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## **Religious Behavior in Facing Policies for Handling the Covid-19 Outbreak Pandemic**

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### **Abstract**

The Covid-19 pandemic has impacted all sectors of life, such as changing religious behavior, the number of layoffs, online learning, restrictions on transportation modes. The purpose of this study was to determine the policies for handling the covid-19 outbreak in Semarang Regency and the maturity of community diversity in dealing with policies for handling the Covid-19 pandemic with a qualitative research approach. The results of this study indicate that (1) the policy for handling the covid-19 outbreak in Semarang Regency follows the central government policy, namely large-scale social restrictions, (2) the maturity of the community's religion in dealing with policies for handling the Covid-19 pandemic, including (a) good differentiation, religious behavior in responding to health protocol regulations by wearing masks, washing hands, or using hand sanitizers, keeping a distance in worship away from crowds. (b) dynamic religious life motivation, continuing to pray and implementing health protocols can reduce and even reduce Covid-19 sufferers, (c) consistent and productive implementation of religious teachings, continue to worship with health protocols such as tahlilan, yasinan, *ma'tsurat*, prayers congregations, holiday gatherings, birthdays of the apostles and other activities. (d) a comprehensive view of life, the community has a moderate perspective with mutual respect and appreciation. (e) an integral view of life, by reminding each other and quickly finding solutions when there are problems, (f)

the spirit of seeking and serving God, the community is increasingly aware of the importance of maintaining health, cleanliness, and praying for the common good.

**Keywords :** Covid-19, Government Policy, Rural Community

### **Abstrak**

Pandemi Covid-19 berdampak pada semua sektor kehidupan seperti merubah perilaku beragama, banyaknya PHK, belajar daring, pembatasan moda transportasi. Tujuan penelitian ini untuk mengetahui kebijakan penanganan wabah covid-19 di Kabupaten Semarang dan kematangan keberagamaan masyarakat dalam menghadapi kebijakan penanganan pandemi wabah covid-19 dengan pendekatan penelitian kualitatif. Hasil penelitian ini menunjukkan bahwa (1) kebijakan penanganan wabah covid-19 di Kabupaten Semarang mengikuti kebijakan pemerintah pusat yaitu pembatasan sosial berskala besar, (2) kematangan keberagamaan masyarakat dalam menghadapi kebijakan penanganan pandemi wabah covid-19 antara lain (a) *differensiasi* yang baik, perilaku beragama menyikapi peraturan protokol kesehatan dengan memakai masker, mencuci tangan atau menggunakan handsnitizer, menjaga jarak dalam beribadah menjauhi kerumunan. (b) motivasi kehidupan beragama yang dinamis, terus berdoa dan menjalankan protokol kesehatan mampu mengurangi bahkan menurunkan penderita covid-19, (c) pelaksanaan ajaran agama secara konsisten dan produktif, tetap beribadah dengan protokol kesehatan seperti tahlilan, yasinan, ma'tsurat, salat berjamaah, silaturahmi hari raya, maulid rasul dan kegiatan lainnya. (d) pandangan hidup yang komprehensif, masyarakat memiliki cara pandang yang moderat dengan saling menghormati dan menghargai. (e) pandangan hidup yang integral, dengan saling mengingatkan dan dengan cepat mencari jalan keluar saat ada masalah, (f) semangat pencarian dan pengabdian kepada tuhan, masyarakat semakin menyadari pentingnya menjaga kesehatan, kebersihan dan melakukan do'a untuk kemaslahatan bersama.

**Kata Kunci:** Covid-19, Kebijakan Pemerintah, Masyarakat Pedesaan

### **Introduction**

Severe Acute Respiratory Syndrome Coronavirus-2 caused the Covid-19 pandemic in 2019, which originated in Wuhan and spread throughout the world (Adjemian et al., 2021). This virus directly impacts all sectors of life for humanity on earth (Sulaeman & Supriadi, 2020). The spread of the virus has had an impact on all sectors of life, such as social and economic, religious culture and others, so that people must be able to find solutions to the problems they face, for example, the number of termination of working days from several companies that are unable

to survive, the number of people infected with the virus. Either can be declared cured or until some cannot be saved. Gradually, the community has formed a life formula that continues to live a healthy lifestyle and carry out their worship according to their beliefs (Barmania & Reiss, 2020).

From this phenomenon, the government has taken strategic steps in handling covid-19 so that the community can be safe from the virus through the Covid-19 task force, urging people to adapt to new habits (new every day). (Muhiddin, 2020). The understanding obtained from the term new normal is not returning to everyday life, then doing the same activities as before the pandemic. But there are new habits that are important to implement in people's daily activities to be safe from the virus. The policy of the covid-19 cluster unit (government) is to do the following: 1) Always wear a mask when leaving the house, 2) Avoid touching the eyes, nose, and mouth, 3) Maintain a minimum distance of one meter, 4) Always wash hands with soap, 5) Update the development of reliable information. This government policy is expected to have a positive impact on minimizing the development of the Covid-19 outbreak.

A public policy will be effective if the public supports it (Mujani & Irvani, 2020). In the context of the Covid-19 outbreak, so far, there needs to be good synergy between the community and the government. For example, policies regarding large-scale social restrictions (PSBB) and recommendations for compliance with health protocols (prokes). New problems arise in responding to these two policies, namely how the public behaves and behaves related to approaches in dealing with the Covid-19 outbreak. Religious communication is essential for the success of a program that must be carried out to find solutions to problems (Subqi, 2016). This government policy will fail due to low public interest and awareness to do so. If this happens, it is feared that the rate of development of patients exposed to Covid-19 will increase. The lack of community compliance with government policies can be caused by social, political, religious, economic, and cultural problems.

Saiful Mujani and Iryani (2020) argues that the behavior and attitudes towards the PSBB policy and compliance with the prokes are related to the background of political behavior, trust in the government's ability to handle Covid-19 (Mujani & Irvani, 2020), employment status, income, education, religion, and gender. The government's biggest challenge during the Covid-19 pandemic is getting support from the public (Boer et al., 2020). Of course, getting the help of people in rural and urban areas must comply with government regulations by implementing prokes recommendations such as using masks, washing hands with soap, and keeping a distance. If the phenomenon of adherence to the implementation of prokes goes well in the community, this government policy has succeeded in gaining public support.

On the other hand, community gathering activities also have a great potential to cause clusters of transmission of new positive Covid-19 confirmed cases (Kandari & Ohorella, 2020). This was conveyed by the head of the Covid-19 task force that mass crowds can almost certainly cause transmission of the virus; several activities that create crowds have been proven to cause messages (Yanti et al., 2020). Apart from prokes, the policy of not crowding is a new thing in the community. Of course, people are not used to the new policy, among other things, such as avoiding crowds in markets, places of worship, celebrations, and entertainment events. The policy of not crowding will clash with various societal customs, especially in the social, economic, political, educational, cultural, and religious aspects. If the government does not respond appropriately, it will develop increasingly widespread cases of Covid-19. Efforts from the government to suppress the growth rate of virus transmission will not succeed without concern among fellow elements of the nation.

The Covid-19 outbreak has attracted the attention of researchers who conducted studies on national public opinion, both journals, and surveys conducted by several institutions concerned with Covid-19, as

Musa Maliki wrote an analysis entitled Covid-19, Religion and Science. The content of this research describes the discourse of religious groups who are ignorant of covid-19 (Maliki, 2020). There are religious groups that use a spiritual approach, and there are also those who use science to find arguments for the truth in responding to the Covid-19 phenomenon. Imam Fahrudin conducted a study entitled the abolition of the obligation to pray in the congregation to prevent the spread of Covid-19. This research study focuses on how the government, MUI, Nahdlatul Ulama, and Muhammadiyah are in line with the recommendation for organizing mass worship to be carried out in their respective homes. This is done for the benefit of humanity in breaking the chain of the spread of Covid-19. (Fahrudin, 2020).

This paper focuses more on revealing policies for handling the Covid-19 outbreak in Semarang Regency and the maturity of the community's religion in dealing with procedures for handling the Covid-19 pandemic. From this description, it is exciting because the researchers found that there were still few previous studies that used a socio-religious perspective. In this study, the socio-religious perspective is used as a point of view in the study. Most of the researchers use other perspectives such as: political, social, economic, legal, educational, and cultural. The socio-religious approach is still rarely used, especially to see people's behavior due to the Covid-19 outbreak.

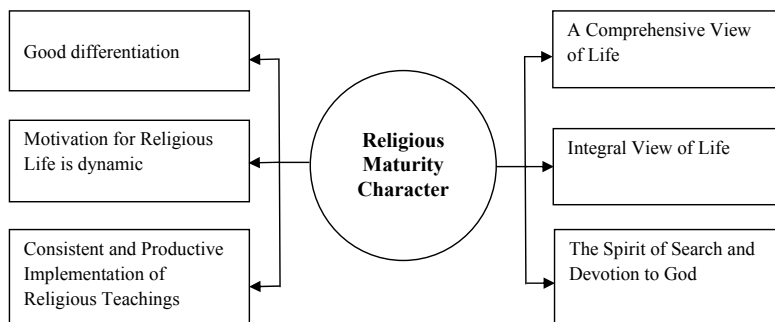
On the other hand, government policies in tackling the virus and making people in urban and rural areas the object. This is intended so that the community is protected from safety, security and avoids threats. The government's tactical efforts in the form of fundamental policies to the community need to be analyzed as a form of concern for the new phenomenon of covid-19.

Based on the description above, this paper seeks to reveal policies for handling the Covid-19 outbreak and the religious behavior of rural

communities in the Semarang Regency. Religious behavior is a spiritual condition in humans or someone who then gives birth to religious behavior based on religious beliefs that are lived (Nazimi & Mustaffa, 2017). The Covid-19 pandemic has certainly changed new habits, especially people's diversity, from what previously worked according to fiqh rules. So after the pandemic comes, regular religious rituals can run by adapting to government regulations regarding the Covid-19 pandemic, such as maintaining distance, not being allowed to gather, and wearing masks.

From the problems above, this study uses the theory according to Gordon Allport (1953) as an analytical tool on religious maturity. A person's religious maturity comes from the religious character shaped for a long time by experience (Indirawati, 2016). The stimulus that shapes a person's experience will produce a response. Furthermore, the answer will form a principle or concept. The presence of these principles and ideas will be embedded in a person, even embedded very firmly and difficult to remove. There are characteristics of a person's religious maturity. Allport divides them into six things. (1), differentiation can be interpreted as someone who is able to put his mind adapt to religious life and the social, spiritual, and emotional side. (2), dynamic motivation of religious life, a person with this characteristic usually has external encouragement, whether caused by psychological, biological, and social impulses. (3) the implementation of religious teachings consistently and productively; a person can implement constancy in carrying out responsibilities, such as carrying out orders and staying away from religious prohibitions. (4), a comprehensive view of life, this characteristic lies in being tolerant, universal, and thinking broadly in religion and dealing with differences. (5), an integral view of life is a person's religious maturity which is manifested by the ability to solve and direct the problems of everyday life. (6), the spirit of seeking and serving God, namely religious maturity marked by one's enthusiasm for seeking truth, faith, and fulfilling the best way to relate to humans and the natural surroundings.

Scheme 1. Characteristics of a person's religious maturity (Allport)



Of the six characters described by Allport, this will be used as the basis for analyzing so that the results of this study show a novelty, namely to find out how the religious behavior of the people in Semarang Regency, both those who live in cities, have high scientific awareness and rural communities.

### **Policies for Handling the Covid-19 Outbreak in Semarang Regency**

The government produces the policy formulated based on situations, conditions, and events in society. The incident grows in social life and is not an isolated event that is isolated and foreign to the community (Thoha, 2012). The Covid-19 outbreak is an event that was born from current conditions and is a challenge for many parties. The handling policy format is formulated to give birth to new terms in the community, such as lockdown, large-scale social restrictions (PSBB), 3M, self-isolation, and enforcement of community activities (PPKM), and many others. The Covid-19 handling policy has been regulated in Law Number 6 of 2018 concerning Health Quarantine. So far, in dealing with the Covid-19 outbreak, various approaches have been carried out by the central government, including the government in districts or cities.

As far as the emergence of policies in Semarang Regency, several approaches can be formulated that are populist and heard to the ears of rural communities. Among other things is the policy on large-scale social restrictions (PSBB), issued by the government in regulation number 21 of 2020 concerning large-scale social restrictions in the context of accelerating the handling of coronavirus disease 2019 (covid-19) set on March 31, 2020. Local governments (PEMDA) ) may implement large-scale social restrictions (PSBB) for one particular province or district/city. PSBB is carried out with a proposal by the governor/regent/mayor to the health minister. Furthermore, the Minister of Health regulation number 9 of 2020 concerning PSBB guidelines in the context of accelerating the handling of Covid-19 was set on April 3, 2020. PSBB policies include: 1) Holidays from schools and workplaces, 2) Restrictions on religious activities, 3) Restrictions on activities in the workplace. or public facilities, 4) Restrictions on socio-cultural activities, 5) Restrictions on transportation modes, and 6) Restrictions on other activities related to defense and security aspects. This policy is a national policy formulated by the central government and implemented by districts or cities in Indonesia. This policy is also implemented in the Semarang district. However, the PSBB approach invites responses and polemics because it impacts the economic condition of the community. Not infrequently on social media such as Facebook, Instagram and WhatsApp are echoed by netizens with #dirumahsaja, #stayathome, and #tetapdirumah.

Among other policies is in the health aspect. The policies implemented in the health aspect include health protection, especially the purchase of PPE, the purchase of necessary medical equipment such as test kits, reagents, ventilators, hand sanitizers, and others according to the standards set by the ministry of health, support for medical personnel and health care. Other. At least, this is a preventive measure taken by the Semarang regency government in tackling the spread of Covid-19. It was



recorded that until January 10, 2021, the percentage of active cases of Covid-19 in Semarang Regency reached 20.97%.

Meanwhile, the percentage of active cases of Covid-19 nationally stands at 14.8%. Meanwhile, the death rate due to Covid-19 was recorded at 3.67 percent, while the national death rate reached 2.91%. Meanwhile, the recovery rate for Covid-19 patients in the Semarang district was recorded at 75.37%. (<https://www.republika.co.id>, n.d.).

On the other hand, the government's recommendations in dealing with the Covid-19 outbreak, which refers to the WHO, include, among others, 1) social distancing/physical distancing (one meter away when talking), 2) washing hands with soap, 3) not touching the eyes, nose, and mouth. Mouth. 4) cover the mouth and nose with a mask, 5) maintain immunity by taking vitamins, 6) avoid traveling between regions, if it is still done, then self-isolate for fourteen days, 7) if there is fever, fever, and shortness of breath then immediately consult a doctor. This has become a new habit for the people of Semarang district in both urban and rural areas.

Referring to the Minister of Health Regulation No. 9 of 2020 concerning PSBB guidelines, this policy appeals to the public not to gather, especially from a socio-religious perspective. Forms of not crowding include not carrying out religious activities in the community. This is a manifestation of the community's compliance with government policies, particularly the rules regarding PSBB and compliance with health protocols. However, it is not uncommon for people to heed the existing government rules. Many social phenomena arise and become a concern for both the government and the wider community. For example, if people continue to carry out socio-religious activities, a mass crowd is feared to cause coronavirus transmission. The government's policy on PSBB affects the existence of religious, social movements in the community. For example, socio-religious activities in congregational prayers, tahlilan,

yasinan, the celebration of Islamic holidays, and gatherings during Eid al-Fitr.

From the above policies that have impacted the people of Semarang Regency, as explained by Allport (1953), a person's religious maturity comes from the spiritual character that has been shaped for a long time by experience as a response that comes from stimuli (stimulus). This opinion is what makes Covid-19 a community experience in Semarang Regency. Policies that have been made will affect various sectors of human life, such as religious, social, political, economic, and cultural. Being a common challenge, the transmission of the Covid-19 pandemic is increasing day by day.

### **Community Religious Maturity in dealing with the policy of handling the Covid-19 pandemic**

Semarang Regency is part of the Central Java Province with 1052,039 people (BPS Kabupaten Semarang, 2020). In 2020, this region will also be indirectly affected by the Covid-19 virus. The phenomenon of covid-19 (Coronavirus Disease 2019) is a type of disease that originates from a coronavirus species called SARS-CoV-2. Initially, this virus appeared in the food market, Hunan Sea, Wuhan, China, in December 2019. The World Health Organization (WHO), on March 11, 2020, announced the case of Covid-19 as a pandemic, namely a global outbreak. WHO stated that Covid-19 is the first time in the world, and there is no way out except a vaccine that has been planned in 2021 after the Covid-19 vaccine trials were carried out in several health sector institutions, which then from January to March 2020, research on Covid-19 was carried out. Nineteen reached 900 articles, even continuously developing all the time. This shows that this pandemic is very dangerous, and scientists are doing a lot of research (Maliki, 2020). Academic studies from various disciplines seek to explore and analyze the new phenomenon of Covid-19.

The Covid-19 outbreak has had an impact and has affected parts of the world, including Indonesia. On March 2, 2020, the Indonesian government announced two cases of positive Covid-19 patients for the first time. The government has tried and anticipated using a health alert card or yellow card and a thermal scanner to check body temperatures above 38.5 degrees Celsius at the entrances and exits of Indonesia. However, this effort has not been successful considering that from March to April 2020, the graph of Covid-19 cases increased dramatically in North Sumatra, Bali, Riau Islands, DKI Jakarta, South Sulawesi, and North Sulawesi. (<https://amp.kompas.com>, 2020). This development has resulted in confirmed cases of Covid-19 spreading to various regions in Indonesia, including in the Semarang district.

Geographically, Semarang consists of 19 sub-districts and 208 villages, and 27 kelurahan. The boundaries of the area in the south are Magelang and Boyolali districts. In the north are Demak districts and Semarang City, in the east are Boyolali districts and Grobogan districts, and in the west are Kendal districts and Magelang districts. The total population based on the Central Statistics Agency is 50,000,000 people, 20,000,000 male residents and 30,000,000 female residents. The district capital is located in the city of Ungaran. Since Covid-19 was declared to have entered Indonesia on January 21, 2020, 5 sub-districts in Semarang were included in the red zone. Among them are the sub-districts of Kaliwungu, Suruh, Pabelan, Sumowono and West Ungaran. Responding to this situation, of course, the Semarang district government implemented a handling policy to anticipate the development of Covid-19 from spreading in the community.

Allport divides it into six things. (1), differentiation, (2), dynamic religious life motivation, (3), consistent and productive implementation of religious teachings, (4) a comprehensive view of life, this characteristic lies in a tolerant attitude, (5), a view of life integral (6), the spirit of seeking and devotion to God

## Good Differentiation

This view explains that differentiation can be interpreted that a person will put his mind to adapt to the religious life and the social, spiritual, and emotional side. In this case, the people of Semarang Regency generally have a scientific view, namely by changing the behavior of religious people in responding to health protocol regulations to prevent the spread of the Covid-19 virus, making people have to change their lifestyle and appearance, such as always wearing masks, providing a place to wash their hands or using hand sanitizer, maintain distance and stay away from human crowds which facilitate the spread of the covid-19 virus. These regulations are officially issued by the government to be implemented by all levels of society without exception.

Carrying out the health protocol also affects the Worship of Muslims in the Semarang Regency. People who were initially very afraid to gather to carry out religious activities in mosques or at other residents' homes, such as congregational prayers, friendship, commemorating Islamic religious holidays, praying together, and others, now understand better overcoming the Covid-19 outbreak. 19 and the need for life and carrying out worship together as before, then the community began to dare to gather again on condition that they always comply with health protocols.

The understanding of maintaining health by anticipating the transmission of the Covid-19 virus led to new behaviors in the community in the Semarang Regency area. People who always respect mutual health will always prepare all health protocols; even for some people, some initiate to meet the needs of health protocols provided in public places, such as mosques and other public spaces. The mosque is a public space that is one of the main focuses for the majority of the people of Semarang Regency to fulfill the completeness of health protocols because the majority of the community's religion there is Islam. The health protocol tools provided at the mosque are self-help from the community around the mosque.

The emergence of new behaviors such as cooperation in preventing the spread of the Covid-19 virus in the community is a very logical awareness of the security needs for the survival of each community. With this understanding, they will strive for mutual safety by always complying with health protocols when visiting public spaces, including Muslim houses of worship. As a society that has been freed and colonized from religious dogma, the scientific community can use their rationale or reason in responding to the emergence of the Covid-19 pandemic, among others, by implementing strict health protocols.

### **Dynamic Religious Life Motivation**

A person with this trait usually has external encouragement, whether caused by psychological, biological, and social impulses. Religious motivation is an attempt to photograph the spiritual impulses that occur in the community. In the religious phenomenon, individuals will get motivation in the form of stimuli from outside themselves. They get a response in the form of spiritual experiences that are firmly embedded in themselves. On the other hand, motivation can be interpreted as encouraging someone to be moved to take action. From a psychological perspective, motivation is included in activity or behavior and efforts to fulfill one's needs. From this, it can be concluded that motivation can arise in a person (intrinsic motivation), such as the desire to be respected, inner satisfaction, enjoyment, etc. The following motivation is called irrelevant, which is more physical, which means that someone will be motivated because there is something worldly.

The emergence of encouragement or motivation can come from various things; for example, knowledge, needs, and ideals trigger intrinsic motivation. Extrinsic motivation is caused by punishment, reward, and competition (Khoirun Nida, 2019). What are some examples of someone's religious reason, for example: helping someone, determining someone's actions, selecting human activities. Motivation and the needs of

life go hand in hand to collaborate well with humans. For example, when humans are in a state after marriage, they will be motivated to support their families, build houses, buy cars, and others. Another phenomenon, for example, is when someone knows they have unstable blood levels and feels that their condition is unwell, they will be compelled to go to the doctor or buy medicine at the pharmacy. This analogy is like during the covid-19 pandemic, from various stimuli that arise from outside, a person will be compelled to behave to meet his needs.

Motivation is described as an attitude that occurs in an individual to move towards a goal. Furthermore, there are various kinds of motivation which are divided into two; there are instinctive and cognitive motivations (Bimo Walgito, 2003). The emergence of the covid-19 pandemic causes new religious motivations to appear in a person. For example, worship behavior must implement strict health protocols. In the community in Semarang Regency, there is a phenomenon that there are people who want to apply health protocols strictly and do not heed them. This can be seen when praying in the congregation in the mosque. For someone who does not want to implement the protocol correctly, of course, there are fundamental reasons. For example, not believing in covid-19, not being aware of the health hazards, and following the mainstream of society which violates protocols.

On the other hand, government policies in dealing with Covid-19 have not been able to provide awareness to the public to continue to comply with health protocols. Although, there are still people who want to implement protocols to meet their needs to be safe and avoid the coronavirus. When the policy emerged to only worship at home, there were still villagers who violated the rule; this was due to the current of people not believing too much in the coronavirus. Some people consider this thinking to be endangering themselves if they do not implement strict health protocols.

## **Consistent and Productive Implementation of Religious Teachings**

Consistent and productive implementation of religious teachings is that a person can implement constancy in carrying out responsibilities, such as orders and staying away from religious prohibitions. Zakiyah Darojad said that religious behavior is an acquisition, not a human trait. The process of birth through direct experience occurs about material and social environmental conditions. Attitudes are formed through environmental influences, but individual factors also determine (Enggineer, 2002). It is concluded that religious behavior is a form of human speech, behavior, and actions that are actualized based on belief or belief that is spiritual and comes from the holy book or the teachings of God. From this explanation, religious behavior is an act or act of a person, both behavior and speech, based on religion (Wahab, 2015). On the other hand, Jamaluddin Kahfi grouped behavior into two types, namely physical behavior and spiritual behavior, material behavior, namely open behavior (objective), then spiritual behavior, namely closed behavior (subjective) (Kahfi, 1993).

Forms of religious behavior include prayer, fasting, zakat, and reading the Qur'an. The word prayer means Shalla, which means praying. According to the term, prayer is all speech and actions of a unique nature that begin with Takbir and end with greetings. Fasting is worship that can instill a sense of togetherness with the poor in holding back hunger and the need for food. Zakat is a property policy that functions as social assistance; the results are distributed to the poor whose sweat cannot provide a decent life for life. Reading the Qur'an is a process that is carried out and used by readers to obtain messages conveyed through written language (Aryani, 2016).

Religious behavior does not appear instantly. The behavior arises based on experience and interaction that is very frequent and continuous

with the environment. The intensity of humans who often adapt to their environment will affect attitudes and behavior in society. Give birth to various cultures and social attitudes that become a written or unwritten norm in society. It is undeniable that this usually occurs in rural communities. People who still have a traditional perspective. The thing that distinguishes between modern and traditional culture is the dependence of orthodox communities on nature, marked by the adjustment process to the natural environment.

The characteristics of traditional societies include: 1) orientation towards the value of beliefs, customs, and natural laws are reflected in their thinking patterns, 2) economic activities rely on the agricultural sector, 3) educational facilities and low levels of education, 3) kinship ties and solidarity are still substantial, 4 ) patterns of social relations based on kinship, familiarity and mutual knowledge, 5) Leaders tend to be determined by individual personal qualities and heredity factors. Semarang district is dominated by rural areas, which cannot be separated from these characteristics. When there is a new culture shifting established values will give birth to social conflict. This phenomenon appears when there is a phenomenon of the Covid-19 outbreak that changes the established new order.

The religious behavior that is the routine of the people of Semarang Regency is very diverse. In the era of the Covid-19 pandemic, this form of religious behavior persists despite the prohibition against staying at home. The firm values of trust and the level of community solidarity make old habits challenging to break. Among the religious behaviors that become the habits of the community include tahlilan, yasinan, ma'tsurat, congregational prayers, holiday gatherings, the birthday of the apostle, and other activities. The main factor that causes this socio-religious activity to continue is because it has become a belief, tradition, and the needs of believers. So when the outbreak of the Covid-19 epidemic requires people



to worship from home, this new policy is often contrary to daily realities. So a new adaptation is needed with the government's policy in dealing with the spread of the Covid-19 outbreak

Since 2020, there has been massive information through social media about the very deadly Covid-19 outbreak. This makes people afraid to interact with other people. Social activities in the Semarang district related to religion should also be affected. There are so many new phenomena of religious behavior that contradict the textual values of Islam, especially fiqh. There is a policy to maintain a minimum distance of one meter, causing the five daily prayers, tarawih prayers, and Friday prayers to no longer close the shop, not to mention implementing a new habit of wearing masks. People are not used to worshipping by wearing masks, so this policy does not work well in society. The government should evaluate policies in overcoming the Covid-19 outbreak so that the community can implement them.

### **A Comprehensive View of Life**

This characteristic lies in being tolerant, universal, and thinking broadly in religion, and dealing with differences. The views of religious communities are indeed diverse, not only colored by one thought but there are many other thoughts. In responding to the Covid-19 pandemic, religious communities have responded with various responses. Basically, in a comprehensive view of life, a person has a tolerant attitude. This tolerance forms a way of looking at phenomena that are not frontal, especially in religion. These differences in perspective require an easy thought so that there is no physical conflict that occurs.

This tolerant perspective in religion to deal with differences is what is needed during the Covid-19 pandemic. Rural communities in Semarang Regency have a moderate perspective in responding to the Covid-19 pandemic. Marked about the differences in views between science and

religious-dogmatic that there is no physical friction. This difference of opinion may only cause non-physical responses in oral form to those who do not apply Health protocols in public places. For example, there were verbal warnings between each other when someone did not wear a mask on the road, places of worship, and others. This is a sign of how the different perspectives of science and religion do not rub against each other in Semarang Regency.

This underlies, there are still universal thoughts on religious teachings. In a versatile way of thinking, religion must adapt to situations and conditions. When religion meets the Covid-19 phenomenon, it must adapt to find the best solution. Religion must be able to provide solutions and show its existence in front of humans. The immediate answer, religion must be the foundation of science in developing itself. Science has a positivistic perspective, meaning that in finding the truth, there must be a measure. Likewise, the presence of Covid-19 has made scientific discourse the leading solution. The company of the Covid-19 vaccine is expected to be an effective solution to make people carry out their activities usually. Although the community still uses the religious perspective to be a solution, through prayer, mujahadeen, qunut prayer at Friday prayers, and other rituals. A broadway of thinking is indeed needed as a way to overcome the Covid-19 pandemic.

The minimum is to implement health protocols, carry out vaccines and help the government reduce spreads. The coronavirus is certainly invisible, as well as difficult to prove without using modern technology. Moreover, as a layman, the issue of viruses is not an expert, in contrast to virologists who better understand the development of the coronavirus. The essential thing that needs to be understood is that the general public must support government policies in overcoming the Covid-19 pandemic in Semarang Regency. Therefore, society needs to use a comprehensive perspective on the religion to adapt to the phenomena of modern science. Including the coronavirus is a modern scientific phenomenon that is now present in humanity.

## **Integral View of Life**

An integral view of life is a person's religious maturity manifested by the ability to solve and direct the problems of everyday life. People's behavior, which often changes according to the underlying conditions, becomes a characteristic of the dynamics of human life. Changes in behavior can be caused by several reasons: basic needs, security, roles, existence, and several other things that underlie human needs. One of the most influential is the need for security because security has the second most important position after basic needs in the perspective of human needs. Meanwhile, the Covid-19 outbreak has become a barrier to religious community activities in carrying out their rituals collectively because it will threaten the health of the perpetrators.

The Covid-19 outbreak is a threat to all humans on earth. The highly contagious virus has disrupted many community activities, such as the existence of religious activities. At the beginning of the spread of the Covid-19 outbreak, almost all community activities were completely paralyzed. Still, religious rituals continued to run, even though they were carried out separately due to restrictions on public spaces. The number of impacts that occur does not mean turning off religious activities; even in Semarang or the surrounding cities, the epidemic can improve the quality of worship for the Muslim community, such as adding several prayers during prayer. The occurrence of the Covid-19 outbreak has undoubtedly changed many of the existing arrangements in society, with government regulations advocating maintaining health together through predetermined protocols. Some of these regulations in realizing makes the habits that exist in the community limited, and the focus is on collective activities, such as gathering at educational institutions, gathering at work, even when gathering during worship, such as congregational prayers.

Belief in the transcendent will not be erased in every individual in society so that in carrying out religious activities, its adherents will not

miss it. Health protocol regulations and carrying out pastoral activities collectively are two essential things that the community must carry out. However, some of them will intersect while carrying out because the health protocol to prevent the covid-19 outbreak prohibits gatherings such as religious activities carried out collectively. The religious guidance of religious activities collectively is a priority when carrying it out with a higher reward value.

People who felt the need for these two things initially found it challenging to adapt. Still, along with getting used to maintaining health protocols and carrying out religious activities collectively everything could go hand in hand. Still, there were some impacts of socio-religious changes that emerged. In particular, the socio-religious implications can be seen from two aspects: first from a scientific perspective and second from a religious perspective. Here are the changes that have appeared in the behavior of religious communities when carrying out their rituals during the Covid-19 outbreak

### **The Spirit of Seeking and Devotion to God**

Religious attitude requires religious maturity marked by one's enthusiasm for seeking truth, faith, and fulfilling the best way to relate to humans and their natural surroundings. With public worship at the beginning of the emergence of the covid-19 virus outbreak, the view of religiosity was hampered, especially in mosques. This existence emerged after restrictions on activities that could cause large crowds, such as congregational prayers in mosques, recitations, reading surah Yasin or al-Kahf, tahlil, liqa' and other worship, crowds were prohibited by the government because it accelerated the spread of the Covid-19 virus. 19. This regulation makes many religious leaders, especially in villages, feel disturbed because it interferes with the beliefs and culture of the community to worship together with the congregation they often lead.

Awareness about tackling the spread of the covid-19 outbreak over time is growing in the community, especially by cultivating the religiosity of the community. People are increasingly aware of the importance of maintaining joint health, maintaining cleanliness, and praying for the common good. Several behaviors have changed in the Muslim community in the Semarang Regency environment when carrying out worship during the covid-19 pandemic, such as adding prayers for mutual safety, namely by saying the prayer qunut nazilah during prayer.

The qunut prayer is a prayer that is performed after bowing in the last raka'at prayer. In carrying it out, some do it only in the dawn prayer, those who do it in all fard prayers, and those who do it at the Friday prayer. The prayer is not all Muslims in Indonesia often carry it out, especially the qunut nazilah prayer. The qunut nazilah prayer in the teachings of Islam is carried out when many Muslims are affected by disasters or outbreaks such as the covid-19 virus.

The change in behavior in worship is based on the history of teachings in Islam which explains that qunut nazilah is a prayer offered by Muslims when there are enemy attacks, droughts, diseases that spread everywhere, and great dangers befall the seasons. (Al-Fayumi, n.d.). The existence is the same as today; many people have contracted the virus and died, including all Muslims worldwide. Even Hajj and Umrah were also banned during the Covid-19 outbreak. In the history of the Prophet Muhammad once performed the qunut nazilah prayer after the Bir Ma'unah tragedy in the month of Shafar where 70 companions of the Prophet who escaped only one person, namely 'Amr bin Umayyah because the others were slaughtered, in another history when Amir bin Tufail went to Medina to kill The Prophet, and he stopped at the house of a woman who had a contagious disease, and while traveling she died in the middle of the desert.

In addition to changes in the way of praying together in prayer, some people also raise funds for joint sadaqah for their neighbors affected by the Covid-19 virus. This behavior arises based on their respective awareness that fellow human beings must help each other and based on the teachings of Islam that in worship, there is not only a relationship between God and humans (*hablun min Allah*) there is also worship that has a relationship between humans and humans (*hablun min annas*). ). These two concepts need to be instilled in humans who have religion, especially during the Covid-19 pandemic.

## Conclusion

From the description above, it can be concluded as follows: (1) the policy for handling the covid-19 outbreak in Semarang Regency generally follows government policies from the center, namely the policy on large-scale social restrictions (PSBB), issued by the government in regulation number 21 of 2020 and regulations Minister of Health Number 9 of 2020 concerning PSBB guidelines in the context of accelerating the handling of COVID-19 was set on April 3, 2020. PSBB policies include first, school and workplace holidays; second, religious activities, third, restrictions on activities in public places or facilities. Fourth, restrictions on socio-cultural activities, fifth, restrictions on transportation modes, and sixth, restrictions on other activities related to defense and security aspects. This policy is a national policy formulated by the central government and implemented by districts or cities in Indonesia. This policy is also implemented in the Semarang district. (2) the maturity of the community's diversity in dealing with the policy of handling the Covid-19 pandemic can be divided into six parts, namely (a) Good differentiation, from this view it explains that the people of Semarang Regency have a scientific view, namely by changing the behavior of religious people in responding to regulations. Health protocols to prevent the spread of the covid-19 virus, such as always

wearing a mask, providing a place to wash hands or using a hand sanitizer, keeping a distance, and staying away from crowds and mosques becoming a public space which is one of the main focuses which is fulfilled by the completeness of health protocols, with the help of the people who are in the area. around the mosque. (b) The dynamic motivation of religious life, a sense of optimism that government policies related to health protocols can reduce and even reduce Covid-19 sufferers, (c) the consistent and productive implementation of religious teachings, the strong values of belief, and the level of community solidarity make old habits challenging to leave, among others are Italian, yasinan, ma'tsurat, congregational prayers, holiday gatherings, birthdays of the apostles and other activities. (d) a comprehensive view of life; this characteristic lies in being tolerant, respectful, and respectful in responding to the covid 19 pandemic. (e) an integral view of life, an integral view of life is one's religious maturity which is manifested by the ability to complete and directing the problems of daily life in dealing with covid 19 to remind each other, (f) the spirit of seeking and serving God, the community is increasingly aware of the importance of maintaining joint health, maintaining cleanliness and praying for the common good.

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