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Social Conditions of Community During Covid-19 Pandemic Viewed by The Religious Activities of Muslim People

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Abstract: *This study aims to explain the impact of the COVID-19 pandemic on the social condition of the community from a religious perspective for Muslims. Methods of Implementation This community service program uses the CBR Community Based Research method. The subjects in this study were all Muslim residents in Wonosari village, Tanjung Morawa district, Kab. Deli Serdang, the object of this research is the Perwiritan Group, and the Koran teacher in the village of Wonosari. Data collection techniques used are observation and interviews. The data analysis technique is qualitative descriptive analysis. Types and sources of data This type of research is descriptive qualitative. The results in this study are based on the results of research conducted in Wonosari village, Tanjung Morawa sub-district, Deli Serdang regency, it can be seen that during the COVID-19 pandemic, the state of the community from a religious perspective was very disturbed, and very limited, even some of them were completely stopped until now.*

Keywords: *Religious Activities, Muslims, Covid 19*

INTRODUCTION

Coronavirus (Covid-19) is a large family of viruses that cause respiratory tract infections, ranging from the common cold to serious diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS). The disease is primarily spread between people through respiratory droplets from coughs and sneezes. This virus can survive up to three days on plastic and stainless steel. SARS CoV-2

can last up to three days or in aerosols for three hours (Ministry of Home Affairs, 2020: 3). Accordingly, the coronavirus can only be transferred through intermediaries by means of hands, clothes or other things that are exposed to droplets from coughs and sneezes. Indonesia is one of the positive countries for the corona virus (Covid-19). The first case that occurred in Indonesia was experienced by two residents of Depok, West Java. This was announced directly by President Joko

Widodo at the Presidential Palace, Jakarta on Monday, 2 March 2020. According to Mr. Joko Widodo, the two residents are a 64-year-old mother and his 31 years old daughter. Both of them were suspected of contracting the corona virus due to contact with Japanese citizens who came to Indonesia. The Japanese citizen was detected by Corona after leaving Indonesia and arriving in Malaysia. The Ministry of Health (Kemenkes) team conducted a search of other residents who previously interacted with the Japanese national while in Indonesia.

With the outbreak of the Covid 19 virus in 2020, in a relatively short time, it has resulted in thousands of people being exposed to this virus, with this the government has taken a policy to stop some community activities outside the home. This has an impact on almost all fields such as tourism, economy, environment, organization and many others, including social and religious activities in the neighborhood. As the corona pandemic spreads in Indonesia, the government has also implemented a physical distancing policy and recommended work from home to minimize the spread of the corona virus or called COVID 19. Physical distancing means carrying out independent activities by keeping a minimum distance of one meter from other humans. This policy also

means reducing activities outside the home, both work and social interactions which result in several sectors, one of which is in Wonosari Village, Tanjung Morawa District, Deli Serdang Regency, namely in terms of the tourism industry, transportation, socio-religious, social, community and others, reducing or temporarily stop activities. (Amirullah, 2015)

The implementation of this physical distancing policy is a tough choice in Indonesia, especially in Wonosari Village, Tanjung Morawa sub-district, Deli Serdang Regency, because restrictions on social interaction can hinder the rate of growth and progress in various areas of life. The impact of economic problems is very much felt, because this directly touches various layers of society. Before our era, there was a disaster called COVID-19, during the time of Rasulullah, there was already Tha'un and other epidemic diseases, Tha'un is an epidemic-like disease that attacks the general public in a certain area which is almost the same as the COVID-19 disease outbreak.

During the COVID-19 pandemic, the lower-middle class people in Wonosari Village, Tanjung Morawa District, Deli Serdang Regency, felt even more. They are stall workers, small shops, vegetable traders, fishermen, laborers, and other workers who depend on their daily income.

COVID-19 not only has an impact on the economy and public health, but in religious activities many mosques are not used for Friday prayers, tarawih prayers, and there are no majlis ta'lim, wirid, and recitation activities as well as social activities in Wonosari Village Tanjung Morawa District, Deli Serdang Regency. Religious activities in the village underwent drastic changes, even in the early days, prayers were not allowed at all in the mosque.

METHOD

This research uses the CBR Community Based Research method. CBR research is still in the action research model category, however, CBR involves the community in conducting research, not just in carrying out the design a model that has been formulated by a researcher as an academic, as is common in action. (Sugiyono, 2013).

This Community Based Research (CBR) approach is characterized by collaborative, change-oriented, and inclusive principles. Community partners and academic experts worked together to develop questions responsive to community needs, define appropriate data collection methods, and develop effective knowledge dissemination strategies.

CBR research involved the community in all research processes. This activity was carried out for one month in

Wonosari Village, Tanjung Morawa District, Kab. Deli Serdang. The subjects in this study were all Muslim residents in Wonosari Village, Tanjung Morawa District, Kab. Deli Serdang, the object of this research is the Perwiritan Group, and the Koran teacher in the village of Wonosari. Data collection techniques used are observation and interviews. The data analysis technique is descriptive qualitative analysis.

Types and sources of data This type of research is descriptive qualitative and the data sources are as follows: (Rikunto, 2012). Primary data is data obtained directly from the field or research object. The primary data in this research. The primary data in this study is through structured and in-depth interviews with related respondents. This primary data source was obtained from interviews with religious leaders and the local community.

Secondary data is the type of data that research obtains indirectly. In this study, secondary research data were obtained through various sources, both in the form of books, journal articles, and data from villages related to discussion.

RESULT AND DISCUSSION

Wonosari Village is in Tanjung Morawa District, Deli Serdang Regency, North Sumatra Province. The total area of Wonosari Village is 716 Ha. Divided into a

land area of 116 Ha and paddy field area of 600 Ha. Wonosari Village is the largest village in Tanjung Morawa District. The distance between the village and the sub-district town is 8 km, while the distance between the village and the district capital is 7 km. This village is located on the side of the Medan-Lubuk Pakam road, to be precise at Pasar 7, Tanjung Morawa District. The boundary of the Wonosari Village area is on the north side bordering the Penara Kebun Village. To the south it is bordered by Tanjung Baru Village. To the east it is bordered by Pardamean Village. To the west it is bordered by Dalu Village 10 A and Dalu Village 10 B.



Interview with the BKM leader

Wonosari Village in the past was a wilderness, then the Dutch Government opened this area to become a plantation area. With the opening of this area, many people came to this area to work on clearing land as well as settle down. The name Wonosari comes from the word Wono which means forest and Sari means

taste. So Wonosari means forest or former forest.

Residents in Wonosari Village, Tanjung Morawa District, are generally Toba Batak and Javanese. As well as Islam and Christianity Protestant. They always live in harmony and mutual respect between tribes and religions who are united in kinship and kinship so that there are no disputes between groups or ethnicities. The population in Wonosari Village, Tanjung Morawa District, consists of 9,950 people (2,400 households) with a male population of 5,070 and 4,880 female. and also clearing land for themselves to be planted with food crops.

The main livelihood of the people of Wonosari Village is farming. Where 1,311 villagers are farmers. The rest work as private employees 876 people, traders 605 people, civil servants 517 people, retirees 219 people, and other jobs 377 people. Not a few people whose main livelihood is non-farmers, but they generally have agricultural land that they work on after returning from work, for example as civil servants. So even though they have a main job as civil servants they are also called farmers. As an additional livelihood, the people of Wonosari Village usually raise livestock such as pigs, goats, ducks, chickens, catfish and cattle. The proceeds from these pets are usually only for necessities supplementation and family

protein requirements. Even so, there are also those for consumption at parties and sold in the market.

The soil in Wonosari Village has a fertile texture. This type of soil is loose and brownish black in color. This type of soil is very suitable for agricultural land, namely rice. The plant that is suitable in this type of soil is rice. The Wonosari Village rice planting system can achieve 2-3 harvests in one year. Usually the harvest can be 3 times a year, because lately the weather is difficult to predict. For example, at the end of the year is the rainy season, where this month is suitable for going down to the fields but not suitable for the harvest season, so farmers must be able to estimate the rice to be harvested. The air temperature in Wonosari Village is 30°C with an average rainfall of 100 mm-200 mm/year. The Wonosari Village area is at an altitude of 35 meters above sea level. Wonosari Village has two seasons namely the dry season and the rainy season. Usually the rainy season is between September-December and the dry season, but now the weather is hard to predict when the rainy season and dry season will be. Sometimes there comes a season that can't be it is predicted that the community can have a good impact and make it difficult for farmers. For example, in the dry season, to be exact, farmers harvest.



Interview with Perwiritan leader

According to (Fadli, 2020) Corona virus (Covid-19) is a new disease that can cause respiratory problems and pneumonia. This disease is caused by infection with Severe Acute Respiratory Syndrome Coronavirus 2 (SAR-CoV-2). Clinical symptoms that appear vary, from the common cold (fever, cough, runny nose, sore throat, muscle aches, headaches) to severe complications (pneumonia or sepsis). The mode of transmission of Covid-19 can be through droplets/splashes when coughing, sneezing or talking, physical contact with an infected person (touching or shaking hands), touching the mouth, nose and eyes with hands exposed to the virus. Because the way of transmission of Covid-19 is so easy, the level of personal vigilance must be increased. The way you can do to avoid yourself from the corona virus is by practicing Social Distancing or Social Distancing. Social Distancing and Social Distancing in essence have the same meaning, namely maintain a safe distance

from the object of transmission of Covid-19. The difference lies only in the use of the term. If the use in the field of social science in efforts to prevent Covid-19 is called Social Distancing. in the root word Social means social and Distancing means keeping a distance, so Social Distancing means keeping social distance. It needs to be underlined, maintaining social distance does not mean that we break kinship ties, but maintaining social distance means jointly supporting, encouraging things such as solidarity, social cooperation and social responsibility.



Interview with sailor leader

Solidarity, social cooperation and social responsibility during the Covid-19 period means that we are together to break the chain of transmission by reducing the number of people leaving the house (Stay at Home), avoiding gatherings of people and avoiding contact with people (Patients). covid-19). Physical Distancing also has the same meaning, only this term is used in medical terms which means trying not to touch or direct physical contact to people who may have Covid-19.

Covid 19, which is present, not only preys on the economic and educational sectors, but also in the realm of spirituality. This pandemic has forced existing religious activities to be able to adapt due to the ban on mass gatherings.

Starting from recitation associations, wirid, and mosques around the world, they are busy canceling religious activities. Even Mouhanad Khorchide, who is a German Islamic intellectual, asked Muslims around the world to refer to closing the Kaaba in Mecca and worshipping at home (DW, Liputan 6, 2020). Interviews were conducted with several religious adherents aimed at finding out more about their responses regarding the influence of Covid-19 on religious activities and how they visited them, so a number of questions were asked including those related to the condition of society from a religious perspective they would worship which was prohibited from being carried out in houses of worship, trauma / what fears arise, what religious activities or traditions affected, how to survive from this condition, responses related to government policies regarding regulation of worship and lessons learned from the Covid-19 incident.

Community service carried out by North Sumatra UIN students in Wonosari Village, Tanjung Morawa District, Deli

Serdang Regency which was opened directly by the Wonosari Village Head for one month, who participated in a series of events and activities in the village while still adhering to health protocols, by looking at the social condition of the community from religious aspects, which is done by means of observation and interviews.

With the Covid 19 pandemic, the residents of Wonosari Village, Tanjung Morawa District, Deli Serdang Regency, from a religious perspective, are Muslims in the village. As the results of interviews with North Sumatra UIN students who carry out community service to religious leaders and the surrounding community, such as: Interview with Mr. Agus Salim as Chair of the BKM Nurul Iman Mosque, a religious figure in Wonosari village Mr. Agus Salim said that religious activities in the village were very limited, such as congregational prayers which were usually busy but now have started to quiet down, moreover an appeal letter has been sent down from the government not to carry out activities outside the home and not to have activities that invite crowds, such as congregational prayers, wirid, recitation, recitation and other religious activities, then Mr. Agus Salim as chairman of the BKM Mosque took action that had been ordered by the government not to carry out activities that invited crowds for a while,

but there are still some people who do not comply with the rules and still chuckle coming to the mosque, with the reason that no one can forbid to worship, he said that he was quite sad about religious activities during this pandemic, very much different from before the co-19 pandemic.

This is the same as the interview conducted with religious leaders by Mr. Suryadi in Hamlet 1, Wonosari Village, who said that religious activities in the hamlet continued directly, but the activities were required to wear a mask, but not far away, it's just that the hamlet immediately after praying in congregation folding prayer rugs and immediately drying them outside so that the epidemic will disappear, lecture activities at the mosque are temporarily suspended for 6 months.

The religious activities that took place in Wonosari village contained many sad stories, but most of the people around the village, many did not comply with health protocols, such as not wearing masks, not keeping their distance, there was no special place to wash their hands, awareness from the community in several hamlets was still there isn't any yet. As the interview conducted by Mrs. Surmawati, one of the Koran teachers in Wonosari village, said that those who attended the Koran were not as busy as before. after finishing the recitation, the child was

immediately ordered to go home, so that there would be no crowds for too long.

The same is true for the perwiritan group, such as interviews and observations made with one of the perwiritan leaders in Wonosari village, namely Mrs. Eka as the female wirid leader, she said during the Covid 19 pandemic, temporarily until now, the preaching was abolished, which should have been held on Thursday afternoon at 14.00 WIB, but it was replaced with a routine recitation but only a few people attended and took turns.

Not much different from the complaints felt by the people of Wonosari village, such as one of the complaints from Wonosari residents on behalf of Dewi as an ordinary person, Ibu Dewi said she really felt the difference in the Wonosari village environment, which usually always sees children playing around the house, children leaving going to the Koran together and picking up friends to pray to the mosque, now the atmosphere is different, the children are getting lonely, because some of the parents forbid their children to go out of the house, for the good of the child, so the mother goddess said she really felt lonely compared to other days like before the pandemic, plus it's hard for children to wear masks so parents are super extra in looking after their children, so they order their children to worship at home.

Talking quietly is the same as that felt by Mrs. Suswani, a seamstress in Wonosari village. usually she always accepts orders for uniforms for female virgins, but for almost 2 years she has not received jobs from female lecturers and recitations, because during the Covid 19 pandemic there were no recitations and recitations so that the leadership groups did not sew uniforms, so that orders are very much different from before the covid 19 pandemic, as usual in the MTQ competition there is always someone sewing clothes for nasyid uniforms, but now there is none, mother Suswani feels sad during Covid 19, plus mother Suswani is a single parent who has to look after the children children and support the life of her and her family, Mrs. Suswani hopes that the Covid 19 pandemic will end soon so she can work like before.

In the research conducted by the KKN group from the State Islamic University of North Sumatra in Wonosari village, it was carried out by participating in all activities in the village, so that the data taken and the data that had been attached were correct without being engineered, interviewing and field observations by making residents as subjects and objects in this study.

Based on the results of research conducted in Wonosari Village, Tanjung Morawa District, Deli Serdang Regency, it

can be seen that during the Covid 19 pandemic, the community's condition from a religious point of view was very disturbed, and very limited, even to the point that some were completely stopped until now, many religious activities were still not complying with health protocols, such as many not wearing masks, keeping their distance and not having hand washing supplies. The religious activities in question are such as preaching, recitation, sermons, and other religious activities such as the MTQ and 1 Muharram celebrations and others.

Almost all BKM chairmen and Heads of Perwiritan complained about the same problem, activities that were very far away, as if there had not been a covid pandemic 19. Nearly 50% in the village do not comply with health protocols for certain reasons. However, the demands from the government, namely the village head, are very important.

CONCLUSION

Based on the results of research conducted by the Islamic University of North Sumatra Student Community Service group in Wonosari Village, Tanjung Morawa District, Deli Serdang Regency, it can be concluded that the social condition of the community from a religious perspective has changed very drastically, with fewer congregations

coming to the mosque to worship, but worship at their homes. -respectively, other religious activities are also hampered, it is very noticeable when the residents are not busy in the village environment, such as there are no children playing outside to go to the Koran together, but it is undeniable that there are still many people who do not comply with the health protocol regulations that have been implemented by the government such as wearing masks, maintaining distance, and providing hand washing with soap in certain places, such as mosques, etc. in order to protect themselves from the covid 19 virus outbreak, there are still many residents who do not care about their health and trivialize small things, And with in the existence of this KKN program can become awareness in the community health protocol with community service carried out in various activities by always giving an example of using a mask in every activity that takes place and always keeping a distance in every activity so as to raise awareness among Wonosari villagers in facing the Covid 19 Pandemic.

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