

The Role of Islamic Coaches in The Spiritual Mental Development of Pamong Kalurahan in Patuk District

Harun Suyanto¹, Nawari Ismail²

Universitas Muhammadiyah Yogyakarta, Indonesia^{1,2}

Email: harun.suyanto.psc21@mail.umy.ac.id¹, nwrismaiel@yahoo.com²

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ABSTRACT

The role of Islamic religious instructors is as a guide and role model, and has a function as an educator and consultant for the community in the field of religion and society. The important role of extension workers is to increase the knowledge of the community, especially civil servants kalurahan, Regarding religious teachings and their implementation in everyday life. The goal is the importance of spiritual mental development for civil servants sub - district. This research method is to use a qualitative descriptive approach, namely observation, interviews, and documentation. While the validity of the data through triangulation (sources and methods). The data analysis technique uses the Miles and Huberman models, namely data reduction, data presentation, and drawing conclusions. The results of the research on the role of Islamic religious instructors are to provide guidance in various forms including periodic routine recitation activities, Islamic studies, household studies, and tutoring in reading the Qur'an. Extension officers provide assistance by giving advice either directly or indirectly.

INTRODUCTION

Coaching ummah tightly in relation to sustainability life society at large . Both periodically and in groups or even a large national unity within the social strata of society. In this way, the social situation of society will become complex and a point will be found where the flexibility of fellow citizens or social communities really needs sensitivity. Moreover, by fostering and handling activities to empower Islamic da'wah in society at large, it has the consequence that values cannot be allowed to fade and remain without a trace in the hope that people who maintain mutual solidarity in life will become fragile and become phobic about progress, independence, maturity and stability in the application of values. religious values (Aminuddin, 2013).

A role or role is often defined as an actor or character in a play and so on (Suharto, 1989: 161). Because in a play, you can definitely share roles to add to the excitement of the story line being played. In sociological review, the term role (*rule*) is closely related to position (*status*). This means that the role is a dynamic aspect of the position. For example, if someone carries out their rights and obligations according to their position, then they are carrying out a role. Thus, in practice these roles and positions cannot be separated (La Suhu, Suaib, & Yamin, 2022). A person's role in social life can vary, depending on his willingness to do so and the opportunities provided by him public.

In this case, (Asmawiyah, 2022) adds, that role is a concept about what individuals can do in the community as individuals. Thus, in the community it is certain that someone occupies a position and carries out a role. So, role refers more to function, adjustment, and as a person process.

A similar thing was stated (Mukhlisuddin, 2016), that status and role are two aspects of the same phenomenon. Status is a set of rights and obligations, while role is the role of the set of obligations and

rights. So a role is the behavior expected from someone who occupies a certain status. Meanwhile, role behavior is the actual behavior of a person who plays a role in which the person acts with a deliberate effort to present a desired image to others. Jusman Iskandar said, in general there are two kinds of roles that apply in society, namely there are roles that society determines for us without looking at quality and hard work; and there are roles that are fought for through our own efforts. He further said that to learn a role there are two aspects that must be looked at: (1) learning to carry out obligations and demanding the rights of a role, and (2) having attitudes, feelings and expectations that are in accordance with the role. the.

The role of religious instructors, apart from functioning as a motivator for the community to actively participate in development, also plays a role in overcoming obstacles that hinder the course of development, especially overcoming negative impacts. Religious instructors as religious leaders always guide, protect and mobilize the community to do good and avoid prohibited acts, inviting them to something that is needed by their community in developing their territory, both for the needs of community facilities and worship. Religious Counselors become a place to ask questions and a place to complain for the community to solve and resolve with their advice. Religious instructors as community leaders act as priests in religious and social matters as well as in state matters in an effort to make government programs a success.

A certain level of spirituality cannot be a guarantee that an individual will feel fine when depressed or there are many problems or desires that have not been met and fulfilled for their family. Efforts to make every individual a pious person must still be carried out, one of which is the mental spiritual guidance program for village officials in Patuk District. Because it is important and good, as well as positive, it adds scientific insight related to religion which teaches a lifestyle that is in accordance with the teachings of Islam. This will also have an impact, although not a big one, at least you know that the Islamic religion teaches about the muammalah chapter, it has indeed been listed and recorded, even the Al-Qur'an is the source of the book of Allah SWT which was given a miracle to the Prophet Muhammad SAW. as a form of good news, guidance and guidance for his people (Departemen Agama, 2015).

For this reason, the role of the KUA, especially as a religious instructor, can carry out a spiritual mental development program for village officials, which is very useful as a form of insight and knowledge in marriage and ensuring the rights and obligations as husband and wife for each individual civil servant, well making role model for the local community. Every civil servant who receives a spiritual mental development program, every civil servant knows and is expected to be able to solve his or her household problems and social problems in accordance with his knowledge and the guidance of the Islamic religion.

In this research, the author took a case study in Patuk District, Gunungkidul. Patuk District is about 16 km from Wonosari, the capital Gunungkidul Regency to the northwest via the Kota section of the national road Yogyakarta-Wonosari. Subdistrict Patuk border with Subdistrict Piyungan, Bantul Regency and Prambanan District, Sleman Regency in adjacent north, Subdistrict Playen in adjacent south, Subdistrict Dlingo Regency Bantul in adjacent west And Subdistrict Gedangsari in adjacent east. Patuk District consists of 11 sub-districts, namely Beji, Bunder, Nglanggeran, Nglegi, Screaming, Patuk, Pengkok, Putat, Regards, Semoyo And Terbah. Amount resident in Subdistrict Peck as much 32,460 soul (BPS, 2016).

Election Subdistrict Patuk as place study based by a number of reason namely: 1) The high practice of loan sharking in rural communities, 2) the sub-district is categorized as a transition area both geographically and sociologically as a gateway and border area, so that it is the front door to cultural, economic and social transition, 3) The high number of cases of early marriage, namely 22 cases , 4) The high divorce rate reached 642 cases. Apart from these four problems, Patuk District is a category IDT (Inpres District Left behind) so that through intensification coaching Islam public District expected can push And spur enthusiasm to catch up with Patuk District, especially in Indonesia aspects of religious education. Apart from that, Islamic guidance is provided to village head can increase development the mentality of the village officials nature positive. If the village officials have a good and positive mentality, they will be role models for the civil servants' family members in particular and the village community in general, so that spared from the phenomena that occur in Patuk District (loan shark practices, early marriage and divorce) which are obstacles to the development of community mental health in Subdistrict Patuk .

The research subjects were Islamic religious instructors who served in sub-districts and were research officers. The selection of informants in this research included parties who were directly involved in the mental development activities of the people of Kalurahan carried out by Islamic religious instructors, namely: Head of KUA Patuk District, Islamic Religious Counselor KUA Patuk District, Head of Villages in Patuk District, Pamong Kalurahan in Patuk District, Figures related local areas and the Village Community. Data collection was carried out through interviews and documentation. Data analysis was carried out through Miles and Huberman's interactive analysis.

Research on a similar topic was also carried (Amaliyah, 2021) Through this research, the researcher explains the background to the implementation of pre-marital mental spiritual guidance at the KUA, Sumber District, Cirebon Regency. The emphasis of the program is on teenagers who are about to get married. From the results of the research, it is said that the role of religious counselors in the Sakinah family program is their role for the surrounding community in alleviating the problems that are consulted and what form of the Sakinah family program is in accordance with the teachings of the Islamic religion. The focus on mental spirituality is seen from physical and mental readiness, which is ready from various aspects, both financial and material, as well as the spirit of worship, where marriage is the completion of one's faith in the form of worship. On the other hand, there is also a readiness for the need for an element of pleasure in having sexual relations later. All classifications are mentally and spiritually ready and able to take responsibility in the future.

Research conducted by Salmah from the Faculty of Da'wah and Communication, Department of Islamic Guidance and Counseling in 2011 with the title "*The Role of Counselors in Mental Development of Children's Diversity in Layang Subdistrict, Bontoala District, Makassar City*". In his research, he only focused on knowing the religious mental condition of children, the obstacles they face and the factors that influence them as well as the form of solution for implementing counseling carried out in developing children's religious mentality in Layang Village, Bontoala District, Makassar City. This research is qualitative in nature, through determining sample locations using *cluster random sampling techniques* and *purposive sampling techniques* for community samples. The results of the research show that the religious mental condition of children in Layang Village still follows the habits of adults. There are two factors that influence children's religious mentality, namely internal factors such as the influence of heredity, personality and the influence of religious knowledge and awareness. Furthermore, external factors such as the influence of the family environment, organizations/associations and living environment.

The latest research was also carried out by (Mazid, Rumawi, Prabowo, & Hakim, 2021). The first research result is that the role of Islamic religious instructors is to provide guidance in the form of religious activities such as carrying out recitations, tadarusan and Islamic studies. Second, community servants in the current era of the Covid 19 pandemic are motivators who are able to provide guidance towards enlightenment. This research still needs to be studied more deeply, especially for religious instructors, especially in community spiritual development services in the era of the Covid 19 pandemic. This research focuses on Spiritual Mental Development for the general public during the Covid-19 Pandemic.

Based on a literature review carried out by the author as reviewed in several publications above, publications that review the role of Islamic religious instructors in spiritual mental development. The emphasis of previous researchers was on differences in targets and scope of location. For this reason, this article will review the role of Islamic religious instructors in developing a special spiritual mentality among sub-district officials in the Patuk sub-district, Gunungkidul Regency.

METHODS

This research aims to examine the role of Islamic religious instructors as guides, role models, educators and consultants in the context of increasing knowledge and spiritual mental development of the community, especially village officials in Patuk sub-district. The research method used is a qualitative descriptive approach through observation, interviews and documentation. The validity of the data is obtained through triangulation of data from various sources and methods used.

In the data analysis process, this research adapted the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions. The results of the research show that the role of Islamic religious instructors in the region involves various activities, such as regular

routine recitations, Islamic studies, household studies, and guidance in reading the Qur'an. Apart from that, extension workers provide assistance by providing advice both directly and indirectly.

This research has important implications in increasing public understanding regarding Islamic religious teachings and their application in everyday life, as well as in strengthening the spiritual mental development of individuals and communities in sub-districts in Patuk sub-district. It is hoped that the results of this research can serve as a guide for the government and related institutions in developing programs and policies that focus on increasing the role of Islamic religious instructors in encouraging the social and religious development of society.

RESULTS

A. Spiritual Mental Development

According to (Utomo, 2019) Development is the process of changing a system that is planned towards improvements that are oriented towards modernist development and progress social economical. Draft development That is key opener for understanding new about essence function administration on every state and dynamic nature. Development will be able to run smoothly if accompanied with administration Which Good.

Development is something process renewal Which continuous and continuous from a certain situation to another conditions considered better. Meanwhile, (Siagian, 2008) development is something Suite business For realize growth And change in a way planned as well as aware, Which in travel by something country going to modernity in frame coaching nation.

The definition of mental in Latin is *mens, mentis* which means soul, soul, spirit, spirit (Kartono, 2000). Meanwhile in the Big Indonesian Dictionary mental is defined as something related to the soul, character, brain and inner Which No bodily or energetic (Kartono, 2000).

(Arifin, 1976) state meaning mentally is something strength Which abstract (invisible) and cannot be seen by the five senses form And its essence, but Which appear is only symptom just and it is these symptoms that may be the target of providing psychological science or other.

Whereas understanding mentally according to (Ya'kub, 1992) that words mentally in Language Indonesia often synonymized with heart, heart, spiritual, soul, mind and so on. Which shows something the deepest and most defining personal element that is not visible to others five sense but work symptoms can be felt.

(Darajat, 1982) suggests that mental is often used instead of the word personality, which means that mental is all the elements of the soul including thoughts, emotions, attitudes and feelings as a whole and their totality will determine the pattern of behavior. , how to deal with something that is pressing, feeling disappointing, encouraging and so on.

Mental is defined as personality which is a dynamic whole that a person has which is reflected in attitudes and actions or can be seen from his psychomotor skills. Referring to the science of psychiatry and psychotherapy, the word mental is often used as a substitute for the word "personality" which means that mental is all the elements of the soul including thoughts, attitudes, emotions and feelings which in their entirety and integrity will determine the pattern of behavior., how to deal with things that depress feelings, disappoint, excite, delight and so on (Hidayat, 2013).

Then the meaning of the word spirit in its various coined words such as spiritual and spirituality is based on essence, eternity and spirit; not something that is temporary and artificial (Kuntowijoyo & AE, 2008). Referring to the Islamic perspective, the dimension of spirituality is always directly related to the divine reality, God Almighty (the field of monotheism). Spirit is the basic word spiritual which means strength, energy, enthusiasm, vitality, energy, morals or motivation, while spiritual is related to spirit, enthusiasm or soul, religious is related to religion, faith, piety, concerns transcendental values, is mental. as opposed to material, physical or corporeal (J.P. Chaplin, 2013). Spirituality is not something foreign to humans, because it is at the core of humanity itself. Humans consist of material and spiritual elements or physical and spiritual elements (Tobroni & Teologis, 2005).

The word mental is also known as "action influenced by thought." The sentence of the word mental itself has a very deep and broad meaning, so we cannot see the meaning of mental itself in just one thought. Not only the word mental, there are other forms, for example knowing the word mentality. In fact, the words mental and mentality have the same meaning, only the word mentality is a longer version of the word mental itself. Mentality is something that can influence a person's

actions towards something. Therefore, mental health is quite important for us because it influences our actions or responses to events or events that occur in life.

Based on the review above, spirituality is the part of humans themselves which is in the form of spirit and is divine. Meanwhile, mental is the elements of the soul including thoughts, emotions, attitudes and feelings which are very important in determining behavior. So from the definition of mental and spiritual it can be concluded that mental spirituality is something related to a person's spiritual mental state or soul which is reflected in an attitude, action or behavior that is in harmony and in accordance with religious teachings.

Spiritual mental development is a series of efforts to shape human morals in a better and stronger direction. With continuous mental development, it is hoped that humans will have the strength to face life because mental conditions can influence a person's actions in facing life incident or incident in life every day.

B. Islamic Religious Counselor

Extension is taken from the word "uluh" which means torch and works as lighting for society (Sholekah, 2019). So, instructors are interpreters who convey messages to the public regarding the principles and ethics of good religious values.

According to Lukman Hakim Saifuddin's view, religious instructors are lighters, lights in the darkness who provide enlightenment and teach wisdom to the surrounding community. M. Machsini also conveyed that religious instructors must be connectors for goodness, cementing more harmonious relationships and providing Islamic insights that are mercy and natural for the people. Based on the opinion above, it can be said that a religious instructor is someone who provides assistance, direction and guidance to people who are experiencing problems by alleviating them in accordance with the teachings of Islam, as well as professional workers who are carried out on orders from the government with their duties and functions, as well as responsibilities in their duties.

Religious instructors have a role as guides to the community, as role models and as connectors for government duties (Decree of the Minister of Religion (KMA) Number 79 of 1985). Religious instructors are civil servants and non-civil servants who are given full authority and responsibility by authorized officials to carry out Islamic religious guidance and extension activities and development through religious languages.

1. Role Counselor Religion Islam

Counselor Religion is an independent Department of Religion in carry out lighting religion Islam in middle rapidly dynamics development public Indonesia. His role very strategic in frame development mental, moral and mark devotion people as well as join in push enhancement quality life people in various field Good in the field religious nor development. Religious Counseling as a process is part from activity preaching Islam.

According to Department of Religion, role of instructor religion between other

a. Counselor religion as mentor

Religious instructors act as guides to the people a sense of responsibility brings society to a life that is safe and prosperous. Religious instructors are always religious leaders guide, protect and move public for good and stay away from forbidden invite on something which become needs its people in build its territory Good For needs means public nor worship.

Religious instructors become a place to ask questions and a place to complain for its people for solve and help finish problem, then give briefing with advice. Religious instructors as community leaders act as a priest in religious and social matters, so also with problem statehood with business succeed government program.

b. Counselor religion as role model

With his leadership qualities, religious instructors are not only provide information in the form of speech and words only, will but together practice and carry out what which is recommended. Counselor religion lead public in carry out various activity with give instruction and explanation about what which must done, start in a way together and solve it together. Exemplary This is embedded in everyday life so that society with full awareness and sincerity following the instructions and invitation his leader.

For this reason, religious instructors have a difficult and important task in public. So that instructor religion must own good qualifications. Where religious instructors must be moral and have a noble character and have a good example. Things that don't Another important thing that religious instructors must have is insight Which extensive religious and scientific matters.

With so expected instructor can influence public For do change toward Which better.

The role of instructors is very important, apart from being a communicator, guide and encourager in every religious practice. It turns out it also functions as a social driver. The synergy that is built is of course based on the main duties and functions of Islamic religious instructors as guides of social, religious and community life. Because society and religious communities play their respective roles.

2. Functions _ Islamic religious instructor

- a. **informative function** (information conveyor/informant) as a mouthpiece for the public to and from religious ministries which are religious services in nature. The return flow of information from bottom to top and vice versa from top to bottom is expected to be balanced and accurate through information from religious instructors. In this case, the role of extension agents is to convey to the public about operational and technical guidelines, especially regarding circular letters from the Minister of Religion during the Covid pandemic from SE Ministry of Religion of the Republic of Indonesia No. 15 to 29.
- b. **The educational function** is as an educator or religious teacher or in extension language as a murshid (guide) and torch (lighter) in the midst of society. In terms of the educational function, religious instructors provide counseling guidance to civil servants so that they remain strong in their faith without fear of disaster and must be responded to with effort and prayer. Emphasis on guidance and counseling materials to be conveyed to citizens.
- c. **The consultative function** of religious instructors is a place for the public to ask questions and consult regarding various life issues of a religious and societal nature in general. In their consultative function, instructors have the task of providing solutions and religious motivation (motivator) for the community. In this function, religious instructors as counselors provide counseling guidance to civil servants and the community, especially those with problems in the field of religion, economics, health and we distribute it to the relevant fields.
- d. **Advocacy function** where religious instructors become facilitators in terms of legal protection for the community. Apart from facilitating legal protection related to crime, it also protects the public from various heretical beliefs, which can mislead the people's faith, including protecting the public from exposure to radicalism originating from hardline splinter groups.

3. Principle Base Counselor Religion

Principle can understood as provision Which must There is or must executed in counseling religion Islam. Principle base interpreted as rule general Which used as guidelines.

Principles base counseling Islam between other (Purwanto, 2022):

- a. **Principle Participation**
Connection between instructor and group built need built based on principle democracy, that is exists room communication between instructor and openly assisted groups, transparent, friendly and warm based by spirit of equality. Matter This important for create atmosphere which objective, friendly, cooperative, constructive and a sense of pride results from process which walk in that relationship.
- b. **Principle for all**
That counseling applies to all, according to purpose And target Islamic religious counseling . Determination of target groups truly based on on consideration needs .
- c. **Principle difference individual**
That every individual own uniqueness And specificity particular, which differs from one individual to another. Because That process counseling religion Islam need consider background behind, culture, education, profession, his needs problems Which faced.
- d. **Principle personal completely**

Counseling applied with looking target as personal completely as man Which own price self , feeling , desire , emotion .

e. **Principle interdisciplinary**

That the problems that exist in the target group need to be addressed seen from various corner perspective or interdisciplinary . What _given by instructor No nature absolute but need give opportunity it opened corner look other in approach a problem.

f. **Principle centered on target**

The measure of success is not centered on the instructor , but on satisfaction built group as target counseling .

4. Target Counselor Religion

For needs determination group target Counselor religion can do distribution group target And formation group built with do approach as follows (Ministry of Religion of the Republic of Indonesia, 2002).

a. Group target public general consists from group construction :

- 1) Public sub-district ;
- 2) Public transmigration

b. Group target public urban , consists from group construction :

- 1) Complex housing area
- 2) Real Estate
- 3) Hostel
- 4) Area settlement new
- 5) Public market
- 6) Public area vulnerable
- 7) Employee agency government/private Kindergarten Regency / Province
- 8) Public industry
- 9) Public around area industry

c. Group target public special, consists from:

- 1) Scholar consists from group target: Employees/Employees agency government, Group profession, campus/community academics, and society researcher as well as para expert
- 2) Generation Young consists from group coached: Teenagers Mosque, Karang Cadets, and Scouts
- 3) LPM consists from group built: Majelis Taklim, Pondok Islamic boarding schools, and TPA/TKA
- 4) Built Special consists from group built : House Rehabilitation/Hot Social, Hospital, Community Homeless and Beggar (Squad), Complex Woman Tuna Susila (WTS), and Institutions Correctional (LP)
- 5) Area Isolated consist of group built: Community Area Remote and Community Ethnic group isolated.

The target group was formed to make it easier for religious instructors in providing guidance and counseling to the community in accordance characteristics And need public the. With So, the guidance and counseling provided can be right on target in accordance with What Which want to achieved by instructor religion the.

C. The importance of implementing the mental and spiritual development of village officials in Patuk sub-district.

Islamic religious instructors have an important position, namely as imams in religious and social matters. Enables the congregation to live in peace and tranquility. This makes the instructors have a role and impact on the development of national character. Islamic religious instructors become community leaders in various activities. There are many things that can be done, for example: providing instructions and explanations about what needs to be done, from starting to finishing each activity, both in the scope of worship activities and socializing with others. The form that is most often carried out is through habituation and example that is instilled in daily life activities. The impact is that the community members who are part of the congregation can be able

to full awareness and sincerity follow the instructor's invitation. Thus, the task of religious instructors as servants of the community's mental and spiritual development in the pandemic era is not merely to carry out counseling as usual, that is, to only carry out programs. These activities are contained in the monthly agenda that has been prepared .

Islamic religious instructors in Patuk District, Gunungkidul Regency have various kinds of programs that have been prepared based on work plans and regular work reports. Regarding the plans and reports of Islamic religious instructors, they are contained in the monthly report. This step makes it easier to find out the extent of achievement between plan and implementation, so that it can be easily measured and measured, so that the plans that have been prepared and made must be in accordance with implementation in the field. Referring to the governance of extension activities, mentoring and extension activities should be planned clearly and measurably so that the activities have a positive impact and to determine the level of achievement of the extension activities that have been carried out.

The implementation of mental and spiritual development carried out by Islamic religious instructors in Patuk District is focused on the Head of the Village Headquarters who are a source of role models and inspiration in social life. Various programs and services are undertaken by Islamic religious instructors to carry out mental and spiritual development for sub-district officials. As Parasuraman (Arli & Tjiptono, 2014) said, there are (5) five main dimensions related to relative importance, namely as follows: 1) Reliability, namely the ability to provide promised services quickly, accurately and satisfactorily. 2) Responsiveness, namely the ability of service providers to help customers responsively. 3) Assurance, namely employee politeness and ability to feel trust and customer confidence. 4) Empathy, namely acting in the interests of customers and paying attention to customers. 5) Physical Evidence (Tangibles), namely service facilities, equipment or supplies, human resources and facilities.

If it is connected with the theory put forward by Tjiptono, a religious instructor in Patuk District, Responsiveness and Empathy, it is appropriate and relevant in providing assistance services and providing mental and spiritual development services to sub-district officials. This is proven that providing assistance and services is highly programmed, measurable, accurate and responsive. Apart from that, there is a reciprocal relationship between both the instructor and the person being accompanied, namely the level of participation and activeness in supporting joint activities.

Religious instructors in providing guidance in the context of mental and spiritual development are not only limited to religious knowledge, such as guiding the reading of the Koran, study of the interpretation of the Koran, study of hadith, guidance on worship, muammalah and so on. However, it also concerns the social realm which is related to individual problems between individuals and individuals with society. Extension workers are considered the best advisors who can provide descriptions and solutions to life's problems. The counseling activities carried out by Islamic religious instructors in Patuk District in the context of mental and spiritual development include: Routine recitation activities once every 2 weeks, Study of the Qur'an and Kultum, Recitation of the Qur'an and Hadith, Assistance in reading the Qur'an 'an for devices, Practical Worship Guide, daily Fiqh, and so on.

In Islam, the first thing offered to ensure human life is spiritually peaceful is to prioritize gentle and awakening teachings. Spiritual encouragement always creates several possibilities to bring the material dimension of humans to their spiritual dimension (spirit or divinity). The way to do this is by understanding and internalizing His qualities, living life according to His instructions, and imitating His Messenger in various aspects of life. Spiritual life is very important in relation to mental health. Because spiritually protects a person from stressors and makes the mind of someone experiencing stress still able to think rationally and remember God. The relationship between psychology and religion in relation to the relationship between belief and mental health lies in a person's attitude of surrender to the Almighty.

Spiritual mental development is one good way to shape human morals so that they have a moral personality, noble character and morals (good attitudes), so that they can avoid disgraceful behavior as a countermeasure against the emergence of criminal acts in society. Spiritual mental development is also the first focus in Islamic teachings. Because from a good mentality/spirit, good actions will also be born, which will then produce goodness and happiness in human life, both physically and mentally. Cultivating one's mind produces good skills and the most important thing

is cultivating one's soul which produces purity and good morals. Because mental and spiritual development is a form of da'wah, its basis is the Koran and hadith.

The mental spiritual development of Islamic religious instructors is achieved through the process of providing assistance in a directed, continuous and systematic manner to individual civil servants as well as classically so that they can develop their religious nature optimally by internalizing the values contained in the Koran and Hadith in order to create good relationship with God. Steps taken by instructors are to provide advice on religious teachings to individual civil servants or groups of civil servants to form, maintain and improve mental and spiritual conditions that, with their own awareness, are willing and able to practice religious teachings in daily life in accordance with the provisions and principles of Islam. .

Apart from direct methods, counselors also provide consultations via WhatsApp to maintain privacy and provide continuous assistance. The scope of the study is not limited to religious knowledge as a foundation and guide for the implementation of daily life, but also related to how to manage finances, household consultations between matters and obligations, as well as mutual respect between husband and wife, and social etiquette between men and women. Then, always greet and direct both face to face and using help via WhatsApp.



Figure 1. Routine recitation of the device by the KUA Religious Counselor, Patuk District

Of course, providing services and facilitating the implementation of mental and spiritual development to sub-district officials is still not optimal. There are several factors that cannot be synergized regarding findings in the field, namely that there are still conflicting schedules between the village administrator's agenda and the program prepared by the instructor and the provision of material/physical facilities. However, extension workers are solid and alert and always provide services based on mutual agreement as a form of service to the community, especially village officials in mental and spiritual development. The task of instructors is not only to develop people from a spiritual perspective, their spiritual mentality is carried out continuously. Rather, it is building a civilization of national character with morals and a national spirit. Pamong kaluraha is the pamomong of the community within the kaluraha. It becomes central if the condition of the pamong has a noble character and can be a role model for the surrounding community, so that the development of the community is better in terms of manners and character.

CONCLUSION

Islamic religious instructors have role as mentor And role model to society . Apart from that, extension workers also have educational function _ And consultative in various development , both physical or non- physical . Counselors are not limited to providing understanding regarding religion and religion implementation activity religious, mailaikan also related to the relationship between individual and individual, individual and social society. Counselor own position strategic as an advisor and able to provide alternatives solution problem life. Importance implementation spiritual mental development for civil servants sub-district Because tutor is pamomong society that has role important in development

in the district as well as being a role model for his community. Civil servants who have integrity and good character will have an impact on development programs and the communities they support.

The mental spiritual development of Islamic religious instructors is achieved through the process of providing assistance in a directed, continuous and systematic manner to individual civil servants as well as classically so that they can develop their religious nature optimally by internalizing the values contained in the Koran and Hadith in order to create good relationship with God. The activities carried out by Islamic religious instructors in developing the mental and spiritual development of sub-district officials include: periodic routine recitation activities, study of the Koran and hadith, guidance in reading the Koran, study of fiqh and consultations on married life. This activity becomes a spiritual provision for civil servants to have peace and tranquility of soul in navigating life's activities and carrying out their duties as sub-district civil servants.

The supporting factor is the synergy between the KUA ranks and the sub-district government in Patuk sub-district which always provides understanding and support, both physical and non-physical, in the mental and spiritual development of the village officials. The inhibiting factor is that there are still some scheduling of activities due to the simultaneous agendas between the agendas of the sub-district officials and Islamic religious instructors.

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