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The Role of Religious Instructor in Instilling Religious Values for Adolescents in Desa Talang Durian, Kab. Seluma

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ABSTRACT

Since the beginning, religious instructors have been the spearhead of the Ministry of Religion in carrying out Islamic religious information in the midst of the rapid development of Indonesian society. The purpose of this study was to determine the role of religious instructors in instilling religious values for adolescents in Desa Talang Durian, Kab. Seluma. This research was conducted in Desa Talang Durian, Kab. Seluma in 2021. The research method uses descriptive qualitative. Data sources include primary and secondary data. Data collection uses interviews, observation and documentation methods. Data analysis is done by means of descriptive analysis. Religious guidance in the Religious Counseling for Youth in Desa Talang Durian, Kab. Selumais carried out every Monday, Wednesday, Friday at 14.00 to 16.00 WIB at the Nurul Ikhsan mosque, Talang Durian Village. The conclusion of the research obtained the findings of the religious counseling activity program in Desa Talang Durian, Kab. Selumais considered very effective in implementation to the community. The material discussed in the activities of the effectiveness of religious instructors in guiding the religion of adolescents in the form of direction, advice, encouragement (motivation) to worship.

KATA KUNCI

Nilai-nilai
keagamaan;
Penyuluh agama;
Remaja;

ABSTRAK

Sejak semula penyuluh agama merupakan ujung tombak Kementerian Agama dalam melaksanakan penerangan agama Islam di tengah pesatnya dinamika perkembangan masyarakat Indonesia. Tujuan penelitian ini untuk mengetahui peran penyuluh keagamaan dalam menanamkan nilai-nilai keagamaan bagi remaja di Desa Talang Durian Kabupaten Seluma. Penelitian ini dilaksanakan di Desa Talang Durian Kabupaten Seluma tahun 2021. Metode penelitian menggunakan deskriptif kualitatif. Sumber data meliputi data primer dan sekunder. Pengumpulan data menggunakan metode wawancara, observasi dan dokumentasi. Analisa data dilakukan dengan cara analisis deskriptif. Bimbingan keagamaan dalam yang dilakukan Penyuluhan Keagamaan Bagi Remaja di Desa Talang Durian Kabupaten Seluma dilaksanakan setiap hari senin, rabu, jumat jam 14.00 s/d 16.00 WIB di masjid Nurul Ikhsan Desa Talang Durian. Kesimpulan penelitian diperoleh temuan program kegiatan penyuluhan keagamaan di Desa Talang Durian Kabupaten Seluma dinilai sangat efektif dalam pelaksanaan kepada masyarakat. Materi yang dibahas dalam kegiatan efektivitas penyuluh agama dalam membimbing keagamaan remaja berupa pengarahan, nasihat, pemberian dorongan (motivasi) beribadah.

INTRODUCTION

Basically, guidance is a process of providing assistance to individuals or groups in order to understand themselves and their environment. Guidance is a continuous process, not an instantaneous or accidental activity (Moenada, 2011). Guidance is a series of systematic and planned stages of activities that are directed

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towards achieving goals (Alam & Syamsuriati, 2020). Guidance in general can be interpreted as help or guidance (Saidah, 2017). However, to arrive at the actual understanding, it must be remembered that not every help or guidance can be interpreted as guidance. So the form of guidance assistance requires certain conditions, certain procedures, certain implementation, systematics, and has certain basic objectives.

One form of religious guidance is da'wah. Da'wah is a transitional process that leads to better behavior, in accordance with Islamic law and is guided by Al_Qur'an and hadith (Nurhasanah et al., 2023). Generally, da'wah activities are intended to instill religious values in depth and can produce maximum results to the community. Da'wah is a transitional process that leads to better behavior, in accordance with Islamic law and is guided by the Qur'an and hadith (Latumahina et al, 2023). Generally, da'wah activities are intended to instill religious values in depth and can produce the maximum to the community. Da'wah is a transitional process that leads to better behavior, in accordance with Islamic law and guided by the Qur'an and hadith (Rosi & Rahman, 2023). Generally, da'wah activities are intended to instill religious values in depth and can produce maximum results to the community.

Since the beginning, religious instructors have been the spearhead of the Ministry of Religion in carrying out Islamic religious information in the midst of the rapid development of Indonesian society. Its role is very strategic in order to build the mental, moral, and piety values of the people and contribute to improving the quality of life of the people in various fields both in religion and development (Kurniawan, 2017). Religious instructors must first know the tasks assigned to them such as holding routine recitations, with the form of annual, monthly and weekly programs. Holding religious lectures or weekly wirid teaching reading and writing Al_Qur'an helps change people's behavior for the better holding religious activities that involve the whole community as an activity in it. As leaders, role models or figures who are emulated by the community, they provide direction in improving devotion and religious harmony and participation in successful development.

Religious instructors are people who are given full duties, responsibilities, authority and rights by authorized officials to carry out Islamic and development guidance or counseling activities through religious language. The term religious instructor began to be socialized since 1985, namely with the decree of the minister of religion number 791 of 1985 concerning honorarium for religious instructors (Fadli & Elihami, 2023). Since the beginning, religious instructors have been the spearhead of the Ministry of Religion in implementing Islamic religious information in the midst of the rapid development of Indonesian society. Its role is very strategic in order to build the mental, moral, and piety values of the people and contribute to improving the quality of life of the people in various fields, both in the religious and development fields (Juanda, 2021). Islamic religious instructors have an important role in empowering the community and empowering themselves as government employees (Julina, 2020). Success in guidance and counseling to the community shows success in self-management. Islamic religious instructors as the leading sector of Islamic community guidance, have tasks/obligations that are quite heavy, broad and the problems faced are increasingly complex. Islamic religious instructors cannot be alone in carrying out this heavy mandate, he must be able to act as a motivator, facilitator, and at the same time a catalyst for Islamic da'wah (Muslihudin et al., 2017). Dawah management must be developed and actualized in accordance with the development of society that is undergoing changes as a result of globalization and increasingly sophisticated technological developments, which result in a multi-dimensional shift or crisis. This is where the role of Islamic religious instructors in carrying out their work in the field of Islamic community guidance must have the aim that the religious atmosphere can reflect and actualize understanding, appreciation and practice of the values of faith and piety in the context of life in society, nation and state (Aspila & Baharuddin, 2022).

The role of extension workers is to understand and know how to fulfill this task as well as possible for that they must also know well the community groups that are targeted and master the extension material they will provide (Abubakar & Husna, 2022). Government agencies as managers of religious instructors must master the situation well. As well as the social background that occurs in Talang Durian Village that they are very harmonious in establishing good relationships with other community members. In addition, the teenagers there pay less attention to religious matters, they are busy with activities that are fun for them, such as playing soccer until Maghrib and also traveling until late at night. The following statement was expressed by a community leader during the initial observation that the religious guidance carried out in Talang Durian Village is very beautiful to be preserved, not only the mentor who motivates but must be from within the individual so that everyone can establish peace together.

Adolescents are one of the targets of religious instructors. In general, adolescence is defined as a transitional period or transition from childhood to adulthood which runs between the ages of 12 years and 21 years and is characterized by physical, psychological and psychosocial changes (Putri, 2019). The adolescent phase is a very important segment of individual development beginning with the maturation of physical organs sexually and reproductively. Adolescence lasts from 12 years to 21 years for women and 13 years to 22 years for men. This adolescent age range can be divided into two parts, namely the age of 12/13 years with 17/18 years is early adolescence and the age of 17/18 to 21/22 years is late adolescence. In general, this age is the age where they are sitting in high school. Adolescence which in the original language is called adolescence is derived from the language *adolescere* which means growing or growing to become an adult or growing to reach maturity but there are some who think and view that adolescence is no different from other periods in the life span.

Based on the above background, the researcher feels interested in choosing research on the role of religious counseling, so the author feels the need to conduct research on this issue which is outlined in the form of scientific work with the title the role of religious instructors in securing religious values for adolescents in the village of Talang Durian, Seluma Regency. The purpose of this research is to find out the role of religious instructors and work programs carried out in securing religious values for adolescents in the village of Talang Durian, Seluma Regency.

METHOD

This research uses a qualitative approach, the data collected is in the form of words and images and not numbers. Qualitative research is research that intends to understand the phenomenon of what is experienced by the subject and research. Qualitative research is a research method that aims to gain an understanding of reality through an inductive thinking process (Assyakurrohim et al., 2023). The main attention of this research is on direct data sources in the form of natural situations and researchers are the core instruments, the data presented is in the form of words, emphasizing more on the meaning of the process than the results, data analysis is inductive.

The research time is estimated to take approximately 1 month, namely from September 12-October 2021. The location of this research is field research conducted in Talang Durian Village, Seluma Regency.

The informants of this research were taken using purposive sampling technique, namely determining informants with certain considerations that are considered to be able to provide maximum data (Rai & Thapa, 2015). Purposive sampling is a technique used by researchers if the researcher has certain considerations in taking or determining the sample. Informants in this study use certain criteria, such as understanding the state of the object of research, can provide accurate and reliable information about the

object of research and events that occur in reality in the field. Based on the explanation above, the researchers found 12 research informants consisting of 6 men and 6 women.

Data sources include primary and secondary data. Primary data can take the form of opinions of subjects individually or in groups, and the results of observations of the characteristics of objects (physical), events, activities and the results of certain tests, and primary data can be obtained through surveys and observations. Primary data in this study were obtained through interviews by asking directly to the counselor in charge of the KUA of Semidang Alas District, Seluma Regency, Bengkulu Province. The secondary data in this study include supporting books, dictionaries, notes, and others.

Data collection used interview, observation and documentation methods. Interviews are used to obtain information or information directly by asking questions to respondents regarding the problem to be studied. In this method, researchers usually get long answers so that later when concluding it is more comfortable to understand. Observation is carried out in a participatory manner, the researcher participates in the activities being observed. In non-participatory observation, the observer does not participate in the activity. Documentation is used by recording all data collected during the data collection process.

Data analysis in the study was carried out by means of descriptive analysis, namely by describing the overall results so as to obtain the right understanding and understanding as a whole. Data analysis techniques used to analyze data in this study use (1) data reduction, researchers systematically process accurate data obtained related to adolescent religious guidance so that from the results of interviews and field observations coupled with existing documentation, so that the results of this thesis can be understood and observed easily by readers;(2) data display, information that has been obtained from the reduction process, then the data or information is collected and arranged based on the focus of the problem under study so that it becomes a meaningful explanation; (3) conclusions and verification, verification is carried out throughout the research in line with giving checklists and triangulation, so as to ensure the meaningfulness of the research results and then drawing conclusions.

RESULT AND DISCUSSION

Result

Based on the results of the researcher's observation that at the Office of Religious Affairs (KUA) Semidang Alas District, Seluma Regency, Bengkulu Province, the religious instructor in charge of Desa Talang Durian, Kab. Selumais ZESTI, S.Sos.I, he is an Islamic religious instructor in charge of Talang Durian Village, Seluma Regency, honorary religious instructors are considered very effective in implementing to the community. The following activity program, learning to read Iqra "and Al_Qur'an, learning fiqh (taharah, prayer procedures), learning about aqidah, learning about history (SKI), memorizing short verses, memorizing daily prayers, learning tajweed.

1. Implementation of Counseling Activities

According to the informants that the author got from the observation of religious guidance in the Effectiveness of Religious Counseling for Youth in Desa Talang Durian, Kab. Selumawas guided by Mrs. Zesti. According to his information, religious guidance is carried out every Monday, Wednesday, Friday at 14.00 to 16.00 WIB at the Nurul Ikhsan mosque, Talang Durian Village. Initially the religious guidance activities were in the form of recitation with 7 members, but over time the congregation continued to grow until now totaling 30 people.

Religious guidance in the Religious Counseling for Youth in Desa Talang Durian, Kab. Selumais held every Monday, Wednesday, Friday at 14.00 to 16.00 WIB at the Nurul Ikhsan mosque, Talang Durian Village.

2. Religious Guidance Material

The material discussed in the effectiveness of religious counseling activities for adolescents in the form of taujih or direction, advice, encouragement (motivation) to worship. Then tahsin activities, namely guiding or improving the reading of the community's Koran. Furthermore, the material is also riyadhoh, namely training or practicing the implementation of worship such as compulsory prayers, sunnah duha prayers, Tahajud.

The material provided in the effectiveness of religious instructors in guiding the religion of teenagers in Desa Talang Durian, Kab. Selumais divided into 3 activities, namely Taujih, Tahsin, and Riyadho. (1) Taujih activities or direction, advice, encouragement (motivation) to worship, so the material is related to providing motivation. (2) Tahsin activities, namely guiding or improving people's reading of the Koran, so the material is related to the laws of reading the Koran and the correct reading procedures. (3) Riyadhoh activities, namely training or practicing the implementation of worship such as mandatory prayers, sunnah duha prayers, tahajjud, so the material is related to worship.

3. Method of Delivery The method used in counseling in guiding adolescent religion is by lecture and practice. Usually the mentor delivers and discusses the material first and then the members practice it. The methods used in guiding adolescents' religion include lectures in terms of providing motivation to worship, then the most important thing is the practice of worship, such as reading the Koran. The implementation of religious guidance is carried out by providing material and practice, but more practice is carried out such as reading the Koran, prayer practice.

Discussion

The way that is done in guiding adolescents such as basic attention to the case of aqidah, this is the main foundation so that adolescents in Desa Talang Durian, Kab. Selumais can carry out other activities such as praying five times, reading the Koran together, and reading short verses. In addition, the things that are carried out are improving morals, ethics and good manners in society. The effectiveness of religious counseling activities for adolescents in Desa Talang Durian, Kab. Selumais influenced by several things. Some things can facilitate (supporting factors) but, there are also things that become obstacles in the implementation of the effectiveness of religious instructors in guiding adolescent religion (inhibiting factors). Based on the results of researcher interviews with informants about supporting and inhibiting factors.

Supporting factors. Improving the religion of adolescents in Desa Talang Durian, Kab. Selumais the task of all parties both from individual communities and from those in the surrounding environment. In the implementation of youth religion, of course, there are things that support (supporting factors), including the availability of a mosque as a means of worship that is quite adequate with good building conditions and enough to provide comfort to carry out religious activities. The religious guidance of adolescents carried out in Desa Talang Durian, Kab. Selumais carried out because of several supporting factors including the important role of the Village Government in supporting the religious education of children and adolescents in Talang Durian Village, religious facilities are equipped, there is an honorary salary for supervisors budgeted in the village fund budget and encouragement from parents who always support their children.

Supporting factors in the effectiveness of religious counseling for adolescents in Desa Talang Durian, Kab. Seluma include: adequate worship facilities with good mosque building conditions and enough to provide comfort, support from the Village Government and encouragement from parents to their children.

Inhibiting factors. Guiding the religion of teenagers in Desa Talang Durian, Kab. Seluma is certainly not easy. There are things that sometimes become obstacles. The inhibiting factors include the busyness of the village community, the majority of whom work as farmers who leave in the morning and return in the evening. So it is often hampered to participate in religious activities. Dzuhur and Asr, the majority of people are still working in the fields, Maghrib on the way home, Isha tired and Fajr asleep. Friday prayers are no different. Work is usually used as an excuse. Many things that sometimes become obstacles in guiding adolescents' religion include internal and external factors. Internal factors are factors within the individual, for example laziness, boredom. External factors are influences from the environment, such as invitations from friends to do negative things. In guiding the religion of adolescents, the inhibiting factor is the lack of public awareness to prioritize worship. Factors that hinder the implementation of the effectiveness of religious counseling for adolescents in Desa Talang Durian, Kab. Seluma include the busyness of the village community, the majority of whom work as farmers who leave in the morning and return in the evening, factors within the individual and the environment, economic factors, and lack of public awareness to prioritize worship.

Religious guidance conducted by religious instructors uses several approaches, including (1) goals approach, this approach where the center of attention on output is to measure the success of the organization to achieve the results as planned (Barron & Harackiewicz, 2000); (2) resource approach, which measures the effectiveness of inputs. This approach prioritizes the success of the organization to obtain good human resources, both physical and non-physical in accordance with the needs of the organization; (3) process approach, is to see the extent of the effectiveness of program implementation of all internal process activities or organizational mechanisms; (4) integrative approach, which is a combined approach that includes input, process and output.

Theoretically, religious guidance is all activities carried out in order to provide assistance to others in order to grow awareness and surrender to the power of Allah SWT (Kinanti et al., 2019). This implies that (1) religious guidance is intended to help the guided person to have a Religious Reference (source of religious guidance); (2) religious guidance is shown for the guided person to obtain self-solution and practice religious values (faith, worship and noble character). In religious guidance there is religious guidance material including: First, aqidah. Aqidah is a life belief that is owned by humans. This life belief is needed by humans as a guide to life to direct their life goals as natural beings (Mustofa et al., 2022). This life guide is also used as the foundation of the entire building of human activity. Aqidah is the first and main thing we must have. Aqidah is the foundation of all the deeds we will do (Djamal, 2017). Charity and morals are of no value if not based on aqidah or true faith. Therefore, to equip themselves and maintain the quality of faith, every mukalaf has the obligation to understand the nature of Islamic aqidah and its scope correctly. A correct understanding and commitment to the Islamic aqidah will guide every mukalaf in behavior. The scope of the discussion of aqidah is: (1) Ilahiyat, namely the discussion of everything related to Ilah (God, Allah), such as the existence of God, the names and properties of God; (2) Nubuwwat, namely the discussion of everything related to the Prophet and Messenger; (3) Ruhaniyat, namely the discussion of everything related to the metaphysical realm such as Angels, Jinn, Devils, Shaitan, Spirits and so on; (4) Sam'iyyat, which is a discussion of everything that can only be known through sam'i (naqli evidence in the form of the Qur'an and Sunnah)

such as the beyond, the afterlife, the punishment of the grave, signs of the apocalypse, heaven and hell and so on.

Second, *ibadah*. Worship is a vertical relationship between servants and God, so every Muslim in showing his religious attitude should carry out worship as well as possible (Sahnan, 2019). Worship according to the Islamic view is the scope of all things that are favored and pleased by Allah SWT in the form of words and deeds, which every Muslim does secretly or openly. Worship etymologically comes from Arabic which means serving, obeying and submitting. Whereas terminologically, it is a term that includes all that is loved and pleased by Allah, whether in the form of speech or deed, which is both external and internal.³⁶ Worship in a special sense is worship related to *arkan al-Islam*, such as *shahada*, prayer, fasting, *zakat*, and *hajj*. Meanwhile, worship in a general sense is all activities whose starting point is sincerity shown to achieve Allah's pleasure in the form of good deeds.

To improve the quality of worship is very dependent on the human itself. Everything also requires a strong intention and determination to always motivate yourself to become a better person in front of him. The methods are also adjusted or depend on the human itself. There are several methods used to conduct religious counseling, among others:

- 1) Evaluate yourself, to what extent the worship that we have done is good, in accordance with the rules or not. Likewise for our activities as fellow human beings, we must also evaluate ourselves, whether so far in establishing relationships with other people we have hurt them, or the actions we have done without realizing we have violated the rules set by the Al-Quran and Hadith. So that if we already know our mistakes so far, in the future we will not repeat them again.
- 2) The delivery of wise *da'wah*, following religious lectures, so that we always get knowledge about worship, so that we avoid sinful acts.
- 3) Giving good advice, advising each other with truth and patience, after we get the knowledge, advice that we get from the recitation or lecture that we follow, we should also be able to apply in everyday life and give that advice to others.
- 4) Holding discussions or questions and answers, so that we are always enthusiastic in doing worship, then by being active in recitation or religious lectures, and asking what we do not understand, conducting discussions makes us understand the teachings of religion better.
- 5) By Speech, meaning through words or communication by inviting, and we participate in doing it, such as praying in congregation at the mosque.
- 6) By action, meaning through the attitude, actions, examples or exemplary of someone we trust in that place, such as *ustadz*, *sheikhs*, and religious instructors then we can imitate them.
- 7) By writing, namely through writing, which means studying the books and traditions of the Prophet

In general, the methods used in preaching can be broadly divided into three things as follows:

First, *da'wah bil hal*. Etymologically, *Da'wah Bil Hal* is a combination of two words, namely the words *da'wah* and *Al-Haal*. The word *da'wah* means calling out, calling (Bin ya, 2021). While the word *Al-Haal* means situation. If the two words are connected, *da'wah bil hal* means "calling, calling by using conditions or calling, inviting with real actions". While in terminology, *da'wah* means encouraging people to do good and good things that demand guidance, calling them to do good and forbidding them from doing bad things so that they get happiness in the world hereafter.

Second, *da'wah bil lisan*. *Da'wah Bil Lisan* is a technique or method of *da'wah* that is colored by the characteristics of the speech of a *da'i* or *Mubaligh* at the time of *da'wah* activities (Sinambela, 2022). Oral *da'wah* is defined as a procedure for the utterance and delivery of *da'wah* where *da'wah* is more oriented

towards lectures, speeches, face-to-face and so on. From some of these definitions, it can be concluded that oral da'wah is a method of da'wah carried out by a da'i by using his tongue during da'wah activities through speech which is usually done by lectures, speeches, sermons, and others. This type of da'wah will be effective if it is delivered in connection with the day of worship, such as the Friday sermon or the sermon of the feast day, the study delivered concerns practical worship, the context of the programmed presentation, delivered by the dialog method with the audience.

Third, da'wah bil hikmah. The word "wisdom" in the Qur'an is mentioned 20 times in the form of *narikoh* and *ma'rifat*. The masdar form is "punishment" which is interpreted in its original meaning as preventing (Ghafur, 2014). If it is associated with the law, it means preventing injustice, and if it is associated with da'wah, it means avoiding things that are less relevant in carrying out the task of da'wah. Hikmah in the world of da'wah has a very important position, namely by determining the success or failure of da'wah. In facing mad "u with various levels of education, social literature, and cultural backgrounds, religious leaders need wisdom, so that the teachings of Islam are able to enter the hearts of worshipers appropriately. In addition, extension workers can also use methods that are considered more appropriate and in accordance with the target of an extension worker, including lecture, question and answer, and discussion methods. This method is widely practiced by religious instructors.

CONCLUSION

The religious counseling activity program in Desa Talang Durian, Kab. Selumais considered very effective in the implementation to the community. The implementation of youth religious guidance in Desa Talang Durian, Kab. Selumais carried out every Monday, Wednesday, Friday at 14.00 to 16.00 WIB at the Nurul Ikhsan mosque, Talang Durian Village. Initially the religious guidance activities were in the form of recitation with 7 members, but over time the congregation continued to grow until now totaling 30 people. The material discussed in the activities of the effectiveness of religious instructors in guiding adolescent religion in the form of direction, advice, encouragement (motivation) to worship. Then the Tahsin activity is to guide or improve the reading of the community's Koran. Furthermore, riyadhoh material is also an exercise or training in the implementation of worship such as compulsory prayers, duha sunnah prayers, Tahajud.

Suggestions and recommendations for the results of this study include (1) for religious instructors to be able to work together in preaching activities to the community; (2) religious instructors are expected to be able to provide services that are in accordance with the needs of the local community; (3) for the Head of Talang Durian Village, Seluma Regency, so that the efforts made by the mentor can be realized properly, should provide support by encouraging the community to take the time to attend religious guidance activities as well as trying to provide complete facilities to revive religious activities in the mosque; (4) for supervisors to provide comfort to students so that what is delivered can be useful and those who follow are not easily bored; (5) for the community, should be more motivated to improve worship as it has been prioritized in this life, more active and more motivated to follow religious guidance well, and continue to strive to be a better person.

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