

Implementation of the Informative Educative Function of Christian Religious Instructors in North Sulawesi Province

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Abstract

The study descriptively analyzed the implementation of the functions of Christian Chaplain for the development of Christian Education in North Sulawesi. Qualitative research method was applied and software NVivo 14 was used for analyzing data. This study was aimed to investigate the application of the four functions of Christian chaplain, namely, informative-educative, consultative, advocative, and administrative, as stated in the Technical Guide of Christian chaplain Number 137 Year 2017. The result showed that Christian chaplains, generally, had not yet understood those functions, characterized by the conventional practice of chaplaincy, which is by conducting worship. Primarily, uncomprehending and lacking of managerial competency became the main reasons of the traditional practice. To be professional, in applying the informative, Christian chaplain had to include identification and evaluation stages as part of managerial competency. For consultative function, Christian chaplain need to apply consultation steps by Killman and Miltroff and applying 7 advocacy step of the Open Society Foundations for advocacy, and Fayol stage of administration for administrative function. This study was expected to open the opportunity of policy redesigning concerning of recruitment, education and competencies.

Keywords: *informative, advocative, administrative, Christian chaplain*

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INTRODUCTION

Religion has existed since ancient times and has been an integral part of human life in various cultures and societies. Religious backgrounds are very diverse throughout the world, as can be seen from the existence of various different religions, such as Christianity, Catholicism, Islam, Hinduism, Buddhism, Confucianism, Sikhism, Judaism, including traditional religions. Each religion has its own unique history, beliefs, practices and traditions. Definitions of religion can vary depending on cultural perspective, history, and social context.

According to Huston Smith, religion is a human attempt to answer fundamental questions about the meaning and purpose of life, and human relationships with those considered to be higher or transcendent powers. Smith argues that behind the differences in beliefs, practices, and traditions lies a universal core in every religion, such as the human desire to seek truth, justice, compassion, and a deeper understanding of existence. Smith also emphasized the importance of understanding religion with an open and respectful attitude, and recognizing that each religion has values and truths that are valuable for its followers. Smith also encouraged interfaith dialogue and mutual understanding to

promote peace and cooperation among humanity. Huston Smith's view of religion emphasizes the importance of understanding and appreciating religious diversity, while looking for fundamental similarities in human efforts to find meaning and purpose in life. (Smith & Marranta. 2009)

James (1902), a famous American philosopher and psychologist, described religion as a personal and subjective experience involving an individual's relationship with a perceived higher or transcendent power. James emphasized the importance of individual religious experience and its effect on one's life. He also highlights the importance of religious beliefs, beliefs and practices in shaping identity and giving meaning to an individual's life. James' approach to religion emphasizes the importance of understanding religion from the perspective of individual experience, and he emphasizes that the value of religion lies in its influence on human life and its influence in shaping moral and ethical values.

Eliade (1957) developed the concept of the role of religion in human life. According to Eliade, religion has aspects that go beyond everyday dimensions and the regularity of time. He viewed religion as a human attempt to connect with the sacred universe through sacred actions. Eliade also introduced the concept of "sanctuary" (*sacred space*) and "holy time" (*sacred time*) in his studies. He argues that human societies tend to isolate certain areas or times for the purposes of religious ceremonies or rituals, which separate them from the everyday profane world.

According to Karen Armstrong (1993), religion is a human attempt to seek meaning and purpose in life through connection with things greater than oneself. He argued that religion should encourage four main principles: empathy, moral wisdom, social justice, and awareness of the wonder of life.

Clarke (2009), an academic who has written extensively on the sociology of religion. examines the role of religion in society and its relationship to aspects such as culture, identity, and social interaction. He stressed the importance of understanding religious diversity in the contemporary world.

So, religion is defined as a system of beliefs, beliefs, practices, and values relating to human relationships with what is considered a higher or transcendent power. Religion involves beliefs about the origins, meaning, and purpose of life, as well as moral and ethical rules that govern individual and societal behavior. Apart from that, religion can also provide social support, strengthen group identity, and provide hope and consolation in facing life's challenges.

In Indonesia, the Ministry of Religion has an important role in regulating and managing religious affairs and facilitating religious freedom in accordance with Pancasila and the 1945 Constitution. The Ministry of Religion has an important role in regulating the implementation of religious activities, formulating policies, formulating programs, and supervising the implementation of religious activities at various levels, both at central and regional levels. Christian religious instructors are experts under the auspices of the Ministry of Religion who are tasked with spreading religious teachings, providing religious understanding to the community, and assisting in religious activities in the community.

Referring to the Long Term Development Plan, later abbreviated as RPJP 2005-2025, which focuses on the vision of efforts to create an Indonesian society that is healthy, intelligent, productive and has a good personality, regarding the

development of human resources, the challenges faced by the Indonesian nation are the morals and morals of some people. as a form of implementation of religious teachings and harmony in life between and between religious communities is still a concern. (RPJP: 10). Research by Mietzner and Muhtadi (Fealy, G 2019) found that religious sentiments by supporters of certain religions had an impact on eroding tolerance with racist attitudes.

Facing this challenge, various strategic efforts have been made by the government, especially the ministry of religion at all levels, both national, provincial, district/city and religious communities at the village/district level, including the religious education sector and services for religious communities through religious counselors. . In the decision of the Director General of Christian Guidance No. 137 of 2017 concerning Technical Guidelines for Competency Standards for Christian Religious Instructors, it is stated that a religious instructor is someone who is given the task and authority by an authorized official to carry out religious guidance and development counseling in a religious language. In this context, religious instructors are one of the pillars that is considered strategic in realizing the vision of the Ministry of Religion, namely "The realization of an Indonesian society that is religious, harmonious, intelligent and prosperous, physically and spiritually in order to realize an Indonesia that is sovereign, independent and has a personality based on mutual cooperation." (Ministry of Religion Strategic Plan: 11)

Realizing the strategic role of religious instructors in people's lives, the quantity of religious instructors was increased by recruiting civil servant and non-PNS religious instructors, although until 2019, the number of religious instructors was not yet proportional to the number of people served with a ratio of 1:3,895. Especially in Christianity, the ratio is 1: 2165.

In improving the quality of understanding and practice of religious teachings, there are several potentials, weaknesses, opportunities and challenges that affect the achievement of goals. Religious instructors are challenged to be able to utilize digital platforms as an alternative counseling method, religious outreach is directed at social care, strengthening relations between people of different racial groups, ethics in public spaces, environmental preservation and compliance with the government, and opportunities for developing communication media channels. The weaknesses and problems that exist are as follows, the extension method is still conventional which causes the problem of low competence of religious instructors in the use of information and communication technology, including digital platforms, and weak pedagogical competence and innovative methods of extension can result in the delivery of material that is not authoritative and not optimal. Another weakness is that there is no monitoring system for broadcasting religious messages so that if deviations occur they can be addressed early on.

In terms of fulfilling the need for quality and equitable religious life services, one of the threats is that family guidance has not been effective in forming harmonious, happy and prosperous families, because the target reach is still limited. And the problems that arise include the budget for pre-wedding Bimwin only being allocated 7.37% of the average wedding event of 2,000,000 couples per year. And family guidance has been carried out for couples in the

family but has not been carried out much for teenagers. (Regulation of the Minister of Religion of the Republic of Indonesia Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for 2020-2025)

The role of Christian religious instructors is very important to carry out continuous guidance so that Christians increasingly understand Christian teachings not only from a religious perspective, but also from a national and state perspective. The urgency of the function of a religious instructor is because a religious instructor is someone who provides education, motivation, guidance, information and direction to religious communities and society in carrying out religious obligations in a social context.

Functionally, religious instructors carry out 4 (four) functions, namely: 1) informative and educative function, 2) consultative function, 3) administrative function, and 4) advocacy function. To carry out these functions effectively and productively, basic academic abilities as an instrument for measuring the capacity of a religious instructor are a necessity. Normatively, referring to the technical instructions for religious instructors, the target service objects or users are:

Transmigration Society; 2) Drug Abusers/Rehabilitation Homes; 3) Young generation/Children/Teenagers; 4) Scouts; 5) Elderly Group; 6) Women/Men Group; 7) Industrial/Factory Community Groups (Labor); 8) Professional Group; 9) People with Community Social Disease Status; 10) Communities in Conflict Prone Areas; 11) Community of Researchers and Experts in Various Disciplines of Science and Technology; 12) Isolated Tribes; 13) Disaster Victim Community; 14) People with Mental Disorders; 15) Academic Society; 16) Orphanage/Social Home/Nursing Home/Halfway Home/Localization; 17) New Residential Area; 18) Government Agencies; 19) Correctional Institutions/Detention Centers; 20) Hospital; 21) Special Regions (Disadvantaged/Outermost/Frontier).

(Decree of the Director General of Christian Community Guidance, Ministry of Religion No. 458 of 2021)

The philosophical perspective, functions, and breadth of the scope of service targets that must be carried out by religious instructors as explained above shows that a religious instructor should educationally have academic scientific competence. *hard skill* which must be obtained from universities with study programs that are relevant to the needs of religious counseling.

Apart from academic knowledge as the basis for the scientific construction required by the profile of religious instructors, the same applies to the competencies that religious instructors must possess, namely managerial competency, technical competency and sociocultural competency. These three competencies are also philosophically prepared through normative academics and/or through education and training (diklat) for development *soft skill* religious counselor.

In North Sulawesi, the number of Christian religious instructors is 768 for non-PNS instructors and 28 for civil servant instructors. This figure is very potential. Unfortunately, the results of the research found that Christian religious instructors in carrying out their functions are not appropriate, in this case they are still struggling with the conventional extension service model, namely duplication of work as religious leaders. Meanwhile, responses from the community and

target groups towards Christian religious instructors tend to give the impression or position Christian religious instructors like priests or shepherds who carry out spiritual guidance.

The various phenomena stated previously have encouraged researchers to conduct scientific studies regarding the implementation of the function of Christian religious instructors for the development of PAK in North Sulawesi Province.

METHOD

This study used qualitative research methods. Qualitative research is a naturalistic inquiry process that seeks a deep understanding of phenomena in natural settings. This research focuses on the “why” rather than the “what” of social phenomena and relies on the direct experience of humans as meaning-making agents in everyday life. Qualitative research uses multi-systems of inquiry to research phenomena experienced by humans including biographies, case studies, historical analysis, discourse analysis, ethnography, grounded theory (*grounded*), and phenomenology. (*University of Utah College of Nursing*).

The characteristics of qualitative research according to Bogden and Biklen (1998:4) are naturalistic, descriptive data, paying attention to process, inductive, and meaningful

RESULTS AND DISCUSSION

Implementation of the Informative Educative Function of Religious Instructors

From the results of direct interviews, written interviews *viagoogle form*, and *focus group discussion* (FGD) and researcher monitoring of several extension activities carried out by religious instructors (photo attachment) as well as documentation in the form of instructors' monthly reports found that Christian religious instructors implemented educational informative functions in activities categorized as follows. *concept map* the following :



Picture. 1NVivo 14 Concept Map- Educational Informative Function

In detail, the categorization of the implementation of functions is as described *concept map* Above in the table below, the themes

and codes contained in the analysis of the function of educational informative instructors are displayed. This table also explains information related to the codes in this function along with the number of documents and references

Table 1. *NVivo 14 Code book - Educational Informative Function*

Name	Description	Files	References
Fungsi Informatif-Edukatif	Fungsi pertama penyuluh Agama Kristen sesuai dengan Juknis No. 137 Tahun 2017	29	53
Beribadah	Aktivitas fungsi informatif edukatif pertama yang dilakukan penyuluh yang didalamnya termasuk kegiatan berdoa, telaah Alkitab, ceramah dan khotbah	19	20
Bimbingan	Aktivitas fungsi informatif edukatif kelima yang dilakukan penyuluh yang didalamnya termasuk bimbingan rohani, bimbingan keagamaan, dan bimbingan konseling.	3	3
Konsultasi	Aktivitas fungsi informatif edukatif ke-2 yang dilakukan penyuluh yang didalamnya termasuk kegiatan konsultasi, tanya jawab, wawancara, sharing dan diskusi	11	12
Mengajar	Aktivitas fungsi informatif edukatif ke-3 yang dilakukan penyuluh yang didalamnya termasuk kegiatan mengajar, penggunaan media, materi ajar, dan tema tertentu	10	10
Penyuluhan	Aktivitas fungsi informatif edukatif ke-4 yang dilakukan penyuluh yang didalamnya termasuk kegiatan penyuluhan, penyampaian pesan, dan sosialisasi program pemerintah.	8	8

Most understand the informative-educative function as activities of worship, consultation, teaching, counseling and guidance. This result can be seen from the visualization *hierarchy chart* and *matrix coding* the following.

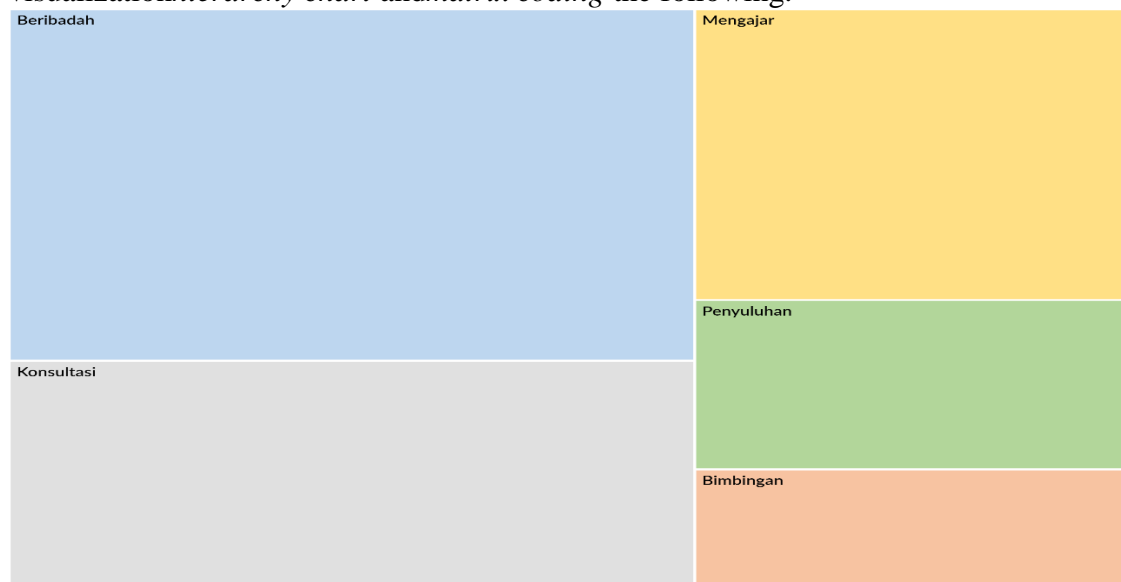


Figure 2. NVIVO 14 *Hierarchy Chart* – Educational Informative Function

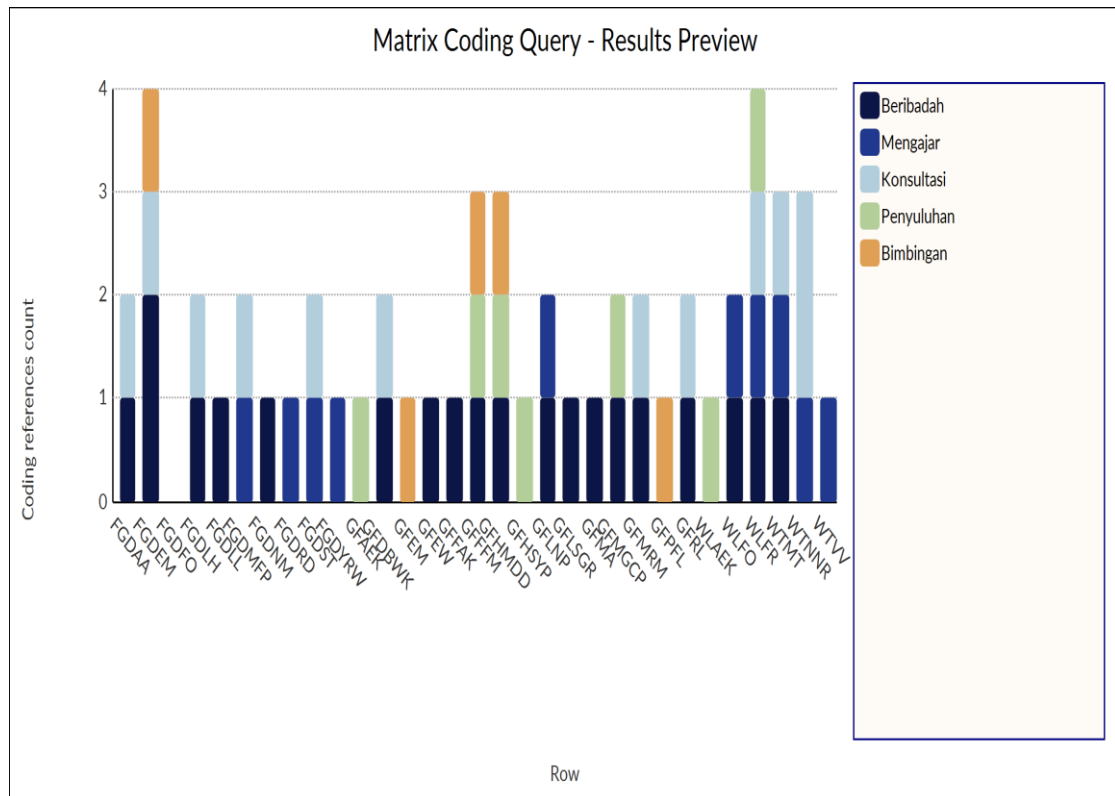


Figure 3. NVivo14 Matrix coding Query – Educational informative function

In the coding matrix diagram, it can be seen that the instructor carries out 1-4 types of activities as a manifestation of this function. From the participants' answers, 14 of them mentioned only 1 activity for this function. The majority of participants carry out various activities as a form of application of this function.

The highest number of coding references shows that the highest percentage was answered by a participant with the codes FGDEM and WLFR.

<Files\\FGD\\FGDEM> - § 2 references coded [0,78% Coverage]

Reference 1 - 0,55% Coverage

The service is like worship.

Reference 2 - 0,23% Coverage and lectures

(FGDEM 1,2)

<Files\\FGD\\FGDEM> - § 1 reference coded [0,80% Coverage]

Reference 1 - 0,80% Coverage

So I conveyed it with discussion

(FGDEM 3)

<Files\\FGD\\FGDEM> - § 1 reference coded [0,88% Coverage]

Reference 1 - 0,88% Coverage

There are also counseling activities with them.

CONCLUSION

Most Christian religious instructors carry out worship activities as a form of carrying out informative-educative functions. This shows the instructors' lack of understanding regarding the informative-educative function which is caused by recruitment factors where the instructors who are given the greatest space are Bachelor of Theology graduates and religious figures. The communication factor, which is characterized by the absence of top-down policy dissemination, is another cause of instructors' lack of understanding of their functions.

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