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# Understanding Village Community Social Interaction in Religious and Community Activities During the Pandemic Crisis in Indonesia: What Evidences Say

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## ABSTRACT

This study was to understand rural communities' communication, interaction models, and literacy during the pandemic, especially issues related to social activities and worship in places of community activity. We carry out this study in a descriptive qualitative study. Our data is obtained from more than 100 legal and health science books and journal topics; we selected 50 out of 100 as a sample. We examine the study with a phenomenological approach. Data analysis involves data coding systems, in-depth data analysis, interpreting data, and providing conclusions that can answer problems with high validity. As for the results, we understand that village communities continue to interact and communicate with fellow residents by holding traditional and religious events during the pandemic emergency response period. In other words, the people in the village are undoubtedly aware of the issues and rules in responding to the pandemic. This is different in the model and literacy of its interaction with people in cities where they are ready to respond to pandemic policies. This is because the understanding and contact model of community social interaction in the village developed long before the pandemic response. Therefore, we hope the results of this study will be helpful for similar studies in the future.

**Keyword:** Village, Community, Social Communication, Religious Interaction, Covid-19 Pandemics.

## INTRODUCTION

Patterns of interaction and communication have a strong influence in helping the community, both health problems and other socio-religious issues, during the world community facing the Covid-19 pandemic with all its impacts and consequences (Syn, 2021; Nugraha et al., 2021; Irwan et al., 2022). Thus, the community can find the right way to deal with complex conditions, which then improves the community's conditions. This is because helping the government overcome the pandemic can be done together. It is recognized that the Covid-19 pandemic has created a very high sense of humanity, empathy, and a sense of togetherness in

society. There is a sense of wanting to help others affected by the pandemic.

On the other hand, humans must be able to find ways to deal with everyday life (Putri & Irwansyah, 2020). They have to fully accept and adapt to the situation by continuing or increasing the routine of a new normal. Most importantly, people must stay connected with friends, family, and the surrounding community. One of them is through social and religious activities. He said that the community must be helped to find the positive side of this situation to keep our minds healthy and positive. Sultana & Fussell, (2021) reveals some attitudes that can become a new force for survival, (Tang et al., 2021) among other things, caring for each

other and helping each other regardless of social status.

Community involvement is significant to make everyone survive the Covid-19 pandemic. They are coupled with the advancement of technology that facilitates community involvement. Thus, activities in the community become more effective at this time. Meanwhile, Soden & Owen, (2021) explain what needs to be done to build a sustainable, resilient, and harmonious society. The target can be started by paying attention to and preserving the environment and nature. Because what is available on our dining table all come from nature. The participation of the broader community in response to this pandemic is essential, especially during the lockdown, so that the government takes steps to save the community from falling into a circle and also the government must voluntarily convince the community to help others how to respond to this pandemic with kindness and mutual help voluntarily so that the burden on society can be lighter in challenging times (Sibley et al., 2020). This is in line with the world community welfare regulation, which emphasizes the importance of community participation in opportunities through interaction so that experiences and ways of handling various levels of society can be created. Togetherness and mutual assistance so that medical personnel in the field can easily handle and through analysis and help and ensure the health status and care services of the community experiencing the impact of the pandemic, especially health and other social impacts (Compare et al., 2021).

Typical activities and communication in rural communities will certainly help the community itself. It is believed that with good communication capital, the social community in the village will help alleviate any problems they are facing, namely the outbreak and the spread of pandemic issues that have not only an impact on health but also business and other social activities (Fuchs, 2021). In order to make the problems encountered easier, sharing information and carrying out joint activities positively and productively is highly recommended. Various field study findings have shown that fluent communication skills

have a positive effect during a pandemic (Itzchakov & Grau, 2022).

The first type of communication is nonverbal, which is maintained by opportunity and strengthens the belief in brotherhood and community relations. In various scientific studies, many have discussed the challenges faced by rural communities, especially in communicating during the pandemic, among others, explaining the importance of clear and consistent communication. Likewise, communication shares a variety of uncertainties, which is a challenge that is quite formidable. Other types of information and communication misses that are very disruptive when responding to a pandemic include many video calls, computer calls, and interruptions during the lockdown. Looking at the many problems faced by rural communities, various studies are needed whose purpose is to facilitate communication conversations both in the form of activities and in worship relationships during a response to the pandemic in the village community (Amzat et al., 2020).

Even though the response to the pandemic is the government's first task, which is then passed on to the community, whatever the impacts and risks experienced by the community, they will be the first to be saved (Capano et al., 2020). Including people from vulnerable groups who are old and have problems with these marginalized economies must find solutions as it is known that they lack knowledge and insight into what they can do to overcome structural barriers and cultural barriers. They must be given guidance so that they can save themselves from the impact of the pandemic collectively. In other words, community participation, such as groups of religious leaders, is significant because these groups of leaders and community leaders are used to going through and making their contribution to the broader community so that the community can interact with each other and allow together to get innovative solutions and adapted to the various needs of the community when they are in the stage of responding to the pandemic; with each approach, they can make (Wang et al., 2020).

Since the beginning, the experience in responding to the pandemic has seen drastic changes in society regarding their interactions with each other and the solutions they provide (Pather et al., 2020; Aslan et al., 2020). Understanding how they interact well in the context of social relations such as religious relations in society is an exciting life experience to explore where community groups are experiencing difficulties caused by government policies after imposing large-scale restrictions; yes, this lockdown period is increasing disharmony in a society where there is violence going on and also things that are not common in a society where access to things that are risky in terms of health and mental and some public discourse that says this creates an unpleasant impression when people have to adapt to government instructions and policies which are very contrary to the freedom of individual rights which is detrimental to the collective on society because they are no longer, as usual, to be together in society (Pather et al., 2020).

Community interactions and expressions in religious activities are enjoyable to understand especially when the Indonesian people are facing a pandemic exacerbated by government policies that close houses of worship and limit community interaction, especially for activities that present many masses (Alonge et al., 2019). The relationship between society and religion can be understood in many ways, especially in Indonesia, religion is a fundamental matter. There are times when the majority of Indonesian people's religious position surpasses other positions, so when the government enforces the closure of houses of worship, this is a problem that affects the perceptions and even emotions of the citizens. In many studies, religion in Indonesia has evolved with human connections that give shape to a dynamic cultural system where the dimension of religion has been used in terms of activities of all forms that are part of religiosities, such as requiring every member of the community to attend congregational prayers in mosques and other places of worship. This intrinsic belief and the importance of interaction in religion and religious experience is a measure

of interaction that must be understood as a form of cohesiveness and togetherness of the community of fellow believers (Rahiem, 2021).

Along with the increasingly wide spread of the coronavirus pandemic, the government continues to issue public restrictions on preventing the corona virus's spread. Regional heads throughout Indonesia uphold this, both at the regular and city and regional levels, by dropping educational and learning exercises in schools, closing holiday destinations, imposing restrictions on office and production line training, and both restrictions on the number of representatives and restrictions (Ayuningtyas et al., 2020). The number of hours worked as well as limiting local area portability exercises. The above setting causes students and students to be closed for an indefinite period. Students and students at the boarding school are expected to complete the educational experience and do assignments from home online. The holiday destination is experiencing closure due to public policy, and the stoppage is due to guest absenteeism. In certain areas, clothing factories were forced to close their working hours due to order restrictions. Several processing plants laid off all of their representatives. In the meantime, different factories provide working hours strategies for laid-off workers. The representative will be called back when the request at the factory has resumed operations as usual (La et al., 2020).

One of the reasons why factories terminate their representatives is the large number of natural materials needed from abroad, such as China, making it difficult for these raw components to enter Indonesia. Health experts and the government continue to prohibit large gatherings of people so that it has an impact on community interactions such as religious activities (Aduhene & Osei-Assibey, 2021). The government's policies from the center to the districts forbid congregational prayers and eliminate all forms of religious activities that bring crowds in mosques to limit the spread of the corona pandemic has disappointed the hearts of some Muslims. The discrepancy appears automatically. The mosque, one of the epicenters of the interaction and movement

of the people, was suddenly locked down and lost its essential function. The mosque was forced to be abandoned, even though it is the place where the hearts of the people are attached.

According to the perspective of Islamic regulation, this strategy is brilliant. There is an existence of 'nafs' that should be watched. As of April 8, 2020 information on the West Sumatra Corona Website page shows that 26 individuals are affirmed positive for Covid, 95 individuals are under observation, and 4,066 individuals are under checking (Awang et al., 2020). This number is essential for the positive affirmation of the crown in Indonesia, which has contacted the quantity of 2,956 cases. The Covid focuses on each group and enormous social events of individuals. Places of love cannot be avoided. A public interview affirmed that most of the 226 individuals shown positive for COVID-19 after going through a fast test were individuals from a congregation in Lembang. There were likewise 144 tabligh admirers at a mosque in Kebon Jeruk, West Jakarta, who were segregated after three tried positive for Covid-19. This crisis conditions severe strength areas for authenticity to the limitations on exercises in love spots; the security of individuals is undeniably significant. The public authority of the Kingdom of Saudi Arabia took a considerably more outrageous strategy; shutting admittance to the Al-Haram mosque, restricting Umrah exercises for a dubious time frame, and telling the chance of dropping the 2020 Hajj journey (Al-Hanawi et al., 2020).

## **RESEARCH METHODS**

First, we repeat this study intending to gain an understanding in the form of scientific evidence to answer the problem of how to understand the social interaction of people in Indonesia, especially in rural areas, in religious activities during the pandemic (Qu & Dumay, 2011). The government's policy of imposing large-scale restrictions has profoundly impacted people's activities in rural areas, especially cities. So to gain this understanding, a series of studies began with the search for data that we showed to book publishers and other academic work that

focused on discussing the communication issues of religious community interactions in Indonesia during the pandemic response. From the 100 data we found, after we analyzed and searched for search and evaluation probes, we got 50 relevant publication topics to discuss to respond to the pandemic through discussion and study (Chen & Yan, 2016).

As for reviewing the publication, among others, we coded the arrival, evaluated it thoroughly, and drew conclusions, and we believe this is valid because findings and other scientific evidence back it up. We searched for data by eviction online publications by installing keywords on Google scholar and found several publications that match this study. After the review and discussion process, we compiled an outline, and we tried to report this study in a descriptive qualitative design where we followed a psychological approach, which is an attempt to examine several information and data to get an understanding of something we consider phenomenal. Thus, we started the review process by identifying problems, searching for literature, and reporting in reports such as scientific literature reviews (Gopichandran & Sakhivel, 2021).

## **RESULT**

This section will present much research evidence from various submitted studies on the regular communication and interaction of religious communities during a pandemic in Indonesia. In this section, we also present the results of the study, which we also present. With an understanding to gain new knowledge from research evidence from various contexts to back up and, at the same time, answer the problems of this study (Deursen, 2020).

In the Islamic religious tradition, prayers, including Friday prayers, are obligatory worship activities that must be carried out by every male Muslim based on Surah al-Jumu'ah verse 9. So when the Muslim community responds to government policies, especially Covid for religious communities, this is a matter of concern. Those who were very hit because performing Friday prayers together in the mosque had to exceed 40 members, then how is this relevant

to the recommendations and orders for the prohibition of gathering together to carry out this worship is entirely unacceptable to Muslims. These are, among others, the reactions and interactions of how Muslims adjust to state rules that ask them to physically isolate themselves following the rules made by the state since the 2020 pandemic issue in March. For this reason, the government, through the Indonesian Ulema Council, issued many fatwa points regarding worship management during the pandemic. Matters relating to Islamic regulation, adhering to the holy book of the Qur'an and hadith and following the fatwa of local scholars, among others, Friday prayers can be replaced with dzuhur for this first which has been given status by doctors, namely carrying out Covid treatment at home where they are to do. Likewise, for those in other locations categorized as being exposed to the potential for transmission, this please fulfills the request and response issued by the ulema assembly and is also known by the state following the emergency law (Mursyidi, 2020; Adripen & Afrina, 2022).

Then what about Muslims, who are the majority of the Indonesian people since March 2020, where the government, through the mouthpieces of their respective regional governors, has been willing to issue various rules governing the administration of worship, all of which are asking not to gather or congregate in crowded conditions (Kumar & Yadav, 2022). There is a call for power to be given to every top leader of mosques in various regions in Indonesia, and this becomes an extensive homework for regional heads to respond to national policies by harmonizing communication with local governments, especially Muslims, which of course is irrelevant to the way of worship and belief in Muslim communities. Likewise, the phenomenon that is felt in various Muslim community centers in the regions is that some firmly reject any implementation because considering that each region has a zone division according to the level of 100 Covid infections with areas that do not have much impact on zones such as the red zone, it is very heavy zone. Green areas do not have to do large-scale restrictions on places of worship. This is a typical model of

communication and interaction in terms of worship activities during a pandemic in several regions, especially in regions in Indonesia (Suroso et al., 2021; Manullang et al., 2021; Sadewa et al., 2021). Clinical specialists who oversee Coronavirus patients should utilize wary individual staff. The Muslims experienced issues performing petitions (Manero et al., 2020).

Like this, on March 23, 2020, Vice President Ma'ruf Amin encouraged the ulama to quickly give a fatwa, allowing somebody in a crisis not to perform wudhu while playing out that. On March 26, 2020, the ulama gave fatwa 17 of 2020 concerning the Prayer Guidelines for Medical Workers who Wear PPE while Caring for and Handling Patients with Coronavirus. The fatwa remembered several designs for that for clinical specialists who handle Coronavirus patients: (a) they were as of now obliged to perform shalat in additional favorable circumstances, as per their capacity; (b) they were allowed to perform appealing to God complete two solicitations, simultaneously; (c) they were allowed to perform shalat; (d) they could override wudhu with tayammum (washing without utilizing water); and (e) they were allowed to perform shalat without wudhu in a restricted situation (Nugroho & Mustaniruddin, 2022).

Islam manages the strategy for managing dead bodies, as shown by the heading of the Sharia rule. On March 27, 2020, the ulama gave fatwa #18 of 2020 concerning Guidelines for Handling Muslim's Dead Bodies (Tajhiz Al-Jana'iz) contaminated by Coronavirus (Muneeza & Mustapha, 2021). The fatwa imparts that the chances of the body should be seen; unequivocally, it should be washed, covered, requested of over, and covered, which ought to be by and large completed with the end goal that it guarantees the laborers' success by acclimating to the courses of action of the clinical shows (Nurhayati & Purnama, 2021).

## **DISCUSSION**

The first is a study by Sukamto & Parulian, (2020) examining the religious community's response to government policies related to the pandemic crisis. Government policy is government regulation

number 21 of 2020, which notes that the government limits religious activities to respond to public policies against the spread of the Corona disease (Djalante et al., 2020). In carrying out or issuing government policies to cooperate with the Indonesian Ulema Council, which also issued several fatwas, including the prohibition of worship involving large numbers of people. For groups of Muslim communities who adhered to their religion at first, they did not accept the policy, but in the end, they followed suit, as well as among the Protestant religious community leaders; church services were carried out under the concept of restrictions in line with responding to government policies. Some devout groups, such as the Pentecostal Church, continue to carry out worship because it is Holy Communion, but in the end, they follow government regulations (Nojiyeza et al., 2021).

In contrast, the Catholic Church community fully follows the government's policy of temporarily banning worship. Their study did not mention that the responses of religious communities in cities differed from those in villages (Cranmer & Pocklington, 2020). However, based on the author's observations, worship activities during the pandemic, especially in remote areas, did not have much impact on policy, nor did the government respond to and monitor people's communication and interaction responses in rural areas. The author can conclude that the regular communication and response of community interactions in villages to government policies prohibiting worship is unlike people in big cities. It turns out that today when the pandemic case is gone, then people enter the new normal; it turns out that this is a policy that is considered just a waste (Howard et al., 2021).

Furthermore, Harahap' (2020) findings about the process of social interaction during a pandemic disaster where they say that knowledge of social interaction in the religious process is what makes a person have a different view of people's lives, both personal and social groups. Community groups in rural areas, when experiencing a pandemic period followed by government policies responding with restrictions on movement, the community in the village is

held in a situation where structurally they must obey every instruction or policy, but when they collide with the impact of this pandemic, the natural history of the community in the village with the civilization of people's lives who are accustomed to their togetherness stay together and interact socially as usual even though the government's policy is to prohibit their gathering as usual by continuing to carry out religious rituals and social events without being much influenced by the pandemic and government policies. The results of the study write that they can conclude that the pattern of social interaction in the community in rural areas is not so much a thing as community interaction in the city (Liu et al., 2020).

Rural communities with an inherent social group order do not have such a significant impact in line with government policies responding to the pandemic; in other words, patterns of behavior and life in rural areas continue to run as usual without being influenced by appeals or stringent policies such as in big cities. Meanwhile, Putra & Kasmiarno, (2020) through a study on the impact of the pandemic on the lives of Indonesian people in general, especially in the business and religious education sector, was an essential issue. Through a qualitative study, they review several kinds of literature, and they strengthen it by interviewing several people who are active in the selected sector, so they describe the life and interactions of people in Indonesia with all the problems and changes they experience as a result of their pandemic, Indonesian people survive and make a pandemic. This is a lesson that when the pandemic causes all the limitations, they can accept it well. The end of their study stated that it was transferred online in the field of education. At the same time, in the economic sector, the community was undoubtedly very flexible and creative in devising income sources (Gandure et al., 2013).

In contrast, in the religious and spiritual section, the community formed religion to adapt to the situation because they understood when the government imposed a ban on gathering in mosques in places of worship. Those who are Muslims, for

example, increase their prayers at home, and non-Muslims such as Christians and others; prefer to stream with a prayer system after a long distance (Tanhan & Strack, 2020; Madri et al., 2021).

This kind of interaction occurred from the beginning. Where at first, they were afraid of being infected by the virus but eventually, gradually, their interactions with each other became intense. They learned to be independent of each other, handle economic problems with a thrifty system, and increase worship at home. The positive thing from the pandemic is that the first Indonesian people in their villages gather more with their families, are more creative in dealing with situations, and are more obedient in worship to become people who continue to contribute interactive data but in an atmosphere of limitations. For the Indonesian people in general, this pandemic is a lesson or a rain trial, but they are used to being dependent, so when the pandemic occurs, they continue to use more creative and productive ways without being too dependent on the government (Tanhan & Strack, 2020).

### **Religious expression during the Pandemic Disruption**

There are numerous sorts of individuals communicating or rehearsing their religion. There is a strict aspect that is exceptionally private, undetectable (exclusive) since in the heart locale cannot be known by others, yet there is likewise a statement of legalism that is seen by others (Poletti et al., 2021). Everybody's strict articulations are ultimately pointed toward looking for the joy of God, attempting to turn into an ideal individual. Although we understand that we can be excellent, it appears to be unthinkable, considering that everybody has their constraints and assets. We can complete strict aliyah per their particular limits and decisions per strict standards. With regards to public activity, strict articulations are various and changed. From giving a grin, supplicating, and serving to giving donations and giving, every one of them is a social demonstration of love, which are exceptionally dear to Allah (Shi et al., 2020).

Strict articulations likewise appeared right now, when the Covid-19 pandemic is clearing the world. Our conviction as a strict local area we trust that this pandemic is essential for predetermination not set in stone by God (Pather et al., 2020). Nonetheless, we are expected to bend backward, both honestly and profoundly, to forestall and break the chain of transmission, track down a fix, and balance the reason. Consequently, a few phases in beating the crown flare-up with preventive/preventive procedures by keeping up with tidiness, utilization of veils, physical and social removing, promotive techniques/advancement of the significance of good living way of behaving, corrective/therapy systems, and other clinical activities, are very of articulation strict (Shi et al., 2020). The fundamental mission of religion is the advantage of humanity. Consequently, strict networks are expected to follow every one of the proposals or wellbeing conventions made by the public authority during this crown pandemic since the suggestions or wellbeing conventions are made to serve every body.

This year, Muslims should change their act of love during the long stretch of Ramadan because of the Covid-19 pandemic. We are expected to show fortitude in breaking the chain of the spread of the infection that causes the Covid-19 illness, and one of its structures is that Muslims are urged to adore at home during the long stretch of Ramadan. To be sure, love in the mosque is more honorable, however, with a note when conditions are ordinary. Notwithstanding, because we are now in a crisis, we are approached to venerate at home. We attempt to make our love locally established on the virtue of soul, genuineness, and modesty. So that even though it is completed at home, our love has excellent quality. We are likewise asked not to return to our primary residences during this pandemic (Elmajnoun et al., 2020).

### **CONCLUSION**

Finally, this study concludes the results of a review of a series of literature from various sources to gain a new understanding and knowledge of how community



interaction communication and social activities in Indonesia first occurred in pandemic areas. We believe the study has answered our problems by studying various data sources and understanding. As for the problems in the results of the study that we have described, among others, we found that religious activities during this pandemic were significantly disrupted indeed because the government issued a policy, namely on the grounds of responding to the pandemic and making stringent regulations not allowing people to gather as usual. So to respond to this, many people in the city followed suit, but some people in rural areas thought that the rule only applies to cities, even though at first they were terrified to hear about the issues and victims rather than getting the Coronavirus.

Various activities had to be closed and postponed. However, some things were principal, such as obedience to God from both Muslims and Christians, especially those who were very fanatical; they continued to carry out other spiritual and religious activities as usual. The government is indeed not so difficult because Indonesian rural communities use regular letters to help each other when it is difficult and happy so that this is not so much of an obstacle when the pandemic hits the community. People in general usually use communication and interaction. Now they are moving to technology, namely smartphone nephews, communicating comprehensively over long distances properly and increasing a positive mindset and worshipping and being religious in society. It still happens but is somewhat influenced by government regulations and policies prohibiting interacting during a pandemic. Thus, the study of this study, among others we have described, should this article, this finding be input for future study. We are aware of many weaknesses, and therefore we expect help and constructive criticism so that we can improve them in the future.

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