Islamic Religious Counselor Communication Strategy in the Guidance of Converts in Patambia, Pinrang

Samsinah[1]

[1]Pascasarjana Institut Agama Islam Negeri Parepare

samsinahbasiru@gmail.com

Abstract

This thesis discusses the communication strategies of Islamic extension agents in fostering converts in Patambia, Pinrang Regency. This research used descriptive qualitative research. The results of this study indicated: (1) The existence of converts in Patambia, Betteng Village, Lembang District, Pinrang Regency, with the large number of converts in Patambia, Betteng Village, Lembang District, shows something positive, namely an indication that the desire of people to convert to Islam is quite large, reaching 128 people. details of 74 male and 54 female. (2) The program for converting converts in Patambia, Betteng Subdistrict, Lembang District, Pinrang Regency, namely: Islamic aqidah development, worship guidance and guidance for reading and writing the Qur'an.

Keywords: *Strategy, Communication, Muallaf.*

1. Introduction

Understanding the teachings of Islam is very important through the communication process, communication is a basic human activity, by communicating humans make a relationship, because humans are social beings who cannot live alone but need each other. The relationship between individuals with one another can be done by communicating. With communication, humans try to express their desires, and this way of communicating humans also carry out their obligations. That is why Wilbur Schramm gave the predicate of humans as the communication animal, meaning that without communicating humans will fall at a low level (TAMARA, 2020).

As individual and social beings, humans always need other people, feel happy when they can help others, and feel safe when they are in a group. Likewise, the need to know or learn something and to develop oneself is also fulfilled in groups. Thus it can be said that the group has a very large influence on individual development, the way individuals learn, the ways in which individuals develop behavioral patterns, how to deal with problems, how to determine life values, and how to adapt (Romlah, 2001).

In essence, converts to Islam must receive special attention from Muslims in various walks of life, because in order to achieve or obtain in-depth knowledge of Islam, special attention must be paid to the counseling process for a convert.

The essence of Islamic guidance and counseling is an effort to provide assistance, guidance, and direction to others in need. Where the values of the religious soul contained in him do not function properly and optimally, which makes him experience obstacles and difficulties in living his life's problems, because of his inability to understand, accept, direct himself, to realize himself in accordance with the potential of faith and belief. piety in him (Prayitno & Amti, 2004).

Along with the development of extension activities began to be carried out in other fields of science such as health, law, environment, and so on. Basically the extension process is the same in any field of science, only the difference is in the material presented. The success of an extension does not only depend on the material presented, but how the delivery of the material can lead to the understanding and changes desired by the audience.

The procession of fostering converts to converts, researchers provide more understanding that coaching converts to Islam is assistance to provide scientific treasures to converts, who in general are people who are still layman in terms of science to understand the values contained in Islamic teachings.

The communication strategy for Islamic religious education for converts to Islam that is applied in Patambia, Betteng Village, Lembang Subdistrict, Pinrang Regency tends to be carried out in non-formal conditions like recitation as usual, which is carried out by converting institutions, and in groups like recitation.

Based on the description above, the researchers raised the formulation of the main problem as follows: First, how is the existence of converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency? Second, how is the conversion program for converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency? Third, how is the communication strategy carried out by the extension worker in fostering converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency?

2. Theoretical Basis

2.1. Communication Strategy

Strategy is a careful plan of activities to achieve specific goals. Something that should be done for smooth communication. Communication is the sending and receiving of messages or news between two or more people so that the intended message can be

understood. Communication strategy is something that should be done and strived for the creation of smooth communication.

R. Wayne Peace, Brent D.Petterson and M Dallas Burnet in their book Techniques For Effective Communication, as quoted by Onong uchana Effendi. The Central Objectives of Communication Strategy consist of three main objectives, namely: 1) *To secure understanding*: ensure that the communicant understands the message received, if he has been able to understand and receive, then the recipient must be nurtured; 2) *To establish acceptance*: after the communicant understands and receives the message then the message must be in coaching, and 3) *To motivational action*: after the recipient is fostered, this activity must be motivated (Effendy, 1990).

Terminologically communication means the process of delivering a statement by one person to another (Nurdianti, 2014). Everett M. Rogers, argues that communication is a process by which an idea is transferred from a source to one or more recipients, with the intention of changing their behavior (Rahmawati, 2018). Deddy Mulyana stated that communication is the process of delivering messages between individuals. The message can be in the form of verbal behavior such as speech, or non-verbal behavior such as facial expressions (Mulyana, 2004). Arni Muhammad stated that communication is the process of a relationship between individuals with other individuals, with the intention of providing information. This relationship can occur both in groups, in organizations, and in society (Muhammad, 2015).

The concept of the Johari window theory is used to create intrapersonal and interpersonal relationships, namely the relationship between oneself and the relationship between oneself and others. The concept of Johari's window theory has four rooms or four perspectives, each of which has different terms and meanings, where each meaning contains understandings that influence one's view. Whether the behavior, feelings, and awareness that they have can only be understood by themselves, only understood by others, or both can understand them (Ulansari, 2016).

The concept of the Johari window theory is divided into four parts, including the following; 1) Open self or an open area is a situation where a person is open to himself and others. In this open area, a person will be open about the nature, feelings, awareness, behavior, and motivation. Open self in psychology is described by the extroverted nature of a person; 2) Blind self or blind area is a condition where other people can understand a person's nature, feelings, thoughts, and motivations, but that person cannot understand himself. This blind area often occurs in human interactions which can lead to misunderstandings or other problems, 3) Hidden self or hidden area / secret is a situation

where someone has the ability to hide or keep some things that are considered unnecessary to be published to others. The things in question can be in the form of traits, behaviors, motivations, or thoughts.

Unknown self or unknown territory is a condition of a person who cannot understand himself even others cannot recognize him. This area is an area that cannot create effective interaction and communication because they both feel that there is no understanding (Ulansari, 2016).

Someone who is good at verbal communication is commonly called an effective communicator. Based on the existing theory, a new communicator is said to be effective if it has the following indicators: Credibility, Capability, Clarity, Sympathy and Enthusiasity.

In a healthy state, the speaker has the opportunity to appear enthusiastic, because he looks fit, fresh, fresh, strong, fit, agile, moving, full of action, light body, and flexible. All of this can provoke the enthusiasm of the audience to take part in the lecture, even though they like enthusiastic and lively speakers, however, the audience or viewers do not like excessive behavior, especially if this attitude leads to the impression of kenes, flirtatious, arrogant and over-acting (Mudjiono, 2019).

These rules, principles, or ethics of Islamic communication are guidelines for Muslims in communicating, both in intrapersonal communication, interpersonal communication in daily life, preaching orally and in writing, as well as in other activities. In Islamic communication, there are several principles of communication approach contained in the "qaulan (words/speech)" in the Qur'an, including:

1) *Qaulan Baligha*. In Arabic the word Baligha is interpreted as "up to", "hit the target", or "up to the goal". When associated with the words qawl (speech or communication) baligha means "fluent", "clear the meaning", "exactly expresses what is desired" and "bright". However, there are also those who interpret it as "words that make an impression on the soul".

2) *Qaulan Layyan. Layina*terminology is defined as "soft". Qaulan layyinan also means gentle words. Gentle words in da'wah communication are da'i communication interactions in influencing mad'u to achieve wisdom.

3) *Qaulan Ma'rufan*. The expression qaulan ma'rufan, if explored more deeply can be interpreted as "appropriate and good expressions or words". "appropriate" here can also be interpreted as "respectable" words, while "good" is defined as "polite" words.

4) *QTsaqilan hall* namely the delivery of messages that are weighty and meaningful, have deep value, require reflection to understand them, and last a long time..

5) *Qaulan Maisura*. In terminology, qaulan maisura means "easy". Furthermore, in da'wah communication using qaulan maisura, it can be interpreted that in conveying the message of da'wah, the da'i must use language that is "light", "simple", "appropriate" or "easily accepted" by mad'u spontaneously without having to go through thoughts. heavy one.

6) *Qaulan Karima. Qaulan Karima*can be interpreted as "noble words". If studied further, da'wah communication using qaulan karima is more targeted (mad'u) with generally older levels. Thus, the approach used is more of an approach that is polite, gentle, with priority and courtesy. In a sense, paying respect and not patronizing and fiery rhetoric.

7) *Qaulan Sadidan. Qaulan sadidan*can be interpreted as "true speech", "honest", "no lies", "straight", "not convoluted". In the Qur'an, the word qaulan sadidan is revealed twice, namely the first, Allah Almighty, ordered qaulan sadidan in dealing with the affairs of orphans and their descendants (Wahyu, 2010).

From the various types of qaulan described above, the communication model in the view of the Qur'an places more emphasis on ethical aspects and good communication procedures. So that it does not cause a negative impact when interacting with other people.

2.1. Islamic Religious Counselor

In general, the term extension worker in everyday language is often used to refer to the activities of providing information to the public, both by government agencies and by non-governmental institutions. This term is taken from the root word torch which means torch and functions as a light, because of that extension can be interpreted to mean lighting about something.

According to H. Arifin M. Ed, an extension worker is a reciprocal relationship between two individuals, in which one (instructor) tries to help the other to reach an understanding of himself in relation to the problems he faces at that time and perhaps in the future (Wahyu, 2010). According to U Samsudin, extension workers are non-formal education systems without coercion in order to make someone aware and confident that something that is recommended will be brought towards improvement of the things that were done or done before.

As for what is meant by religious instructors as stated in the Decree of the Minister of Religion of the Republic of Indonesia Number 791 of 1985 are: religious advisors in the context of fostering Mental Moral and Faithfulness to God Almighty, and Islamic religious instructors, namely mentors for Muslims in the context of Mental, Moral and

Spiritual Development. Faith to Allah SWT, and describes all aspects of development through the language of religion. Religious extension is an activity of religious counseling and development through religious language to increase community participation in national development. Carrying out religious counseling is the activity of compiling and preparing extension programs, reporting on the implementation of counseling and evaluating the results of the implementation of religious instructors.

The roles of religious instructors are as follows:

a. Religious instructors as community guides

Since the beginning, religious instructors have acted as guides for the people with a sense of responsibility to bring the community to a safe and prosperous life. Religious instructors are presented to the community not because of election appointments, let alone appointed by a decision, but automatically become community leaders to do good and stay away from forbidden actions.

b. Religious instructor as a role model

With the nature of leadership, religious instructors do not only provide information in the form of speech and words, but jointly practice and carry out what is recommended. Religious instructors take the lead in carrying out various activities by giving instructions and explanations of what to do. This example is instilled in activities by giving instructions and explanations of what to do. Start it together too. This example is instilled in the activities of daily life, so that people with full awareness and sincerity follow the instructions and invitations of their leaders.

c. Religious instructors continue with the task of religious information.

Institutional religious information only reaches the district level, while the operational task of implementing religion directly to the community cannot be carried out by religious information employees considering that the number is very small and uneven in each region. Therefore, as a connector for the implementation of the task of religious information to the community, it is carried out by religious instructors.

Religious instructor is a series of activities or processes in the context of activities or processes to achieve certain goals. For the process of religious education, the goal is one of the important and central factors, which provides direction or guidance for the steps of extension activities. The purpose of the extension agent can also be used as the basis for determining the objectives and strategies or policies of the extension worker, operational steps, containing the extent of activity, and contributing to determine and influence the use of methods and media used.

1. Muallaf Guidance

Coaching is a program where participants come together to give, receive, and process information, knowledge and skills either by developing existing ones by adding new ones. The coaching is attended by a number of participants who are taken into account from their goals and effectiveness.

There are several opinions regarding converts, taken from various sources are as follows. In the Encyclopedia of Islamic Law, converts are people whose hearts are strengthened/tamed so that they tend to Islam (Dahlan, 1996). In the Indonesian Islamic Encyclopedia, it is explained that converts are people who are being tamed or persuaded by their hearts (Nasution & Nasution, 1992). In sunnah fiqh it is also stated that converts are people who are sought to be embraced and withdrawn and strengthened in their hearts in Islam because their faith is not yet stable (Sabiq, 1996).

Based on the above understanding, it can be said that converts are people whose hearts are persuaded and tamed to tend to Islam. They are people who just know and do not understand about Islam. Therefore they are in a position that requires guidance and guidance of Islamic religious teachings.

The word converts comes from the Arabic language, namely "alifa-ya'lafu-alfan" which means to tame, to be docile, and to love. So the word convert can be interpreted as a person who is tamed or loved. As stated in the word of Allah SWT in the letter At-Taubah verse 60.

Based on the understanding of converts that have been explained above that converts are people whose hearts are persuaded, strengthened and tamed so that their hearts tend to Islam. They are people who just know and do not understand the teachings of Islam. Therefore they are in a position that requires guidance, guidance about the religion of Islam.

According to Buya Hamka, a convert to Islam is a person whose heart is tamed and his heart is strengthened so that he is steady in his Islam and has the same position as other Muslims (Yahya, 1985). At the time of the Prophet SAW, these converts were positioned as recipients of zakat to ensure their preservation of Islam by continuing to provide guidance and teaching about Islam. One of the reasons the Prophet SAW. to give zakat to them is to unite their hearts to Islam. Therefore they are called *"Al-Muallafah Qulubuhum."*

During the reign of Abu Bakr the converts were still receiving zakat as exemplified by the Prophet. However, this was not the case during the caliphate of Umar bin Khatab, he treated the stipulation of the abolition of shares for converts because the Muslims had been solid and strong. These converts have also abused the giving of zakat by reluctantly

complying with the Shari'ah and relying on zakat for their necessities of life so that they are reluctant to try (Barong, 2000).

3. Research Methods

This type of research is descriptive qualitative research, namely research that provides an overview of factual and systematic stimulation and events regarding factors, characteristics, and relationships between phenomena that are owned to carry out only the basics (Moleong, 2021).

Qualitative methods, prioritizing observation, interviews, documentation (Moleong, 2021), and has many features, including: a means of presenting the view of the subject under study, presenting a comprehensive description and similar to what is experienced by readers in everyday life, providing an assessment or context that contributes to the meaning of the phenomenon in the context under study.

The type of data in this study is primary data (main) which is data obtained from informants, namely expert informants and key informants. Namely, a team of Islamic religious educators assigned to the target area for converts to Islam, precisely in Patambia Betteng, Pinrang Regency.

Secondary data is research data obtained indirectly through intermediaries or second sources. Secondary data can be in the form of library research by studying books, institutional archives, and documents of KUA Lembang, Pinrang Regency.

Observation is a systematic observation that is concerned with paying attention to visible phenomena. Observation is observing events, movements or processes (Arikunto, 2006). In using the observation technique, the most effective way is to complete it with an observation format or blank as an instrument format that is composed of items about events or behaviors that occur.

Interviews are used as a data collection technique to conduct preliminary studies and find problems that must be investigated. Interviews can be interpreted as a method used to obtain information (data) from respondents by asking directly face to face with the source of the information.

Documentation technique is to find data about things or variables in the form of notes, transcripts, books, newspapers, magazines, minutes, agendas and so on. The documents referred to in this study are administrative documents related to the discussion of this thesis, such as the counseling program in fostering the converts, organizational structure and or other data.

The data that has been collected is processed by qualitative analysis. The data collection process follows the concept of Miles and Huberman, as quoted by Sugiyono, that data collection activities go through three stages, namely data reduction, data presentation, and verification. Reducing data means embracing, looking at the main things, focusing on things that are important, looking for themes and patterns. Thus the data that has been reduced will provide a clearer picture and facilitate further data collection.

The presentation of data is seen from the type and source, including its validity. Presentation of data will be done in the form of a description with narrative text and can also be in the form of tables, charts and the like. Data verification is an effort to get certainty whether the data can be trusted to be authentic or not. In this data verification, priority will be given to the validity of the data sources and the level of objectivity as well as the relationship between data from one source to another and then a conclusion is drawn.

Test the validity of the data in qualitative research includes several tests. The study uses a credibility test or a trust test on the results of the study. This data validity test is needed to determine whether or not a finding or data reported by the researcher is valid with what actually happened in the field. According to Moleong, the method of testing the credibility of the data or the degree of trustworthiness of the research results is by extending participation, persistence of observation, triangulation, peer checking, referential adequacy, negative case studies and member checking. Triangulation as a source means comparing and double-checking the degree of trustworthiness of information obtained through different times and tools in qualitative research.

4. Results and Discussion

4.1. The existence of Muallaf in Patambia, Betteng Village, Lembang District

In the context of daily life in society, the word convert refers to people whose Islam is not from birth. This means that a person is said to be a convert to Islam if he initially has a certain religion and then decides to convert to Islam. Therefore, it is not uncommon for us to see that many people who have declared themselves to be Muslim for years are still said to be converts. In a theoretical context, converts are actually people who are persuaded to convert to Islam. In this second sense, people who have not converted to Islam but whose hearts already have a tendency to convert to Islam are included in the category of converts. Likewise, people who have just converted to Islam but whose hearts

are still not steady or there are still doubts in their hearts about Islam are still included in the category of converts. In this research,

Based on data obtained by the author from the Office of the Ministry of Religion, Pinrang Regency, the number of converts to Islam in Patambia, Betteng Village is quite large, reaching 128 people with details of 74 men and 54 women. This is reinforced by a statement from the Islamic Religious Counselor in Pinrang Regency that the number of converts to Islam in Patambia, Betteng Village, reaches more than 130 people. Most of the people in Patambia, Betteng Village, work as farmers or gardeners.

The large number of converts to Islam in Patambia Betteng, Lembang District, Pinrang Regency shows something positive, namely an indication that people's desire to convert to Islam is quite large. However, this is not without problems. Serious and planned handling is needed, so that the converts are truly "at home" in Islam.

4.2. Muallaf Guidance Program in Patambia, Betteng Village, Lembang District

Islamic education and guidance programs carry their own spiritual implications, both for mentors and mentors. That the purpose of education and coaching for converts is emphasized on fostering faith, because the process of religious conversion is more of a transfer from a new religious faith which is very much needed education, guidance and coaching. Thus, it is hoped that he will have a strong and firm faith and not be easily swayed in various exposures. This is kind of what is meant to create stability, loyalty to his new religion. Besides that, converts need to be educated and guided to become muttaqin people (fearful people who are able to carry out Islamic Shari'a and are able to avoid all evils. So that converts become Muslims with perfect personalities).

Religious instructors are the spearhead who play an important role in guiding the community to understand religious teachings and practice them. The success of an Islamic Religious Counselor in carrying out his duties in the area under the guidance of converts to Islam in Patambia, Betteng Village is determined by several components including the selected and formulated converts coaching program, the conversion program to empower converts to converts in the area of converting to Islam in Patambia, Betteng Village, Lembang District, and strategies for dealing with differences. background of being a Muslim.

The programs for fostering converts to Islam in Patambia Betteng, Lembang District, Pinrang Regency include:

a) Islamic Aqidah Development

The pledge by reading the two sentences of the shahadah carries the consequences that a person has become a Muslim. A Muslim has the responsibility and guidance of his religion. This demand should be implemented in their daily life.

Education and coaching for converts who have not studied Islam carefully is important. Aqidah Islamiyah are signs and scales that can measure a person's faith and Islam. However, education and development of aqidah Islamiyah is still difficult, because they actually still have the concept of the old aqeedah and this problem always appears as a central issue of religious differences in the sense that a person's Muslim or non-Muslim is determined by the concept of aqidah Islamiyah that he embraces.

The development of the Islamic faith is expected to foster faith in Allah SWT. Steadily and deeply rooted in the heart of each convert, by cleansing his soul of itiqad-itiqad that divinity something other than Allah SWT. Pledge is only an entry point into Islam, and is not called a mu'min if the roots of the aqidah are not correct in accordance with the demands of Islam.

b) Worship Practice Coaching and Training

For the sake of practical worship, the materials chosen by the extension workers in fostering converts to Islam in Patambia, Betteng Village, include:

1) Taharah, includes: how to bathe, ablution and tayammum.

2) Prayer services include: obligatory prayers, pillars of prayer, conditions for the validity of prayers, prayer times, Friday prayers, cancellation of prayers.

3) Fasting includes: obligatory fasting, voluntary fasting, pillars of fasting, conditions for the validity of fasting, breaking of fast, age of fasting.

The formation of behavior and speech that is done in adulthood is more difficult than the formation when they were young. Guiding the practice of prayer in the form of actions of the limbs is relatively easier than the practice of reading / saying prayers, considering that the second thing must be recited in Arabic, which is a language that is not widely known by them. So do not be surprised if there are difficulties in the pronunciation because the language is much different from the language mastered by the converts.

c) Al-Qur'an Reading and Writing Development

On the same schedule as above, the training of converts to Islam in Patambia is also carried out by teaching reading and writing of the Qur'an. This teaching program is held by providing simple and easy-to-understand material. This teaching is a provision for converts when they want to study Islam further, considering that one day they will have to deepen their own Islamic teachings. With the provisions they have received, it is hoped that they will at least be able to read the Al-Qur'an as a holy book and the source of

Islamic teachings is taken, and the basis of that teaching is measured and returned. Moreover, if their literacy skills are good, they can also take lessons from writings that are usually written in Arabic.

The above program for converting converts to Islam is ideal, in practical terms the program is simplified and adapted to the conditions of the Patambian converts because converts have different educational backgrounds.

1. The counseling communication strategy carried out by the extension worker in the development of converts to Islam in Patambia Lembang, Pinrang Regency.

The counseling communication strategy carried out by the extension worker in the process of fostering converts to Islam. It has been discussed on the theoretical basis that in general the counseling communication strategy is essentially the same as the communication strategy in general, namely To secure understanding, which is to ensure that the communicant understands the message received, To Establish Acceptance, which is to conduct coaching after understanding the message conveyed, and To Motivation Action is the provision of motivation to participants or audiences.

However, this is done when the process of accepting converts is carried out by extension workers, the acceptance is carried out both when converts voluntarily come to the institution to tether themselves to Islam, but it is different when the extension party carries out the process of Islamization to converts. .

The functional duties of an Islamic religious instructor include fostering converts so that they can understand the teachings of Islam as a whole, and fostering converts so that they can be independent in terms of belief or in terms of economic ability. As well as communication that is applied or used by extension workers in the process of providing an understanding of Islamic values to converts in every program schedule that has been made by the institution, such as, our strategy when conducting coaching, which is clear, we provide the basics of Islamic aqidah through regular studies, of course with a comparative religion approach or a christological approach commonly used by Islamic instructors.

In addition to providing an understanding of Islamic values, in this case the coaches also provide a stimulus so that they become more aware of the material that has been delivered, as well as providing stimulus-response-reward. "In between giving the material, we usually give them a stimulus so that they become motivated to know more about Islam.

As an Islamic religious instructor who has responsibility for the implementation of the extension, of course trying to make the teachings of Islam easily accepted by converts, religious instructors are required to prepare themselves with a variety of knowledge, master the delivery method, master the material presented, master the problems faced by the object of counseling to find a solution.

The communication strategy of Islamic instructors in fostering converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency, is as follows: guiding the community religious instructors become a place to ask questions, encourage converts to converts in Patambia, Betteng Village. Extension workers guide and teach converts to Islam in Patambia, Betteng Village with religious values. The instructor provides guidance to the converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency.

Extension workers also shape the morals and behavior of converts to Islam in Patambia, Betteng Village, Lembang District, Pinrang Regency with a touch of materials prepared by the extension worker, preached in group recitations, and routine recitations, as well as instructors also guide the congregation to continue carrying out religious orders. and fear Allah SWT, by inviting every step to provide counseling to the community. Counseling guides the community by observing the developments carried out by Islamic religious activities.

Encouraging the community, counselors from the Ministry of Religion always encourage the people of Betteng Village, Lembang Sub-district who are Muslim to always carry out God's commands with messages of development through da'wah which are used to improve the ability of the converts in Patambia, Betteng Village, in religion. The role carried out by the Ministry of Religion Extension by encouraging them to carry out Islamic religious activities.

Preaching Islam, counselors from the Ministry of Religion delivered da'wah messages in Patambia, Lembang District, encouraging the congregation to improve the quality of religion, especially converts to Islam in Patambia, Betteng Village. Being an interpreter, convincing the congregation by delivering da'wah messages for converts. Conduct religious lectures, hold recitations and form a taqlim assembly located in Patambia, Betteng Village, Lembang District, Pinrang Regency.

5. Conclusion

The existence of converts in Patambia, Betteng Village, Lembang District, Pinrang Regency, with the large number of converts in Patambia, Lembang District, shows

something positive, namely an indication that people's desire to convert to Islam is quite large, reaching 128 people with details of 74 men and 54 women.

The program for coaching converts to Islam in Patambia Village, Lembang District, Pinrang Regency, namely: fostering the Islamic faith, fostering worship and coaching reading and writing the Koran. The communication strategy carried out by the extension worker in fostering converts to converts in Patambia, Betteng Village, Lembang District, Pinrang Regency, by guiding the community, especially converts to Islam, encouraging and teaching Islam which consists of, aqidah, fiqhi and muamalat. The steps taken by Islamic religious instructors in fostering the religious community in Patambia are by building interactive dialogue relationships and facilitating the coaching process for the target groups.

References

Arikunto, S. (2006). Prosedur penelitian suatu pendekatan. *Jakarta: Rineka Cipta*.

Barong, H. (2000). *Umar bin Khattab dalam Perbincangan*. Jakarta: Yayasan Cipta Persada Indonesia.

Dahlan, A. A. (1996). Ensiklopedi hukum islam. *Jakarta: Ichtiar Baru Van Hoeve*.

Effendy, O. U. (1990). *Ilmu komunikasi teori dan praktek*. Remaja Rosdakarya.

Moleong, L. J. (2021). *Metodologi penelitian kualitatif*. PT Remaja Rosdakarya.

Mudjiono, I. (2019). *Konsep Komunikasi dalam Al-Quran*. Dalam jurnal online. http://imamu. staff. uii. ac. id, diakses.

Muhammad, A. (2015). *Komunikasi Organisasi, Bumi Aksara*. Jakarta.

Mulyana, D. (2004). *Komunikasi Efektif: Suatu Pendekatan Lintasbudaya*. Remaja Rosdakarya.

Nasution, H., & Nasution, H. (1992). *Ensiklopedi Islam Indonesia*. Djambatan.

Nurdianti, S. R. (2014). Analisis Faktor-Faktor Hambatan Komunikasi dalam Sosialisasi Program Keluarga Berencana pada Masyarakat Kebon Agung Samarinda. *Jurnal Ilmu Komunikasi*, *2*(2), 145–159.

Prayitno, E. A., & Amti, E. (2004). Dasar-dasar bimbingan dan konseling. *Jakarta: Rineka Cipta*, 3.

Rahmawati, A. (2018). *Tingkat Literasi Media Mahasiswa Fakultas Ilmu Dakwah dan Ilmu Komunikasi UIN Jakarta Mengenai Informasi Hoax tentang Kebijakan Registrasi Pelanggan Jasa Telekomunikasi Berdasarkan Individual Competences Framework* (p. 21). p. 21. Fakultas Ilmu dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ….

Romlah, T. (2001). Teori dan praktek bimbingan kelompok. *Malang: Universitas Negeri Malang*, 60.

Sabiq, S. (1996). Fikih Sunnah, alih bahasa oleh Mahyuddin Syarif. *Bandung: Al-Maarif*.

TAMARA, D. Y. (2020). *PENGGUNAAN INSTAGRAM SEBAGAI MEDIA DAKWAH (Study pada Mahasiswa Jurusan Komuikasi dan Penyiaran Islam Fakultas Dakwah dan Ilmu Komunikasi UIN Raden Intan Lampung)* (p. 6). p. 6. UIN Raden Intan Lampung.

Ulansari, R. (2016). *Efektivitas komunikasi interpersonal antara perawat dan pasien rawat inap di rumah sakit Tipe B Andi Makkasau Kota Parepare*. STAIN Parepare.

Wahyu, I. (2010). Komunikasi Dakwah, PT. *Remaja Rosdakarya*.

Yahya, Y. (1985). *Muslim tionghoa: kumpulan karangan*. Yayasan Ukhuwah Islamiyah.