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Community Compliance in Complying with Health Protocols in Mosques during Ramadan in the Context of Preventing Covid 19 Transmission in Padang

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ABSTRACT

In the month of Ramadan, activities at the mosque have increased, both for congregational prayer activities and for the activities of the Ramadhan Islamic boarding school. Activities carried out at the mosque must follow the Health protocol as regulated in the Regional Regulation of the City of Padang Number 1 of 2021 concerning Adaptation of New Habits. In this study, there are three things that are indicators to see the compliance of the community in adhering to the health protocol in the mosque, namely: the use of masks, physical distancing, and the provision of their own prayer equipment. Research respondents consisted of 98 mosques in the city of Padang. Data were collected using a questionnaire technique and completed with a survey. Research shows that not all mosques have implemented Health protocols in order to prevent Covid-19 transmission.

Keywords: Covid 19, adaptation to new habits, mosque

1. INTRODUCTION

The Padang City Government in 2021 has issued a Padang City Regional Regulation concerning the Adaptation of New Habits. This regulation is the implementing regulation of West Sumatra Provincial Regulation Number 6 of 2020 concerning Adaptation of New Habits in the Prevention and Control of Corona Virus Disease 2019. Adaptation of new habits is the implementation of daily activities covering the social, cultural and economic community in supporting a productive and safe Corona Virus Disease 2019. Prevention and control of Corona Virus Disease 2019 (Covid-19) is all forms of efforts made by local governments and / or communities to avoid or reduce risks, problems and overcome the adverse effects of Corona Virus Disease 2019 which are aimed at protecting people from Covid-19 transmission, reduce the number of sick / or die, and to reduce the social and economic impact of Covid-19.

The majority of the population of Padang City is the Minangkabau tribe. Islam is one of the attributes of the Minangkabau tribe. The Minangkabau tribe has a customary philosophy of *basandi syara', syara' basandi*

Kitabullah, which means custom based on religion (Islam), and religion (Islam) based on the Al-Qur'an. [1] The increase in religious activities in the month of Ramadan can be one of the sources of the spread of Covid 19 in the City of Padang. Reflecting on the incident in India, one of the reasons for the explosion in the number of Covid 19 sufferers is the disobedience of the community in implementing health protocols at religious ritual meetings.

In the month of Ramadan in 2021, the Mayor of Padang issued Instruction Number 451.229 / KESRA-2021 concerning Welcoming Ramadan 1442 H / 2021 M. The instruction was addressed to the Head of Sub-district and Head of Village in Padang City. There are seven points instructed by the Mayor, namely:

1. *Tarawih, tadarus* and *taushiah* for the month of Ramadan 1442 H / 2021 M can be performed at mosques in the city of Padang;
2. Prepare health protocol facilities, namely: hand washing areas, hand sanitizers and all pilgrims wearing masks;

3. Confirm the implementation of health protocols and establish / appoint special officers to supervise the enforcement of health protocols in each mosque;
4. To coordinate with mosque administrators to carry out itikaf, amil zakat, Eid al-Fitr and other worship activities to be carried out and more enlivened by maintaining health protocol;
5. Oversee the implementation of the Ramadhan Islamic boarding school, and cooperate with the Ramadhan pesantren committee / teachers and administrators of the mosque .
6. Make a circular for mosque administrators to carry out activities
7. Coordinate with relevant agencies for covid-19 vaccination for lecturers, imams and mosque garins according to the specified schedule.

In this study focused on the implementation of tarawih prayers in mosques. Referring to point 1 of the Padang Mayor's instruction, the implementation of tarawih prayer must apply health protocols. Mosque administrators are required to prepare health protocol facilities, including: hand washing areas, hand sanitizers, and all worshippers are required to wear masks.

This study is aimed at analyzing the level of compliance of mosque congregations in adhering to health protocols in the month of Ramadan to prevent transmission of Covid 19, and the readiness of mosque managers in implementing health protocols in the month of Ramadan.

2. METHOD

This study is a qualitative research, which is intended to describe the level of compliance of the mosque congregation in the month of Ramadan.

The population of this study is the congregation of the mosque in the city of Padang. Mosques are divided into three categories based on the capacity to accommodate the congregation. The sample is the congregation at 100 mosques in Padang. The sample was determined using the accidental sampling design technique.

Data was collected by distributing questionnaires to the congregation of Tarawih prayers. The questionnaire was created using a google form, which consists of a set of questions to collect information about respondents' knowledge, attitudes, and expectations about law enforcement on health protocols in mosques during the month of Ramadan. The data were collected in the period from 19-14 April 2021. To test the validity of the data, observations and questionnaires were distributed simultaneously.

The data collected was analysed qualitatively, using descriptive statistics.

3. DATA

3.1. The level of compliance of mosque congregations in adhering to health protocols in the month of Ramadan to prevent transmission of Covid 19

Health protocols for mosque congregations are: washing hands, wearing masks, bringing their own prayer tools, and physical distancing. Base on survey, 79% of mosques in Padang have put up banners to socialize health protocol to prevent covid 19 transmission.

Before carrying out the obligatory prayers or sunnah prayers, everyone is obliged to perform ablution. The teachings in Islam are in line with health protocols so that the obligation to wash hands before entering the mosque is obeyed by the congregation.

The level of compliance of the congregation in using masks in the mosque during congregational prayers can be seen in Figure 1. Based on the survey, the majority of mosques (60%) of the congregation use masks a lot and vice versa only 8% of mosques whose congregation does not use masks. In small mosques, for example in the cluster housing complex, the congregation is limited from the environment, so they feel safe from Covid 19 transmission.

On the other hand, in mosques with large capacities, the congregation tends to obey wearing masks. At that mosque there are officers who check the use of masks and measure body temperature. Adherence to using masks is not only driven by the awareness of the congregation, but also supported by an inspection mechanism by mosque officials. Grand mosques or big mosques have good and organized management, they also have regular donors to finance mosque operations. The mosque is able to provide special officers to enforce health protocols.

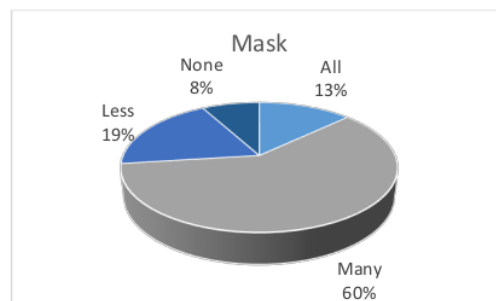


Figure 1. Mask

Under normal conditions, every mosque in the city of Padang has provided a mat (mat or carpet) for prayer

mats. During the adaptation period, congregations are required to bring their own prayer equipment. For men, they are obliged to bring their own prayer mats, and for women, they are obliged to bring their own prayer mats and prayer mats.

The level of obedience of the community in carrying their personal prayer tools, based on the respondents' answers, shows that the majority (more than 50%) "Few bring their own prayer tools". Small mosques tend to obey this rule, whereas large mosques tend to be disobedient. During Ramadan, mosque administrators still install carpets or mats for prayer mats. It was different in 2020 when the Covid 19 pandemic began to break out, all mosques rolled up carpets and mats. The congregation brings their respective prayer mats.

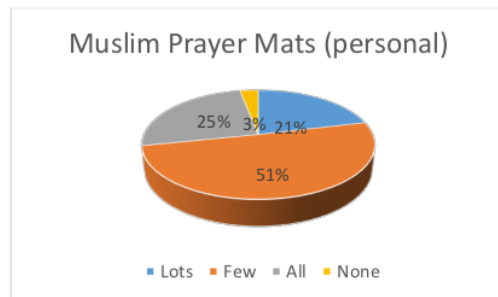


Figure 2. Muslim Prayer Mats (personal)

When performing congregational prayers during the adaptation period to new habits, the congregation is required to maintain a distance. Based on the results of the study, only 33% of respondents answered that the congregation adhered to physical distancing. 38% of respondents' answers indicated that the congregation for tarawih prayers did not implement physical distancing, and 29% of respondents answered that the congregation did not implement physical distancing.

During normal times (before the COVID-19 pandemic) in performing congregational prayers, the congregation was ordered to close and straighten the rows. Straight and meeting the shaft is a form of perfection in congregational prayer. Muslim behavior when praying in congregation has been patterned. Changes in behaviour patterns take time. The government's efforts to use law as a social engineering tool take time.

The success of institutionalizing the values of 'new habit adaptation' is influenced by three factors. First, the effectiveness of planting new elements. Second, the opposing forces of society. Third, the speed at which new elements are planted. [1]

The effectiveness of planting new elements is a positive result of the process of institutionalizing new norms. The process of institutionalizing new norms uses human labor, tools, organizations, and certain methods.

The opposing power has a negative influence on the process of institutionalizing the new norm. The opposing forces of society arise due to several reasons, including:

1. Society does not understand the usefulness of the new norm;
2. The change itself is contrary to the prevailing norms and values;
3. Citizens whose interests are firmly entrenched are powerful enough to resist the reform process.
4. The risks faced due to change are heavier than maintaining the existing social order;
5. Society does not recognize the authority and authority of the pioneers of change.

Planting speed is the length of time it takes to give the expected results.

The discipline of the tarawih prayer congregation in implementing physical distancing is largely determined by the readiness of the mosque manager to implement the health protocol.

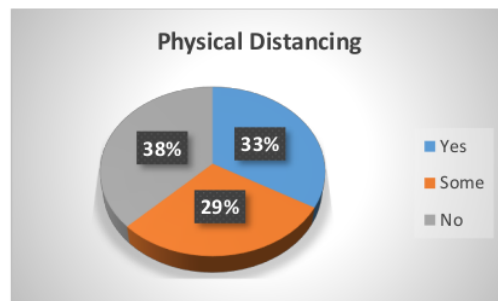


Figure 3. Physical Distancing

The awareness of the congregation in maintaining distance when carrying out congregational prayers is very much determined by the discipline of mosque administrators in implementing health protocols.

3.2. Readiness of the Mosque to Implement Health Protocols

The discipline of the tarawih prayer congregation in implementing physical distancing is largely determined by the readiness of the mosque manager to implement the health protocol.

Provision of a place to wash hands in mosques is not a big problem. All mosques have been equipped with facilities for ablution. Before entering the mosque building, the congregation automatically cleanse. Most mosques make banners to urge congregations to comply with health protocols. There were 79% of respondents who answered there were warnings to comply with health protocols at mosques. 11% of respondents answered that

there was no warning to comply with health protocols at the mosque, the rest answered doubtful (10%).

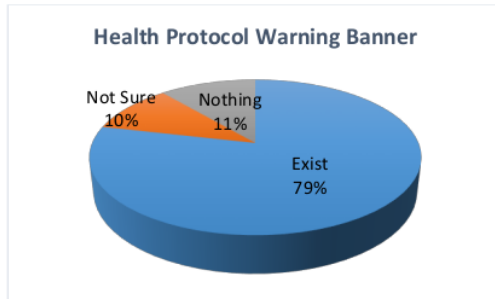


Figure 4. Information

Based on the survey, it shows that only in large mosques there are body temperature checks. At the entrance to the mosque there are officers who measure the body temperature of the congregation.

To ensure physical distancing on the prayer line, ideally, it is done by putting a cross in a place that should not be occupied. In the month of Ramadan 2021, there will be no cross marking for physical distancing.

4. CONCLUSIONS AND IMPLICATION

The adaptation of new habits is a process of social change that occurs in society. Social change cannot occur suddenly when it involves large-scale individuals and social groups. The emergence of new policies from the central government and local governments cannot be taken for granted by the community. Nanang Martono in his book 'Sociology of Social Change' states that history shows that the process of changing the dominant mind-set is very difficult to change. [2] Beliefs based on hereditary dogma can be difficult to change, even in a pandemic. As a reaction to the COVID-19 pandemic, New Habit Adaptation is a new culture in social relations. A new culture that is in accordance with the appreciation of religion will be easily integrated in society. Religion has a privilege: if culture is simply lived, then religion contains norms that are recognized as absolute. [3]

The state guarantees the freedom of every citizen to embrace and practice his religion. The prohibition and restriction of religious activities may be seen as a limit to their religiosity. [4] The policy of 'Adaptation to New Habits' in the religious field during a pandemic requires an appropriate strategy. Leadership in the Minangkabau community consists of three elements, namely *niniak mamak* (customary leader), *alim ulama* (religious leader), and *cadiak pandai* (intellectuals). In the Minangkabau community the roles of *niniak mamak*, *alim ulama* and *cadian pandai* are very important in implementing 'Adaptation to New Habits' policies. The three elements at the top of the leadership are called the *Tigo Tungku*

Sarangangan. Each element of the leadership has its own role.

Health protocols during the 'Adaptation to New Habits' period are imperative. Violation of the health protocol is threatened with administrative sanctions or action. Law enforcement on health protocols carried out by the Civil Service Unit (SATPOL PP) in the month of Ramadan is more aimed at people who are in markets, roads, and restaurants.

The COVID-19 pandemic has pushed for the acceleration of social change in every way. In the field of religious rituals, several things have changed. Meetings that were previously held offline were conducted online, using social media. The collection and distribution of funds utilizes social media and information technology. Meeting room capacity is limited to 50% of full capacity.

Limitations and strengths

We acknowledge that this study has several limitations. First, the survey was conducted online, limiting the sample to only those with access to the Internet. However, online recruitment methods help us collect data in a short period of time, across many research objects. Second, we were unable follow up most of our participants during the study, because there were physical activity restrictions. Third, the number of respondents who filled out the form, there were 130 participants, was simple; however, it has included a survey in 100 mosques in the city of Padang. Fourth, the respondents are homogeneous because all of them are undergraduate students. Fifth: religious activities are a small part of the potential source of COVID-19 transmission in Padang City.

Implication

The case of Covid 19 in the city of Padang is quite high. The highest figure is on 29 May 2021. The city of Padang is declared as the orange zone. The high number of new positive cases of Covid 19 was triggered by many factors, including: increased community activity in markets and malls, restaurants, schools, offices, traveling and religious activities. [5] Disobedience of the community, especially mosque congregations in adhering to health protocols is only a small part of the source of transmission of covid 19 cases.

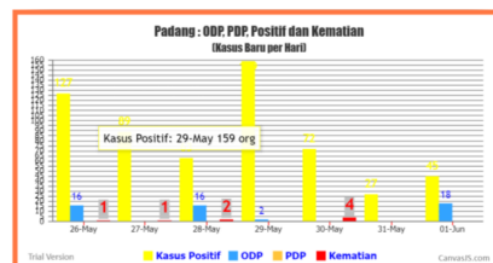


Figure 5. Number of Covid 19 in Padang

Conclusion

Based on research on mosques in Padang, it shows that

1. Most of the congregation of mosques in Padang have complied with health protocols, especially in wearing masks. The obligation of masks for everyone who carries out activities outside the home has begun to become entrenched in the people of Padang. In large mosques where the congregation is not from the community around the mosque, this provision tends to be obeyed. In small mosques, where the congregation is from the surrounding community, health protocols tend to be ignored.
2. Not all religious activity organizers during Ramadan have implemented health protocols. Religion, in this case the mosque administrator can be an agent of change in implementing the adaptation of new habits. *Alim ulama* (religious leaders) have a very important role in civilizing health protocols during the adaptation period of new habits in Padang City.

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