

Jurnal Konseling Religi

ISSN : 1907-7238

E-ISSN : 2477-2100

DOI : <http://dx.doi.org/10.21043/kr.v10i1.4483>

Vol. 10 No. 1, 2019

<http://journal.stainkudus.ac.id/index.php/konseling>



Religious Guidance and Counseling For Listeners of Dangdut Radio in Jakarta Indonesia

Armawati Arbi

UIN Syarif Hidayatullah, Jakarta, Indonesia

armawati.arbi@uinjkt.ac.id

Abstract

Religious counselors in current days seldom come forward in mass media, especially in radio. They prefer to introduce their selves as Islamic preacher. Furthermore, Islamic counselor is rarely as program director and producer in radio. This article offers what is very significant roles and functions of Islamic counselor (IC) on air program and off-air program in order families look for Islamic counseling. This research methods using observation, text analysis on record cassette, and script of fragment, deep interview on Fattahuddin as Islamic Counselor, and literature studies. Data were analyzed by constructivism paradigm. It was conducted by dialect among subjective reality, symbolic reality, and objective reality through externalization, objectivities, and internalization. The results of research reveal two findings: 1). Fatahuddin is religious guidance and counseling in *Daerah Khusus Ibukota (DKI) Jakarta*, religious affairs. He had used radio schema to construct family problems in Jakarta *Dangdut* radio through 6 stages. 2). He had framed the concepts of *Sakinah* Family through format of Dialog Listeners and Broadcasters by using fragments 1 and 2, script of cases and solutions.

Keywords: Creative Guidance, listeners Radio, Religious Counselor

Introduction

Vossler revealed that some of family problems is caused by media. Some cases are found that effects of media on spouses and family like internet usage, sexuality, pornography, and infidelity. They were internet, face book, and twitter

user. This article focused on counseling for couples and family. It found new challenges for therapist and counselor. The number of couples will present with these issues that related to internet infidelity in their life in Family Journal (Vossler, 2016).

Moreover, Clayton et al. conducted using 16 questions on-line survey to examine whether high levels of Face book use (Nagurney & Smith, 2013). The internet facilitates the development of new relationship. The face book has 1.15.billion active user. The problems were sexual addiction and pornography (Clayton, 2014). Clayton R.B. examines how social networking sites (SNS) use, especially Twitter use. He revealed correlations on active Twitter use and negative relationship outcomes (Cravens & Whiting, 2014).

Yusuf Hanafi and Asri Diana Kamilin revealed that eating disorder or overdose's eating start to have it since childhood. They could not control it so that the family try to therapy through Binge Eating Preventive Program (BEPP) (Hanafi, 2018). Riyadi found Islamic counseling through various activities that *Paket Seni Menata Hati* (workshop), *Pengajian Tasawuf* (educating), *Marifullah* (training), *Kegiatan Hari Besar Islam* (Islam Day Calender), *Klinik Konsultasi Rohani* (Psychological Consultant Clinic), *Seminar Kajian Ilmiah* (Scientific Studies Seminar), *Wisata Rohani* (Psychological Touring), and *Kansul Amal* (Charity) (Riyadi, 2018). Pajar Hatma Indra Jaya discusses enabler function or many roles that religious counselors are also as mediator and advocator. They should make various networks to do these roles (Jaya, 2017).

PAIF (*Penyuluh Agama Islam yang Fungsional*) or Government Employees 'Islamic Counselors' (GEIC) and non-government employees socialize religious guiding and counseling (RGC) or *Bimbingan dan Konseling Keagamaan (BPK)* in Indonesia. They are frontlines of Affair Religious Department in local and national levels in spread Islamic counseling policy. The program relates on quality of family and *Keluarga Sakinah* or Stable Family Program (Sakinah, 2017). This program less pay attention because government has not yet used old and new media.

Moreover, election committee on stable families not yet collaborate local and national media that communities' media, public media, and commercial media so that its promotion less reaches audiences' target. Therefore, Islamic or religious counselors are hoped that they are friendly with media and audiences by

using face book, twitter and Instagram before audiences come to counsel in *KUA (Kantor Urusan Agama)* office or affair religious department of local office. Future bride and groom course (*Kursus Calon Pengantin=SUSCATIN*) in Kep. Dirjen No.373 in 2017. The local *KUA* office and GEIC guide and counsel couples (Agama, 2016).

Interviewees or sources of Family Law seldom introduce their selves as Islamic Counselor. They prefer to introduce their selves as preacher, as Dr. Faizah Sibromalisi in TPI/RDI radio. She has presented faculty of *Ushuluddin* UIN Jakarta every morning Friday, however, M. Ali Aziz is as Islamic preacher and *Dakwah* professor that promote the topic of his book as Islamic Therapist in *Deepen Happy Prayer* in RRI Radio Jakarta every Morning Tuesday (Aziz, 2015).

Material of Family Resilience has guaranteed in UUD 1945 articles 28 B in Indonesia that family are formed in legal marriage. It has the right to a descent life. It gains protection that family are kept away punishment in surah at-*Tahrim* verse 6. Decree of *Menteri Agama RI* number 3 1999 cultivates *Sakinah Family or Stable Family* (Sakinah, 2017).

Based on Interview on her, Trisnayanti calls herself as *Islamic Counselor of government employee* (GEIC or PAIF) in Teluk Naga. She has face to face counselee in her office, women Islamic learning in the mosque and the others. She was seldom counseling in Islam radio as community radio, commercial radio, and public radio. She once speaks in *Pemda or District government* radio in Tangerang, however, she has not had it routinely.

Trisnayanti in her thesis found nine Islamic counselor in Tangerang that carry out educational function, face to face counseling, mediator, and facilitator. Five (5) GEICs have adjusted advocating because spouse continues Islamic court that they become bystander. There are only 14 GEICs that have handled cases in BIMAS Islam or Islamic Guiding of Society in Tangerang (Trisnayanti, 2018).

GEIC has multifunction and multi roles that he or she cannot work alone. They should collaborate with sponsor, key person, youth, mothers, and others organization, especially mass media. Islamic Counseling only prioritizes face to face that it can be effective and optimal one. In fact, counselees usually continue their questions on media if they did not understand and pleased them.

GEIC has been hoped to be supported by Religious Affairs and other sponsors. Ali Aziz is not GEIC, however, he is as Islamic Therapy are sponsored by RRI Radio, *Elvictor* Radio, and *UIN Sunan Ampel* Publisher, *Gramedia*, and *Togamas* book store. Ali has used twitter, face book, and his web to promote *Therapy of Happy Prayer* book (<https://www.terapishalatbahagia.net/buku/>).

In counseling International Journal, most of them deal with physical and psychological health in Sexual and Relation Journal. It has been discussed by relational and sexual for bisexual parents (Bowling, 2018, p. 169-189). International Journal focuses on counseling that are Journal of *Genetic Counseling* and Journal of *Patient Education and Counseling*. Shamblen et al. explains that marriage and family strengthening. Program has historical thing, has small effect on changing outcomes (S. et.al, 2018). Mendes et.al promotes sensitive attitude to provision of genetic information to and within the family as well as its inclusion (M. et.al, 2018).

Counseling National Seminar Proceeding or Seminar Nasional Bimbingan Konseling 2017, Rusdiana et al. deals with nomophobia in Indolence. They discuss addiction of hand phone user that exceed five (5) hours. They suggest using direct or not direct method that erase this addiction through Islamic counseling (Rudiana, 2017) while Religious Counseling Workshop National Seminar 2018, Yulia Hairina UIN Antasari Banjarmasin discusses mental therapy through *Qur'ani* Counseling. Counselor and counselee communicate and interact effectively through face to face. *Alquran* messages becomes teaching, medicine, guiding, and merciful (Hairina, 2018).

National Journal speaks out religious counseling in Kudus. Nadirin discusses religious guiding and counseling for old man in Islam. First, she explains preventive and curative guiding one. Second old man psychology. Third, how GEIC gives life spirit and spend time spare. While Islamic Counseling Journal in STAIN Curup. Ten (10) topics of articles tend to discuss normative content. The articles seldom use method of participant, survey, FGD, interview to religious counselor and counselee, especially Islamic counseling in mass media.

Academic significances, concept of effective, creative, and professional Islamic Counselor portray and work in mass media. Practice Significances, Islamic Counselor as Production Director, producer, and facilitator in media that can

invite and promote Islamic therapists, as *Terapi Salat Tahajjud* Moh Sholeh, and *60 Menit Pendalaman Terapi Sholat Bahagia* M. Ali Aziz.

Research Methods

This research attempts to answer two questions: 1) what kinds of construction of Jakarta *Dangdut* radio frame reality of family problems and 2) how do radio format of family counseling program construct reality of family problems? So, this research has two objectives; 1) to understand construction of Jakarta *Dangdut* radio on reality of family problems and 2) to reveal format of family counseling program in constructing reality of family problems.

To answer those questions, the descriptive qualitative research was conducted, using constructivism paradigm and social construction on social reality theory. Data collection was carried out through multi-methods: text studies, literature, participation observation, depth interview, content of analysis qualitative approach on record program, photo document and company profile.

Data and text reading analysis was constructed by Burhan Bungin. He defined theory on mass media social construction on social reality. The analysis of research consists of externality, objectivity, and internality through six stages: first, subjective reality (Stage 1-4 = pre=production), second, symbolic reality (stage 5= production), and third, objective reality (stage 6= post- production).

Theoretical Study

This research has corrected the idea of five processes of social construction of television advertisement by Burhan Bungin. The live program radio is more faster listeners' feedback than audiences' delayed feedback on television advertisement.

Burhan Bungin has some critical things on Peter L. Berger. Bungin has found the advertising model, revised construct social reality on social reality, found definition of mass construction on social reality, and five stages or processes on mass construction on social reality. Armawati Arbi enriches six stages on mass construction on social reality. Burhan Bungin found advertising production in television. The result is advertisement tapping production (Bungin, 2000) while

Armawati Arbi reveals *dakwah*, religion, women, and family counseling (live program production) (Arbi, 2011).

This article focuses on six stages on mass construction on social reality that deals with socialization on Islamic counseling. According to Peter L Berger, socialization is never ending or never perfect. Socialization primer is conducted by family while socialization seconder is conducted by organization or institution (Riyanto, 2002).

In Religious Affair Department, there are five levels of Stable Family (*Keluarga Sakinah*) is develop by legal marriage: 1). Families unable to meet basic needs (*Pra-Nikah* level) 2). Families already able to fulfill basic need, although family not yet fulfill psychology and social needs. (*Sakinah* Family1). 3). Families have already religious implementation and religious guiding, however, they could not yet live in values (*Sakinah* Family2). 4). Families could not fulfill all faith, devotion, family development, however, they not yet to be role model in their community (*Sakinah* Family3). 5). Families can fulfill all faith, devotion, family development, however, they are to be role model in their community (*Sakinah* Family4) (Islam, 2006).

Discussion

Based on fact findings, the research has two propositions. First, mass media social construction on social reality and its process differ, depend on mass media industry interests. Proposition statement, layers of imaging of interests cause stages of process. It found layers of production constructor or subjects of construction and layers of object production or object of construction. Second, mass media social construction on social reality facilities kind, type, model on various production.

This article only reveals Fattahuddin as Islamic Counselor in *Dangdut* Jakarta Radio who can follow media schema that process of construction of Jakarta *Dangdut* radio was live program through six stages: 1) Apply SMCRE character, 2) Look for Ideas, facts, references through self-disclosure, 3). Make various scripts 4) Form on subjective reality, 5) Frame on symbolic reality, and 6)

Constituting on objective reality. (Section1). Abdul Fatah can frame scripts of fragment1, fragment2, scripts cases, and script solution. (Section 2).

More over, Armawati Arbi has enlarged the process of mass social construction on social reality on advertising. Burhan Bungin has found 5 stages: 1). Prepare material construction on advertising, 2) Spread construction, 3) Form construction, 4) Confirmation, and 5). Behavior of consumer' decision. Burhan Bungin has focused on the process of television advertising construction, however, Armawati Arbi has found the process of construction on counseling and religious program (Arbi, 2011).

This articles have two section that section 1 deals with 6 stages and section 2 discusses Islamic counselor frames family problems in media through *Qaulan Balighan*.

Dakwah Media Management of Islamic Counselor in Mass Media

Construction Process

Social Reality on Family Problems has been constructed by Stage 1-6. There are 6 stages: 1) Implementation on character of SMCRE on Media Policy, 2). Chooses facts through Self-Disclosure, 3). Make Variety of Scripts, 4). Form subjective reality, 5). Frame symbolic reality, 6). Define Objective reality.

Stage 1: Implementation on Character of SMCRE on Media Policy

The result of stage 1 is identity of subject of constructor and objects of constructor. Media identity comprises brand, reputation, and image. PD with producer can promote and increase images of layers of production team and images of various products. The on-air program and off-air program help each other to develop images.

This article reveals the roles of Islamic counseling in SPFM radio. An Islamic counselor, Fattahuddin, from Religious Affair Department in Jakarta, he is production Director (PD). He had follow pre- production, production, post-production. PD assignment operated radio identity in broadcast program. He was a producer two of program that wass family counseling and variety program. His family counseling was *Keluh Kesah program*. It means *Keluarga Utuh Keluarga Sakinah or intact family stable family*. Before this counseling program

was arranged by the legal adviser (Sarjana Hukum). The name of program was *Warung Rembuk*. It means dialog through self-disclosure.

His program can invited sponsor and advertising. Not only women and wives gave opinion and solutions but also men and husband has revealed their opinion. Fatahuddin was the witness of radical changes of Identity on *Dangdut* music, SPFM Radio to Popular music Radio that radio OZ reaches juvenile segment in Kemang South Jakarta until 2018.

Stage 2: chooses facts through Self-Disclosure

The result of stage 2 is the power of fact that producer and Listeners can give fact, references, experiences. It is the power of Framing Strategy. (Ibnu Hamad, 2010)

Fatahuddin looked for facts from letters or cases of listeners that had framed into script. The Result of stage 2 is prolog of source, question, and solution of listeners. Every media or radio has policy to determine source and their content, for example Bens radio and TPI/MNC Radio trust Islamic preacher to counsel family. They assumed that Islamic preacher can answer general Islamic law, compared to Psychologist.

However, *Keluarga Mercy* program and *Bengkel Keluarga* family program in CBB invited Psychologist while SPFM radio had chosen bachelor of law who was a good presenter and accompany listener to go KUA offices or Islamic court. He had served family counseling off-air events every Wednesday after *Warung Rembuk* Program. When on-air program was written personal data of listeners who has been noted phone number and their address. Fatahuddin had continued Nazar Amir S.H.

Moreover, Fatahuddin had got personal data listeners, from at least five letters during a week. He also had invited guest star directly in live program, as in *Sakinah* Family spouse or wife and husband. He introduced *Sakinah* Family which has its contest every year.

Among sources, presenter, and listeners have mutual understanding. Active Listener had given opinion and passive listeners can select the solutions that related to him or her. Strategy of source, presenter, listener or counselee chose fact that is the power of strategy Framing (Ahmad, 2010). Social reality has

been constructed by media that consists two: *peta analog* model (as if real) and reality reflection model (true story) (Bungin, 2010).

The position and source influences the content program. An source as Islamic counselor can pay attention what is going to be Islamic preacher, psychologist, Family law, Islamic law or Islamic Therapy? M. Ali Aziz in RRI national Radio is therapist every Tuesday in the morning although he is Islamic preacher in local, national, international level. The content of religious guiding and counseling lead to Islamic therapy that to be *Deeping Happy Prayer Therapy (Pendalaman Terapi Sholat Bahagia)*. M. Sholeh establishes *Night prayer therapy clinic or Klinik Terapi Salat khusuk Tahajjud*. He explains that counselees has conduct night prayer, full concentration, sincere, they must decrease his/her cortisol in the night. Why did her cortisol increase? M. Sholeh as therapy guide and show how counselee can be succeed if he is prayer that is sincere and solemn (Sholeh, 2006).

Stage 3: Make Variety of Scripts

The result of Stage 3 is script. The best scripts allow listeners to visualize what you are describing. Too many facts hunched together will confusion rather than picture, so space the information out and provide concrete images that explain facts (Fleming, 2010a).

In communication, someone make script how she or he make planning, organizing, actuating, and controlling (Intrapersonal communication) and MC also prepare script while production team prepare script cases, script of fragment, and script of solution. Fatahuddin has showed his creativity to create and make minimal five scripts every program. He had made scripts of prolog, fragment 1, 2, cases, and solution. These situation and condition indicated he has multi-tasking, multi role, and multi-talented. This stage proved what he is creative one. Islamic Counselor or presenter had framed various script.

Stage 4: Form Subjective Reality

The Result of Stage 4 is the power of lay out or time arrangement as in run down. Production team shares experiments and creative one to make jingles, insert, bumper, advertising. Every scripts is collected to arrange run down. Family counseling in magazines, tabloid, and newspaper needs the power of lay out. Then Family counseling in radio and television needs the power of time arrangement.

Time and space has been used efficiently and effectively. Strategy priming needs a good editor. In forming subjective reality, production team shares editing, selecting, salience, and arrangement to make pattern.

Fatahuddin arranged two hours from variety of scripts. The result is the planning of run down program. He was doing with team as in editor, music director, arranged various scripts.

Stage 5: Framing Symbolic Reality

The Result of Stage 5 is images of subject and object of construction through the variety of method of communication and *dakwah* method. Islamic counselor, announcer, and listeners have mutual response. They make the atmosphere comes alive. They can create the theater of mind and imprint on the soul of listeners or audiences. The Power of words and language is supposed as Strategy Signing in framing Symbolic Reality.

The number of listeners, advertisings, and sponsorships bring in ratings. It is evidence to communicate effectively or *Qaulan Balighan*. The role of presenter and source have an important role in framing symbolic reality. The program is tapping, live or mixed tapping and live one.

According to Flemming, the voice of presenter and newsreader that we most respond to on radio. They are the personification of radio providing a personality with which we identity and connect (Fleming, 2010b).

Fatahuddin was alone in live program. He had handles frament1, fragment 2, active listeners' responses, scripts of cases, and solution. These are method of communication through monolog and dialog. Frament1 and 2 are *dakwah* method as cases or Kisah history. He has personification of radio and his personality.

Stages 6: Define Objective Reality

The result of Stage 6 is identity. Identity will be modified or old identity maintained or new identity. General manager, PD, and producer has changed source or Islamic preacher? Content relies on source. How frames the program? Has the segment been changed to young generation as future bride and groom? The song or music relied on segment. What the effect Family Counseling has been hoped? The Power of Evaluation in define objective Reality: Family Counseling Program

Stage 6 Islamic Counselor and team make questions. They think that the team who are changed? What material is modified? What format is revised? What segment not yet reach? The students are candidate groom and bride. The music and song related with them. What the effect is parenting? For example, what segment are yet reach? The mother is middle class down? They owe every Wednesday from Private Bank. The capital not are used to sell, however, they own to fulfill life style, as in buying HP. Money has not used to earn living. How preach or give family counseling to mothers in order they entangled money lender or bank?

Fatahuddin as PD looked at objective reality what his position and others has not continued anymore. Director *Utama*/Main Director of SPFM radio stopped whole program when Fatahuddin has *live* variety format while he had permitted to go Kalimantan in evening *RT* Program. Content and format of *Keluarga Sakinah* program has also been changed. Fatahuddin has undergone changing SPFM program and identity radio which has changed two times.

First, gradual changing of format from *Warung Rembuk* to *Keluh Kesah* program and its structure. Then the rating of SPFM increase. Precisely, SPFM has gone for OZ radio. Second, it occurred radical changing on SMCRE policy. Fatahuddin as PD can had got profit. The radio have change old to new management. This phenomena happen in capitalism world. In fact, frequency is public property that the people and listeners' property. Without look at condition of employee and listeners and their destiny, the radio was on the sale.

Fatahuddin as production team can create and increase identity. His team, various organizations, their program, and their products as in image of religious affairs department and image of KUA. PAIF can play a role as source, Islamic preacher, announcer, mediator, therapist, and production team.

Identity was the result of stage 1. GEIC or Islamic counseling can promote identity that comprise reputation, brand, and image on *Kecamatan, Kabupaten* or local distric, Center of Religious Affairs levels if the religious Affairs has collaborated with local and national media. If religious affair department has not collaborated them so GEIC more promote the media, sponsor, and products. GEIC can also collaborative with Islamic therapy and their sponsor.

Subject of construction is whole organization to support program. Object of construction is whole products of them. They are layers that reach images of

subject and object. Unfortunately, if religious affair department not use the radio. The power of radio has physical and psychological aspect with listeners.

Tabel 1 Different Multi-Tasking on Islamic Counselor in Face to Face and Mass Media

No	Islamic Counselor in KUA Office	In Mass Media
1.	Informative and Educative as Islamic Preacher	1.Production Director with Producer
2.	Facilitator for Service Public	2.Look for Ideas from Listeners through Self Disclosure
3.	Consultant for Empowerment on Counselee, and Problems of Family and Marriage in KUA	3.Make Script and Fragment
4.	Mediator for KDRT violence on Family	4. Source, announcer, operator, and counselor.....(1-4 STAGES: PRE-PRODUCTION)
5.	Advocator for accompany in Court	5. Negotiator on Internal and External media.....PRODUCTION 6.Creative team evaluates program.....POST-PRODUCTION 7.Negotiator legal Marriage and register illegal Marriage 8.Mediator on Divorce cases

Source: Trisnayanti, Tesis, Master KPI FIDKOM UIN Jakarta, 2018 and Armawati Arbi, Disertasi, UIN Surabaya, 2010

According to Guide Book for Islamic Counselor (PAIF), it has been hoped that Islamic counselor can apply religious method; participative, interactive dialog, and empowerment method. He or she can choose method and strategy related to condition of counselee. In application, religious counselor can use old media, new media, and other media.

Dudung Abdul Rahman and Firman Nugraha deal with six function and roles of professional religious counselor: informative role, educative role, consultative role, advocative role, mediator, and facilitator.They have theory and practices (Rahman, 2017). In Dakwah Journal, Firman Nugraha criticized monolog communication in order more apply dialog (Nugraha, 2017). Islamic counselor (PAI) uses language that related to community in religious knowledge, parenting, and maintain marital dynamic in pre- marriage, marriage, and post-marriage.

Tabel 2: Differences on Counseling Process in KUA Office and Mass Media

No	Islamic Counselor in KUA Office	In Mass Media
1.	Preparation: formulate, frame, and discuss	1. Implement Policy on Character of SMCRE
2.	Implementation: counsel	2. Choose Cases through Self-Disclosure, Letters, phones as Framing Strategy
3.	Monitoring: share, collect, process, and evaluate	3. Make variety of Scripts
4.	Reporting: process report weekly, and individual, and group report	4. Form subjective reality through Priming Strategy
5.	Development: process, formulate, discuss, make a guidance, and policy for future Islamic Counselor	5. Frame symbolic reality through methods of <i>Dakwah</i> and communication as Signing Strategy
		6. Define objective reality through radical changing or modified program

Source: Trisnayanti, Tesis, Master KPI FIDKOM UIN Jakarta, 2018 and Armawati Arbi, Disertasi, UIN Surabaya, 2010

Moreover, GEICs or PAIFs have five process in KUA office and GEICs should master six stages to work in media. They can develop also multi-tasking in face to face in KUA office and multi-roles in mass media through *Qaulan Balighan* or effective one.

Government employee of Islamic counselor or GEIC/ PAIF in Indonesia follow mass media scheme that include the radio work scheme. Six procedures: (1) Implementation of SMCRE character through externalization for team sharing; (2) Look for ideas, fact and references; (3) Make Various Scripts; (4) Form subjective reality through the strategy of Priming; (5) Frame symbolic Reality through objectivities for the strategy of Signing; (6) Define objective reality through internalization for radical changing or modifying on character of SMCRE

Stage 6 evaluates what team continues character of old or new character on SMCRE. Radical changing replaces announcer, structure, source, or content, however, evolution or Gradually changing every month or every three month. Every week general manager (GM), Production Director (PD), and producer ask

for listeners in special program. They are interactive to evaluate whole program of radio. GM and PD also has monitored announcer and Islamic counselor when they are in live program. Creative team can use old and new media to reach various listeners. They combine novelty step by step. They can modify SMCRE gradually.

SPFM Radio have experiences on gradual changing and radical changing. Gradual changing on Family counseling program, from Islamic law expert to Islamic counselor as PD and Producer. Then It has happened radical changing on the characters of radio has revised SMCRE: 1). Structure or source, 2). content or messages, 3). Formats of program or channel, 4). Segments or receivers, 5). Purpose of programs or positive effects. For example, cases of SPFM radio to OZ radio. *Dangdut music* radio identity transform *pop* music radio.

Sakinah Family Program in Dangdut Radio through Meaning of Qaulan Balighan

This article reveals the result of interview on Burhan Bungin. Burhan Bungin and Armawati Arbi agree that they has choosen meaning of Qaulan Balighan. This principles has been discussed, however, deals with differ meaning, that is imprint in the soul audiences. The words always heard and remember them that the words have touching. This principle also should use in media and non-media. Then professional GEIC have competency that can have touching counselees through Qaulan Balighan.

Moreover, receiver decides to buy product, invite others, and community, call friends, call out, and repeat the words. By using the Islamic principles, production team reach audiences, feedback, and response from internal and external media.

Whatever method of communication or Dakwah, strategy, tactic, all of them intend to imprint or touching audiences in face to face, and mass media. The results are changing of Islamic preacher and audiences. Dakwah can move the audiences, more positive than before Dakwah one.

The other principles also implemented, rely on segments to oldest one (Qaulan Kariman, appreciated through words), power person segment (Qaulan Layinan, debate with references), Expert (Qaulan sadidan, polite, and references),

public segment (Qaulan Maisura, easy to understand), and appropriated segment (Qaulan Ma'rufan) (Syahputra, 2007). Producer can look at the segment.

M. F Rozi in Iqtishoduna introduces WOM (Word of Mouth). He reveals various research and perception that direct feedback is more effective various recommendation of experts. This e WOM decreased various model of marketing strategy. Rozi said that part of research only pay attention chance and opportunity. In contrary, they forget to explore treats and challenges. E-WOM inspires perception of audiences, awareness brand and reputation in implementation of Islamic communication (Rozi, 2017).

Islamic counseling in SPFM radio has chosen law expert and Islamic counselor as PD and producer (source), the problems was selingkuh (cheating), nikah di bawah tangan (illegal marriage), polygamy, divorce, custody or foster child, Sakinah / stable family. (message). The format counselor and counselee through fragment 1, 2 and scripts cases and script solutions. (channel). The listeners was B, C1, C2, D, social economic status. (segment). The program can increase the rating (effects). Islamic counselor have competency as PD and producer. He also had managed the Rumah Tangga (RT) program in afternoon (Arbi, 2011).

Moreover, Fatahuddin as Islamic Counselor in BP4 office. He can guides and counsels face to face and in radio. He found the cases in office and in radio. The cases in SPFM radio indicated that listeners include pra-Sakinah and Sakinah Family 1. The listeners unable to have basic need (Pra-Sakinah) and they already have basic need, however, family no have psychological and social needs (Sakinah 1).

In Counseling International Journal, most of them deals with physical and psychological health. It has deals with health of de-regeneration retina patient. Identification of the disease-causing genetic variant. It confirms the clinical diagnosis. It can aid accurate clinical diagnosis and in genetic counseling for affected individuals who want to have a child in Clinical Ophthalmology (Bry, 2018, p. 49-63). Fatahuddin had implemented public through Qaulan Maisuran and appropriate segments through Qaulan Ma'rufan.

In Sexual and Relationship Therapy Journal, it has been discussed by relational and sexual for bisexual parents. Bowling, Dodge, and Bartelt conducted phone interview with 33 self-identified bisexual parents who were at least 18 years

old. They found open communication, boundary negotiation, and counseling were all strategies that strengthened the relationships. Model of children in America that is genetic child, foster, step child, and living in America spouse. They have various sexual orientation, family dynamics, and structural relation of various participant through therapeutic for bisexual parents. Structural relation on spouse that monogamy, commitment, co-parenting with ex-husband, single, and dating (Bowling, 2018).

In Genetic Counselor Journal 2018 in Amerika deal with why clients use media. The patience use face book (99%). First, they look at information about diagnosis or examine the result of counseling (83%). Second, read group posting of illness and their organization. (73%). Third, participated in conversation concerning diagnosis. (67%). Fourth, request to support in social media (58%). The patient felt comfortable as member that have various private medical information in Face book. While only 12% did not felt comfortable. They use it as information source and endorsement.

Sherrell and Lambie look at face book use. The article describes face book usage for interpersonal relationship, face book experiences of college students, and offer implications for college counselors in Journal of College Counseling (Lambie, 2016).

Silver and Caleshu et al. found the integration of mindfulness and genetic counseling will improve professional morale and well-being. It promotes counseling in clinical work (Caleshu, 2018).

In Journal of Patient Education and Counseling, the project of reproduction and sexual health in Africa use media. How the program use intervening to improve SRH (sexual and reproductive Health in Low to Middle Class (LMICs)). This project has been monitored to ensure that mobile phones are used as communication media. There are 10-24% main target, 70% rely on textual messages deliver SRH information to youth. This have most effective way to reach young generation in order they got knowledge and changing of behavior.

The topics in international journal relay on counseling. Wilkins describes knowledge and using condom (Wilkin, 2018). Tomczyk defines depression literacy (Tomczyk, 2018). Vermogen writes why person make decision to end their life. Family factor is very decisive (Vermogen, 2018). Grubb reveals quality of contraception for young women (Grubb, 2018).

Separated parent in Australia use 75 % phones cell and 25 % social media. That is violence skills, as in sexual, cyber bullying, private issue, internet addiction. All of that influences health in Current Opinion in Pediatrics. The topic is Cyber Bullying (2015). Islamic or religious counselor follows information or update the problems of now Family.

Why religious Affair department do not collaborate with local and national radio? Community radio, Islamic radio or dakwah radio, public radio seldom are used, especially, commercial radio. We have discussed counselor that have multi-roles, multi-tasking, multi-function. We also have Islamic counselor (BPI alumni), non- government, and government employee of religious counselor every provinces in Indonesia. My recommendation on Religious Affair Department should motivate religious counseling on access, opportunity, empowerment of them in order quality of family and stable family can socialize implementation. The people is hindered from no Islamic Therapy.

Government Employee of Islamic Counselors or GEICs in industrial media can creates layers of images of constructors, they also creates layers of images on objects of production. GEICs in media can constructs images of production team in stages 1, 2, 3, 4, 5, and 6 (internal and external media). They also can frame images of object of production that are various jingle, bumper, advertising, insert, promotion, and various events.

Religious Affairs department should use media to spread the program in local, national, and international media so that public or audiences are hindered by negative information, non-Islamic therapy, and non-Islamic family counseling.

Lauren and Sandvik noted that the possibility for users to have conversations with radio and television shows that is not a new thing. According to them, call-in shows have existed for years in Denmark. The interplay between mobile phones, text messaging and TV shows dates back to MTV's video battles in the early 1990s. The dialogue not more than a quasi-conversation (Sandvik, 2014).

Moreover, their opinion on the call-in program format that this interplay between a TV show and its users' activities has always been somewhat asynchronous time. They quoted Nielsenwire (2011, 2012). Nielsenwire said radio and television that more and more content providers in the broadcasting industry that have adapted the cross-media formula into productions with a live interplay between web and television *in synchronous time*. The purpose is to increase

attention and involvement and to enable a communication flow between the production and its audience. It is characterized by the *simultaneity* found in interpersonal communication.

This study has shown how religious counselor make production that facilities a shared time and space in text messages hand phone, telephone, fax, or counselees come to studio in live program. This way the production generates communication that forms the characteristic of broadcast talk and present itself as interpersonal conversation asynchronous time.

This article portray the condition of Jakarta radio 2010, RASFM had have radio streaming, face book, and web so that I can hear family counseling from Surabaya clearly. Then participation can ask the question and the host answer family law directly. In contrary, SPFM radio, Mercy radio, CBB radio, TPI/RDI radio, and Bens radio no have radio streaming yet. They only used face book for program promotion on interact on their fans.

I limit myself to analyses the interplay between text messages and radio talk during two hours. Specifically, the conversational religious counselor or Islamic counselor initiated by making format that fragment1 and 2, scripts cases, and solution. While this articles not deals with Islamic Preacher (TPI/RDI and Bens radio), psychologist (CBB, Bens, and Mersi radio), and Bones and herbal Therapist (CBB radio).

In 2018, the radio try to have radio streaming, some radio clearly and some unclear to hear their program. Bens radio has implemented cross-media production so that host reads out a question to participant from new media that the interplay between Instagram and radio talk. Radio Bens 2018 present itself as interpersonal conversation synchronous time that have two platform in same time

Conclusion

Religious counselors implemented face to face and in mass media in 2018 and future. They have prepared new challenges in cross-media production from interpersonal conversation asynchronous time to interpersonal conversation synchronous time. This articles only deal with live program and text messages feedback or telephone from audiences. This includes interpersonal conversation asynchronous time.

Radio and TV producers now try to adapt to this 2018 situation. They create applications and program formats to benefit from this multi-tasking audiences. New future broadcast, not only producers or professional one have multi-tasking, but also audiences or new media users or clients have multi-tasking. Counselors as new media users' response forms in cross-media production. Religious counselors (host) reads out a question to participant from new media through face book page, twitter or Instagram. This production includes interpersonal conversation synchronous time.

Moreover, religious counselor should understand positive and negative effects of media in life styles of spouses and families. The problem of families now come from effects of media so that future religious counselor and Islamic therapy understand the others effects, as in media addiction and effects of self-disclosure in media. Every media has the strongest and the weakness.

References

- Agama, P. M. (2016). *Organisasi dan Tata Kerja Kantor Urusan Agama Kecamatan*. Jakarta: Departemen Agama.
- Ahmad, I. (2010). *Komunikasi sebagai Wacana*. Jakarta: Latofi Enterprise.
- Arbi, A. (2011). *Dakwah melalui Radio: Konstruksi Dangdut Jakarta atas Realitas Problem Keluarga*. (Disertasi), UIN Sunan Ampel, Surabaya.
- Aziz, M. A. (2015). *60 Menit Terapi Sholat Bahagia*. Surabaya: UIN Sunan Ampel Press.
- Bowling, D., Barlett. (2018). "Diversity and Commonalities in Relationship Experiences among Self-Identified Bisexual Parents in the United States", *J Sexual and Relationship Therapy*, 3(1-2), 169-189.
- Bungin, B. (2000). *Konstruksi Sosial Media Massa: Makna Realitas Sosial Iklan Televisi dalam Masyarakat Kapitalistis*. Surabaya: Pascasarjana University Airlangga.
- Bungin, B. (2010). *Sosiologi Komunikasi*. Jakarta: Kencana.
- Caleshu, S. a. (2018). "Mindfulness Among Genetic Counselors Is Associated with Increased Empathy and Work Engagement and Decreased Burnout and Compassion Fatigue", *Genetic Counseling*, 27 (5), 1175-1186.

- Clayton, R. B. (2014). "The third wheel: The Impact of Twitter Use on Relationship Infidelity and Divorce", *Cyberpsychology, Behavior, and Social Networking*, 17(7), 425-430.
- Clayton, R. B., Nagurney, A., & Smith, J. R. (2013). "Cheating, Breakup, and Divorce: Is Facebook use to blame?", *Cyberpsychology, Behavior, and Social Networking*, 16(10), 717-720.
- Cravens, J. D., & Whiting, J. B. (2014). "Clinical Implications of Internet infidelity: Where Facebook fits in", *The American Journal of Family Therapy*, 42(4), 325-339.
- et.all, M. (2018). "Communication of Information About Genetic Risks: Putting Families at Center", *Family Process*, 57(3), 836-846.
- et.all, S. (2018). "The Economic Benefit of Marriage and Family Strengthening Programs", *Journal Family and Economic Issues*, 39(3), 386-404.
- Fleming, C. (2010a). *The Radio Handbook*. London: Routledge.
- Fleming, C. (2010b). *The Radio Handbook*. New York: Routledge.
- Hairina, Y. (2018). "Konseling Qur'ani: Suatu Model Pendekatan Konseling untuk Mengatasi Gangguan Depresi." *Paper presented at the Seminar Nasional dan Workshop Bimbingan dan Konseling*, UIN Banjarmasin.
- Hanafi, Y., & Kamilin, A (2018). "Analisis Psikologis Pengaruh makan Berlebihan Terhadap Pengerasan Hati: Solusi Penanganan Melalui Binge Eating Preventive Program", *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 9(1), 1-18. doi: <http://dx.doi.org/10.21043/kr.v9i1.3010>
- Jaya, P. (2017). "Revitalisasi Peran Penyuluh Agama dalam Fungsinya sebagai Konselor dan Pendamping Masyarakat", *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 8(2), 335-356. doi: <http://dx.doi.org/10.21043/kr.v8i2.2453>
- Lambie, S. a. (2016). "A Qualitative Investigation of College Students' Facebook Usage and Romantic Relationships: Implications for College Counselors", *Journal of College and Counseling*, 19(2), 138-153.
- Riyadi, A. (2018). "Bimbingan dan Konseling Islam dalam Mengatasi Krisis Spiritual Akibat Dampak Abad Modern (Studi pada Lembaga Bimbingan

- dan Konsultasi Tasawuf Kota Semarang)", *Konseling Religi: Jurnal Bimbingan Konseling Islam*, 9(1). doi: <http://dx.doi.org/10.21043/kr.v9i1.3524>
- Riyanto, G. (2002). *Peter L Berger Perspektif Metateori Pemikiran*. Jakarta: LP3ES.
- Rozi, M. F. (2017). "Real Word and e-WOM from Word of Mouth in Virtual World", *Iqtishoduna*, 14-21.
- Rudiana, N., dan Ibnu Mahmudi. (2017). *Islamic Counseling untuk Nomophobia di Kalangan Remaja*.
- Sakinah, D. B. K. d. K. (2017). *Fondasi Keluarga Sakinah menjadi Bacaan Mandiri Calon Pengantin*. Jakarta: Ditjen Bimas Islam.
- Sandvik, K., & Laursen, D. (2014). "Talking with TV shows: Simultaneous conversations between users and producers in the second screen production of Voice", *Nordic Journal of Media Studies*, 12(1). doi: https://doi.org/10.1386/nl.12.1.141_1
- Sholeh, M. (2006). *Terapi Salat Tahajud*, 147-152.
- Subdit. Keluarga Sakinah, D. B. K. (2017). *Fondasi Keluarga Sakinah*. Jakarta: Ditjen Bimas Islam Kemenag RI.
- Syahputra, I. (2007). *Komunikasi Profetik: Konsep dan Pendekatan*. Bandung: Simbiosis Rekatama Media.
- Trisnayanti. (2018). *Strategi Komunikasi Penyuluh Agama Islam Fungsional dalam Upaya Pencegahan Perceraian di Kabupaten Tangerang*. (Master), UIN Jakarta, FIDKOM Fakultas Ilmu Dakwah dan Ilmu Komunikasi.
- Vossler, A. (2016). "Internet Infidelity 10 Years On: A Critical Review of the Literature", *The Family Journal*, 24(4), 359-366. doi: [10.1177/1066480716663191](https://doi.org/10.1177/1066480716663191)