

**RELIGIOUS EXTENSION METHODS FOR ADULT COMMUNITY  
IN SOMAWANGI VILLAGE, BANJARNEGARA DISTRICT**

**METODE PENYULUHAN AGAMA PADA KOMUNITAS DEWASA  
DI DESA SOMAWANGI KABUPATEN BANJARNEGARA**

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**Abstrak**

*Dengan adanya perkembangan zaman memberikan pengaruh terhadap kemajuan pembangunan, tidak luput dari hal ini termasuk juga dalam kualitas manusia pembangunan untuk menghasilkan generasi pembangunan yang berkualitas diperlukan perhatian yang sungguh-sungguh terhadap kualitas penyuluhan. Dalam usaha membangun manusia pembangunan merupakan hal yang sangat penting termasuk memberikan penyuluhan bagi komunitas dewasa, karena pada proses penyuluhan ini harus disesuaikan dan dikembangkan sesuai dengan laju pembangunan bangsa. Penyuluhan bukan hanya diberikan melalui lembaga pemerintah yang berpaku pada kebijakan yang sudah ditetapkan oleh pemerintah, namun lebih dari itu komunitas dewasa juga bisa mendapatkan penyuluhan seperti terjun langsung di lapangan atau di luar lembaga pemerintah. Penyuluhan dapat diberikan pada komunitas dewasa dalam usaha menghasilkan manusia pembangunan, namun pada kenyataannya memberikan penyuluhan bagi komunitas dewasa tidaklah mudah. Ada banyak hal yang harus diperhatikan dalam pelaksanaannya, untuk memberikan penyuluhan pada komunitas dewasa dapat dilakukan dengan berbagai metode dan strategi penyuluhan yang dibutuhkan. Penelitian ini bertujuan untuk mengungkap strategi serta metode penyuluhan yang tepat bagi komunitas dewasa. Adapun metode yang digunakan yakni metode kualitatif deskriptif dengan pendekatan studi kasus. Hasil dari penelitian ini didapatkan bahwa metode penyuluhan bagi komunitas dewasa bisa dilakukan dengan penyuluhan lebih banyak tercipta diskusi dan aksi dibandingkan hanya mendengarkan ceramah penyuluh.*

**Kata Kunci:** strategi penyuluhan agama; metode penyuluhan agama; komunitas dewasa

**Abstract**

With the development of the times, it has an influence on the progress of development, including the quality of human development. To produce a quality generation of development, serious attention is needed to the quality of counseling. In an effort to build human development is very important, including providing counseling for adult communities, because the extension process must be adjusted and developed in accordance with the pace of national development. Extension is not only provided through government institutions that adhere to policies set by the government, but more than that,

adult communities can also get extension such as directly in the field or outside government institutions. Extension can be provided to adult communities in an effort to produce human development, but in reality providing extension for adult communities is not easy. There are many things that must be considered in its implementation, to provide extension to adult communities can be done with various methods and strategies of extension needed. This study aims to reveal the strategies and methods of counseling that are appropriate for adult communities. The method used is descriptive qualitative method with a case study approach. The results of this study found that the method of extension for adult communities can be done by extension more created discussions and actions rather than just listening to extension workers.

**Keywords:** religious extension strategy; religious extension method; adult community

## INTRODUCTION

The development of science is growing coupled with the development of information and communication technology. With the increasing development of science, it requires humans to continue to innovate so as not to be left behind by all existing development progress, so as to be able to bring humans to a higher order of life and higher quality as well as a better standard of living. The rapid development of science also has an impact on the world, where a person is required to be able to follow all existing progress. Humans need to keep pace with all developments and changes that occur, humans need to make efforts in order to maintain life and develop themselves in social and state life. Learning is necessary and important because human life will continue to develop and also be more advanced along with the development of information communication technology which definitely has an impact on science. Without learning, humans will be increasingly left behind and unable to keep up with the times.

One of the most important things that humans need to do is to carry out extension. Extension that can be done is religious extension in the community is also an activity that has strategic value, especially to carry out functions to facilitate implementation in development, and religious extension is the spearhead in conducting extension to the community in an effort to implement extension models. With extension, it is hoped that it will be able to provide changes to the community. The existence of religious extension is very necessary for the community, especially seeing social and religious problems in the midst of society that has occurred recently. Religious extension workers have an important role as a extension center where an extension worker is required to be able to implement extension activities in the community. Because without the embodiment of religious extension, the behavior of enforcing the truth and forbidding the wrong that is done by someone with the best quality will not be possible.

Religious extension has an important role in efforts to guide the



public to understand and practice the teachings of religion as a whole. The success of religious extension workers in carrying out their duties is influenced by several factors including the skill of an extension worker in strategizing, choosing methods and determining appropriate religious extension techniques or methods to be practiced in the field. Determining the right extension method is an important thing because the extension method is able to determine the success of extension activities. An extension worker really needs to realize that the community as a target of extension or as a target group consists of various differences in ethnicity, race, social status and from various age groups. In an effort to deal with these various conditions, an extension worker needs to make the right plan, the right method is also used in the implementation of extension tasks in the community, in order to achieve the purpose of extension to conduct guidance and extension through religious language.

Carrying out religious extension to a group of adult people requires special attention so that when conducting extension all the goals to be achieved can be realized properly. Extension to adults needs to know the nature of the adult community. Therefore, an extension worker needs to understand the characteristics of the adult community so that when extension an extension worker is able to keep up with the community of the target group. In the practice of carrying out extension

tasks, an extension worker will certainly face various kinds of problems in the community of the fostered group itself, so it is necessary to understand what methods should be used. Religious extension workers must be able to become agents of *change* for society in order to lead to a better life, society also places religious values as the foundation of change towards a more religiously obedient, harmonious, intelligent, independent, skilled and prosperous society physically and mentally.

For the problem that occurs in the object under study, namely the adult community in Somawangi Village, Banjarnegara Regency, is the lack of knowledge about Islam, the phenomenon that occurs in the adult community of Somawangi Village is that there is still their lack of knowledge about religion because some of them are converts who have just converted to Islam and still need assistance and guidance from those who understand more about religion. Not only the adult community who have just converted to Islam still lack knowledge about Islam but also other citizens who have embraced Islam since birth but still lack knowledge of Islam. This is sad because as Muslims who have converted to Islam from childhood but still lack religious knowledge, even though obviously they embraced Islam first than those who just became converts.

The author's expectations of this research are theoretically expected to add insight, information, thoughts, and knowledge, in an effort to develop



science, especially in the field of Islamic extension. While practically the author hopes that the results of this research can later become a guide as well as a reference for readers in general in conducting extension, especially extension for the adult community.

## METHODOLOGY

This research uses a descriptive qualitative method with a case study approach. The descriptive qualitative method is a term used in qualitative research in a descriptive study, focusing on answering research questions related to questions such as who, what, where and how an event or experience occurred and then studied again in depth (Yuliani, 2018: 83-84). The data collection technique used is observation, observation itself is a way to collect information materials carried out by making observations and systematically recording phenomena that are used as objects of observation (Muljono & Djaali: 16).

Observation is carried out to find out clearly about the phenomena that are used as objects of observation and is carried out by plunging directly into the target location, so that the extension worker can determine everything needed to carry out extension. Meanwhile, the research subjects or respondents who were used as sample material were the adult community or communities in Somawangi village, Banjarnegara Regency. From these results, researchers selected several articles relevant to this

study to further examine them according to the view of extension practice.

## RESULTS AND DISCUSSION

### 1) Definition of Extension

Etymologically, the origin of the word extension is the word *suluh* which has the same meaning as the word *torch*, meaning to provide lighting. In the Big Indonesian Dictionary (KBBI) extension comes from the word *suluh* meaning the goods used to illuminate and by getting an affix *pe* and an indicates a process or activity of providing lighting, showing the way. While in terminology, extension according to some experts is; according to Setiana (2005) extension in the general sense of social science studies the systems and processes of change for the better in accordance with what is expected. In addition, extension can be defined as a reciprocal relationship between two people or two parties. For example an extension worker who seeks to help another individual to understand himself by his relationship to the problems faced at that time and possibly in the future (Mashur, 2021: 2).

In its journey, extension is interpreted by various understandings, namely as follows:

- a. As a process of disseminating information

From the word "*extension*", extension means the process of disseminating information about science, technology, and art



- produced by universities in practice or practical activities.
- b. Lighting process extension  
Translation extension of "*vorlichting*" has the meaning of lighting activities or providing light in the dark. As a process of illumination, it is not limited to providing information but also explaining all the information that you want to convey to the target group that will receive the benefits of extension, so that later it will really understand it as intended by the pnyuluh.
  - c. Extension as a process of behavior change  
In this case, extension is an active process that requires interaction between the extension worker and the extension so that a process of behavior change can be built which is a manifestation of a person's knowledge, attitudes, and skills that are observed by other parties either directly or indirectly.
  - d. Extension of the learning process  
extension as a learning process is defined as an activity of disseminating information and the explanations provided can spur the process of behavior change carried out through the educational process or learning activities. Means that the change in behavior occurs because it is carried out through the process of learning.

- e. Extension as a development communication process  
In this case, the development communication process is not just an effort to convey development messages, but more important than that, to foster the development of community participation in development. In the sense of developing, there is an effort to make the community aware to participate without coercion not because of pressure or threats, improve the ability of the community, show that there are opportunities given to the community to participate (Hidayati, 2014: 79-84).

Meanwhile, Islamic extension itself is an activity of providing lessons and guidelines to the mind, life problems as well as the belief of being able to overcome life problems and their lives well by independently holding on to the Qur'an and the Assunnah of the Prophet. The definition of religious extension in the decree of the Minister of Religion of the Republic of Indonesia number 791 of 1985 is the guidance of religious people in the context of mental, moral, and devotion to God Almighty, as well as describing all aspects of development through the door and language of religion. According to Arifin extension is all activities carried out by a person in order to provide help to others who are experiencing spiritual difficulties in his life environment so that later the





person can overcome his own difficulties, because there has emerged an awareness or surrender to the power of God Almighty. So, it can be concluded that Islamic religious extension is a non-formal activity that has the aim of helping others, both individuals and groups, to get out of all the problems they face with their own strength, both from preventive, strong, corrective and development (Nurkholipah, 2017: 292-295).

## 2) Understanding the Adult Community

### a. Understanding Adulthood

An adult is someone who is no longer in childhood but has become a man or woman entirely. After going through a long childhood as well as adolescence, an individual will inevitably experience a period when he has completed his growth period, which requires him to enter society together with other adults. When compared from adulthood to the previous period, adulthood is the period that takes the longest time in human life. Adulthood usually begins at the age of 18 years to 40 years accompanied by a sign of the completion of puberty growth.

Adulthood itself is divided into three parts according to Elizabeth B. Hurlock, namely as follows:

#### a) Early Adulthood (Young Adult)

Early adulthood or the term adult is a past tense of the word *adults* which means that it has grown into a perfect

strength or size or has become an adult. Early adulthood begins at 18 years to 40 years. During this period there are physical and psychological changes accompanied by a lack of reproductive abilities. At this time there is a search for stability and reproductiveness which is full of problems and emotional tensions, periods of social isolation, commitment and adjustment to new lifestyles. Physical features of early adulthood are:

1. Physical health in good condition
2. Motor strength and power reach at peak times
3. Reproductive ability is at the highest level, in women it becomes a period of good fertility.
4. Physical efficiency reaches a peak, especially at the age of 23 to 27 years.

#### b) Middle Adulthood

Intermediate adults or middle adults start from the age of 40 to 60 years. His personal and social traits are; This period is a time of displacement, at this time men and women leave physical characteristics as well as the behavior of their adulthood enters a period in life with new characteristics. Attention to religion has



increased compared to before, sometimes interest and attention to religion is based on personal and social needs. Physical characteristics of middle adulthood:

1. Gaining weight, shoulders are often rounded, fattening the whole body.
2. The muscles turn flabby and stretch around the chin, arms and upper abdomen.
3. Physical strength begins to decline as well as motor and sensory functions.
4. Joints are disturbed, arms and legs make it difficult to walk.

c) Older Adulthood

In advanced adulthood, namely the advanced period or late adulthood of 60 years and above or until the end of life. The problem faced at this time is one's own problems with physical changes, starting from the signs of aging. When entering advanced or late adulthood, it begins to appear that physical symptoms decrease, psychological, intellectual development in slow motor movements, to the search for the meaning of life. The physical characteristics of advanced adults are:

1. The average health is so declining that it becomes sickly.
2. The basic cell units and a number of neurons coming from the nervous system disappear.
3. Physical strength, motor strength is reduced, sometimes there are parts of the body that cannot be re-maintained.
4. The bones become brittle and the spine bends (Latif & Sudirjo, 2018: 91-96).

**b. Characteristics of Adulthood**

a) Characteristics of early adulthood

1. Settle down period  
Characterized by a person will try a lot before he determines which choice suits himself as well as gives him constant satisfaction. After finding a lifestyle that is believed to be able to meet the needs of his life, then developed such as patterns of behavior, attitudes, and values that tend to be peculiarities for the rest of his life.
2. Period of productive age  
Dubbed as the productive age because it is a suitable time to determine a life partner, marry, produce or have children.
3. Troubled Period



It is said to be a troubled time because a person is obliged to make adjustments to his new role or between marriage and work. If this matter cannot be handled then it will be a problem.

4. A Period of Emotional Tension

When 20 years old, the emotional state is not well controlled. Tends to be labile, restless, and easy to rebel. At this time, emotions will also be very bubbling and easily tense (Jahja, 2011: 247-248).

b) Characteristics of Intermediate Adulthood

1. Intermediate age is a time of stress

At an intermediate age, emotionally it is already stable, but the result of demands for radical self-adjustment in roles and patterns of life that are not fixed, especially if accompanied by physical changes will interfere with emotional tension, to stress.

2. Awkwardness

The cause of the awkwardness comes a lot from the assessment of middle adulthood as a senior rebellious generation, so feeling that

it always suffers with its unpleasant existence is also embarrassing.

3. The appearance of a feeling of saturation

Almost men and women experience saturation. Men feel saturated with daily routine work as well as life together with family. While for women spending time just taking care of the household and raising children causes saturation.

4. A sense of loneliness

This period feels lonely (empty nest) as a result of children who no longer live with them. For women the feeling of loneliness will be considered to be a traumatic experience compared to that of men. A lot happens to women who spend their time just taking care of household chores. While in men traumatic experiences with a sense of loneliness come from resigning or retiring early which causes *retirement shock* (Lubis & Pieter, 2010: 188-189).

**c. Characteristics of late adulthood**





- a) There are periods of decline caused by physical and psychological factors.
- b) Individual differences in the effects of aging, some consider as a time to relax there are also those who consider it a punishment.
- c) There is a prejudice about old age that describes an unpleasant old age.
- d) Having the status of a minority group, the presence of negative social attitudes about the elderly.
- e) There was a change in role because they were no longer able to compete with the younger group.
- f) Self-adjustment becomes bad, appearing due to negative self-concept caused by negative social attitudes (Latif & Sudirjo, 2018: 97).

### 3) Methods of Extension in the Adult Community

Extension is defined as a process that is closely related to a change in community behavior. With an extension, you can judge the good and bad when making changes in an effort to change the quality of their well-being. Allah Almighty. says in the letter An-Nahl verse 43:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا  
رِجَالًا تُوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ  
الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

That is to say: " *And We did not send before you, except those men whom We gave revelation to them; then ask the one who has knowledge if you do not know*".

God tells us all that the key is "then ask the one who has knowledge if you do not know". This is a learning concept that needs to be emphasized in extension. Extension workers ask the inventor or a researcher if there are unknown innovations in helping the wider community. The community or people who are involved can also ask the extension workers if there is something unknown or it can be between the extension workers or the embroidery that there is a process of mutual learning. The process of mutual learning that occurs between extension workers and the educated can be categorized in non-formal education.

The application of the extension method is adjusted to the dominant participants who come from adults. This means that when carrying out extension, it produces more discussion than listening to lectures by extension workers. The success of extension depends on the extent to which intensive dialogue between extension workers and the affected is established (Agussabti, 2020: 22-23).

Methods of extension for the adult community that can be used are:

a. Q&A

The question and answer method, is a method where an



extension worker has prepared a list of questions that must be answered by the target. The necessity of the target to answer questions causes the target to always pay attention to and listen to the information submitted by the extension officer (Gejir, et al, 2020: 22-23). In question and answer also facilitates, facilitators and residents to be active together, can be started by facilitators who provoke with questions, and residents answer or vice versa.

#### b. Brainstorming

Brainstorming is the beginning of the group leader starting with a problem, then each participant gives his answer or response (brainstorming). Then that response or answer is accommodated and recorded, before all participants pour out their opinions, no one should comment. After all members have given their opinions, then each member can comment and finally a discussion occurs (Susilowati: 67). This method is used, helping trainees, think and put forward as many ideas and ideas as possible without anyone blaming.

#### c. Demonstrations/demonstrations

Demonstration or demonstration is a method used by facilitators to "demonstrate" a process, aiming to improve certain skills by using tools that match the original. In this method are also presented facts, ways of working, the sequence of working steps. This method will be able to strengthen the

target's understanding of the information that has been previously submitted.

#### d. Field study

Learn through the experiences of people or groups or other institutions, by carrying out observations, interviews, and the results of discussions directly at the location where the study is located (Andusulaima21.wordpress.com, 2022).

#### e. Interactive Dialogue Method

Interactive dialogue is a common method carried out in extension activities. In this interactive dialogue method, ideally, an extension worker should not only explain a material in one direction but also provide an opportunity for the audience or the next to ask questions, criticize, and respond to the material that has been presented previously by applying the Focus Group Discussion (FGD) technique.

#### f. Participatory Method

In carrying out the duties of extension activities, an extension worker should not patronize and indoctrinate, it will be much more effective if an extension activity is carried out when the extension worker seeks to facilitate the community so that the community is able to play an active role, developing the existing potential. The participatory method also provides space for an extension worker to enter the community to study and explore using participatory rural appraisals.



g. Empowerment Methods

An extension worker must be able to realize and recognize the potential and resources that exist in the community, so that extension workers can play a role as facilitators with the community in utilizing other abilities and resources to improve the quality of life of the community. With this method, the community can play an active role in developing their potential, analyzing their shortcomings and trying to complete by involving extension workers as facilitators. This method also opens up opportunities for extension workers to be able to provide extension guidance to other fostered groups (Zulman, 2020: 123).

**4) Characteristics of Adult Communities in Somawangi Village**

**a. Psychologically**

The characteristics of the adult community in Somawangi Village are viewed from a psychological point of view that the adult community in this village shows good signs psychologically the majority of the adult community dares to accept criticism and suggestions they are not only willing to give advice and criticism but also willing to accept criticism and suggestions. They are also responsible for personal efforts meaning that they are responsible for the efforts or deeds that have been done they do not run away from their responsibilities, realistic adjustments to odor situations have also been seen

where they can adjust their diir to the existing situation, can place themselves correctly and well. The adult community in Somawangi Village can also control personal feelings such as controlling emotions as well as they should, as well as having a purposeful purpose regarding what they want to do.

**b. Economically**

When viewed from an economic point of view, the adult community in Somawangi Village is very diverse but can be said to be in good condition. It can be said to be good because the majority of the adult community in this village already works and has their own income, the various jobs they do, such as being farmers, traders, factory employees, construction workers and some are entrepreneurs.

**c. Socially Religious**

Socially religious, the attitudes and behaviors shown by the adult community are in accordance with their religion, namely Islam, balancing between the interests of the world and the afterlife although not completely sometimes still prioritizing world interests such as work over the interests of the afterlife such as the obligation to carry out prayers in a timely manner. The activities they do also do not violate religious teachings, they try to carry out every activity according to the teachings of the Islamic religion and try to stay away from the prohibitions that are clearly prohibited in the



Islamic religion, in establishing relationships with fellow neighbors is also good, adult communities maintain friendship with fellow neighbors the thing to do in maintaining the friendship is to help, resolve disputes by deliberation, sharing and so on.

### **5) Implementation of Religious Extension for Adult Communities in Somawangi Village**

The implementation of religious extension activities for the adult community in Somwangi Village was carried out by the Islamic Religious Extension Communication Forum (FKPAI) KUA Mandiraja District, Banjarnegara Regency. According to FKPAI coordinator Itsnawati admitted that initially her party provided religious extension only to converts in Somawangi Village which was carried out directly to converts by visiting the homes of villagers who had just become converts. However, along the way, this extension was finally centered in the local mosque held every Friday, over time the worshippers of recitation increased not only from the converted community but from residents around Somawangi Village also participated in religious extension activities.

Religious activities carried out in Somawangi Village for the adult community, namely in the form of extension on worship jurisprudence, religious motivations, family jurisprudence, and recitation are also carried out there. According to the extension workers from the Islamic

Religious Extension Communication Forum (FKPAI) KUA Mandiraja District, they adjust what materials will be given depending on the needs of the pilgrims. From these religious extension activities, it becomes easier for extension workers to provide extension and foster converts and also villagers who are not converts. Religious extension like this is very important to do, especially for residents who are new to Islam and want to deepen their religious knowledge and they will not feel alone after conquering Islam, the benefits of this activity are not only for converts but for villagers this activity is also useful for deepening the knowledge of religion that they already know so that their faith will be maintained until the end of life.

### **6) Response of Adult Communities in Somawangi Village in Receiving Religious Extension**

The adult community in Somawangi Village after receiving religious extension responded very well. In terms of the material obtained by the adult community, they feel that they are in accordance with what they want, because the extension from the Islamic Religious Extension Communication Forum (FKPAI) KUA Mandiraja District, adjusts the material to be delivered to the needs or desires of the pilgrims so that the adult community feels that the material provided is in accordance with what they want.

In terms of the methods used by extension workers, the adult community considers that the methods used are appropriate because the methods used



are methods they understand such as lecture methods, question and answer methods, and demonstrations or demonstrations. With the question and answer method they can ask according to their wishes what they want to ask, while with the demonstration method or demonstration the extension workers provide examples that they can follow so that, making it easier for the adult community to understand and practice it directly like the fiqh of worship that can be applied in daily worship such as solat.

The impact felt by the adult community of Somawangi Village, Banjarnegara Regency with the conduct of extension, is that they feel happy because with this religious extension, they can increase and deepen knowledge about their religion, namely Islam, so that they can apply it in their daily lives. Previously, those who did not understand became familiar with Islam, with this extension activity, it can also add to the friendship relationship that both want to learn about religion, another impact felt after the religious extension of the adult community feels guided and nurtured by the extension workers because there are those who understand better about what they do not understand, namely knowledge of the Islamic religion.

## CONCLUSION

The contribution that has been given to the adult community of Somawangi Village, Banjarnegara Regency, is the implementation of regular religious extension in Somawangi Village which is carried out

by experts such as the Islamic Religious Extension Communication Forum (FKPAI) KUA Mandiraja District who are experts in the field of Islamic religious extension. There is also the impact of religious extension that has been carried out, namely the adult community feels happy with religious extension activities, they become more aware of Islamic religious knowledge and can practice or apply what has been taught by extension workers in their daily lives.

When carrying out religious extension, an extension worker needs to understand and know the characteristics of the fostered group and needs to know the extension method that is in accordance with the community of the fostered group because the extension method determines the success of an extension. Methods of religious extension in adult communities that can be used are question and answer, brainstorming, demonstrations or demonstrations, field studies, empowerment methods, participatory methods and interactive dialogue methods.

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