



LEATURING or TELLING METHOD IN CHRISTIAN COUNSELING TECHNIQUES FOR RESPONSIBLE HUSBANDS

Desi Elvriede Panggabean^{1*}, Mei Lastri E.F. Butar butar², Epiphania Napitupulu³, Regina BM Nainggolan⁴, Lestari Debora. M. Sitorus⁵

IAKN TARUTUNG

*Corresponding Author
Desi Elvriede Panggabean

IAKN TARUTUNG.

Article History

Received: 28.11.2023

Accepted: 18.12.2023

Published: 05.01.2024

Abstract: This research is about the guidance technique of Christian religious instructors for responsible husbands using the lecture method. This study aims to analyze the role of the father by analyzing what is the husband's duties and responsibilities, how to behave as a spiritual leader towards his wife, and how the husband's responsibilities are in accordance with God's word. This type of research uses a literature review by reviewing the results of analysis, research on qualitative data from various previously published scientific articles by analyzing the role of the head of the family as a conceptual framework. All sources were then analyzed by studying the directional lecture method, namely 1) As part of the application and oral narrative by extension workers to gentlemen. 2) Uphold communication with verbal symbols that aim to encourage the most impressed humans (leave a good impression). 3) Organizing counseling accompanied using media to make it easier for instructors and gentlemen to understand the material conveyed by extension workers.

Keywords: Lecture method, husband, extension techniques, responsibility in Christian teaching.

Introduction

Extension is derived from the root word suluh, which in the Big Indonesian Dictionary (KBBI) means an item used to illuminate (usually made from dried coconut leaves or resin); torch.¹ The extension can also be defined as the process, method, act of instructing; lighting. Then the person who does the counseling is called an extension agent, which is an illuminator; a guide. Thus, extension is a derivative of the word extension which is widely and commonly used in the Indonesian language. Extension comes from the root word suluh which means a light giver in the midst of darkness.²

Religious instructors are advisors in mental development, morals, and devotion to God Almighty (Daud, 2020). In the decision of the Minister of Religion of the Republic of Indonesia Number 791 of 1985, religious instructors are religious advisors in the context of mental, moral, and devotion to God Almighty. Based on the decree of the minister of religion No. 79 of 1985, the term religious instructor is used to replace the term "honorary religious teacher" as well as presidential decree No. 87 of 1999 explaining that religious instructors are a clump of functional civil servants and have tasks related to research and development of concepts, theories, and operational methods as well as the implementation of

technical activities related to the spiritual and moral development of the community by their religion.

Based on the Decree of the coordinating minister for Wasbang and PAN Number 54 (in Munawiroh, 2014), religious instructors are one activity unit with strategic value in implementing development in the religious field. Religious instructors have an important role in religious life, society, and the state, including as role models and as a connector of government duties.³

From the description above, according to the author, religious instructors are carriers of light who have duties and responsibilities as implementers of religious guidance to the community using religious language.

Marriage is an exclusive, lifelong union between a man and a woman.⁴ Marriage is a commitment between a man and a woman that involves mutual sexual rights. Marriage is an institution ordained by God for all people, not just Christians, but for all people.⁵ Two people who marry become one flesh. This implies that there is no longer any separation between husband and wife. They are already one heart, one mind, one spirit, one purpose, one suffering, one joy, and one in everything. Matthew 19:5 And he said: For this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh. Guidance and extension techniques are determined by each extension agent

¹ Ebta Setiawan.2012.Pada KBBI Online, diakses 3 April 2023, <https://kbbi.web.id/suluh.html>

² Aletheia Rabbani, "Pengertian Penyuluh, Konsep, Tujuan Faktor, Media, Metode, dan Tahapannya" sosial79,01,2021, <https://www.sosial79.com/2021/01/pengertian-penyuluhan-konsep-tujuan.html>

³ SK Menko Wasbang dan PAN Nomor 54 (dalam Munawiroh, 2014)

⁴ Purniasih, "Reconstructing the Role of Parents in Shaping the Personality of the Child," *Exousia: Jurnal Pendidikan Agama Kristen* 1, no. 1 (2022): 1–9.

⁵ Alki Tombuku, "Arti Pernikahan Kristen." Kristenalkitabiah, October 6, 2014, <https://www.kristenalkitabiah.com/arti-pernikahan-kristen/>

and the target community group by taking into account the conditions and situations where the extension is carried out.⁶

Based on this, it can be seen that men will have new roles as husbands and fathers, while women will have roles as wives and mothers, so it is clear that when married, men and women will have new roles as a logical consequence of the marriage bond. In recent centuries, men have used the issue of "leadership" as a means to oppress their wives. Men have no understanding of their responsibility to love other than hearing that there is a command to submit to their wives. Men feel it is right to "lord" over their wives. No doubt, wives resent their husbands. For centuries, men have derived infinite happiness from fatherhood and society has not benefited. In fact, most of the social problems that society faces are directly related to fatherhood. The role of men in the family is so important that God uses it to call Himself, Father. The head of the family is the leader and guide in the family and the way he leads has a lasting impact. Many families are destroyed because the parents don't care, and many young people have no direction, looking for answers that their fathers should provide through words and deeds. The core of the problem is that families are getting worse, not better and this is largely caused by fathers. Most fathers want to do things right, but all they know how to do is to be an "appearance-oriented father." The role of a heart-oriented father is at the heart of God's plan. The family is not just a place of escape and hiding from the world. Thanks be to God that there is strength in the home. God placed the family in society to be the light of redemption and salvation in the world. As well as equipping family life with spirituality that is increasingly pleasing to God and a blessing to others.⁷

From the explanation above, which says that husbands often neglect their responsibilities, we need to explain this, especially how responsible husbands actually are in Christianity by using the lecture counseling method.

1. DISCUSSION

Leaturing Method or Telling Method

The leaturing method according to Syaiful Sagala is a form of interaction through lighting and oral narration from the teacher to students. In the implementation of lectures to explain the description, the teacher can use tools such as pictures, and other audio visuals.⁸ The leaturing method according to Syaiful Basri Djamaran and Aswan Zain is a means of oral communication between teachers and students in the teaching and learning process.⁹ According to Wina Sanjaya, the leaturing method can be defined as a way of presenting lessons through oral narration or direct explanation to a group of students.¹⁰

According to Abuddin Nata (2011: 181-182), the leaturing method is the delivery of lessons conducted by the teacher by oral

narration or explanation directly in front of students. The lecture begins by explaining the objectives to be achieved, revealing the outlines to be discussed, and connecting the material to be presented with the material that has been presented. Lectures will be successful if they get the learners' undivided attention, are presented systematically, are stimulating, and provide opportunities for learners. At the end of the lecture, it is necessary to draw conclusions, give assignments to students and have a final assessment.¹¹

From the description above, according to the author, the leaturing or telling method is a method that is carried out directly using the stages of delivering material which of course has been carefully prepared in advance by the person who will deliver the lecture.

2. Responsible

Based on the KBBI or what is commonly called the Big Indonesian Dictionary, responsibility is a condition where each individual has an obligation to bear everything alone. Apart from being based on the KBBI, responsibility is literally a condition in which a person must bear things on his own even if he is blamed as the recipient of a burden caused by another party. In general, the definition of responsibility is a person's awareness of their actions and behaviors even though they did not intentionally treat them. You can do responsibility in a condition where a person is conscious. If someone is to have a nature of responsibility, then he is classified as a person who has honesty and high concern.

However, if a person loses a trait of responsibility, there will be another party to enforce the responsibility. With this, responsibility can be seen from both sides, namely the rest of the party that has done or formed and the side of interest for the other party.¹²

So, from the description above, it can be concluded that responsibility is someone who must carry out all his duties and obligations seriously. Responsibility also means being ready to bear all the risks of his actions.

3. Definition of Husband

The husband is one of the actors in a marriage who is male and makes a sacred vow, saying a promise to marry his wife. A man usually marries a woman in a wedding ceremony before formalizing his status as a husband and his partner is called a wife. In many religions, a man may only marry one woman.¹³

The husband is the leader and protector of his wife, so the husband's obligation towards his wife is to educate, direct and understand his wife to the truth, then provide her with physical and mental sustenance, treat and care for her well (Harymawan, 2007).¹⁴

⁶ Andrianus Nababan et al., "The Development of an Instructional Material Book for Increasing the Effectiveness of the Learning Process in the Department of Religious Extension Education" 9, no. 3 (2023): 924–35.

⁷ Iwan Setiawan Tarigan and Henky MP Sigalingging, "Providensia Allah," *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)* 9, no. 1 (2022): 30–45.

⁸ Syaiful Sagala, *Konsep dan Makna Pembelajaran untuk Memecahkan Problematika Belajar dan Mengajar*, (Bandung: Alfabeta, 2009), h. 201

⁹ Syaiful Bahri Djamarah dan Aswan Zain, *Strategi Belajar Mengajar*, (Jakarta: PT Rineka Cipta, 2006), h. 97

¹⁰ Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, (Jakarta: Media Group, 2010), h. 147

¹¹ Nata, Abuddin (2011). *Perspektif Islam tentang Strategi Pembelajaran*, Jakarta: Kencana Prenada Media Group, cet. 2

¹² Tasya Talitha, "Pengertian Tanggung Jawab & Contoh Sikap Tanggung Jawab." Gramedia blog, Sept 09, 2021, <https://www.gramedia.com/best-seller/tanggung-jawab/>

¹³ UNIVERSITAS STEKOM PUSAT, "Suami." Ensiklopediadunia, <https://p2k.stekom.ac.id/ensiklopedia/Suami> diakses 2 april 2023

¹⁴ Harymawan. (2007). *Dukungan Suami dan Keluarga*. Jakarta: Trans Info Media

The big Indonesian dictionary defines a husband as a man who is the official life partner of a married woman (wife). The husband is the wife's life partner (father of children), the husband has full responsibility in the family and the husband has an important role, where the husband is required not only as a breadwinner but the husband as a motivator in various policies that will be decided including family planning (Chaniago, 2002).¹⁵

From the description above, it can be concluded that a husband is a man who is legally married to a woman who has duties and responsibilities that must be fulfilled to his wife and children both to educate, provide, protect, and even become a motivator for the family.

4. Responsible Husband in Christianity

A good husband according to the Bible is a husband who can take responsibility. He can fulfill the responsibilities of a husband as well as the responsibilities of a father in a Christian family. Lately, we often hear or find husbands who so easily throw responsibility, and see their wives' become victims of what they should do. For example, a husband lets his wife do all the household chores and he feels that it's not his job. Husbands are more obliged to fulfill material needs and put aside the need for love and care.

a. What are the Duties and Responsibilities of the Husband?

A responsible husband is when he knows and does what Allah wants. And knows what his wife wants. God's Word states the husband's primary duty in Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave Himself up for her. It is a noble duty and responsibility of a husband to love his wife.

For this reason, responsibility is a very important thing in life, because responsibility concerns other people, in this case the wife and especially oneself. If a husband neglects his responsibilities, then his quality will be low. Loving your wife needs to be organized into concrete steps and concrete actions.

As a spiritual leader to his wife

Spiritual leadership over the wife means that the husband must pray for, love, and lead the wife according to God's rules. Spiritual leadership over a wife gives her authority over her and her children:

- To love his wife for life. The vow or pledge of allegiance during the wedding ceremony is the main responsibility that is very important for a husband.
- Providing security: meeting economic needs
- Giving comfort: loving with the heart, being a protector
- Leading means setting an example (1 Cor 4:16; Phil 3:17; 1 Tim 4:12)
- Leading means sacrifice (Eph 5:28:30)¹⁶

The commandment to love one's wife. The Word of God says "Likewise, husbands should love their wives as their bodies" (cf. Eph 5:28). This means that the husband treats his wife as he treats himself and is not abusive towards them. The love shown by a husband to his wife should continue even when she is no longer worthy of love. "For the love of a husband for his wife is identified

with the love of Christ, which was so great for the church that He was willing to give Himself up for it."¹⁷

b. Characteristics of an irresponsible husband

- Cannot be a good leader for his wife, Ephesians 5:23 the husband is the head of the wife
- Inconsistent
- No empathy/stiffness
- No work
- Escape from problems

c. What God's Word Says?

- Ephesians 5:23 For the husband is the head of the wife just as Christ is the head of the church. He is the one who saves the body.
- 1 Corinthians 7:3 Let the husband fulfill his duty to his wife, and the wife to her husband.
- 1 Corinthians 7:4-5 The wife does not have dominion over her own body, but the husband; nor does the husband have dominion over his own body, but the wife. Do not forsake one another, except by mutual consent for a season, that you may have an opportunity to pray. Then you shall return together, that Satan may not seduce you, because you cannot endure intemperance."
- "So then every one of us will give account of himself to GOD." (Romans 14:12)
- Hebrews 4:13 emphasizes this again, viz: that everything is open before the LORD and to Him we must give an account of everything we do in our life
- 1 Peter 3:15 But sanctify Christ in your hearts as Lord! And be ready at all times to give responsibility to everyone who asks for it.

You about the expectations placed on him, but it must be gently and respectfully.¹⁸

Thus the author concludes that a husband is said to be good if he is responsible for all responsibilities in his family, because if a husband neglects his responsibilities in the family, then his quality is said to be low. The duties and responsibilities of a husband are: when a husband understands his wife's condition, loving his wife for life, providing security and comfort, being an example, and being willing to sacrifice. A good husband according to the Bible must prioritize love. He lives by loving his wife, his children, his parents, and those around him. 1 Corinthians 13:4-7 Love is patient; love is generous; it is not jealous. It does not boast and is not arrogant.

Method and Result of Discussion

Research Method

The research method used is a research method using literature. Primary sources from textbooks and previous research journals relevant to the title of this research were collected. Furthermore, the analysis was carried out with the selected literature review, namely by analyzing the role of the head of the family as a conceptual framework. The main sources of analysis were several relevant sources, research results, and books that were

¹⁵ Arman, Ys. Chaniago.2002.*Kamus Lengkap Bahasa Indonesia*.Bandung:Pustaka Setia.

¹⁶ Theo sahara, "Menjadi Suami yang Bertanggung Jawab."Wordpress, Mar 25,2011, <https://pembaharuankeluarga.wordpress.com/2011/03/25/414/>

¹⁷ Paul Gunadi, *Tujuh Bantal Keluarga* (Malang: CV. Evernity Fisher Media, 2016), 36

¹⁸ Theo sahara, "Menjadi Suami yang Bertanggung Jawab."Wordpress, Mar 25,2011, <https://pembaharuankeluarga.wordpress.com/2011/03/25/414/>

relevant to the discussion. All sources were then analyzed by examining the relationship and compatibility with the research title. The results of the analysis are then described descriptively and systematically. This paper is expected to provide a theological frame for the role of the Christian family head.

Result of Discussion

A good husband according to the Bible is a husband who can take responsibility. He can fulfill the responsibilities of a husband as well as the responsibilities of a father in a Christian family.

Lately we often hear or find husbands who so easily shift responsibility, and see their wives' become victims of what they should have done. For example, a husband lets his wife do all the household chores and feels that it is not his job. The husband is more obliged to fulfill material things and overrides the need for love and attention.

A responsible husband is when he knows and does what Allah wants. And knows what his wife wants. God's Word states the husband's primary duty in Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave Himself up for her. It is a noble duty and responsibility of a husband to love his wife.

For this reason, responsibility is a very important thing in life, because responsibility concerns other people, in this case the wife and especially oneself. If a husband is not responsible, then his quality will be low.

In counseling there are methods and techniques used, so in this study the method used is the lecture method, which is a method that is carried out directly using the stages of delivering material which of course has been carefully prepared in advance by the person who will deliver the lecture. The stages in the lecture method were: a) Introducing the topic of the lecture (delivery), the topic discussed in this counseling was responsible husbands. b): a) Introducing the topic of the lecture (delivery), the topic discussed in this counseling is a responsible husband. b). Opening the lecture by introducing the material, this counseling material discusses A good husband according to the Bible is a husband who can take responsibility. Who can carry out the responsibilities of a husband and the responsibilities of a father in a Christian family? c) Mention the purpose of counseling briefly but clearly for the fostered residents. The purpose of this counseling is to provide direction or understanding for fathers about how a responsible husbands according to Christian teachings. with the hope that fathers can understand that a husband has responsibilities that have been written in the Bible, and fathers can apply them in the family. d) Mention the outline of the lecture material in the form of main ideas (core topics), and lecture the core topics sequentially or systematically balanced with examples and illustrations, the core topics of this counseling are what are the duties and responsibilities of husbands, the characteristics of a responsible husband, and how a responsible husband according to Christian teachings. e) Summarize each core topic and ask some questions and provide opportunities for the fathers to ask questions. The questions that are expected to be answered by the fathers are how do you think about the responsibilities of a husband, do you understand what is the responsibility of a husband written in the Bible, and are the fathers capable of carrying out their responsibilities? And are the fathers capable of carrying out their responsibilities? f) Thoroughly summarize the topic of discussion on the learning that has

occurred, this study aims to analyze the role of fathers by analyzing what the duties and responsibilities of husbands are, how as spiritual leaders towards wives, and how husbands are responsible according to God's word.¹⁹

Apart from the lecture method technique in counseling this material, we can also use the discussion method and the counseling method.

Conclusion

Families should reflect the principles of God's kingdom. When the mirror of God's reign is in a household, it means that Jesus is above the husband. In this case, the authority that the husband has is not an authority to be used arbitrarily. But the authority that is wrapped in the love of Christ for the glory of God and the establishment of the household of God or the reign of God in the family. For this, a husband must be a priest. In this case, it must be emphasized that the relationship between husband and wife can be a symbol of Christ's relationship with the church (Ephesians 5:32). In Ephesians 5:25, it is stated that the husband must love his wife as Christ loves the church. In this case, the husband must see the love of Christ as the church. Christ is the head or leader of the truth, this means that the supremacy of the husband over the wife is not authority or arbitrary, but leading the wife to the truth. In this case, the husband must be an example of faith and a spiritual leader in the family. The heart-emphasizing role of the father is central to God's plan. The family is not just a place of escape and hiding from the world. Thank God that there is strength in the home. God placed the family in society to be the light of redemption and salvation in the world. As well as equipping family life with spirituality that is increasingly pleasing to God and a blessing to others. The method used in this counseling is the lecture method, apart from that, the discussion method and the counseling method. The methods or lecture methods that can be used are: 1) As part of the application and oral narration by the extension agent to the fathers. 2) Carrying out communication with verbal symbols aimed at achieving the most impressive human (leaving a good impression). 3) Organizing counseling accompanied by the use of media to make it easier for extension workers and fathers to understand the material conveyed by extension workers.

References

1. Aletheia Rabbani, "Pengertian Penyuluh, Konsep, Tujuan Faktor, Media, Metode, dan Tahapannya." sosial79,01,2021, <https://www.sosial79.com/2021/01/pengertian-penyuluhan-konsep-tujuan.html>
2. Alki Tombuku, "Arti Pernikahan Kristen." Kristenalkitabiah, October 6, 2014, <https://www.kristenalkitabiah.com/arti-pernikahan-kristen/>
3. Daud, M. (2020). *Pelaksanaan penyuluh agama dalam pembinaan umat. Jurnal Peningkatan Kompetensi Penyuluh*

¹⁹ Munadi, Yudhi. 2013. *media pembelajaran; sebuah pendekatan baru*. Jakarta

- Agama di Kbupaten Toba melalui pelatihan Komunikasi yang efektif dan efisien* 1–17.
4. Dr. Suparyanto, M.Kes, “*Konsep Suami.*”blogspot, 22 Mei 2011, <http://dr-suparyanto.blogspot.com/2011/05/konsep-suami.html>
 5. Ebta Setiawan. 2012. *Pada KBBI Online*, diakses 3 April 2023, <https://kbbi.web.id/suluh.html>
 6. Ebta Setiawan. 2012. *Pada KBBI Online*, diakses 3 April 2023, <https://kbbi.web.id/tanggungjawab.html>
 7. M.A. Tihami dan Sohari Sahrani, *Fikih Munakahat (Kajian Fikih Nikah Lengkap)*, PT. RajaGrafindo Persada, Jakarta, 2014. Hlm. 8.
 8. Munadi, Yudhi.2013. *Media Pembelajaran; Sebuah Pendekatan Baru*. Jakarta
 9. Nababan, Andrianus, Agnes Novianti Permata Sari, Goklas J. Manalu, Nasib Tua Lumban Gaol, Tasya Ivana Hutagalung, dan Ariyanti Waruwu. “The Development of an Instructional Material Book for Increasing the Effectiveness of the Learning Process in the Department of Religious Extension Education” 9, no. 3 (2023): 924–935.
 10. Nata, Abuddin (2011). *Perspektif Islam tentang Strategi Pembelajaran*, Jakarta: Kencana Prenada Media Group, cet. 2
 11. Paul Gunadi, *Tujuh Bantal Keluarga* (Malang: CV. Evernity Fisher Media, 2016), 36.
 12. Purniasih. “Reconstructing the Role of Parents in Shaping the Personality of the Child.” *Exousia: Jurnal Pendidikan Agama Kristen* 1, no. 1 (2022): 1–9.
 13. Syaiful Bahri Djamarah dan Aswan Zain, *Strategi Belajar Mengajar*, (Jakarta: PT Rineka Cipta, 2006), h. 97
 14. Syaiful Sagala, *Konsep dan Makna Pembelajaran untuk Memecahkan Problematika Belajar dan Mengajar*, (Bandung: Alfabeta, 2009), h. 201
 15. Tarigan, Iwan Setiawan and Henky MP Sigalingging. “Providensia Allah.” *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)* 9, no. 1 (2022): 30–45.
 16. Tasya Talitha, “*Pengertian Tanggung Jawab & Contoh Sikap Tanggung Jawab.*”Gamedia blog, Sept 09,2021, <https://www.gamedia.com/best-seller/tanggung-jawab/>
 17. Theo sahara, “*Menjadi Suami yang Bertanggung Jawab.*”Wordpress, Mar 25,2011, <https://pembaharuankeluarga.wordpress.com/2011/03/25/414/>
 18. UNIVERSITAS STEKOM PUSAT, “*Suami.*” Ensiklopediadunia, <https://p2k.stekom.ac.id/ensiklopedia/Suami> diakses 2 april 2023
 19. Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*, (Jakarta: Media Group, 2010), h. 147.