



## Social Actions of Religious Counselors in Building Family Resilience in Asahan Regency, Indonesia

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**Abstract:** Nowadays, family problems are a serious concern for all groups, both in educational institutions, government and especially in the realm of Islam itself. Family is not a testing ground, so that if you fail you try again, but forming a family is an effort to make this nation's generation grow and develop to be good and great. If we look at the scope of the organization, a person can lead its members or community, such as leaders of the nation, province and city district, and the lowest is leading a sub-district or neighborhood and also leading in the family and also the lowest and smallest scope is leading oneself. This research I want to know about the social actions of religious instructors in building family resilience in Kisaran City, Asahan Regency, Indonesia.

**Keywords:** Social Actions, Religious Counselors, Building, Family Resilience, Asahan Regency

### 1. INTRODUCTION

If we look at the purpose of human life as a leader or Caliph on the surface of this earth, this leader could be in a broad scope and Azyumardi Azra even said that the purpose of human life living in this world if he is Muslim is the ultimate goal of Islamic education itself (Azra, 1999) while if viewed from the philosophy of Islamic education to improve human morals (Kattsof, 2005). In a family setting, at least you will find a father, mother and child who play roles in the family, so this figure must have a guideline in forming a family that is calm, peaceful and full of love, which is often called a sakniah family. So making this happen must involve the provision of education for all holders of these roles. Thus, education means all efforts of adults in association with children to lead their physical and spiritual development towards maturity. In this context, what is meant by adults does not mean mere physical maturity, but is also understood as psychological maturity (Ramayulis. Nizar, 2011).

One of the main roles of education in providing information about the family is the existing religious instructors provided by the Indonesian Ministry of Religion. However, if you look at their role and the large number of Indonesian people who are getting married, perhaps their role is not quite what they want. If you look closely at the data from the Indonesian Ministry of Religion regarding religious instructors, there are quite a lot of them, but they are not yet able to meet the needs of Indonesian society as a whole. There are 5,027 people who are registered as civil servants, while there are also those who are recruited as instructors from the private sector or non-PNS, if you look at it There are data of 44,129 people recruited from this group. More specifically, if you look at North Sumatra, there are 2819 people who are religious instructors, both civil servants and non-PNS, while in Asahan Regency there are 119 non-PNS and 126 civil servants (<https://epa.kemenag.go.id/>, n.d.).

Humans, wherever they are, cannot be separated from the environment and society. Therefore, from the beginning, people have taken a great interest in human behavior in their social environment (Sarwono, 2000). One of these social environments is having family groups around the neighborhood where they live, and this neighborhood has different social phenomena. If we examine it in depth, social phenomena occur at certain moments in time. All social processes occur continuously over

time. In short, social life takes place in time. Time, like space, is the universal context of social life. "In this case it must be understood that the relationship of time and space is inherent in all social interactions. Every existing interaction pattern is placed in time.

If we look more closely at each social phenomenon or event, it will be seen that social phenomena are not only externally related to other phenomena but internally can be broken down into components and each component is also related to each other in time. Certain internal relationships are sequential, connecting the initial and later stages or between phenomena in the initial phase and those in the later phase. Every phenomenon or event has a time period, ending at a certain time (Sztompka, 2004).

Currently, the Indonesian nation is facing various serious challenges, especially in the context of education. Among these challenges is globalization in the fields of culture, ethics and morals, as a result of technological advances in the fields of transportation and information. Uncontrolled information can also result in disputes between families. Nowadays, families feel strange and even taboo about revealing clothing models, and non-educative fun entertainment and even pornographic and sadistic films. , or taboo with pornographic reading and images published in various mass media, which have entered the rooms of children who are not controlled by their use of communication tools such as the internet, then become mediocre (permissive) and even part of That. Access to this is the emergence of sadism, violence, rape, and even family neglect and causing unrest among some in society.

The role of creating a *sakinah* family is not left to just one person to make it happen, but everyone has an important role, the role of schools/madrasahs and universities in forming civil society is also very supportive. Islamic education inevitably has to be involved in overcoming and resolving the various challenges mentioned above together with other national educational forces, even together with social, political and economic forces in general (Muhaimin, 2009).

The current unrest in the family can be seen with the phenomenon of free sex which is developing in society and has reached an emergency situation which must immediately receive special treatment from various parties, especially religious leaders, educational activists, and more so the government which has received a mandate from the people. prosperous and happy life of its citizens. Attention must be increased because the development of media and facilities that lead to free sex is now increasingly sophisticated, complete, and easily accessible even to poor people. Facilities and media that have the potential to damage the morality of this generation are not balanced with the policies and emergency responses of the government and also educational and religious figures. The struggle for dominance towards negative freedom is possible if it is not immediately anticipated intelligently (Yus, 2011).

Based on the phenomena and social events that occur, if we refer to what researchers will examine, social phenomena and events related to the family have recently received special attention, teenagers who engage in brawls, free sex and same-sex marriages are increasingly rampant, divorce is increasing, all of which require attention within the family itself (Pasaribu, 2018).

Islamic education and those related to it have contributed so much to the world of education. The contribution of Islamic education itself is not only in terms of language in the sense of development or guidance, it is even deeper into development in the sense of guidance or assistance given deliberately to students by adults so that they become adults. In subsequent developments, education means efforts carried out by a person or group of people to influence a person or group of people to become adults or reach a higher (mental) level of life and livelihood (Ramayulis, 2011). Thus, education means all efforts of adults in association with children to lead their physical and spiritual development towards maturity. In this context, what is meant by adults does not mean mere physical maturity, but is also understood as psychological maturity (Ramayulis, 2011).

The values of Western civilization are rapidly spreading to developing countries. One form of tension and chaos that occurs as a result of media penetration is the destruction of traditional values and the seepage of destructive modern values. The latest information media is full of messages that encourage sexual permissiveness, aggressive behavior, consumerism and secularism which are slowly destroying the social order which in particular requires the social role of religious counselors. (Subandi, 1997).

Not to mention the problem of divorce which has been increasing recently and has become a national issue, among students in today's country, they are also hit by cultural globalization and low social capital. This is characterized by the behavior of people who get married only as a ritual and then divorce after a few years or months. On the other hand, teenagers who in fact are students have fallen into the culture of westernization in the form of carrying out sprees, riotous activities and leading to immoral actions, such as free sex and promiscuity, some even marrying the same sex.

If you pay close attention, understanding your life partner and knowing the rights and obligations of your husband/wife is one of the many keys to success in the form of a family to achieve peace and happiness which is often called the Sakinah, Mawaddah and Warahmah family. However, what is currently in the spotlight is how to understand this family. If so, one aspect of educational studies is understanding by creating awareness in getting to know each other which touches the psyche, namely by understanding the symptoms of human life from conception to birth which continues to grow and develop until adulthood (Hasballah, 2007).

This statement is also supported by the field of study of family sociology which has now developed well, because the family is increasingly defined as a community of responsibility and care that goes beyond the boundaries of household, marriage, kinship and parenthood. Moreover, the family must be understood not only as a structural form, but as a dynamic process shaped by a series of transitions, phases and resulting breaks. The complexity and diversity of family dynamics is the focus of research today, rather than the archaic model of a rigid and structured family cycle. Currently, purely morphological studies of family size and composition and kinship relationships between family members are rare in family sociology. The structure-related studies now being published focus less on the external structural characteristics of the family, and more on the internal structure within the family: namely, the relationships between spouses, between parents and children, and with grandparents (Kreyenfeld, 2021).

Not to mention the problem of infidelity for those who already have a partner and local local dishes that can be obtained easily, as well as the use of recreation areas and hotels or accommodation without requiring identity. It is common knowledge that this condition is kept quiet by the government or legislative members who handle controlling and curing societal ills. God's warning by reducing various malignant and deadly venereal diseases such as HIV/AIDS and Covid 19 has not been responded to well by humans so that all components have not been united in being inspired to move together to save the nation and the younger generation.

Based on data obtained from the Ministry of Religion of the Republic of Indonesia, it shows that Indonesia ranks highest in terms of divorce in Asia and Africa, the percentage is quite high, reaching 28% of the marriage rate (kemenag.go.id, 2022). Meanwhile, if you look at Indonesia, the divorce rate still varies in various regions and provinces in our country. Quoting from Kompas, there are 10 regions that have the highest and highest divorce rates, one of which is the province of North Sumatra (Kasali, 2022).

Religious instructors do not only have a social role, but more than that, religious instructors should carry out social actions that can build family resilience. Religious instructors do not just provide guidance, but instructors must also provide good examples to each family. The large number of religious instructors in Kisaran City should be able to provide assistance to each family to become a Sakinah family if the religious instructors play an active role. Looking at the cases above it will raise a question, are religious instructors in accordance with their function?

## **2. LITERATURE REVIEW**

In this research, there are several previous studies which became the basis for writing this dissertation, including the writings of Septi Gumiandari and IlmanNafi'a with the title Mubjadi as an Islamic Moderating Perspective between Gender and Patriarchal Regimes in Building Family Resilience. In this article it is said that the COVID-19 pandemic which has hit almost the entire world has had a multidimensional impact, the most concerning of which is its impact on threats to family resilience. This is due to psychological pressure, as well as an increase in the burden of household work due to the concentration of activities (work, school) at home, which is often referred to as WFH, which causes family conflict which leads to domestic violence and divorce. This research offers a concept of

Mubindah in the family, namely a reciprocal perspective between men and women in carrying out their gender roles both in the domestic and public spheres so that one does not dominate the other but rather has a relationship that supports each other, works together and helps each other. This perspective allows for balanced relationships and partnerships between the two sexes and is not just a transformation of thinking from patriarchy to matriarchy. Through a kinship approach and non-hierarchical relationships between family members, family resilience can be built (Gumiandari & Nafi'a, 2020).

Mothers have an important role in dealing with social changes during the pandemic and are important socialization agents regarding COVID-19 information. Mothers' competence in processing information is a very important skill, related to the many COVID-19 hoaxes circulating on social media. Apart from mother's competence in processing information, mother's competence in conveying information to the family is also needed. Delivery of communication cannot be done in the same way, because each family member has their own uniqueness, meaning that there is a significant positive relationship between family interaction and family social resilience and marital quality. Several studies show that family interactions and age at marriage have a significant positive influence on marital quality. The findings can be used to understand interactions, social resilience and marital quality in families (Damastuti, 2022; Lestari & Rizkillah, 2022).

Another thing stated by Amalia et al, according to her, what caused this divorce was the presence of disharmony within the family. This occurs due to a shift in the values and true meaning of marriage. Married couples do not understand the essence of the purpose of marriage and family, which is one of the values in family resilience. This causes incompatibility, disputes, bad morals, jealousy and interference from outside parties as well as economic factors (Amalia, 2018).

Islam itself provides guidance regarding this marriage, so that there is a bond between the two parties, namely the man and woman who carry out this marriage, this bond in Islam cannot be influenced by changes in time and any social level. Research conducted by Andini Malo revealed that a shift in the meaning of marriage was caused by social changes, many families, especially in the Christian environment, were without marriage ties (Malo, 2017). Some family-related topics, such as marriage, children, slavery, gender, sexuality, or women in Islam, have been studied under separate labels, but not within broader approaches that link the domestic roles of family members to general family functioning. While most historians continue to discuss the medieval family in Islamic lands as a collectivity and social vehicle (Bray, 2011).

Social resilience is important for a family in order to survive and be able to resolve the problems it faces. The family domain is very important as the spearhead in building social resilience in diversity. The family must be able to maintain and create social harmony, social empathy and avoid imbalance and discontinuity among family members. Through this, social resilience can be realized well (Umam, 2021).

In this regard, Kholili in his research stated that the role of religious counselors is very necessary in the social order, especially in broadcasting information about marriage. Da'wah is the communication of Islamic teachings to humanity. In the implementation of da'wah, a communication process occurs. This communication process is carried out by preachers or what are called religious instructors. The instructor must be able to communicate so that with this ability, an instructor is able and skilled at empathizing and interacting with the target community so that the objectives of the da'wah can be conveyed well, one of which is the propagation about the need for marriage. (Kholili, 2016).

Islamic religious instructors play a role in the development of Islamic society. Indications can be seen in community development activities, which include target groups, methods and materials. Counseling is carried out by transforming religious knowledge through lecture methods and religious practices. The community is expected to know and be aware of the importance of practicing Islamic teachings in everyday life. The pattern of development of Islamic society is carried out in stages, including exploration, in order to create conditions so that people are willing to follow counseling in order to form a pious personality, have religious spiritual qualities, intellectual intelligence, be prosperous and prosperous in social and economic life. The institutional function in the context of the

development of an Islamic society is an institution that is supported by facilities and management that includes taking sides with the interests of the people (Daud, 2010).

Extension practices have also been socialized in the form of religious events such as those held in the geographic regions of the North Atlantic, United States and. Socialization It is a process that includes, as a function of various social projects, carried out from several Universities, the inclusion of religious materials in those programs, their openness to practice and the meaning of existence in society. In the way socialization is built in the tension between system and interaction, conformity and distance, tradition and modernity (Turcotte, 2015).

In this regard, Ibrahim and Rahmat relate that the development of an area or village has a great influence on the resilience of the family carried out by the surrounding community. Because, such as the social climate in the family, culture or customs, economic life in the form of level of welfare, living conditions, and so on have a big influence on the formation of family resilience. Indeed, in simple terms, a child's development is influenced by the overall situation and conditions of his family. Family education is the first education experienced by children. For the first time in life, children are able to use physical activity, speak, recognize things, imitate, and other activities, all of which are learned through family education, where parents are the educators and main examples. Therefore, parents are called the first educators and main educators. Through family education, children begin to recognize various kinds of symptoms, whether they are heard, seen or felt. Through family education, character, character, manners, cognitive abilities, attitudes and various other aspects begin to be formed. Family resilience will enrich village development, strong families will give birth to great villages, shining villages (free from drugs) and will support national development (Paneo & Rahmat, 2021).

Currently, Indonesia is experiencing a period of intense development, both in terms of economic development and socio-cultural development. One aspect of social change seen in Indonesia is related to sex. Teenagers and young people are changing their attitudes, ideas and behavior in relation to sex. Among these groups, higher rates of pre-marital and high-risk sexual behavior are being recorded by various NGOs working in the field of reproductive health. A number of related social problems have emerged such as high rates of unplanned teenage pregnancies, high rates of transmission of sexually transmitted infections including HIV/AIDS, and a general lack of understanding about sex.

These aspects demonstrate the lack of adequate Sexual and Reproductive Health Education programs institutionalized in schools in Indonesia. As a result, sex education in Indonesia is limited, with a focus on the biological side of reproductive health, and lessons focused on do-it-yourself and abstinence-only questions. Today's students, in general, support Sex Education. While significantly more westernized than their parents' generation, today's Indonesian youth still hold religious values quite highly. In relation to Sexual and Reproductive Health, the students studied in this field study wanted to have more access to knowledge, provided by the school as a trusted source of information and provided in such a way as to align with their religious values. If such information is not available in schools, young people will likely turn to mass media (especially the internet and various popular pornographic materials) for such information (Creagh, 2004).

Viewed from a sociological perspective, sex education is also an interesting topic in language. In Julija Lukjanova and IntaOstrovskas's article entitled *The Importance Of Sex Education As Viewed By The Latvian Population (Sociological Analysis)* they say that on the one hand, sex education is directed at sexual relationships that are based on deep feelings of love, and focuses on sustainable relationships. with a partner. On the other hand, sex education itself means limiting sexual relations depending on the norms accepted in society. However, there is also a discussion of reproduction, which requires knowledge of all related information as a whole, it can be concluded that despite the fact that the problem discussed still has further material and that material will also be provided in the family and school, young people are aware of The importance of sex education in today's life.

On the other hand, social support from people outside the community is associated with increased access and use of health and employment resources. residents with higher levels of resilience seek social support from outside their communities to a greater extent, thereby increasing their access to

and use of resources. Increased community support within the neighborhood is associated with increased community support outside, but in itself, limited access and use of resources (Brian & Taylor, 2013).

It is hoped that every family can raise children's awareness, in the future they will develop the nation's cultural values as a strength in every aspect of national development. Human resources with character will be able to develop the nation's cultural values and have competitiveness (Suarmini, 2016). Apart from global competition in the economy, culture and current trends, families must also be provided with sex education. It is thus possible that sex education must be based on modern scientific information, it must be systematic and it must develop a holistic perspective on issues of reproducibility. This is necessary to draw up a special program, within the framework of which it is necessary to form a general conception of the role of the family, mass media, educational institutions, medical institutions, the desired model of development in culture aimed at forming and developing the value orientations of the growing generation in the sphere of modern sexual culture (Outhwaite, 2007).

Bernstein explained that sexism (understanding of sex) started from activities in kindergarten where little girls were directed to play with dolls and outside of recreational activities between boys and girls were very differentiated, for example, boys were given balls and bats. , while girls play jumping rope, important intermediaries that are able to provide education or children's sexual roles are the mass media, story books, TV shows seen and everything that contributes to the classification of sex roles (Hurlock, 1980). Therefore, education in the family also has a very high role in the sexual education of those who are getting married to form a family that is truly in accordance with the guidance of the Koran and the Sunnah of the Prophet.

The role of religious counselors in building family resilience is actually very high, as explained by Didik Hilmawan, saying that, pre-marital guidance for prospective brides and grooms, both male and female, is carried out by religious counselors by making efforts to realize the prospective bride and groom's hopes of becoming a sakinah family. mawwadah, warahmah by providing marriage guidance with materials that are in accordance with Islamic teachings. However, the main thing that hinders it is the social conditions in religious knowledge, and the problem of early marriage is an obstacle despite the support of coordination between the parties involved in the program (Himmawan, 2020; Hidayat, 2019; Karmuji & Putra, 2020).

Apart from the role of counselors, there are also those who play a very important role in increasing family resilience, such as counseling which is available in several areas, especially family counseling. As per research conducted by Ulfiah, this counseling is needed to help families face complex family problems that involve many factors. Especially now that there are so many early marriages happening. The role of counseling is that those who have entered into early marriages can maintain their families and family resilience must be seen as a system that has various factors that influence it. The important role of counseling is to help families face crisis situations, find the right solution, bring out the best potential, and develop the ability to work together within the family (Lestari, 2015; Ulfiah, 2021).

In principle, in forming a family that is sakinah, mawaddah and warahmah so that family resilience is formed, it is necessary to have mutual understanding and complementarity between husband and wife. In terms of fiqh, it is called the maṣlaḥah family concept. In the qira'ahmubjadi perspective, in principle it prioritizes the concept of mutuality, meaning that there are no superior or inferior parties in the family. As an indicator of the maṣlaḥah family within the framework of qira'ahmubjadi it can be displayed at least by using the principles, zawaj (mutual pairing), mu'ilah principle (mutual fairness), muwazanah principle (mutual balance), mu'awanah principle (helping each other), principle of deliberation (consulting with each other), the principle of taradhin min huma (mutual willingness), and the principle of mu'asyarahbilma'ruf (communicating/getting along with each other well). Overall, family resilience is influenced by the unique and combined influence of husband and wife factors. Having the confidence to build a family, and communicated support from the marriage partner are very important in maintaining this family. So that a strong family will be able to produce and educate

children so as to give birth to a superior generation balanced between spiritual, intellectual and emotional who are ready to compete in any contest (Kristen, Carr & Kellas, 2018; Wagianto, 2021; Yudiyanto, 2016).

### **3. RESEARCH METHODS**

A paradigm is a pattern or model of how something is structured (parts and their relationships) or how parts function (behavior in which there is a special context or time dimension) (Moleong, 2005). According to Creswell, a paradigm is a set of concepts, beliefs, assumptions, values, methods, or rules that form the framework for conducting research (Creswell, 2017).

In this research, researchers used a qualitative approach with a case study type. This case study research is based on what happened and then brings to the surface the conditions, situations or problems that occur in a research object, then in this case study it only uses certain cases as research objects, or a certain area as a research object, so it is casuistic in nature. towards the research object (Bungin, 2005).

Because this research discusses a case that occurred in the Asahan area which is related to the role of religious counselors in the family, this case study usually takes a limited (narrow or small) focus of observation but concerns the problem as a whole and comprehensive, in other words, a type of case research. This examines the object in a small scope, examined in depth and thoroughly (Bawani, 2016). Therefore, this research uses the define social paradigm.

The type of this research is case study research. According to Bogdan, Robert, (2011) a case study is a detailed examination of a setting or a subject or a document repository or a particular event. Meanwhile, according to Arikunto, (2008) stated that the case study method is research carried out intensively, in detail and in depth on an organism (individual), institution or certain symptoms with a narrow area or subject. Case study research or field research (field study) is intended to study intensively the background of the problem, the situation and position of an event that is currently taking place, as well as the environmental interactions of certain social units that are given. Research subjects can be individuals, groups, institutions or society. Case studies according to Creswell, (2014) occur when researchers explore a single entity or phenomenon (the case) which is limited by time, activities and collecting detailed information using various data collection procedures during that time.

### **4. RESULTS AND DISCUSSION**

#### **a. The Effectiveness of the Social Role of Religious Counselors in Building Family Resilience in Kisaran City**

Effectiveness is a process of implementing ideas, concepts, policies or innovations in practical actions so that they have a good impact in the form of changes in knowledge, skills, values and attitudes (Mulyasa, 2002). Effectiveness refers to the level of achievement of the goals of a business, it can be said to be effective if the business achieves its goals. The social role of religious counselors will be more effective in building family resilience.

According to the regulation of the Minister of Religion of the Republic of Indonesia Number 80 of 2022 concerning the Functional Competency Test for Civil Servant Religious Instructors in Article 1, Religious Instructors appointed from the Civil Servant must have competency standards, namely 1) Managerial Competency includes knowledge, skills and attitudes or behavior that can be measured and developed to lead or manage organizational units. 2) Socio-Cultural Competency includes knowledge, skills and attitudes or behavior that can be observed, measured and developed related to the experience of interacting with a pluralistic society in terms of religion, ethnicity and culture, behavior, national insight, ethics, values, morals, emotions and principles, which must be fulfilled by each position holder to obtain work results in accordance with the role, function and position. 3) Technical competency includes knowledge, skills and attitudes or behavior that can be observed, measured and developed specifically related to the technical field of the position. Then, based on the Decree of the Director General of Islamic Community Guidance Number DJ.III/432 of 2016 concerning Technical Guidelines for the Appointment of Non-PNS Islamic Religious Instructors,

Non-PNS Islamic Religious Instructors must have competency standards, namely 1) Religious Science Competency including: Able to read and understand the Koran, understand the science of fiqh, understand the hadith, understand the life history of the Prophet Muhammad. 2) Communication Competency includes: being able to deliver religious lectures/khutbahs, being able to provide religious consultations. 3) Social Competence includes: Skilled in society, active in religious/community organizations. 4) Moral Competency includes: Having noble character, not being involved in legal problems.

Based on Minister of Religion Regulation Number 80 of 2022 and Decree of the Director General of Islamic Community Guidance Number DJ.III/432 of 2016, the competency of Islamic religious instructors for civil servants and non-civil servants is different, this is because Islamic religious instructors who are appointed from civil servants have credit score requirements that must be met temporarily. Non-civil servant Islamic religious instructors have no demands to meet credit figures.

The researcher only focused on religious instructors who were non-civil servants because at the research location, namely in Kisaran City, the average religious instructors were non-civil servants, meaning that the decision of the Director General of Islamic Community Guidance was the reference in this research. Based on the results of field research, there are four roles of Islamic religious instructors in Kisaran City, namely:

### **b. Informative Role**

Based on the Decree of the Director General of Islamic Guidance Number DJ.III/432 of 2016, non-PNS religious instructors must have communication competence. This communication competency is closely related to conveying information, because the task of Islamic religious instructors is very closely conveying information about religion to the community. In conveying this information, you must have the ability to communicate, good communication will have good results, conversely, if communication is bad, it will also have bad results.

As social creatures we cannot escape the act of communication. Communication is the biggest thing humans do in their lives. Both communication with yourself and communication through the media. Especially in this day and age, where communication technology is developing rapidly. In sociology, the communication process is a form of social interaction involving individuals or social groups (Mahyuddin, 2019). This process has a reciprocal influence. Just as social interaction is a core aspect of social relationships, communication is one of the core prerequisites of social interaction. In the communication process there is always a communicator, message, and message recipient. These three elements also exist in social interactions (Mulyana, 2015).

Communication is a process of conveying messages and intentions that are our goals to other people. From this understanding we know that if someone wants to convey their intentions and messages to other people, then through communication this can be done. The messages and intentions that are thought about will be interpreted through language, both in verbal communication and non-verbal communication. One of the most basic forms of communication that is used every day is interpersonal communication (between individuals).

Devito in his book explains that there are four purposes of interpersonal communication, namely to discover, to relate, to convince and to play. Discover, because one of the goals of communication is self-discovery, if we communicate with other people, we will learn about ourselves as well as other people. Connect, because one of our strongest motivations is connecting with other people, building and maintaining relationships with other people. Convincing, where in the process of daily communication with other people we will try to change other people's attitudes and behavior, try to get them to do something, agree or criticize certain ideas and so on. Playing, we can sometimes use our communication behavior to play and entertain ourselves, such as telling jokes, saying something new and sharing dancing stories (Joseph, 2011).

The need to communicate publicly with many people is fulfilled through mass communication activities. Thus, communication becomes an important element in the ongoing life of a society. Apart from being a necessity, communication activities are also an element that forms a society. Because it is impossible for humans to live in an environment without communicating with each other. Therefore, communication is a human action that is born with full awareness, even actively, humans do it deliberately because they have a certain purpose or purpose.



It can be said that in social life, communication is the main requirement in human life. There is no human being who does not give up his life to communicate with others. In this way, social communication is very important in social life because in general communication is to help interact with fellow humans, because humans are created as social creatures.

**c. Psycho Religious Approach**

This approach uses a religious psychological approach. Because it is human nature to have a tendency to be religious. According to researchers, the psycho religio approach is used by counselors using religious symbols. Because it is certain that when someone comes and conveys information and then uses the label Islam, of course they will be accepted in society, especially if they have the title 'Islamic religious instructor'. Kisaran City is a predominantly Muslim community, so it will be very easy to accept if those who come have a strong Islamic background, especially since they have a mandate from the government that they are 'Islamic religious instructors', of course this will be an asset in conveying this information

**d. Socio-Cultural Approach**

This approach uses a social and cultural approach that developed in the Kisaran community. This is necessary because Indonesian people have a tendency to strongly adhere to traditions passed down from generation to generation. In this regard, not a single society in Indonesia can be separated from social and cultural ties in everyday life.

Culture, which is a complex part of people's lives, is a means of social interaction. This happens because humans interact with society based on culture. Finally, every action of society is a social process that uses culture as a means. Likewise with Islamic religious extension, namely as a process of social interaction whose mission is to transform Islamic values which will be carried out effectively and efficiently if culture is used as a means of a collective approach.

With a cultural approach, a religious instructor can understand the conditions of society, ultimately the process of conveying information is not based on the instructor's wishes, but based on the cultural demands of the community. Then the process of conveying information like this does not have to be through the pulpit or written media, but the process of conveying information can be carried out using art media, such as wayang in Javanese society, shalawatdulang in Minangkabau. In other words, the delivery process with a cultural approach is based on the needs and cultural conditions of the community.

So this informative role is very effective in building family resilience or in Islam it is called the Sakinah family, because religious counselors will always provide information and teaching to the community in accordance with the Sakinah family development program designed by the Indonesian Ministry of Religion. Religious instructors also helped Asahan National Narcotics Agency convey information about the dangers of drug abuse, because the level of drug abuse in the district. Sharpening is quite high so an informative role is really needed in conveying this information. Then religious instructors also helped convey information about the dangers of free sex among teenagers. Then the religious counselors also helped the KUA in conveying information about the importance of participating in pre-marital guidance activities at the KUA through the BP4 program

**e. Educational Role**

The educational role carried out by instructors is their role as teachers. Religious instructors become the enlighteners of a society because of educational interactions. Educative interaction is a process of communicative relationships between teachers and students which takes place within the bounds of educational goals, and is educational in nature, carried out deliberately, planned and has certain goals. In this case, the interaction between religious instructors and the community.

According to several experts, educational interaction is a picture of a two-way active relationship between teachers and students that takes place within the bounds of educational goals (Djamarah, 2005), while according to Sardiman, (2011) educational interaction in teaching is a deliberate interaction process, aware of the goalnamely to bring students to their level of maturity.

Thus, in educational interaction there must be two main elements that must be present in an intentional situation, namely the teacher and the students. Therefore, a teacher is needed who is able to create conducive educational interactions which can later help students to achieve learning achievements. In this case, the interaction between the instructor and the community.

**f. Mentoring Role**

Mentoring is a process of providing convenience (facilities) provided by companions to clients in identifying needs and solving problems as well as encouraging the growth of initiative in the decision-making process, so that client independence can be realized on an ongoing basis. According to the Regulation of the Minister of Social Affairs of the Republic of Indonesia Number 56/HUK/2019 Chapter V Article 35 Paragraph 3, what is meant by social assistance are prevention activities, social rehabilitation, further guidance, social protection and advocacy.

From the two definitions above, mentoring can be interpreted as a process of social relations between companions and clients in the form of strengthening support, utilizing various resources and potential to fulfill life's needs, as well as increasing client access to basic social services, employment opportunities and other public service facilities in efforts to solve problems and encourage the growth of initiative in the decision-making process, so that client independence can be realized on an ongoing basis. So based on the understanding above, social assistance is carried out by religious counselors in order to provide social services and solve social problems experienced so that clients or the community can be developed for a better life.

So the assistance provided by religious counselors in Kisaran City is for victims of promiscuity using a persuasive approach. Namely using special communication to influence someone's attitudes, opinions and behavior both verbally and non-verbally. This counseling is aimed at victims of promiscuity, namely pregnancy out of wedlock. For people who experience pregnancy out of wedlock, counselors provide assistance in the form of religious advice, so that they realize that what they have done is wrong, and also encourage victims so that they do not do things that are beyond their limits.

The role of mentoring is also given by religious counselors to victims of drug abuse. Religious counselors provide assistance to victims through regular recitations, these recitations are held in rehabilitation centers. Religious instructors were deliberately invited by the rehabilitation center to provide spiritual cleansing for the orphanage patients. The study material was in the form of monotheism, fiqh and morals.

The role of mentoring is also given by religious counselors to teenagers to avoid brawls. This assistance is provided in people's homes, at mosques, even in open places. The role of mentoring provided by religious counselors is so that teenagers are not trapped in actions that can damage the image of teenagers, such as brawls, promiscuity and drug abuse. Because based on the results of research by researchers in the field through interviews, observations and document studies, Kisaran City is a city that is currently in emergency status, meaning it is experiencing moral degradation. Therefore, religious counselors must be present to provide assistance to the people of Kisaran City, which today is experiencing an increase in social ill health.

**g. Coaching Role**

In the KBBI, coaching means renewal, improvement of efforts, actions and activities carried out efficiently and successfully in order to obtain good results (Culture, 2014). Or it can also be called a process of helping individuals through their own efforts to discover and develop their abilities, in order to obtain personal happiness and social benefits.

The definition of coaching above can be concluded that coaching is an effort or activity carried out to improve what already exists towards something better. This coaching can be carried out in both formal and non-formal education which is carried out consciously, planned, directed, organized and responsible. Coaching is carried out in order to introduce, grow, guide and develop personality, knowledge and skills, as a provision for achieving optimal human abilities and independent individuals (Fatimah, 2008).

## 5. CONCLUSION

Based on the results of the researcher's findings and discussion, it can be concluded as follows: The social role of the duties of religious instructors for the community in Kisaran City. Based on PMA No. 80 of 2022 concerning Competency Tests for Functional Positions of Religious Instructors for Religious Instructors who are appointed from Civil Servants, that the competency standards for civil servant religious instructors are 1) Managerial Competency: This competency includes knowledge, skills and attitudes or behavior that can be observed, measured and developed to leading or managing an organizational unit. 2) Socio-Cultural Competency: This competency includes knowledge, skills, and attitudes or behavior that can be observed and developed related to experience interacting with a pluralistic society in terms of religion, ethnicity and culture, behavior, national insight, ethics, moral values, emotions and principles that must be fulfilled by each position holder to obtain work results in accordance with the role, function and position. 3) Technical Competency: This competency includes knowledge, skills and attitudes or behavior that can be observed, measured and developed specifically related to the technical field of the position.

And based on the Decree of the Director General of Islamic Community Guidance Number DJ.III/432 of 2016, the social role of religious instructors appointed from Civil Servants and Non-PNS Religious Counselors has social roles including: 1) Informative role. This informative role lies with religious instructors who are appointed from civil servants because their job is to convey information from the Government (Ministry of Religion) to the public. Because a lot of information that comes from the government does not reach the public, they are the ones who convey the information. Then the informative role of non-civil servant religious instructors is contained in the Communication competency as stated in the Decree of the Director General of Islamic Community Guidance Number DJ.III/432 of 2016. There are various approaches taken by Islamic religious instructors in conveying information, namely: Psychological Approach, Psycho Religious Approach and Socio-Cultural approach. 2) Educational Role. The educational role of Islamic religious instructors is their duty as guides in society. This role is stated in the competency standards for Islamic religious instructors in the Decree of the Director General of Islamic Community Guidance Number DJ.III/432 of 2016, namely communication competency, the component of which is being able to provide religious consultation. The educational role of religious instructors is more about their role as teachers. Religious instructors are a place for questions, guidance and a source of religious knowledge, so the counseling they provide is not just ceremonial, but has educational value. 3) Mentoring Role. The mentoring role that instructors carry out is to use a persuasive approach, namely assisting clients in identifying, solving problems and encouraging the growth of awareness. So the role of assistance provided by religious counselors in Kisaran City is to victims of promiscuity, victims of drug abuse and assistance to teenagers so that they do not engage in brawls. 4) Coaching Role. The coaching role provided by religious instructors uses several methods, namely: the tedanan method, the habituation method and the advice method.

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