

Competence Analysis of Islamic Religious Counselors at the Office of the Ministry of Religion in Kapuas Regency

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ABSTRACT

This study aims to: 1) Analyze the Competence of Islamic Religious Instructors at the Office of the Ministry of Islamic Religion in Kapuas Regency, 2) Know the Efforts to Increase the Competence of Islamic Religious Instructors, 3) Analyze the supporting factors and inhibiting factors of the Competence of Islamic Religious Instructors in the Office of the Ministry of Religion of Kapuas Regency. The research was conducted with a qualitative approach. Data collection techniques were carried out by observation, interviews, and documentation involving the State Civil Apparatus of the Office of the Ministry of Religion of Kapuas Regency, who served as Islamic Religious Extension (inform) and Head of the Kapuas Regency Office of the Ministry of Religion, Head of the Administrative sub-division, Head of the Islamic Community Guidance section of the Kapuas Regency Office of the Ministry of Religion. The results of this study indicate that: every Islamic Religious Instructor continuously needs to improve the Competence of knowledge, skills, attitudes, and self-development, as well as understand the vision and mission of the Religious Instructor itself.

INTRODUCTION

The development of science and technology that is getting faster in the 4.0 era causes Islamic Religious Extension Workers to be increasingly required to carry out professional competency development. An instructor must follow the latest information in adding knowledge so that the insight becomes broad and can carry out the task properly. Quality human resources are needed to improve the performance of an agency. Because quality resources will impact the Competence of employees, they can get the job done correctly and quickly. The diversity of society is a necessity. The diversity in Indonesia can be seen in ethnicity, language, and religion. This condition also occurs in the Kapuas district, Central Kalimantan, where various ethnic groups, such as the Madurese, Banjar, Javanese, Batak, and Dayak.

On the one hand, religious diversity is a blessing, but on the other hand, it can become a conflict. This condition is a challenge for the Indonesian people to manage so that harmony and peaceful life can be pursued together in synergy, hand in hand, filling in and accelerating the progress and welfare of the nation. The policy of the Unitary State of the Republic of Indonesia towards diversity in terms of religion is contained in article 29 of Law 45. It articles 28 E and 28 I of the 1945 Constitution to the amendments. Indonesia is a nation that believes in God Almighty, the core of all religions. It respects the freedom of every citizen to embrace a religion and worship according to their religion and belief. The State guarantees this freedom of religion. Therein lies the importance of religious extension workers in this ministry, one of whose functions is to reduce potential conflicts.

Religious instructors are the government's spearhead in conveying religious messages and messages from government programs. The role of religious instructors in society is significant as it is known that some Indonesian people still view the importance of an ideal figure as a figure or patron in their lives. Religious instructors have the potential to become figures or figures who are considered to have much religious knowledge. Religious instructors must follow the system in the sense that the rules that exist in the structure are something that has coercive power. Decree of the Coordinating State Minister for Supervising the Development and Utilization of State Apparatus Number 54/KEP/MK.WASPAN/9/1999 concerning the functional position of religious instructors and their credit score is the essential reference for religious instructors. The diversity that exists in Indonesia necessitates the occurrence of conflicts motivated by this diversity, especially in religious diversity. Religion is an absolute truth for its adherents, regardless of how these religious teachings view conflict and peace.

The occurrence of conflicts in modern times, especially in Indonesia, is based on ethnicity and religion. Ethnic conflicts in Central Kalimantan, such as the riot in Sampit, the capital city of East Kotawaringin, on February 17, 2001, continued from Palangkaraya to Kapuas. The level of ethnic sensitivity in Indonesia is considerable when viewed from the plurality owned. Stefan Wolff describes conflict as a situation where two or more actors realize conflicting goals. Ethnic conflict is one particular form of purposeful conflict.

Furthermore, the main problem of this confrontation is ethnic differences. The riots in Central Kalimantan can be considered an ethnic conflict because they involved two ethnic groups, namely the Dayak and Madurese ethnic groups. This conflict is also one of the bloodiest violent conflicts in Indonesia, even in Asia.

Religious instructors have a role in creating peace, as explained above regarding the function of religious instructors. Religious instructors provide themselves to think about and solve societal problems, both personally, as a family, and as a community in general, as well as other functions. If they function correctly, religious instructors should be able to control, prevent conflict and strive for peace. Religious extension workers across Indonesia should be able to work for peace and prevent conflicts based on religion. However, in reality, many conflicts still end in violence.

THEORETICAL REVIEW

Definition of Competence

According to Taylor, Ian (2007:18). Competence means ability or skill. Competence in a broad scope can also be described as a characteristic that underlies individuals that is closely related to a person's performance in doing his job, which includes motivation, traits, attitudes, self-concept, knowledge, and behavior or skills Taylor, Ian (2007: 35) in his book also writes a description of Competence according to the UK's CIPD is that Competence can be understood as performance in an organization, by explaining that Competence is an expected result of an individual in an activity carried out. According to Spencer and Spencer (1993:76), Imran and Ganang (1999:47) State that Competence is built from the characteristics of a person who is prepared to carry out work (both tasks and professional demands) effectively so that the general measure of one's work readiness becomes an essential element dominant.

The basic concept of Competence is an individual ability consisting of knowledge, skills, attitudes, motivation, cosmopolitan, education, areas of expertise, and experience that are prepared to deal with work effectively and professionally, i.e. behavior reflect a high level of performance, a strong work ethic, commitment for continuing education for the mission, vision, and objectives of Counseling and areas of expertise mastery of scientific disciplines or technical skills in order to increase individual and organizational effectiveness. From the results of Culp's research (2007:23) that nine main competencies have been identified, namely:

1. Communication
2. Planning/organizing skills
3. Mastery of the material
4. Interpersonal skills
5. Leadership skills
6. The period and stages of youth development
7. Technology with IT,
8. Adult partnership, Patience, and

9. Time management.

In the research conducted by Cooper and Graham (2001: 57), it is necessary to increase extension technical Competence in more than one program area. Apart from that, a strong work ethic coupled with being independent, fair, honest, and trustworthy will make more. Meanwhile, the ability to manage people, credibility and respect for extension will make it successful in becoming an extension change organization in the future, and it needs particular emphasis that Competence consists of a combination of various elements such as personal characteristics, knowledge, attitudes, and skills that a person needs in doing his job. The results of Boyd's research (2004:13) using the competency Delph technique include five things as follows:

1. Organizational leadership: Ability to see the needs of extension targets, communities, volunteers, and organizations. Ability to translate needs into planning and action, articulating an organizational vision to stakeholders and others, articulating volunteer efforts, commit to organizational vision, creative use of technology that impacts program impact, make long-term strategies, and be able to make short-term plans and organize.
2. Organizational leadership: Ability to see the needs of extension targets, communities, volunteers, and organizations. Ability to translate needs into planning and action, articulating an organizational vision to stakeholders and others, articulating volunteer efforts, commitment to organizational vision, creative use of technology that impacts program impact, the ability to make long-term strategies and be able to make short-term plans and organize
3. Leadership system: Collaboration with other parties, shared leadership, understanding and utilizing group dynamics, personal type and strategy build groups, understanding organizational systems, having the willingness to share power and provide control.
4. Organizational culture: Ability to act as an internal consultant on volunteer management, creating a positive environment for learning and creating, inspiring commitment and a thirst for learning, having a positive attitude and energy, ability to build relationships, and trusting volunteers to work in their field.
5. Personal skills: Ability to predict and manage change, think creatively, have communication skills, have good conflict resolution skills and have skills in building human capacity.

According to RI Law No. 14 of 2005, Competence is a set of knowledge, skills, and behaviors that must be owned, internalized, and mastered by a teacher or lecturer in carrying out professional duties. Competence has elements such as the basis of personality, mastery of knowledge and skills,

ability to work, attitudes and behavior in work according to the level of expertise based on knowledge and skills mastered, and understanding of the rules of social life according to the choice of expertise in work. Through some of the definitions above, Competence is an ability that includes (Cognitive, Affective, and Psychomotor) owned by someone following the profession being undertaken.

Factors Affecting Competence

According to Michael Zwell in Wibowo (2012: 121), factors that can affect Competence are:

1. Beliefs and values

His beliefs greatly influence a person's behavior about himself and others. If people believe in their ability to do something, it will be done more efficiently.

2. Skills

Someone's skills in doing something will increase self-confidence and show that the person has Competence in his field.

3. Experience

Experience will be beneficial in doing a job because experience teaches something natural and will be straightforward to remember. A person is an expert in a particular field because he learns a lot from experience, and his expertise shows a competency that that person owns.

4. Personality characteristics

Personality is not something that cannot be changed; a person's personality will influence how that person solves problems in this life, making the person more competent. Someone will respond and adapt to the environment and surrounding forces, increasing one's Competence.

5. Motivation

Motivation is the drive that makes a person able to do something. The driving force is more psychological increased physical strength, so it will be more accessible to the activity work, which increases the level of Competence of a person. The encouragement or motivation given by superiors to subordinates also has a good effect on staff performance.

6. Emotional Issues

A person's emotional condition will affect his every appearance, including his work performance. Confidence makes people able to do a job better, and vice versa, emotional disturbances such as fear and embarrassment can also reduce one's work performance so that Competence will decrease.

7. Intellectual Ability

Competence is influenced by intellectual thinking, cognitive, analytical, and conceptual abilities. Intellectual level is influenced by experience, and the learning process is also a person's intellectual ability will increase his Competence.

8. Organizational culture

Organizational culture affects a person's Competence in various activities because organizational culture affects performance, employee relations, work motivation, and all of that will affect a person's Competence.

Definition of Extension

Setiana. L. (2005:34). According to him, Counseling is one part of social science that studies systems and processes of change in individuals and society so that better changes can be realized as expected. A.W. Van Den Ban et al. (1999:23). Counseling can also be seen as a form of education for adults. It is written that Counseling is the involvement of a person to communicate information consciously to help others to give opinions so that they can make the right decisions. Ibrahim, (2003:11). With Counseling, it is hoped that there will be an increase in knowledge, skills, and attitudes. Knowledge is said to increase when there is a change from not knowing to know and those who already know more. Skills are said to increase when there is a change from being unable to do a proper job. Attitude is said to increase if there is a change from those who do not want to be willing to take advantage of the opportunities created.

Islamic Religious Education and Its Role

Islamic Religious Counselors are Civil Servants and authorized officials who give complete duties, responsibilities, authorities, and rights to carry out Islamic religious guidance or counseling activities and development through religious language. Religious instructors began socializing in 1985, with the Decree of the Minister of Religion Number 791 of 1985 concerning honorarium for religious instructors. The term Religious Counselor is used to replace the term Honorary Religious Teacher (GAH), which was previously used in the official environment of the Ministry of Religion. Since the beginning, the Religious Counselor has been the spearhead of the Ministry of Religion in carrying out information on Islam amid the dynamics of the rapid development of Indonesian society. Its role is very strategic in building the people's mental, moral and religious values and contributing to improving the quality of life of the people in various fields, both in the fields of religion and development. Today, Islamic Religious Counselors have an essential role in community empowerment and self-empowerment as government employees.

In other words, success in guidance and outreach to the community indicates success in self-management. Islamic religious instructors, as the leading sector of Islamic community guidance, have duties/obligations that are heavy and broad and the problems they face are increasingly complex. Islamic religious instructors cannot be alone in carrying out this rather heavy mandate,

and they must be able to act as a motivator, facilitator, and at the same time, a catalyst for Islamic da'wah. Da'wah management must be able to be developed and actualized following the development of society which is changing due to globalization and increasingly sophisticated technological developments, which have resulted in multidimensional shifts or crises.

The Basis for the Existence of Islamic Religious Counselors

The Philosophical Foundation of the Religious Educator is Al-Qur'an Surat Al-Imran verse 104: Which means: "And let there be among you a people who call to goodness, enjoin what is good and forbid what is evil, they are the fortunate ones. " as well as Al-Qur'an surah Al-Imran verse 110 and surah An-Nahl verse 125. In addition, there is also a Hadith of the Prophet SAW: "Whoever sees evil, then change it with your hands. If you cannot do so with your hands, change it verbally, and if it is not possible verbally, then with the heart, even though that is the weakest of faith." The legal basis for the existence of Religious Counselors is Ministerial Decree No. 791 of 1985 concerning Honorarium for Religious Counselors. Joint Decrees (SKB) of the Minister of Religion and the Head of the State Personnel Agency Number 574 of 1999 and Number 178 of 1999 concerning the Functional Position of Religious Instructors and Their Credit Scores. Decree of the Coordinating State Minister for Supervising the Development and Utilization of State Apparatuses Number: 54/KEP/MK.WASPAN/9/1999 concerning Functional Positions of Religious Instructors and Their Credit Scores.

Religious instructors' main task is to guide the implementation of religious teachings and convey development ideas to the community in religious language. Since the beginning, religious instructors have played a role as guides for the people with a sense of responsibility in bringing the community to a safe and prosperous life. Religious instructors are made prominent by the community, not because of appointment or election, let alone appointed by a decision, but by themselves, become community leaders because of their authority. Religious instructors as religious leaders always guide, protect, and mobilize the community to do good and avoid prohibited actions, inviting the community's interests to develop their territory for social and religious facilities.

Functions of Islamic Religious Instructors

1. Informative and Educative

The islamic religious instructor positioned himself as a da'i who is obliged to preach Islam, deliver religious information and educate the community as best as possible with the demands of the Qur'an and the Prophet's Sunnah.

2. Consultative Function

Islamic religious instructors provide themselves to think about and solve societal problems, whether personal problems, family or community problems.

3. Consultative Function

Islamic religious instructors have a moral and social responsibility to carry out advocacy activities for the people/communities they foster against various threats, disturbances, obstacles, and challenges that are detrimental to the faith.

The Target of Religious Extension

The target of religious instructors is Muslims and people who adhere to one of the religions in Indonesia with various cultures and educational backgrounds. In terms of the type of society that exists in Indonesia, it can be divided into types and groups, namely rural communities, urban communities, and intellectual communities. However, from a group perspective, there are various groups, both in villages and in cities, and even several groups exist not only in villages but also in cities. There are at least 20 groups of people who are the target of Counseling, which will be described as follows:

1. The Transmigration Society.
2. Penitentiary.
3. Young Generation.
4. Scouts.
5. Parents Group.
6. Women's Group.
7. Industrial Society Groups.
8. Professional Group.
9. Communities in Vulnerable Areas.
10. Isolated Tribal Communities in Rehabilitation/Social Shelters
11. Hospital.
12. Housing Complex.
13. Dormitory.
14. Campus.
15. Employees of Government or Private Agencies.
16. New Residential Areas.
17. Industrial Area Community.
18. Real Estate Society.
19. Society of Homeless and Beggars.
20. Lewd Tuna.

METHODOLOGY

In this study, the authors used a descriptive-analytical research method in which researchers would dig up existing and ongoing data and then analyze it related to the Competence of Islamic religious instructors at the Office of the Ministry of Religion of Kapuas Regency in maintaining religious harmony.

In this study, as informants, there were five functional Islamic religious instructors. In contrast, the key informants were the Ministry of Religion of Kapuas Regency, the Head of the Sub-Division of TU, and the Kasi of Islamic Community Guidance within the Office of the Ministry of Religion of Kapuas Regency. Primary and secondary data collection is done by interview (Interview), Documentation, and Observation. After the data has been collected,

a qualitative analysis is carried out, namely by explaining the contents of the analysis using logical thinking connected with the phenomena in the field regarding the Competence of Islamic Religious Instructors in the Office of the Ministry of Religion of Kapuas Regency.

RESULTS AND DISCUSSIONS

In this case, it is necessary to take steps to improve the competencies that have been summarized from several theories, so the researchers tried to analyze and conclude that there are seven main competencies for Islamic Religion Counselors in the Office of the Ministry of Religion of Kapuas Regency, namely as follows:

1. Communication

The competency of an Islamic Religious Counselor is the ability to communicate. The ability to communicate (both verbal and written) becomes essential as a religious instructor. A person's level of education in conveying information becomes a significant one. The same thing was also expressed by Culp Taylor, Ian, Spencer, and Spencer in their theory stating that communication competence is the main competency (being the first competency). In contrast, others argue that in a broad sense, communication is ability or skill, which is also described as an underlying characteristic – an individual relating to a person's performance in his job.

2. Planning/Organizing Skills

Planning is organized and deliberate and is an ongoing effort to choose the best alternative to achieve specific goals. Planning can be seen as a tool or way to achieve goals better (Mardikanto, 1993, p. 283) because

- a. With planning, it is hoped that there will be a direction for activities and a guideline for implementing activities to achieve development goals.
- b. With planning, an estimate/*forecasting* regarding matters during the implementation period is to be passed. Estimates are made regarding development potentials and prospects, but also regarding the obstacles and risks that may be faced. Planning seeks to limit uncertainty as little as possible.
- c. Planning provides the opportunity to choose from various alternatives about the best way or the opportunity to choose the best combination of ways.
- d. With planning, the priority scale is arranged. Choose sequences regarding the importance of a goal, target, or business activity.
- e. With the existence of a plan, there will be a measuring instrument or standard for conducting supervision/evaluation. Thus, practical development extension activities must be preceded by good extension program planning.

3. Material Mastery

Extension material is learning content that is delivered to achieve a particular goal. It's hard to imagine if a religious instructor did not master the

counseling material. Even more, than that, to achieve better results, extension workers need to master the counseling material. It is the same as a teacher, as stated by Muhammad Ali (2004:7). Subject matter is the content or material to be studied by students. It must be appropriately prepared to be conveyed to them. Subjects must be arranged systematically, and look at the outline of the learning program for the subject concerned. Good mastery of learning material which is part of the teacher's ability, is usually the first guidance in the teaching profession—mastering the material that will be delivered in order to make the community not confused and believe that the instructor is indeed a master in his field from the material that he conveys.

4. Attitude

Anyone, including Islamic Religious Instructors, must have a good and commendable attitude. However, an instructor must have a good and commendable attitude and Patience to achieve goals. Besides being state civil servants, of course, they also convey development issues through religious language. Who needs a rugged steel mentality to be strong and independent and have a significant concern for society? There are four:

- a. Their eyes are as sharp as an eagle meaning they must be sensitive to observing developments and able to analyze how far this human civilization and culture has moved. He is sharp in adapting to problems and can provide answers, so his preaching is problem-solving, solving problems, and not causing problems.
- b. Legs as strong as bionic meaning, an instructor must be ready to present the voice of Islam in all areas. Vast terrain, steep hills, rugged forests, wide rivers, isolated villages far away at the foot of the mountains. Especially now, Da'wah is no longer only the property of Islamic boarding schools, prayer rooms, and mosques. Da'wah began to echo on campuses, government offices, companies, buildings, etc.
- c. Be as sensitive as radar, meaning that a preacher must be able to sort and choose which brings benefits and harm to the people. A preacher, not an authoritarian, who imposes his will on the listener, seeks power by speaking at length without paying attention to whether the listener understands or not the message he conveys.
- d. Hands as smooth as an artist, a messenger is a carrier-grade for the environment. He is not a sadist who likes to sentence. According to DR. KH. Zainuddin. MZ. An Islamic Religious Instructor must apply Qs. An-Nahl verse 125 ; "Call people to the path of your Lord in a wise way, with good example and advice and if you debate, debate in a good way. Indeed, your Lord knows best who has strayed from His path and who has been guided". This verse is a signpost in implementing Counseling.
- e. Information Technology (IT)
- f. Religious extension workers as mouthpieces for the Ministry of Religion are increasingly being felt in society. Community understanding of Islamic values and teachings still needs to be improved. Furthermore, this is a shared responsibility and obligation for every Muslim, cleric,

religious figure, and government. The media (wasilah) used is by utilizing information technology. In the era of information globalization and recent technological developments, the world is faced with the rapid development of information flows. Technological tools as a medium for conveying information to the public seem unstoppable. Nevertheless, on the contrary, the existence of advanced technology in the era of globalization of information and communication must be utilized to disseminate information.

5. Time Management

Time management is planning, organizing, directing, and monitoring time productivity. Time is a resource that must be adequately managed so that individuals or organizations can achieve their goals effectively and efficiently. Time management is also a method or way to utilize and manage each part of the time in carrying out activities that have been planned and must be completed within a predetermined period. Time management is a personal process that uses analysis and planning to increase benefits and efficiency. (Haynes, 2010: 37)

6. Strategy

Strategy is part of the competency of Islamic Religious Counselors, at least in general. They have an overview of strategies in delivery methods such as creating work planning programs, programs that you will carry out in the area, of course, related to routine activities, weekly, monthly, even yearly, and others like that. Strategy is not only a road map that only uses one direction but must be able to use its operational tactics. The strategy must demonstrate its practical operations must be carried out, in the sense that the approach (approach) can vary from time to time depending on the situation and conditions. Thus the strategy for implementing Islamic religious Counseling is a systematic step in carrying out coaching, guidance, and conveying information on the values of religious teachings and development to the broader community so that people's understanding of the values of Islamic religious teachings is getting better.

CONCLUSIONS AND RECOMMENDATIONS

The role of Islamic religious instructors is currently dealing with a condition of society that is changing very rapidly. This leads to a functional society, a technological society, a scientific society, and an open society. Thus, every Islamic Religious Instructor continuously needs to improve knowledge competence, insight, and self-development and understand the vision and mission of the Religious Instructor and delivery techniques. Therefore, the Islamic Religious Instructor has an essential role in religious life. Based on the Decree of the Minister of Religion (KMA) Number 79 of 1985: Religious Extensionists have an essential role as community guides, role models, and as part of connecting government officials. Religious instructors are one of the essential elements in efforts to increase the understanding and practice of religious teachings to the public during the current nation-building period. So

far, what has been implemented by the Office of the Ministry of Religion of Kapuas Regency to improve the Competence of Islamic Religious Instructors includes:

1. Identify regional potential through data collection on target groups, government agencies or institutions, and the community.
2. They are expanding the coverage of target groups through the program to establish taklim assemblies in various mosques and prayer rooms – Islamic spiritual development in government circles.
3. We are increasing the Competence of extension workers through regular Pokjaluh meetings (Extension Working Groups) and participation in various orientations, workshops, and training held by the Ministry of Religion.
4. Improving the quality of Islamic Religion Counseling materials through regular discussions held by Pokjaluh.
5. Expansion of cross-sectoral networks, including radio, Islamic organizations, and agencies in the city environment.

Supporting Factors

1. Existence of a religious society
2. The existence of noble cultural values that have been rooted in society, such as going wrong
3. Please respect each other and respect the freedom to practice worship according to one's religion
4. Cooperation among inter-religious people, inter-religious people and between religious communities with the government
5. Government facilities

Obstacle Factor

Barriers to communication failure often lead to misunderstandings, losses, and even catastrophes. These risks are not only at the individual level but also at the institutional, community, and even state levels. An effective communicator must strive to display intentional (both verbal and nonverbal) communication while understanding the culture of others.

Extension agents as communicators are conveyers of messages, while targets, in this case, are called communicants who are strongly influenced by their background individually and in groups.

Government: The government is expected to be able to equip and pay attention to the infrastructure needed by Islamic Religious Extension. In addition to completing facilities and infrastructure, the government should also provide rewards for those who excel, for example, scholarships to continue their studies and punishment for those who violate, such as evaluations and letters of warning. Islamic Religious Counselors: In the future, Religious Counselors are expected to be able to improve their skills, self-actualize with the times, and be aware of the technology.

FURTHER STUDY

Furthermore, the main problem of this confrontation is ethnic differences. The riots in Central Kalimantan can be considered an ethnic conflict because they involved two ethnic groups, namely the Dayak and Madurese ethnic groups. This conflict is also one of the bloodiest violent conflicts in Indonesia, even in Asia. So far, what has been implemented by the Office of the Ministry of Religion of Kapuas Regency to improve the Competence of Islamic Religious Instructors includes regular meetings of the Extension Working Group (Pokjaluh) and participation in various orientations, attending workshops and training held by the Ministry of Religion. Supporting factors such as government involvement in facilitating the activities of extension workers, while the inhibiting factors are the lack of support from the government.

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