the four barriers. Among the obstacles experienced are physical barriers. The physical barrier in question is a person's physical limitations.

In this paper, the discussion of physical barriers occurs because the intensity of Islamic religious instructors does not meet the community often. Islamic religious instructors are only assigned to attend counseling twice a month. This causes the congregation to lack motivation and guidance in learning so that the progress of improving Al-Quran reading skills is slow. However, in terms of instilling the value of moderation, the time spent was able to instill the value of moderation in the community. Judging from the daily life of the people, Patumbak

²⁴ Siti Rahma Harahap, "Hambatan – Hambatan Komunikasi," *Al-Manaj : Jurnal Program Studi Manajemen Dakwah* 1, no. 1 (2021).

²⁵ Ibrahim Ahmad S. Abuarqoub, "Language Barriers to Effective Communication," *Utopia Y Praxis Latinoamericana* 24, no. Extra6 (2019): 64–77.

District is actually filled with a pluralistic society. So that a moderate attitude is basically owned by the local community.

Next is the semantic barrier. Semantic barriers lead to grammar and the words spoken by the communicator. In this study, the obstacles experienced by Islamic religious instructors in the Patumbak District were precisely when monitoring counseling through the whatsapp group when extension workers did not go directly to the counseling location. Sometimes, the messages conveyed are not read by the community being fostered and some of them do not send voice messages in the form of recitations of the Koran which will be corrected by Islamic religious instructors.

Finally, there are psychosocial barriers. Psychosocial barriers are the most influential obstacles in interpersonal communication where a person's emotional state can determine whether the message sent by the sender of the message can be received correctly by the recipient of the message in accordance with the intent to be conveyed. In this research, the findings in the field show that there are people who feel bored in the learning process with the reason that it is difficult to pronounce the correct hijaiyah letters. So that stressful conditions make the learning material delivered by Islamic religious instructors difficult to understand by the community. In more severe conditions, there are people who stop participating in learning.

Conclusion

Based on the research findings described above, the conclusions that can be drawn include: First, interpersonal communication of Islamic religious instructors to the people of Patumbak District is carried out in two types, namely verbal communication and non-verbal communication. Verbal communication is carried out through direct lectures during counseling activities. Meanwhile, non-verbal communication strengthens the meaning conveyed by the instructors when conducting live lectures. Especially when learning the makhraj hijaiyah letters requires expression and intonation which makes it easier for the congregation to imitate them.

Furthermore, the message communicated by religious extension workers is to run effectively by conducting education and training to the people of Patumbak District. Training is a way to achieve the short-term goals of education. There are three ways that have been carried out by the Patumbak sub-district Islamic religious instructors, namely holding seminars and workshops on religious moderation, providing references for religious studies in the form of books, and forming taklim assemblies. However, there are also plans that are still constrained by insufficient funds, such as holding inter-religious harmony seminars and holding inter-religious dialogue.

In communicating religious messages, the Islamic religious instructors in the Patumbak sub-district experienced several obstacles in the form of physical barriers, semantic barriers and psychosocial barriers.

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