

Transformation of Religious Extension during the Covid-19 Pandemic Campaigning for Religious Moderation in Society

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ABSTRACT

The purpose of this research is: (1) Describing the transformation of religious extension before and after social distancing due to the enactment of the new normal; (2) Explaining what religious extension campaigns for to the community during the Covid 19 pandemic; (3) Knowing the forms of methods and media that are widely carried out by Religious Extensionists in campaigning for religious moderation in the community; and (4) Explain the supporting factors and inhibitory factors encountered by Religious Extensionists in campaigning for religious moderation in the community. This research is descriptive-analytical. This study involved 34 sources from the Extension Office at the Ministry of Religious Affairs of the District / City, Pokjaluh. (Extension Working Group), and Islamic Extension in Bandung city and Bogor regency. Research locus is in Bandung city and Bogor regency in 2021. The data obtained is then analyzed using techniques put forward by Miles and Huberman, namely data reduction (sorting, attention-grabbing), presentation (display) of data, and withdrawal of conclusions. The study concluded that: (1) Religious Extension is a role transformation and a transformation of performance from offline to online. In addition, there is also a transformation of material needs and media use; (2) Religious Extension conveys the material to the public during the pandemic, namely about daily life, democracy, and moderation; (3) In the period before the pandemic extension, workers delivered material face-to-face while after the pandemic extension conveyed material through social media; and (4) Supporting and inhibiting factors include four things, namely; factors of religious attachment (number and quality of personal and digital competence), community factors of service users (concern for health protocols, readiness to follow spiritual counselling through social media, supporting characteristics), environmental carrying capacity factors (pandemic conditions, built area, geographical and budgetary conditions) and technological factors (effectiveness of social media, availability of devices and their supporters).

Keywords: Transformation of Religious Extension, Religious Moderation, Covid-19 Pandemic.

1. INTRODUCTION

1.1 Background

In filling independence, guidance and counselling efforts to the community continue to be encouraged and increase community participation in development. Initially entrusted, The task was too religious leaders who had previously guided the community. The government assigned them as Religious Extensionists and was given tired money in the form of honorariums. Spiritual Extension in Indonesia coincides with the

state's vision (especially during the New Order) that wants to succeed in various development programs, especially by using the language of religion. In one of the states of the nation speeches on August 16, 1976, President Suharto stated, "the increasing and widespread development, then religion and belief in God Almighty from our society must be increasingly promoted in life, both in the life of one person and in the social life of society" (Arifin, 1976). It marks the beginning of a new era of the role of Religious Extension in the diffusion

development of information innovation by using religious language among the wider community.

The role of religious extension is significant considering the following: (1) development requires all community members, and religious people need to be motivated to play an active role in succeeding development. (2) Religious people are one of the primary capitals of development to be an opportunity as an actor and implementer. (3) Religion is a motivator of development. Therefore, the teachings of religion can inspire and stimulate their people to do and do godly deeds towards physical and spiritual well-being. (4) The extension media is an essential means and capital in carrying out Islamic religious education in the community and increasing community participation in development (Kusnawan, 2011).

Over time, the recruitment of Religious Extension expanded with an open system for obtaining professional human resources. There are two types of Religious Extension: Functional Religious Extension, which is a Civil Servant, and Non-Civil Servant Religious Extension. Both kinds of extension have the same main task: doing and developing religious guidance or extension activities and development through religious language. In other words, the study of Religious Extension is to carry out guidance and counselling to the community in the field of religion and society to increase people's knowledge of religious teachings further and then encourage them to carry them out as well as possible.

The role of religious extension is one of the embodiments of state policy regarding religion, as stated in article 29 constitution 1945 Constitution and article 28 E paragraph (1) of the amendment (Hidayatulloh, 2019). The article says that Indonesia is a nation that believes in God. The Indonesian state respects the freedom of every citizen to embrace one of the religions, worship according to his religion and beliefs. The Directorate of Community Guidance was established at the Ministry of Religious Affairs to achieve the country's objectives. There is a Religious Extension given the task and obligation to carry out religious guidance and counselling to the community.

The existence of Religious Extension has the following legal basis.: Presidential Decree of the Republic of Indonesia. Number 87 of 1999 concerning Functional Departments; Decree of the Coordinating Minister for Supervision and Development and Utilization of State Apparatus Number 54/KEP/MK. WASPAN/9/1999 on The Functional Department of Religious Extension and Its Credit Figures; Joint Decision of the Minister of Religious Affairs and Head of State Staffing Agency No. 574 of 1999 and Number 178 of 1999 concerning Functional Department of Religious Extension and Credit Number; Decree of the Minister of Religious Affairs 516 of 2003 on The Main

Duties and Functions of Extension Personnel (Hidayatulloh, 2019). Thus, Religious Extension is the government's spearhead in conveying religious messages and development messages (government programs). The framework of Religious Extension as well as the joint decision of the Minister of Religious Affairs and the Head of the State Staffing Agency Number 574 of 1999 and number 178 of 1999 concerning the Functional Department of Religious Extension and Its Credit Number, includes three functions, namely: (1) Informative and educative functions; Religious Extension positions as a preacher who is obliged to preach his religious teachings, convey religious information and educate the public as well as possible by religious teachings, (2) Consultative Function: Religious Extension provides itself to participate in thinking about and solving problems faced by society, both personally, family and as a general public, and (3) Administrative function: Religious Extension has the task of planning, reporting and evaluating the implementation of counselling and guidance.

Through the function and duties of the Religious Extension, at least there is a role of Religious Extension to help realize the structure of a religious society. Religious extension provides guidance and counselling of religion in the community through their respective fostered groups. Whether individuals themselves or in groups, this group of religious extensionists gets religious messages and development messages (government programs or policies).

During the function and duties of the Extension of Religion, the external environment influences this pattern of religious extension. First, there is a tendency to strengthen attitudes and acts of intolerance in some cities, still radicalism. It can know through several related research results. Based on research by the Ministry of Religious Affairs' R&D and Training Agency in 2008 in Hidayatulloh (2019), 444 incidents of conflict related to religious issues in 10 provinces from 2004 to 2007. Another study on tolerance conducted by SETARA Institute found a tendency to strengthen attitudes and acts of intolerance in some of the cities studied (Rizal, 2018). The study of Muchlis (2020) among women, even Saifuddin (2011) study among students, as well as Qodir (2013) research on campus, found the same thing. Second, an outbreak of covid-19 originating from Wuhan, China, became a global pandemic to Indonesia. The covid-19 attack then affected all sectors of life, not least in religious extension in the community.

On the one hand, this condition results in the vulnerability of harmony problems, strengthening acts of intolerance, and the tendency of radicalism in some societies. While on the other hand, the covid-19 pandemic is entering a new chapter with the

implementation of the use of health protocols in all sectors of daily people's lives, especially in the field of religious extension in the community. This condition makes spiritual counselling get more attention in filling the void between social interaction and social distancing.

One of the essential things to do religious extension is to campaign for religious moderation in the community is also very important to care for a plurality of races, groups, tribes, and religions in Indonesia. Campaigning for religious moderation can increase community religiosity. In line with the statement is Nashir (2019) opinion that taking the middle way is a certainty for the future interests of Indonesia in line with the foundation, soul, mind, and ideals of independence as contained in the Opening of the 1945 Constitution and the spirit of the founders of the nation. Widodo & Karnawati (2019) also stated that it is essential to strengthen national commitment, religious harmony, network empowerment, and national religious synergy by empowering religious-based civil society organizations.

At the ideal level, the role of this Religious Extension, as said by (Nugraha, 2013) becomes an agent of change of society towards more religious life, where placing religious values as the basis of change towards a more harmonious, peaceful, and prosperous life is born and inward. These values are essentially the values of Islamic idealism about the form of society that must exist in every

Of course, in this framework, Religious Extension contributes, especially in campaigning for religious moderation, that the Ministry of Religious Affairs has been promoting in recent years. Must improve the contribution of Islamic Extension to create a dynamic community structure according to the times and have a balance of akhlaqul Karima (Mufidah, 2015). All roles of Religious Extension need to adjust to the conditions of the covid-19 pandemic. It is worth noting that the covid 19 pandemic has made human interaction, on the one hand, restricted social distancing, but on the other hand has increased online. The discourse of tolerance and inclusivism has the challenge of contesting religious discourse due to the proliferation of studies in cyberspace (Muhtada, 2020).

For this reason, it is essential to conduct a study related to how the transformation of religious extension in today's society, especially in guiding the community towards a moderate Muslim community through religious moderation campaigns in the community. The goal is 1) to analyze differences in religious extension patterns 2) to find out the form of preparations made by Religious Extension, 3) to translate the achievement of state goals, 4) to know the material submitted by Religious Extension to the community, 5) to find out the methods used by Religious Extension, 6) to find out the

material obtained by the community, and 7) to find out the obstacles of Religious Extension in conveying religious moderation material to the community. This study can recommend a policy related to strengthening and supporting the performance of Religious Extension in the field.

1.2 Problem Formulation

Based on the background above, the problems studied in this study are as follows:

- (1) How is the transformation of religious extension before and after social distancing due to the new normal?
- (2) How does Religious Extension carry out the form of preparation with social challenges distancing in campaigning for religious moderation in the community?
- (3) What is the campaign of Religious Extension to the community during the Covid 19 pandemic?
- (4) What forms of methods and media do many religious extensionists use in campaigning for religious moderation in the community?
- (5) What are the supporting and inhibitory factors encountered by Religious Extensionists in campaigning for religious moderation in the community?

1.3 Research objectives

In the interests of research, many questions have the following objectives:: (1) Knowing, describing, and explaining the transformation of religious extension before and after social distancing due to the new normal, (2) Describing and explaining the form of preparation carried out by Religious Extension with social challenges distancing in campaigning for religious moderation in the community, (3) Knowing, describing and explaining the things campaigned by Religious Extension to the community during the Covid 19 pandemic, (4) Knowing, describing, and explaining the forms of methods and media that many Religious Extensionists do in campaigning for religious moderation in the community, and (5) Explaining the supporting factors and inhibiting factors encountered by Religious Extensionists in campaigning for religious moderation in the community.

2. REVIEW LITERATURE

2.1 Religious Moderation

The word "moderation" in the Qur'an is called wasathiyah. This word comes from the concept of wasathan ummah (moderate people) as the Qur'an. 2: 143. In Arabic, the word moderation is "wasath" or "wasathiyah"; It's called "wasith." In Indonesian, "referee" means mediator in trade, separator in the fray, and leader in the match. Thus, according to language,

the wasath is the middle position between the two-sided next to each other (tawâzun, equilibrium).

The meaning of wasathiyah is Islamic values built on a straight and middle mindset, not excessive in certain things (Maimun & Kosim, 2019). In more detail, moderation contains several meanings, namely; First, moderation is an attitude and view that is not excessive, not extreme, and not radical (tatharruf). Q.s. al-Baqarah: 143. Second, moderation is the synergy between justice and kindness. In Qs. al-Baqarah: 143, it is explained that Allah declares that Muslims become the ummah of wasathan (Yahya, 2020).

In Muslim-majority countries, moderation is minimal: recognition of the existence of others, ownership of tolerance, respect for dissent, and not imposing will come through violence. It is explained in the verses of the Qur'an, among others, respecting plurality and willingness to interact (QS. al-Hujurât: 13), religious expression with wisdom and courtesy (QS. al-Nakhl: 125), principles of ease according to ability (QS. al-Baqarah: 185, al-Baqarah: 286 and QS. al-Taghâbun: 16) (Syam & Namawi, 2019). This criterion is very compatible with the opinion of Yusuf al-Qaradhawi (Syam & Namawi, 2019), who presented 30 signs of moderation, among others: a comprehensive understanding of Islam, the balance between the decrees of the Shari'ah and the changing times, support for peace and respect for human values, recognition of religious, cultural and political plurality, and recognition of the rights of minorities.

Referring to the concept of the Qur'an, other characteristics of wasathiyah are conveyed by Afrizal Nur and Mukhlis in Fahri & Zainuri (2019) as follows: tawassuth (taking the middle way), tawazun (balance), i'tidâl (straight and firm), tasamuh (tolerance), musawah (egalitari), shura (deliberation), and islah (reform).

2.2 The Digital Era

The digital era is related to the development of information technology that gave birth to online media. The first presentation, of course, can not help but call it the internet derived from computer systems based on "reality engines" (Oetomo, 2006). Until then, the internet developed towards discovering search engines or search engines to wade through the wilds of unlimited information development. So without the power of this search, the internet can not move (Oetomo, 2006). The subsequent development of the internet is the ability to display pages that contain text and can already present multimedia services that are audiovisual (Ardianto, 2011).

Later, the role of information technology, especially the internet, is huge in supporting the process of online media activity, especially when there is an exploration of every character that the internet has. Its role makes

online media a distance learning solution that does not require physical imprisonment.

2.3 Religious Extension

2.3.1 Religious Extension

One of the fields to realize the goal of the spiritual, mental development program is through religious extension. This religious extension and other field formulation need to pay attention to various leverages, namely management and performance. In addition, from the inside side itself, spiritual counselling has been known as a deterrence factor of nation-building. Call it the opinion of Mukti Ali in Jalaluddin (2001) that the role of religion in development is an ethos of development and as a motivation to improve the quality of life. Moreover, various research on the part of faith has been conducted by experts, including Nitobe on the morals of Bushido and Weber about Protestant morals (Langgung, 1995).

Referring to these various aspects, the development of the religious field requires a non-formal education program in spiritual counselling. The purpose of the religious extension is to change human behaviour from less ideal to ideal, from passive to active, dependent to independent so that it can form a pattern of religious behaviour for the better. According to H. M. Arifin in Romly (2003), pastoral counselling is all activities carried out by a person to assist others who experience spiritual difficulties in their living environment.

2.3.2 Role of Religious Extension

At this time of development, the role of religious counselling is significant (Department of Religious Affairs West Java Regional Office 2009a) in Hidayatulloh (2019) considering some of the following: (a) Development requires the participation of all members of society and religious people, (b) Religious people are one of the primary capitals of development, (c) Religion is a motivator of development. Therefore religious teachings must inspire and stimulate their people to do and do charity towards physical and spiritual well-being, and (d) The extension media is an essential means and capital in carrying out increased community participation in development.

Swanson mentions that the role of an extensionist varies depending on the approach used (Swanson, 1984). Various extension roles are analyst, advisor, advocate, and innovator (Gallaher et al., 1967), program planner (from as program manager to the evaluation stage (Swanson et al., 1997) facilitator, education, representative and engineering (Ife, 2002), accelerated change, intermediaries, educators, experts, social planners, advocates and as activists (Adi, 2003),

as a facilitator, monitor, educator, messenger, technical (Nasdian, 2003), initiator of change, source of information, educator, activity manager and researcher (Valera et al., 1987), development of the need to make changes, move the community to make changes and strengthen relations with the target community (Lippitt et al., 1958), the framework of Religious Extension as a joint decision of the Minister of Religious Affairs and the Head of the State Staffing Agency Number 574 of 1999 and number 178 of 1999 in Hidayatulloh (2019) concerning the Functional Department of Religious Extension and Its Credit Figures, including three functions, namely: The informative function of Religious Extension positions as da'wah officers who is obliged to preach his religious teachings, convey the description of religion, educational process to educate the community as well as possible in accordance with religious instructions, The Consultative Function of Religious Extension provides itself to participate in thinking about and solving problems faced by society, both personally, family and as a general public and the administrative function of Religious Extension has the task to plan, report and evaluate the implementation of counseling and guidance that has been done, as well as various other roles both as roles related to administration, content, programs, resources and related to service.

The difference in roles performed by a Religious Extension depends solely on the characteristics of the extension and what approach is best suited to be applied. (Swanson, 1984) also states that the role of an extension is different depending on the approach used. The part of Religious Extension is singular and not related to various things outside of religious activities. The religious extension is the spearhead to answer different challenges at the individual, cross-sectoral, and community levels (Hidayatulloh, 2014).

3. RESEARCH METHODOLOGY

This research is descriptive-analytical. Research data is obtainable through three ways, namely: literature studies, literature, thesis and dissertation on Religious Extension, in-depth interviews with sources, and field observations. Counselling Officials at the Office of the Ministry of Religious Affairs regency/city, Pokjaluh (Extension Working Group), and Extension of Islam were specifically interviewed purposively on the advice of the head of the Office of the Ministry of Religious Affairs Regency / City. In total, 34 people were the sources of the study.

The research location is in Bogor Regency and Bandung City in 2021. The data obtained is then analyzed using techniques put forward by Miles and Huberman, namely data reduction (sorting, attention capture), presentation (display) of data, and withdrawal of conclusions.

4. RESULTS AND DISCUSSIONS

4.1 Transformation of Religious Extension before and After Social Distancing Due to The Enactment of New Normal

4.1.1 Role Transformation

Speaking of the transformation of the role of counselling in this pandemic period, in general, Religious Extension does not experience a reduction in the part. The role of religious extension is still carried out, such as educators, informers, advocates, and consultants. It's just that there is indeed a reduction in roles. In this sense, some Religious Extensionists experience a decrease in the frequency of specific functions. However, the decline in frequency has been anticipated by carrying out various other parts on social media. Other conditions also allow some to undergo a role transformation by changing the consultation format from conventional to social media rubrication formats such as Facebook, WhatsApp, Instagram, Twitter. Some even use Group WhatsApp, where the answer is voice notes.

4.1.2 Performance Transformation

Speaking about the performance of Religious Extension in the Ministry of Religious Affairs Bandung, religious extensionists had carried out their function duties well. Before the pandemic, they dabble freely in the pulpits to conduct offline counselling bil kalam (lectures and discussions). But with the current conditions that do not allow to gather many pilgrims due to the pandemic, extensionists have been trying to transform the online through the implementation of zoom meetings and other forms of online learning media, including venturing into social media. Guidance and counselling through social media are at least done by most religious extensionists, although not all and intensity are equivalent to before the pandemic.

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In addition to conducting guidance and religious Extension performance to various fostered groups, whether permanent or not, an extension also carries out cross-sectoral tasks by cooperating with various

institutions, be it sub-districts, villages, Polsek, Kodim, Indonesian Ulema Council Subdistrict, Subdistrict Religious Harmony Forum, and others. The pandemic also requires adjustments to coordination patterns that were previously offline to online. Although most of the sources stated that they experienced a performance transformation from offline to online, some Religious Extensionists have not made the change due to the terrain of the built area that is still very rural. This, for example, happened in Pamijahan District, whose hilly and mountainous area borders Sukabumi Regency.

4.1.3 Material Needs Transformation

Before the pandemic, participants in religious counselling needed daily material. During the pandemic, religious extension participants needed more material on how to respond to covid-19 and

4.2 Extension Campaign in pandemic times

4.2.1 Material Needs of Religious Extension During the Covid-19 Pandemic

Many religious extensionists prepare and provide daily, and cyclical-themed materials based on spiritual conditions experienced, for example, when entering religious holidays or entering the holy month of Ramadan. The following daily material is about the problem of worship that is done in a day overnight.

The material, in general, is pleased with the problem of strengthening faith, especially as a result of covid-19. This pandemic has left entire sectors affected, so sometimes despair comes with it. Sometimes, the low confidence will threaten the *istiqomah* of religiousness from pilgrims due to the stress of that life caused by this pandemic. Other forms of material are those related to financial management or intelligent households. Meanwhile, there are also other materials associated with the handling of covid-19 through strengthening immunity through herbal medicinal ingredients. Some of these herbs are popular plants in the community, so extension participants will provide them to deal with this gripping pandemic.

The following material about air conditioning is the socialization of pro tap covid-19 or health protocol 5 M (wearing masks, maintaining distance, washing hands, avoiding crowds, and reducing mobility) which later is a form of refinement of 3 M (wearing masks, carrying space, and washing hands). Health protocols are an effective way to prevent covid 19 transmission, so the socialization of health protocols remains very important. Other material about government rules in dealing with pandemics to follow the public against the covid-19 response. Various policies in religion will undoubtedly affect different circles that come into contact with this religious field. Hence, they try to know early on about what the government is implementing various policies.

There are differences in the material needs of this moderation. The material needs of restraint Bandung city have been a village of tolerance since 2015, inaugurated in 2017. The village of tolerance consists of; Bojongloa Kaler is in Jamika Rukun Warga 4, Andir Kebon Jeruk Rukun Warga 8, Regol in Balong Gede, in Lengkong gang Rohana and Babakan Ciparay. The conditions to become a village of tolerance are different religions, different tribes, and tolerance occurs. The material needs moderation by the wishes of the community, namely the sustainability of sustainable villages. The meaning of "village of tolerance" is a harmonious life consisting of various religions. In line with this pandemic, the tolerance camp improves the situation by providing a social safety net in covid-19 barns. Before the pandemic appeared, tolerance was rife in the village religious activities such as performing tarawih prayers and community activities such as cooperation. The tolerance factor of the people in the village of tolerance is the interaction between religions and the existence of moderate figures since time immemorial.

If there is Kampung Tolerance in the city of Bandung, then in Bogor Regency, there is a name of Kerukunan Village, which is currently only in the District of Mount Sindur. Although both become prototypes, in quantity, the number of harmonious villages in the city of Bandung is more than those in Bogor Regency. In addition, the activeness factor of the community in the city of Bandung in implementing harmony is more clearly visible.

Meanwhile, the material needs of moderation are somewhat limited given in sub-districts that are relatively more uniform, such as dominant in Bogor Regency. Conversely, there is a need in vulnerable and heterogeneous areas (multi-tribe, religious, racial, and inter-group). The condition is also in the Extension of Islam in the area that there is Lapas for Terrorist Actors, as happened in Mount Sindur District.

In general, Religious Extension provides moderation materials related to health protocols 5 M, obedience to the government, harmony, and tolerance. In this case, to anticipate the frictions that society. The material of moderation is also a recognition of the potential of local culture in fostering harmony between inter-religious and interreligious people. In addition, moderation material is also presented to the teachings of Islam that *wasathiyah*.

Religious moderation material is not conveyed in its entirety at a particular time but is delivered only as an interstate or inserted into the giving of other materials. Especially in the face of religious extension participants from the elderly or market communities, they have many problems with their daily lives. Unless the object of extension is from non-Muslims, the submission is in one discussion. Religious Extensionists also get a message of complete moderation when preaching at

Friday prayers and occasionally through the talim assembly. The last thing is possible because the Extension of Religion is the master of harmony. The extension also conveyed the message of moderation, which also served as chairman or member of the local District Religious Harmony Forum. So that its existence is very close to various religions in the subdistrict. As a stakeholder at the sub-district level that builds the field of harmony in the built area, goods will certainly provide portions by the field.

4.2.2 Form of Religious Extension Material during the Covid-19 Pandemic

Despite the diverse theme of the material, there is some extension material for social media content deliberately featuring unique and rarely discussed by the average person to attract the target audience of viewers. The material is one-time, and some are published to achieve more target numbers. The target of material giving needs to be considered, such as three groups of built worshippers who give different treatment.

There are times when the material delivered between social media is different forms of material content. For example, some sources distinguish forms of material to post to social media. If the material is in the form of writing, then it is assigned to Facebook, while if the material is in the form of a video, then it is given to WhatsApp groups. Some use video calls, especially for their distant members and Instagram, and use written material for Facebook and WhatsApp groups or opinions sharing on WhatsApp and Facebook. There are even Religious Extensionists who diligently provide links to extension materials from the source.

For general counseling materials, sharing extension materials is generally explained in its entirety. In practice, when several social media users have a unique mechanism carried out by Religious Extension. There is a doubling of the same content from social media to another. There is also a different, which uses writing both when and handwriting shared through WhatsApp group.

4.3 Methods and Media of Religious Moderation Campaigns

4.3.1 Forms of Religious Moderation Campaign

Before a pandemic or in a pandemic situation, most religious extensionists use the method of lectures in the delivery of their material. The difference lies in the media use only. For example, before the pandemic, then the media through face-to-face (offline), but after the pandemic using social media, such as YouTube, Instagram, Facebook, and others.

4.3.2 Media in the Religious Moderation Campaign

WhatsApp group becomes a particular social media because it can serve multifunctional. Through WhatsApp, the group becomes more extension participants in various groups built by consulting, not infrequently do personal chat and phone open 24-hour service. The cause of Religious Extension using Whatsapp media is WhatsApp application is easy to use, not easy to hack, and can share various data formats (video, ppt, documents, images, posters, and others).

Despite this, there is still a lack of social media WhatsApp because it cannot convey details conveying material. However, compared to other social media, WhatsApp is a little easier. The reason for choosing the WhatsApp application is to save the quota, be easy to use, send files in various formats, and be found on low-end smartphones.

A person's use of social media usually has specific reasons, including religious extension. They choose Facebook because it feels more intense. Use of Group WhatsApp because to avoid inappropriate comments or out-of-expectations.

But the use of mass radio media is inversely proportional to the use of other media. This radio in the time after the pandemic experienced a slowdown (not to say closed). It is related to funding that is depressed due to reduced advertising revenue in the pandemic period. The need for significant operational costs to run the radio coupled with the increasing number of radio viewers, especially millennials, has stretched radio media to survival. Nevertheless, some radios can still survive this pandemic period, so it still provides rubric slots to be filled by Religious Extensionists. One of them is KLCBS 104 FM Bandung radio which is still operating and airing family love rubrics to be supplied by Religious Extension.

During harmonious counseling through social media, it is undeniable that some religious extensions are still held face-to-face, including at talim assemblies. But some Religious Extensionists have built-in Lapas and in government agencies such as the police and so on.

4.4 Supporting Factors and Inhibitory Factors

4.4.1 Supporting Factors

Amid the pandemic that has stepped on the second year, religious extension activities are still running, can still be done. There are several supporting factors, namely; (a) Religious Extension Factor; mastering the material, mastering one of the da'wah methods whether it is oral or written, mastering Information Technology (IT), able to prepare digital materials, master the work area, regurgitation that is close to both the community as well as close to the government, able to make the media, (b) Community factors of service users; synergy with other community clerical and secondary leaders, a homogeneous society due to minimal conflict,

community needs, community spirit, positive response from the community, needed by the community, (c) Environmental carrying capacity factors; the opportunity or rules to carry out face-to-face even though they have to implement health protocols, benefiting from the existence of tolerance villages, (d) Technological factors; technology that facilitates the evaluation of activities, with social media schedules can be arranged in such a way, social media that can be used in social distancing, ease of technology, (e) External institutional support; Many of the communities are also institutions during pandemics that make adjustments to conditions. Some of these are applicable by institutions, institutions, and individuals such as mosques and foundations. As done by the As Siddiq mosque located in Ujung Berung District and still carrying out its routine study program, but did not forget to carry out archiving and expanding the scope of da'wah through the loading of da'wah content into the YouTube channel. Some institutions continue to carry out counselling activities before and after the pandemic, of course, with the necessary adjustments. For example, this happened at ITB (Bandung Institute of Technology) and in women's prisons. Initially, with complete face-to-face before the pandemic and became online during large scale social restrictions and until finally held face-to-face limited in the large-scale social restrictions period. Not infrequently, various organizations at the sub-district level carry out their activities in conjunction with Religious Extension. It is one of the excellent support for the effectiveness of religious counselling messages delivered. (f) Internal institutional support: It is good to provide facilities from the institutional side, but budget constraints make religious extensionists give moral support. It is also applicable by Pokjaluh Kota Bandung, which can only offer facilities limited to moral support. From the Bandung City Ministry itself, there has not been much support to religious extensionists. The desire to provide physical support through procurement of aids has not been applicable, and budget factors are the cause. But that does not mean we are silent but trying to help provide natural support in procurement of da'wah training through social media that have been applicable twice. As the city of Bandung in Bogor Regency is the same, so far has held strategy training to implement counselling using social media. The difference is only fewer once.

4.4.2 *Inhibitory Factors*

The advent of pandemics for almost two years resulted in some resistance to religious extension performance. The obstacles are as follows:

- (a) Religious Extension Factors; limited members to become a team in creating social media content. The low digital capabilities of Religious Extension will undoubtedly affect the intensity and quality of digital content shared on social

media. Lack of mastery of social media by Religious Extension. Religious extensionists are not confident in creating content that suits the needs of the built group or its worshippers.

- (b) Community factors of service users; Do not apply health protocols that lead to health protocols. people who want more spectacle than guidance, provocateurs also who muddy the atmosphere of peace, the inflow of citizens so that the delivery of material never stops, Lack of mastery of social media by the community, the presence of pilgrims who do not want to follow the advice conveyed, the community is passionate
- (c) Environmental carrying capacity factors; covid-19 conditions that limit movement and mobility, the extent of the built area, the natural conditions of hilly extension fields so that the use of social media becomes hampered, the absence of budget to provide supporting elements of extension through social media.
- (d) Technological factors; limited interest in opening social media and limited internet quota to access social media extension content

4.5 *Analysis*

In the field, it turns out that there is no reduction in the role of religious extension, but only adjustments. It shows that the role of facilitators, educators, advocates, consultants, and motivators can use as credit numbers for promotion. It means there is no reduction in the position in question. This pandemic certainly has a significant effect on implementing the part and should not be the leading role. There should be no reduction due to the performance bill that every religious extension must achieve.

The transformation of performance performed offline before the pandemic to online after the pandemic is a certainty. However, face-to-face counselling in pandemic time is a significant risk to this mass gathering that has accelerated the transformation of guidance and religious counselling performance. It is due at least to; (1) efforts to reduce the effects of pandemics on the health of religious extensionists and participants of the religious extension itself, (2) following technological advances in society as the digital era, (3) following the trend of digitalization that has begun to strengthen everywhere, (4) when compared to conventional (offline religious extension) in areas that have a large working area, of course doing online religious extension has a cheaper cost. However, it is worth considering with difficulty of using online media such as zoom meetings and the like. Therefore, more familiar and quota-saving social media is worn to conduct religious counseling. Some examples of these are; What apps groups, Facebook, Instagram, and such.

Material needs before the pandemic are everyday material and moderate material. Still, during this pandemic, material needs have changed to describe the addition of material menus to daily, suitable material and archival material. It hints at several things: the influence of pandemics is affected in almost all areas of life that require adjustment in dealing with it, and the threat of pandemics is more complicated than the moderation of society. Therefore, religious extensionists convey the material.

The material needs of moderation are also specifically needed, especially in Bandung, which has had a Tolerance Village six years ago. It is not only to maintain the existence of the Village of Tolerance. Still, it is an effort to foster a moderate attitude among the community exemplified through the presence of kampung. Although much smaller, the same thing also exists in Bogor Regency with a pilot program of Kerukunan Village located in Gunungsindur Subdistrict.

It is interesting to look at the concept of moderation of Religious Extension as an attitude of obeying the government, the application of health protocols, respect for local values, and pillars of state (The Unitary State of the Republic of Indonesia, Pancasila, the 1945 Constitution and Bhineka Tunggal Ika). Moderation has meaning as a middle ground in solving humanitarian problems. The diverse perception of religious extension of religious moderation indicates that the concept of moderation is not uniform in understanding each other. Just how the bureaucracy interested in mastering the field can maximize the awareness of Religious Extension as a mouthpiece for moderation hatchery in Indonesia.

To prepare for the new normal post-pandemic, religious extensionists, after losing their shock, soon realize they are facing a situation that requires a high level of awareness. Finally, it has forced me to look for other activities compatible with this new normal situation. The choice ultimately falls on the use of social media in carrying out the task. Although after the easing of Large-scale social restrictions, the religious extension still gives freedom to pilgrims whether to carry out counselling face-to-face or online. The result is that some want to carry out face-to-face, and some see the situation and conditions while waiting for offline counseling.

In the Pandemic Period, Religious Extensionists have made the necessary adjustments to keep their duties and functions running. The preparation is increasing reading, preparing human resources that can help smooth the task. There are times when doing technical practices around the implementation of counselling in the pandemic period. In addition to preparing digital competencies. In short, pandemics have made religious extensions more creative because extensionists must work in social and physical

distancing, often restricting actively participating in community activities. The amount of preparation made by religious extensionists shows complex problems around implementing tasks in a new normal situation. In addition, there is a gap between the competence that has today and the competence of expected Religious Extension to find various ways to meet the community's needs. Not only prepare yourself with the technical competence of digital religious counselling but also no less important to prepare yourself as well as possible to face the risk of contracting the covid-19 virus.

There have been promising developments in some extension materials for uniquely created and published social media content into YouTube channels. It shows the literacy of Religious Extension to enlarge the mass effects of extension material in this digital era and the pandemic era. In the mind of religious extension, there is a desire to reach the psychological territory of participants, gain sympathy, and gain loyalty.

In general, religious extensionists use the same method, both before and after the pandemic, using the lecture method. It is because of ease of use and is most suitable to reach more significant extension participants. Especially after a pandemic where it began to rely on social media such as YouTube, Instagram, Facebook, and others. Packaged the concept of the lecture in such a way that it became a model of "tausiah monologue." In addition to the advantaged time factor, this lecture model is also very compatible with the absorption of the general public in hearing and seeing the appearance of counselling on social media.

There are five supporting factors. First, the Religious Extension factor is about the number of personal, personal qualities and digital competencies. Second, the community factors of service users about concern for health protocols, readiness to follow religious counseling through social media, and supporting characteristics. Third, environmental carrying capacity factors about pandemic conditions, built area, geographical conditions and budget. Fourth, technological factors about the effectiveness of social media and the availability of devices. Fifth, institutional support factors about support factors. All of those supporting factors are more than the inhibitory factors indicate that the opportunity to achieve the goal is more excellent than the failure. In addition, the high confidence of the Extension of Religion comes from its ability to overcome various inhibitory factors with neatly arranged steps. Furthermore, several factors are the key to success that interested stakeholders can support as the first step to real action in this pandemic.

5. CONCLUSION

The conclusion of this study is as follows: (1) Religious Extension conducts educators, informers, advocates and consultants. But there is a reduction in

the role of performance transformation from offline to online. In addition, there is also a transformation of material needs and media use. If initially, the participants of counselling before the pandemic needed daily material. Still, they need more material on dealing with the pandemic, namely how to behave against covid-19 and respond to shortcomings or pressures from the social or economic side due to pandemics that increasingly rely on social media. (3) In this pandemic period, the material campaigned by Religious Extension to the community is material about daily life, democracy, and moderation. (4) Almost the average Religious Extension does the same method, both before and after the pandemic, using the lecture method. The difference lies in the media use only. For example, before the pandemic, then the media through face-to-face (offline), but after the pandemic using social media, such as YouTube, Instagram, Facebook, and others. The media of holding and still being done offline in some mountainous areas is also done online by dominantly using social media, radio, and television. (5) Supporting and inhibiting factors include four things, namely; First, the Religious Extension factor is about the number of personal, personal qualities and digital competencies. Second, the community factors of service users about concern for health protocols, readiness to follow religious counseling through social media, and supporting characteristics. Third, environmental carrying capacity factors about pandemic conditions, built area, geographical conditions and budget. Fourth, technological factors about the effectiveness of social media and the availability of devices. Fifth, institutional support factors about support factors.

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