

## Performance of islamic religious counselors in executing counseling function during the Covid-19 pandemic

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### Article

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### Abstract

**Purpose** - This paper presents the results of the performance analysis of Islamic Religious Counselors in 6 provinces on the island of Java during the COVID-19 pandemic. This analysis needs to be conducted considering that on one hand, there are quite complex community problems that need to be managed by Religious Counselors, while on the other hand the number of Islamic Religious Counselors, especially those with the Civil Servants (PNS) status, is not proportional to the large and diverse number of target audiences.

**Method** - This study uses a quantitative approach with a survey method. The research sample was 96 Functional Islamic Religious Counselors (PAIF/PNS) which were collected using simple random sampling techniques in 6 provinces, namely DKI Jakarta, Banten, West Java, Central Java, Special Region Yogyakarta, and East Java. Data collection techniques were carried out by observing and distributing online questionnaires through google forms. Descriptive statistics and inferential statistics (Spearman rank correlation) were used for analyzing data.

**Result** - The results showed that: 1) the level of social support, situational support, and the performance of the counselors were classified as moderate, and 2) social support and situational support were positively and significantly related to the performance of the Islamic religious counselors in carrying out their counseling function during the COVID-19 pandemic. This means that the higher the social support and situational support, the better the performance of the religious instructor in carrying out the counseling function during the COVID-19 pandemic, and vice versa.

**Implication** - The level of performance of Islamic religious instructors can be used as a consideration to determine the right training or self-development program for religious counselors in carrying out their functions properly.

**Originality** - This paper is the first research report that analyzes the performance of functional Islamic religious instructors, covering 6 provinces on the island of Java, in carrying out their outreach functions during the Covid-19 pandemic.

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**Kata kunci:**

Dukungan sosial, dukungan situasional, performance of functional islamic counselors (PAIF), pandemi covid-19.

**Abstrak**

**Tujuan** - Makalah ini menyajikan hasil analisis kinerja Konselor Agama Islam di 6 provinsi di Pulau Jawa selama pandemi COVID-19. Analisis ini perlu dilakukan mengingat di satu sisi permasalahan masyarakat cukup kompleks yang perlu dikelola oleh Penyuluh Agama, sementara di sisi lain banyaknya Konselor Agama Islam, khususnya yang berstatus Pegawai Negeri Sipil (PNS). tidak sebanding dengan jumlah khalayak sasaran yang besar dan beragam.

**Metode** – Penelitian ini menggunakan pendekatan kuantitatif dengan metode survei. Sampel penelitian adalah 96 Pendamping Agama Islam Fungsional (PAIF/PNS) yang dikumpulkan dengan menggunakan teknik simple random sampling di 6 provinsi yaitu DKI Jakarta, Banten, Jawa Barat, Jawa Tengah, Daerah Istimewa Yogyakarta, dan Jawa Timur. Teknik pengumpulan data dilakukan dengan observasi dan penyebaran kuesioner online melalui google form. Statistik deskriptif dan statistik inferensial (korelasi peringkat Spearman) digunakan untuk menganalisis data.

**Hasil** - Hasil penelitian menunjukkan bahwa: 1) tingkat dukungan sosial, dukungan situasional, dan kinerja konselor tergolong sedang, dan 2) dukungan sosial dan dukungan situasional berhubungan positif dan signifikan dengan kinerja konselor agama Islam. dalam menjalankan fungsi penyuluhan di masa pandemi COVID-19. Artinya, semakin tinggi dukungan sosial dan dukungan situasional, maka semakin baik kinerja penyuluh dalam menjalankan fungsi penyuluhan di masa pandemi COVID-19, begitu pula sebaliknya.

**Implikasi** - Tingkat kinerja penyuluh agama Islam dapat dijadikan pertimbangan untuk menentukan program pelatihan atau pengembangan diri yang tepat bagi penyuluh agama dalam menjalankan fungsinya dengan baik.

**Orisinalitas** - Tulisan ini merupakan penelitian pertama yang menganalisis kinerja fungsional penyuluh agama Islam yang mencakup 6 provinsi di Pulau Jawa dalam menjalankan fungsi dakwahnya di masa pandemi Covid-19.

## **Introduction**

Currently, Indonesia and many other countries are still experiencing a very distressing COVID-19 pandemic. The number of COVID-19 cases continues to grow in many countries. This global pandemic has infected 95,497,062 people worldwide. The number of infected cases in Indonesia itself is 1,496,085 (Purnamasari, 2021). This number is allegedly the highest number of COVID patients in Southeast Asia. The increasing number of victims, the wider coverage of areas affected by COVID, and the socio-economic implications of this pandemic, prompted the government to issue Presidential Decree No. 12/2020 which declared COVID-19 as a National disaster.

In dealing with this pandemic, the government continues to make and revise new policies to overcome the pace of COVID transmission. The government policy issued on July 25, 2021, uses the term Enforcement of Community Activity Restrictions (PPKM) level 3-4. This term replaces the previous policy named Emergency PPKM. The basic difference between Emergency PPKM and PPKM levels 3-4 lies in the Work From Office (WFO) and Work From Home (WFH) policy rules for critical and essential sectors. This is stated in the Instruction of the Minister of Home Affairs Number 22 of 2021 concerning the Implementation of Level 4 COVID-19 Community Activity Restrictions in Java and Bali. In critical sectors such as health, security and order can operate 100 percent. As for other activities such as disaster management, energy, logistics, transportation to basic utilities (electricity, water, and waste management) they can operate 100 percent only for a maximum of staff, 25 percent of the staff is applied to production/construction facilities/services to the community and for administrative services (Mendagri, 2021).

The government's policy on PPKM continues to be updated in terms of level and validity period which become the basis for community activities. The policy update is determined based on the development of cases of COVID-19 transmission. The history of the PPKM implementation shows that, up to August 30, 2021, there were 5 changes and extensions of the PPKM implementation have been made. These changes were executed because the PPKM policy is adaptive by looking at the fluctuating transmission level of COVID-19. The first PPKM under the name of Emergency PPKM was held on July 3 to July 20, 2021, then extended to July 25, 2021. The second extension was carried out at the same time changing the term PPKM Emergency to PPKM levels 4, 3, and 2 from July 25 to August 2, 2021. Towards the end of the first PPKM level 4, 3, and 2 periods, this level PPKM was extended until August 9, 2021. Then the PPKM level 4, 3, and 2 was extended again until August 16, 2021. Finally, the PPKM was extended again until August 23, 2021, which was announced by the Minister Coordinator for Maritime Affairs and Investment (Menko Marves) to the public through journalists (Nugraheny, 2021). Before August 23, this level of PPKM was again extended from August 23 to August 30, 2021.

The PPKM policy, which continues to be extended every week, creates a dichotomy or dualism in society. Some people agree or support the extension of this PPKM level, although not a few are complaining (desperate) about this extension. This can be observed from the comments column of the official online news account that reported on the extension of the PPKM policy. Some people on one hand accept the extension of the PPKM because they believe in whatever steps the government takes. On the other hand, some people do not agree because the extension prevents them from earning a living for their lives. Even those who do not agree have their own expressions by stating that "it is better to die from corona than to die from starvation".

The description of the data and phenomena illustrates that the policies issued by the government in dealing with the pandemic do not only have an impact on aspects of health, education, and mental safety, but also on the food security (economy) of the family. Not a few people are forced to be unemployed due to being dismissed by their companies which are no longer able to pay their wages. This is a follow-up impact of the implementation of the policy of limiting the number of workers who must WFO and WFH due to the COVID-19 pandemic. If the dismissed community does not have other skills, while the economic needs of the family must be met, then it can create a new problem, namely crime. In addition, the problem of intolerance is also an important issue that needs to be resolved. On the other hand, those who are free from Termination of Employment (PHK) but need to work from home (WFH), still have a high risk of psychological problems, namely prolonged stress (depression).

The research results of the Habibie Center Team (Rasyid, Efendi, Peranto, & R, 2021) stated that at the grassroots level, the COVID-19 pandemic has amplified the symptoms of intolerance and weakened social cohesion. Actions that prohibit worship and violence in the name of the religion still often occur in several places in Indonesia. The condition of strengthening intolerance has the potential to strengthen ideology and violent extremist movements. It was reported by United Nations Interregional Crime and Justice Research Institute (UNICRI) that groups affiliated with the Islamic State of Iraq and Syria (ISIS) are using social media to spread conspiracy theories about the origins of COVID-19. This was done to weaken public trust in the government as well as strengthen the legitimacy of its violent extremist ideology.

Various problems that arise due to the pandemic need to get mutual attention from various groups, including the community, government, academics, and the State Civil Apparatus (ASN). ASN that has an important and strategic role to assist the implementation of government policies is extension workers who work in the field as they are specialized in their respective fields, such as health counselor (under the Ministry of Health), social counselor (under the Ministry of Social Affairs) and religious counselor (under the Ministry of Religion). The role of the extension worker is at least as an extension of the government's voice to convey programs or policies that have been issued so that they can be implemented by the community. Therefore, extension workers are spearheading the success of the government's policy to invite the public to be actively involved (participate) in dealing with this pandemic.

Religious counselors as well as health, social and other extension workers have the responsibility to carry out their main tasks, functions, and strategic roles in order to support the achievement of successful government programs/policies. In addition to carrying out the duties of the state, religious counselors also carry out religious duties as chosen people, namely preaching for the good. Related to this, a religious counselor is required to have a good speech, attitude and behavior because his/her figure is a role model for the community. In addition, religious counselors are also required to have the ability and skills to conduct effective guidance and counseling. The achievement of these successes can be measured from the performance indicated by religious counselors in carrying out their main duties and professional functions. Religious counselors could be said to have been performing well if they were able to carry out their main tasks and functions in accordance with the indicators contained in the regulation of the Minister for Empowerment of

State Apparatus and Bureaucratic Reform of the Republic of Indonesia No. 9 of 2021 concerning Functional Positions of Religious Counselors.

The main task of religious counselors is to provide counseling and development guidance activities through the language of religion. If you look at the current state of the pandemic, the challenges of religious counselors are even more severe than the conditions before the pandemic. However, the challenges are meaningless for a religious counselor who, from the outset, has strong motivation and good performance. Thus, a religious counselor must have sufficient knowledge and a strong intention to devote himself to the community by carrying out government and dakwah missions. However, the reality in the field shows that many religious counselors have a formal educational background, not from the Department of Islamic Guidance and Counseling (BPI) Faculty of Dakwah and Communication. Meanwhile, BPI Department applies a curriculum to form graduates who are ready and qualified to become religious counselors.

Religious counselors with non-BPI educational backgrounds could have an impact on his/her performance because the new religious counselors must first 'touch' all things about the religious counseling process. This is a challenge to the success of religious counseling which is a government program/policy through the ministry of religion. Therefore, it is important and interesting to conduct research related to the performance of religious counselors amid the COVID-19 pandemic. The purposes of this study were (1) to analyze the performance level of functional Islamic religious counselors during the COVID-19 pandemic and (2) to analyze the relationship between individual characteristics, social and situational support with the performance of functional Islamic religious counselors during the COVID -19 pandemic.

Research related to the performance of religious counselors has certainly been carried out by previous researchers, but there are still fundamental differences between one study and another, including this study. The first study was entitled Agricultural Counselor Performance and its Impact on the Competence of Cocoa Farmers in four Regions of South Sulawesi by (Sapar, Jahi, Saleh, & Purnaba, 2012). The study used a survey method using SEM (Structural Equation Model) analysis. This study used the theory of Robbins (1996) to explain individual characteristics that affect performance. According to (Admosoeprapto, 2016), performance is a combination of two factors that can cause a synergistic effect, namely the ability and motivation of the individual. The results of the study found that the performance of the instructor affected external competence, motivation, and independence.

Another research on performance was conducted by (Sutrisno, 2016) entitled Agricultural Counselor Performance in Empowering Farmers. This study used a descriptive quantitative approach. Gibson's theory is used to analyze the research results. According to him, performance is the success of completing tasks and the individual's ability to achieve goals in accordance with the time limit that has been set. The performance indicators used in this study consist of (1) innovative behavior development, (2) participatory strengthening, (3) institutional strengthening, (4) strengthening access to various resources, (5) capacity strengthening, and (6) regeneration. The results of the study found that the performance of agricultural extension workers in empowering farmers was relatively not good, because they were still influenced by the characteristics of the social system and the competence of the extension workers (communication competence, knowledge

transfer, and social interaction). The entrepreneurial competence of the extension workers has no significant effect on the performance of the extension workers in empowering farmers.

Specific performance research related to religious counselors was conducted by (Hamzah A., 2018) with the title Non-PNS Religious Counselors Performance of the Ministry of Religion. The purpose of this study was to determine the performance of non-civil servants at the Ministry of Religion (a Study in Sungai Penuh City). This study uses a qualitative approach with the type of field research. The theory used in this study is McClelland's theory which states that the factors that affect performance are the ability and work motivation factors. This study found: 1) The performance standards of non-civil servant religious counselors at the office of the Ministry of Religion in the city of Sungai Penuh are prioritized for a bachelor's degree from a religious university, domiciled in the city of Sungai Penuh and have a fostered village; 2) Performance criteria consist of 6 types, namely: quality, quantity, timeliness, cost-effectiveness, need for supervision and interpersonal impact; and 3) The motivation given by the Ministry of Religion for non-civil servants at the office of the Ministry of Religion in the city of Sungai Penuh. The motivation consists of 2 factors, namely: intrinsic motivation and extrinsic motivation.

Another study entitled "Performance Demands in Job Threats: Career Dilemmas of Non-Civil Servant Religious Counselors", was investigated by Propertiul (Kusuma & Aliyah, 2019). This research uses a qualitative research approach with descriptive analysis. Analysis of the data used is the interactive method of Miles and Huberman. According to Abdul (2014), indicators of competence that must be possessed by religious counselors are (1) substantive competence, (2) methodological competence, (3) social competence, and (4) personal competence. This study shows that the government through the Ministry of Religion has actively tried to empower non-PNS religious counselors with the construction of an Islamic Information Management System and E-PAI application. The government has also made efforts to improve performance such as conducting training and coaching, checking performance reports, creating clear guidelines or regulations, and increasing salaries up to 100 percent.

Based on the description of the background, it is important and interesting to research the Performance of Islamic Religious Counselors in Carrying Out Counseling Functions during the COVID-19 Pandemic Period. This research is certainly different from previous research, for example, the research conducted by Propertiul (Kusuma & Aliyah, 2019) by only looking at the relationship between performance and the career of non-civil servant religious educators. Likewise, the research on the performance of religious counselors conducted by (Hamzah A., 2018), which only looked at the performance of non-civil servant religious counselors. Both of them only examine performance without relating it to the functional capabilities that counselors must possess. The chosen subjects were also different, namely Functional Religious Counselors (PAIF). Furthermore, although the selection of the object of study and the type of quantitative research carried out in this study is the same as those (Refiswal, 2018), (Sutrisno S., 2016), and (Sapar, Jahi, Saleh, & Purnaba, 2012), their research examine the effect of performance on the competence of the extension workers. Meanwhile, this study examines factors, both internal and external, that are associated with the performance of religious counselors during the COVID-19 pandemic. This study also examines the relationship between these factors and performance with internal and external factors

in carrying out the counseling function. Thus, it can be concluded that this research has never been conducted or has novelty, so it is quite important and interesting to do.

## **Research Methods**

This study uses a quantitative approach with a survey method. This survey method is used to analyze the relationship between two or more variables. In this study, researchers examined the performance of religious counselors which were associated with individual characteristics, social support, and work situational support. This study uses independent variables, namely social support (X1) and situational support (X2). The dependent variable is the performance of religious counselors (Y) which consists of time, methods, and results. Social support (X1) in this study is assistance and information provided by individuals, leaders, social groups or communities, or society which are delivered verbally or non-verbally. This social support consists of emotional support, appreciation support, instrumental support, and information support. The definition of situational support (X2) is a condition outside the respondent's self that can influence the decision-making process for both planned and unplanned activities. Situational support variables consist of the availability of facilities and infrastructure and coaching and supervision support. Furthermore, the definition of performance variable (Y) is the work performance of respondents in quantity and quality in completing work assignments that are assigned based on a certain time, the method used, and the work results achieved.

Research locations are in 6 provinces on the island of Java, namely DKI Jakarta Province, Banten Province, West Java Province, Central Java Province, Special Region of Yogyakarta Province, and East Java Province. The six provinces were chosen on the grounds that Java is the island with the most populous population, not only in Indonesia but also in the world. The total population on the island of Java itself which is spread over 6 provinces reaches 149 million, which means that 56 percent of Indonesia's population resides on the island of Java (Wsw & Ddn, 2021). Based on these reasons, it is important and interesting to conduct research on the performance of religious counselors during the COVID-19 pandemic on the island of Java.

Population of this study is Functional Islamic Religious Counselors (PAIF) or religious counselors with the status of Civil Servants (PNS) as many as 2,356 people. The number of samples in this study was calculated using the Slovin formula with a margin of error of 10 percent at a 90 percent degree of truth. Based on the calculation of the Slovin formula, the number of samples in this study was 96 (rounded) respondents. The sampling technique was carried out by simple random sampling because the members of the population in this study were considered the same (homogeneous) so all members of the population had the same opportunity to become respondents.

Collecting data in this study applied observation techniques, distributing online questionnaires (Google Forms) and simple interviews. Observations in this study were carried out by observing the behavior of respondents in WhatsApp groups of religious counselors throughout Indonesia. Data collection through questionnaires was used by researchers to explore the main data sources of the study. A simple interview was conducted to ensure (crosscheck) the answers that the respondents had filled in the online questionnaire form.

The data used in this study is primary data obtained directly from the respondents through the distribution of questionnaires. This research questionnaire contains closed questions using a modified Likert scale so that each question provides 4 choices of the answer with range of answers strongly disagree, disagree, agree, and strongly agree. The main data collected consisted of respondent characteristics, social support, situational support, and the performance of religious counselors during the COVID-19 pandemic. Based on the reliability test conducted on the data obtained, using the Statistical Package for the Social Sciences (SPSS) program version 21.00, the results obtained are reliable or consistent with Cronbach's Alpha value of 0.752 for the social support variable (X1), a value of 0.745 for the situational support variable (X2), and a value of 0.733 for the performance variable (Y).

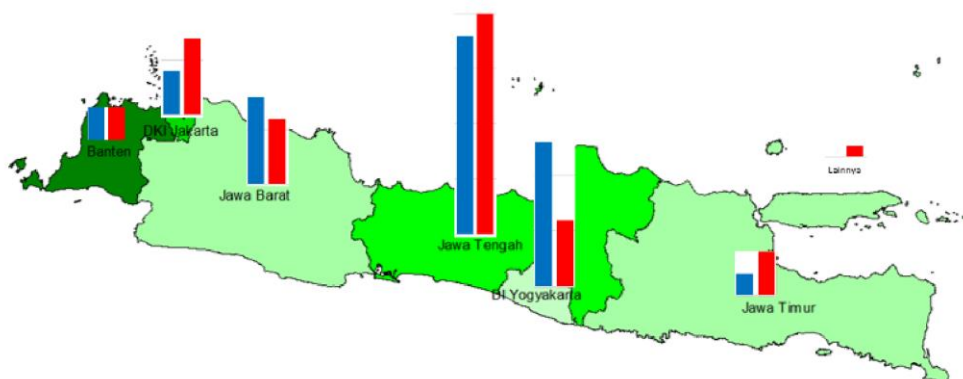
This research analysis uses descriptive statistics using frequency and percentage distribution tables and inferential statistics in the form of Spearman's rank correlation test. The determination of this type of data analysis is because the research data is ordinal in form and this research intends to examine the closeness and relationship of the variables X and Y which has never been studied before.

## Results and Discussion

### *Overview of Research Locations*

In this study, data were collected from respondents who were functional Islamic religious counselors (PAIF). The target respondents came from six provinces on the island of Java, namely Banten, DKI Jakarta, West Java, Central Java, DI Yogyakarta, and East Java. The number of respondents who participated in this study based on their working area is shown in Figure 1. The red color represents the female respondents, while the male respondents are shown in blue.

Based on Figure 1, it can be seen that the respondents from Central Java were the most numerous, while Banten and East Java responded the least to the questionnaires. When referring to data sourced from the Directorate General of Islamic Guidance at the Ministry of Religion, the highest distribution of Islamic religious counselors on the island of Java is in West Java. Banten has the lowest population of religious counselors. However, due to insufficient time and respondents' willingness to participate, we did not get a proportional response according to the distribution of religious counselors in each province.



**Figure 1. Distribution of Respondents per Province**



Selection of the location on the island of Java was also based on the consideration that the PAIF distribution in Java reached 44.77 percent of the total PAIF throughout Indonesia. So that the results of the PAIF survey on the island of Java are expected to provide an overview of PAIF's performance in Indonesia. In addition, in terms of the ratio of religious counselors to the total population on the island of Java is small, it may affect the performance of religious counselors in the field.

### *Social Support*

The data shows that most religious counselors have moderate social support covering 63.54 percent as shown in [Table 1](#). Extensive social support was only experienced by 25 of the 96 respondents. Fortunately, there are still fewer religious counselors with low social support than those with moderate and high support.

**Table 1. Respondent Social Support**

<b>Category</b>	<b>Number</b>	<b>Percentage</b>
Low (<129 points)	10	10.42
Moderate (129 ≤ X < 160 points)	61	63.54
High (≥ 160 points)	25	26.04
<b>Total</b>	<b>96</b>	<b>100</b>

### *Situational Support*

[Table 2](#) shows that this situational support is almost the same as social support. It can be seen that low situational support is experienced by only 10.42 percent of the total respondents. The table shows that most of the religious counselors, 63.54 percent, received moderate situational support. On the other hand, a lot of support was experienced by 26.04 percent of religious counselors.

**Table 2. Respondent Situational Support**

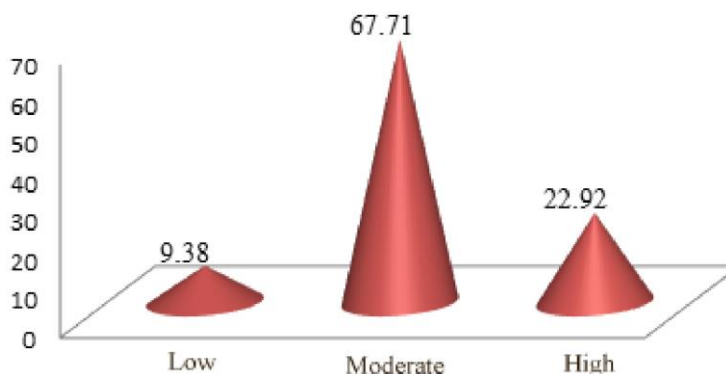
<b>Category</b>	<b>Number</b>	<b>Percentage</b>
Low (<49 points)	10	10.42
Moderate (49 ≤ X < 66 points)	61	63.54
High (≥ 66 points)	25	26.04
<b>Total</b>	<b>96</b>	<b>100</b>

### *Performance Level of Religious Counselors*

Research on the performance of religious counselors in carrying out the function of counseling during the COVID-19 pandemic was carried out in six provinces on the island of Java. [Table 3](#) and [Figure 2](#) show the level of performance of Islamic Religious Counselors in carrying out counseling functions during the COVID-19 pandemic.

**Table 3. Performance Level of Religious Counselors**

Category	Number	Percentage
Low (<50 points)	9	9.38
Moderate (50 ≤ X < 59 points)	65	67.71
High (≥ 59 points)	22	22.92
<b>Total</b>	<b>96</b>	<b>100.00</b>



**Figure 2. Performance of Islamic Religious Counselors**

*Social Support With Performance*

**Table 4. Relationship between social support and performance**

Variable (X2)	Performance (Y2)	
	r <sub>s</sub>	Sig.
Emotional Support	0.577**	0.000
Reward Support	0.644**	0.000
Instrumental Support	0.631**	0.000
Information Support	0.684**	0.000
Social Support	0.675**	0.000

Note. \* α=5 percent; \*\*α =1 percent

Table 4 shows the direction of the positive relationship between social support and performance not only overall but also on the four aspects of social support. This positive direction means that the higher the social support, the higher the performance of the religious counselors, and conversely that the lower the social support, the lower the performance of the religious counselors in carrying out its functions. The results of this study are different from the findings of (Darmasaputra, 2013) that social support has no relationship with performance. The findings show that the social support variable contributes only 0.2% in relation to performance, the remaining 99.8% has to do with other factors. This other factor is thought to be the cause of the absence of a real relationship between social support and performance. According to (Mangkuprawira & Vitayala, 2007), an employee's performance can be influenced by intrinsic factors, namely Human Resources, and extrinsic factors in the form of work teams, systems, situational support, and

leadership. Based on these two factors, the human element is an important factor that affects a person's performance. This element also forms a person's skills, abilities, knowledge, self-confidence, commitment, and motivation at work.

In contrast to these results, the research conducted by (Cahyani & Frianto, 2019) strengthens the results of this study, namely the social support provided by leaders and co-workers greatly helps a person in dealing with work stress so that it can improve the person's performance. In addition, in line with this, (Tajriani, 2019) states that social support has a significant effect on a person's performance where the positive influence of a person's performance is determined by how the individual responds to the social support he receives. Dewi's research (2021), found that there was a positive and significant effect of social support on employee performance. The results of her research explain that social support factors can be provided by leaders, co-workers, or employees' families in the form of providing information, advice, and appreciation for the employee's work. Surini's (2015) research results are also in line with this study. Surini (2015) states that the social support received by lecturers from leaders and colleagues has a positive contribution to improving lecturer performance in learning. The form of social support provided is in the form of emotional social support, appreciation, instrumental and informational support. Thus, improving the performance of extension workers in carrying out activities in the community requires social support from family, co-workers, and leaders.

*Relationship between Situational Support and Performance*

**Table 5. Relationship between situational support and performance**

Variable (X3)	Performance (Y2)	
	r <sub>s</sub>	Sig.
Infrastructure Support	0.399**	0.000
Coaching and Supervision Support	0.577**	0.000
Situational Support	0.566**	0.000

Note. \* α=5 percent; \*\*α=1 percent

Table 5 shows that there is a positive and significant relationship between situational support and performance. The situational support is in the form of the availability of infrastructure and there is coaching and supervision. This means that the higher the situational support, the higher the performance, and vice versa, the lower the situational support, the lower the performance of the religious counselor in carrying out the counseling function in the field. The results of this study strengthen the results of research by Syafruddin et.al (2013) who found that situational support had a direct effect on the performance of extension workers. The results of Syafruddin's research also show that the support of facilities and infrastructure does not significantly affect the performance of agricultural extension workers. The same research results were obtained by (Hamzah I., 2011) who stated that the support of extension facilities and infrastructure was not positively related to the performance of agricultural extension workers. In addition, research by (Kartika, 2015) is also in line with this research. (Kartika, 2015) states that situational influence is a temporary condition that occurs in a certain environment, time, and place. Furthermore, it is stated that the external factors that influence the situation can consist of culture, social class, and groups that face each

other. The results of her study also strengthen the opinion of (Ban & Hawkins, 1999) and (Mosher, 1966) about performance and social support, namely the availability of facilities and infrastructure for extension workers is one of the conditions for smooth development.

Other results from this study also found that support for guidance and supervision, including through training, is an important part of providing education for religious counselors. The training is a process for developing the potential of extension workers in achieving reliable performance. According to (Bahua, Jahi, Asngari, & Saleh, 2010), employee training is a learning activity to improve employee self-competence in aspects of knowledge, attitudes, and skills to support their work expertise. Related to the above, Artina (2013) said that the two competencies that must be possessed by religious counselors are managerial and substantive competencies. Managerial competence is the ability to plan, organize tasks, coordinate tasks, make operational plans, supervise and maximize one's potential. The knowledge about the level of performance of Islamic religious instructors in carrying out counseling functions during the COVID-19 pandemic can help policymakers to provide appropriate training or self-development for religious instructors so that religious instructors can improve their performance in carrying out counseling duties and functions properly. The policyholder handling this is the Directorate of Islamic Community Guidance (BIMAS Islam) which guides the Islamic religious extension profession.

## Conclusion

Social support and situational support and the level of performance of functional Islamic religious counselors during the COVID-19 pandemic were classified as moderate and tended to be high with a score for the level of performance of 50 to 59 ( $50 < X < 59$  points). This means that the higher the social support, the higher the performance of the religious counselor, and conversely that the lower the social support, the lower the performance of the religious counselor in carrying out the extension function in the field.

There is a positive and significant relationship between social support and situational support with the performance of Islamic religious counselors. This means that one of the factors that can improve performance is social support. Thus, it is necessary to have stakeholder policies and available infrastructure for religious counselor professionals to carry out their main tasks and functions, especially during the COVID-19 pandemic.

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Rini Laili Prihatini & Eri Rustamaji

JID | 204

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