

The Response of the Village Community to the Government's Policy in Performing Worship During the Covid-19 Pandemic

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Abstract: *This research intends to describe the attitude of the community in the village of Tanggungprigel in terms of worship activities. This worship activity was carried out in accordance with the direction of the village government in order to inhibit and break the Covid-19 chain. The condition of the community when carrying out worship activities is currently very depressed. One of them is the worship that is carried out by Muslims in the village of Tanggungprigel, Glagah District, Lamongan Regency. During this pandemic the government issued a policy in terms of performing worship. In this study, researchers used quantitative methods. The purpose of using quantitative methods is to collect specific phenomena. There are still many Muslims who cannot leave their habits when carrying out worship activities such as congregational prayers, congregational tarawih prayers, Eid prayers and recitations such as tahlilan, manaqiban, diba'an including in the village of Tanggungprigel. This phenomenon is the object of this study. The results of the study found that the religious activities of the Wargaprigel village during the covid-19 pandemic experienced many changes, initially activities that were public. Now it tends to be quiet and closed. At a deeper level, there is a unique pattern that involves four variables, namely the level of worship, the level of participation, social distancing recommendations, and the attitude of the Wargaprigel village community in implementing local village government policies.*

Keywords: *Local Community, Worship, Policy, Covid-19*

INTRODUCTION

Covid-19 (Corona Virus Disease, first detected in 2019) has become an epidemic or even a pandemic, spreading rapidly to all parts of the world, including Indonesia, with a high infection rate. This virus continues to spread and take many victims. Globally, so far, WHO (World Health Organization) has released data on 184,324,026 confirmed cases of Covid-19 infection and 3,992,680 deaths. This number will continue to change. While in Indonesia there were 4,174,216 positive cases of Covid-19, and 139,415 patients infected with Covid-19 died.

only in terms of health, the Covid-19 outbreak situation also has a broad impact on all aspects of life, such as economic, social, cultural and religious life.

Economic sluggishness in these countries or at least stagnated, because economic activities were forced to stop. As a result of social distancing, isolation or lockdown policies that keep people at home and reduce economic activity, production, distribution and consumption processes usually decline. Many shopping centers have closed or at least laid off many employees to deal with this difficult situation. Likewise, many hotels and restaurants do not open until uncertain times

Social and cultural conditions also have a considerable impact. As is known, Indonesian people like to socialize (rather than individualism), are forced to stay at home indefinitely, maintain social and physical distance when interacting, and isolate themselves or are forced to "house arrest" if the situation is alarming. Large-Scale Social Restrictions (PSBB) are enforced. Schools and offices are closed, gatherings or events that gather large numbers of people are suspended or banned, including weddings. Likewise in the religious life of the community. The chapel is closed, so religious people do not gather to predict the spread of Covid-19.

Religious activities that gather large numbers of people are prohibited, including the celebration of religious holidays. Many religious doctrinal requirements or worship procedures must be adjusted, such as no Friday, worship services, etc. Due to the various multidimensional impacts of Covid-19, the government has issued a number of policies at the central and regional levels. In addition to the Covid-19 Working Group of the National Disaster Management Agency (BNPB) and the Ministry of Health, they also handle ODP (people under surveillance), PDP (patients under surveillance), and positive infected patients (suspected). , as well as identifying regional PSBB in certain situations Under the Central Government, through other ministries/agencies, several operational policies have also been formulated to prevent the spread of Covid-19. For example, to maintain economic stability, the Ministry of Finance and the Business Intelligence Bureau intervene in the market . The Ministry of Transportation has suspended bus and train operations. Cultivation of clean living, washing hands with soap, and maintaining distance are also continuously carried out in various ways.

Therefore, with the emergence of the pandemic virus, the Indonesian government requires everyone to do social and physical distancing. Indonesia has

also implemented a Lockdown, stopping human activities in public areas and closing access to transportation from other cities to foreign countries, this is done to prevent the spread of the virus from spreading. The Covid-19 pandemic has had an impact on life, especially in terms of religion.

Worship carried out by all religious people in Indonesia certainly has the requirements of that religion. One of them is worship carried out by Muslims, where worship performed by Muslims must meet Islamic requirements or sharia. At this time, Indonesia was hit by a major epidemic, namely the covid-19 outbreak. This covid-19 pandemic took many victims so that the government issued regulations for carrying out any activities including worship activities. Regulations in carrying out worship were carried out by all religious people, one of which was carried out by Muslims. In terms of worship activities, Muslims certainly have conditions in carrying out the worship so that it is accepted by God Almighty. For security and breaking the Covid-19 rope, these activities are carried out as recommended by the government.

To prevent the spread of the virus, government agencies have issued regulations recommending religious people to worship at home. This is stated in Government Regulation Number 21 of 2020 concerning Large-Scale Social Restrictions to accelerate the handling of the corona virus (Covid-19). To prevent the spread of the virus, by keeping a distance when praying in congregation as well as wearing masks and carrying out other worship at their respective homes, especially in the Responsibility Prigel Village area, Glagah District, Lamongan Regency. As a community that adheres to worship and religion, it is hoped that this disease outbreak can soon disappear and the chain of the disease can be broken.

However, with the implementation of this policy by the village government, there have been many positive and contra public reactions. Therefore, this article wants to explore "the attitude of the community in the village of Tanggunprigel towards the village government's policy of carrying out worship activities during the covid-19 pandemic", how this policy works, and how public attitude towards the policy.

RESEARCH METHODS

Research on people's attitudes and behavior towards various religious policies usually relies on public opinion. This research method is the standard method for studying the public about the policy. This article only relies on poll data during the Covid-19 outbreak in April 2020. The use of the research methods used in this study. Normative research uses normative juridical methods. Research Judicial norms mean that research is material from a library that relies on a search inventory and specified questions. The data collection technique means, using qualitative management techniques. (Sugino, 2005: 1) This is a study used to examine the condition of natural objects. This research gains an understanding based on the tradition of methods used specifically to discuss social problems or social phenomena that occur like humans.

RESULT AND DISCUSSION

Our freedom of religion is a form of human rights Humanity). It has become a constituency for the 1945 Constitution. Based on Thomas Carlyle (2018) Religion is a meaningful and meaningful experience. Very personal. Thomas also revealed that religion is the true faith is to believe and mean it in the heart of humanity. According to Law no. 12 of 2005, this is the right of the state to the community, one of which is the state's obligation to guarantee freedom of religion. Not only this Indonesia, but other countries around the world are also changing the way in which religious freedom is guaranteed. Because the coronavirus/Covid-19 disease has caused various areas of guarantee of freedom in Indonesia to be converted by religion into restrictions on all activities related to religion. Because the coronavirus/Covid-19 disease has caused various areas of guarantee of freedom in Indonesia to be converted by religion into restrictions on all activities related to religion. This problem is to prevent the spread of Covid-19 in the environment, one of the areas that implements it is the village of responsibility in Glagah District, Lamongan Regency which has implemented an online virtual congregational worship system.

The Indonesian government has adopted a policy of limiting activities including religious activities by closing places of worship in the country. Indonesia itself has implemented Large-Scale Restrictions (PSBB). This will have a big impact. One of the impacts is in the realm of religion, whether it is Islam or something else. The Indonesian Pastor's Assembly issued a teaching decision on the policy of transmitting the Corona virus disease epidemic. Fatwa Number 14 of 2020 concerning the Implementation of Worship in this Covid-19 situation. This decree is designed to allow religious people, especially the Muslim community, to avoid the spread of the virus, always urge the public to wear masks and maintain physical distance and stay at home. In addition, the MUI Ulama Council of Indonesia also issued a regulation in the form of Decree No. 21 of 2020.

From this perspective, some expressions are incomprehensible. To prevent me from praying in congregation in the mosque, I am not afraid of dying from corona, I am more afraid of Allah (Ihsom, 2020). Because for them, congregational worship at the mosque is very meaningful. When they worship in the mosque, they will experience a meaningful religious experience firsthand, and when such activities are prohibited, they will feel very anxious. The ban on worshipping in congregation in the mosque removes their identity. These people have suffered great spiritual loss, although perhaps for most other Muslims, the ban on congregational prayers in mosques is nothing to worry about. After all, they rarely go to the mosque to pray together the other day. Therefore, for most of the Muslims in the village of Tanggungprigel this is not a big problem, they do not feel they have lost anything. But for other devout people, they are used to praying in congregation in mosques. Forbidding the axiom of worship in mosques is a complicated and big problem.

To understand this, I need to use Herbert Mead and Herbert Blumer's method of symbolic interaction. Symbolic interaction provides a thing-meaning-action method for understanding human behavior and how they interact. This method is based on Three locations. First, humans will react to certain things based on the value of the case against themselves. Second, meaning is obtained from the results of social

interaction. Third, when faced with various events, people can accept or even change the meaning through self-reflection.

The meaning of congregational worship in a sociological perspective

The significance of the importance of mosque worship stems from social interaction. Da'wah, religious leaders' lectures are always repeated. It is mentioned the importance of praying in mosques, Friday prayers, tarawih prayers and Eid prayers. The hadith about the importance of this prayer is repeatedly disseminated through various media. Threats to leave congregational prayers and Friday prayers were repeatedly communicated. This is deeply rooted in the minds of Muslims. Regardless of whether they do this or not, almost everyone knows the importance of congregational worship in the mosque. According to the theory of symbolic interaction, once the information becomes shared knowledge, it will be processed by everyone in the form of reflection. Two groups emerged from there. First of all, devout people go together in the mosque and continue to worship because they are considered important, Second click for those who do not carry out or are not very obedient to carry out and only occasionally join the mosque congregational prayer, because according to them it is not that important, or even not urgent. This second group Some of them continue to pray alone (munfarid), some don't even pray. But those who obey are good, those who do it from time to time And those who don't do it at all know that the congregational Friday prayer must be performed according to Islamic teaching standards. That is why when it is forbidden to pray in congregation in the mosque, some Muslims are gloomy.

Congregational Prayers for the people of the village of Responsibility Prigel with the nuances of Social Distancing

The waiver of the “no crowding” is not universally negligible. These devout followers of Islam are clearly equally good at finding ways to believe in their religion while maintaining awareness and concern for the dangers of COVID-19, and its

spread. Then there are innovations, namely congregational prayers with social nuances and social nuances. Physical distance announced by the central government through the local village government means that participants pray in congregation while stretching the team, keeping their distance and wearing masks. Congregational prayers must be arranged in a row, leaving no gaps, because the devil will be occupied. However, at this time the situation for congregational prayers with the nuances of social distancing in the village of Tanggungprigel is just the opposite. People who pray In congregations that are far apart, congregations with a social distance feel are seen. A compromise between the desire to pray in congregation and the need to maintain distance Due to the COVID-19 pandemic. This is the result of devout Muslims reflecting on the reality that happened in the village of Responsibility Prigel, Glagah District, Lamongan Regency.

The attitude of the Wargaprigel Village during worship during the pandemic

From these findings, it is related to the religious attitude of the Muslim community during the pandemic. COVID-19 has found a pattern that combines four variables, namely, religious obligations, prohibition of gatherings, community participation in union services, and reason. In terms of Friday prayers, it is highly recommended to carry out their nature in congregation. Compared to the number of believers before the pandemic, the participation of the Wargaprigel Village community in its implementation during the pandemic was moderate. Community Participation in Prigel Village's Responsibilities Compared to the number of congregants before the outbreak, the implementation during the pandemic was more moderate, the people in Tanggong Prige Village tended to follow the advice to worship at home so as not to crowd. The community of Tanggungprigel Village also tends to be more rational in trying to avoid the risk of being exposed to COVID-19. In terms of Friday prayers that must be carried out in congregation, the participation of the Wargaprigel Village community in its implementation during the COVID-19 pandemic is quite high. Even if temporarily, they seem willing to take the risk of attending congregational prayers at the mosque, even though as a result they can be

exposed to COVID-19. In the case of tarawih prayers at the mosque, this is a hadith and is allowed. Completed privately at home, with community involvement. Implementation during this pandemic is low compared to tarawih in the previous year, and people tend to follow the advice. Practice social distancing and worship at home to avoid crowds. People also tend to be more rational and try to avoid the risk of being exposed to COVID-19. An abnormality occurs in the case of the Eid prayer.

Even though the rank is only Sunnah worship, but it must be done in congregation, because people only have the experience of having a solemn Eid Al-Fitr prayer once a year, so according to the forecast, follow the community. Implementation during this pandemic will be very high and people tend to ignore the advice for Eid prayer at home. . People tend to be more irrational, willing to take a big risk of being exposed to COVID-19 to enjoy this moment. Eid prayer this year 1441 Hijri/2020 M.

CONCLUSION

Corona virus (covid-19) has greatly changed the behavior of people's lives in the field of worship, including in the village of Responsibilityprigel. The implementation of worship was very different before the Covid-19 outbreak entered Indonesia, such as congregational prayers that were carried out by social distancing or by keeping a distance and many other worships that were carried out online such as, manaqiban, tahlilan, prayer together. Besides that, the policies given by the central government through the village government have reaped the attitude of the people of the village of Tanggunprigel. The people of the village of Tanggunprigel responded to this policy with enthusiasm and obeyed the rules of the Health protocol, although there were still a few people who ignored the policy.

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