Communication Strategy Of The Head Of The Office Of Religious Affairs In Realizing The Five Work Culture Values In North Sumatra

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Abstract

This research uses qualitative in describing the data. The location or place of research is in North Sumatra. namely a province in Indonesia which is in the northern part of the island of Sumatra, bordering Aceh to the north, with West Sumatra and Riau to the south. There were 11 research informants. The way to get the data uses triangulation and data analytical methods consisting of three simultaneous operational flows: data reduction, data presentation, and conclusion drawing/verification. Communication planning is important to overcome various obstacles, to create effective and efficient communication, in realizing the five work culture values of the Ministry of Religion of the Republic of Indonesia. The results of the research provide an illustration that there are three aspects of communication planning carried out by the head of the KUA, 1) work communication planning, namely communication between employees which consists of downward communication, upward communication and horizontal communication, 2) service communication planning, namely communication carried out by the apparatus (head of KUA) in providing services to the community, either directly or through the media. 3) transformative communication planning, namely the process of conveying messages that requires the participation of all elements involved in the communication, such as communication carried out by the prospective bride and groom in order to take care of the completeness of the wedding administration according to the provisions.

I. Introduction

One of the most important life skills is communication. Effective communication involves more than just writing or speaking; it also involves how a person conveys a message to another person. Message recipients read and assess the communicator's attitude in addition to listening to the words spoken. Therefore, effective communication basically requires a strong character based on a strong foundation of ethics and personal integrity.[1] for example, the communication skills of Soekarno (1901), the proclaimer of Indonesian independence. Soekarno was a political person who had the ability to express his opinions and views in speeches. At that time, Soekarno was considered quite effective in his political communication so that he could have an impact.[2] This shows how communication skills can influence the way millions of children think.

Islam was revealed by Allah SWT as a true and ideal guide to life for humans. The explanation given by the Prophet Muhammad SAW made it easy for his followers to understand and adhere to it with straight and consistent morals. very thorough so that everyone understands the principles of Islam and behaves like a true Muslim. The Qur'an contains the message of Allah SWT to mankind.

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى

The Meaning, Therefore, use gentle language when speaking to Pharaoh in the hope that he will remember or feel afraid (Q.S. Taha/20: 44).

Verse 44 of Surah Taha is an example of the communication strategy of the Prophets Moses and Harun with Pharaoh. The Prophet Musa was commanded in this book to speak politely, or qaulan layyina, even to his opponents. because you will get a good reaction if you speak softly. As a result, it is very important for people to plan their communication tactics. This includes separating what should be avoided and what should be obeyed. Of course, good communication must be attempted, but even if something is accurate, the communicant may not understand or act if the communicator uses an inappropriate approach or delivery technique. Communication aims to change attitudes, behavior, change someone's opinions and ideas, such as the episode of the rebellion of the Prophet Musa AS. (Bani Israel) who during the visit of Prophet Musa a.s. to Mount Thursina to seek revelation from Allah SWT, worshiping the statue. Prophet Harun a.s., his brother, was the only person who helped

[1] Andi Muhammad Yudha, "STRATEGI KOMUNIKASI PEMASARAN PESANTREN MAWARIDUSSALAM DALAM MENINGKATKAN MINAT SANTRI DI BATANG KUIS DELI SERDANG," *Jisos* 8721, no. 1 (2023): 1325–36, https://doi.org/http://bajangjournal.com/index.php/J.

[2] M Agung Wibowo et al., "Peran Kantor Urusan Agama (KUA) Percut Sei Tuan Dalam Membangun Kerukunan Umat Beragama," *Jurnal Pendidikan Tambusai* 8 (2024): 15172–81.

Prophet Musa a.s. in carrying out his prophetic responsibilities.[3] Because the main aim of the preaching of the Prophet Musa a.s. was to preach, so he advised Prophet Harun a.s. to prevent the Children of Israel from always believing in Allah SWT before they traveled to explore Mount Thursina for 40 days and 40 nights.[4] After Prophet Musa a.s. left, the Children of Israel rebelled by worshiping a golden cow statue made by the Samiri; even though Prophet Harun (a.s.) rebuked them, the Bani Israel did not obey him. The Children of Israel felt that Prophet Harun a.s. lack of firmness as leaders and are seen as weak, causing them to disobey and ignore warnings. Prophet Harun a.s. has acted as a temporary replacement for the Prophet Musa a.s. in upholding the faith of the Children of Israel. The Children of Israel continued to worship the cow statue until Prophet Musa (a.s.) descended from Mount Thursina, even though Prophet Harun a.s. almost killed them because of his constant reprimands towards them .[5]

In 2015 the Minister of Religion Lukman Hakim Syaifuddin issued PMA Number 447 concerning the Ministry's Bureaucratic Reform Rood Maap, in which there are five work culture values which are the spirit of service for every ASN in carrying out their duties and functions, namely Integrity, Professionalism, Innovation, Responsibility and Exemplary.[6]

The Head of the District KUA, both as a leader and as a public servant, must have communication skills, not just what is written or said, but also how the public can understand the message, act on it, and receive it clearly and concisely. In situations like this, a communication strategy is needed, namely an efficient message delivery plan so that the communicator can easily understand it and the content of the message can influence the attitudes or behavior of the recipient.

Therefore, the main focus of the study of this problem is the communication carried out by the Head of the Regency KUA at the same time as the Minister of Religion Regulation Number 447 of 2015 was issued. KUA in the province of North Sumatra through its communication strategy.[7] The emphasis here is on the communication built by the head of the District KUA in realizing the five work culture values of the Ministry of Religion in North Sumatra. Based on

[3] Masriadi Masriadi et al., "Strategi Komunikasi Persuasif Petugas Kementerian Agama Kabupaten Aceh Tamiang Dalam Memberikan Informasi Pembatalan Ibadah Haji 2020-2021 Pada Calon Jamaah Haji," *Jurnal Komunika Islamika : Jurnal Ilmu Komunikasi Dan Kajian Islam* 8, no. 2 (December 31, 2021): 99, https://doi.org/10.37064/jki.v8i2.10726.

[4] Betra Sarianti, Asnaini, and Abdul Qohar, "Strategi Implementasi Penguatan Moderasi Beragama: Studi Pada Kementerian Agama Kota Bengkulu," *Jurnal El-Afkar* 12, no. 2 (2023): 497–510, http://journalfai.unisla.ac.id/index.php/kuttab/ar.

[5] Yudha, "STRATEGI KOMUNIKASI PEMASARAN PESANTREN MAWARIDUSSALAM DALAM MENINGKATKAN MINAT SANTRI DI BATANG KUIS DELI SERDANG."

[6] Yudha.

[7] Sarianti, Asnaini, and Qohar, "Strategi Implementasi Penguatan Moderasi Beragama: Studi Pada Kementerian Agama Kota Bengkulu."

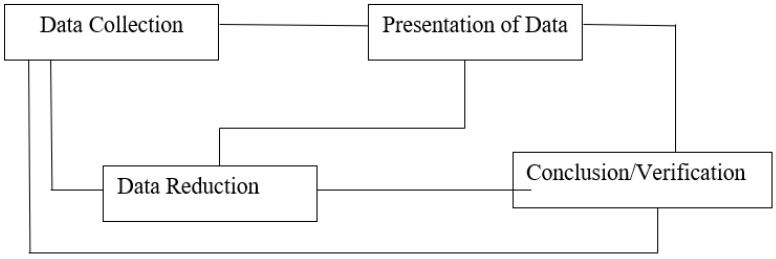
the background of the problem above, the author is interested in discussing this in a research with the title dissertation; "Communication Strategy for the Head of the Office of Religious Affairs in Realizing the Five Values of Work Culture in North Sumatra".

2. Research Method

This type of research is descriptive using a qualitative approach. Researchers use descriptive methods to describe or explain something which is then classified so that a conclusion can be drawn. The time of this research starts from making a proposal in 2019, collecting data, collecting and presenting it in 2020 and 2021, the promoter guidance process from 2022 to July 2023, and is planned for the end of 2023.[8] The primary data source is the Head of the Urais Division of the Provincial Ministry of Religion North Sumatra, Head of Penghuluan Section of the Regional Office of the Ministry of Religion of North Sumatra Province, Head of Islamic Community Guidance Section of the Ministry of Medan City, Asahan Regency, Batubara Regency, Head of KUA in Medan City, in Batubara Regency, in North Labuhanbatu, and Serdang Bedagai Regency and Several Staff in Regional Office of the Ministry of Religion for Sumatra and District KUA. Meanwhile, secondary sources come from documentation, archives, photographs and files.[9]

The approach to informants was carried out in 2 ways, namely the structural approach, the researcher made contact with the informant to ask for permission and willingness to be researched. The data collection technique uses triangulation data. According to Miles and Huberman, analytical tasks consist of three simultaneous streams of operations: data reduction, data presentation, and conclusion drawing/verification. Simultaneous indicates that data reduction, data presentation, and conclusion/verification are interrelated and create a cyclical and interactive process before, during, and after data collection in parallel form to build a common insight called analysis (Miles & Huberman, 1994, p. 39).

Picture.1: Data Analysis Flow



[8] Nurul Laila Hidayat, "STRATEGI KOMUNIKASI DAKWAH PENYULUH AGAMA ISLAM DALAM PEMBINAAN KELUARGA SAKINAH," *Indonesian Journal of Islamic Communication* 3, no. 1 (December 31, 2020): 40–66, https://doi.org/10.35719/ijic.v3i1.632.

[9] E Effendi et al., "Interaksi Sosial Ummat Beragama Di Daerah Mayoritas Karo (Aman Damai Kabupaen Langkat)," *Jurnal Pendidikan ...* 8 (2024): 5708–16, https://www.jptam.org/index.php/jptam/article/view/13279%0Ahttps://www.jptam.org/index.php/jptam/article/download/13279/10187.

3. Results and Discussion

Implementation of communication from the Head of the Religious Affairs Office in realizing the five work culture values in North Sumatra

The implementation of communication by the Head of the District KUA in realizing the five work culture values in North Sumatra is carried out in three forms of implementing communication strategies, namely; *First,* Communication of information and education.

The implementation of the communication strategy of the Head of the District KUA in realizing the five work culture values in North Sumatra through educational outreach communication is important for the KUA, such as in efforts to increase public knowledge about sakinah marriages, for example. The socialization-based communication approach carried out by this program aims to increase public knowledge about sakinah marriage by asking the KUA to the Religious Court to require everyone who wants to divorce to visit the KUA first before bringing the case to the Religious Court.[10]

The KUA program with BP4 to reduce the divorce rate was scheduled for September 30 2000. In 2012, the BP4 program with the Ministry of Religion in the regions was implemented by implementing seven basic aspects in the program, namely the formation of regions. including: communication strategies through educational outreach efforts are essentially not optimal in their implementation; Bridal courses, advocacy, mediator, counseling, guidance and counseling, welfare, education and coaching.[11]

The seven planning aspects above are in accordance with their fields, as can be seen from the small number of people. The seven programs in accordance with the above fields were formed on 20 June 2012, as a form of planning that was expanded after being established at the Ministry of Religion of Serdang Bedagai Regency on 30 September 2000. Individuals who were planning to get married visited the KUA for the first time. By being quarantined and providing services in the form of religious material, the Chairman of the KUA provides premarital counseling. The preparation and implementation of the formation of the sakinah family mentioned above is done to make it difficult for divorce to occur the next day (which is something that must happen at a later date). This is in line with the KUA's mission and duties to accompany and guide prospective brides and grooms in creating a sakinah family and with BP4, namely providing guidance to those who are experiencing divorce. If this effort is successfully completed, the number of divorces will decrease. This is in accordance with

[10] Universitas Islam, Negeri Sunan, and Kalijaga Yogyakarta, "AL-BALAGH : Jurnal Komunikasi Islam Komunikasi Politik Perspektif Islam Armadila," *AL-BALAGH: Jurnal Komunikasi Islam Volume* 7 (2023): 1–19, https://doi.org/http://dx.doi.org/10.37064/ab.jki.v7i1.17018.

[11] M Ilham Muchtar, Zainal Abidin, and Dahlan Lama Bawa, "Analisis Prinsip Komunikasi Islami Dalam Membangun Keluarga Harmonis Menurut Alqur'an," *Jurnal Ilmiah Multidisiplin* 2, no. 10 (2023): 4705–20.

the findings of the researcher's interview with the head of KUA Sipispis:

"In an effort to support Sakinah's family, KUA carries out educational outreach at regional offices as part of its communications work program. By leading catin (wedding and groom courses) and collaborating with BP4, especially those carried out in sub-districts, which we have implemented in short, medium and long term plans, Pak Marasakti is an effort to foster unity. This is related to the 2009 MUNAS BP4 decision which stated that reducing the divorce rate and supporting sakinah families were the two goals of BP4. One of the five cultural pillars of the ministry of religion developed through planning efforts contained in the 2009 MUNAS BP4 is responsibility. In our capacity as KUA at the Regional Office of the Ministry of Religion and more broadly at the Regency and City Ministry of Religion, we are trying to realize the motto of the Ministry of Religion which prioritizes a sense of responsibility. assisted by four P3N, ten civil servant instructors, and honorary instructors. This provides a sense of closure and solution for the divorcing husband and wife team. Therefore, the aim of the BP4 and KUA planning efforts, especially in Sipispis District, is to provide many opportunities for prospective brides and grooms to socialize. In fact, in every socialization, all pre-husband and wife participants receive plaques or certificates of appreciation, even though in essence they are still considered as candidates. We want to use this as a preventive measure to reduce the divorce rate. In conclusion, to reduce the divorce rate, counselors must set an example first. This starts with us as role models for the community, especially in the sub-district, in building and nurturing sakinah families."(Julhaidir Purba, wawancara, tanggal 19 April 2020).

Based on observations and documentation in the field, as well as the results of the interviews above, the researchers came to the conclusion that the efforts to plan and implement KUA in the last four years (2019 to 2021) to increase public awareness of sakinah marriages were successful both before and after the ijab qobul was pronounced. KUA heads, civil servants, honorary teachers and P3N are the first line of BP4 teachers to carry out this task. The BP4 planning activities mentioned above are in line with the work program planned by BP4 using its own principles and objectives, which are based on article 4 of BP4's articles of association. In the planning carried out, BP4 is guided by Indonesian Islamic law and based on the values contained in Pancasila, the state ideology.[12]

The researcher examined and determined, based on the facts above, that the communication implementation strategy of the Head of the District KUA in realizing Minister of Religion Regulation (PMA) number 447 of 2015 concerning the five values of work culture in North Sumatra through educational outreach communication was carried out important by the KUA, p. This is because the educational outreach carried out through KUA communications is to increase public awareness of the importance of maintaining the integrity of the household, which is sakinah, mawaddah wa rahmah. The strategy for implementing communication based on educational outreach is presented in three forms to the public, namely: Communication (Qaulan Baligha), Communication (Qaulan Ma'rufa) and Communication (Qaulan Syawira).

The three communications above are based on educational outreach which, as explained by researchers, states that the roles and responsibilities of the KUA are in accordance with PMA

[12] Makbul AH Din and Enang Yusuf Nurjaman, "STRATEGI KOMUNIKASI PEMBELAJARAN DARING MASA COVID-19 DI MAN INSAN CENDEKIA KABUPATEN HALMAHERA BARAT," *Jurnal Common* 6, no. 2 (December 30, 2022): 179–91, https://doi.org/10.34010/common.v6i2.8541.

Number 42 of 2016 and 34 of 2016 which are guidelines and services in the field of Muslim marriage and reconciliation services, meaning that The communication carried out through communication based on educational outreach is communication in the form of qaulan tamanniyah (unifying words), in the sense that the communication used by the head of the KUA is one of responsibility.[13]

So the responsibility carried out by the head of the KUA is the responsibility to communicate to unite, unite the community to adhere to the principles of justice, togetherness, integrity in the context of diversity and religion accompanied by the implementation of true household harmony. This can be checked and determined, based on the findings of the interview quote above, that by providing information through communication and broadcasting regarding community services, the implementation strategy is based on a form of communication supervision, which of course is carried out through a network of development divisions, because by establishing Coordination of supervision between divisions is based on one concept based on the vision and mission of the Regional Description of the Ministry of Religion of North Sumatra Province. The communication monitoring model mentioned above forms the basis for three implementation options. Every year, the progress of each work unit or related subfield is monitored.[14] Various ways of monitoring communication from the three examples above form the basis for the implementation plan, namely; a) Monthly supervision meetings, supervision pickets and supervision of the performance of KUA staff

From the results of the interview above, the researcher concludes that the strategy for implementing the Ministry of Religion's work culture communication above is based on supervision, namely the implementation of communication in communication supervision based on coordination, partnerships, corporations, and communication management based, namely referring to how to monitor the smooth implementation and evaluation of achievements. maximum and minimum as well as constraints or obstacles that occur in the field.[15] As well as supervision carried out by the Head of the Regional Urais Division of the Ministry of Religion of North Sumatra Province in all components or apparatus of information and communication authorities for all KUA and KUA staff such as the field division, general public service division, education division and field coordination is an effort to develop communication-based management integrative, innovative and inspiring which tends to

[13] Aat Ruchiat Nugraha, Diah Fatma Sjoraida, and Evi Novianti, "Analisis Strategi Humas Pemerintahan Era Milenial Dalam Menghadapi Tata Kelola Informasi Publik," *PRofesi Humas Jurnal Ilmiah Ilmu Hubungan Masyarakat* 6, no. 2 (2022): 286, https://doi.org/10.24198/prh.v6i2.37095.

[14] Rifa Qurrotu Ainie, "Strategi Pesan Persuasif Terkait Program One Ride One Seed Pada Postingan Instagram @Bluebirdgroup," *Persepsi: Communication Journal* 3, no. 1 (2020): 1–11, https://doi.org/10.30596/persepsi.v3i1.4370.

[15] Sanda Aditiya Arsandi and Nyarwi Ahmad, "Kebijakan Inklusi Kesadaran Pajak Dan Strategi Komunikasi DJP: Studi Kasus Program Pajak Bertutur," *Jati: Jurnal Akuntansi Terapan Indonesia* 5, no. 1 (2022): 18–32, https://doi.org/10.18196/jati.v5i1.13814.

improve the quality of educational services through technology-based communication and broadcasting and modernization.[16]

Supervision and control over the performance of the Head of Urais for all Heads of Islamic Community Guidance throughout North Sumatra, Regency and City Ministry of Religion for all KUA work tools in each of their ranks is the KUA's guidance and direction in improving the quality of communication and information services as well as socializing the KUA's communication work ethic in service to a more competitive society is initial evidence in the development of supervisory supervision and ultimately communication management through preventative and preventative efforts. persuasive methods implemented by the KUA.[17]

Supervision of the series of implementation of the priority of conveying the message content of the vision and mission of the Regional Delineation of the Ministry of Religion of North Sumatra Province in the field is substantive supervision in improving the quality of leadership towards a pluralistic and multicultural society. Indicative of the existence of a communication monitoring strategy above, there are indicators for assessing aspects of the development of this monitoring strategy, including the public's responsiveness to this government religious representative institution, namely as in the following table;

Table. 1. Documentation regarding the Percentage of Community Responsiveness towards KUA

No	Category	Score/Presentation
1	Very Permissive	62 (0-25%)
2	Permissive	122 (26-50%)
3	Pluralist and Multicultural Society	183 (51-75%)
4	Very Responsive	246 (76-100%)

From table 1, the conclusion is that the community's responsiveness to KUA is increasing, meaning that the communication network built by KUA, both from planning, implementation and supervision, is carried out collaboratively.

The following educational outreach communication method is to increase public knowledge about sakinah marriage. The socialization-based communication approach carried out by this

[16] Bagaz Eka Nurdiansyah, Adam Maulana Syahadji, and Ismail Mubarok, "Pentingnya Etika Komunikasi Dalam Memperkuat Organisasi Tinjauan Agama Islam," *Student Scientific Creativity Journal (SSCJ)* 2, no. 1 (2024), https://doi.org/https://doi.org/10.55606/sscj-amik.v2i1.2526.

[17] Ummi Rahmi, M. Rachmat Effendi, and Nandang HMZ, "Penerapan Komunikasi Islam Dalam Membangun Sistem Kekerabatan Berdasarkan Adat Minagkabau," *Bandung Conference Series: Islamic Broadcast Communication* 3, no. 1 (January 29, 2023): 120–23, https://doi.org/10.29313/bcsibc.v3i1.6852.

program aims to increase public knowledge about sakinah marriage by asking the KUA to the religious court to require everyone who wants to divorce to first visit the KUA before bringing the case to the religious court.

Thus, researchers found observations at the Ministry of Religion of Serdang Berdagai Regency as an example of these observations.[18] In this way, the link between theory and practice is carried out well in Sipispis District, especially in the planning and implementation efforts of the KUA and BP4 of the Serdang Bedagai Ministry of Religion. Then, in an effort to increase public knowledge about sakinah marriages, planning and implementation of guidelines from the Marriage Development and Preservation Agency (BP4) and KUA are carried out in accordance with criteria other than those mentioned above, especially based on the objectives of BP4. To produce families that are sakinah, mawaddah, warahmah, and pious families which are also called SAMARATA, the aim of BP4 is to improve the quality of marriage. This is in accordance with what is stated in BP4's articles of association, article 5, which states the organization's objectives as follows:

> "In line with Islamic teachings, to increase the level of marriage in order to create a sakinah family and build an advanced, independent, happy, prosperous, material and spiritual Indonesian society and state."

These efforts (in this case the collaboration between the two institutions, BP4 and KUA, because in essence BP4 and KUA cannot be separated in the context of fostering sakinah families) are also carried out based on the work program, in order to implement the program.[19] Communication strategy for the Head of the District KUA in realizing the five work culture values in North Sumatra. KUA's work program consists of field and organizational programs, with a focus on Sipispis District.[20] Education and training programs, human resource development, legal consultation, marriage and family counseling, information, communication and information programs, advocacy and mediation programs, sakinah family development, child and youth development, and senior citizen support are all included in field programs. The work program planned by KUA Sipispis is based on the findings of interviews conducted by researchers with KUA Sipispis, namely:

> "The work program prepared and implemented by KUA Sipispis is a field program. Programs in the fields of sakinah family education and human resource development,

[18] Lalu Ahmad Zaenuri and Andri Kurniawan, "Komunikasi Dakwah Dan Peran Ulama Dalam Mencegah Pernikahan Dini Di Nusa Tenggara Barat," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 2 (October 29, 2021): 45, https://doi.org/10.22373/jp.v4i2.10920.

[19] Dwi Surya Atmaja et al., "Islam and the Struggle for Multiculturalism in Singkawang, West Kalimantan: Local Ulama, Theological-Economic Competition and Ethnoreligious Relations," *Ulumuna* 27, no. 1 (June 14, 2023): 172–200, https://doi.org/10.20414/ujis.v27i1.516.

[20] Muhamad Subur Wijaya et al., "HUKUM KOMUNIKASI DALAM PRESPEKTIF ISLAM," *Religion : Jurnal Agama, Sosial, Dan Budaya* 1, no. 5 (September 26, 2022): 01–11, https://doi.org/10.55606/religion.v1i5.16.

> legal consultation and family marriage advice, information, communication and information, advocacy and mediation, as well as sakinah family development, mawaddah, warahmah, and piety, especially in family development for children, teenagers and the elderly everything is included in this field offering. This is done through field programs based on each respective authority to improve the level of education and human resources of prospective brides and grooms. This is done as initial evidence to prevent future divorce attempts that are too early. Therefore, one of the initiatives to stop the divorce rate that occurs in the Sipispis District area is through an education program. "Alhamdulillah, this has increased their understanding of home building, beyond ceremonial implementation which ultimately functions to maintain libido and communicate elements of the approach of piety to Allah SWT." (Julhaidir Purba, Interview, November 9 2020).

The researcher came to the conclusion that the KUA Sipispis planning program predicted the divorce rate and used socialization programs in the education sector to transform these families into sakinah families in Sipispis District based on the interview findings above. Representatives who work in various professions included in the BP4 program carry out this outreach. Therefore, this religious figure, who is an extension of the Sipispis District KUA, has made his work program the basis for an initiative to stop divorce from happening early on.[21] This is because observations and documentation show that the decline in the divorce rate in Sipispis District has contributed to the formation of sakinah families. KUA Sipispis researchers succeeded in collecting secondary data sources (documents) for the period ending November 2020 and covering 2020 to 2021. [22]

In accordance with the seven educational programs (based on educational socialization communication) above as the results of the researcher's observations at KUA Sipispis District (this was taken as one of the examples that the researcher took in relation to instructions from one portal from KUA to be followed up based on the repositioning of organizational communication in accordance with The decision of the XIV MUNAS BP4 in 2009 stated that the KUA and BP4 organizational program in implementing communication strategies based on educational outreach, especially in Sipispis District, was implemented as a form and initiative to reduce the divorce rate in an. Researchers examined the data from the interview extracts above and came to the conclusion that communication based on educational outreach was implemented to anticipate and reduce the current divorce rate. This education-

[21] Fakultas Ushuluddin et al., "Komunikasi Penyuluh Kemenag Dalam Mengantisipasi Pernikahan Dini Di Kalangan Remaja Kecamatan Madat Kabupaten Aceh Timur," *JICOMS: Journal of Islamic Communication and Media Studies JICOMS* 1, no. 1 (2021): 1–15, https://journal.iainlhokseumawe.ac.id/index.php/jicoms/article/download/281/153/685.

[22] Mark Theodore Bayley et al., "INCOG 2.0 Guidelines for Cognitive Rehabilitation Following Traumatic Brain Injury: Methods, Overview, and Principles," *Journal of Head Trauma Rehabilitation* 38, no. 1 (2023): 7–23, https://doi.org/10.1097/HTR.0000000000000838.

based socialization communication is a form of elaboration of the results of the decision of the 2009 MUNAS BP4.

The researcher concluded that the aim of implementing education-based guidance and training to form extension cadres in Tanjung Tiram District is to increase the capacity and caliber of instructors in providing mediation services to individuals who wish to file a divorce suit in the religious court. , based on the interview findings above. One form of mediation for conflicts or problems that arise in the household is mediator training. Therefore, this kind of coaching and training is an effort to help the mediator's personality in resolving conflicts that occur in society. In carrying out their role as representatives of the KUA Tanjung Tiram work program, the mediators are trained and educated conceptually internally through this training and education.

Increasing outreach activities and motivation for fostering sakinah families through programs in the fields of information, communication and information is solely intended to increase motivation among the extension workers themselves and the people of Tanjung Tiram who are struggling in their households, according to the Health Service. findings of the interview conducted above with the head of the Tanjung Tiram District KUA. Therefore, increasing media-related information and communication efforts is a way for BP4 to prepare for the future and overcome problems, complexities, conflicts and even divorce disputes as a whole.[23] Therefore, the information and communication program of the Ministry of Religion of Batubara Regency, especially the KUA of Tanjung Tiram District, is only tasked with implementing the directions issued by the central Ministry of Religion.

4. Conclusion

Communication planning is important to carry out in order to overcome various obstacles, to create effective and efficient communication, in realizing the five work culture values of the Ministry of Religion of the Republic of Indonesia, there are three aspects of communication planning carried out by the head of the KUA, the first is work communication planning, namely communication between employees which consists of communication downward, upward communication, and horizontal communication, the second is service communication planning, namely communication carried out by the apparatus (head of KUA) in providing services to the community, either directly or through the media. The third is transformative communication planning, namely the process of conveying messages that requires the participation of all elements involved in the communication, such as communication carried out by the prospective bride and groom in order to take care of the completeness of the

[23] Kholishotul Amaliyah, Fadjar Tri Sakti, and Khaerul Umam, "Komunikasi Organisasi Dalam Penanganan Ketidakpastian Pemberangkatan Ibadah Haji Masa Pandemi Covid-19 Pada Kantor Wilayah Kementerian Agama Provinsi Jawa Barat," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 16, no. 4 (June 12, 2022): 1577, https://doi.org/10.35931/aq.v16i4.1172.

wedding administration according to the provisions.

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