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**Religious Guiding and Counseling for Listeners of  *Dangdut* Radio in Jakarta Indonesia**

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Abstract

Religious counselors seldom come forward in mass media, especially radio. They introduce their selves as Islamic preacher. Furthermore, Islamic counselor is rarely as program director and producer in radio. This article is concerned (1) Islamic counselor (IC) as Program Director in Jakarta *Dangdut* Radio in framing Family Problems (2) IC frames the concept of *Sakinah* Family. This study uses observation, participant, text analysis on record cassette, literature studies, and deep interview on Abdul Fatah as Islamic Counselor. Data analysis implement constructivism paradigm. It has dialect among subjective reality, symbolic reality, and objective reality through externalization, objectivities, and internalization. The results found that the ***first***, Abdul Fatah is religious guidance and counseling in *Daerah Khusus Indonesia (DKI) Jakarta* religious affairs. He had used radio schema to construct family problems in Jakarta *Dangdut* radio through 6 stages. ***The second,*** 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, Religious Counselor, listeners

Introduction

Vossler showed that the problems of families that is caused by media. Some cases are found that effects of media on spouses and family that are internet, face book, and twitter user In Family Journal focused on counseling for couples and family. The article found new challenges for therapist and counselor. Some issues like internet usage, sexuality, pornography, and infidelity. The number of couples will present with these issues that related to internet infidelity in their life.([Vossler, 2016](#_ENREF_29)).

Moreover, Clayton et. all. conducted using 16 questions on-line survey to examine whether high levels of Face book use. ([Clayton, Nagurney, & Smith, 2013](#_ENREF_10)). 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](#_ENREF_9)). Clayton R.B. examined how social networking sites (SNS) use, especially Twitter use. He revealed correlations on active Twitter use and negative relationship outcomes. ([Cravens & Whiting, 2014](#_ENREF_11)).

Yusuf Hanafi and Asri Diana Kamilin indicated 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](#_ENREF_17)). Riyadi found Islamic counseling through various activities that *Paket Seni menata hati (workshop), pengajian Tasawuf (educating), Marifullah (Training), kegiatan hari Besar Islam (Islam day), Klinik Konsultasi Rohani (Psychological consultant Clinic), Seminar Kajian Ilmiah (Scientific Seminar), Wisata Rohani ( Psychological Touring), and Kansul Amal (Charity)* ([Riyadi, 2018](#_ENREF_20)). Pajar Hatma Indra Jaya discuses enabler function or many roles that religious counselors are also as mediator, and advocator. They should make various network to do these roles. ([Jaya, 2017](#_ENREF_18))

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 related on quality of family and *Keluarga Sakinah* or Stable Family Program.([Subdit. Keluarga Sakinah, 2017](#_ENREF_26)).This program less pay attention because government has not yet used old and new media.

Moreover, election committee on stable family not yet collaborate local and national media that communities’ media, public media, and commercial media so that its promotion less reach 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 office *KUA* and GEIC guide and counsel couples.([Agama, 2016](#_ENREF_1)).

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](#_ENREF_4)).

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](#_ENREF_24)).

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) GEIC has adjusted advocating because spouse continues Islamic court that they become bystander. There are only 14 GEIC that has handled cases in BIMAS Islam or Islamic Guiding of Society in Tangerang.([Trisnayanti, 2018](#_ENREF_28)).

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 hoped to support by Religious Affairs and others sponsor. 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 <https://www.terapishalatbahagia.net/buku/> to promote his book and his therapy.

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, 169-189). International Journal focuses on counseling that are Journal of *Genetic* *Counseling* and Journal of *Patient Education and Counseling*. Shamblen et. all explains that marriage and family strengthening. Program has historical thing, has small effect on changing outcomes. ([S. et.all, 2018](#_ENREF_13)). Mendes et. all promotes sensitive attitude to provision of genetic information to and within the family as well as its inclusion. ([M. et.all, 2018](#_ENREF_12))

Counseling National Seminar Proceeding or SNBK 2017, Rusdiana et. all 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](#_ENREF_23)) 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](#_ENREF_16)).

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 IslamicCounseling Journal in STAIN Curup. Ten (10) topic 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 through *Burhan Bungin* ‘s theory on mass media social construction on social reality.

The analysis of research consists of 1). 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 tapping production. ([Bungin, 2000](#_ENREF_6)) while Armawati Arbi reveals *dakwah*, religion, women, and family counseling.(live program production).([Arbi, 2011](#_ENREF_3)).

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](#_ENREF_21)).

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

This article only reveals Abdul Fatah 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, fragment 2, 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](#_ENREF_3)).

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.*

**1.*Dakwah* Media Manangement of Islamic Counselor in Mass 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.

**1). 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 and off-air program help each other to develop images.

This article reveals the roles of Islamic counseling in SPFM radio. An Islamic counselor, Abdul Fatah, from Religious Affair Department in Jakarta, he is program 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. Abdul Fatah 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.

2).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.

Abdul Fatah 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. Abdul Fatah had continued Nazar Amir S.H.

Moreover, Abdul Fatah had got personal data listeners, from 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](#_ENREF_2)). Social reality has been constructed by media that consists two: *peta analog* model (as if real) and reality reflection model (true story). ([Bungin, 2010](#_ENREF_7)).

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. He is prayer that is sincere and solemn.([Sholeh, 2006](#_ENREF_25)).

**3). 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](#_ENREF_14)).

In communication, some one 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.

Abdul Fatah 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.

**4).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.

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

**5). 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 responsive. 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](#_ENREF_15)).

Abdul Fatah 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. He has personification of radio and his personality.

**6). 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 are 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 fullfil 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?

Abdul Fatah 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 Abdul Fatah 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. Abdul Fatah 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. Abdul Fatah 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.

Abdul Fatah 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. Unfortunate, 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.Program 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    4 Mediator for KDRT violence on Family  5. Advocator for accompany in Court | | 3.Make Script and Fragment  4. Source, announcer, operator, and counselor……………(1-4 STAGES: PRE-PRODUCTION)  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, 2011

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) use language that related to community in religious knowledge, parenting, and maintain marital dynamic in pre- marriage, marriage, and pasca-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  2. Implementation: counsel | | 1. Implement Policy on Character of SMCRE 2. Choose Cases through Self-Disclosure, Letters, phones as Framing Strategy | | 1. |
| 3. Monitoring: share, collect, process, and evaluate | | 3. Make variety of Scripts | | 2.Look for Ideas from Listeners thorough Se |
| 4. Reporting: process report weekly, and individual, and group report  5. Development: process, formulate, discuss, make a guidance, and policy for future Islamic Counselor | | 1. Form subjective reality through Priming Strategy 2. Frame symbolic reality through methods of *Dakwah* and communication as Signing Strategy 3. Define objective reality through radical changing or modified program | |  |

Source: Trisnayanti, Tesis, Master KPI FIDKOM UIN Jakarta, 2018 and Armawati Arbi, Disertasi, UIN Surabaya, 2011

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 i**nternalization** 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), Program Director (PD), and producer ask for listeners in special program. They are interactive to evaluate whole program of radio. GM and PD also have 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 has 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.

**2. *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 or Government Employee of Islamic Counselors 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*, *appreaciated 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](#_ENREF_27)). 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 are 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](#_ENREF_22)).

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](#_ENREF_3)).

Moreover, Abdul Fatah 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, 49-63). Abdul Fatah had implemented the messages of Pra-Sakinah through *Qaulan Maisuran* and the messages of Sakinah 1 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 with33 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](#_ENREF_5)).

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](#_ENREF_19)).

Silver and Caleshu et. All. found the integration of mindfulness and genetic counseling will improve professional morale and well-being. It promotes counseling in clinical work.([Caleshu, 2018](#_ENREF_8)).

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 seldom are used it, especially, commercial radio. We have discussed counselor that have multi-roles, multi-tasking, multi-function. We 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 achieve. The people are 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.

Conclusion

Religious counselor implemented face to face and in mass media that have not prepared new challenges yet. Religious counselor should understand, master media and its problems through literacy media. Technology media influences life styles of spouses and families. Literacy media understands positive and negative effects of media. 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.

Future development of the research focuses on the problem of families in media and effects of media on couples and families. Religious counselor learn more physical and psychological illness on media effect. Every media has the strongest and the weakness.

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