

ROLE AS A CONSULTANT FOR ISLAMIC EXTENSION IN EMPOWERING THE TAKLIM ASSEMBLY IN TALAWI DISTRICT, BATUBATA REGENCY, NORTH SUMATRA PROVINCE

Muhammad Rudi^{1✉}, Azizah Hanum OK², Junaidi Arsyad³

⁽¹⁾⁽²⁾⁽³⁾Pendidikan Islam, Universitas Islam Negeri Sumatera Utara

DOI: 10.29313/tjpi.v12i2.12392

Abstract

This article discusses Islamic religious extension workers who act as consultants in empowering the Taklim Assembly in Talawi District, Batubara Regency. Data collection was in the form of observation techniques, interviews and documentation studies. The data obtained in the field is then collaborated with data from the literature study. The technique exhibits the characteristics of qualitative research. The research results obtained were that the Islamic Religious Counselors in the Talawi District, Batubara Regency had and carried out their duties according to their functions. The focus of his duties is in accordance with the provisions set by the Head of the Batubara Regency Office of Religious Affairs. Associated with the taklim assembly, the Islamic Religion Counselor acts as a provider of opinions, directions, advice and solutions regarding the achievement of the functions and objectives of the formation of the Taklim Assembly. Efforts made are: giving advice to always make the Qur'an a way of life, providing solutions for efforts to find leaders from members of the Taklim Assembly, providing advice related to strengthening human relations with Allah and others, providing opinions, instructions, advice and solutions in religious and religious discussion activities, providing directions and solutions to improve the family economy, providing directions related to the development of Islamic arts and culture; and giving advice and directions to love religion, nation and state

Keywords: Integration; Science; Philosophy.

Copyright (c) 2023 Muhammad Rudi, Azizah Hanum OK, Junaidi Arsyad.

✉ Corresponding author :

Email Address : muhammadrudipedi20@gmail.com

Received July 30, 2023. Accepted November 14, 2023. Published November 16, 2023.

INTRODUCTION

Islamic Religious Counselor (PAI) is one of the professions in the Ministry of Religion. This profession is a form of functional position and has a reference to the duties set by the government. In carrying out their duties, Islamic Religious Counselors will always be associated with several religious fields, so that they have an important position and role in society. Therefore, this profession requires that someone who occupies that position have good qualifications and competence in the field of religion. This requirement is an absolute requirement because Islamic Religious Counselors will always be faced with several problems related to the life of religious people in society, including faith, worship, muamalah, religious tolerance, and others (Aspila & Baharuddin, 2022). For this reason, in-depth knowledge and solutions related to the problems that will be faced are needed.

In general, Islamic Religious Counselors have the task of spreading teachings and knowledge about Islam to the public. With this position, Islamic Religious Counselors have a role as preachers. PAI is required to be able to disseminate its knowledge thoroughly properly and correctly (Ilham, 2018). This is also related to the qualifications and competencies that have been recognized and determined by the government in the form of a Decree on the appointment of Islamic Religious Counselors by the Ministry of Religion. The letter will later also explain the status of an Islamic Religious Counselor, whether as a Civil Servant (PNS) or Non Civil Servant (Non PNS). The Decree also contains information about their placement in various Offices of Religious Affairs at the sub-district level as well as the granting of the right to guide the community in certain areas.

Asmawiyah (2022) reveals that the main role and function of an Islamic Religious Counselor is to provide guidance and counseling to members of the assisted community. More details in the Decree of the Director General of Islamic Community Guidance no. 504 of 2022 (Chapter II part B) explains that the functions of PAI are educative (educate), communicative (provide information), advocative (provide a defense), consultative (find and solve problems), and administrative (make a written plan for carrying out tasks). In addition, PAI is also constantly required to improve its capabilities. The basic assumption is that the assisted citizens (community) they face will also experience development, mainly related to religious knowledge and problems in society. Skills and methods in conveying, transmitting, teaching, deciding and providing solutions are absolutely necessary. The roles related to the needs above are also an important part of it. PAI is expected to be able to make a proper contribution to be used as an example and role model by the community. That way, it is not excessive if the inmates also demand perfection in the implementation of tasks by PAI. The explanation above illustrates that an PAI in carrying out his profession does not only focus on the main role or function, but also related to the functions contained in the regulation. That way in carrying out their duties PAI will still refer to the established regulations.

The Taklim Assembly is one of the targets that must be guided and fostered by Islamic Religious Instructors (Tahir & Arianto, 2021). Ridwan & Ulwiyah (2020) say that the Taklim Assembly has the meaning of being a place of teaching. This understanding gives the meaning that the Taklim Assembly is a place to teach, educate, train, learn science, especially increasing knowledge about religion. This situation illustrates that the Taklim Assembly is also a forum for educating citizens, related to the delivery of religious messages (dakwah), as well as social messages. The Big Indonesian Dictionary (online version) states that the Taklim Council is an institution or organization that is used as a forum, meeting or place of recitation. The content of da'wah in Islam is an important part. Therefore, some literature also states that the Taklim Council is also a non-formal Islamic educational institution. From the explanation above, it can be concluded that the role of PAI includes mentoring, exemplifying, implementing, involving, directing, pioneering and fostering an activity. When associated with the functions listed in the Decree of the Director General of Islamic Community Guidance No. 504 of 2022, the explanation above is also part of PAI's role as educator, communicator, advocate, consultant and administrator.

Several literatures have discussed the role of an Islamic Religious Counselor in the Taklim Assembly. Fadli & Elihami (2023) explains that a religious instructor should be the driving force of the Taklim Assembly. The reason is because the Taklim Council is an institution as well as a place for community development related to people's economic activities and social worship. Apart from that, religious instructors must also be professional in carrying out their profession, become agents of change for the Taklim Council and be able to build centers for the development of Islamic civilization. Meanwhile Mustaqim (2022) explains that Islamic Religious Counselors have played a role in the formation of the Amil Zakat Agency in the Tegalrejo Village, Salatiga. The assistance provided was in the form of correspondence facilities such as application letters and decrees as well as the composition of the BAZ management at the Kelurahan level. It is different from the results of research from Fadli & Elihami (2023) explain that Religious Extension Workers have played a professional role by fostering several Taklim Assembly. The real results obtained were changes in the understanding of members of the Taklim Assembly towards the material or messages conveyed by the Religious Counselor regarding the *sakinah* family in routine recitation activities. Meanwhile Rasidin (2017) reveals that the index of the role of Islamic Religious Counselors in fostering the religious life of the Taklim Assembly family in Sragen Regency is included in the Good category. The criteria set were communication skills (very good), quality of service (very good), attitude of extension workers (very good), and participation of extension agents (poor). The score obtained is 78.71 and is in the range of 62.51-81.25.

From some of the writings above, it can be concluded that the role of the Islamic Religious Counselor in the Taklim Assembly is a motivator, mover, coach and mentor (educator), communicator, advocate, consultant, and administrator. This role is carried out by Islamic Religious Counselors in accordance with their main duties and functions as stated in the PAN RB Regulation Number 9 of 2022 (for PNS) and the Decree of the Director General of Islamic Community Guidance Number 54 of 2022 (for non PNS). This role is part of the duties of an Islamic Religious Counselor, so that the existence of the Taklim Assembly in their target area remains active in carrying out activities.

The explanation of the duties and functions of PAI above also applies to Islamic Religious Instructors in Talawi District, Batubara Regency. They carry out the profession in accordance with the main tasks and functions contained in the laws and regulations. Some of them have even developed skills by participating in empowering members of the taklim assembly, related to improving the people's economy. Related to this, of course, the active role of Islamic Religious Extension is very important, because it will be able to improve the welfare of the members of the Taklim Council. However, this paper will only discuss how the role of an Islamic Religious Counselor in Talawi District, Batubara Regency is related to his role as a consultant in empowering the Taklim Council. This needs to be seen because the Islamic Religious Counselor in the District is able to empower the Taklim Council to achieve its functions and objectives.

METHODOLOGY

Direct observation of the implementation of the duties and functions of the Islamic Religious Instructor in Talawi District, Batubara Regency was carried out. Several activities such as recitations, *perwiri* and commemorations of Islamic holidays, competitions, even social activities that are sad and sorrowful continue to be the focus of research. Due to the insufficient information obtained, direct and indirect interviews were conducted. Asking several questions made in the list, and further developed through the informants' answers, became part of the interview. However, due to limitations in remembering and recording the observations and answers of the informants, a smartphone tool was used. With this tool, photos, videos and sound recordings can be stored properly. So information analysis is carried out on the results of observations, interviews, and documentation. And to better examine the relevance of information from the field with pre-existing research, a literature study was carried out. The aim is that the studies in this research have a clear and scientifically strong theoretical basis. The explanation above also shows the characteristics of descriptive research with a qualitative nature. Creswell (2016) crexplains that

qualitative research can be used to look at social conditions and problems, history, behavior, concepts or phenomena, and so on. With experience in the field, phenomena that have not been revealed and are difficult to understand can be found.

RESULTS AND DISCUSSION

Islamic Religious Counselor in Talawi District, Batubara Regency

The results of the observations showed that there were 6 Islamic Counselors in Talawi District, Batubara Regency, namely:

- a. Muhammad Rudi, with the target area of Labuhan Ruku Village and Panjang Village
- b. Edi Yanto, S.Ag, with the target areas of the Old Mesjid Village and Dahari Selebar Village
- c. Muhammad Kamil, S. Hi, with the fostered area of Labuhan Ruku Ward II Environment and Pahang Village
- d. Zainab Hasibuan, with the assisted area of Labuhan Ruku Village, Environment V and Padang Genting Village
- e. M. Hafiz Munawwir, with the target area of Indrayaman Village and Gunung Rante Village
- f. Muhammad Mas'ud, S.Hi, with the assisted areas of the Old Mesjid Village and Dahari Indah Village.

Even though they are separated by territory, in practice the extension agents above can enter other areas. This can happen because extension workers also have different special abilities, related to their specialization. An example is Mr. M. Hafiz Munawwir who specializes in preventing heretical sects and their affiliates. If a Taklim Assembly wishes to obtain this material, the assembly (or the Islamic Religious Extension Advisors) can invite Mr. Hafiz. Likewise with other Islamic religious instructors, who have different specialties. Special material owned by the Islamic Religious Counselor in the Talawi sub-district, is generally delivered in the implementation of recitations, preaching or lectures at other moments. They need to convey material that they understand because it is related to their duties as extension workers. Even though they have their own target areas, in general they also have a social responsibility to provide counseling to Muslims. Therefore, they always deliver materials related to their duties as extension workers, although not on formal occasions in various places and regions.

Taklim Council in Talawi District, Batubara Regency

The Taklim Assembly in Talawi District, Batubara Regency, generally takes the form of a gathering of men, women, and some others based on the type of profession and age. These associations spread to hamlets in all villages in the Talawi District. From some of these assemblies, the fathers (men) and women (women) perwiridan. These two kinds of assemblies routinely carry out perwiridan and recitation activities every week, both at home and at the mosque or musholla. There are still other activities, such as tasbih prayers or visits to funeral homes. The activeness of the members of the Taklim Council in participating in these activities shows the existence of the association. Directly or indirectly they have maintained the existence of the Taklim Council in Talawi District, to achieve its goals and functions.

Definition of Consultant

Anjar (2011) reveals that a consultant is a profession that offers services in the form of considerations, advice, explanations or information for its clients and a consultant is a person or legal entity appointed by a service user who has expertise and experience in building projects. However, to understand the meaning of the word consultant, the author also looks at the meaning of this word in the Big Indonesian Dictionary (online version). It is explained that a consultant is an expert whose job is to give directions, advice, or advice in an activity (research, trade, etc.) or also an adviser. By looking at some of the definitions above, a consultant is a person who has special expertise or advises and is a profession, which is generally related to the fields of research, trade and others. his job is to provide opinions, suggestions, advice to solutions to a problem experienced by his client.

In this paper, the consultant is associated with the profession of an Islamic Religious Counselor. An extension agent in carrying out his duties has several functions and one of them is a consultative function. This means that an Islamic Religious Counselor can function as a person who provides advice or a way out for a problem that occurs in a group or community members. Thus, an Islamic Religious Counselor clearly also has the capacity as a consultant.

Islamic Religious Counselors and Taklim Council

In the Decree of the Director General of Islamic Community Guidance Number 54 of 2022, part of the supporting duties of the honorary Islamic Religious Instructor point (d) is community service in professional, religious or social organizations. The Decree was also clarified by the Decree of the Director General of Islamic Community Guidance Number 298 of 2017, explaining that there are 26 target work groups for Non-PNS Islamic Religious Extensions, and one of them is the Taklim Council. This means that the Taklim Assembly has been designated as one of the target groups for extension workers to carry out their duties and functions. The decree is of course the main reference for extension workers to be able to carry out this task.

Based on the Regulation of the Minister of Religion Number 29 of 2019 article 3, it is written that the Taklim Assembly has several functions, such as Islamic education for the community, cadre of ustadz/ustadzah, administrators or congregations, strengthening hospitality, developing Islamic art and culture, education based on community empowerment, economic empowerment of the people, and/or enlightenment of the people and social control in the life of the nation and state. This explanation gave rise to the opinion that the achievement of the function of the Taklim Council is also part of the duties of an Islamic Religious Instructor.

In practice, the implementation of the duties of the Islamic Religious Counselor related to the Taklim Assembly is related to recitation, perwiridan, professional, religious, or social activities. This active role shows PAI's involvement in activities in the community, which are related to guiding, coaching or providing counseling. This also illustrates that PAI must always be among the community regarding the profession or its existence as a member of a social group. Therefore, the role of the PAI consultant in this paper is associated with the Taklim Council. PAI must be able to accommodate the existence of the Taklim Council in society, to achieve its goals and functions. From this point of view, of course, the Taklim Council is a client who needs the services of Islamic Religious Counselors to overcome some of the problems they face. This problem is of course also related to the achievement of the functions and objectives of the Taklim Assembly.

The Role of the Islamic Religious Extension Consultant in Empowering the Taklim Council in Talawi District, Batubara Regency

Functions and Objectives of the Taklim Assembly

There are 6 Islamic instructors in Talawi District, Batubara Regency. Each extension agent has a target area, which is the area where they carry out counseling. In this paper, it will be discussed how Islamic Religious Counselors can empower the Taklim Assembly. Empowerment in question is related to the achievement of the functions and objectives of the establishment of a Taklim Assembly. The functions and objectives of the Taklim Assembly are stated in the Regulation of the Minister of Religion of the Republic of Indonesia Number 9 of 2019, Chapter I article 3 and article 4. According to Munawaroh & Zaman (2020), the function of the formation of the Taklim Assembly is Islamic education for the community, regeneration of Ustadz and/Ustadzah, administrators, and congregation, strengthening friendship, rovision of religious and religious consultations, development of Islamic art and culture, education based on community empowerment, community economic empowerment, enlightenment of the people and social control in the life of the nation and state. while the purpose of the taklim assembly is improving abilities and skills in reading and understanding the Qur'an, forming human beings who are faithful, pious, and have noble character, forming human beings who have deep and comprehensive religious knowledge, realizing a tolerant and humanist religious life and strengthening nationalism, unity and resilience of the nation.

The Role of Islamic Religious Extension Consultants

In this context, Islamic Religious Counselors carry out their duties as advisers. The function to be achieved is Islamic education for the community by increasing abilities and skills in reading and understanding the Qur'an. As it is known that reading and understanding the contents of the Qur'an properly and correctly is one of the efforts of Muslims to get closer to Allah SWT. Therefore, the Islamic Religious Counselor carries out his role as a consultant in this matter, namely providing advice to members of the Taklim Council.

Give Advice to Always Make The Qur'an as A Way of Life

The advice given is in the form of an invitation and tells the importance of reading the Qur'an properly and correctly. As it is known that the Qur'an generally contains important matters related to the implementation of life for Muslims. One of the verses explains that Allah swt sent down the Qur'an because it contains absolute truth. This truth is the basis for establishing laws in Islam, which are not allowed to deviate in the slightest. Legal provisions are related to several elements, such as faith and monotheism, worship, morals, law (muamalah), history, the foundations of science and technology, as well as promises and threats (Sabila, 2020). It is the contents and values contained in this that are always reminded by the Islamic Religious Extensionists in the Talawi District. They always give advice to behave according to the Qur'an. That way the safety of life in the afterlife will be achieved properly (Nurbuana, 2021). Related to this, reading the Qur'an must also be done properly and correctly. Incorrect reading of letters, of course, can change the meaning and meaning of the words or verses that are read. In this case the Islamic Religious Counselor also helps clarify the importance of reading the Qur'an properly and correctly. This understanding continues to be carried out so that the awareness of Muslims to make the Qur'an as a way of life is getting better.

Providing Solutions for Efforts to Find Leaders from Members of the Taklim Council

When carrying out a recitation, the Taklim Council often brings in speakers from outside their area. The main reason is that there are no speakers from their immediate area. There are not many lecturers, so of course there will be difficulties if the recitation is carried out at the same time. Islamic religious instructors who also work as lecturers often experience difficulties in meeting this need. In carrying out his duties as the supervisor of the Taklim Council, the Islamic Religious Counselor has several times provided support and assistance for the cadre of the people. Cadre people are directed to become lecturers, administrators and members of an organization. In general, people who are recruited to become speakers will be assisted in formulating material, and then trained on how to present it to the public. On different occasions, people who are cadres also learn from ustadzh who are considered to have a better way of presenting the material. Even at one time, the Islamic Religious Counselor also gave the opportunity for people who are cadres to give lectures at one recitation. This is the effort of the Islamic Religion Counselor to meet the needs of preachers.

Another effort is to include members of a Taklim Assembly into the management of an organization or committee. This effort is made so that the chosen person can become the leader of an association, at least from the Taklim Council in his area. In addition, this effort also shows the existence of a Taklim Assembly group. That way they will be considered active in activities that have a larger scope than their association. Examples of combined village recitation activities, committees for Islamic holidays at the sub-district level, MTQ competitions at the sub-district or district level, and others. The efforts made by the Islamic Religious Counselors are a form of solution to the shortage of lecturers and assemblies leaders (Hamid et al. 2022; Nurina, 2022). The Islamic Religious Counselor has provided a way out for the Taklim Assembly who need a speaker, by guiding one member of the assembly to become a speaker. Extension officers also guide people to become leaders of a group or a larger congregation. They seek that all members of the Taklim

Assembly are active in carrying out their activities. That way, the Taklim Assembly that is in their target area remains active.

Provide Advice Regarding Human Relations with Allah SWT and Others

The important mission of forming a Taklim Assembly is to jointly try to get closer to Allah SWT and maintain friendly relations. Getting closer to Allah swt is shown by reading the Qur'an together and listening to lectures from pious scholars. While maintaining peer relations is shown by visiting each other, namely when carrying out the wirid or recitation. In fact, some literature also reveals that maintaining friendly relations is one of worship. In a hadith narrated by Bukhari, it is stated that "whoever believes in Allah and the Last Day, let him glorify his guests, and whoever believes in Allah and the Last Day, let him continue silaturrahmi relations, and whoever believes in Allah and the Last Day, he should say good or be silent" (HR Bukhari, 5673). This hadith explicitly calls on Muslims to maintain brotherly relations, as a manifestation of their faith. Even in another hadith it is stated that "the person who breaks the ties of silaturrahmi will not enter heaven" (HR. Bukhari, 5525). This hadith is a threat to those who do not maintain brotherly relations. Another explanation is also found in the Qur'an, as contained in the following verse: "O people, fear your Lord, who created you from one soul (namely Adam), and from it Allah created his partner (ie Eve), and from both of them Allah created many men and women. Be fearful of Allah in whose name you ask one another, and (maintain) friendly relations. Indeed, Allah always guards and watches over you," (QS An-Nisaa': 1). The hadiths and verses above clearly reveal the importance of maintaining friendly relations, as a provision from Allah SWT and obligatory for Muslims to carry out.

Islamic Religious Counselors have the capacity to always advise Muslims to always strengthen their faith and piety but do not forget their relationships with other human beings (Wajdi, 2016). This capacity is obtained because they have the ability to give the importance of maintaining relationships between people. In addition, providing counseling to Muslims is the main task of an Islamic Religious Counselor. So reminding and re-awakening Muslims of the importance of silaturrahmi relations is the obligation of extension workers. In Talawi Sub-District, a common problem is the absence of members of the Taklim Assembly for routine activities such as worship and recitation. Some of the reasons they gave were laziness, boredom, boredom and fatigue. In this case, Islamic Religious Counselors often visit members who are often absent, to then provide explanations and directions on the importance of perwiridan or recitation. The results of observations and interviews illustrate that extension workers provide advice in various ways, the point of which is that maintaining brotherly relations (especially with neighbors) is an activity that is useful for strengthening faith. They also explained the consequences when humans break brotherly relations, starting from sanctions received from fellow human beings to sanctions from Allah SWT.

Providing Opinions, Instructions, Advice and Solutions to Religious and Religious Discussion Activities

Based on the results of observations and interviews, apart from visiting members of the Taklim Council, the Islamic Religious Education Counselors in Talawi Sub-District were also frequently visited. The presence of the members of the Taklim Council was intended to discuss religion or matters related to religion. In this context, the Islamic Religious Counselor becomes the person invited to discuss. Problems that are often discussed are household or marriage, disputes with neighbors or relatives, to teenagers with their behavior. The results of interviews with several members of the assembly who often discussed with Islamic Religious Extensionists revealed that they received a lot of input in the form of instructions, advice, and solutions to the problems they discussed. The household problem that is often discussed is maintaining family harmony. In this case, the Islamic Religious Counselor in Talawi District will provide several opinions, views and directions related to maintaining this harmony. Telling how the Prophet raised his family is an example that is often expressed. Of course, assembly members who visit will receive instructions

and solutions to live a better family life, after this discussion. The hope is that they have a good family, including maintaining good relations with neighbors and protecting their children from the bad influences of the environment.

Several other topics that have also been discussed in discussion activities are faith, prayer and its implementation, morals or morals, halal and unlawful food, drink and sustenance, and economic difficulties. This discussion is clearly material for extension workers in extension activities. They certainly have mastered this material, so it is considered appropriate as a place for discussion. Of course, this capacity is not easy to obtain, because they are essentially part of society. Excess in knowledge has given the extensionist this position. Related to this discussion activity, indirectly the Islamic Religion Extensionist has provided community-based education. He has provided input, suggestions and solutions which of course can also be forwarded to members of the assembly or other members of the public.

Provide Directions And Solutions To Improve The Family Economy

The family economy is a problem that is also frequently discussed by the congregation of the Taklim Council with Islamic Religious Counselors. Difficulties in meeting household needs are often discussed in formal or informal discussions. Jobs with inadequate wages and no additional income are his focus. This material is important to discuss because it is related to family life and Muslims. Therefore, the congregation of the Taklim Council visited the Islamic Religious Extension with the aim of being able to exchange ideas or get directions and solutions.

The results of interviews with the Islamic Religion Counselors in Talawi District revealed that they generally provide advice and directions on how to improve the family's economy. The solution that can be given is to increase income. The suggested efforts are looking for a part-time job, small-scale trading, freelancing, raising livestock or fishing, and starting your own business. This is considered the best way, because it will have a positive impact on family income. This solution is considered appropriate to be able to empower the community in economic activities.

Provide Directions Related to the Development of Islamic Arts and Culture

Based on observations, the Islamic arts and culture that still exist today in Talawi District are marhaban, the art of reading the Qur'an and calligraphy. However, what is related to the Taklim Assembly is only the marhaban art, because in general the members of the art group are members of the same Taklim Council. As for the art of reading the Qur'an and calligraphy, it is more individual. Trainers and people who study only on behalf of themselves, not the Taklim Council. Related to the existence of a marhaban art group in one Taklim Assembly, generally they will perform when they receive an invitation from a certain party. The invitation basically gives the arts group to appear in several events such as weddings, circumcision parties, baby birth celebrations, or welcoming guests. Their appearance at these events has indirectly contributed to the survival of these arts in Islamic society. That is, the persistence of these arts also shows that Muslims exist in Talawi District. Therefore, Islamic Religious Counselors have provided input and direction in the form of training group cohesiveness so that they are better known. Other directions are training vocal techniques, always maintaining appearances, expanding their network of friends, and looking for opportunities for them to perform at bigger moments. That way, marhaban art owned by one assembly can exist longer, and at the same time become a symbol of Islam.

Give advice and directions to love the religion of the nation and state

The unity and unity of the Indonesian nation at the present time is often tested, both from the outside and from within. Radical understanding is the most real threat, because it can incite people to no longer be under the ideology of Pancasila. Meanwhile, diversity is a threat from within. The existence of heretical sects and their fragments adds to the threat to the harmony of society and religious communities. There are frictions that trigger vertical and horizontal conflicts, causing the country's integrity to continue to be disrupted. Thus it is necessary to have various efforts to be able to overcome these various threats. Islamic religious instructors also carry out the task of always

being able to maintain the harmony of society and the people. Preventing the entry of radical ideas and the development of heretical sects and their affiliates is one of their main tasks (Dodi, 2023). The way to do this is to give an understanding of the dangers of this understanding and flow if followed. That way people can avoid acts that violate state law. The effect is, it will create a society that lives in harmony and peace (Akhmadi, 2019).

In Talawi sub-district, the Islamic Religion Counselor also did the same thing as explained above. Giving advice to always defend the nation's ideology and maintain national unity is often conveyed. Maintaining religious harmony is one of the efforts made. The directions given are forbidding Muslims to believe in religion excessively, not to follow sects that have no clear purpose, to keep away from acts that violate state law, to protect themselves from the influence of radical views. Extension instructors deliver it on various occasions, especially preaching, recitation or lectures on Friday prayers (for those who are also preachers). Members of the Taklim Council are directed to always love Islam, the nation and the state with a good and correct understanding. With frequent assembly members getting this material, it is hoped that they will be able to maintain the continuity of life as religious people and also as a society. The harmony of community life will be maintained properly and will not cause turmoil that can divide the unity and integrity of the people.

CONCLUSION

From the description above, it can be concluded that the Islamic Religion Counselor in Talawi District, Batubara Regency has a role as a consultant in empowering the Taklim Assembly. Related to this role, his duties are to provide opinions, directions, advice and solutions. This role is carried out in an effort to achieve the function and objective of forming a Taklim Assembly to the fullest. The efforts made are: 1) giving advice to always make the Qur'an a guide for life; 2) provide solutions for efforts to find leaders from members of the Taklim Council; 3) provide advice related to strengthening human relationships with Allah and others; 4) provide opinions, instructions, advice and solutions in religious and religious discussion activities; 5) provide direction and solutions to improve the family economy; 6) provide direction related to the development of Islamic arts and culture; and 7) giving advice and directions to love religion, nation and state. The material above was conveyed on the occasion of giving lectures at recitation, perwiridan and typing to become a khatib at Friday prayers.

REFERENCES

- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity. *Jurnal Diklat Keagamaan*, 13(2), 45–55.
- Anjar, T. (2011). Peranan Konsultasi Konselor Sekolah. *Guidena: Jurnal Ilmu Pendidikan, Psikologi, Bimbingan dan Konseling*, 1(1), 51. <https://doi.org/10.24127/gdn.v1i1.353>
- Asmawiyah, W. (2022). Peran Penyuluh Agama dalam Memotivasi Kepala Keluarga untuk Mencari Nafkah di Kabupaten Majalengka. *Jurnal Penyuluhan Agama*, 9(1), 99–119.
- Aspila, A., & Baharuddin. (2022). Eksistensi Penyuluh Agama Sebagai Agen Moderasi Beragama di Era Kemajemukan Masyarakat Indonesia. *Jurnal La Tenriruma*, 1(1), 104–123.
- Creswell, J. W. (2016). *Research Design, Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. 4th ed. Pustaka Belajar.
- Dodi, L. (2023). Harmony of Relations between Religious People and Conflict Resolution in Kediri. *Addin*, 16(2), 193. <https://doi.org/10.21043/addin.v16i2.18141>
- Fadli, M., & Elihami. (2023). Peran Penyuluh Agama Islam Terhadap Pendidikan Islami Terhadap Majelis Taklim dalam Mewujudkan Keluarga Sakinah (Studi Kasus di KUA Kecamatan Mallusetasi Kabupaten Barru). *Al-Mirab: Jurnal Pendidikan Islam*, 5(1), 42–61.
- Hamid, A., Irawanto, Riky Welly Saputra, Khairiry, M., & Noor Yuliannisa, S. (2022). Competence Analysis of Islamic Religious Counselors at the Office of the Ministry of Religion in Kapuas Regency. *East Asian Journal of Multidisciplinary Research*, 1(11), 2491–2506. <https://doi.org/10.55927/eajmr.v1i11.2293>
- Ilham. (2018). Peranan Penyuluh Agama Islam dalam Dakwah. *Jurnal Albadbarah Ilmu Dakwah*,

17(33), 49–80.

- Munawaroh, & Zaman, B. (2020). Peran Majelis Taklim. *Jurnal Penelitian*, 14(2), 369–392.
- Mustaqim. (2022). Peran Dakwah Penyuluh Agama Islam dalam Meningkatkan Pemahaman Zakat di Majelis Taklim pada masa Pandemi Covid-19. *Islamic Management and Empowerment Journal*, 4(2), 131–150. <https://doi.org/10.18326/imej.v4i2.131-150>
- Nurbuana, N. (2021). the Implementation of Islamic Values To Students of Sd Muhammadiyah 5 Palembang During the Covid-19 Pandemic. *Conciencia*, 21(1), 1–14. <https://doi.org/10.19109/conciencia.v21i1.8412>
- Nurina. (2022). Involvement of Teachers and Religious Leaders Working to Anticipate Ethical Decadence of Youth. *International Journal Education and Computer Studies (IJECS)*, 2(2), 44–53. <https://doi.org/10.35870/ijecs.v2i2.788>
- Rasidin. (2017). Indeks peran penyuluh Agama dalam pembinaan Kehidupan beragama Keluarga majlis Taklim di kabupaten Sragen Jawa tengah. *Jurnal SmaRt*, 3(1), 35.
- Ridwan, I., & Ulwiyah, I. (2020). Sejarah Dan Kontribusi Majelis Ta'Lim Dalam Peningkatan Kualitas Pendidikan Di Indonesia. *Jurnal Pendidikan Karakter "JAWARA" (JPkJ)*, 6(1), 17–42. <http://jurnal.untirta.ac.id/index.php/JAWARA/article/view/8299>
- Sabila, N. A. (2020). Integrasi Aqidah Dan Akhlak (Telaah Atas Pemikiran Al-Ghazali). *NALAR: Jurnal Peradaban Dan Pemikiran Islam*, 3(2), 74–83. <https://doi.org/10.23971/njppi.v3i2.1211>
- Surahmat. (2020). Peran Penyuluh Agama Islam Fungsional dalam Pembinaan Perkawinan di Kabupaten Sleman (Tinjauan Konseling Islam). *Jurnal Komunikasi Dan Pendidikan Islam*, 9(2), 220–253.
- Tahir, A., & Arianto, H. C. (2021). Da ' i Sebagai Komunikator: Peranan dan Kredibilitas dalam Menyampaikan Pesan Dakwah pada Komunitas Mualaf di Kawasan Pegunungan Karomba Kabupaten Pinrang Preacher as Communicator : The Role and Credibility in Delivering Da ' wah to the Converted Communi. *Jurnal_Pekommas*, 6(1), 65–74. <https://doi.org/10.30818/jpkm.2021.2060107>
- Wajdi, M. B. (2016). Spiritual Counseling As An Alternative Problem Solving. *Educatio: Jurnal Pendidikan STAIM Nganjuk*, 1(2), 11–28.