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CONTENTS

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COVID-19 IN ISLAMIC THEOLOGY AND ITS IMPACT ON SOCIO-RELIGIOUS AFFAIRS IN INDONESIA

Ismail Fahmi Arrauf Nasution[1*], M. Anzaikhan[1], Sammali bin Adam[2] and Mohd Syahiran Abdul Latif[3]

[1] Langsa State Islamic Institute, Meurandeh Street, Langsa City, Aceh, 24411, Indonesia
[2] Sultan Sharif Ali Islamic University, Simpang 347, Pasar Baharu Street, Gadong BE, Bandar Seri Bengawan, 1310, Brunei Darussalam
[3] Universiti Teknologi MARA Sarawak, Meranek Street, Samarahan City, Samarahan, 94300, Malaysia

Abstract

The Covid-19 pandemic is a phenomenal discourse that captures the world's attention in various dimensions, such as the medical, scientific, student, economic, politic, psychological and theological community. In the Islamic theology realm it is generally viewed with a different focus than other approaches and the most striking aspect is the involvement in the areas of destiny, gratitude, endeavour, worship, prayer and trust. Consequently, this study uses a qualitative approach, as discussing theological issues is an area of thought that cannot be oriented in exact terms. It also uses the phenomenological method by comparing data on Islamic theology and Covid-19 variables. This approach is considered relevant because of the pandemic field events that occur extremely and sustainably. The primary data source in this study is the literacy of internationally indexed scientific journals, while the secondary source is scientific journals set in Indonesia and its surroundings. Subsequently, the results conclude that Islamic theology examines the Covid-19 pandemic with various dimensions. First, the concept of the religion in response to the plague during the time of the Prophet, and second, spiritual immunity as a surplus from preventing exposure to Covid-19. The third view refers to the dimension of wisdom and effort from the existence of the pandemic, while the fourth discusses the friction between government policies and religious leaders affecting the socio-religious community.

Keywords: Covid-19, pandemic, Islamic theology, socio-religious, Indonesia

1. Introduction

Covid-19 is a phenomenon that is oriented to the medical and health domains and has spread to all other lines, including the economic, political, social and theological dimensions [1]. In Theology, Islam takes the Covid-19 pandemic very seriously, including the method used by Muslim intellectuals to

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*E-mail: ismailfahmiarraufnasution@iainlangsa.ac.id

try and offer a resolution through a spiritual approach. Supposedly, Muslims that are guided by the Al-Quran and Sunnah will follow the recommendations of medical protocols because it is part of the human endeavour in responding to Covid-19 exposure [2]. Meanwhile, spiritualists often opposed health protocol recommendations, especially those that disturb the worship area. The above reality raises its problems, whether Islamic theology conflicts with the existence of Covid-19 or it is precisely the application of medical protocols that is full of interest.

In some cases, the significance between Covid-19 and Theology is evident in understanding destiny. Several Muslims believe that the pandemic is a destiny from God and they will still be exposed with or without applying medical protocols [2]. Conversely, others consider that understanding destiny impacts religious disobedience in applying medical protocols in worship environments. They think that praying in the congregation will make God protect His people from the disease. Consequently, this raises a new problem, whether Theology should run *jabariyah* or implement the *qadariah* concept. (*Jabariyah* is theological thought in Islam, which assumes that destiny or whatever happens to humans is God's coercion. Whereas, *qadariah*is theological thought in Islam which assumes the destiny that happens to humans is the result of human actions themselves.)

Covid-19 interlocutors in Indonesia are divided into various camps, as some parties are obedient to government policies, while many others are opposed because they lean towards the authority of religious leaders. Likewise, certain modes of interest make the pandemic polemic more confusing and create excessive stigma in society. Though religious leaders and the government should be rhythmic in providing understanding to the community, in reality, the Theology and government policies often clash. Therefore, there is a rejection of the application of the medical protocol in large numbers [3].

Although one of the government's efforts to suppress the number of Covid-19 cases is affecting a lockdown nationally and locally, the reality is that the implementation of this policy in Indonesia is a bit late. An assumption is that Covid-19 will not enter a community that is obedient to worship [4]. This is supported by local religious leaders who believe that devout Muslims have spiritual immunity, which is more effective in preventing exposure to the disease. Consequently, this turmoil impacts community disobedience, causing people to violate the lockdown policy during major holidays, such as Eid al-Fitr and Eid al-Adha. Aceh, as a local area, is evidence, as it was the latest and least exposed to Covid-19 [5], this leniency caused the region to have the largest number of increased exposures after Eid al-Fitr in 2020.

2. Research methods

This study used a qualitative approach with a phenomenological method, which was considered suitable considering the Covid-19 pandemic discusses field events that apply one's experience [6]. The data source was a literacy study

based on fact findings related to the relevance of Islamic theology to the Covid-19 pandemic. Subsequently, the primary sources were Scopus indexed journals that discussed and examined the Covid-19 pandemic from a theological perspective. Then, the secondary or other supporting sources were journals published at national and international level.

The journals used as literature studies are around 30 journals, half of them being Scopus reputed. The literature uses the latest journals released from 2020 to 2021 because the Covid-19 pandemic is a new issue. This study referred to more than ten journals with research topics on Theology and Covid-19, which are filtered according to the needs and priorities of striking and relevant data. The topics studied include: 1) pandemics in theological view, 2) pandemic in the concept of destiny, 3) history of pandemics at the time of the prophet, 4) prophet's policies in responding to pandemics, 5) lockdowns during the prophet's time and today, 6) spiritual immunity, 7) worship practices during a pandemic, 8) prohibition of worshiping in congregation during a pandemic, 9) public policy in dealing with the pandemic, 10) religious leaders' role in socializing the importance of responding to the pandemic, 11) lessons from the pandemic and others.

The data analysis applied a comparative method between different sources. This method is considered important, as many Covid-19 studies are varied and irrelevant, especially when performed in an Islamic theological approach. Meanwhile, this study was divided into two main themes, namely Covid-19 and Islamic theology, during the data verification. After the data collection, various filters were performed related to zoning and its significance to the topic. Since this study was zoned in certain locations in Indonesia, observations were made in the library and field.

3. Results

3.1. Religious views on Covid-19 and lockdown

Covid-19 is a newly discovered virus, hence, it is not explained explicitly in the Qur'an or hadith [7]. However, a similar phenomenon occurred during the time of the Prophet and his companions during an epidemic of a highly contagious disease. As proof, the Prophet once said: "Stay away from people who have leprosy, a contagious disease, as you would stay away from a lion" [8].

Meanwhile, the Qu'ash epidemic occurred around 18 Hijri during the time of the Companion era and claimed the lives of as many as 25,000 Moslems. Prophet Muhammad's companions killed by this plague were Abu Ubaidah, Mu'adz ibn Jabbal, Al-Fadl ibn Al-Abbas ibn Abdul Muthallib, Syarhbil ibn Hasanah. They were all worshipers, had faith and feared Allah [9].

At the time of Caliph Umar bin Khattab, a cholera epidemic hit the land of Syria, and at that time, Umar and his entourage were planning to visit the country. When knowing Sham state was hit by contagion, the trip was forced to

stop, and after discussing with the Quraysh elders, Umar decided to return to Medina. Hearing that, Abu Ubaidah bin Jarrah protested the caliph's decision by saying: "Why are you running away from Allah's destiny?" Umar replied that what I did was not running from Allah's destiny but an effort towards another [8].

Regarding the lockdown, a similar action was also implemented during the time of the Prophet and his companions to suppress the number of pandemic victims. Allah's Messenger said: "If you hear of a plague in an area, then do not come. However, if there is an epidemic where you are, then do not leave that place." (Narrated by Bukhari)

At that time, the Prophet ordered to quarantine or isolate an area affected by the plague to prevent the spread and built a wall that limited the exposed areas to be easily recognized [10]. Then, the Prophet emphasized that those who left or escaped from the quarantine area will be threatened with trouble and calamity, while those that were patient and stayed will be rewarded like a mujahid in Allah's way.

At the religious level, government lockdown policies and efforts to mitigate the Covid-19 spread have their challenges, including a limitation for Moslems to pray in mosques [11]. As a result, Moslems are divided, while one side implements a lockdown or avoids crowds, the other considers congregational prayer as more important than any policy even though it endangers safety. Therefore, the destiny concept emerges in response, and a few Moslems believe that their destiny belongs to Allah, not to Covid-19.

Choosing to avoid crowds does not mean a disbelief that the destiny of death has been determined. Instead, this is another matter. Although Moslems believe every soul will die, that does not grant permission to disregard efforts to maintain the soul's safety [12]. As Allah said: "…And whoever saves the life of one, it shall be as if he had saved the life of all mankind…" (Q.S. Al-Maidah: 32). This verse is a strong proof that preventing the spread of the Coronavirus can start from every individual.

3.2. Spiritual immunity

The existence of the Covid-19 pandemic in the world, including Indonesia, has caused various perspectives, depending on the human mind-set. For the medical community, it is an infectious disease, a very small virus which easily mutates into new types, making the spreading difficult to stop [11]. Meanwhile, the common people see it as a curse because of human sins or God's vengeance against transgressing morality. Furthermore, spiritual community also view Covid-19 in a different way. If it was a physical disease, the developed countries would have been able to stop it. Because until now Covid-19 can not be stopped, they consider it part of the spiritual law. Therefore, they think this can be stopped only by spiritual way.

Conversely, religious communities assume that they are not exposed to the disease because they have high 'spiritual immunity'. Lay communities have a lagging understanding in the knowledge of disease spread compared to modern communities, but spiritually they are also obedient to worship [5]. Likewise, in responding to the Covid-19 outbreak, medical factors cannot be ruled out, such as increasing the body's immunity and implementing all existing medical protocols. However, orthodox Moslems believe that there is also a need for 'spiritual immunity' as a complementary dimension. Hence, an endeavour can be granted by Allah [13].

Spiritual immunity can be gained through increasing faith, piety and prayers to avoid Covid-19, which is a scourge and very troubling to Indonesia and the world [14]. In addition, promoting spiritual immunity does not mean abandoning medical protocols, as the two must be balanced and in line, just similar to prayer which must be balanced with the endeavour. Prayer without effort is worthless, while effort without prayer is vanity.

Presently, developed countries, such as US, Spain and Italy, have medical technology, which is far different from Indonesia. Likewise, with healthy living habits, Western countries are more disciplined and careful in maintaining body fitness and vitality. They exercise regularly, wash their hands diligently and stay away from garbage and germs. However, in reality, why are they also a part of countries in the world with the worst Covid-19 victims? There is only one reason, that they are good at maintaining physical immunity but not good at strengthening the spiritual [15].

In contrast to these countries, when all mosques around the world were closed, suburban and remote areas in Indonesia kept theirs open consistently, and these mosques and fields were even full when the big day arrived. Likewise, with the *tarawih* prayer service, there are almost no mosques in religious areas that cover themselves as the protocol ruled. In fact, remote residents are competing to pray and beg to be protected in the congregation [1].

This activity turned out to attract global attention more or less. Presently, leaders of countries around the world are starting to reopen places of worship, as has been implemented in Indonesia. In America, for example, Trump's speech on May 23, 2020, emphasized that houses of worship, such as churches, mosques and synagogues, were important to reopen because the United States then needed more prayers [16]. Furthermore, the American president stated that firm action would be taken against governors that did not open houses of worship. This shows that a country of America's calibre, which was initially so fierce with its technological achievements, was then starting to realize the importance of the spiritual aspect to ensure the Covid-19 outbreak could end soon.

A similar situation occurs in other big cities in Indonesia, where mosques and places of worship have begun to open while implementing medical protocols. Regardless of this, due to an experiment whether or not implements the new-normal, the spiritual immunity aspect of an area will be reactivated through prayer, *dhikr*, and congregational prayer, functioning of places of

worship. Therefore, Islam does not deny the physical dimension, as both must be balanced because the world without a hereafter has no purpose, while the hereafter without the world has no field of charity. Hence, hereafter and world are related [17].

3.3. Aspects of Muhasabah (self-reflection) concerning Covid-19

The Coronavirus outbreak is considered as a national disaster in Indonesia. Hence, the appointment of the National Disaster Management Agency by the President as the party that is entrusted to handle the pandemic is unsurprising. Although the government was very optimistic that Indonesia would not be contaminated with Covid-19, this expectation has passed. Presently, people think that the government is too slow to anticipate, especially with the fairly high percentage of deaths exceeding China, a place believed as the virus' home [18]. Meanwhile, the pros and cons of policies are certainly still becoming polemics, hence the government is often unsurprisingly targeted by the people. However, the fault is not only on the government's side, as many people are ignorant and violate the concept of medical protocols to prevent the virus from spreading.

Subsequently, making this worsening situation of Coronavirus spread as a self-reflection is a better option than throwing blames. By self-reflecting, humans try to introspect every action that has been performed, and if it is supported by a hope and an effort to be better, people will clearly recognize the past mistakes. One important aspect is that there is wisdom behind a situation. Allah created Covid-19 because there is a lesson for mankind to learn. As a rainbow appears after a storm and as a disaster that befalls the Earth, there must be a lesson that can be learned after this problem has passed. It could be that Allah is testing His servants to become better [19]. However, data on the spread of the Covid-19 pandemic in worship places were not specifically reviewed and recorded. The Indonesian government is more focused on the surveyed areas that are mapped, not based on crowded centres. Therefore, whether there is an increase in the spread of the Covid-19 pandemic in clusters of houses of worship is still very complicated to identify.

One of the useful reflections is to make people aware of how all-powerful God is. Humans may have crossed the line or feel arrogant because of the technology that is so sophisticated. They explore everything from the bowels of the Earth, constantly prying up and disrupting animal communities that avoid humans. Although they have been given everything, including delicious and healthy food, some still eat strange things, such as centipedes, bats, worms, pigs, mice, snakes and other diseased animals [20]. Moreover, many consume these animals without cooking and proudly make records as a challenge to get millions of social media followers.

Another self-reflection is to make people aware of the importance of gratitude. During this time, humans generally think and remember what has not been obtained, making all kinds of research regardless of the possible damage

and threat to the balance of Nature. They made destructive weapons, such as nuclear and atom bombs [21] and their tests destroy thousands of living things. Although the victims are not human species, they are also God's creatures and function as a balance of the Earth.

Furthermore, humans create chemical and biological weapons, such as viruses. Even though this is prohibited by international law, it is still performed secretly without considering the value of the human soul. They have completely forgotten how to be grateful and are busy creating deadly weapons using air mediation. Currently, the Corona outbreak had resulted in restlessness, without exception. The air that used to be fresh now cannot be inhaled freely and people need masks in crowded places [18]. This phenomenon seems to rebuke humans, making them yearn for free time to breathe. Even today, many return to pray, worship, and are grateful for health and safety.

In the social circumstance, the self-reflection that can be learned is that a family returns to see their initial perspective about homes. In contemporary times like today, everyone is busy working, and the economic demands and achievements make parents spend more time in the office than with their beloved children. Hence, children lose the warmth of being with their parents and do not feel the wisdom of their father or the tenderness of their mother's love. Instead, they are educated by a digital realm, where there are no moral limits and associate with various liberal cultures without proper supervision. Due to the Coronavirus outbreak, the family is now complete again [15]. Consequently, the demands of working through a network or online model make parents spend more time at home, a lesson that may not be obtained in a normal condition like before.

Furthermore, anticipating the spread of the Coronavirus teaches humans to be always clean by washing their hands and consuming healthy food. Although the Quran has taught this since fourteen centuries ago, the implementation becomes more intense after humans are haunted by a deadly disease. Hence, this condition educates people to be more vigilant and careful in maintaining health.

At the government level, it is even more extreme because the leaders are faced with the need to act quickly after the people started to fall. Therefore, they have to allocate a lot of state budget just to solve the Covid-19. Also, the intelligence and wisdom of the parliament are in the spotlight until some of them set their main salaries aside to improve the situation [22]. In addition, the disease provides an empirical experience of the importance in an area's independence without being dependent on other regions. A region that is independent in meeting the people's economy would have implemented the lockdown policy earlier.

Another important self-reflection is the victims tested positive for Covid-19. They initially experienced tremendous stigma, are shunned by friends and their children were bullied. Some of them even cancelled their marriage unilaterally. However, those that have already healed are getting stronger and healthier, as human immunity has an intelligence to detect and fight Corona from within. The recovery with his immunity is as though Allah gives a message

that humans should not be arrogant and forget His power [17]. Allah is the one that sent down the disease and entrusted medicine through the biological cycle of the human body. Therefore, this is a warning that humans should not exceed the limit.

3.4. Government policy and socio-religious society

The character of the Indonesian people, which the majority of them are Moslems, is thick with congregational worship nuances. Hence, there are often findings of opposition to the government's lockdown policy. Friday prayer, for example, is a medium of worship inhabited by many people [19], and the Indonesian Ulema Council issued a fatwa that it could be replaced with Dzuhur prayers at home during this period. However, many people disagreed with this and argued that: 'humans should not be more afraid of Covid-19 than Allah'.

For ordinary people, juxtaposing everything with the religious paradigm will make them sensitive. The policy of avoiding crowds, including Friday prayers, is a form of human endeavour in maintaining health and life [23]. Since *tayammum* (ablution using dust) is permissible when ablution with water is feared to worsen health, why should avoiding congregational prayers for health reasons be complicated? Allah Almighty knows all the conditions of his servants and Islam never causes difficulty, as there is always easiness in various conditions and circumstances. Likewise, in responding to the Covid-19 outbreak, which has threatened health and life.

Every Moslem agrees that the destiny of life and death cannot be changed, and everything has been outlined and recorded. However, humans never know what is written, as it is purely God's secret, and their task is to try as much as possible and leave the problem to God. Regarding an outbreak of the Covid-19 disease, there is no need for confusion by comparing it to the *aqidah* (belief system) area [14]. Consequently, the issues that will reap controversy in the community should be stopped, such as: 'humans are more afraid of the Coronavirus than God'. Other similar issues are: 'Satan and the Coronavirus laugh because they succeeded in defeating Moslems to not congregate and socialize'; 'the Coronavirus is a cursed disease, and only people having no faith will be exposed'.

The statements above must be evaluated wisely, as the country is busy with the problem of a new deadly virus and must work together to anticipate, not fish in murky waters to seek mere popularity.

Recently, various special communities have emerged with unrealistic goals, such as a movement called Stop Posting Corona. This movement exists on national social media to invite the masses to ignore government policies, especially the one about avoiding crowds with the motive of worship and friendship. It also includes the governor who tried to politicize the Corona outbreak to gain public sympathy by saying: 'do not leave the mosque for fear of the Coronavirus'. However, Prophet Muhammad once said: "stay away from

people with leprosy, a contagious disease, as you would stay away from a lion" [8].

Congregational prayer is obligatory as well as maintaining friendship, but Islam teachings mean 'safe'. Therefore, it is very tolerant and provides convenience in implementing the Shari'a even during an emergency. For example, when traveling long distances, prayers may be pluralized or made up for *qadha* (worship outside the proper schedule) [13]. In addition, prayer can be performed by sitting or lying down during sickness, and the prayer may face the direction where the enemy is predicted to come when fighting. There are still many tolerable rules of worship in Islam that avoid factors threatening health, especially the Coronavirus, which has been proven to have taken many lives.

In essence, the government and socio-religious leaders must unite in formulating policies for the community against Covid-19. This is often difficult because these three elements differ from one another. For example, religious or customary leaders challenge the lockdown implemented in mosques by the government and make opinions that are different from the authorities. As a result, society is divided into many different groups, where one side believes in the government and implements medical protocols, while the others do not believe that Covid-19 exists and considers it as a government politicization.

3.5. Media and phobias in society

Besides the health and economic aspects, the Covid-19 outbreak has attacked other dimensions of life, including human psychology. This is closely related to its existence, which continues to spread without showing any signs of leaving, alongside the weak handling by related parties, the lack of detecting tools, such as rapid tests and so on. It also concerns on the rise of controversial hoax news, making people panic, and lack adequate responses to an increasingly gripping situation [16].

Several people have experienced 'corona phobia' symptoms, which are marked by fear and reluctance to seek medical attention when experiencing a disease that happens to have similar symptoms to Covid-19. For instance, the community tries to treat high fevers with alternative routes, such as herbal medicines and increased rest [22]. Likewise, people prefer to lock themselves at home for fear of being suspected of contracting the virus and bringing it to others when they cough. Occasionally, it may be a common cough due to consuming too much cold or oily food. However, the Covid-19 turmoil has become a phobia, causing people to hide existing diseases unless the conditions are no longer bearable.

In other cases, some individuals have a history of acid reflux disease, which usually causes a high fever and drives people to consult a doctor. However, people observe that the health centre entrance has a committee to check body temperature, and it became reluctant to continue treatment and prefer to buy medicine in the village. Although this seems trivial, it is

experienced by many people, especially those at the lower middle economic level [24].

Therefore, it was not surprising when the residents of Kampung Ciloang, Sumur Pecung Village, Serang City, Indonesia, fled after an announcement that a mass rapid test would be performed. At first glance, this village resembled a dead city, where all the doors were locked from the outside. This phenomenon was an afterthought, and one may ask, why did they leave? Was the reason that they were healthy or had been exposed to the virus? Apparently, before they were confirmed to be sick, there was already a gnawing disease named the corona phobia.

People's anxiety and fear about something that intersects with the Coronavirus is reasonable because there are still naughty elements involved in starting the fire amidst the panic. They deliberately twist information with various bad news to damage the public's trust in the medical authorities. Although the medical team was previously the most respected group and was called a hero for being the frontline in handling Covid-19 [18], the trust seems to be broken because of a few irresponsible people. In Pasuruan, Jambi, for example, the hospital deliberately made reports of its patients contracting Covid-19 because they wanted government to give incentives and funding of 90 million [25]. Likewise with cases of organ theft evidence on corpse that were slandered by the diagnosis of having contracted Covid-19. This is certainly painful news if it is proven true and a big slander if it turns out to be a hoax.

The impact of the above information, regardless of truth, is troubling the public. Currently, the group touting that Covid-19 does not exist and is just a game from the government is growing. Consequently, this is a wrong attitude and will worsen the situation [24]. However, it cannot be forced as the proverb says, 'one bad apple spoils the barrel', meaning that all medical personnel are considered as cheater and fraudulent because of one tyrant [17]. This was the occurrence during the Covid-19 pandemic in Indonesia. Although the percentage of fraudsters was very low and rare, it was more than enough to make people angry. Therefore, unexpected cases emerged, such as forced retrieval of diseased bodies, violations of social restrictions, violations of medical protocols and much more.

3.6. Comparison with Iran

There is a huge difference of pandemic conditions in Indonesia compared to other Moslem countries. For example, Iran has good quality medical services but experienced a high impact of pandemic exposure [26]. This is because Iran has a different religious belief from most Moslems in Indonesia. Regarding destiny, Indonesian Moslems are dominated by those who hold *jabariyah*, while most Moslemsin Iran are more inclined to believe *qadariah*. *Jabariyah* are Moslems who believe that whatever happens is destiny that Allah has written. Therefore, these people tend not to care about health protocols because the Khaliq has predestined them.

While the *qadariah* think that whatever humans do is a choice, not a compulsion from God. Therefore, Moslems who adhere to this understanding will better maintain health protocols because they believe that they will avoid the Covid-19 pandemic with human endeavours. Indonesia and Iran do not claim that they are adherents of *jabariyah* or *qadariah*, but in practice, these values are seen and described in their attitude of faith in destiny.

Iran is a Moslem country that does not consider the Covid-19 pandemic a final destiny from Allah and they think that Covid-19 is the result of human activity. Therefore, there is no absolute relevance between worship as an alternative in treating or preventing exposure to Covid-19 [2]. Monotheism is an intrinsic matter for most Iranian Moslems, while the Covid-19 pandemic is a transcendent realm. Those two have a relationship but do not have a similarity to physical issues. Most of Moslems in Iran are more optimizing faith with an explainable approach because the values of *muktazilah* (theological belief in Islam that prioritizes thinking rationally) thought are still evident. As the fact above, although Iran also does not claim that they are *muktazilah*, the dominance of reason in its religious theology can be indicated.

Apart from theological issues, what makes Iran different from Indonesia in responding to the Covid-19 pandemic is that Iranians tend to be more obedient to the authorities of their government. State policies have strong support from the community. Therefore, they carry out health protocols with full awareness and joy. Iranian religious leaders and government figures are also linear because the Iranian government model makes Ulama (religious leaders) as advisors in government institutions.

3.7. Changes in worship practices due to the pandemic

After the Covid-19 pandemic spread and claimed many lives in Indonesia, government authorities and religious bodies issued policies regarding worship during this pandemic. Especially for the red and black zones, the government closed places of worship because they were considered dangerous to the community. Especially for the yellow zone, the government provides concessions in prayers by implementing health protocols. The prayer rows, which are usually close to each person, are now separated by about 1 meter. That means the capacity worship places will be only a half compared to usual days before. In addition, worshipers who want to worship will have their body temperature checked and must use masks as well as hand sanitizers.

Changes in worship also occur at prayer times. In Indonesia, almost all worship places speed up prayer times for the five times daily prayers and the Friday prayers with a sermon. The Covid-19 pandemic has also limited Moslem worshipper in Indonesia visiting each other during the Eid period. The government strictly prohibits Indonesians from going home to their parents' village because it could be a new wave of the pandemic spread in a large scale. In the end, most Indonesian Moslems celebrate Eid al-Fitr and Eid al-Adha

separately with their families. They use online media such as Zoom and video call services for keeping in touch and forgiving one another.

At the Sacrifice Worship during Eid al-Adha before the pandemic, people gathered and watched the procession of slaughtering the sacrificial animals. Some Indonesian Moslems believe that seeing the sacrifice procession will increase their faith and piety to Allah. Since the pandemic, especially for the red and black zones, crowds are not allowed. The public is prohibited from seeing it directly, and it can be only seen online, that is provided by the committee. Before the pandemic, the sacrifice committee will usually determine the schedule for taking meat. When the program arrived, people flocked to take part. During the pandemic, the sacrifice process was only carried out by the sacrifice committee, with the distribution of meat delivered directly by the committee to the homes of each resident.

Regarding *infaq* and *zakat* worship, victims affected by Covid-19 are prioritized. This is following government regulations and local religious bodies. That means the poor who are quarantined due to exposure to Covid-19 are more likely to receive their zakat rights straight away than those in good health.

Most utmost of the public interest in worship places has decreased. Moreover, in Java, there is a subject to stringent rules such as lockdown and community activities restrictions enforcement by Indonesian government. In contrast, areas that are still in the yellow and green zones, the interest and enthusiasm of the community are increasing. These people usually believe that by worshiping optimally, their territory will be protected from exposure to Covid-19. This area is generally inhabited by a high number of Moslem called Moslem base, such as Aceh and Padang.

4. Discussion

The most interesting issue to discuss, which is a debate in various society layers, is whether Covid-19 is a natural disease or engineered by humans as a biological weapon or political-economic engineering among the world's elite. Regarding the biological engineering idea, certain parties are considered to deliberately create this terrible virus to reduce the world's population, which rises significantly [21]. This is a terrible thought, like the international LBGT program, where there are indications that it is a vehicle to decrease the population explosion by reducing the human breeding chain.

In the economic realm, there are allegations that Covid-19 is a game among the elite to stand at the top of the world amidst competitors that have fallen due to the pandemic. For example, the inventors of online learning applications reportedly had this concept long before the pandemic appeared [27]. This fact raises suspicion concerning whether the idea arose by chance or they were behind it all. Subsequently, creating such a big noise as a plot by the elite or the richest people in the world just for profit is not impossible [27]. If Covid-19 really didn't exist, it would be very easy for them to cooperate with the countries leaders to create a conspiracy [28].

Another aspect that is highly suspected by the community and local religious people is the symptoms of Covid-19, which are not specifically explained as a new disease. The symptoms, such as fever, cough, flu, shortness of breath and sore throat, are common to viral [20]. Likewise, the efforts to overcome it, which include increasing the immunity and health of individuals, are normal with or without exposure to Covid-19. This again grabs people's attention regarding the certainty of the pandemic as a fact or a fabrication.

Furthermore, the implementation of vaccination against the virus in Indonesia is still far from expectations. Openly, related parties are promoting in public media that the existing vaccine does not prevent Covid-19 but is an effort to increase cure ease. This inequality is a fear for society. It is evident from various local leaders that have tested positive for Covid-19 even after being vaccinated repeatedly. In this reality, the concentration of community is split into two, that one side feels that Covid-19 does not exist, while the other thinks that it exists, but some parties are playing dirty to make a profit.

On the religious level, Moslems are also divided in their response to the existence of the Covid-19 pandemic [29]. One party claim that it is a trial or a test to make the Indonesian nation better, while the other dimension is a curse or punishment from human behaviour or morals that exceed limits. In the realm of doom, this group argues that humans are too free to socialize regardless of their boundaries. Free sex, for example, occurs everywhere without religious control. This fact makes God confer punishment by separation [30] and the presence of the Covid-19 pandemic seems to force humans keep their distance from each other further, including the prevention of rampant free sex.

5. Conclusions

Islam views about Covid-19 are similar to the plague that occurred during the time of the Prophet and his companions, and an effort to anticipate this is to implement a lockdown until the plague heals itself. Consequently, the lockdown during the time of the Prophet Muhammad proved successful after applying theological values. The Prophet looked down on the patients with religious motivation and those that died from the epidemic in a lockdown location were considered martyrdom, while those that ran away were deemed apostates. Hence, the charisma of Prophet Muhammad with his honesty encouraged the performance of this policy wholeheartedly, causing the plague to end.

In Umar bin Khattab era, the plague was often associated with the understanding of Moslems' belief in destiny. Some regard destiny as an absolute provision of God, while some think that it depends on human efforts. Those that believe destiny is entirely in the hands of Allah tend to disobey the medical protocol policies implemented by the government. Such persons assume that providing it is their destiny to be exposed to Covid-19. They will experience the disease despite executing the health protocols. Therefore, according to them, there is no relationship between exposure to the virus and medical protocol but

instead with one's piety. Hence, a pious person will be prevented from the fate of exposure.

Conversely, the second group encompasses those that consider destiny as part of human endeavour. As Umar exemplified, he fled from a destiny by going to another place rather than visiting a pandemic territory. Consequently, this group has Islamic theology but still takes medical protocols seriously. Although these people believe that the Covid-19 pandemic is part of God's power and destiny, they also realize that Allah demands effort, not just being surrender.

Islamic theological circles respond to Covid-19 as an entity that can be prevented by increasing spiritual immunity, such as multiplying ablution, praying and giving alms. This group believes that spirituality is an alternative considering that the medical dimension is not ideal for overcoming the Covid-19 pandemic in its entirety. Islam also ignites every individual to take lessons from the Covid-19 outbreak, such as the wisdom of realizing the oneness of Allah, consuming halal food, being clean in daily life, keeping a distance to avoid promiscuity.

The role of Islamic theology is very influential in the socio-religious aspects of Indonesian society because the country has the largest Moslem majority population in the world. This fact makes the people very responsive to religious authorities, including in response to the Covid-19 pandemic. Consequently, the friction between religious policies and the government policies to tackle the pandemic occurs because of the different interests of each group. It is also greatly influenced by variations in the understanding of the disease. These different arguments and different way to deal with pandemics make various groups clash, causing further problems to arise, such as disobedience to medical protocols, public phobia, economic collapse, bad policies and others.

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