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## Jurnal Studi Keislaman



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*Basri Na'ali, Fahmil Samiran*

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IN DELI TUA DISTRICT

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BERPIKIR DAN PROBLEM SOLVING DALAM PENDIDIKAN ISLAM

*Dedi Sahputra Napitupulu, Saiful Akhyar Lubis, Yuliana Siregar*

Lembaga Penerbitan, Penelitian, dan  
Pengabdian kepada Masyarakat (LP3M)

UNIVERSITAS NURUL JADID - PROBOLINGGO - INDONESIA

# at - t u r a s

Jurnal Studi Keislaman

Volume 9, Nomor 2, Juli-Desember 2022

P-ISSN: 2355-567X

E-ISSN: 2460-1063

# a t - t u r a s

Jurnal Studi Keislaman

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Vol. 9, No. 2, Juli-Desember 2022

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**at-turas: Jurnal Studi Keislaman** is published twice a year (January-June and July-December) by Lembaga Penerbitan, Penelitian, dan Pengabdian kepada Masyarakat (LP3M), Gedung Rektorat Lt. 2 Universitas Nurul Jadid, Paiton, Probolinggo, Jawa Timur. Email: [atturas.unuja@gmail.com](mailto:atturas.unuja@gmail.com)

*Editorial Office:*

**at-turas: Jurnal Studi Keislaman**

Lembaga Penerbitan, Penelitian, dan Pengabdian kepada Masyarakat (LP3M) Universitas Nurul Jadid, Paiton, Probolinggo, Jawa Timur, Indonesia 67291.

Phone: 0888 30 77077, Hp: 082318007953

Email: [atturas.unuja@gmail.com](mailto:atturas.unuja@gmail.com)

Website: <https://ejournal.unuja.ac.id/index.php/at-turas/index>

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Editorial Office:

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Website: <https://ejournal.unuja.ac.id/index.php/at-turas/index>

*M Handoko<sup>1</sup>, Rubino<sup>2</sup>, Winda Kustiawan<sup>3</sup>*

## COMMUNICATION MODEL OF ISLAMIC RELIGIOUS EXTENDERS IN BUILDING A SAKINAH FAMILY IN DELI TUA DISTRICT

UIN Sumatera Utara, Medan

Email: [mbandoko861@gmail.com](mailto:mbandoko861@gmail.com)<sup>1</sup>, [rubino@uinsu.ac.id](mailto:rubino@uinsu.ac.id)<sup>2</sup>, [windakustiawan@gmail.com](mailto:windakustiawan@gmail.com)<sup>3</sup>

**Received in:**

2022-09-13

**Received in revised form:**

2022-11-16

**Accepted in:**

2022-12-04

**Published in:**

2022-12-30

**Available online in:**

2022-12-30

**Citation:**

Handoko, M., dkk. (2022), *Communication Model of Islamic Religious Extenders in Building a Sakinah Family in Deli Tua District*, 9(2), 181-203.

**Abstract:** *This study aims to analyze the communication model and implementation by Islamic Religious Counselors in Building Sakinah Families in Deli Tua District and the obstacles in its application Barriers. This research uses a qualitative method, and the approach uses a descriptive analysis. Sources of data come from primary, namely through interviews, and secondary data by examining books, journals, and other documents. Based on the results of the study that the communication model used by Islamic Religious Counselors in building the Sakinah Family in the Deli Tua sub-district, namely using a two-way communication model. The two-way model applied by Islamic Religious Counselors when building a sakinah family, namely the existence of feedback. Implementation of the communication model is done by going directly to the community and interacting. The communication process is carried out with lectures accompanied by questions and answers with the community. As for the obstacles of Islamic Religious Counselors in building a sakinah family in Deli Tua District, namely, first, the presence of provocateurs to incite them not to attend the coaching to build a sakinah family, the domicile of the community being fostered are Javanese, technological stuttering, the clashing schedule of coaching with the harvest season. The solution to overcome these obstacles is to evaluate yourself on the style of speaking so that you can adjust to whom you interact with, Involve power from outside yourself, and be smart so that you get used to using non-verbal communication.*

**Keywords:** *Communication Model, Islamic Religious Counselor, Sakinah Family.*

## **INTRODUCTION**

Humans are individual creatures and social beings who cannot live alone. Humans by Allah SWT were created as noble beings who are positioned as caliphs on this earth, therefore humans have the task of managing this life so that it runs in an orderly, harmonious, safe and peaceful manner (Malthuf Siroj, 2021). Humans need other people to meet their needs and also interact by communicating in conveying their will, feelings, and ideas (ideas) they have (Amin, 2021).

In carrying out their activities as social beings and implementing the teachings of Islamic social ethics in daily life, humans are required to communicate with one another. Ari Muhammad views communication as an essential activity for humans. Through communication, humans can relate to each other in daily life at home, at work, or wherever humans are. No human is not involved in communication (Muhammad, 2011). Basically, communication is not just speech (parole) but it contains feelings, emotions, ways of thinking and even customs. In linguistics, heritage and treasures of human values are stored and through communication are able to express and deposit human achievements and values to be conveyed to society (Hanifiyah, 2020).

Viewed from the perspective of communication science, communication is a process of statements between humans in the form of one's thoughts or feelings to others using language as a channeling tool (Inah, 2013). In communication science, the statement is called the message (massage), and the person who conveys the message is called the communicator. In contrast, the person who receives the message is called the communicant. For more details, communication means the process of delivering messages by the communicator to the communicant. When analyzed more deeply, communication consists of two aspects, the first is the content of the message, and the second is the symbol. When viewed from the process, communication is a form of social interaction involving individuals and social groups. The process has reciprocity. Therefore, from the perspective of the sociology of communication, it can be emphasized that communication is one of the conditions for social interaction, and it will not occur without communication (Nimmo, 1989). Therefore, communication is unlikely to be separated from social interaction.

The phenomenon today is when someone speaks, not using a communication model. Usually, communication tends to be less practical. This shows that the model in communication will make it easier for every human being to convey messages to every listener (Amin, 2017). Every human being wants comfort in communicating with his interlocutor, one of which is communicating in the household. Good communication will make a *sakinah* family a peaceful, happy family.

Religious instructors play a role in guiding, protecting, and motivating people to do good and stay away from prohibited actions. One of the roles of religious counselors is to become a place to ask and complain for the community to solve and resolve all problems through their advice, including giving advice to household partners to create a *sakinah* family.

The function of religious instructors is very much felt within the Religious Affairs Office (KUA) of Deli Tua District, where religious instructors can carry out their primary tasks well, evidenced by their work in their respective target groups. Socially, the people of Mekar Sari Village, Deli Tua Subdistrict, the majority of their economic conditions are mediocre, as evidenced by the PMKS data of Mekar Sari Village, Deli Tua District. Due to the tightness of the economy, they work from early morning until late at night, resulting in a lack of time to be at home with their wives and children. Of course, this makes the family, both children and wife, get less attention. Then rather than that, in Mekar Sari Village, many people get married at an early age, the age of 15 and 16 years, because of the promiscuity they live in every day. There is no maturity in thinking about how to build a *sakinah* family, and this happens because both of them find both parents who are from broken homes. Family problems that are not harmonious enough occur in the Deli Tua sub-district is the responsibility of religious instructors to make families in the Deli Tua sub-district into *sakinah* families. Family problems that are less harmonious in the Deli Tua sub-district are the responsibility of the members religious counselors to turn families in the Deli Tua sub-district into *sakinah* families.

The fact that happened was that due to the busyness of the local people who went out early in the morning and returned in the evening to work in the fields and gardens, it was difficult for religious instructors to socialize about the *sakinah* family.

After searching for several previous studies, several studies were found that also discussed communication models, including:

Research on the application of the interpersonal communication model to the healing of patients (study at Islamic Hospital Metro and RSU Muhammadiyah Metro). By Ahmad Muhajir and Nurkholis. This study discusses the effectiveness and success of the communication model used by the Islamic Metro Hospital and the Metro Muhammadiyah Hospital in healing patients (Muhajir & Nurkholis, 2019).

Research the role of religious instructors in religious life to increase sakinah families (case study at the Al-Muhajirin Ta'lim Council Sukarame II Bandar Lampung). By Rahmat Ali. The results of the study explain that the role of religious instructors in addition to functioning as a driving force for the community to participate in development activities has a role in overcoming obstacles that build the course of development, especially overcoming negative impacts (Hidayat, 2019).

Research on the communication model of preachers in the spiritual development of former commercial sex workers in the city of Padang. By Elva Ronaning Roem, Alfian Miko, and Sarmiati. The research discusses the communication model of the preachers in providing religious lessons to foster former prostitutes. This study explains that the method used by the preachers is through the approach to moral development and self-transformation, and the last is an intellectual improvement. The communication model used by the preachers is a symbolic interaction model (Ronaning Roem et al., 2020).

As for the update with previous research, this study does not only discuss the communication model used by religious instructors in building a sakinah family but also discusses the barriers to using the model. Where the object and study of this research was not found in previous research so that this became a new research.

This study aims to analyze the communication model used by Islamic religious instructors in the Deli Tua subdistrict and its implementation, as well as the obstacles in applying the model in building a sakinah family in the Deli Tua sub-district.

## **METHOD**

The research method used in this research is the qualitative method. The approach used is descriptive analysis. The author chooses this approach because the phenomenological approach tries to understand, explore, and

interpret the meaning of phenomena events and people's relationships in certain situations. The author collects data by conducting field research, namely collecting field data by researching and asking questions orally to the respondents were the religious extension team, the village head, and the local community (Priaji Martana, 2006). Sources of data were obtained from primary data sources, namely religious extension officers in Deli Tua District, and secondary data sources in the form of books, journals, and other documents deemed relevant to this research. Data collection techniques were carried out through interviews and documentation. The research was conducted for four months, from March to June 2022.

## **DISCUSSION COMMUNICATION MODEL**

Communication is one of social life's most advanced and complex elements. Interaction with fellow human beings, both known/unknown, is usually influenced by this. Communication plays an essential role in humans living and adapting. That is why each of us should pay close attention to communication (Morrison, 2013).

Barnett Pearce argued that the cause of communication events as a "revolutionary discovery" was the discovery of communication technologies, including radio, television, telephone, satellite, and computer networks. This phenomenon occurs along with the development of industrialization, the rapid development of multinational companies, and the formation of global politics (Barbet Pearce, 1989).

In Arabic, communication is known as *al-ittisal*, which comes from the word *wasola*, which means to convey the word of God in the Al-Quran Surah Al-Qasas verse 51.

لَقَدْ لَنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ

Meaning: And indeed, we have conveyed this word (the Qur'an) to them so they will never forget it.

The use of models theoretically unites the natural and social sciences. The structure and process we want in modeling are related to how humans communicate and even how to communicate with reality in their minds. Suppose every process that connects the modeled model is clearly understood. In that case, the data obtained by analyzing a model can become

a benchmark, whether it is only a ranking or comparison of numbers or a full-ratio scale. The use of models theoretically unites the natural and social sciences. The structure and process we want in modeling are related to how humans communicate and even how to communicate with reality in their minds. Suppose every process that connects the modeled model is clearly understood. In that case, the data obtained by analyzing a model can become a benchmark, whether it is only a ranking or comparison of numbers or a full-ratio scale. The use of models theoretically unites the natural and social sciences. The structure and process we want in modeling are related to how humans communicate and even how to communicate with reality in their minds (J. Severin, 2011).

Some communication models that are very commonly discussed in communication theory can be seen as follows:

### 1. Stimulus-Response (SR) Model

The Stimulus-Response (SR) model is the most basic communication model. This model is influenced by the disciplines of psychology, especially the behavioristic model that describes the stimulus-response relationship. This model shows communication as a straightforward action process. The SR model ignores communication as a process, which deals with the human factor. This SR model has an implicit assumption that human behavior (response) can be predicted. In short, communication is considered static, and humans behave because of external forces (stimulus), not based on their free will, desire, or ability. This model is more suitable for air temperature control systems than human behavior (Mulyana, 2017).

### 2. Lasswell Model

This communication model is a verbal expression, namely who (who), say what (what is said), in which channel (communication channel), to whom (to whom), and with what effect (element of influence). Harold D Lasswell proposed this communication model in 1948, describing the communication process and its functions in society. It is the oldest communication model but is still used by people for specific purposes.

Pros: This communication model is seen as more advanced than other model theories. Besides that, this model is also very simple so it is easier to understand. Can be applied to various forms of communication and in it there is the concept of effect. The Lasswell model defines communication

goals as a creation of influence from messages that have been conveyed as well as focus and attention on important aspects of communication.

Disadvantages: There is no concept of communication goals. There is no context in which communication takes place. There is no concept of feedback. It cannot be applied in direct human communication. The communication model can only be applied in the context of mass communication. There is no way to know whether effective communication can be achieved or not. There is no concept of interference or communication barriers. Viewed as too general and communication is one way. Audiences are described as passive and must have the ability to decode messages. No mutual communication. The number of messages that can be sent at one time can be more than one. The sender of the message must have the ability to encode the message. Lasswell's communication model cannot be applied to electronic communications and the internet because the sender and receiver of messages are unclear. The sender of the message must have the ability to encode the message. Lasswell's communication model cannot be applied to electronic communications and the internet because the sender and receiver of messages are unclear. The sender of the message must have the ability to encode the message. Lasswell's communication model cannot be applied to electronic communications and the internet because the sender and receiver of messages are unclear.

An example of the Lasswell model, communication between teachers and students. The teacher as a communicator must have a clear message that will be conveyed to students or communicants. After that the teacher must also determine the channel for communicating either directly (face to face) or indirectly (media). After that the teacher must adjust the topic/self/theme according to the age of the communicant, must also determine the purpose of communication/the purpose of the message so that there is an impact / effect on the communicant as desired.

### 3. Schramm models

Schramm created a series of communication models, starting with a simple communication model, then more complex models that take into account the experiences of two individuals trying to communicate, to a communication model that is considered the interaction of two individuals. Schramm's first model was similar to that of Shannon and Weaver.

Schramm argues that although in communication via radio or telephone, the encoder can be a microphone and the decoder is an earphone, in human communication, the source and decoder are one person, while the decoder and target are another, and the signal is language. To complete a communication act, a message must be decoded. The source can encode, and the target can encode the message based on their experience. When the two circles have a large common area, then communication is accessible (Mulyana, 2017).

The Schramm communication model has several advantages, namely:

- a. Circular communication provides an opportunity for both parties to give their opinion.
- b. Schramm's communication model is dynamic and always changing so it is very helpful in various communication practices in general.
- c. Message senders and message recipients exchange messages at the same active level.
- d. Semantic interference is a concept that helps understand the various problems that can occur during message interpretation.
- e. Feedback makes it easy to find out whether the message interpreted by the recipient of the message is in accordance with the purpose or not.
- f. The concept of interpretation makes communication effective.
- g. Field experiences or psychological effects help understand the communication process in several ways compared to traditional ways.
- h. The concept of context allows various environmental factors to be incorporated into the interpretation of messages and leads to changes in message values.

The Schramm communication model also has several drawbacks, namely: The Schramm communication model cannot be used in various levels of communication and complex communication processes. Messages sent and received may be interpreted differently. There are only two communicating sources, multiple sources make the process more complex and the model cannot be implemented.

#### 4. Osgood model

The Osgood model was developed based on a theory of meaning and psychologists. Because according to him, every individual in communication simultaneously functions as a source and a destination.

In the Osgood model, the destination has the same position as the source. In Osgood's understanding, each individual in the communication process is seen as a complete communication system that fits the Shannon and Weaver model. Osgood then reconstructed Shannon and Weaver's model, as he called it, the communication unit consisting of the sender and receiver of the message. In this case, Osgood emphasizes the social situation of communication by explaining that several models are adequate, requiring at least two communication units, namely the source unit (speaker) and the destination unit (hearer). The two systems are connected by a single system known as a message. In connection with the above, the message as part of the total input of a source unit.

##### 5. Newcomb Model

The communication model developed by Newcomb is an interpersonal communication model. Through this model, Newcomb describes the dynamics of the communication relationship between two individuals about an object in question. In this case, the Newcomb Model, which became known as the "balance model," the communication pattern that occurs between two individuals has two forms when two people who communicate about a thing or object both have an attitude of liking or having the same taste for a thing or object. The object in question. An unbalanced situation occurs when there is a difference in attitude between the two people.

This unstable situation occurs, but generally, each party seeks to reduce differences so that a "relatively balanced" situation can be achieved. Meanwhile, if a balanced situation occurs, each party tries to maintain it. Maintaining this balance, according to Newcomb, is the main essence of interpersonal communication (Budi, 2010).

This model suggests that a balance of forces may characterize any system and that a change in any part of the system will strain balance or symmetry because imbalance or lack of symmetry is psychologically unpleasant and creates internal pressure to restore balance (Dewi Karyaningsih, 2018).

Section: object orientation, messages, source, receiver, and feedback. Source (A) sees objects or other activities in their environment (X). This then creates a message about it (X') and sends it to the recipient (B). On that occasion, the receiver will provide feedback to the source.

## 6. One Way Communication Model

One-way communication comes from one party only, while the other party is only the recipient (W. Sarwono, 2013). This model is essentially a one-way communication model based on the assumption that mass media has a direct, immediate, and decisive influence on a passive audience. This hypodermic model seems to be supported by the atmosphere of society in the United States in the era of "mass society," where there is a similar tendency in taste for clothing, speech patterns, and cultural values as a result of the appreciation of mass media described as a force that changes human behavior without being able to block by any force.

This communication has the advantage of being faster and more efficient in the use of time. The one-way communication model is often used in the military world, especially in emergencies or in war. While the weakness of this model is that there is no interaction between communication and communicators. there is no reciprocity in communication, causing ineffective communication. In one-way communication, communication is only information for the communicant, and the communication media is limited. This can lead to misunderstanding and ambiguity, resulting in bad prejudice. An example of a one-way communication model can be seen in public media such as television, which is a one-way communication medium when broadcasting news or broadcast information accompanied by pictures.

## 7. Two-Way Communication Model

Discussing two-way communication, there are two meanings. First, two-way communication, namely, the recipient can change the function to become a news sender, while the sender can become a news recipient. If this two-way or reciprocal communication occurs continuously alternately, then dialogue occurs. Second, two-way communication comes from information sources to opinion leaders, generally a transfer of information, while the second stage, from opinion leaders to their followers, is the dissemination of influence. This two-way communication model helps us pay attention to the mass media's role in interpersonal communication. In

contrast to the hypodermic jaruh model, which always views the mass as a unit consisting of individuals who are bound to the media but separated from their social relationships (W. Sarwono, 2013).

The advantages of the two-way communication model are that this model helps a lot in focusing attention on the existence of complementary or complementary relationships between mass communication and interpersonal communication. In addition, there is an active role of opinion leaders and ways of communicating face to face which are seen as having an important role in every communication situation, especially for people in developing countries. This model generally provides a conceptual framework that can be used to examine complex communication phenomena.

While the weakness of the two-way communication model is that the model states that individuals who are active in seeking information are only opinion leaders, while community members are generally passive. Opinion leader activities are considered as an attempt to get the opportunity to act as a communication initiator. The fact shows that there is a communication model that shows that there are opinion leaders who are passive in seeking information. The view that there are essentially two stages in the process of mass communication, in fact limits the process of analysis, because the process of communication can occur in two or more stages. In certain cases, there may be a one-stage communication process, for example the mass media directly influences the audience. In other cases, the mass media give rise to a multi-stage communication process. The two-way communication model shows how dependent opinion leaders are on information disseminated by the mass media. But now there are indications proving that opinion leaders obtain information through channels other than the mass media (Tambunan, 2018).

## 8. Multiple Communication Model

This stage of the model includes all the previous communication stage models. It does not lead to specific stages of the flow of information, nor does it stipulate that the information must be spread through the mass media. This model says there is a reciprocal relationship between the media and the audience, back to the media, then back to the audience, and so on. In this process, many stages of communication have influenced or are

influenced by other people. It can even influence the mass media in various ways.

#### 9. Shannon and Weaver models

Shannon and Weaver's model highlights the problem of delivering messages based on the level of accuracy. The model describes a source that encodes or creates a message and conveys it through a channel to a recipient who decodes or recreates it. In other words, Shannon and Weaver's model assumes that information sources generate messages to be communicated from a set of possible messages (Hariyanto, 2021).

The transmitter converts the message into a signal that matches the channel used. Channel (channel) is the medium that sends the signal (sign) and the transmitter to the receiver (receiver). In conversation, the source of this information is the brain, and the transmitter is a sound mechanism that produces signals (spoken words), which are transmitted through the air (as a channel). The receiver (receiver), namely the hearing mechanism, performs the opposite operation carried out by the transmitter by reconstructing from the signal, the target (destination) is the brain to which the message is intended.

Shannon Weaver's model can be applied to other communication contexts such as interpersonal communication, public communication, and mass communication. Unfortunately, this model also provides a partial picture of the communication process. Communication is seen as a static and one-way phenomenon; there is no concept of feedback or transactions that occur in encoding and encoding feedback in the model (Oktarina, 2017).

### **COMMUNICATION MODEL FOR ISLAMIC RELIGIOUS COUNSELORS IN BUILDING A SAKINAH FAMILY IN DELI TUA DISTRICT**

The communication model can describe a series of processes in a more complex manner. Models provide us with a framework to consider and deal with problems. So that the communication model is able to define and be able to provide an understanding of the communication process that is applied in all forms of the communication process. According to Deutsch, there are four functions of the model, namely organizing, heuristic, predictive, and measuring. The function of the model is essentially organizing, seen in its

ability to organize and connect data and show similarities and data relationships that were not seen before (Hariyanto, 2021).

In the realm of marriage law, a *sakinah* family is a family that is fostered by legal marriages, able to give love to family members so that they have a sense of security, peace and happiness. And also able to fulfill spiritual and material needs in a proper and balanced manner. Quraish Shibab states that a *sakinah* family is where a husband and wife should unite so that they become a single self/god spirit, that is, they are united in their feelings and thoughts, in their love and hopes, in their movements, in their complaints and even in their inhaling and exhaling (Sholihah & Al Faruq, 2020). This was also stated by As'ad that a *sakinah* family is a family that is calm and peaceful in family life (Asman, 2020).

The implementation of guidance to build a *sakinah* family in one of the Deli Tua District villages began with the Decree of the Director General of Islamic Community Service Number 504 of 2022 concerning the main tasks and functions (TUPOKSI). One of them is the *Sakinah* Family field. Then, in this case, the Head of KUA gave a mandate to the head of the Religious Counselor in Deli Tua District to hurry to carry out the tasks that had been given. The head of the Deli Tua District KUA revealed that the 12 main tasks and functions must be carried out individually. So starting from the field of the *sakinah* family, the Head of Islamic Religious Counselor in Deli Tua District immediately mobilized his members on orders from superiors. Based on the Decree issued by the Director General of Islamic Guidance Number 504 of 2022 concerning the main tasks and functions (Tupoksi) for Honorary Islamic religious instructors to carry out 12 (twelve) main tasks. Of the twelve main tasks, one of them is in the field of the *sakinah* family. The head of the Islamic religious educators in Deli Tua District started from this: building a *sakinah* family. The religious instructors socialized the *sakinah* family development program on orders from KUA Deli Tua District. The team in the field chose one of the villages in Deli Tua District to carry out the *sakinah* family development program, and that village was Mekar Sari Village (*Interview with the Head of Religious Counselor in Deli Tua District, 2022*).

Ustadz Yusuf Sinaga, one of the Honorary Islamic Religious Advisors for Deli Tua Regency, was chosen by the Chief Islamic Advisor to direct the community to build a *sakinah* family in Mekar Sari Village, Deli Tua Regency. The Communication Model used in the process of guiding the *Sakinah* family

is the Lasswell communication model. Namely Sakinah family guidance which is carried out by lecture, question and answer, and discussion methods. This is so that the messages conveyed about the sakinah family can be conveyed and can be understood solemnly by the listeners (Honorary Islamic Religious Counselor Interview, 2022).

Representatives from the Mekar Sari Village community (Mr. Irno), who participated in the guidance of the sakinah family, also revealed how the communication model for the guidance of the sakinah family was and what religious instructors carried out the process of guidance. Thus, as a community, they are not reluctant to carry out what is conveyed for the creation of a sakinah family in the village. Based on interviews with local villagers, it was stated that one of the Islamic religious instructors, namely Ustadz Yusuf Sinaga, guided and directed the villagers to build a sakinah family. The local community is given materials about the sakinah family for approximately 30 to 40 minutes, and the presenters deliver the material. Then the community is also allowed to ask what they do not know. Sometimes the presenters only bring the material that is a problem in the household and then direct them to discuss the issue (*Interview of the Sakinah Family Assisted Community*, 2022).

Based on the interview above, it can be seen how the communication model of Islamic religious instructors in building a sakinah family in Deli Tua District is a two-way communication model. It conveys materials and provides an opportunity to ask the public regarding what was conveyed, so two-way communication is called feedback.

Two-way communication is a communication process in which feedback or responses occur when messages are sent by the source or sender of the message. Two-way communication is often found in the practice of interpersonal or interpersonal communication as well as group communication. At first glance and broadly speaking, two-way communication may be considered ideal because it allows both parties to provide views or at least respond to the message conveyed. Two-way communication does provide more options for the emergence of conversations and further discussion of the message or topic being communicated (W. Sarwono, 2013).

In practice, two-way communication has several indicators that contain the elements in it. The following are indicators that characterize two-way communication:

#### 1. Source-Receiver

As in the basis of communication, there must be a sender and a receiver who will send or even exchange messages. Likewise in two-way communication, where both parties play an active role in the ongoing communication process.

#### 2. Encoding-Decoding

Encoding is creating and delivering messages by the sender's sender (message source), such as speaking or writing. Moreover, decoding is the process of receiving the message conveyed and digesting the meaning of the message by the recipient.

#### 3. Messages

If there is a sender and there is also a receiver, of course, there must be a message delivered. The message encoded by the sender is conveyed to the recipient, then the recipient decodes to understand the decoding to understand the message content.

#### 4. Feedback

The fundamental difference between one-way and two-way communication is the feedback or response in two-way communication. When the message recipient responds (feedback), the message given back to the sender is called a feedback message. Apart from the recipient, feedback messages can also be received from the sender, namely when he sends a message and listens to the content of the message or sees what is written (self-feedback message). Feedback messages do not have to be verbal, but can also be non-verbal.

#### 5. Channel

Channel is a medium for delivering messages, or a liaison between the sender and the recipient of the message. In communication, more than one channel can be used. When we communicate, we speak and listen (vocal-auditory channel) and convey messages through gestures (gesture-visual channel) or touch (cutaneous channel).

#### 6. Noise

Interference in communication causes the message not to reach the recipient of the message. The following types of noise:

- a. Physical noise is interference caused by other than the sender and recipient of the message (external interference). For example, the sound of a train, thunder, wrong signal, and so on.
- b. Physiological noise is a disturbance that comes from the sender or receiver of the message in the form of a physical barrier. Examples are poor eyesight, hearing loss, memory loss, pronunciation problems, etc.
- c. Psychological noise is a disturbance that comes from the sender or recipient of the message in the form of mental disorders, such as prejudice, narrow thinking, and high emotions.
- d. Semantic noise is a disturbance that occurs to the sender and recipient of the message due to differences in the meaning of something, such as differences in language and dialect, excessive use of jargon or extreme terms, and ambiguous language or very abstract terms (Soeprapto, 2018).

## **IMPLEMENTATION OF ISLAMIC RELIGIOUS COUNSELOR COMMUNICATION MODEL IN BUILDING SAKINAH FAMILY IN DELI TUA DISTRICT**

A message that is important to be understood and executed correctly by the recipient of the message, then a communicator must make every effort so that the message is conveyed clearly and clearly so that the communication model in building a sakinah family in Deli Tua District can run effectively and efficiently. The community can understand it, then the Islamic religious instructor seeks to implement direct/face-to-face communication openly, and nothing is covered up. As stated by the Head of the Islamic Religious Counselor in Delitua District, it is related to socializing good intentions and including government programs in building a sakinah family.

Based on the results of interviews with the religious instructors, the team of Islamic religious instructors came to the Mekar Sari Village office to face the Mekar Sari Village Head, conveying the intent and purpose of what was mandated to the team as Islamic religious instructors. That is, I want to build a sakinah family. Thus the arrival of the extension team in Mekar Sari Village instantly conveyed program messages. From here, the Islamic religious extension team was well received and supported by the Village Head for the

sakinah family development program (*Interview with the Head of Religious Counselor in Deli Tua District, 2022*).

Interacting/communicating face-to-face, perhaps it will be more effective to arrive at a message and achieve a goal because it includes verbal and non-verbal communication. Body gestures that may be more convincing to the communicant can be seen in severe facial expressions in interacting with the communicant and hand movements called mimics, all of which can attract the communicant. Of course, the case is different if the socialization is done by communicating with a mobile phone.

Seeing how the process is in the field, in other words, how the Islamic religious instructor, represented by Ustadz Yusuf Sinaga, who was mandated by the Head of the Islamic Religious Counselor, was in charge of the sakinah family. In this case, how to apply the communication model when guiding the community to build a sakinah family. Building a sakinah family in Mekar Sari Village is inseparable from the concept that has been made, which must also be implemented, namely conveying it face-to-face. This makes it easier to convey the material because what if the community does not understand what is being conveyed, it will be seen from the face of the community itself. Moreover, the discussion may be repeated to provide a more complex understanding to the community (*Honorary Islamic Religious Counselor Interview, 2022*).

The happiness and pleasure felt by the people of Mekar Sari Village, Deli Tua District, are evident. This can be seen from the holding of guidance on building a sakinah family in the village. Perhaps it is appropriate, the communication model applied by the Islamic religious instructor in conveying messages about the sakinah family. Why not because in his delivery, the instructor is smiling and friendly to ask questions. As stated by Mr. Irno as one of the people of Mekar Sari Village who participated in the sakinah family guidance program.

The motto, which says that Islamic religious instructors are partners of KUA as the frontline, must be in actual application in the lives of the people and society, which is also the spirit of the goal of KUA Revitalization. So in terms of the program to build a sakinah family in Deli Tua District, all elements of the Islamic religious education apparatus must synergize with each other and work together according to the vision, mission, and motto.

## **OBSTACLES EXPERIENCED BY ISLAMIC RELIGIOUS COUNSELORS IN IMPLEMENTING COMMUNICATION MODELS IN BUILDING A SAKINAH FAMILY IN DELI TUA DISTRICT**

Referring to a two-way communication model, we will be directed to what is contained in the two-way communication model. In other words, in practice, two-way communication has several indicators containing elements in it. One of them is noise (obstacles/interference). Where every communication process will always find obstacles, both communicate via networks in the form of mobile phones, radios, and so on. There will undoubtedly be interference and obstacles. It could be because of a wrong signal, and also an unstable transmitter in that frequency is also a communication barrier/interference. In addition, the use of a two-way communication model is more significant than other models, with feedback so that communication runs effectively and efficiently.

Obstacles are not impossible when communicating, meaning that anyone who communicates more or less will experience or find a disturbance from both internal and external. Based on field research (field research) obtained from several sources of informants (religious instructors), religious instructors found several obstacles/interferences in fostering the building of a sakina family in the Deli Tua District.

The obstacles in implementing the communication model cannot be separated from the inhibiting factors. Communication barriers are all forms of disturbances that occur in the process of delivering and receiving messages from individuals to others caused by the individual's environmental, physical, and psychological factors.

Concerning the communication carried out by Islamic religious instructors in building a sakinah family, what obstacles are often faced by religious instructors in the process of guidance on building a sakinah family in the Deli Tua District. According to the Head of Islamic Religious Extension (Mr. Poltak), The researcher submitted an interview related to the obstacles faced by the Head of the Religious Counselor, namely the existence of provocateurs from the community to influence their friends not to attend the coaching program, even the provocateur had lowered the banner made by the team of Islamic religious instructors three times in a row. About five people openly

objected to this program (*Interview with the Head of Religious Counselor in Deli Tua District, 2022*).

The benchmark of an obstacle experienced by Islamic religious instructors consists of two parts, namely the first part, there are internal obstacles and second is external obstacles. In other words, internal obstacles are experienced by oneself. In contrast, external obstacles are experienced outside oneself, such as someone who does not like the labeling of Sakinah Village's name, who eventually becomes a provocateur. Now, when the researcher interviewed Mr. Yusuf Sinaga, who immediately became a mentor to build a sakinah family in this case, what factors became obstacles when conveying messages about the sakinah family.

The extension team realized an inhibiting factor when conducting coaching to build a sakinah family. These obstacles were, firstly, 90% of the residents of Mekarsari Village were Javanese, making it difficult for me to understand them about messages (materials) sakinah family. Second, stuttering (technological stuttering). Why is this technological stuttering an obstacle for the team indeed, when the people of Mekar Sari Village want to know examples of sakinah families, whether they ask for something like seeing an illustrated video or a picture, it must show the community with pictures and audiovisuals. The gapteknya speaker here is not very familiar with technology in the form of infocus. How to use the presenters do not understand about it. If we use Infocus media, it will be easier to explain these materials. The third obstacle is the power outage. Fourth, there is a clash between harvest time and coaching time to build a sakinah family (*Honorary Islamic Religious Counselor Interview, 2022*).

The results of interviews with several informants above are precise that there will always be an obstacle in interacting and communicating with anyone. Our existence will also be able to include success in communicating and interacting. An example of Javanese people will be easy to communicate with if in the environment/majority of Javanese people, and Batak people will also be easy to communicate with if in the environment/majority of Batak people. From this kind of thing, we know that communication barriers are always present at that time. Moreover, we know that humans will never be separated from communication obstacles. Reducing or reducing barriers is what someone should think about when communicating.

Talking about solutions in overcoming obstacles in implementing the communication model of Islamic religious educators in building a sakinah family in Deli Tua District, Islamic religious educators continue to evaluate events that have occurred. So do not repeat something that becomes an obstacle in communication because this concerns the success of religious instructors in building a sakinah family in the Deli Tua District. A few people who do not like the coaching program are the same as provocateurs, then how can they not hinder the process of building a sakinah family in the Deli Tua District.

Activities that are positive-scale development activities must indeed be emphasized to anyone who rejects them because those who reject positive-scale activities are only those who do not want development in this country. They must be given the particular understanding of developments that have become government programs, and one of them is building a sakinah family. Because if they are left without an exceptional understanding, they will be the most challenging obstacle to the success of building a sakinah family. The language used is, of course, a determinant in communicating and achieving a sakinah family development. Wrong in speaking is the same as making a hole of destruction to anyone. So it is no better to be said by the saying "Your tongue is your tiger." The choice of words is essential to pay attention to.

Moreover, it is related to building a sakinah family, which is not only to achieve worldly happiness but also involves the happiness of the hereafter, how to be free from obstacles that are not meaningful and in tune with the communicant. Mr. Irno responded directly to this matter.

The limited language ability should not reduce the sense of continuing to pursue achievements because everything is a process that anyone must pass. Moreover, those who can get past it are usually willing to seek solutions continuously. If this is wrong, what should be done, and involvement in finding a solution requires a strong effort and a significantly longer process. Evaluation and introspection in finding solutions to overcoming obstacles are a plus for a communicator. Because even though we are considered strange at the beginning by the communicant/listener, it is undoubtedly a regular thing. It is not a failure but a struggle that must be pursued to achieve a goal.

Often, someone who communicates finds an obstacle and annoyance, thus slowing down the interaction process. This is not a common thing if it happens. Misunderstandings in communication may be due to the language

used, lack of understanding of technology, power lines that are going out / off, and even to people who are provocateurs. Again, this is something that everyone experiences when interacting. So how to return to it all as a communicator must be good at seeing situations and conditions when interacting with someone. The point is to be good at adapting. It is not possible to interact with both children, interactions with teenagers, and interactions with adults. Must be clever in adjusting it all.

The connection is the same as with the Islamic religious instructor who conducted counseling in Mekar Sari Village, Deli Tua sub-district, when socializing about the program to build a sakinah family to provide guidance. There are obstacles/disturbances, including provocateurs, an obstacle from outside of a communicator, namely the Islamic religious instructor, a language the communicant does not understand because of different ethnicities and languages, and so on. Looking for ideas and solutions that's what is required for a communicator when communicating. Because if not, it will be difficult to achieve what you want to achieve and achieve.

Islamic religious instructors with obstacles in socializing and carrying out the guidance process to build a sakinah family began to look for ways and solutions to overcome these obstacles. When provocateurs are against this government program, they take firm action to report it to the authorities (Deli Tua Police) for anyone who hinders the program, namely the program to build a sakinah family. Then secondly, when you realize there is a lack of an understanding of technology, you should immediately take another alternative by way of body gestures that allow you to provide an overview of materials about the sakinah family. Gestures can also be regarded as a substitute for providing education through technology.

## CONCLUSION

The communication model for Islamic religious educators in building a sakinah family in Deli Tua District is a two-way communication model. This two-way communication model has similarities with other models. It is just that this two-way communication model has one indicator that other communication models do not have. The indicator is feedback (feedback). Islamic religious instructors use the lecture method in delivering messages about the sakinah family. The lecture method will provide public feedback regarding the sakinah family's problems. The implementation of the two-way

communication model applied by religious instructors face to face in conveying material messages, religious instructors also provides opportunities for the public to ask questions about problems that are not known to the public. As for the obstacles for Islamic religious instructors in Deli Tua District to build a sakinah family, first, the majority of the people in Deli Tua are Javanese, making it difficult for religious instructors to deliver the material. Second is the lack of understanding of the instructor in terms of technology.

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