Adaptation of Student Socio-Religious Rituals and Practices during a Pandemic

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ABSTRACT

The purpose of this community service activity is to provide knowledge to couples and prospective young married couples among students at a private university in Tangerang. The Covid-19 pandemic in Indonesia for approximately 2 years has changed all social and religious activities of the community, including the education segment, especially students. The fact that all educational activities must be carried out in remote situations in person has also changed their worship activities and socio-religious practices. Students fill their free time during distance learning with worship activities and social activities at home. This article elaborates on how students adapt to religion during a pandemic. The research was conducted using a qualitative approach, data collection techniques through in-depth interviews with 18 student informants and strengthened with virtual data through google forms. The results showed that students' religious adaptations in worship practices and social activities have helped increase their spirituality and closeness to religion. This is evidenced by the increase in the quantity of worship such as the intensity of reading the Qur'an, discipline in compulsory prayers, and student involvement in religious-based charity activities in the community.

Keywords: Pandemic; socio-religious adaptation; Students; Social change

A.   INTRODUCTION

Society in general today still sees the pandemic on the negative side. However, this condition does not dampen the enthusiasm to continue living life. Many people are looking for useful activities to fill their spare time. One of them is religious social activities that are widely carried out on various occasions.

This gives us an idea that the COVID-19 pandemic still influences the sustainability of human life and activities, including the social and religious life of students. Social distancing policies by the WHO and the government have forced students to withdraw from social routines.

Some students see the pandemic as a circumstance that forces them to limit themselves. As a result, not a few activities have changed due to various regulations implemented by the government such as staying at home. In the religious aspect, students take advantage of this pandemic period with a variety of worship, including recitation, and congregational prayers, to take advantage of the momentum of the pandemic to share with others. Many people need food assistance and necessities during this pandemic.

Social adaptation is a form of adjustment between a group or institution with a physical environment that favours (existence) and does not contradict the principles of the group or institution. The socio-religious life of students is interesting to study considering that students have broad and distinctive dynamics. Especially during a pandemic that provides a freer space to explore yourself. Through intense social religion such as congregational worship and almsgiving can become a field of charity. About the importance of maintaining the quality of worship during the pandemic, considering that the condition affects the psychic condition of the students.

Online learning has had saturation consequences that force students to be able to balance themselves by warning of spirituality during a pandemic. Therefore, this study shows that there is a tendency for students to find other ways to increase spirituality during a pandemic, such as recitation, and congregational prayers to increase charity by giving alms. Those activities have become part of the activities.

B. METHODOLOGY

The method of delivering material in this activity is through a zoom meeting with direct delivery from the Narrator to students from a private university in Tangerang.
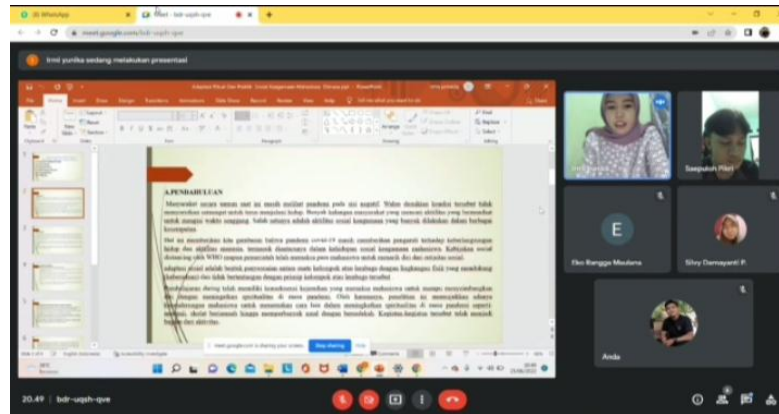
Picture 1: Presentation of webinar speakers

Source: implementation of PKM writer (2022)

Several questions regarding student religious social activities during the pandemic were asked to support the existing data. The study was conducted on 18 students. Informants in this study were students of private universities in Tangerang. Informants are private university students involved and take advantage of time outside of learning activities (lectures). The informant's name was not shortened or disguised at the will of the informant. Data analysis is done by reducing the data after it has been processed in such a way. Next is the conception, categorization and description.
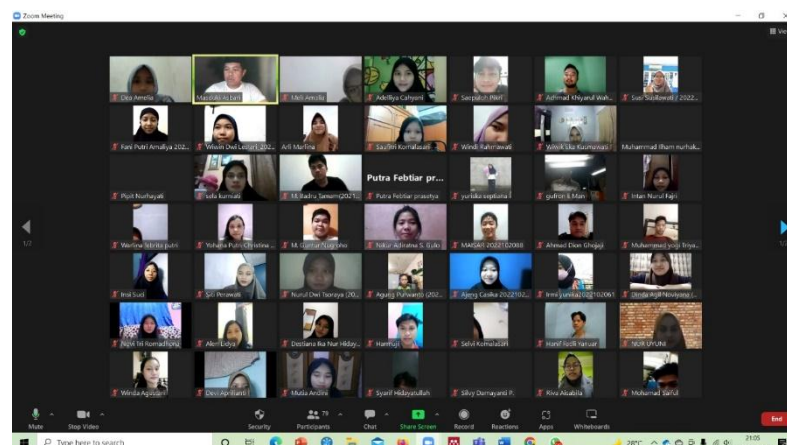
Picture 1: Presentation of webinar speakers

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Several views of scholars who agree in socio-religious terms are also used to support the data analysis process to answer the core problems in this study, to achieve harmony between the object of research and the results of data analysis.

C.   RESULTS AND DISCUSSION

1. Student's Socio-Religious Life during a Pandemic

changing both directly and indirectly. It was found that students used the pandemic as a place for contemplation in rediscovering their identity by getting closer to God.

Students actively participate in both social relations and religious aspects which are carried out individually and with family members. One of them is congregational prayers at home and in mosques carried out by students as an effort to get closer to the creator.

Students take advantage of pandemic conditions by increasing pious charity through almsgiving. It was recognized by informants that the pandemic caused an economic crisis so many people experienced economic difficulties. This encourages them to do more charity to help others.

Students acknowledge an increase in themselves over the past year or so (since the beginning of 2020), especially awareness of being together with their families and with the community where they live based on brotherhood and security.

Another finding in this study is the tendency of students to find other ways to increase spirituality through worship activities such as recitation, congregational prayers to multiply charity by giving alms, beristighfar and so on.

Certain services such as Friday prayers, Eid al-Fitr and Eid al-Adha are still carried out in mosques through strict health protocols. Students have their way of overcoming boredom during online learning during a pandemic. Increase worship (social and individual) and be active in social activities. The pandemic is a momentum for students to improve themselves and social worship so that they become better individuals.

2. Analysis of Students' Religious Social Life Perspectives of Social Adaptation

The pandemic is a life test that students must undergo. This situation is accepted sincerely even though many things must be sacrificed such as time, education, socialization to

materials.

Religion as a social activity is stagnated even in implementations such as Friday prayers in mosques. Students continue to implement applicable health protocols, such as wearing a hand sanitiser, always wearing a mask, and implementing social distancing.

The pandemic is a phenomenon, a test, and also an opportunity to erode the distance from God and spend more time continuing to worship Him. At least this is reflected in the view of one of the informants, namely Fitri, one of the students of Religious Studies. He criticized the behaviour of people who regarded religion as a momentary necessity.

Religion during a pandemic is likened to an 'escape' to draw closer to God to ask for protection to avoid exposure to the Covid-19 virus.

Although the pandemic has had a positive and negative impact on the student learning process where they are vying for God's blessings and grace, individuals cannot rule out questions such as 'until when does this condition continue?' or 'how consistently do students maintain the quality of worship that has increased sharply during the pandemic?'. Based on this research, student initiatives in improving spirituality amid a pandemic are nevertheless worthy of appreciation. The pandemic has finally encouraged a strong determination among students to continue to adapt to existing conditions and reflect on themselves.

through the theory of social adaptation. The phenomenon described in this study shows a form of student self-adjustment to environmental changes caused by the emergence of a pandemic. The social changes that have occurred due to the pandemic require students to develop new habits in worship and social activities. Social adaptation does not just happen but, is followed by values and norms that are also different from before. The above facts show changes in religious behaviour in society and students.

social adaptation is a form of adjustment between a group or institution and the physical environment that supports existence even though it is contrary to the principles of the group or institution.

Adaptation is a set of basic conditions for a person to be able to survive in the environment occupied Society has a structured social system so that in the event of a change it will affect all layers of the system in it. Including habits, social interactions, livelihoods to religious activities. Policies during a pandemic have an impact on social distancing restrictions are a form of adjustment between a group or institution and a physical environment that supports existence even though it is contrary to the principles of the group or institution.

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layers of the system in it. Including habits, social interactions, livelihoods to religious activities. Policies during the pandemic have an impact on social distancing restrictions, to travel long distances. In the education sector, an online learning system for face-to-face meetings, work from home, and a ban on gathering in crowds is enforced.

In these time brackets, students begin to look for ideas and inspiration through socio-religious activities. Getting closer to the creator not only increases spirituality or deepens religious knowledge but, overcomes feelings of saturation amid a pandemic. Re-strengthening the relationship with God can create a sense of security and a stable mental state.

The social policies implemented by the government create tensions in society. In essence, social boundaries are contrary to the character of society known as social beings Soekanto's view departs from his understanding of the structure of society. According to him no less important in adapting is the ability of a person to adjust to the physical environment, biological environment and social environment (which includes values, norms, religion and culture). Soekarno specifically divides customizers into two, namely, social adjustments that include a person's relationship with family, school, association and residence. Then there are personal adjustments that demand that a person be able to accept himself in a social environment.

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It must be admitted that the adaptation process of each individual is different, especially since the Covid-19 pandemic spreads massively and unpredictably.
Some people need a longer process to accept change, while others do not experience difficulties and instead consider it a phase of life that must be lived.

In today's limited situation, students consistently undergo religious activities in their respective homes as a form of social adaptation. Only certain worship services such as Friday prayers, Eid al-Fitr and Eid al-Adha are carried out in mosques when conditions permit. Of course, this activity still prioritizes health protocols that are still strictly enforced and under the control of the local government or by mosque administrators directly so that certain worship can still be carried out in congregations in mosques or mosques.

 the meaning of social adaptation becomes 6 points:

* First, is the process to overcome obstacles from the environment.

* Second, adjustments to the norms to relieve tension.

*Third, the change process to adapt to the changing situation.

* Fourth, change to fit the conditions created.

*Fifth, utilize limited resources for environmental purposes.

*And finally, cultural adjustments and other aspects as a result of natural selection.

D.   CONCLUSIONS

The Covid-19 pandemic has created distance and instability in the community, including in the campus environment. Saturation in online learning during the pandemic has become a positive space for students. In these conditions, students can encourage themselves to adapt to changes so that they are accustomed to existing novelties, including staying consistent in carrying out worship and other religious social practices during a pandemic by making adjustments to conditions. This adjustment is ultimately able to create a pandemic atmosphere that is more friendly to the community. In essence, society has complete control over its own life. As part of the community, FUF students proved that they can accept and come to terms with pandemic conditions and participate in maintaining social balance during the pandemic. Practically, students can improve self-discipline, both in implementing health protocols and discipline in worship. Religion in this case has implications for more positive student behaviours and inner journeys during the pandemic.

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