



Religious Attitude of the Muslim Community of Lombok Island in the Covid-19 Pandemic Season

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Abstract

The Covid-19 pandemic has an impact on changes in the human lifeline, including the pattern of worship of religious people at large. Religious practices that are carried out regularly and implemented in special places are undergoing a shift. The practice of communal worship involving many worshippers is limited at home by involving people who are also limited. This article aims to explain the shift in the way of worship of the people of Lombok Island related to the Covid-19 that hit the world today. The study also exposed a new form of habit in Muslim religious practices due to the pandemic on Lombok island. This article shows that changes in worship patterns are the result of emergencies and the choice to continue to carry out their duties as devout believers. The limitations of the worship space are avoided by adjusting it to government policy. Policies regarding social distancing and adherence to health protocols are an effort to prevent the spread of the virus. In a religious context, it is part of a life-saving effort so it must be obeyed. The new normal requires Muslims to conform and change new habits (new habitus) in carrying out religious practices (prayers). For example, there is a shaf distance, wearing a mask, bringing prayer mats and other equipment needed when praying in the mosque, preparing hand sanitizer in each house of worship, and routinely checking the body temperature of worshippers visiting the mosque and always referring to health protocols guided by Maqosid Assyariah.

Keywords: *Covid-19; Religiousness of the Community; Lombok Island*

Introduction

2020 is a worrying year for all countries, without exception the Republic of Indonesia. This is due to the emergence of the coronavirus outbreak, which began in the Chinese city of Wuhan, then spread and spread to the rest of the world. On March 2, 2020, the government announced the first 2 cases of corona-positive patients in Indonesia. Indonesian data shows that there are 27,549 people spread across 34 provinces positive for COVID-19 and 1,663 of them have died, to date the number of data on COVID-19 positive patients continues to increase in Indonesia. In the current conditions, the coronavirus is not an outbreak that can be ignored. When viewed from the symptoms, ordinary people will think it is only limited to regular influenza, but for medical analysis, this virus is quite dangerous and deadly.

Covid-19 first appeared in China at the end of 2019 and shocked the rest of the world (Daga et al., 2019) then designated by WHO as a pandemic in March 2020, as more and more countries experienced such cases (Cucinotta & vanelli, 2020). COVID-19 is a global disaster that does not choose its target based on religious, tribal, and cultural considerations and streams. Every person has the potential to be infected if the quality of the body is not strong, does not apply a healthy lifestyle, or does not maintain distance (physical distancing).

To anticipate the spread of Covid-19 and reduce the number of coronavirus sufferers in Indonesia has been done in all regions including on the island of Lombok. Among them by making a policy to limit out-of-home activities, school activities are housed, work from home, even worship activities are housed (Rezki, 2020).

The relationship with limited even the closure of worship activities in places of worship, all problems that arise in Muslim communities also increase sharply and more complex, this needs to be solved immediately by a capable institution, to solve the problem following the aspirations of the majority of Muslim communities. Muslims mustn't distance themselves from religion, but rather the phenomenon of the problem brings them closer to the teachings of Islam, in search of answers to the problems they face. Muslim communities do not all have deep religious knowledge despite their high religious spirit. Therefore, the Indonesian Ulema Council issued a fatwa on the implementation of worship during the COVID-19 pandemic.

With the issuance of various fatwas and messages from religious authorities in Indonesia, both the Ministry of Religious Affairs, MUI, Nahdlatul Ulama, Muhammadiyah, and other organizations, have issued Circular Letters and/or appeals for people to worship together at home, and eliminate public studies this year because the covid-19 storm has not passed.

During the disaster of the Covid-19 pandemic both in Indonesia and the world every Muslim and collectively tested his religiousness. Fatwa on the implementation of worship in the situation of the COVID-19 outbreak turned out to get a mixed response from the people of Lombok Island.

The perception of various circles must occur until they take a stance sometimes contrary to the government that has repeatedly conveyed to follow health protocols, wherever the sector, especially in the religious sector new habits, were published by the government and MUI to strengthen policies to comply with the protocol, religious should make religion as a determinant of the direction of life in the Covid-19 pandemic, Religion is very important, religion is one of the mediums that can be used as a backrest for each individual's life in eliminating life problems such as the case of the spread of Covid-19.

Related to the pattern of religiousness in dealing with Covid-19 on the island of Lombok, this article was written as part of inspiring thoughts on the disasters that still occur and hit across the country. This research on Covid-19 is not the first, but the focus of the study on the island of Lombok is the first. This article is the result of field research conducted during the Covid-19 pandemic.

The selection of the people of Lombok Island as a research and assessment base is based on the fact that the practices of worship in the people of Lombok are very lively following the motto attached to it "Pulau Seribu Masjid", especially ahead of the holidays, although it has no specific differences with other regions in Indonesia that also face similar obstacles. Data used as analytical material is obtained from observations, interviews, and literature studies. Observations were made on the implementation of worship in mosques, considering that during the Covid-19 pandemic, the implementation of worship in mosques and churches changed completely, including the intensity and involvement of worshippers. Literature studies are conducted to supplement data obtained from previous methods.

Discussion and Results

Perception of The Muslim Community of Lombok Island Related to the Covid-19 Pandemic

Covid-19 is an infectious disease caused by a newly discovered type of coronavirus. The new virus and the disease it causes were unknown before the start of the outbreak in Wuhan, China, in December 2019. COVID-19 is now a pandemic that occurs in many countries around the world. A coronavirus is a group of viruses that can cause disease in animals or humans. Some types of coronavirus are known to cause respiratory infections in humans ranging from cold cough to more serious ones such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). The new type of coronavirus was found to cause COVID-19 disease (WHO, 2020).

Based on scientific evidence, Covid 19 can be transmitted from human to human through coughing/sneezing sparks, people most at risk of contracting this disease are people who are in close contact with Covid 19 patients including those who treat Covid 19 patients. Standard recommendations to prevent the spread of infection are through regular hand washing using soap and clean water, applying to cough and sneezing ethics, avoiding direct contact with livestock and wild animals, and avoiding close contact with anyone who shows symptoms of respiratory diseases such as coughing and sneezing. In addition, implementing infection prevention and control (PPIs) while in public health facilities (WHO, 2020).

Public perception is a re-process experienced by humans in a certain environment and provides positive and negative knowledge or ideas to the surrounding community. Kenneth K. Sereno and Edward M. Bodaken in Mulyana (2017) divide perception into 3 (three) activities: Selection, Organization, and Interpretation. The selection consists of sensation and attention, while the organization is close to interpretation. It's firm to distinguish all that because we don't know when one phase ends and the next phase starts and tends to take place simultaneously. Perception is the process of individuals selecting, organizing, and interpreting information to create or produce meaningful descriptions.

Rohmaul Listyana & Yudi Hartono (2015) argues that perception, in general, is a process of obtaining, interpreting, selecting, and regulating sensory information. Perception takes place when a person receives a stimulus from the outside world that is captured by his auxiliary organs which then enter the brain. Similarly, Sugihartono (in Arifin et al., 2017) also states that perception is the ability of the five senses in translating stimulus or the process to translate stimulus that enters into the human senses. From both theories, it is very clear that perception is a person's interpretation of what he gets in the media.

Since its emergence, Covid-19 news is no longer the talk of people who struggle with news every day, even to the bottom of society, Covid-19 became the scariest study material throughout 2020 even until the end of 2020 Covid-19 still haunts people throughout Indonesia and even the world. However, all levels of society are required to be able to adapt to this condition, a condition called New Normal. Covid-19 was declared a global health emergency by the World Health Organization (WHO) on January 30, 2020. This virus causes mild to severe symptoms even to death. The Covid-19 pandemic is growing and even resulting in millions of people infected with the Covid-19 virus being taken their lives in a fairly short time, hundreds of thousands of patients died, especially in Indonesia and even on the island of Lombok.

One thing that is a concern at the time of the pandemic is that the community is required to adapt to this New normal era because this pandemic continues people's habits before Covid 19 must be abandoned, the habit of coming face to face with friends or people outside is also threatened to be abandoned, and wearing a mask becomes a must that must be carried out.

In recent times there are still many people who do not believe in the Covid-19, some even say it is a conspiracy. Conspiracies that were discussed from the beginning were related to biological lab leaks in China, the development of biological weapons, targets for planting chips in the body, and so on. But for some issues have been debunked because the real facts have been found, others still can not be proven facts.

The Muslim community of Lombok Island with a wide variety of characters and beliefs attached to themselves is divided into several groups. Among them, there is a *sami'na wa atho'na* against the government's policy which in early 2020 issued a policy by limiting and even closing religious activities in places of worship (both mosques and mosques). So that with a policy like this, Muslim people worship in their homes. Even a few Fridays, they did not perform Friday prayers because the government prohibited them. While some other communities insist on still carrying out worship activities such as Friday prayers, congregational prayers, and other religious activities such as Islamic holiday commemorations, public studies, and other activities carried out in mosques or mosques, but they still obey the government that still follows the government's advice to follow health protocols by wearing masks, maintaining distance, sticking their hands out. And even in some mosques, when Friday prayers are held, some mosque officials stand guard at the entrance gate to measure the temperature of worshippers who will enter the mosque, as well as prepare hand sanitizer. While the other group is a group that arguably does not want to know or does not care about the COVID 19 outbreak. For them to have a virus or not, they continue to worship as usual. Even when some mosques do not perform Friday prayers because they follow the government's appeal, the mosque where they continue to perform Friday prayers. As a result, some Muslim communities around the village, when informed that the mosque in the village performs Friday prayers, joined to perform Friday prayers. Maybe some of them do not know the dangers of Covid-19 are true.

Not only that, many people do not respond to this well, such as the government has discouraged students and students not to go to school or attend a school or impose work from home, but this condition is used by many people for a vacation.

Especially on the social issue of distancing (sd), for the people of Lombok, this is a tough affair, because if it scrambles to the socio-culture embraced, the people of Lombok are known as Pulau Seribu Masjid, meaning the customs and culture of the people of Lombok are thick with religious values. Then when social distancing is applied, the perception of the people of Lombok will be divided.

Some Muslim communities responded to the appeal by saying that the appeal was in line with the guidance of the Prophet Muhammad (peace be upon him) in dealing with infectious disease outbreaks. This group then educated the public about the importance of sd both in terms of medical and in terms of following the guidance of the Prophet in dealing with the outbreak. Other groups educate the public through the history of handling outbreaks in the past.

The entry of Ramadan adds to the desire of some people to worship in mosques and mosques. At the same time, the need for people to find income to connect with life forces some people to continue to do their daily life as usual. In addition, some groups underestimate the spread of Covid 19 and do not heed the health protocols that have been established by the World Health Organization (WHO) and consider Covid 19 as a conspiracy and engineering.

All elements of society have to be more broadly in socializing Covid-19 and its dangers and rapid development. Efforts to deal with Covid-19 are not only the duty of the government but also all elements of society in the form of complying with health protocols, because otherwise, it is dangerous not only to yourself but also to others.

Religious Practices of the Muslim Community of Lombok Island Related to the Covid 19 Pandemic

Knowledge about Covid 19 disease is very important so as not to cause an increase in the number of cases of Covid 19 disease. Covid 19 patient knowledge can be interpreted as the result of knowing from the patient about the disease, understanding the disease, prevention, treatment, and complications. Including knowledge of religion plays an important role in the determination of complete behavior because knowledge will form a belief that further perceives reality, provides a basis for decision-makers and determines behavior towards certain objects so that it will affect a person is behaving.

Amid the Covid-19 pandemic religion played a significant role in mitigating the outbreak as well as a reactive force that helped spread the virus, religion also became a reactive and counterproductive force that helped spread this outbreak through religious rituals involving crowds. In Indonesia, religious authorities still play a significant role amid religious communities religious authorities actively respond to the Covid-19 pandemic situation through various means. Related religious fatwas are a form of the moral obligation of Muslim scholars and scholars in participating in maintaining the safety of the ummah, the nation of humanity in the face of the Covid-19 pandemic.

The government also, the enactment of various new rules during the coronavirus outbreak, through social distancing, lockdown, PSBB, and all sorts of recommendations to comply with health protocols, turned out to cause pros and cons. Some groups tend to accept and have high awareness in implementing various new rules, during precarious conditions. But on the other hand, the implementation of the new rules is difficult for some people. The tendency to resist and the lack of awareness to implement the rule are influenced by various factors. These policies are considered ineffective because they limit the space for Muslims to carry out activities and relationships not only with others but also with God.

The Covid-19 pandemic which then closed places of worship from mid-March to the end of June 2020, followed by restrictions on the number of visitors, had a tremendous impact on the expression of religious rituals.

The covid-19 outbreak also has religious implications with various religious attitudes (Darmawan et al., 2020). The process of changing religious practice is influenced by the economic atmosphere and at the same time affects economic ethics. The government's warning to study, work, and worship from home has implications for one of the behaviors of personal religiousness or Indonesian society. The obvious change in religious behavior is seen from the rise of worship in places of worship, ta'lim assembly, dhikr assembly, Hajj, and Umrah pilgrim's change in worship behavior in their respective homes. Salat 'Idul Fitri and Salat 'Idul Adha is performed in their respective homes if done outside not in the field but in broken in various mosques and mosques. Religious behavior also occurs in the change of sentences in some words in the azan until the cancellation of the departure of hajj pilgrims. The transformation of religious traditions and religious behavior of society, in general, has changed (Ghofur & Subahri, 2020). Religious behavior transforms due to situations and conditions that require change. Nevertheless, various community responses to this imperative of transformation.

Phenomena Covid-19 outbreak makes humans limit all activities related to other humans that make believers no longer able to perform various religious rituals and other activities in groups. The existence of religious boundaries, presenting more flexible religious patterns, and prioritizing the common interests of public health together (Kustana et al., 2020).

Religious groups that ignore Covid-19 use religion to protect themselves so that the interests of survival are at the existential level of the repression of the modern discourse of capitalism. This research emphasizes that the importance of religious perception that begins with strict discipline in studying

religion defensively, not haphazardly and jumping around or continuing to learn from its experts, not by 'democratizing' religion (Maliki, 2020).

Nasaruddin 'Umar in his introduction explained that there are two types in dealing with new religion during the Covid-19 pandemic. One group of those who are knowledgeable and another group of those who only worship, people who are knowledgeable like scholars seem calm and do not look panicked at all when there is an appeal not to perform Friday prayers, Rawatib, Tarawih, and Id in congregation in the mosque or square. They understand the flexibility of Islamic law they dive into the history of tasyri' (Islamic legislation) they examine the application of the propositions of naqli and 'aqli in a certain atmosphere (Hamka Hasan Faried F, et al, 2020).

Those who only practice worship certainly differ from this, for them a strong belief that in houses of worship can be adjudged to expel the spread of Covid-19 instead of becoming a new cluster, so the government's advice and MUI fatwa often collide with the implementation of worship, this has happened in several areas throughout Indonesia, and they have no evidence that anyone is exposed to Covid-19, But behind that there are also those exposed to Covid-19 a gathering of worshippers, a mosque imam confirmed Covid-19 so that the mosque is closed again, at first has done mosque activities as usual. Other religious practices in terms of prayer for example must bring safety, namely masks and maintaining distance (social distancing) is a new habit in the Covid-19 pandemic, public health strategies to prevent, track, and inhibit the spread of Covid-19.

Who recommends maintaining a physical distance of at least 1 meter with others to avoid the body being exposed to droplet splashes from coughing or sneezing that may be contaminated. Many parties who contributed to overcoming the Covid-19 pandemic include the Indonesian Ulema Council, Nahdlatul Ulama (NU), and Muhammadiyah these three organizations that are very influential in Indonesia routinely issue various appeals about Covid-19 and efforts to overcome it following the provisions of Islamic sharia.

Religion has relevance to the problems of the life of the people of Lombok Island. Religion is placed on the part of the social structure that forms the source of value for the fabric of society and supports the fulfillment of one's inner needs (Hamali, 2017).

A person whose intrinsic religious orientation is associated with freedom from doubt can minimize anxiety, persistence, and preparedness in the face of various possibilities of life. For a religious person, any difficulties or obstacles will be faced with patience, because it is part of the trials of Allah SWT that must be passed. Obstacles or threats that come to him are not viewed negatively but become a spirit to continue to move by seeking wisdom and hope from the cause that happened to him.

The prohibition of congregational prayers in several mosques, especially in Mataram, many elicit a diverse response, some people consider it relevant to be applied in conditions when the outbreak occurs, because considering the increasingly alarming transmission of the coronavirus, so it is done to prevent mass transmission of the coronavirus. But some people consider the policy very irrelevant because it is considered contrary to the teachings of Allah, they tend to insist on wanting to perform prayers in mosques in the congregation and are not afraid of the presence of the coronavirus. The group that insists on congregational prayers is generally dominated by tabligh worshippers, and people with jabbariyah understanding.

The new normal era in religious life is certainly good news for Muslims because many Muslims who long for congregational prayers in mosques and mosques after so long asked to worship at home. The people of Lombok have recently adopted a normal life. The application of the New Normal to the implementation of Muslim worship in Lombok must also certainly be qualified and still follow health

protocols, and every religious activity must always be directed to the five religious goals contained in the Assyariah Maqosid. That is, guarding the soul, guarding religion, guarding property, guarding offspring, and maintaining reason. By knowing the five purposes of this religion, of course, every religious activity should not conflict with the five purposes of this religion. This becomes urgent because it becomes the essence of religious teachings, where religion must emphasize its essence and substance.

In the implementation of worship in the new normal era, several mosques and Mushala reopened, so that the community can pray and worship following health protocols and keep an eye on the development of covid-19. Religious activities involving a lot of time must also be arranged, keep a distance of at least 1 meter between worshippers, wear masks from home, bring their prayer mats or handkerchiefs, and other necessary equipment. In addition, mosque officials are asked to roll up carpets, and clean the floor of the mosque with disinfectant, as well as prepare hand sanitizer and soap, so that every worshipper who enters can wash their hands before entering the mosque area. Worshippers are also expected to ablution in their homes to maintain physical health and do not forget that every mosque official must routinely check the body temperature of every worshipper who comes to the mosque.

Conclusion

Covid 19 is an infectious disease caused by the newly discovered coronavirus. It is a new virus and a previously unknown disease before the outbreak in Wuhan, China. A coronavirus is a group of viruses that can cause disease in animals and humans. Some types of coronavirus are known to cause respiratory infections in humans ranging from cold cough to more serious ones such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). The Covid 19 virus pandemic in various regions of Indonesia makes the government have to go the extra mile to break the chain spread, in this situation some areas in Indonesia many residents who have been positively identified corona so that the area switches to disaster alert status, emergency response status, red zone, yellow zone, and green zone.

Based on the results of the research as outlined above, it can be concluded that the emergence of the coronavirus has had an impact on changes in the state of human life. In the aspect of religious life, the coronavirus has given birth to changes in the implementation of Muslim worship practices. The impact of the coronavirus outbreak on the religious life of Muslims, among others, at the temporary stop of congregational prayer activities in some mosques/mosques, and the closure of activities in places of worship that allow Muslims to gather to perform activities in the congregation. Such a situation gives birth to the necessity for Muslims to be able to adapt to recover the situation, then the new normal is a discourse to restore a religious life to run normally, but still refers to health protocols. The implementation of worship in the new normal era has an impact on the ordinance of worship that makes the distance in shaf salat. The birth of the new normal in the practice of Muslim worship in Padang City has given birth to pros and cons among Muslims, both because of the impact that occurs on the procedures for the implementation of worship, and the response that arises related to various policies during the pandemic. Various perceptions arise because they are influenced by various factors, including differences in religious understanding embraced by each Muslim, as well as the inability of Muslims to address the meaning of each phenomenon that exists wisely and intelligently. Society tends to use one point of view in understanding various phenomena that exist so that there will be a narrow understanding in interpreting something.

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