

Non-Compliance with The Health Protocol in The Mosque

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Abstract

Uncertainty about when COVID-19 will end, in 2020, in Indonesia, people have experienced social distancing and have experienced the new normal. There has been a lot of non-compliance. For example in mosques, quite a lot of people don't follow health protocols, which we know 3M (wearing masks, washing hands, and maintaining distance) as a symbol of preventing COVID-19. The aims of this study are 1) to describe the general description of non-compliance with health protocols; 2) Examine reasons people do not comply with 3M protocols. This research is qualitative research with a descriptive design. Data was collected employing in-depth interviews. The results showed that the problem was marked by a conflict between worldview and reality in responding to problems starting from the rules for closing mosques in the midst of a pandemic and the emergence of new healthy lifestyle provisions in mosques. In the above conditions, there is a possibility of inability and reluctance to comply with Government recommendations.

Keywords: Health Protocol, Mosque, Non-compliance Covid-19.

Abstrak

Ketidakepastian kapan COVID-19 berakhir, pada 2020, di Indonesia, masyarakat telah mengalami social distancing dan telah merasakan new normal. Ketidakepatuhan telah banyak terjadi. Contohnya di Masjid, cukup banyak orang tidak menjalankan protokol kesehatan, yang diketahui 3M (memakai masker, mencuci tangan dan menjaga jarak) sebagai simbol pencegahan COVID-19. Tujuan penelitian ini yaitu 1) mendeskripsikan gambaran umum ketidakepatuhan terhadap protokol kesehatan; 2) Menelaah alasan orang tidak mematuhi protokol 3M. Penelitian ini adalah penelitian kualitatif dengan desain deskriptif. Pengumpulan data dilakukan dengan wawancara mendalam. Hasil penelitian menunjukkan masalah ditandai oleh adanya konflik antara worldview dan realitas dalam menanggapi permasalahan dimulai dari aturan penutupan Masjid di tengah pandemik dan munculnya ketentuan gaya hidup sehat baru di Masjid. Pada kondisi di atas, ada kemungkinan timbul ketidakmampuan dan keengganan dalam mematuhi anjuran Pemerintah.

Kata Kunci: Ketidakepatuhan, Masjid, Protokol Kesehatan, Covid-19.

INTRODUCTION

The increasing number of sufferers from time to time is a problem in dealing with COVID-19. In Indonesia, on April 9, 2021, there were 1,603,933 confirmed cases, 1,405,659 recovered, and 42,348 died.¹ In West Sumatra, the number of confirmed cases was 33,781 cases, 30,636 recovered, 711 died². In Bukittinggi City, the number of confirmed cases reached 1240 cases, 1187 recovered, 19 died³. Meanwhile, some people deliberately do not comply with the 3M health protocol (wearing masks, washing hands with soap and running water, and maintaining distance) as a symbol of preventing COVID-19, for example in the mosque some congregations do not follow the health protocols, do not use masks in carrying out their duties. worship activities. Even though the government has reopened the mosque, while still implementing health protocols⁴. Having previously had to be closed, mosques and other places of worship in their characteristics involve several people gathering in one location so that they become locations for the spread of COVID-19⁵.

Based on field studies, it was found that there was an imbalance between the values held by the community and the real conditions of life because the Government officially closed places of worship. On the one hand, the government is given the obligation to protect all its citizens, on the other hand, the government has violated the protection of the interests of the people to worship according to their beliefs and provoked conflict. If there is a discrepancy between the belief system (worldview) and social reality. In Weber's view⁶, However, reality must be by the worldview or worldview that adjusts reality to minimize the occurrence of incompatibility between the two.

According to Widagdho⁷ Mosques, churches, temples, temples, and others are places where humans communicate with their God or in places that are considered God "to be" because of Muslims call the mosque "the house of Allah" and because the place is considered holy, it is inappropriate and unnatural to these places are used except for the need to magnify the name of God. Moreover, it should be closed. In addition, the mosque is different from other houses of worship (which are visited once a week), Muslims are encouraged to visit the mosque five times a day.

As Weber has stated, regarding the relationship of worldview to reality and vice versa. Furthermore, the actual content or meaning of the worldview can include magic, religion, and

¹ Covid-19 Handling Task Force, "Covid-19 Distribution Map," 2021, <https://covid-19.go.id/peta-sebaran>.

² Covid-19 Handling Task Force.

³ Bukittinggi City Health Office, "Bukittinggi COVID-19 Info Update April 8, 2021," April 8, 2021.

⁴ Minister of Health of the Republic of Indonesia, "Regulation of the Minister of Health of the Republic of Indonesia Number HK. 01. 07/ MENKES/382/ 2020 Regarding Public Health Protocols in Public Places and Facilities for Prevention (COVID-19)," 2020, 7–8, http://hukor.kemkes.go.id/uploads/produk_ Hukum_ / KMK_No_ HK_01_07-MENKES-382-2020_ttg_Health_Protocols_Sharing_Communities_in_Places_and_Public_Facilities_In_Context_Covid-19_Prevention_pdf.

⁵ Minister of Health of the Republic of Indonesia, "Regulation of the Minister of Health of the Republic of Indonesia Number 9 of 2020 concerning Guidelines for Large-Scale Social Restrictions in Handling (COVID-19)," 2020, 25, http://hukor.kemkes.go.id/uploads/produk_ Hukum/PMK_No_ 9_Th_2020_ttg_Guidelines_Restrictions_Social_Berskala_Big_dalam_Penganganan_COV ID -19.pdf.

⁶ Ralph Schroeder, *Max Weber on Hegemony of Belief Systems*, trans. by Ratna Noviani (Yogyakarta: Kanisius, 2002).

⁷ Djoko Widagdho, *Basic Cultural Studies* (Jakarta: Bumi Aksara, 2017), 23.

science.⁸ according to Jamaluddin,⁹ whether they are a Muslim or a Christian does not necessarily have an Islamic or Christian view of life. If they do not realize this, they may adopt certain principles outside of their religion. For example, a Muslim's view of life refers to the Qur'an and the Sunnah of the Prophet Muhammad, preceded by the spirit of monotheism, namely to unite and worship Allah. With monotheism and adhering to the Qur'an and Sunnah all the problems of life can be faced by a Muslim or the obligation to carry out the ten commandments of Allah in Christianity. The question is how many of the many religious communities in Indonesia truly live the teachings of their respective religions and make these religious teachings truly a way of life, the basis of their behavior, and their character every day. Not every Sunday to church or diligently to the mosque. But also in their daily behavior can reflect their values and teachings.

As for the other case, according to Weber's view, the role of religious leaders is very important for society.¹⁰ mainly on the condition of pious people being faced with other dangerous elites – who have recently been described as a group of people who hinder (or seek to prevent) the community from being sovereign in their rights, values, prosperity, identity, and voice. This authority is the true opposite of the idea of power based on formal-legal rationality by Weber.¹¹ Although Zulkifli,¹² declared religious authority in Indonesia like other communities in the world, there is no single recognized religious authority. He distinguished the religious authorities of Indonesia's Muslim community into four categories: traditionalist (NU); reformist/moderate (Muhammadiyah); radical (*Salafî*); and MUI.

Fully aware that the instruction is supported by the MUI fatwa Number 14 of 2020 concerning the implementation of worship in the situation of the COVID-19 outbreak; MUI West Sumatra Province Number 002/MUI-SB/III/2020; MUI Bukittinggi Number 01/Maklumat-MUIBKT/III/2020 emphasized that Muslims, including da'wah activities, were stopped and replaced with da'wah through social media, did not hold the obligatory 5 prayers in congregation at the Mosque/Musala and did not hold Friday prayers in congregation at the mosque and replaced it with the zuhr prayer at their respective homes¹³ (Rizal 2020). It's just that, according to Burhanuddin,¹⁴ MUI as a government agency that oversees religious affairs is forever under the influence of the government itself, instead of facilitating two-way communication, MUI acts to translate government policies into a language that is understood by Muslims.

⁸ Schroeder, Max Weber on the Hegemony of Belief Systems, 71.

⁹ Adon Nasrullah Jamaludin, Religion and Social Conflict (Bandung: CV. Pustaka Setia, 2015), 67.

¹⁰ Pip Jones, Liz Bradbury, and Shaun Le Boutillier, Introduction to Social Theories (Jakarta: Obor Pustaka Foundation, 2016).

¹¹ Vedi R. Hadiz, Islamic Populism: in Indonesia and the Middle East (Depok: Pustaka LP3ES, 2019).

¹² Zulkifli, "The Ulama In Indonesia: Between Religious Authority and Symbolic Power," *Miqot* XXXVII, no. 1 (2013): 18.

¹³ Hatta Rizal, "Due to Covid-19, Bukittinggi MUI Asks Residents to Replace Friday Prayers with Zuhur Prayers at Home," *Klikpositif.com*, 2020, <https://news.klikpositif.com/baca/67576/karena-covid-19-mui-bukittinggi-ask-citizens-change-friday-prayer-with-zuhur-prayer-at-home>.

¹⁴ Jajat Burhanuddin, *Ulama & Power: The Struggle of the Muslim Elite in Indonesian History* (Jakarta: Mizan Publica, 2012), 391.

There are also religious organizations such as Muhammadiyah and Nahdlatul Ulama which also support the Government's recommendation¹⁵, there are still those who violate it. As in media reports: joint personnel found 16 young Bukittinggi youths hanging out at the cafe: not wearing masks, not keeping their distance, and gathering without a clear purpose.¹⁶ As many as 51 residents of Bukittinggi who violated the prohibition on crowding were brought to the Police Headquarters.¹⁷ 21 Bukittinggi residents from merchant and Bukittinggi residents were detained by the Police.¹⁸ Seven residents of Bukittinggi were found not implementing health protocols and were given social sanctions in the form of push-ups.¹⁹

Talking about the problem of non-compliance with the health protocols from Isnawan's research²⁰ conveyed that the reason people have not used masks during the COVID-19 pandemic is the legal awareness of the community which is still low in complying with the new rules from the government. This low awareness will affect the community's legal compliance with government regulations regarding the use of masks. Firma's research results²¹ conveyed that the issuance of the New Normal in the practice of worship of Muslims has given rise to pros and cons among Muslims, both because of the impact on the procedures for carrying out worship, as well as the responses that emerged regarding various policies during the pandemic. Following research results, Rahman²² conveyed that one of the factors that led to non-compliance, the government and the community did not cooperate, this is what triggers the pros and cons in certain perspectives and the use of time becomes inefficient.

Departing from that brief suggestion, therefore, the research is focused on non-compliance with health protocols as a form of community resistance (*Jemaah Masjid*) against the Government. observers and the public at large know that one of President Joko Widodo's weaknesses lies in the perception that he has a somewhat "less" Islamic credibility. This response emerged, after Ahok's downfall his former political ally over Ahok's controversial remarks about QS. Al-Maidah: 51. Even the politician had to serve a one-year prison sentence.²³ Another thing is the silence of one HTI organization (Hizbut Tahrir Indonesia)

¹⁵ Agus Abdul Rahman et al., "Psychosocial Factors of Public Disobedience during the Pandemic Period," 2020, <http://digilib.uinsgd.ac.id/30892/1/KTI%20Psikologi%20Rahman%20dkk.pdf>.

¹⁶ West Sumatra Police, "Violating PSBB Rules, A Number of Youths Arrested by Bukittinggi Police," Police Public Relations, 2020, <https://humas.polri.go.id/2020/05/13/langgar-aturan-psbb-senomor-pemuda-diamankan-polres-bukittinggi/>.

¹⁷ West Sumatra Police, "Bukittinggi Police Firmly Take Actions on Residents Who Are Still Crowding," Police Public Relations, 2020, <https://humas.polri.go.id/2020/05/14/polres-bukittinggi-cepat-tindak-warga-yang-masih-crowd/>.

¹⁸ Wahyu Sikumbang, "Stubborn, Dozens of PSBB Violators are Photo and Labeled," Sindonews.com, 2020, <https://region.sindonews.com/read/37585/174/bandel-tens-pelanggaran-psbb-di-bukittinggi-dilabeli-and-photographed-1589900714>.

¹⁹ Riki Chandra, "Push Up Sanctions for Health Protocol Violators in Bukittinggi," Tagar.id, 2020, <https://www.tagar.id/pejuang-protokol-kesehatan-di-bukittinggi-disanksi-push-up/amp/>.

²⁰ Fuadi Isnawan, "Community Awareness and Legal Obedience To Wear Masks During the COVID-19 Pandemic," *Journal of Legal Surgery* 5, no. 1 (2021): 32–44.

²¹ Try Bunga Firma, "The New Normal in Islamic Religious Practices During a Pandemic In Padang City" 1, no. 2 (2020): 145–62.

²² Rahman et al., "Psychosocial Factors of Community Disobedience during a Pandemic."

²³ Hadiz, *Islamic Populism: in Indonesia and the Middle East*, xiii.

which is considered a threat to the Republic of Indonesia because it will establish the Khilafah state.²⁴

In conflict studies, disobedience can be defined as opposing behavior towards others who want to be obeyed, which occurs when a person or group of people is hindered in their efforts to achieve goals.²⁵ Soekarno mentions conflict as a social process of individuals or groups trying to fulfill their goals by challenging the opposing party, which is accompanied by threats or violence.²⁶ This happens when reality can no longer be explained by the prevailing worldview. Then the worldview will be reinterpreted so that it can explain reality or vice versa, the reality that must be changed to follow the worldview.

From this description, this study needs to be carried out to describe the general description of non-compliance with health protocols and examine the reasons for not implementing the 3M protocol at the Bukittinggi City Mosque. The researcher hopes that this study will reduce the conflict between the government and the community so that it can be used as an entry point to resolve similar problems throughout Indonesia.

RESEARCH METHOD

This study uses a qualitative approach with a descriptive type. This study emphasizes the quality of the data or the depth of the data obtained to explain the description of the characteristics of a phenomenon under study. Sampling with snowball sampling. This was done because the small number of informants did not necessarily provide complete data, so researchers had to look for other people who could be used as informants as data sources. When the researcher collects data from one informant to another through in-depth interviews, the researcher will stop if there is the repetition of the information provided

The technique used is in-depth interviews with 18 informants. As the name implies, in-depth interviews, the process of obtaining information in research using question and answer face to face, between the interviewer and the informant with or without interview guidelines, and the informant is involved in a relatively long social life. There are two informants in this study: the informant of the actor and the informant of the observer.²⁷ Acting informants: informants who provide information about other people or an event or thing to the researcher; Observer informants: informants who provide information about himself, about his actions, about his thoughts, about his interpretation (meaning), or his knowledge. The informants of this research were individual congregations who did not comply with 3M's appeal both at the Jihad Mosque and the Baitul Jalal Mosque of Muhammadiyah, the manager of the two mosques, while the observer informant was the Health Officer of the City of Bukittinggi.

The data collected is recorded in the form of words or sentences in field notes. These notes are then modified in such a way that the questions posed in the research problem can be answered. According to Miles and Huberman²⁸ stated that qualitative research data analysis

²⁴ Hadiz, xx.

²⁵ Afrizal, *Sociology of Conflict: Patterns, Causes and Mitigation of Structural Agrarian Conflicts in Indonesia* (Padang: Indomedia Pustaka, 2018).

²⁶ Endah R. Chotim Irwandi, "Analysis of Conflict Between Community, Government and Private: A Case Study in Sungai Samak Hamlet, Badau District, Balitung Regency," *JISPO* 7, no. 2 (2017): 26.

²⁷ Afrizal, *Qualitative Research Methods* (Jakarta: PT. RajaGrafindo Persada, 2014).

²⁸ Afrizal, 176.

was carried out in three stages: 1) Data reduction: the process of changing the recorded data in a particular pattern, focus, category, or topic; 2) Data presentation: displaying data by entering data into the desired number of matrices; 3) Drawing conclusions: seeking conclusions on the data that was previously reduced and presented.

The data validation method used is triangulation. The triangulation used is source triangulation, researchers seek information about non-compliance with health protocols with comparison data that can prove the truth of the results of interviews conducted with research informants. This can be achieved by comparing what the perpetrator informants and other informants say (the administrators and congregations of the mosque) and comparing one's situation and perspective with the opinions and views of people from educational or occupational backgrounds. The researcher added an observer informant as a comparison, namely the Bukittinggi City Health Office.

This research was conducted at the Baitul Jalal Muhammadiyah Mosque and the Tangah Jua Jihad Mosque (*Abl Sunnah Wal Jamaah* Mosque). The two mosques are examples of mosques that do not belong to the government but belong to community organizations and/or communities. Baitul Jalal Mosque is a Jami' Mosque belonging to the Muhammadiyah community located on Jalan Seokarno Hatta, Campago Ipuh Village, Mandiangan Koto Selayan, Bukittinggi City. The Jihad Mosque is a public mosque located in the Tangah Jua Housing Complex, Bukittinggi City.

According to the Directorate General of Islamic Community Guidance,²⁹ As for the standard of mosques in Indonesia is based on typology (structure, sectoral, territorial, and historical) and its development consists of the State Mosque, Grand Mosque, Great Mosque, Big Mosque, Jami' Mosque, and Mosques in Public Places. The National Mosque is a mosque established by the government and domiciled in the national capital. The Grand Mosque is a mosque that is determined by the provincial government. The Great Mosque is a mosque established by the City/Regency level government. The Big Mosque is a mosque that is determined by the district-level government. The Jami Mosque is a mosque established by the sub-district/village level government. The Mosques in Public Places are mosques located in public areas to facilitate the public in carrying out worship.

RESULTS AND DISCUSSION

Overview of Non-compliance with Health Protocols in Bukittinggi City

During the New Normal or Social Distancing/PSBB period, informants said that they encountered people who behaved uncooperatively with Government instructions. They said that even during the PSBB period, mosques and public places were closed and residents were prohibited from leaving their homes. Quite a lot of people choose to pray in congregation in the mosque. Moreover, when the month of Ramadan 1441 H came, seeing this, some mosque administrators obeyed the rules for closing the mosque, others seemed not to try to ask the congregation to return home to worship at home.

²⁹ Directorate General of Islamic Community Guidance, "Decree of the Director General of Islamic Community Guidance Number DJ. II/802/2014 Regarding Mosque Management Guidance Standards," 2014, <https://simas.kemenag.go.id/page/download>.

Based on the results of interviews with (Jihad Mosque Management) Informant Sy. he said: the Coronavirus outbreak is a fact, it has been tested by the government and health experts. If the rules for closing mosques from the MUI/government certainly have competence, we must comply. On the religious side, the Corona outbreak is one of many trials that causes anxiety and fear.

"Covid-19 is a fact, it has been researched by the government and experts, that Covid-19 exists. If it's an order from the MUI, the government certainly has the competence, we must obey. From a religious perspective, Covid-19 is a test, one of the other tests. Why? Because our activities are limited, there is anxiety and fear."(Informant Sy April 13, 2021)

According to (Jihad Mosque Congregation) Informant, B conveyed that it was very unfortunate that the (Jihad) Mosque had to be closed even though viruses are always present in life and everything can be realized from how humans maintain a healthy, nutritious diet and have a physically fit. *"It is deeply regretted. The virus has always existed, it just depends on the readiness of humans, how the pattern of life, how the diet, how the pattern of health "*

Furthermore, (Baitul Jalal Mosque Manager) Informant Ad who conveyed the results of his observations, at the beginning of the PSBB, there were still many people who prayed tarawih in the congregation, especially people around the Mosque (Baitul Jalal), even though the mosque was not officially opened for tarawih prayers. Even if there is a suggestion that avoiding harm takes precedence over taking benefits

"At the beginning of a month, there were still Tarawih prayers in the congregation from the surrounding community, even the mosque was not opened. Because at that time there was an emergency and science considered it a dangerous Covid disaster, the mosque was temporarily closed/suspended, it's okay, there is a principle in religion, the rule of ushul science, avoiding harm takes precedence over taking benefits."(Informant Ad 12 April 2021)

According to Informant Ad, people who continue to perform Tarawih prayers in congregation during PSBB, apart from referring to the mosque, are a source of education, religious information, and source guidance for Muslims. Whether in the mosque or not someone who dies because of the plague is a martyr.

"Just as a mosque is a source of education, a source of religious information and a source of community development. Fear of love for the mosque will be lost. In religion, if someone dies due to an accident, in a mosque or not in a mosque, all of them will be martyred if Covid-19 is a disaster."(Informant Ad 12 April 2021)

According to (the Baitul Jalal Mosque Congregation) Informant Ak, COVID-19 is a new virus outbreak. However, no evidence of a significant spread has yet been found, so in the past, there were still people who performed the Tarawih prayers in the congregation at the Baitul Jalal Mosque.

"Believe in Covid-19, covid-19 exists, disease outbreaks, viruses still exist, everywhere there are viruses, but this type of virus has just been discovered. The proof is that it has been safe for a year. Last year there was also Taraweh, but it was not officially opened, meaning that there is no spread of covid-19 here."(Informant Ak 18 April 2021)

According to the information received, there is a belief held by the person that is not by the rules imposed by the Government. In this case, (The Baitul Jalal Mosque Congregation) Informant N conveyed that the rule to close the mosque amid a pandemic violates the Qur'an and Hadith because it does not have a solid basis. While the Prophet initially built a community in Medina with the mosque as its axis.

"It violates the verses of the Qur'an and Hadith, there is no basis in the Qur'an. Yes, said the Prophet at first to build the Medina community in the mosque. At best the place is not a hotel, not a five-star, not a white palace in America, the best place is a mosque and a place to be angry is a market, there is a hadith."(Informant N 18 April 2021)

The action of the congregation of the mosque by continuing to go to the mosque, for a rational person, is very irrational. However, this action was repaid by how weak humans are with God's creatures (Coronavirus), humans in the world are helpless. Then who do you take refuge with? Except to Allah and choose refuge in His house. Informant A (the Baitul Jalal Mosque Congregation) said: if on earth there is a house called the house of Allah, then only the mosque is worthy of that name; evidenced by the case of the Baiturrahman Mosque which was not destroyed by the Tsunami that hit Banda Aceh in 2004. During the Tsunami disaster, many people ran to the Baiturrahman Mosque and survived.

"If it's Islam, every disaster runs to the mosque, earthquake, flood as long as there is something (asking for help) runs to the mosque, now it's closed, of course, people resist. There are many examples of the tsunami in Aceh and it's not fake news, the only mosque there was not hit by the tsunami, don't ask about the strength of the water, the mosque is just dirty, the ones that seem to run to the mosque, let alone the ones that don't look like this covid-19." (Informant A 17 April 2021)

For people who stay in the mosque, (The Baitul Jalal Mosque Congregation) informant KA said that COVID-19 was a test of Allah Ta'ala. Therefore, prospering the mosque is a way to eliminate calamities. *"Worshiping for Allah, COVID-19 from Allah, why be afraid? Prospering the mosque is a way to get rid of evil."* (Informant KA 18 April 2021)

We are obliged to ask Allah for help every day. Taking refuge in Allah can be done by always reading protective prayers that are sourced from the Al-Quran and Hadith. One example that has been taught by the Prophet to be recited every morning and evening is as follows: *"Bismillabilladzi laa yadburru ma'asmibi sai-un fil ardbi wa la fis sama' wa huwas samii'ul 'alim"* In the name of Allah who in His name there is nothing harmful on earth nor in the heavens, and He is the All-Hearing, All-Knowing. There is no harm except by Allah's permission. As expressed by Informant N in the following interview results:

"Strong faith in God, it will be fine, don't forget to always read the prayer "Bismillabilladzi laa yadburru ma'asmibi syai-un fil ardbi wa laa fis sama' wa huwas samii'ul 'alim" in the name of Allah with the names- In Him there is nothing harmful on earth nor in the heavens, and He is the All-Hearing, All-Knowing. There is no harm except by Allah's permission. WHO people know or don't know about this."(Informant N 18 April 2021)

Based on the results of an interview with informant A who initially decided to worship at the Baitul Jalal Mosque, while visiting the mosque, the informant who came on a motorbike saw that the door of the mosque was only slightly open and the fence that only one person could pass through so without thinking long, he looked for the mosque. other. On that

occasion, informant A stated that there was another mosque that without awkwardly opened its doors to pray together and was invaded by the congregation, including himself.

"Ever looking for another mosque, this mosque still prays in the congregation but is not open to the public, the fence is only opened slightly, only fits 1 person, those who use motorbikes cannot enter." (Informant A 17 April 2021)

Reasons for Not Complying with 3M

Talking about the implementation of the health protocols in the two mosques, the two mosque administrators welcomed the recommendation, especially wearing masks and washing hands with soap and running water. Based on the results of the interview with Informant Ad, he said that he still urges the public to always carry out health protocols in mosques.

"We still urge the public to always carry out health protocols at the mosque. There is a Minang proverb that says "Don't dry the rice because there are chickens. But dry the rice, hold the pole" means keep doing/work but overcome the possibility that occurs (applying 3M). We also provide hand washing facilities and hand sanitizers." (Informant Ad 12 April 2021)

Furthermore, Informant Ad conveyed the results of his observations, actually, 3M is a religious order, especially on cleaning hands and wearing masks for health. Before the Corona outbreak, when someone traveled to Makkah, it was recommended/ to prepare a mask or wear a mask when driving.

"3M is a religious order, cleaning hands and wearing masks for health, not yet because of covid if in Mecca it is recommended/prepared masks especially when there is covid, also I wear a mask when driving. That means there are no ties."(Informant Ad 12 April 2021)

According to Informant Ad, if it's difficult at least when coughing, other people don't feel uncomfortable, he sees some wearing masks but not up to the nose, only covering the mouth. As nothing can be done perfectly, don't give up everything.

"Although sometimes it's hard to breathe, at least if you don't obey, wear a mask or not when praying, at least when you cough, other people don't feel uncomfortable. Some wear masks not reaching their noses, only their mouths. But if you don't wear a mask, you're negligent, spreading the spark on the mat/carpet. There are also ulama's rules, for example, we can't do all 3M at least we can do one of the "what can't be done all / perfect, don't leave everything behind." (Informant Ad 12 April 2021)

However, in implementing the 3M rules, Ad Informant said that there were always deviations related to the rules imposed by the government and this is a strong reason why the social distancing rules are no longer applied in mosques, hence the ambiguous rules.

"3M is a rule and the people's awareness also depends on the readiness of legal instruments, there is no firm law that leads to it, only an appeal. There is no action unless people in Jakarta become an anecdote in the community, it is suggested that staff is rare, but at weddings or the market there is no regulation. Whereas people who go to mosques, markets, or weddings are the same. So confused. There is no firmness, it is only natural that people are negligent."(Informant Ad 12 April 2021)

The informant KA (the Baitul Jalal Mosque Congregation) said that people are bored and bored at the same time. He saw the news now confused about the truth of the information he shared with the general public. Not to mention, the issue of the hospital deliberately manipulating the patient's health information.

"People are bored, bored. There is no filtering of incoming news, for example, the news on cellphones is mixed with hoaxes or originals, for example, there are people with fever who usually go to the hospital, they are immediately confirmed positive for Corona, people are afraid to go to the hospital." (Informant KA 17 April 2021)

Likewise, the informant RM (Baitul Jalal Mosque Congregation)

"Because the case has been going on for a long time, people don't feel comfortable at home, they are getting bored." (Informant RM 17 April 2021)

On the other hand, hand washing facilities are also not very supportive, because soap or hand sanitizer is not available, only water is provided:

"You should use soap, but using water is enough, especially the handwashing area on the side of the road, there isn't any soap, anymore, only water is available" (Informant RM 17 April 2021)

As for the opinion of Informant Sz (Jihad Mosque Congregation), which does not seem to respond to the current situation of disobedience. Some of the congregational members of the mosque do not even wear masks because they fulfill the traditional and religious values of their kyai and teachers. As stated by Informant Sz:

"Mediocre. Regarding the beliefs of the Mining people, which are different from those in other areas, they may refer to what is said by their kyai or teacher. For adherents of the Shafi'i school, it is not legal to wear a mask when praying because it becomes a barrier between the nose and the prayer rug." (Informant Sz April 16, 2021)

Informant O (Jemaah Masjid Jihad) stated that the obedient behavior of a person is influenced by the knowledge possessed and the presence or absence of the socialization process.

"3M must be implemented, for the sake of self and Covid disease can be avoided with 3M, which is disobedient, usually uneducated, far from socializing." (Informant O 16 April 2021)

Although informant Bh admitted he was reluctant to wear a mask, he always kept his hands clean.

"I don't believe in wearing a mask, if you wash your hands, you can do it 10 times a day. Even though you are an idiot for not going to school, if for example, you die there, everyone will die too, regardless of covid or not." (Informant Bh 18 April 2021)

According to Informant K, he realized that it was difficult for certain groups to wear masks for a long time.

"3M is indeed good, in that case, each person has their basis. Wearing a mask for the young is no problem unless you forget to wear it, while the mask for the old one is short of breath." (Informant K 18 April 2021)

Furthermore, Informant T said that everyone is not the same, some can do it, some are not. Apart from being difficult to use masks, some of them wash their hands with soap and running water which is often forgotten by the community.

"This depends on each individual, how capable he is, at least he does one of them. Apart from masks, washing hands with soap is something that people often forget." (Informant T 16 April 2021)

In other words, Informant Ak conveyed that the practice of the 3M rules had been carried out by the Mosque (Baitul Jalal) starting from checking body temperature before entering the mosque, making distance signs, providing handwashing facilities and hand

sanitizers, but there are always deviations that occur, for example, the rules of social distancing, which is not commensurate with the capacity of the congregation.

"3M Good, to overcome it, it just depends on people's awareness, so far it has not been a problem, it has not become a habit, used to apply health protocols, used to make a sign to keep your distance, but do not keep your distance in prayer, still wear a mask, the mosque also continues to encourage hand washing and Hand sanitizer is provided, I also had time to measure the temperature, then there was also spraying." (Informant Ak 17 April 2021)

Informant Ak also explained that wearing a mask when praying is legal, but it is recommended not to wear it because it prevents the surface of the nose from touching the place of prostration.

"It is legal, but it is recommended not to cover it, the nose should touch, this is from the explanation of the Ulama when there are questions about the use of masks during prayer, what is the law." (Informant Ak 17 April 2021)

Informant N stated that the 3M rule is a sign of obedience to the Government which is complementary (just an appeal), as long as it is not arrogant. For example, the rule of washing hands with soap and running water is the government's way, and performing ablution is a way of cleaning oneself for Muslims. When you have performed ablution, try to perform ablution again.

"3M is a sign of obedience to the government. Just as a complement, want to get hit or not, as long as you don't get carried away. The government method or the health method uses soap, the Islamic way is to perform ablution." (Informant N 18 April 2021)

Likewise, Informant B stated:

"If in an open environment, crowding, without ablution, it is very unfortunate. Insha Allah, while performing ablution, keep it away." (Informant B 19 April 2021)

In addition, Informant N felt it was impolite to wear a mask when worshiping at the mosque even though it was okay (permissible) to wear it when worshiping.

"There is no hadith that opposes or allows it, but it is unethical to wear a mask when you want to communicate with Allah." (Informant N 18 April 2021)

Informant A conveys even if there is COVID-19, the spread of which is dangerous. There must have been many victims who fell in the city of Bukittinggi, apparently not. In the past, people still believed, not anymore. Indirectly damaged the image of the government and labeled a liar. The government should be able to maintain information. Another thing with the bird flu outbreak, everyone believes. There are no pros and cons.

"People don't believe it anymore, it indirectly damages the government's image, as a liar, the government should maintain the information, like the case of bird flu in the past, it was also dangerous, people all believed it, no one didn't believe it, there were no pros and cons." (Informant A 17 April 2021)

Then, he conveyed that keeping a distance when worshiping was contrary to the value that had been obtained through the teachings of the Prophet. The Prophet once said close the rows "don't leave any gaps for the way of the devil." That's how the Prophet passed down his sunnah in congregational prayers to Muslims. The government does the opposite.

"However, the prophet said the rows were closed, the government said the rows were narrowed, of course, it's clearly contradictory, if people think intelligently, this kills the sunnah, not the government, if the rows are rare, they must pass through the devil." (Informant A 17 April 2021)

So it can be concluded that the first time there was an outbreak of the Coronavirus, they initially obeyed the 3M rules. Now, they deny it for various reasons, such as boredom, subtle refusal, resignation to disease, and even raises suspicion towards the government.

DISCUSSION

Their Efforts to Worship

Keep in mind that prayer can be done anywhere. This is the reason the author tracks down the verses of the Qur'an and related hadiths with the help of the Ministry of Religion's Qur'an application(2019)³⁰ and Hadithsoft (2017)³¹ which provides a search feature of the Qur'an and hadith with nine books of hadith. To carry out this worship, the hadith of the Prophet said "The whole face of the earth is made a mosque for me" but even so, the mosque is a symbol of the house of Allah. His position in Islam has been mentioned in the last part of the QS. Al Hajj:40 "Mosques in which the name of Allah is often remembered." Through HR. Muslim explained, "The land (places) most loved by Allah in its mosques and the most displeased by Allah are its markets."

The meaning of the verse of the Qur'an and the hadith above is that the mosque is a symbol of God's house, not because it is God's residence, but because of the benevolent behavior in it which always calls on God's name, such as the call to prayer, prayer, remembrance, and other practices. While the meaning of the market as a place that is most hated by God because the market is a place of deceit, usury, false promises and ignoring God.³² In addition, the mosque is a symbol of the struggle of the Prophet Muhammad to build a community in Medina, precisely at the Prophet's Mosque. When the Prophet arrived in Medina, the first step he took was to build a mosque, in which the Prophet laid down the principles of society by performing congregational prayers which implied equality of position between the companions of the Ansar and the Muhajirin. Even the mosque during the Prophet was used as the center of government.³³

Another thing is to answer the phenomenon that happened today, in the last part of QS. Yasin:36 it was reported that there were creatures that were not/unknown at the time of the Messenger of Allah or even today. Allah says "Glory be to Him (Allah) Who has created all in pairs, both from what the earth grows and from themselves, and from what they do not know." The creature is categorized as unknown because of its small size (super microorganism). Bacteria and viruses are only known to interact with humans when they are affected. Some interactions cause good or positive effects and some are negative. In 2005, in Indonesia, the bird flu virus (H₅N₁ virus) and the New Corona Virus were discovered at the end of 2019, and it is possible to find other micro creatures in the future. Such is the miracle of the Qur'an that we witness from verses or evidence in the treasures of small creatures.³⁴

Many viruses cause disease in humans animals and plants and are difficult to control, resulting in disease outbreaks. In the final part of QS. A Nisa:28 "...and man was made weak." Among the wisdom, people who live in a land of epidemics are people who live their

³⁰ Ministry of Religion Qur'an Application In Word (Kemenag LPMQ, 2019), <https://quran.kemenag.go.id/>.

³¹ *HadithSoft: Software 9 Books of Hadith* (HSH, 2017), <https://archive.org/details/SetupHaditsSoft>.

³² Maulana Muhammad Ali, *Islamology*, 8th ed. (Jakarta: Darul Kutubil Islamiyah, 2016), 443.

³³ Badri Yatim, *History of Islamic Civilization* (Jakarta: Rajawali Pers, 2013), 26.

³⁴ HM Subandi, *Microbiology* (Bandung: PT. Remaja Rosda Karya, 2014), 208.

destiny. The Messenger of Allah said: "Those who flee from the plague of those are like those who run from war." Where will you run to? Are you running from death? Death will meet you, even if you are in a high and strong fortress. Death is fixed and limited. Plague and disease will not attack except to those who have been appointed. If he wasn't set, then he wouldn't be hit. Know that if you die, you will die as a martyr³⁵

Compliance Mechanisms and Camouflage

Based on PP Muhammadiyah³⁶ Number 02/EDR/I.0/E/2020 concerning guidance for worship in the COVID-19 emergency condition states that to avoid the adverse effects of the development of COVID-19, various instructions and protocols have been determined by the authorities (Government), including carrying out social distancing (social distancing) as well as efforts to stay at home or work from home as preventive measures. It is explained in the rules of usual fiqh: avoiding harm is better than taking a benefit.

What happened next, 18 months ago, was the action of the congregation performing congregational prayers in the mosque. That night at the Baitul Jalal Mosque of Muhammadiyah, the informant said that the mosque carried out Ramadan worship activities and Tarawih prayers, especially for the surrounding community. Elsewhere, there was no sound at the Tengah Jua Jihad Mosque that same night. They immediately closed worship activities except for reminding all congregations to pray through the sound of the call to prayer. However, the incident of disobedience carried out by the Baitul Jalal Mosque also presented a kind of compliance and camouflage mechanism. Besides, in front of the mosque, there is the Military District Office 03/04/AGAM: Military District Command 01 Bukittinggi City.



Figure 1. Street View of the Baitul Jalal Mosque

³⁵ Jalaluddin as-Suyuthi, *History of Plagues and Years in Islamic History* (Jakarta: PT. Pustaka Alvabet, 2020), 106–7.

³⁶ Muhammadiyah Covid-19 Command Center, "PP Muhammadiyah Number 02/EDR/I.0/E/2020 concerning guidance for worship in the COVID-19 emergency," 2020, 5, <https://covid19.muhammadiyah.id/edaran-pp-muhammadiyah-about-guidance-and-guidance-confronting-pandemic-and-impact-covid-19/>.

Reasons for Not Complying with 3M

After a few months had passed, the mosque was allowed to return to carry out congregational prayers by the government while still implementing the 3M rules. with religious orders to prevent congregants from contaminating themselves from the virus.

The informant conveyed the results of his observations, before there was a Coronavirus when a person traveled to Makkah it was recommended to use a mask, considering the environmental conditions were full of dust so that it was feared that it would interfere with the implementation of Ihram for Hajj and Umrah.³⁷ or the benefits of wearing a mask while driving. However, the informant said that if it was difficult when wearing a mask, at least when coughing, other people would not feel uncomfortable.³⁸ Because some use masks but do not reach the nose, only cover the mouth. Some informants expressed their desire to fulfill the traditional and religious values of their *Kiai/teacher*, wearing a mask can prevent/obstruct the surface of the nose from touching the place of prostration. The majority of Muslims, for example, are more obedient to religious leaders.³⁹ Even though it is legal to wear a mask when worshipping, it is *makruh tanzihi/makruh* which does not cancel the prayer.⁴⁰

The next thing to note is that there are differences in principles between health and hygiene as faith and adherence to government recommendations/health experts. Wudu is an Islamic way to clean oneself while washing hands with soap and running water are the government's way of keeping hands clean. Likewise, in the following case: indeed in the book, water according to the size of two or more bowls, less than one cubic meter (1 m²), is considered holy. Such is the formulation taken from the hadith narrated by Abi Dawud, al-Tarmidhi, al-Nasai, and Ibn Majah. But in reality, in our practice, it is not so. A surau with a green pond, full of germs, is considered sacred. The Qur'an and Al-Hadith do not explain how clean and safe water is from germs.⁴¹

Even if some think that only those with low education and far from socialization usually do not comply with 3M rules *Covidiot* (see the full study of Iptidaiyah, et al).⁴² However, the community knows and understands the 3M rules that must be obeyed. according to Abdurrahman⁴³ the implementation of congregational prayers is based on the advice of the Prophet to close the body and legs when praying in congregation. By some Muhammadiyah members who do not or do not understand this principle at the time of congregational prayer, the second or subsequent rak'ahs do not get the density of their feet with the feet of other

³⁷ HM Saleh Daulay, "The Law of Wearing Masks When Performing Hajj and Umrah (Study of Medan City KBIH)" (Medan, IAIN North Sumatra, 2012), [http://repository.uinsu.ac.id/2100/1/Tesis M. Saleh Daulay.pdf](http://repository.uinsu.ac.id/2100/1/Tesis%20M.%20Saleh%20Daulay.pdf).

³⁸ Riza Firly Maulidyah dan Agus Machfud Fauzi, "Multicultural Community Rationality in Running Religious Activities in Pandemic Times," *Al-Mada: Jurnal Agama, Sosial, Dan Budaya* 4, no. 2 (1 November 2021): 271–87, <https://doi.org/10.31538/almada.v4i2.1653>.

³⁹ Rahman et al., "Psychosocial Factors of Community Disobedience during a Pandemic."

⁴⁰ Cholisa Rosanti, "Overview of Islamic Law in Government and MUI Circulars in Responding to the Covid-19 Outbreak After the Enforcement of the New Normal," *Scientific Journal of Islamic Economics* 7, no. 1 (23 March 2021): 393–402, <https://doi.org/10.29040/jiei.v7i1.2157>.

⁴¹ Asjmuni Abdurrahman, *Manhaj Tarjih Muhammadiyah: Methodology and Applications* (Yogyakarta: Learning Library, 2012), 24.

⁴² Muhamad Iptidaiyah et al., "Compliance and 'Covidiot' Behavior of the Community on the Covid-19 Protocol (Case Study in Oi Fo'o Village, Bima City)," *Journal of Communication and Culture* 7, no. 2 (2020): 256–66.

⁴³ Abdurrahman, *Manhaj Tarjih Muhammadiyah: Methodology and Applications*, 48.

members of the congregation so that they try to move their feet to catch up with the feet of other congregational members and their prayers become less solemn. On the other hand, in the implementation of the 3M rule, even though the government and the minister of health convey their information (see Demianti and Michael's research for full details)⁴⁴, it is not clear what law leads to this and considers it just an appeal. This is a strong reason why social distancing rules are difficult to enforce in mosques, weddings, or in markets where there is no regulation. Whereas those who go to mosques, markets, weddings are the same people. Naturally, people are negligent.

Some people originally obeyed 3M as a symbol of preventing COVID-19, people's behavior has now changed so that there is an attitude of disobedience/opposition to government recommendations. Residents who are tired of the situation and conditions during social distancing/PSBB, when new normal apply, many people think that conditions are completely normal and health protocols do not need to be used temporarily. Some are disappointed with the government's attitude in maintaining the correct information on COVID-19; the decline in the authority of the government so that citizens are indifferent to the health recommendations imposed by the government (see research by Sarnoto and Hayatina for full details)⁴⁵. Therefore, based on the ulema's rule, if we can't follow the 3M rules, at least we can do one of the "what can't be done, everything is perfect, don't leave everything." Responding to the attitude of some people who are bored, bored, soft refusal, surrender to disease, and even suspicion towards the Government which can be said to be "unable to" even though they can do it if they want. Allah Ta'ala says: Allah does not burden a person, except according to his ability. For him, there is something (reward) of (virtue) (Surah Al-Baqarah 2: 286). As the Prophet once said: *The Prophet sallallaahu 'alaihi wa Sallam said: "Do by yourself the best deeds you can, verily the best deeds are those that are done continuously, even if they are small."*(HR. Muslim)

Weber⁴⁶ convey that every ethical action does not necessarily arise because of the individual's dependence on authority, but an action carried out according to a moral sense of consciousness. Conformity to a traditional authority or bureaucracy may be both emotionally and rationally normal, but conformity is not morality. Conformity requires us to obey and get used to the social structure. Morality demands responsibility for actions without taking into account the benefits or benefits that can be received. Even though it seems less rational, morality still needs to be carried out as a form of conscience responsibility.

⁴⁴ Refina Mirza Devianti dan Tomy Michael, "Accountability of Mosque Administrators against Violation of Covid-19 Health Protocols in the Mosque Environment," *International Journal of Research in Business and Social Science* (2147- 4478) 10, no. 2 (21 Maret 2021): 284–89, <https://doi.org/10.20525/ijrbs.v10i2.1050>.

⁴⁵ Ahmad Zain Sarnoto and Lamy Hayatina, "Polarization of the Muslim community towards government policies in overcoming the COVID-19 pandemic in Indonesia.," *Linguistics and Culture Review* 5, no. 1 (2021): 642–52.

⁴⁶ Kevin Nobel Kurniawan, *Sociology Stories: Thoughts That Changed the World and Human Relations* (Jakarta: Obor Pustaka Foundation, 2020), 66.

CONCLUSION

Social problems are the result of interpersonal interactions between individuals and groups or between groups. Under normal circumstances, social interaction can result in integration (cohesiveness) or conditions that are by societal norms. However, social interactions can also produce shocks in the pattern of relationships between individuals and groups, such as conflict. Soekanto said that social problems are mismatches between elements of culture or society that endanger the lives of social groups. If these elements collide, social relations will be disrupted. As a result, there is shakiness in the life of the group or society. In addition to social processes, social problems also stem from natural disasters, such as earthquakes. Writing about non-compliance with health protocols in mosques after social distancing and the new normal: a study in Bukittinggi City is still far from perfect and still has many shortcomings. For this reason, it is necessary to carry out further development and refinement.

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