

The Role of Islamic Religious Counselors in Providing Religious Understanding of Ta'lim Councils in Minority Areas

Syahrul Ode Aliani¹, Md. Shabbir Alam², Ainur Rofiq³, Fuad Srinio⁴

¹ Universitas Kh. Abdul Chalim Mojokerto Indonesia; syahrulode02@gmail.com

² College of Business Administration, University of Bahrain; shabbir.alam28@gmail.com

³ Universitas Kh. Abdul Chalim Mojokerto Indonesia; ainur.rofiqjembul@gmail.com

⁴ Madrasah Diniyah Thailand Selatan, Thailand; sriniofuad@gmail.com

ARTICLE INFO

Keywords:

Islamic Religious Counselors;
Providing Religious;
Ta'lim Councils;
Minority Areas;

Article history:

Received 2023-08-14

Revised 2023-09-12

Accepted 2023-10-17

ABSTRACT

Research Focus: (1) The role of PAI in providing religious understanding in Teluk Ambon District, Ambon City (2) PAI planning in providing religious understanding of the Taklim Assembly in Teluk Ambon District, Ambon City. This type of research uses Participatory Research with Qualitative Methods and a Case Study Approach. The results showed; (1) First, assisting and facilitating MT's operational letter. Second, provide solutions in dealing with religious problems in society. Third, provide information on the development of local potential with a lecture and recitation approach. Fourth, providing education based on religious materials needed in the community. (2) First, read and understand the material, and deliberate on determining expository and cooperative strategies. Second, it uses the interactive dialogue method and the lecture method. Third, evaluate strategies, methods, media, and materials. However, the evaluation of material achievements is only oral, and development in the form of Scientific Papers has never been carried out. (3) The existence of the Office of Religious Affairs as a forum for conducting deliberations in planning and evaluating the Islamic Extension Program. The inhibitors; are electronic media, distance, transportation, selection, and understanding of the material.

This is an open-access article under the CC BY-SA license.



Corresponding Author:

Syahrul Ode Aliani

Universitas Pesantren Kh. Abdul Chalim Mojokerto Indonesia:

1. INTRODUCTION

The Islamic religious education program was greatly encouraged after the September 30 Movement of 1965 (well known as G.30 S/PKI), because this education program provided more value for mental resilience and devotion to Allah SWT. God Almighty, both for members of society and all state apparatus who are Muslim (Chaplin, 2018). There were two very strategic targets for extension agents at that time, namely; *Firstly*, to provide awareness to the public that the atheistic teachings of communism are not suitable for living in Indonesia. *Second*, that the spirit of Pancasila which lives in the hearts of the Indonesian nation and people, must be strengthened through spiritual and mental resilience (M. A. Abdullah, 2014). So, you won't be swayed by ideologies and ways of life that are not religious. These Islamic religious extension activities are increasingly growing in society and state institutions, resulting in the emergence of Islamic spiritual development bodies or organizations, both in official and unofficial structures, which have become known as Binroh, Babinrohis, Bintal, Islamic Spiritual Care, and others (S. N. A. Abdullah, 2019).

This shows that teaching staff and religious-based educational institutions are really needed in the Muslim community in Teluk Ambon District. After the decision of the head of the Ambon City Ministry of Religion office number 334 of 2019, regarding the determination of the graduation of Non-PNS Islamic Religious Instructors for the Ambon City Ministry of Religion Office on December 23, 2019, fiscal year, for the 2020-2024 period. Then a decree was issued by the Head of the Regional Office of the Ministry of Religion of Maluku Province number 65 of 2020, concerning the appointment of Non-PNS Islamic Religious Instructors within the scope of the Regional Office of the Ministry of Religion of Maluku Province (Schmidt, 2021).

The determination and placement of the task location is based on the number of KUA from the 5 sub-districts in Ambon city. Namely, Nusaniwe, Sirimau, South Leitimur, Baguala and Teluk Ambon Districts (Harvey, FitzGerald, Sauvarin, Binder, & Humphries-Waa, 2022; Jawad & Elmali-Karakaya, 2020). This is done so that extension workers can be supervised and have a forum for discussing their extension work groups in the community. Based on the location of the target to be built, the rural typology is 10 people and the urban typology is 15 people. Teluk Ambon District, the capital city of Wayame, has 7 villages/states and one sub-district, namely villages; Laha, Tawiri, Hative Besar, Wayame, Poka, Hunuth/DP, Rumah Tiga, and Tihu Village.

Based on the results of observations by researchers in the field, the counseling process was carried out in groups to the ta'lim assembly in Teluk Ambon District, ranging from 3-4 instructors at 7 target locations and the number of congregants who took part in the recitation was around 10-30 women and teenagers and children at the same time (Azwar, 2022; Naini, Wibowo, & Mulawarman, 2021). However, the implementation of the extension was less effective in selecting material that was carried out at the same time with the presence of the presenters or the specifications of the instructors present were also different. So, the impact on the efficiency of the specified time is also not normative (Alfurqan, 2020; Ashari et al., 2023). As a result, there is often dissatisfaction with the ta'lim assembly which is receiving the material on a rotating basis. In order to be more effective and efficient, there needs to be deliberation or collaboration within a group which is termed an extension working group (POKJALUH), and the development of extension materials while counseling, whether the extension is carried out individually or in groups at the same time (Alawi & Maarif, 2021; Anwar, Rahman, Nurwahidin, Sutrisno, & Saputra, 2023).

Developing appropriate materials based on Islamic religious counseling modules and syllabi is one of the main tasks of religious instructors, which in developing professionalism for each level of position is a very important and useful activity item. With the number of non-PNS instructors, only 7 people provide counseling or religious understanding centered in several villages or hamlets in Teluk Ambon District (Lubis, Hadijaya, & Wardani, 2021). Meanwhile, Teluk Ambon District is included in the urban typology, where the minimum number of instructors should be 10-15 people who have their respective duties, namely, (1) Instructor for Alleviating Illiteracy Al-Qur'an; (2) Sakinah Family Counselor; (3) Zakat Management Extension Officer; (4) Waqf Empowerment Counselor; (5) Religious Harmony Counselor; (6) Educator of Radicalism and Splinter Sects; (7) Drug and HIV/AIDS instructor.

Meanwhile, halal product instructors who are included in the 8 specializations do not exist or are not placed at that location. Where, its role and function are no less urgent for the people of Teluk Ambon District. The educational background, religion, income, business and profession of the people in Teluk Ambon District are not the same. Living side by side with non-Muslim communities, there are those who work as housewives, farmers, traders, fishermen, city transport drivers, motorbike taxis, TNI, Polri, educators, and others (Alabdulhadi, 2019; Asse, Putri, Fatimah, Nursyam, & Faqihuddin, 2024). So, it is necessary to form religious understanding among the people of Teluk Ambon District regarding several religious issues. Both through formal and informal educational institutions, community religious activities, even delivery through the pulpits of mosques, or through coaching in ta'lim assemblies.

The formation of religious understanding in question is, providing understanding related to Islamic education on an ongoing basis in accordance with the instructor's function, whether functional, advocative, consultative, informative, or as an educative function. Therefore, we see the importance of education which cannot only be done through formal institutions. However, the need for the formation of religious understanding within the community as well, especially in the ta'lim assembly in each village/hamlet is very much needed. Therefore, the researcher feels that this research is important to carry out with the theme " the role of Islamic religious instructors in providing a religious understanding of the Ta'lim Council in Teluk Ambon District, Ambon City."

2. METHODS

The type of research used in this research is "participatory research" where participants actively help design and carry out the research. This type of research emphasizes efforts and an active role in providing knowledge and being directly involved in action in the field. This research method is qualitative. Namely, conducting in-depth information exploration through the problems that exist in the role of Islamic religious instructors in providing religious understanding at the ta'lim assembly in Teluk Ambon District, Ambon City. Research uses a case study approach, which is research conducted on a unified system. This unity takes the form of a program of activities, events, or a group of individuals related by a certain place, time, or ties (Moleong, 1989).

In this research, researchers conducted research on the role of Islamic religious instructors in providing religious understanding in Teluk Ambon District to the ta'lim assembly; (1) Al Falah Hamlet Taeno Atas Rumatiga Village, (2) Permata Al Qadir Hamlet Taeno Bawah Village Rumatiga, (3) Al Hijrah Air Ali Hamlet, Rumatiga Village, (4) Nurul Huda Bandari Hamlet, Rumatiga Village, and (5) Jabal Nur Kranjang Hamlet, Wayame Village. However, in the sampling process, researchers randomly selected the five locations of the ta'lim assembly.

Data collection is very important in scientific research. Data collection is a systematic and standard procedure for obtaining the required data. In this method used in data collection is first, the observation method, namely collecting data by systematically observing and recording the facts being investigated. Second, interviews are often also called interviews. In this research, researchers conducted structured and semi-structured interviews via online channels, either by telephone, SMS, *video call*, *chat* or *Google Form*. In this research, researchers used structured interviews and semi-structured interviews. Third, documentation, namely looking for data regarding things or variables in the form of the instructor's syllabus at the ta'lim assembly, material modules at the ta'lim assembly and plans for implementing activities in the field, weekly/monthly reporting for instructors and development. Researchers took documents related to the role of non-PNS Islamic religious instructors. Apart from that, other documents such as photos about the process of extension activities while the activities are in progress.

Data reduction is the process of selecting, determining, focusing, simplifying, summarizing, and changing the form of "raw" data in field notes. In this process, sharpening, sorting, focusing, eliminating and questioning are carried out in such a way that final conclusions can be drawn and verified. Presentation of data in such a way that it can be understood clearly. Some data can be in the form of a narrative followed by tables, graphs, pictures or diagrams. Systematic, interactive and inventive presentation of data will make it easier to draw conclusions or determine what actions to take next. Data verification is carried out by means of data triangulation, namely comparing the data with the results obtained from observations with the results of interviews, both structured and semi-structured interviews or compared with other data sources. Drawing conclusions is an effort to provide an assessment or interpretation based on the data presented. As is the case in qualitative research, data analysis is carried out throughout the action research process (Creswell, 2012).

3. FINDINGS AND DISCUSSION

The consultative role of Islamic religious instructors in Teluk Ambon District

Good and soothing consultation in accordance with the principles of the Koran and Sunnah is something that is absolutely necessary for every Islamic religious instructor in Teluk Ambon District. So, you can get solutions and solutions. So that people can get peace and tranquility in their neighborly, social, national and state life. Without provocation and blaming each other. This was carried out by PAI Non PNS Teluk Ambon District. In accordance with what the ta'lim assembly said when interviewed about "What is the attitude of the Islamic religious instructors in Teluk Ambon District if there are women from the ta'lim assembly who complain asking for solutions to the religious problems they are facing?"

They answered, W "helped to solve it" followed by WI that "gave direction" continued by WB "gave suggestions and solutions" and further clarified by K "gave advice and solutions to majeis ta'lim women." The things that extension workers do if there are majeis ta'lim women who complain asking for solutions to religious problems, namely; MN "listens and provides solutions regarding the problems faced" RL said "must immediately help provide solutions, AS continued" Provide education and assistance according to the problems faced" FT added, "Help provide solutions or facilitate the Head of KUA to resolve problems" MR "served "Su" provides guidance.

The problems that exist include, as mentioned below: "illiteracy of the Koran, problems of religious education for children, reconciliation, wine, etc." PAI Non-PNS Teluk Ambon District feels the

need to make themselves available to think about and solve problems, both individually and in groups. As explained below: AS said that, *"Apart from being part of the instructor's duties, it is also a form of worship."* Su continued, *"for the sake of religious harmony, S gave the reason that"* because it is our obligation and responsibility as religious instructors" FT explained " because as religious instructors we must be ready to help the community provide solutions to every problem they face. *"It can either be resolved directly by PAI or also as a facilitator for parties or groups who have problems."* So, the consultative role of Subdistrict Islamic Religious Counselors to the ta'lim assembly or in the community is only to provide solutions in solving the religious problems they are facing. Be it problems, illiteracy of the Koran, family, children's education or others.

The informative role of Islamic religious instructors in Teluk Ambon District

The role of Islamic religious instructors in Teluk Ambon District is not only in the ta'lim assembly but also in the Barupa community environment, providing recitations, lectures, sermons and so on. As LW said *"with lectures"* Su *"through counseling"* S *"must always participate in the ta'lim assembly group"* AS *" Of course explain the good and ideal format of the assembly as well as the duties and role of the assembly in society."*

Then provide information about optimizing the local potential of the community so that it can have economic value. AS said to *" Exploring community creativity is obtained by means of discussions and questions and answers"* according to FT *"Through coaching in fostered groups through studies or other approaches, providing important information because individual community behavior influences local environmental conditions, so PAI must always provide guidance and inform regarding individual community behavior"* while according to RL, namely, *"By providing motivation in developing local potential"* So, the provision of information carried out by PAI Teluk Ambon sub-district in the form of recitations, counseling, lectures or Friday sermons also provides information on developing existing local potential.

The educational role of Islamic religious instructors in Teluk Ambon District

Teluk Ambon District Islamic religious instructors play an active educational role in several ta'lim assemblies in Teluk Ambon District. However, researchers will only review a few places. As mentioned in the previous general description of the ta'lim assembly. When researchers interviewed about PAI's active role in providing religious understanding to the ta'lim assembly, all the extension workers agreed to answer: AS *"yes, very active role,"* FT *"active"* LW *"yes"* MR *"yes"* Su *"yes,"* RL *"active"* S *"very active role"* and MN *"yes, role."* Next, the researcher continued the interview regarding participatory roles. So, they answered as follows: AS *" Continuous community outreach ,"* FT *" Through routine studies "* LW *" Go directly to the Majelis Ta'lim "* MR *" Dialogue "* Su *" Lecture ,"* RL *" Go straight down with the ladies of the Ta'lim assembly "* MN *" By means of providing education through lectures or cults. "* S *" We are always enthusiastic. So that the community is also enthusiastic "*

Then, the researcher continued the interview regarding *"One of the reasons PAI needs to play a passive role is because it has indirectly contributed to other groups so that there is no conflict within the group because there are contradictory (opposite) roles when in the ta'lim assembly . For example, the Sakinah Family instructor plays a passive role when the Illiterate Qur'an instructor provides counseling to TPQ children and so on. Is this also done by PAI Teluk Ambon District? Give your reasons."* So, various answers are given as follows:

AS *" yes ,"* FT *" Yes, because PAI must also help each other to provide religious information,*

to those who need information even though it is not in the field of counseling" MR " yes " RL " So that we can help each other " S " In this case. We have distributed each specialist. So, each instructor plays a very important role in their respective material " and MN " Yes " LW " Yes, it is done in cooperation and unity ."

When the question was related to the timing of providing religious understanding education to the ta'lim assembly. So, there are different answers. Shows that the counseling carried out was not well scheduled. Following are the questions and answers from each instructor. What are the PAI hours for Teluk Ambon District in providing religious understanding to the ta'lim assembly ? Here's the answer; AS, FT, Su, MN and RL, gave the same uncertain answer, namely "2 hours/approximately 2 hours." Meanwhile, MR, S, had a similar answer, namely, "1 hour/ almost an hour more. Sometimes 2 hours. "In accordance with the material presented," he said.

Then the researcher asked the same thing again, "Is the guidance given by PAI Teluk Ambon District the same for all ta'lim assemblies ?" The answers are different: AS and FT have the same answer, namely: "varies according to conditions and is not the same according to conditions." Su and RL have the same answer, namely, "no" while LW, MR, S, and MN say "yes/yes the same"

Thus, it can be concluded that the coaching is not based on a good schedule. After the researcher interviewed MR and MN again they said: "Yes, now Katong Seng uses a different schedule, Ustadz. "Katong is a saah approach system." "Yes, Ustadz Arul, Katong advises you to use a schedule like dolo lai."

Then the researcher interviewed the number of members of the ta'lim assembly who took part in the coaching: The answers given varied as follows: AS " at least 10 people , " FT " depending on the situation, more than 5 people " MR " 70 people " Su " 30 people , " RL " more than 5 people " MN " If you add up with several ta'lim assemblies the total is approximately 50 person. "

The maximum number mentioned by MR is irrational based on the data on the number of ta'lim assemblies explained previously, namely a maximum of 40 people. As for MN's statement, it is still rational because it is said that it is calculated based on several ta'lim assemblies. Therefore, the researcher interviewed again by asking "does PAI not have a list of names from every ta'lim assembly in Teluk Ambon subdistrict?" AS, FT, MR, gave the same answer, namely " have , " a list of these names. S said the same thing "we use the list of names as proof of reporting." However, LW, Su, RL and MN answered "yes" and did not have the list of names.

Then the researcher looked at the existing report documentation, it turned out that there were no lists of names or lists of attendance or absences from each assembly at all. Only the PAI attendance list exists. So, it is concluded that. Islamic religious instructors, when providing education to provide religious understanding to the ta'lim assembly, do not make attendance lists when providing guidance in the field.

Providing religious understanding is often carried out together with around 2-3 or even up to 5 people in the ta'lim assembly of Teluk Ambon District. So, there is a need to elaborate on the material or link several areas so that only 1-2 hours of time can be utilized well.

As stated by PAI, the number of PAI when conducting coaching at the target location is; AS, FT and S said the same answer "2-3 people," RL confirmed "3 people" and MN answered "more than 1 person." In fact, MR and LW confirmed that there were "8 people" as instructors.

With only 1-2 hours of religious understanding, how do you do it? PAI replied: FT and RL similarly expressed " sharing time and tasks with each other " MR " *step by step* " Su " joined ,"

LW " were all given roles to provide guidance " MN continued " complementing each other with existing material. " Then S clarified the statement again by saying " We held a discussion group. Among instructors. "There are those who act as moderators, bringing materials and prayers."

The researcher then interviewed again whether the time was effective enough? The different answers expressed by each of them are as follows: AS, LW, MR, RL, S, and MN expressed the same thing, namely " yes, that's enough, thank God that's enough. However, this is different with a slightly different answer from FT, "pretty good," Su even stated that it was "not effective."

When the researcher continued the interview with similar questions, there were also different answers from the ta'lim assembly. As follows: W and WB both said the timing of the material was "not effective enough." Meanwhile WI, K, said "the time is sufficient and effective."

Based on documentation data, W comes from MT. Permata Al Qadir, Taeno Hamlet, Rumah Tiga Village, who provides guidance in homes and WB comes from MT. Nurul Huda, Bandari Hamlet, Rumah Tiga Village, who carried out his coaching at the mosque. Based on researchers' observations, the two ta'lim assemblies usually hold recitations at 13.30-15.30 WIT, so there is limited time before the Asr prayer time has finished. So that time is not effective during the process of providing religious understanding: Thus, it can be concluded that the time and material presented are not always effective for all ta'lim assemblies in Teluk Ambon District. So, scheduling PAI's passive role is also needed in this case.

PAI Planning in Providing Religious Understanding of the Ta'lim Council in Teluk Ambon District

Among several duties and roles of the Sub-Coordinator for Islamic Religious Information (Penais) and the Islamic Community Guidance Information System (Bimas) at the Maluku Ministry of Religion Regional Office, as explained directly by HA, are:

" First, prepare and schedule Penais activity plans. Second, prepare the concept of proposed material for Extension Activities. Third, provide guidance on extension assignments. Fourth, convey regulatory materials related to counseling. Fifth, propose a promotion for PAI civil servants. Sixth, propose and carry out recruitment of non-civil servant PAI, according to the Center's instructions. Seventh, propose a decree on interim replacement for non-PNS PAI. Eighth, carry out evaluation and monitoring of extension workers' tasks. Ninth, carrying out the election of civil servant and non-civil servant Islamic religious instructors at the Maluku Province level."

If, the schedule of instructor activity plans, concept of proposed materials, and carrying out evaluations are given to each Extension Officer in a planned and organized manner. Of course, PAI Teluk Ambon District should plan its programs well too. Before determining a strategy. Determining the material according to the ta'lim assembly syllabus is a step that needs to be taken by the instructor (Ewart, O'Donnell, & Chrzanowski, 2018; Hanno, Gardner, Jones, & Lesaux, 2022). However, not all Islamic religious instructors in Teluk Ambon District did this first. As when researchers interviewed extension workers regarding material to the ta'lim assembly Is it based on the Ta'im Assembly Material Syllabus ? The answer is as follows:

AS, FT, RL, S, Su, and MN said the same thing that " no reference " and only FT and MR's answer said "yes" based on the ta'lim assembly syllabus. "

Even though what is conveyed can be understood by the ta'lim assembly. However, the assembly syllabus is designed in such a way that the learning material is presented systematically

and regularly and the results can be measured well. At first glance there is almost no difference between strategy and method. However, if you look back. So, strategy and method are very different. The strategy for providing religious understanding to the ta'lim assembly is conceptual. So, a method is needed to carry it out. The strategy in question consists of tactics, procedures, steps taken by PAI before conducting counseling.

Planning for Teluk Ambon District in determining strategies

Researchers tried to interview instructors about their "preparation strategy before providing understanding to the ta'lim assembly" the answers given varied as follows:

AS and Su said that starting from "self-strengthening before and after is always done" while FT is "reading and preparing the material to be presented" meaning that the material is chosen randomly. RL's answer was the same as saying "read reference material" and it was not clear what book the material was from. Meanwhile MR said that the preparations were carried out through "deliberation". LW also said that " Study the concepts that will be presented " MN also said the same thing " Study the material that will be presented at the ta'lim assembly." "Then S clarified this statement again by saying " We always prepare material that must be given to the ta'lim assembly."

Islamic religious instructors also developed materials that they had previously chosen themselves. As explained by S , " we always provide material differently. So that people don't get bored with our presence." Based on the results of observations, PAI Teluk Ambon District implemented an expository learning strategy, namely; a learning strategy that focuses on concentration, perseverance and seriousness of participants in receiving material from instructors. Where, this strategy centers on instructors who convey and provide religious understanding. Apart from expository, cooperative strategies are also carried out by PAI Teluk Ambon District. namely, learning strategies that utilize differences in ethnicity, race, gender and academic ability as a small group consisting of 4-6 people (Austin, Shah, & Muncer, 2005; Azizi, Atlasi, Ziapour, Abbas, & Naemi, 2021).

PAI Planning for Teluk Ambon District in choosing methods

Based on general observations of researchers, on average , Islamic religious instructors in Teluk Ambon District still use the lecture method monotonously to the ta'lim assembly. As stated in the interview answer: all PAI agreed that the method used was still a "lecture" strategy. Another method is the group work method which uses a cooperative strategy as shown in Figure 14.4.

This method itself he is in strategy. Therefore, the success of any method that will be used definitely starts with a good strategy. When the researcher interviewed there were other methods used by PAI Teluk Ambon District apart from these two methods. If so, please state what method and what are the steps?" PAI Teluk Ambon District almost all agreed completely by giving the answer: AS, LW, RL, S, Su, and MN said "nothing"

Another method used when teaching the Koran is the participatory method, while the interactive dialogue method is also often used. As when the researcher interviewed PAI about "According to PAI , is it possible to use interactive dialogue methods with the ta'lim assembly? They answered emphatically:

AS, "always used" FT " Can because there we can know the problems faced by the assembly " LW, yes, it can be so there is reciprocity" RL "can" even confirmed by MR that, "yes it is more effective" in counseling sakinah families. The following shows a picture of the method carried out by PAI Teluk Ambon District. Thus, PAI Teluk Ambon District uses an interactive dialogue method apart from the lecture method.

Planning for Teluk Ambon District in evaluating

In providing religious understanding by PAI Teluk Ambon District. Of course, there are materials that need to be evaluated. Meanwhile, in evaluating, there also needs to be careful planning, both in terms of the role of PAI, the media used, strategic planning, methods, and evaluating the achievements of the material presented. So, there are the latest improvements and innovations in determining future work programs (Arifin, Desrani, Ritonga, & Ibrahim, 2023; Pollitt, Cahrssen, & Seah, 2020).

Researchers interviewed PAI regarding the media used when providing religious understanding. Here's the question: " What media does PAI Teluk Ambon District use when conducting outreach to the ta'lim assembly ? " AS, answering "medsos" or social media by MR explained, "FB, You Tube" in counseling the Sakinah family. Apart from using an Android cellphone, MN said he also used a "laptop." From MR's statement, researchers found out and interviewed again the name of *the YouTube channel* and the *Facebook name* used. and the following is a picture of the documentation that researchers found. As follows:

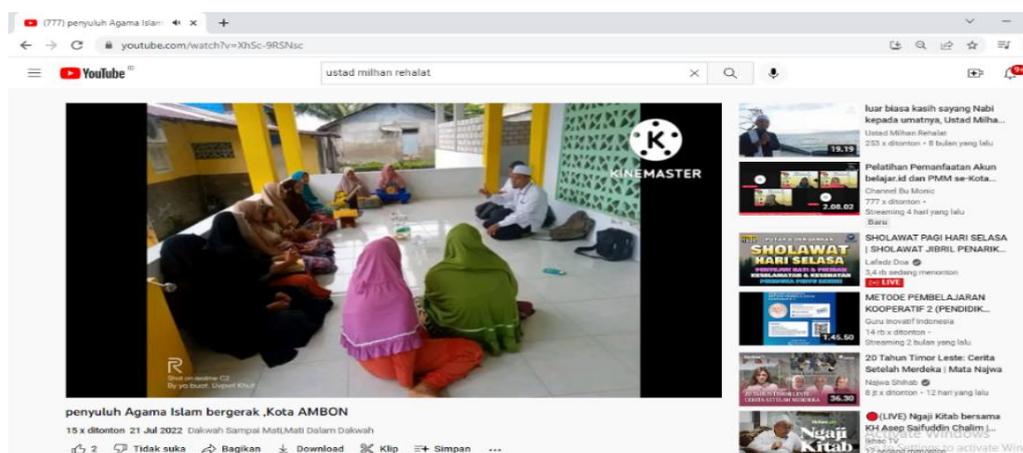


Figure 1 Utilization of YouTube media

Based on the appearance of this image, one of the Islamic religious instructors in Teluk Ambon District has used the social media You Tube as a medium for providing religious understanding for the community. Additionally, LW, provided answers using "print media and whiteboards."

Apart from media that can be evaluated, planning in this case is the use of appropriate strategies in delivering the planned material (Arif, Munfa'ati, & Kalimatusyaroh, 2021; Siregar, Hafsa, & Jaya, 2021). The researcher continued the interview by asking, "Does PAI Teluk Ambon District always carry out dialogue to carry out evaluations in terms of planning, strategy, methods and materials? "

AS, "had done it" FT, LW, MR, RL, Su, MN extension workers gave the same response, namely "yes" dialogue was held for all of this. Except, S responded "not done."

Internal evaluations of counseling are carried out differently, for example AS says that "before and after" the counseling is carried out, almost the same as MR saying "weekends" FT says differently "every 3 months" LW differs in saying "end of year" Su "1 month" RL "Once every 3 months" MN said it was carried out "during KUA hours in Teluk Ambon District" meaning office hours. Meanwhile, S explained even more clearly, namely "there is a time that we determine at each ta'lim assembly. So times are different."

When researchers interviewed HA with the question "When will the Sub-Coordinator of Penais and Islamic Guidance Information Systems at the Regional Office of the Ministry of Religion, Maluku, carry out evaluations on non-civil servant Islamic Religious Counselors?" HA explained as follows "Evaluations are carried out quarterly, semesterly and annually, in addition to the monitoring and evaluation program which is the priority scale for the duties of civil servant and non-civil servant Islamic religious instructors."

So, it can be concluded that evaluations carried out by PAI are carried out periodically daily, weekly, monthly, even annually at KUA. Apart from evaluating the strategic planning, the methods and materials presented should also be evaluated so that the achievements obtained by the ta'lim assembly are known. So, the researcher interviewed again as follows; "Will PAI Teluk Ambon District also provide an evaluation of material achievements to the ta'lim assembly? If so, how do you do it?"

AS, said that the evaluation of the achievements of the material for providing religious understanding was carried out "by questioning the material that had been presented previously," LW and MR expressed the same thing that "yes, by asking again." What this means is that the evaluation carried out is in the form of an oral evaluation. In contrast to the responses from other instructors, Su, RL, S, and MN, said that there was "no" evaluation of the achievements of the material provided. Therefore, PAI Teluk Ambon District only provided verbal evaluations.

Then the researcher interviewed about the development of extension materials, in the final stage, namely, the very important development stage of scientific writing (KTI). This can support the development and performance of extension services in the future. Has PAI Teluk Ambon District ever done this? AS, RL MN said that "never before" S, and Su, "until now. Because I can't do it."

PAI's supporting factors in providing religious understanding of the ta'lim assembly in Teluk Ambon District, Ambon City, include: (a) knowledge in managing data on the number of participants in the ta'lim assembly, distance traveled to the location, social culture, language, education, type of general public, urban communities and special communities can also identify regional potential. (b) Prepare operational work plans well before conducting outreach. (c) Determine the strategy, choose the right methods and materials according to the ta'lim assembly syllabus material. (d) Discussing the concept of the material and providing religious understanding between PAI before presenting it. (e) Formulate guidance and counseling materials according to each PAI field.

4. CONCLUSION

The role of Islamic religious instructors in providing religious understanding to the ta'lim assembly in Teluk Ambon District, Ambon City. First, assist and facilitate operational documents for the work of the ta'lim assembly. Second, providing solutions in dealing with religious problems in society. Third, provide information on developing local potential with a religious approach through lectures and recitations. Fourth, provide education based on the content of religious material needed in society. Planning for Islamic religious instructors to provide religious understanding for the ta'lim assembly in Teluk Ambon District, Ambon City. First, read and understand the material, deliberate to determine expository and cooperative strategies. Second, using interactive dialogue methods and lecture methods. Third, evaluate strategies, methods, media, and materials. However, evaluation of material achievements is only verbal, and development in the form of KTI has never been carried out. Supporting factors; The existence of the KUA as a forum for deliberation in planning and evaluating PAI programs. obstacles to Islamic religious instructors in providing religious understanding to the ta'lim assembly in Teluk Ambon District, Ambon City, namely; (a) do not have a laptop or computer to manage planning data properly (b) the distance traveled to the coaching location is quite far. (c) do not have a vehicle or private transportation. (d) extreme natural weather. (e) difficulty selecting, and presenting material and lack of understanding of the material. (f) lack of use of electronic media. (g) requires more finances to create KTI..

REFERENCES

- Abdullah, M. A. (2014). Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science. *Al-Jami'ah: Journal of Islamic Studies*, 52(1), 175–203. <https://doi.org/10.14421/ajis.2014.521.175-203>
- Abdullah, S. N. A. (2019). Analisis Wacana Sara Mills Tentang Kekerasan Perempuan dalam Rumah Tangga Studi Terhadap Pemberitaan Media Kumparan. *Jurnal Dakwah dan Komunikasi*, 4(2), 101–120. <https://doi.org/10.29240/jdk.v4i2.1236>
- Alabdulhadi, M. M. J. (2019). Religious tolerance in secondary Islamic Education textbooks in Kuwait. *British Journal of Religious Education*, 41(4), 422–434. <https://doi.org/10.1080/01416200.2019.1585329>
- Alawi, H., & Maarif, M. A. (2021). Implementasi Nilai Islam Moderat Melalui Pendidikan Berbasis Multikultural. *Journal of Research and Thought on Islamic Education*, 4(2), 214–230. <https://doi.org/10.24260/jrtie.v4i2.2037>
- Alfurqan, A. (2020). Evolution and Modernization of Islamic Education in Minangkabau. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 16(1), 82–98. <https://doi.org/10.18196/AIJIS.2020.0114.82-98>
- Anwar, K., Rahman, A., Nurwahidin, M., Sutrisno, S., & Saputra, N. (2023). The Influence of School Culture and Work Motivation on School Quality in Vocational Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), 430–445. <https://doi.org/10.31538/tijie.v4i3.661>
- Arif, M., Munfa'ati, K., & Kalimatusyaroh, M. (2021). Homeroom Teacher Strategy in Improving Learning Media Literacy during Covid-19 Pandemic. *Madrasah: Jurnal Pendidikan dan Pembelajaran Dasar*, 13(2), 126–141. <https://doi.org/10.18860/mad.v13i2.11804>

- Arifin, Z., Desrani, A., Ritonga, A. W., & Ibrahim, F. M. A. (2023). An Innovation in Planning Management for Learning Arabic at Islamic Boarding Schools. *Nidhomul Haq : Jurnal Manajemen Pendidikan Islam*, 8(1), 77–89. <https://doi.org/10.31538/ndh.v8i1.3237>
- Ashari, M. K., Faizin, M., Yudi, U., Aziz, Y., Irhamni, H., & Athoillah, S. (2023). Considering Local Government Policies Related to Madrasah Diniyah Takmiliah in Indonesia. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(3), 414–429. <https://doi.org/10.31538/tijie.v4i3.411>
- Asse, A., Putri, F. F., Fatimah, T., Nursyam, N., & Faqihuddin, D. (2024). Diversity Problems in Students' Educational Backgrounds and Learning Program Policies of Arabic Language Education. *Tafkir: Interdisciplinary Journal of Islamic Education*, 4(4), 535–546. <https://doi.org/10.31538/tijie.v4i4.701>
- Austin, V., Shah, S., & Muncer, S. (2005). Teacher stress and coping strategies used to reduce stress. *Occupational Therapy International*, 12(2), 63–80. <https://doi.org/10.1002/oti.16>
- Azizi, M. R., Atlasi, R., Ziapour, A., Abbas, J., & Naemi, R. (2021). Innovative human resource management strategies during the COVID-19 pandemic: A systematic narrative review approach. *Heliyon*, 7(6), e07233. <https://doi.org/10.1016/j.heliyon.2021.e07233>
- Azwar, B. (2022). The Role of The Counseling Teacher In Developing The Social Dimensions of Children With Special Needs. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 3(2), 126–138. <https://doi.org/10.31538/munaddhomah.v3i2.238>
- Chaplin, C. (2018). Salafi activism and the promotion of a modern Muslim identity: Evolving mediums of Da'wa amongst Yogyakarta university students. *South East Asia Research*, 26(1), 3–20. <https://doi.org/10.1177/0967828X17752414>
- Creswell, J. W. (2012). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*. SAGE Publications.
- Ewart, J., O'Donnell, K., & Chrzanowski, A. (2018). What a difference training can make: Impacts of targeted training on journalists, journalism educators and journalism students' knowledge of Islam and Muslims. *Journalism*, 19(6), 762–781. <https://doi.org/10.1177/1464884917718659>
- Hanno, E. C., Gardner, M., Jones, S. M., & Lesaux, N. K. (2022). An ecological perspective on early educator well-being at the start of the COVID-19 pandemic. *Early Childhood Research Quarterly*, 60, 214–225. <https://doi.org/10.1016/j.ecresq.2022.02.002>
- Harvey, C. M., FitzGerald, I., Sauvarin, J., Binder, G., & Humphries-Waa, K. (2022). Premarital Conception as a Driver of Child Marriage and Early Union in Selected Countries in Southeast Asia and the Pacific. *Journal of Adolescent Health*, 70(3, Supplement), S43–S46. <https://doi.org/10.1016/j.jadohealth.2021.11.003>
- Jawad, H., & Elmali-Karakaya, A. (2020). Interfaith Marriages in Islam from a Woman's Perspective: Turkish Women's Interfaith Marriage Practices in the United Kingdom. *Journal of Muslim Minority Affairs*, 40(1), 128–147. <https://doi.org/10.1080/13602004.2020.1737415>
- Lubis, L., Hadijaya, Y., & Wardani, S. (2021). Implementation of Guidance and Counseling Service Management. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 6(3), 559–569. <https://doi.org/10.31538/ndh.v6i3.1678>
- Moleong, L. J. (1989). *Metodologi penelitian kualitatif*. Remadja Karya.
- Naini, R., Wibowo, M. E., & Mulawarman, M. (2021). Efficacy of Online Group Counseling with Mindfulness-Based Cognitive Approach to Enhance Students' Humility. *Islamic Guidance and Counseling Journal*, 4(1), 78–90. <https://doi.org/10.25217/igcj.v4i1.1280>

- Pollitt, R., Cahrssen, C., & Seah, W. T. (2020). Assessing spatial reasoning during play: Educator observations, assessment and curriculum planning. *Mathematics Education Research Journal*, 32(2), 331–363. <https://doi.org/10.1007/s13394-020-00337-8>
- Schmidt, L. (2021). Aesthetics of authority: 'Islam Nusantara' and Islamic 'radicalism' in Indonesian film and social media. *Religion*, 51(2), 237–258. <https://doi.org/10.1080/0048721X.2020.1868387>
- Siregar, K., Hafisah, H., & Jaya, F. (2021). Implementation of Using Used Materials and Natural Materials as Learning Media in Improving Cognitive Development. *Nazhruna: Jurnal Pendidikan Islam*, 4(3), 629–645. <https://doi.org/10.31538/nzh.v4i3.1672>