

Educative And Consultative Role Of Islamic Counselor In Crime-Prone Area for A Harmony In Community

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Abstract

Diversity and differences in ethnicity, culture and religion, apart from being the heritage of the Indonesian nation, also have an impact on the emergence of conflicts and criminal acts. However, in several areas, including in East Lampung, there has been a decrease in crime in the last four years, which is believed to be influenced by the role of Islamic religious counselor. This study aims to examine the educative and consultative role of Islamic religious counselor in crime-prone area for community harmony in East Lampung. This study used a qualitative method using a case study design. The research participants are all of Islamic counselors who worked in Office of Religious Affairs (KUA) in several areas prone to criminal in the East Lampung such as Jabung, Labuhan Maringgai, and Gunung Pelindung. These areas were chosen purposively based on the highest crime rate areas in East Lampung. Research results show that participation Islamic religion counselor can effectively improve the character of society, especially the mother and the father in a family with optimizing various religious activities so that potential criminal action will be minimized. Islamic counselors are found to have a better approach in educating the society rather than teacher, and able to give in-dept counseling than general counselor because they basically understand more on the circumstances and condition in those societies. In addition, the collaboration and synergy

between islamic counselor, the government, and the community can optimize any effort to create a harmonious, safe, and prosperous society.

Keywords: educative role, counseling role, Islamic counselor, crime-prone area

Abstrak

Keberagaman dan perbedaan suku, budaya, dan agama selain sebagai warisan bangsa Indonesia juga berdampak pada munculnya konflik dan tindak kriminal. Namun, di beberapa daerah, termasuk di Lampung Timur, terjadi penurunan angka kriminalitas dalam empat tahun terakhir, yang diduga dipengaruhi oleh peran penyuluh agama Islam. Penelitian ini bertujuan untuk mengkaji peran edukatif dan konsultatif penyuluh agama Islam di daerah rawan kriminalitas pada kerukunan masyarakat di Lampung Timur. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Partisipan penelitian ini adalah seluruh penyuluh agama yang bekerja di Kantor Urusan Agama (KUA) di beberapa daerah rawan kriminalitas di Lampung Timur seperti Jabung, Labuhan Maringgai, dan Gunung Pelindung. Daerah-daerah tersebut dipilih secara purposif berdasarkan daerah dengan tingkat kriminalitas tertinggi di Lampung Timur. Hasil penelitian menunjukkan bahwa partisipasi penyuluh agama Islam secara efektif dapat meningkatkan karakter masyarakat khususnya ibu dan ayah dalam sebuah keluarga dengan mengoptimalkan berbagai kegiatan keagamaan sehingga potensi tindakan kriminal dapat diminimalisir. Penyuluh agama Islam ditemukan memiliki pendekatan yang lebih baik dalam mendidik masyarakat daripada guru, dan mampu memberikan pembinaan lebih mendalam daripada penyuluh umum karena pada dasarnya mereka lebih memahami situasi dan kondisi di masyarakat tersebut. Selain itu, kerjasama dan sinergitas antara kiai, pemerintah, dan masyarakat dapat mengoptimalkan segala upaya untuk mewujudkan masyarakat yang rukun, aman, dan sejahtera.

Kata Kunci: peran edukatif, peran konseling, penyuluh Islam, daerah rawan kejahatan

Introduction

Indonesian society has a diversity of religions, ethnicities, languages, and cultures which are invaluable heritage so that these assets need to be cared for and fostered in the life of the Indonesian National community.¹ However, Indonesia's pluralism and diversity is not only a source of wealth

¹Muhammad Dachlan, "Membangun Harmoni Melalui Penyuluh Agama," *Mimikri* 3, no. 1 (2017): 101–13.

and cultural heritage, but also has the potential for conflict and criminal action with various supporting factors. Various criminal acts and conflicts based on individual and group differences are the main reasons for the increasing crime rate in Indonesia in general which endangers public security and welfare ².

The high level of crime in Indonesia is influenced by many factors, one of which is the economic factor. In addition, the high crime rate is also often triggered by various differences in society, ranging from ethnicity to culture, ways of communicating and even misunderstandings that lead to conflict and violence. In a more specific context, conflicts also often occur within a group, including Muslims, which are caused by an attitude of intolerance towards the interpretation of religious texts which leads to an attitude of radicalism so as to damage religious harmony in society.³

One of the areas that is quite popular with criminal-prone areas and even has the title of Kampung Begal is East Lampung. East Lampung has a fairly high track record of criminality, especially cases of burglary, theft, and violence with various motives and reasons that not only disturb the peaceful life of the community, but also endanger the safety of the citizens. However, since 2017, the crime rate in the East Lampung region has decreased significantly. This decline is of course influenced by many factors, but one of the main determining factors in the decline in the crime rate in East Lampung is the role of Islamic religious counselor in the community. Facing various types and factors that trigger conflict and crime, a religious approach is the most appropriate solution, especially in creating a peaceful, safe and prosperous society.⁴

The religious approach implemented in the community has been effectively carried out by Islamic counselor under the auspices of the Office of Religious Affairs of the Indonesian Ministry of Religion. These counselors should also provide guidance and assistance to the needed help in resolving the problem in daily life ⁵. The Ministry of Religion through Islamic counselor must be able to respond to the dynamics of the religious life of the people in Indonesia with all the problems and obstacles they face and become a mediator and solution provider for the formation of the values of the noble characteristics of the nation ⁶. With the increasingly complex problems faced

²Siti Mukzizatin, "Kompetensi Penyuluh Agama Islam Dalam Memelihara Harmoni Kerukunan Umat Beragama Di Jakarta Selatan.," *Jurnal Andragogi* 8, no. 1 (2020): 458–80.

³Ibid.

⁴Ai Badriah, "Bimbingan Islam Melalui Living Values Education Untuk Meningkatkan Sikap Toleransi," *Jurnal Al Isyraq* 2, no. 2 (2019): 100–119.

⁵Ibid.

⁶Bob Andriani, "Komunikasi Konsultatif Penyuluh Agama Islam Di Daerah Perbatasan Kalimantan Barat," *Jurnal Bimbingan Penyuluhan Islam*, 1, no. 2 (2019): 251–68.

by them, Islamic counselor must innovate in providing better strategies as an effort to develop community character⁷. Based on the Decree of the Minister of Religion (KMA) No. 79 of 1985, Islamic counselor have three main functions, namely the informative-educative function, the consultative function, and the advocate function.⁸ These roles are very essential in promoting safety and harmony in living together as a whole society.⁹

Cases of crime that occurred in East Lampung decreased drastically, which coincided with the rapid development of the quantity and quality of religious activities in the community. This religious activity is the main program and task of Islamic religious counselor and local religious leaders as an effort to improve the character of the community. The East Lampung region has proven the importance of the role and synergy of Islamic counselor with the surrounding community in conditioning social life and building harmony among the community so as to reduce the potential for criminal acts in this region. The communication strategy carried out by Islamic counselor can be the main weapon in carrying out this role¹⁰.

Many studies and reports on the crime-prone areas mostly related to case studies of social conflicts and criminalism¹¹. While most of studies of roles on Islamic counselor were mainly in developing the theories in the form of library research (Dachlan: 2017, Ilham: 2018, Indrajaya: 2017, Juliana: 2020, Mazid: 2021). The research on how the role and contribution of Islamic

⁷Windi Julina, "Pola Komunikasi Penyuluh Agama Islam Fungsional Dalam Pembinaan Keagamaan," *Jurnal Syi'ar* 3, no. 2 (2020): 14–16.

⁸Mukzizatin, "Kompetensi Penyuluh Agama Islam Dalam Memelihara Harmoni Kerukunan Umat Beragama Di Jakarta Selatan.," Pajar Hatma. Indrajaya, "Revitalisasi Peran Penyuluh Agama Dalam Fungsinya Sebagai Konselor Dan Pendamping Masyarakat," *Konseling Religi* 8, no. 2 (2017): 335–57.

⁹Dachlan, "Membangun Harmoni Melalui Penyuluh Agama"; Badriah, "Bimbingan Islam Melalui Living Values Education Untuk Meningkatkan Sikap Toleransi"; Mukzizatin, "Kompetensi Penyuluh Agama Islam Dalam Memelihara Harmoni Kerukunan Umat Beragama Di Jakarta Selatan."

¹⁰Andriani, "Komunikasi Konsultatif Penyuluh Agama Islam Di Daerah Perbatasan Kalimantan Barat."

¹¹Bodro Sigit Rahwono, *Konflik Dan Rekonsiliasi Etnik Di Mesuji (Studi Pada Masyarakat Pribumi Dan Pendatang Di Kec. Mesuji Kab. OKI, Sumatera Selatan)* (Skripsi UIN Sunan Kalijaga, 2015); Aji Putra, "3 Wilayah Di Sumsel Dinilai Paling Rawan Konflik," 2020, <https://regional.kompas.com/read/2020/09/15/16020501/3-wilayah-di-sumsel-ini-dinilai-paling-rawan-konflik-saat-pilkada.>; Bayu Septianto, "Kerusuhan Tanjung Balai Sumatera Selatan," 2016, <https://nasional.okezone.com/read/2016/07/31/337/1451276/sembilan-orang-ditangkap-dalam-kerusuhan-tanjung-balai>; Undri, "Migrasi Dan Interaksi Antaretnis Di Kabupaten Pasaman Barat Provinsi Sumatera Barat," *Jurnal Penelitian Sejarah Dan Budaya* 4, no. 2 (2018): 1189–1210; Hardiyati, "Tragedi Salah Paham Antara Suku Lampung Dengan Suku Bali Di Lampung Selatan (Studi Kasus : Konflik Antar Suku)," *Jurnal Ilmiah Ilmu Sosial* 2, no. 2 (2016): 95–101.

counselor in reducing the social conflict and criminalism is limited. Therefore, an in-depth study of this case will be a positive reference in formulating strategies for reducing crime in other areas.

Islamic religious counselor has a very crucial role not only in improving people's morals to reduce the potential for criminalism, but also as mediators and determinants of harmony and peaceful in social life. Therefore, this study explores the role of Islamic religious counselor, especially educative and consultative roles which are believed to be the most dominant roles in efforts to reduce crime rates and create social harmony in criminal-prone areas, such as East Lampung .

This research is a qualitative research with a case study approach that tries to explore the educative and consultative role of Islamic religious counselor in reducing crime rates and creating community harmony in East Lampung. Three research areas have been selected based on higher crime rates than the others, namely the sub-districts of Jabung, Gunung Pelindung, and Labuhan Maringgai. These areas are chosen purposively to ensure that the data were taken from the area where the problems are likely to happen to explain the research focus.

The subject of the study was an Islamic counselors who served actively at the Office of Religious Affairs in each of these sub-districts of Jabung, Gunung Pelindung, and Labuhan Maringgai. The main research instrument is interview which mainly analyze the role of the Islamic counselor in reducing the potential of criminalism and their role in creating harmonized social environment in education and counseling perspectives. Observation and documentation were used to support the findings taken from interviews.

Data analysis was carried out with data reduction, data display, and data verification. Data gained from interview, documentation and observation were selected to only focus on answering the research problems which were made into a summative display and finally were analyzed and reported. While guaranteeing the validity of the data is done by triangulation method, which is done by confirming and selecting data taken from different data collection methods; matching interview data, observation, and documentation on research problems.

Major Concept of Islamic Counselors and the Urgency of their Roles in Community Life

The concept of role is often used to describe a set of behaviors, positions or roles played by a person or group of people at various social levels. One of the behaviors or positions that are played in social life is a Islamic counselor whose job is to realize Islamic law in the community. There are four concepts of the role of Islamic counselor; (a) As an educator

(*muaddib*), i.e. neglecting the function of Islamic education. Islamic counselor must master Islamic teachings more than the average public by educating people to carry out Allah's commands and stay away from His prohibitions; (b) as information straightener (*musaddin*). There are at least three things that must be straightened out by Islamic counselor. First, information about the teachings and Muslims. Second, information about the works or achievements of Muslims. Third, they are required to be able to explore and observe the condition of the community; (c) as a reformer (*Mujaddid*), the spreader understand renewal and experience of the teachings of Islam (Islamic reform). Islamic counselor should be “spokesmen” for reformers, who call on Muslims to adhere to the Qur'an and as-Sunnah, purify the understanding of Islam, superstition and understanding that is not in accordance with Islamic teachings; and (d) as a unifier (*muwahid*), which must be able to become a bridge that unites Muslims.¹²

An Islamic counselor is someone who is given the task, responsibility and authority as well as the full right to carry out Islamic guidance and counseling activities to the community through a religious approach. This guidance includes two contexts, namely the presentation of knowledge that is used to make a decision or tell something while giving advice, and providing direction to a goal in a group. In particular, the word extension is related to the term guidance, namely guidance and counseling, a term from a branch of psychology. Islamic counselor must understand practical counseling techniques in the form of the ability to be a resource person or lecturer, mastery of the substance of the problem, be able to analyze the condition of the *audience*, and optimize appearance. Islamic counselor are people who play a role in the task or profession that provides education, guidance, and information to the community to overcome various problems.¹³

Islamic Religious Counselor can be formulated as an individual who provides assistance to a person or group of people who are experiencing physical and spiritual difficulties in carrying out their life tasks using a religious approach, namely by awakening the power of inner faith within themselves to encourage overcoming the problems that are currently happening. The position of Islamic counselor is very strategic both for conveying religious missions and being a role model for asking questions and

¹²Musliamin, “Peranan Penyuluh Agama Dalam Meningkatkan Pemahaman Keagamaan Bagi Masyarakat Kecamatan Tanete Riattang Timur Kabupaten Bone,,” *Jurnal Al Din* 5, no. 2 (2020): 1–21.

¹³Julina, “Pola Komunikasi Penyuluh Agama Islam Fungsional Dalam Pembinaan Keagamaan.” Arsyam, M., Zakirah, Z., & Ibrahim, S. (2021). Transmigration Village and Construction of Religious Harmony: Evidences From Mamasa of West Sulawesi. *Al-Ulum*, 21(1), 205-221.

a place for people to complain to solve and resolve various problems faced by Muslims.¹⁴

The main role of Islamic religious counselor is as a community guide who is expected to be able to explain something to the community in carrying out their rights and obligations regarding the ethics of good diversity values which also having a certain position and status. In its operation, religious education is needed to bring about real change in the community, nation and state. Of course the intended change is not a pseudo change, let alone a forced change so that it will not have an impact in the long term. Islamic counselor should also consider the government policies and considering their strategic functions and duties in nation building purposes.

Islamic counselor with their presence in remote areas of the country have an important role and actively create a peaceful and harmonious inner atmosphere. It is undeniable that the realm of religion often experiences friction due to differences in paradigms in viewing religious issues. The social dynamics of society is a breath of inter-religious life, because inherently Indonesian society places religiosity as the main concern so that it integrates with social life.¹⁵

One of the roles of religion to the guidance counselor is as a guidance in the community in accordance with local customs and culture of the local community¹⁶. He also has a strategic role to realize the ideals of the nation and the Republic of Indonesia is to realize the general welfare, educating the nation and for the safety of the world. In creating a conducive environment in building religious harmony, the role of Islamic counselor is very important to guide a harmony.¹⁷

The Educational Role of Islamic Counselors in Reducing Crime Rates in East Lampung

The educational role of Islamic counselor is related to the efforts of Islamic counselor in positioning themselves as interpreters who are obliged to provide explanations for their religious teachings, convey religious provisions and obligations, and educate the character of the community according to religious teachings.¹⁸ More generally, this role can also improve the quality of life and welfare of Muslims in order to minimize the potential

¹⁴Musliamin, "Peranan Penyuluh Agama Dalam Meningkatkan Pemahaman Keagamaan Bagi Masyarakat Kecamatan Tanete Riattang Timur Kabupaten Bone."

¹⁵Ilham, "Peran Penyuluh Agama Islam Dalam Dakwah," *Jurnal Al Hadharah* 17, no. 33 (2018): 49–84.

¹⁶Dachlan, "Membangun Harmoni Melalui Penyuluh Agama."

¹⁷*Ibid.*

¹⁸Sifatul Aliyah, "Tuntutan Kinerja Dalam Keterancaman Kerja: Dilema Karir Penyuluh Agama Non PNS," *Jurnal Ilmiah Syiar* 19, no. 1 (2019): 55–67.

for actions that violate religious provisions and serve as a bulwark against outside influences.¹⁹

People in East Lampung tend to have low educational enthusiasm with economic conditions that are also less supportive. This of course has the potential to increase the frequency of criminal acts that occur in the community. Responding to this problem, Islamic counselor must have good knowledge and communication strategies because the key to improving the character of the community lies in the Islamic counselor.²⁰

Almost all Islamic counselor in East Lampung are religious leaders in the surrounding community. This is an important supporting factor in the success of efforts to reduce crime rates in East Lampung because citizens will be more able to trust and listen to directions and guidance from someone who is part of their group. By recruiting members of Islamic counselor from the surrounding community, there is not only a synergy between Islamic counselor and the community, but also can provide a more real picture of the problems that occur in the community and the right strategy in providing solutions to these problems.

Islamic counselor in East Lampung not only provide explanations and information on religious and faith issues, but are also the right hands of development programs launched by the government. Islamic counselor in East Lampung have always been the main actors in every socialization activity of the activities and policies taken by the government so that there is no barrier for the government to collaborate and synergize with Islamic counselor who are also part of the community.

The main activity that becomes a strategy in reducing the crime rate in the East Lampung region is to hold routine religious activities, namely yasinan activities, majlistaklim, and other religious activities. In addition, the main target of coaching Islamic counselor is not men or fathers in a family, but housewives. By being guided and directed by a mother to good morals, being kind, trusting and patient to Allah, and carrying out all His commands and staying away from His prohibitions, a family, especially the father or husband, will become calmer and not seek any means to fulfill and satisfy their desires. Meanwhile, according to most sources, the main activity that contributes the most to reducing crime in East Lampung is the Majlis taklim.

Majlis Ta'lim is a place of recitation for people who want to explore the teachings of Islam as a means of preaching and teaching religion, usually mothers, fathers, and teenagers, depending on the schedule given to each group. The recitation at the Majlis Ta'lim is a form of the instructor's concern for the community so that the community has better religious knowledge, life

¹⁹Ilham, "Peran Penyuluh Agama Islam Dalam Dakwah."

²⁰Ibid.

together with the language of religion. Majelis Ta'lim is a means for Islamic counselor to provide da'wah and advices to the community related to cases that are in nature increasing the quality of religion and improving the quality of social life in the community²¹.

The Consultative Role of Islamic Religious Counselors in Creating Community Harmony in East Lampung

One of the roles and functions of Islamic Religious Counselors is the Consultative function. Related to the consultative function, Islamic Counselors should be able to provide guidance to the community in order to provide solutions to socio-religious problems faced by the community. The process of Islamic counselor activities in carrying out *consultative* functions is not just providing and conveying information, but rather a guidance and counseling activity to the fostered community as a whole, especially in providing guidance and counseling to solve socio-religious problems faced by the fostered community²².

In natural context of the profession instructor of religion, counseling is positioned as one of the methods or working parts in resolving the issue to resolve problems which sometimes can not be done simply interviews or face to face, but Islamic counselor is sometimes necessary to do a *home visit*, even assistance to resolve issues clients. However, if looking at the current practice of Islamic counselor, in general, counseling is more likely to be done on the work of traditional preachers (*tabligh*). Thus, it is necessary to reaffirm the role or function of Islamic counselor in counselor activities²³.

In general practice, it is rare for religious educators to play the role of counselor. This happened because the Office of Religious Affairs (KUA) in the sub-district did not promote a consultative role so that no clients came to convey the problems they were facing. This is also based on KUA facilities that do not yet have adequate counseling rooms. In fact, if we examine the number of cases or social problems that exist in the community, many people should be able to take advantage of counseling at the KUA²⁴.

However, a different case was experienced by a Islamic counselor in East Lampung who was proven to carry out his consultative duties quite well. Almost all Islamic counselor are aware that their task is not only to provide counseling and direction in religious activities, but also to be able to

²¹Ibid.

²²Andriani, "Komunikasi Konsultatif Penyuluh Agama Islam Di Daerah Perbatasan Kalimantan Barat"; Anas Rohman, "Peran Bimbingan Dan Konseling Islam Dalam Pendidikan," *Jurnal Progres* 4, no. 1 (2016): 136–56.

²³Indrajaya, "Revitalisasi Peran Penyuluh Agama Dalam Fungsinya Sebagai Konselor Dan Pendamping Masyarakat."

²⁴Ibid.

understand and solve every problem that exists in the community. Islamic counselor are quite accustomed to being the center of consideration to resolve existing conflicts or problems in addition to mediating in the event of misunderstandings or disputes between family members. This is what really contributes to reducing the potential for criminal acts that occur in the community. Therefore, Islamic counselor should be provided with psychological science to better understand human nature, especially in social interaction.

Personal guidance and consultation in its implementation can take place once, twice or several times depending on the magnitude of the problem faced²⁵. As for routine religious development activities, it can be combined with the provision of Islamic values and materials which include 1) gender in an Islamic perspective, 2) race in an Islamic perspective, 3) a career in an Islamic perspective, 4) Islam in general, 5) traumatic in an Islamic perspective, and 6) cross- cultural in an Islamic perspective²⁶

Guidance on problems in the community is very important in efforts to reduce crime rates. The problems experienced by humans are increasingly complex and the various types of problems they face. Religious values will provide an understanding of the limitations possessed by humans so that a servant attitude will be realized which will be given only to God.²⁷ So far, most of the Islamic counselor only solve problems related to religion, even though the most problems experienced by the community are economic-social-psychological problems. This condition causes Islamic counselor to not be very popular in the community, for that Islamic counselor need to collaborate with experts in other fields. Islamic counselor can function themselves as *enablers* to solve people's daily problems.

This is in contrast to the Islamic counselor in East Lampung who are quite popular among the people who not only show their activeness in carrying out their duties, but are also a companion for every member of the community in facing the challenges faced in daily life. Sincerity and honesty in carrying out their duties have become a fairly dominant image among religious counselor in East Lampung. It is undeniable that the social harmony that is currently felt is the hard work of Islamic counselor and the surrounding community.

When related to the current pandemic period, the challenge of Islamic counselor in realizing community harmony is very large because the intensity

²⁵Syarkawi, "Nilai-Nilai Agama Islam Dalam Mensukseskan Proses Dan Mengoptimalkan Hasil Layanan Bimbingan Dan Konseling," *Jurnal Al Taujih* 4, no. 1 (2016): 1–19.

²⁶Rohman, "Peran Bimbingan Dan Konseling Islam Dalam Pendidikan."

²⁷Syarkawi, "Nilai-Nilai Agama Islam Dalam Mensukseskan Proses Dan Mengoptimalkan Hasil Layanan Bimbingan Dan Konseling."

of religious activities is reduced.²⁸ However, this did not dampen the enthusiasm and motivation of East Lampung Islamic counselor in carrying out their duties even though they still require supervision and control from the local government. In this case, the collaborative work of Islamic counselor, religious leaders, local governments and the central government will be the key to success in creating a harmonious community atmosphere and condition.

The existence of Islamic religious counselor is expected to be able to create social conditions that are harmonious and pieceful within the frame of multiculturalism and religious tolerance without leaving the teachings of their respective religions. Therefore, the role of Islamic counselor in the community needs to be increased and needs to get support from all parties besides being accompanied by various innovations and effective approaches in order to create a prosperous, safe, and peaceful society.²⁹ This research findings underline the significant roles of Islamic counselor in the society while also emphasize their complicated duties and strategies in building a harmony in diversity which can be used as a recommendation for policy maker in improving the knowledge and competences of Islamic counselor for better community.

Concluding Remarks

The decline in the crime rate in East Lampung is one proof of the active and effective participation of Islamic religious counselor in this region. Educative approach is taken to improve morals and character of the people, especially mother and father in a family that character education foundation can be developed early on so that the potential for criminal action will be minimized. In addition, the collaboration and synergy between Islamic counselor, the government, and the community will be able to optimize efforts to realize a harmonious, safe, and prosperous society.

This study only provides an overview of the role of Islamic counselor in criminal-prone areas. Further research can examine the role of other figures who may also contribute to the reduction in crime rates. In addition, the context and location of the research can also be adjusted and selected so that efforts to improve the quality of social life can continue to be improved.

²⁸Sukron Mazid, "Peran Penyuluh Agama Islam Dalam Pelayanan Pembangunan Mental Spiritual Masyarakat Di Era Pandemi Covid 19," *Journal of Public Administration and Local Governance*. 5, no. 1 (2021): 14–61.

²⁹Indrajaya, "Revitalisasi Peran Penyuluh Agama Dalam Fungsinya Sebagai Konselor Dan Pendamping Masyarakat."

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