

Original Research Paper

The role of mosques in educating rural muslim communities to prevent the Covid-19 Pandemic

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Abstract

Indonesia is a country with the largest Muslim population in the world, has nearly one million mosques, is used for daily and Friday collective prayers, and is thought to be at high risk of being infected with Covid-19. The essence of the problem is that the five daily prayers and Friday prayers once a week have become controversial, physical crowds are at risk of Covid-19. The theory of 'Experiential education' by John Dewey is used to explain social interactions in mosques between imams and makmum, ustadz and people, Muslim leaders and citizens. They exchanged experiences in dealing with Covid-19.. This study aims to explain the role of mosques in increasing knowledge, attitudes, and skills in preventing and overcoming the Covid-19 pandemic. The method used in this study uses a phenomenological approach.. The results of this study can be concluded that first, Friday prayers at the mosque are closed for two weeks. Second, there are three groups of crowds that occur in the mosque environment with different transmission risks between mosques. Third, the protocol went well because of the results of the education of religious leaders and community leaders. Fourth, ablution is relevant to 3M to prevent the Covid-19. Fifth, the cohesiveness of mosque leaders and the Covid-19 cluster is a lesson for the community at the mosque and in the market. The knowledge and experience of Muslim residents following ustadz and khotib ensures the sustainability of 3M implementation in every village.

Keywords: crowd; mosque; COVID-19 prevention

1. Introduction

The Indonesian government, supported by the provincial and local governments, has implemented a national emergency policy in order to suppress the increase in Covid-19 cases, which has viciously spread to 34 provinces and 507 regions (Kemenkes, 2020). The latest Covid-19 case data shows that 557,877 cases have been reported from all over Indonesia; 60,867 cases were recorded in Central Java (Pemerintah Provinsi Jawa Tengah, 2020) and based on data monitoring in Boyolali as of December 3, 2020, there were 2,156 cases (Dinas Kesehatan Boyolali, 2020).

The ban on crowds was still in effect until this research was completed. Statistical data currently recorded by the POLRI showed that the police had banned 258,168 mass crowds just a month after the Indonesian government declared the Covid-19 pandemic in March 2020 (Kemenkes, 2020). With limited health service units, facilities, doctors, and nurses for all 507 regions throughout Indonesia, The implementation of social distancing in mosques for the Muslim community was the most challenging program in Indonesia.

During the Indonesian Muslim Congress in Pangkal Pinang, Sumatra, Former Vice President and Chairman of the Indonesian Mosque Council, Yusuf Kalla stated that Indonesia had 800,000 mosques. This was the largest number of mosques in the world. There was currently one mosque for every 220 Muslims (Suryani, 2020). The cohesiveness between government policies and community participation,

including the cessation of Friday prayers and daily congregational prayers, had become a new implementation innovation.

The theory of experiential education which was the latest study assumed that learning was experiencing and taking real actions in life (Aryati et al., 2020). So, it educated Muslim citizens to keep a distance, wear masks, wash hands, work and study at home with direct practice so that it became a new pattern of life both at home and outside the home. This of course raised social problems, challenged family life, accessed to daily prayers services and Friday prayers at mosques. Complete knowledge, wise attitude to avoid transmission, skills to carry out a healthy life require the role of leaders, imams, Khatib, and ustadz to educate Muslims in preventing Covid-19 infection. Informal leadership by figures such as Imam, Khotib, and Ustadz becomes novelty because it is often not taken into account in mass health promotion. They can increase knowledge.

2. Research Methods

The phenomenological approach sought to find the essence of truth about knowledge in human consciousness by finding meaning behind behavior when dealing with Covid-19. The 3M movement was not just a pseudo-symptom, but an individual and social awareness and empirical behavior described by informants, selected by purposive sampling, domiciled in three villages, namely Randusari, Andong, and Wonosegoro. The study observed crowds of daily prayers and Friday prayers in six mosques and the crowds were divided into three groups: small (50-99 people), medium (100-299), and large (300-600). This study interviewed 10 informants, including mosque administrators and congregations. They were predominantly male, aged 40–77 years, had varied occupations, and had 4–15 years of experience participating in congregational activities at the mosque.

Table 1. Informant profile

No	Name	Age	Gender	Role	Work	Experience
1.	SU	66	Man	Manager	Farmer	7
2.	HI	42	Man	Manager	Supervisor	4
3.	JT	59	Man	Manager	Staff	5
4.	BD	47	Man	Congregation	Businessman	10
5.	MU	51	Man	Manager	Manager	15
6.	HT	77	Man	Manager	Manager	13
7.	JU	65	Man	Congregation	Farmer	10
8.	WI	43	Woman	Congregation	Assistant	5
9.	SO	63	Man	Congregation	Manager	14
10.	HE	40	Man	Congregation	Farmer	10

Source: Primary data from participatory observations and interviews, 21 – 22 July in Randusari, 23 – 26 July and 13 November 2020 in Andong, Kadipaten, and Wonosegoro, Boyolali.

Qualitative data was collected by observing Friday and daily prayers in each mosque, then continued with interviews with each informant. Participatory observations and interviews in collecting data, from June to November 2020 by visiting mosques in Randusari, Kadipaten, Andong, and Wonosegoro. All data collected were translated into transcripts and analyzed using 4 stages of qualitative data analysis, namely data collection, data reduction, data processing and conclusion of findings. This study had complied with the research protocol with an ethical feasibility letter number 085/UN27.06.6.1/KEPK/EC/2020 issued by the UNS Health Research Ethics Committee.

3. Results and Discussion

3.1. Mass Crowds: Compulsory Prayers and Friday Prayers in congregation

The so-called congregation is a collective behavior at the behest of Islamic law. Mandatory for Muslim men, permissible for Muslim women. Muslims always perform the obligatory prayers five times a day, namely in the morning (04.00 WIB, al-fajr), noon (12.00 WIB, al-zuhr), afternoon (15.00 WIB, al'asr), evening (18.00 WIB, al-maghrib), and at night. 20.00 WIB, al 'Isha). Data showed that crowds existed, grew, survived, and thrived in rural Muslim communities, especially in Randusari, Kadipaten, Andong, and Wonosegoro. Quantitatively, mass crowds had been found to be susceptible to contracting COVID-19. Table 2 showed that large crowds involving 300-600+ occurred at the Nuru Hadi and Al Hikmah Randu Sari mosques, followed by a small crowd (100-299) worshipers at the Al Mukmin Wonosegoro Baiturahim mosque in Randusari. The last, small crowds occurred at Al Barakah Kadipaten and Al Hidayah mosques Wonosegoro.

The Covid-19 Task Force together with other religious leaders socialized 3M in the recitation and Friday prayers. In addition to physical facilities and banners, the Khatib, Imam and Ustadz were role models for the congregation to adhere to the 3M implementation in the mosque environment. The community had not to only survive to work and earn income to meet the needs of life in each family but also to maintain their health (Imami et al., 2021). All family members realized that the crowd was indeed high risk, but as the head of the family they had to be able to meet the basic needs of a family. Farmers, micro-entrepreneurs, breeders, traders, and laborers still needed to comply with health protocols while working in a crowd.

Table 2. Mosque names, locations and crowd size

Mosque Name	Location	Guild Size
1. Nurul Hadi	Radusari Village, Teras District, Boyolali Region	500-600
2. Al Hikmah	Kadipaten Village, Andong District, Boyolali Region	300-400
3. Al Mu'min	Wonosegoro Village, Wonosegoro District, Boyolali Region	250-300
4. Baitur Rohim	Randusari Village, Teras District, Boyolali Region	140-250
5. Al Hidayah	Kadipaten Village, Andong District, Boyolali Region	50-80
6. Al Barokah	Wonosegoro Village, Wonosegoro District, Boyolali Region	30-50

Source: Primary data taken from interviews with participatory observations 21-22 July in Randusari and 23-26 July 2020 in Andong and Wonosegoro, Boyolali Village - Central Java.

This was in accordance with the learning by doing theory which assumed that it was easier and faster for adult people to learn to apply 3M based on collective experiences and habits in rural areas. Fact finding in the mosque showed that the informant stated

“...regardless of their religion, during the first few weeks of March, the COVID-19 task force in the village firmly reminded everyone, everywhere, day or night, to stay at home, except to get food and drink. They usually visit every mosque, then stop by and meet the mosque officials to close the mosque and everyone has to go home before 20.00 WIB. Children learn from home. People work from home. For now, personal safety is the top priority.” (Interview/observationJT, BD, MU, HT, JU, WI, july and November 2020).

In the household analysis, most of the families, regardless of their religion, already had knowledge and reasons about the prohibition of praying in mosques and wanted to pray at home. This was in line with other programs, namely 'Learning from Home' or 'Working from Home'. We knew that digital

media such as WhatsApp, Instagram, Line and others had created a better understanding among rural families about the dangers of the Covid-19 pandemic.

For emergency reasons, the Covid-19 task force, supported by the army, police, doctors, and nurses in every village or sub-district put up banners to educate all residents, reading 'stay at home' which was placed in strategic public places, including at the mosque gates. This was not effective without the role of figures, imams, Khatib, and Ustadz who explained health protocols (wearing masks, washing hands, maintaining distance) to congregational Friday prayers and daily prayers around the mosque. Data from Randusari and Wonosegoro showed that mosques function as adult education. They discussed and exchanged experiences such as the following facts:

"... in all the six mosques that we visited and observed, we talked and discussed with the administrators and congregation of the mosque. They said that Muslims here are very open to thoughts and programs to implement health protocols for the prevention of COVID-19 by washing their hands with soap or hand sanitizer, wearing masks, and maintaining distance during obligatory prayers and Friday prayers." (interview/observation JU, WI, SO, HE, July and November 2020).

Banners and pamphlets installed around the mosque were able to make Muslim male and female citizens aware of the importance of familiarizing themselves with health protocols. All Muslim men and women were advised to pray at home. Adhan, which was a special call to prayer that was uttered using loudspeakers in every mosque that as played to local residents within 1 km, was allowed. However, mosques had to be closed for approximately 14 days from March to April during the Covid-19 pandemic.

With their knowledge and experience, after two to 3 weeks, many mosque administrators and community members declared that the surrounding area was safe only because not a single victim of the Covid-19 case was found in every mosque and village. They talked and agreed to reopen the mosque. Muslims then actively carry out the obligatory prayers in every mosque. They were very happy and kept 3M in the mosque until now. The data show that

"...other mosques located in urban areas or close to industrial areas started reopening mosques from May or June until now. Muslim men went back to the mosque because they thought that no cases were found meaning the mosque was safe, the villagers were reassured by the townspeople that the area was safe. Then, they all agreed to perform the prayers while still practicing social distancing, washing their hands, and wearing masks when they pray in congregation in the mosque." (Observation/interview SU, HI, JT, BD, July and November 2020).

Friday prayers every week are followed by more people to attend congregational prayers. This had a higher risk than the obligatory prayers. Except for traveling, the majority of Muslim men always perform Friday prayers in congregation at the mosque. Thus, crowding at mosques was a risky behavior during a pandemic. For policy makers and researchers, this posed a difficult problem, social-religious interactions that could not be prevented for Muslims and potentially led to a higher risk of spreading Covid-19 infection. Imams, Khotib and Ustadz needed to educate their congregations so that prevention of transmission and recovery could be realized in every village.

This study found three mass crowds. The first was the large crowd of 300-600 people at the Nurul Hadi and Al Hikmah Mosques. Second, medium-sized crowds occurred at the Al Mukmin Mosque and Baitu Rohim which involved 140-300 people. Lastly, Masjid AL Hidayah and Al Barakah, classified as small crowds carried out by 30-80 Muslims. The crowd in the mosque did exist. In fact, they varied in size. This was unavoidable because they carried out their life obligations based on Islamic sharia. However, they socio-culturally adhered to health protocols. The obedience of Muslims was important for efforts to control the COVID-19 pandemic. The contributions of Imams, figures, khatib and ustadz were part of their success in educating their people through mosques.

Data from observations and interviews were conducted in two mosques, namely Al-Barokah Mosque and Al-Hidayah Mosque, which never held Friday prayers. They only used the mosque for small rural communities who wished to pray 5 times per day with less than 100 followers. Here, the two mosques were considered to have a lower risk of spreading due to the smaller number of people praying compared to the larger mosque. Most sources confirmed that:

"Muslims always perform Friday prayers in four mosques, namely Nurul Hadi, Al Hikmah, Al Mukmin, and Baitur Rohim. Muslim men in rural areas always perform Friday prayers as part of their lives as many as 140-600 people. From the beginning to the end of Friday prayers, at least the community gathers for approximately two hours."(Observation/interview WI, SO, HE, SU, HI, JT, BD, July and November 2020).

There were findings that needed to be addressed together that Covid-19 had caused mass anxiety, from children to the elderly. Parents were worried because they were limited in activities, such as praying at home was worrying, working from home was worrying, studying from home was more worrying for children (Savitri et al., 2022). In addition, there were findings that Muslims as sufferers of Covid-19 had difficulty getting blood donors. Preferably, regular blood donors conducted to save COVID-19 sufferers with a variety of media, print and electronic (Valenzania & Rahman, 2022). The Covid-19 cluster had to hear and address the complaints of the mosque congregation above.

It could be seen that most managers and followers who perform Friday prayers did not comply with health protocol standards and health indicators and did not pay attention to health policies and programs that had been set by the government. Whether this meant that mosque administrators place rural Muslim residents in public places that had a high risk for the spread of COVID-19.

This study found an interesting new education about health and a clean lifestyle according to Islamic teachings that could be done either in the mosque, at home, or in other public places.

"Mosque managers and members of the village community are aware of the dangers of the corona virus. They educate their followers. The imam or teacher (prayer leader) always reminds his followers about the 3M- Wearing a mask, washing hands, and keeping a distance. Stop signs have been placed in front of the doors of every mosque: "Don't wear a mask. Can't enter." They distributed free masks to everyone. They hand out cleaners. They asked everyone to take ablution first (absolutely cleaning the mouth, nose, face, hands, ears, hair and feet using soap and water). This is obligatory for all before entering the mosque and performing the Salah. They are the main key in educating Muslims in the village to have the right to pray and maintain responsibility and care for others."(Observation/Interview SU, HI, JT, BD, MU, HT, JU, WI, SO, HE, July and November 2020).

The findings in this study indicated that the daily and Friday congregational prayers were a form of social gathering that was carried out routinely as prayer for Muslims. They did the crowd with discipline, full awareness and based on knowledge to implement health protocols following the advice of ustadz, khatib, and Imam. This was in accordance with research that mosque congregations apply personal safety in order to be consistent in prayers, especially congregational prayers in mosques, namely by continuing to apply health protocols, personal hygiene and the mosque and home environment in eradicating Covid-19 (Fahiza & Siti Nur Zalikha, 2021).

3.2. Maintaining Social Distance in Mosques: Prevention of Covid-19 Infection

In large mosques, there are more immigrant Muslims than residents around the mosque. The Centers for Disease Control and Prevention (CDC) defines social distancing as "maintaining a safe distance between oneself and others who were not from the same household (Centers for Disease Control and Prevention, 2020)." This definition was clear to educated Muslims, but not so clear to others. Muslims in rural areas who had lower levels of education, including farmers, blue collar workers,

and others who worked in the informal sector. Immigrants who implemented Friday prayer were able to be examples for residents around the mosque in obeying health protocols.

The health protocol was the material for the Friday sermon. The explanations of religious leaders should use humanist learning methods so that the Muslim community was willing to accept and implement a healthy lifestyle (Grimalda et al., 2021). Table 2 showed that more than 500 Muslims gathered for Friday Prayers at Nurul Hadi Mosque where many business travelers from various cities participated in Friday prayers. The same situation we found in Al-Hikmah where 400 people were always filled to pray, followed by Al Mukmin with 300 people and Baitur Rohim 250 people. The gathering behavior at the mosque had occurred since June. Imam used Friday Prayers as a means to calm the public in dealing with COVID-19 by practicing health protocols, regular exercise, and consuming herbal foods to strengthen the immune system.



Figure 1. Maintain social distance during Friday prayers at the Nurul Hadi Randusari Mosque May 15, 2020

Muslims performed Friday prayers in an orderly manner, according to health protocols. Figure 1 showed that social distancing was going well in mosques until now. Muslims did this both at Friday Prayers and Compulsory Prayers. The teacher or imam advised the management of the mosque, the cleaning service of the Mosque, and the Muslim community who lived and attends the Prayer in the nearest Mosque together could apply the symbol 'X', a distance of one meter between the 'XX' for each row. This was done by Muslims to prevent the spread of the COVID-19 virus through community gatherings every from and every Friday in Boyolali, Central Java. The health protocol was to maintain a distance when praying in congregation, then the congregational prayer was still considered valid (Hasibuan & Yusram, 2020). Similarly, research related to the law of keeping a distance in the congregational prayer line was said to be valid and allowed to do so as an effort to break the spread of Covid-19 (Nasir & Salat, 2020).

Imam, Khotib, and Ustadz were effective teachers in building discipline on health behavior. Like the lives of Muslims in the mosque, some of the informants were educators of the values of cleanliness as part of the Faith. The mosque serves as a school for people of all ages. Many Imam/teacher firmly reminded his followers to be obedient in maintaining health (Faiz et al., 2021).

"Since the beginning of the COVID-19 pandemic until now, the Imam, the prayer leader, has always reminded all congregations, those who pray behind the imam, to practice social

distancing - no one is allowed to pray at the "X" position in the mosque.
”(Observatory/Interview SU, HI, JT, BD, July and November 2020)

This was as in the results of a study entitled "Mosque Management during the Covid-19 Pandemic" which showed the results that there was a need for a health transition-based mosque management during the Covid-19 pandemic which aimed to prevent and break the chain of the spread of Covid-19. This management included elements of social conceptions and behavioural changes related to health determinants which included physical management and functional management (Nasution, 2020).

Congregational prayers in mosques, especially Friday prayers in several areas, were still being held, as was the performing of Friday prayers in the urban areas of Sidoarjo and Jombang which were still being held in mosques in congregation and their implementation was still in compliance with health protocols (Arifin, 2022).

3.3. Wudhu: Muslims wash their hands and feet five times a day

Washing hands is easy for the Muslim community. They do it five times a day as an obligation in prayer. There was a general perception that if people were diligent in ablution, they could be free from Covid-19. All informants confirmed the opinion of residents in four villages who stated that

"They always wash their hands or also called ablution which is obligatory before praying. For ablution, Muslims are required to clean their nose, mouth, face, hands, hair, ears and feet. They do it before prayer either at home or in the mosque. No ablution. No prayer will be accepted by Allah, Allah Almighty, without ablution."(Observation/interview SU, HI, JT, BD, MU, HT, JU, WI, SO, HE, July and November 2020)

Research on the prevention of Covid-19 through a protocol issued by the government that was connected to ablution showed that: every policy or circular issued by the government, entirely emphasized and regulated a clean and healthy lifestyle by always washing hands thoroughly and ablution as a disciplinary activity for Muslims whose implementation could not be separated from washing hands, so performing ablution was one way to prevent COVID-19 (Saefulloh et al., 2021). This was also conveyed in research which contained that ablution is one of the preventive measures for the spread of Covid-19 in accordance with Prophet's Hadith (Zulfikar, 2020).

Ablution intended to remove hadas, dirt, and excrement, and was beneficial for physical and spiritual health. Ablution which was part of taharah, if this ablution was practiced consistently, in the sense that it was made a routine activity in cleaning things, the spread of Covid-19 would be suppressed to a minimum. Instead of just washing your hands, for example, it's better to perform ablution even if you didn't pray. Viruses that stuck to the hands and face would be washed away and disappeared if one performed ablution properly according to the teachings of the Prophet Muhammad SAW (Nurdin, 2021).

Children and women took part in preventing the covid-19 pandemic. Both men and women should wash their hands as a form of prevention of Covid-19 infection (See picture 2). This had been introduced since 14 centuries ago by Muslim traders from the Middle East and had become a cultural heritage for all Indonesian Muslim communities.

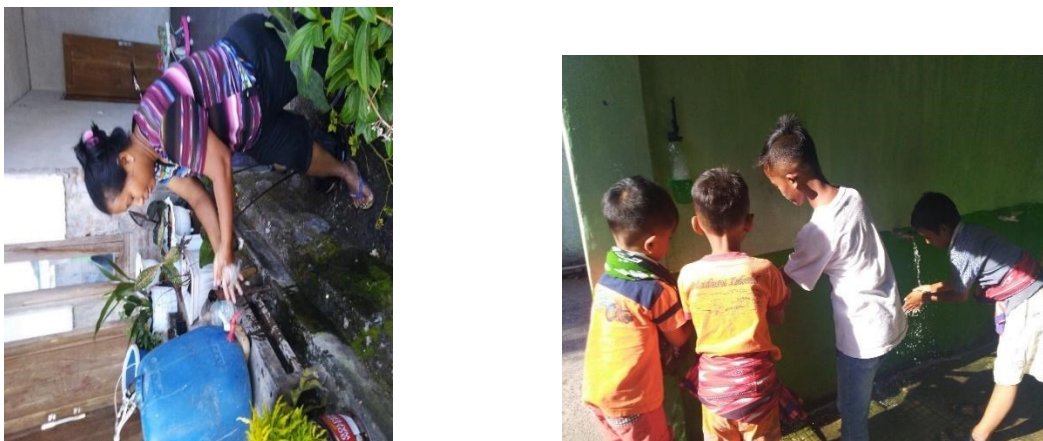


Figure 2. The children and Mrs WI were washing their hands, doing ablution at the Al Hidayah Mosque, Kadipaten Village, Andong, Boyolali November 13, 2020.

In addition to ablution, washing hands was not only done before praying, but also before eating considering that many Muslims preferred to eat with their clean right hand instead of using a spoon. They believed that it was sunnah – following one of the ethical values recommended by the Prophet Muhammad. Muslims washed their hands before breakfast, lunch and dinner, both at home and in restaurants politically-culturally in Indonesia.

All 3M protocols had been practiced by Muslims for more than nine months could effectively change the behavior of Muslim citizens and to become a habit still took more time. A study stated that related to the 3M health protocol, congregational prayers in mosques could still be carried out, provided that the mosque guards provided soap and water to wash their hands before and after prayers and congregations must use face masks to be safer (Wahid, 2020). We found that

“ ... each interviewee said that they had difficulty changing their behavior – 'to prevent and stop touching their nose, eyes, lips, hair, girls, ears and other parts of their face with dirty hands. They do this at work or at school. They do it while smoking, drinking and talking.’”(Observation/Interview SU, HI, JT, BD, MU, HT, JU, WI, SO, HE, July and November 2020).

3.4. From Wearing to Sharing Masks: A Community Learning Initiative

Mosques (and markets) had been beneficial for community learning. Our findings showed that community leaders came to mosques and markets to practice wearing masks, washing hands, and maintaining social distance. It was not easy for everyone who visited public places especially mosques. Some people were afraid. Because, Covid-19 could spread among people praying in mosques. They had had close interactions among people, including many foreigners, for at least 90-120 minutes while attending Friday prayers in any mosque. This was a public place that was very risky for both travelers and natives (Centers for Disease Control and Prevention, 2020). Justified by the opinion of other informants, the majority of the informants we interviewed said that

"We never know who the unidentified infected people are talking, sneezing and coughing in the mosque. Here droplets from their mouths or noses float into the air and land ... scattered on the floor or carpet, even directly into the mouths or noses of others among people. Keeping a mask in the mosque is the best way to protect yourself and care for others.”(Observation/Interview SU, HI, JT, BD, MU, HT, JU, WI, SO, HE, July, September and November 2020)

Many mosques were built and located side by side with small conventional rural markets. It was interesting to find that the initiative for collaboration between teachers and the COVID-19 task force to visit traditional markets was closed by mosques in rural areas. They were the majority of mosque users. They always follow the mass gathering in the mosque. So, it was very important to share free masks and teach them why and how to wear masks properly.



Figure 3. Sharing and wearing masks in rural markets as social education, Andong 13 November 2020.

Not only in the mosque, but also in the market, residents received education from village leaders and security forces. The application of health protocols in the market was a new strategy for traders to stay afloat during the Covid-19 pandemic (Hidayati et al., 2022). Figure 3 showed that the village COVID-19 task force was accompanied by several volunteers, civil servants, police, and soldiers working together to distribute free masks, teach people at traditional markets, and help motorbikes and their children wear masks. Problem-based learning was implemented to reduce the possibility Covid-19 by wearing masks in mosques and rural traditional markets. The rural Muslim community, managers and followers had given social appreciation and respect to the Covid-19 volunteer team.

3.5. Continuous Prevention for Covid-19

The experience of Muslim residents knowing and responding to efforts to prevent disease because rural Muslims had experienced symptoms of Covid-19 – cough, fever, loss of appetite and others. Experience was a valuable teacher. It explained that experience could shape awareness and character in a new life (Aryati et al., 2020). They empathized for participation as members of rural communities, who usually gather in mosques, were responsible and committed to slowing the spread of covid-19 in rural communities (Centers for Disease Control and Prevention, 2020). Muslims had an important role to play in ensuring all these strategies – social distancing, washing hands, and wearing masks – would continue as a new culture for Muslims praying in small and large mosques.

In November 2020, our team visited all the mosques and found that Friday prayers in one of the sample mosques returned to normal life (see Figure 4). From farmers to company managers collaborating with the congregation of this mosque said that

"... We are all safe here. Not a single infected person is living with Covid-19 ... originally lived in this village and regularly came to the mosque here. We are familiar with each other. We live in the hamlet We meet in the rice fields. We play football together. We do bi-cycling together. We agree to take the 'X' symbol out. Everyone is welcome to sit side by side waiting for the prayer to begin. We are all safe." (Observation/Interview SU, HI, JT, BD, MU, HT, JU, WI, SO, HE, July, September and November 2020).

Another informant described that every newcomer to this village should self-isolate before attending Friday and daily prayers at this mosque.



Figure 4. Friday prayers at the Al Hikmah Kadipaten Mosque, Andong Village, Boyolali District, September 25, 2020

4. Conclusion

The conclusion of this study is from the findings showing that mosque managers, namely imams, teachers, key people, and volunteers have collaborative action in the village Covid-19 task force and they have shown their role for COVID-19 prevention. They regularly promote preventive health protocols: temperature checks, social distancing, hand-washing with sanitizer or soap, free masks available for those who do not have masks, and a clean and healthy lifestyle for people who attend congregational prayers in mosques. Most of the mosques are now open. Only a few are not safe for everyone. We suggest that mosque managers remain vigilant against COVID-19.

This article suggests that mosque managers, teachers, imams and their followers continue to educate their followers to ensure a clean and healthy lifestyle including 3M, regular 7-8 hours of sleep/day, and exercise, as well as consuming healthy food and drinks.

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