

## Communication Patterns of Islamic Religious Instructors In Improving Family Resilience In Bireun District

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### ABSTRACT

This research aims to analyze the communication patterns of Islamic religious instructors in improving family resilience in Bireun district. This research method is qualitative-descriptive. The time required to conduct research on communication patterns of Islamic religious instructors in fostering family resilience is carried out for 6 months, namely from March 2023 to September 2023. Based on the research results, researchers found the communication pattern of Islamic religious instructors with the community or community groups in an effort to increase family resilience is carried out by direct and indirect communication by the instructor to the community. Communication messages carried out by Islamic Religious Counselors with the community or community groups in an effort to increase family resilience are messages related to problems that occur in husband and wife families. Barriers to Islamic religious instructors' communication patterns with the community or community groups in an effort to increase family resilience are psychological barriers, because husband and wife do not want to be honest about all the problems that occur in their household, so that the problems are resolved quickly and do not become drag on. The result of communication between Islamic religious instructors and the community or community groups in an effort to increase family resilience is the awareness of each married couple in communicating with the instructors regarding various problems that occur in their household, so that this makes it easier for the instructors to carry out his duties.

**Keywords:** Communication Patterns, Islamic Instructors, Family, Bireun

## A. INTRODUCTION

Family resilience refers to a family's ability to regain its psychological and functional integrity after adversity. From decades of research and clinical experience, Froma Walsh, one of the leading experts in family resilience, has identified several processes around family trust, organization and communication that can shape their response to difficulties and problems that occur in a family (Canggara, 2023; Dalimunthe et al., 2023).

The problem of family resilience in Bireuen Regency, Aceh Province, is interesting to highlight in research considering that Bireuen Regency is a district currently nicknamed "Santri City" and is a district with a fairly high divorce rate in Aceh Province. Based on statistical data released by the Aceh Syar'iyah Court when the preliminary study was carried out. Bireuen Regency itself is in second place with the highest divorce rate in Aceh Province in 2022 with 561 cases. This figure is an accumulation of 136 cases of talak divorce and 425 cases of contested divorce (Mahkamah Syar'iyah 2020-2022).

The data above shows an increase of 11.79 percent from the previous year (2020) which was at 450 cases with an accumulation of 118 talak divorce cases and 332 contested divorce cases. With this divorce rate, Bireuen Regency is in the fifth position with the highest divorce rate in Aceh Province in 2020. In 2022, Bireuen Regency's ranking will indeed decrease to the third position with the highest divorce rate in Aceh Province compared to 2021, but the divorce rate will actually increase by around 6.50 percent to 600 cases with an accumulation of 147 cases of talak divorce, and 453 cases of contested divorce (Mahkamah Syar'iyah 2020-2022).

Based on this data, an interesting fact can be seen, especially in Bireuen Regency, Aceh Province, that the type of lawsuit divorce cases is much higher than the type of talak divorce cases. According to Law Number 7 of 1989 as amended by Law Number 3 of 2006 and the second amendment to Law Number 50 of 2009 concerning Religious Courts, talak divorce is one way of pursuing divorce in addition to contested divorce. Divorce for divorce is regulated by Article 66 of Law Number 7 of 1989, while divorce for divorce is regulated in Article 83 of Law Number 7 of 1989. The difference between the two lies in who acts as the complainant. In a talak divorce, it is the husband who files the proposal, while in a contested divorce, the wife submits it (Atkinson et al., 2009; Rubino et al., 2023).

Based on the facts mentioned above, it is a phenomenon that is worth considering in building and maintaining family resilience. Theoretically, family resilience originates from the concept of child psychological resilience, especially in the field of developmental psychopathology (Cicchetti & Cohen, 1988; Ritonga et al., 2024). In later stages of development, researchers began to focus on specific interventions to increase resilience within the family unit while considering related genetic and environmental factors (Obradovic, 2006). Family resilience can be concluded as a dynamic process of families that have been exposed to significant stress or difficulties that require protective and restorative factors, which are identified by the family itself as helping to promote a process of overcoming internal and external pressures that are considered to be burdensome to the limits of the individual's abilities (coping). who are healthy in the family and family members in identifying themselves (Criss et al, 2015; Fauzan et al., 2023).

Research conducted by Zahrah (2022) revealed almost the same problem but in different dimensions. One method of building family resilience that needs to be given to prospective married couples who are getting married has been proven to reduce the divorce

rate. He stated that the preference program related to pre-marital guidance was quite effective in reducing the divorce rate in Sukabumi Regency as his study area (Khumas et al, 2023; ). The very surprising problem is that formal and non-formal structures in society have not fully responded to this phenomenon. Society seems to have no media or forum to convey complaints when there are differences of opinion in marriage, there are no institutions that can be found when these differences develop into sparks of conflict in marriage. Facing the weakness of marriage institutions, on various occasions the Minister of Religion has expressed the need to strengthen marriage institutions through revitalizing the implementation of the Prospective Bride and Groom (Suscatin) course (Kementarian Agama, 2015).

Islam really desires that married life be peaceful and avoid rifts and destruction, that it is hoped that an atmosphere of good relationships and mutual love can be achieved (Indainanto et al., 2023; Sikumbang et al., 2023). Therefore, in Islam, there are many laws that regulate household matters, including divorce or divorce. The right to divorce rests with the man as the head of the family in the household, but the woman (wife) can demand a divorce from her husband (in Islam known as khulu') if the husband is a drunkard, thief, prostitute, cheater, or someone else. performing prayers, insulting Islam and so on. Even though the wife can demand a divorce (khulu'), the divorce will occur if the husband responds to the wife's request or drops her. A divorce will occur if the husband brings it down, namely by saying the words divorce, either openly or openly. So, divorce will not occur if the husband does not intend to divorce the wife even though the wife demands divorce many times. This is due to the husband's authority as leader in the family. So the husband has more right to divorce his wife.

Islam has provided a solution and path for those who are unable to find happiness in marriage in a lawful way, namely divorce (Indonesian Ministry of Religion, 2015). Divorce is something that should be avoided as much as possible except in emergencies and this is something that Allah SWT really hates. This is the last resort, but before this happens, it is important for various parties to contribute to creating a sakinah, mawaddah and warahmah family, including BP-4 (Marriage Advisory, Development and Preservation Agency), KUA, Religious Courts, and PAIF (Functional Islamic Religious Instructor).

To prevent divorce from occurring easily in society, various parties, both government and private, have made efforts to reduce the divorce rate. The Ministry of Religion as an institution that carries out government affairs in the field of religion has stipulated Law Number 22 of 1946 concerning Registration, Divorce and Marriage Settlement. One of the main tasks of the Ministry of Religion is to carry out several government functions in the religious sector. Marriage Registration Services for Muslims are at the Religious Affairs Office (KUA) which is the technical implementation unit of the Ministry of Religion under the Directorate General of Islamic Community Development and its operations are supervised by the Head of the Regency/City Ministry of Religion Office. In accordance with PMA Number 34 of 2016 concerning Organization and Work Procedures of the District Religious Affairs Office. In carrying out its mandate, the District KUA carries out functions including implementation, service, supervision, recording and reporting of marriages/reconciliations, sakinah family guidance services, and Islamic religious guidance and information services (Irwan et al., 2023; Aly et al., 2023). In the organizational structure of the sub-district KUA, there are certain functional position groups, namely Islamic Religious Counselors. (Kementarian Agama, 2015).

Islamic Religious Counselors are collaborative partners of the Office of Religious Affairs whose duties include, among other things, providing counseling services, Islamic religious information, and counseling services to Sakinah's family. At the Sakina Mawadda Warahmah Family Counseling Service, the Office of Religious Affairs in collaboration with Islamic religious counselors held a course for prospective brides and grooms (Suscatin) which has now turned into marriage guidance for prospective brides and grooms in accordance with the Director General's Decree Number 373 of 2017. This activity is one of the Ministry's efforts Religion strengthens marriage and is a concrete manifestation of the seriousness of the Ministry of Religion in ensuring the development of the country through ideal marital harmony. Appropriate family counseling can help prevent violence and divorce in the family, because violence and divorce have occurred due to a lack of knowledge about how to build a happy and harmonious family.

## **B. METHODS**

Qualitative research methods are often called naturalistic research methods because the research is conducted in natural conditions (Creswell, 2013). The place of research on the communication patterns of Islamic Religious Counselors in increasing family resilience was carried out in Bireuen Regency. The reason for choosing Bireuen Regency as the location for this research is because Bireuen Regency is the second district with the highest number of divorce cases in recent years. In fact, Bireuen Regency is the first district to implement Islamic law in Aceh Province and is also a district with the nickname "Santri City". Of course, this is in direct contrast to what happened in the district. The time required to conduct research on communication patterns of Islamic religious instructors in fostering family resilience is carried out for 6 months, namely from March 2023 to September 2023. The researcher's assumption is that in that time they will be able to collect data and improve data at the research location. , so that the data that researchers get is the best and most recent data according to the research time that researchers have previously scheduled. The position of the data source in the form of a human in qualitative research is called an informant. Informants in this research are people or actors who really know and master the problem, and are directly involved with the problem in the research (Sugiyono, 2017). The informants in this research are: Islamic religious instructors who work in several sub-districts in Bireuen Regency, Aceh Province. Data collection in this qualitative research was carried out using four methods, namely:

- 1) In-depth interviews to obtain information from primary sources needed in this research;
- 2) Observation to obtain information in the form of space and time, behavior, objects, activities, events, etc., in order to present a realistic picture in answering research problems;
- 3) Observation of documents to explore data and information contained in the form of notes, letters, reports, documentation, etc.;
- 4) Focus Group Discussion (FGD) which is applied to obtain wider data and information through focus group discussions based on certain themes in answering research problems.

Based on the four data collection techniques explained above, the first step to be taken in this research is to categorize data and information needs based on the research problems expressed in the problem formulation.

### **C. RESULT AND DISCUSSION**

#### **Communication Patterns Of Islamic Religious Instructors In An Effort To Increase Family Resilience In Bireuen Regency.**

The communication pattern of Islamic religious instructors intended to increase family resilience is communication planning, where planning is always oriented towards the future. Communication planning is a written statement regarding a series of actions regarding how a communication activity will be carried out to achieve desired behavior changes. The communication pattern of Islamic Religious Counselors in Bireuen Regency is very determining for family resilience in improving a Sakinah, Mawaddah, Warahmah household, because without continuous guidance it is impossible for a husband and wife to understand the procedures for improving a happy household. Each husband and wife will feel very helped by the family resilience coaching from this Islamic Religious Counselor, because they will know how to increase family resilience and where to consult if there are problems in their household.

Based on the results of interviews with Islamic Religious Instructors in Bireuen Regency, the communication pattern used by Islamic Religious Instructors in increasing family resilience is a direct communication pattern through recitation activities, lectures and discussions, because according to Islamic Religious Instructors, this pattern is more effective and can be in direct contact with the community that is their target group. The community can feel the benefits directly with this communication pattern, namely it is easier to understand and can discuss with extension workers directly.

This pattern of direct communication through interpersonal or group communication is easier to implement and can reach all levels of society, especially for communities or groups in remote areas that have not yet been touched by religious issues. Apart from that, the community will also get to know the Islamic Religious Counselors who work in their work area better, so that they can communicate and consult with them at any time and opportunity.

Based on the author's observations during interviews as well as direct field observation of the communication patterns of Islamic Religious Counselors in increasing household resilience in Bireuen Regency, namely direct communication, the Islamic Religious Instructors in Bireuen Regency have carried out their duties and authority well towards the community in providing an understanding of how to improve family resilience. This condition can be seen from the fact that almost all Islamic Religious Counselors in Bireuen Regency have provided material about family resilience, so that it is hoped that the rate of domestic violence and also the divorce rate will decrease in Bireuen Regency.

Based on the author's observations during interviews and direct field observations, the researcher found that the community had a very good impression of the direct communication patterns carried out by Islamic Religious Counselors in Bireuen Regency in providing material about increasing family resilience, so that the community felt very useful and touched by their presence. Islamic Religious Counselors go to their places of duty to provide lectures and group meetings. They also understand better how to deal with forms of domestic problems and they must report if domestic violence or other forms of problems occur.

## **Communication Message From Islamic Religious Counselors In An Effort To Increase Family Resilience In Bireuen Regency**

Communication messages that exist between Islamic religious instructors and the community or assisted community groups in increasing family resilience in Bireuen Regency have so far been conveyed by every instructor in the sub-district to the community or married couples, so that fostering family resilience is easier for instructors to carry out and is also coordinated. well. The communication message of family resilience is conveyed in every direct meeting through religious recitations or discussions, so that it is easier to convey and there are no obstacles when the message is conveyed by the instructor to the community or the group they support.

The communication messages conveyed by Islamic Religious Counselors are messages related to efforts to increase family resilience, such as resolving problems within the family and what to do if there is a dispute between husband and wife. Islamic Religious Counselors prioritize messages related to life in a household to be conveyed to the public or married couples, so that they can minimize all forms of problems that occur in the future and make married couples better understand these problems if they happen to them.

Messages about increasing family resilience can be included in every routine meeting or community group meeting, without having to wait for a special time or moment to be delivered. The more often the message of family resilience is conveyed to the community or the groups supported by each extension worker, the better the married life of husband and wife will be, because the more they know and understand about dealing with real family resilience issues.

Apart from that, the message about family resilience is also conveyed in various forms of advertising via radio, magazines and stickers, so that the message will be able to reach all levels of society everywhere and be more attractive for people to receive it. Islamic religious instructors in conveying the message of family resilience should not only focus on one method because there are many other methods that can be used to convey this message to the community or married couples in each of their work areas.

## **Communication Media For Islamic Religious Instructors In An Effort To Increase Family Resilience In Bireuen Regency**

The communication media carried out by Islamic Religious Counselors with the community or community groups to increase family resilience in Bireuen Regency has so far used the medium of regular group meetings through recitations and discussions, this media is considered suitable for instructors to use in order to increase the development of family resilience. In this recitation medium or group meeting, the instructors use it as an opportunity for friendship and to provide an understanding of increasing family resilience, so that people better understand and understand the meaning of family resilience.

For male extension workers, in addition to the regular weekly and monthly recitations they carry out, they also add lectures and discussion media related to increasing family resilience (Dalimunthe, 2018). This lecture and discussion communication media is considered very suitable for providing understanding and comprehension for the community regarding family resilience patterns. In this discussion, many forms of family mistakes will emerge, so that answers and solutions will be given to husband and wife in facing these

problems in their household.

Meanwhile, female instructors prefer group meetings in the form of recitations and social gatherings, by creating a certain theme so that it is interesting for the community to follow, the media used by the instructor will be adjusted to what the community in their target area likes (Ritonga et al., 2023). Apart from that, there are extension workers who provide whiteboards and infocus media as media to explain how to increase family resilience, so that people understand better how to deal with these problems (Dalimunthe, 2023).

Apart from the weekly and monthly media meetings that are regularly held by Islamic Religious Counselors, sometimes married couples who are having problems in their household are also given a film to watch about the consequences that arise from a divorce. This media is considered to be more in touch with husbands and wives who are having problems, so that some families can be saved from divorce.

The communication media used by Islamic religious instructors depends on the abilities and knowledge possessed by each instructor, because one instructor and another instructor are definitely different and not the same. So there will be differences in the communication media used between one instructor and another in each sub-district, because the abilities of the instructors in each sub-district are different and not all the same.

### **Communication Barriers For Islamic Religious Instructors In Efforts To Increase Family Resilience In Bireuen Regency**

The communication barrier encountered by extension workers in each sub-district is that married couples who experience problems in the household do not want or are embarrassed to tell the extension workers about the incident, making it difficult for the extension workers to find the root of the problems that occur. Obstacles like this are problems encountered by every extension agent in every sub-district in Bireuen Regency, so this is one of the obstacles for extension workers in their work.

Apart from that, the frequent change of instructors in each sub-district is also an obstacle for the community in communicating with the instructors, because it takes time for the community to get to know the new instructors and also needs to get to know the new instructors more closely. Between the old instructors and the new instructors, there are also sometimes differences in ability to explain material about increasing family resilience, so this results in the time it takes for the community to understand what the instructors are conveying.

The communication barrier experienced by Islamic religious instructors is that the communities they support do not have the same ability to receive the material presented by the instructors, because the abilities of the community vary from one place to another. If an Islamic religious instructor is moved to a new location or sub-district, the instructor needs time to adapt to the community, so this makes the ongoing process slow.

The absence of data and handover of documents between the old instructor and the new instructor when there is a change of place of duty is also an obstacle for instructors in resolving problems in the target community, so that sometimes it results in the process of resolving problems in the family not going well. Apart from that, it also results in a mismatch between the communication media used by the old instructors and the new instructors in dealing with problems that occur in society.

The condition of people living in remote areas who are not connected to cell phone signals is a problem that is very often encountered by Islamic religious counselors, so that problems in the household are difficult for Islamic religious counselors to know. Moreover, if the problem is no longer able to be mediated by Islamic religious instructors, of course this obstacle becomes a problem that Islamic religious instructors and the people who experience it have not been able to solve.

Another obstacle is that there are husbands and wives who have to borrow other people's mobile phones (HP) if they want to communicate with Islamic Religious Counselors, so this is an obstacle encountered by several Islamic Religious Counselors in carrying out their duties. And there are residential areas where mobile phone (HP) signals do not reach well, so they have to travel long distances if they want to communicate via mobile phone (HP) with Islamic Religious Counselors.

A communication carried out will be successful if the intention to be conveyed in the communication is achieved and is on target as expected, likewise the communication pattern carried out by Islamic Religious Counselors in increasing family resilience in Bireuen Regency can be said to be successful if the purpose has been achieved of the purpose of the communication. The benchmark for the success of a communication is that the communication message reaches the target and can be understood well, as well as the target of the communication being able to receive and implement the message well in everyday life.

The communication pattern of Islamic Religious Counselors in increasing family resilience in Bireuen Regency does face several obstacles, but in general the communication pattern implemented by Islamic Religious Counselors has gone well as expected. There is the seriousness of the extension workers in communicating with the community or community groups in increasing family resilience, as well as the response from various parties to the wishes of the Islamic Religious Counselors in Bireuen Regency to increase family resilience in a sustainable manner. Through a long process and various obstacles faced, finally the success of communication between Islamic Religious Counselors in increasing family resilience was realized slowly and continues to be carried out continuously until now.

### **Establishment of the Extension Forum in Bireuen Regency.**

The Islamic Religious Counselor in Bireuen Regency formed a discussion forum to discuss the various problems they face in society, so that with this forum it is easier for them to map problems in society and provide appropriate solutions to the various problems that occur. The Islamic Religious Extension Forum holds regular meetings once a month or once every 3 months, depending on the agreement they have made, if there is something very urgent then the meeting can be accelerated from the previously determined schedule.

This district's Islamic Religious Extension Forum consists of all instructors in every sub-district in Bireuen Regency, whether they are instructors with Civil Servant (PNS) status or with P3K status, Non-PNS, or contract workers. This fully formed forum is a form of the seriousness of Islamic religious instructors in developing family resilience, because at every monthly meeting or routine meeting they will be questioned about how far the program is running and what obstacles each sub-district instructor faces in carrying out their duties.

The Head of the Bireuen Regency Ministry of Religion Office also always regularly



provides direction and guidance to Islamic Religious Counselors in Bireuen Regency, both regarding their duties and responsibilities and the problems they face while on duty in each sub-district in Bireuen Regency. Kandekang Bireuen really understands the work conditions that instructors have to face in each sub-district, but that is what every instructor must do in carrying out their duties as community servants in the field of family resilience.

The Chairperson of the Bireuen Regency Pokjaluh also advised and provided direction and guidance to every Islamic Religious Counselor in their work area to always focus and respond quickly to all problems that occur in the community, so that no community feels that the instructors are not being cared for enough in carrying out their duties. Apart from that, the chairman of the Pokjaluh also advised that Islamic Religious Instructors serve in the community of their work area, not sit in the KUA office asking for reports from the community, because the community is already busy with their own affairs, do not add to the report from the instructor.

#### **D. CONCLUSION**

The communication pattern of Islamic religious instructors with the community or community groups in an effort to increase family resilience is carried out by direct and indirect communication by the instructor to the community, so that the instructor knows exactly how the problems that occur in the community are related to efforts to increase family resilience in Bireuen Regency. Communication messages carried out by Islamic Religious Counselors with the community or community groups in an effort to increase family resilience are messages related to problems that occur in husband and wife families, so that husband and wife better understand how to increase family resilience in Bireuen Regency . The message conveyed is aimed directly at the families of married couples who are experiencing family problems, so that it is more targeted and direct to the parties experiencing problems. The communication media carried out by Islamic Religious Counselors with the community or assisted community groups in an effort to increase family resilience is through weekly and monthly group meetings packaged with recitations, lectures and discussions. This media is considered more effective and efficient in efforts to increase family resilience in Bireuen Regency. Barriers to Islamic religious instructors' communication patterns with the community or community groups in an effort to increase family resilience are psychological barriers, because husband and wife do not want to be honest about all the problems that occur in their household, so that the problems are resolved quickly and do not become drag on. The result of communication between Islamic religious instructors and the community or community groups in an effort to increase family resilience is the awareness of each married couple in communicating with the instructors regarding various problems that occur in their household, so that this makes it easier for the instructors to carry out his duties.

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