

The Impact of the COVID-19 Pandemic on Indonesia's Religions and Cultures: Article Review

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ABSTRACT

The COVID-19 pandemic in Indonesia was first time announced by President Joko Widodo on Monday, 2 March 2020 and April 13, 2020 it is labeled as a national disaster. However, since the pandemic and regulations issued by the government, the community is no longer able to carry out social activities such as holding the meeting, take a walk or refreshing and others as usual. It makes people nationwide couldn't do their religious traditions and cultures to preventing the grouping of masses that can cause the rapid spreading of COVID-19. In addition, the chapel will be temporarily closed. On the other hand, cultures and religions are inseparable in Indonesian society. This article uses a descriptive qualitative approach to accurately explain the facts, characteristics, relationships, etc during the phenomenon that occurs. This article aims to analyze the impact of the covid-19 pandemic on Indonesian's cultures and religions and how to overcome it.

Keywords: *Covid-19, Cultures, Pandemic, Religions*

1. INTRODUCTION

Since the government announced the first case of coronavirus in Indonesia on March 2020, as of concern, the coronavirus (Covid-19) spread very rapidly and infection. Confirmed, Indonesia recorded more than 1000 new cases every day since 3.5 months the first Covid-19 cases were recorded. [1]. Coronavirus is suspected to be spread between people especially through respiratory droplets produced during a cough. This spark can also be generated from sneezing and normal breathing. Besides that, viruses can be spread by touching contaminated surfaces. [2]. Everyone has a different response to Covid-19. Half of the people who are exposed to this virus will experience mild to moderate symptoms

and will be recovered without needing to be hospitalized. The most general symptoms are fever, fatigue and dry cough. Less common symptoms are discomfort and pain, sore throat, diarrhea, conjunctivitis (red eyes), headache, pain or odor, skin rash, or discoloration of the fingers. Symptom consists of difficulty breathing or shortness of breath, chest pain or pressure chest, and the ability to speak or move. [3].

The emergence of the Covid-19 outbreak in Indonesia had a significant impact on various aspects of life. Therefore, the impact of the Covid-19 pandemic cannot be underestimated, taking into account the increasing number of cases, the number of deaths continues to rise. This situation also has

a major impact on aspects of Indonesian people's lives, so comprehensive efforts and strategies are needed in accelerating and handling Covid-19. The government has also taken comprehensive steps in prevention efforts through physical distancing, social distancing, procurement of personal protective equipment (PPE), to large-scale social rethoric. To suppress the increase in the number of Covid-19 cases in Indonesia, the government has banned certain activities in certain areas suspected of being infected with Covid-19. [2]. Even though it has a positive impact in suppressing the spread of the Covid-19 virus, it cannot be denied that there are many other impacts of this regulation.

One of the sectors most affected by the regulation is the social sector. Indonesia as a country with religious and cultural diversity, makes religion and culture have an important position and role in social life. The existence of a culture of local activities such as traditional ceremonies, going home, worship, and low discipline are the challenges of the Indonesian state and considering that Indonesia is one of the most densely populated countries in the world. [2].

However, since the pandemic and regulations issued by the government, the community is no longer able to carry out social activities such as gathering or carrying out cultural and religious activities as usual. In addition, the chapel will be temporarily closed. Culture and religion are inseparable in Indonesian society. This article aims to analyze the impact of the Covid-19 pandemic on Indonesian's cultures and religions and how to overcome it.

2. LITERATURE REVIEW

A. Culture definition

Culture is a term that is very close and very familiar with human life daily. Culture is also one of the aspects used to determine the identity group of society. Conceptualizing culture is not an easy thing. The phenomenon of humans is a complex thing, therefore culture

can be defined and understood in many ways method.

1). Sarwono said, that basically culture is the values generated during the interaction between individuals. These values are recognized directly or indirectly, with time in the interaction. Even such a value in the unconscious of the individual and the next generations. [4].

2). Culture means civilization in the form of values, norms, habits, works, experiences, and traditions rooted in a community group that influences the attitudes and behaviors of each individual or all communities. [5].

3). Culture is the entire range of activities, traits, experiences of a person (thoughts, imagination, actions, deeds, and behavior) arising preternaturally from his spirit or his consciousness. [6].

4). Culture is the artificial surroundings that were created by man and contain all things created by humans in all aspects, physical and spiritual, technological and scientific, ideological and artistic, organizational and institutional, that are customary and ethical. Its purpose is to allow the existence of human society in opposition to nature and front to rival human societies and to grant control, identity, and meaning to this existence. [7].

5). Culture, according to Mautner, is a series of categories of knowledge that give meaning to things and determine their relationship with them. In a competitive environment, culture is also an asset that offers advantages to whoever holds it or holds enough of it to maintain a political hegemony. Finally, culture is a collection of behavioral practices from which derives the power to attain their approval on the one hand, while at the same time, it constitutes restrictions on freedom of expression - so as not to become excessively out of control. [8].

B. Religion definition

Religion plays an important position and role in society. Religion can also trigger integration such as harmony, security, and togetherness in society. Although the religion adopted by each

society is different, basically the religion has the same concept, which is to teach virtue.

1). Muhammad Abdullah Darraz (Muhammad Abdullah Darraz) defines religion (al-Dn) as: "Believing in the existence (form) of the Most Unseen One, He has the Will, He has the right to regulate all matters relating to the destiny of mankind. Belief in the existence of the Almighty Essence will inspire to worship and express fear (khāūf) and hope (ṭ amā') in the form of obedience. Religion is a versatile nature that can believe in God's existence and is worthy of being obeyed and worshiped by God. [9].

2). Religion is a product that comes from God and is eternal. [10].

3). Based on Clifford Geertz, religion is a cultural fact. Religion does not only consist of verses contained in scriptures with transcendent teachings, heaven, and hell or formal legal rules that are worth the reward of heaven and hell. However, through religious behavior, humans can be seen from the side of the network, position, and role in society. In addition, religion can also be an instrument of legitimacy in the context of power politics. So it is not surprising that the diverse behavior of these three variants can also be a trigger for conflicts and disputes. [11].

C. Relations between religions and cultures in society

Regarding the relationship between religion and culture, Koentjaraningrat revealed that the basic concept of religions cannot be separated from the culture of the people who adhere to that faith. The first basic concept is the feeling that triggers humans to have a religious character. After that, humans created a belief system also about the shadow of divine attributes. Then as a form of implementation of the belief system, humans produce various rituals. This ritual is not static, because each ritual has a different orientation. Finally, to carry out the ritual, humans need other people, so groups are formed that become adherents of the religion. [12].

3. METHOD

This article uses a descriptive qualitative approach. The qualitative descriptive method is a method that uses a literature study approach. The purpose of this descriptive research is to make an accurate explanation of the facts, characteristics, and relationships between phenomena that are happening. The use of this method is not limited to data collection but can also be done through complementary data analysis in the form of social realities that are currently happening, either by observation or through consideration. First, the perspective of the impact of the COVID-19 pandemic on the social sector in Indonesia will be presented, especially in the fields of religion and culture. The final section describes the number of perspectives and draws a common thread between theory, data analysis, and the resulting findings. After making the connections by following the steps above, it is expected that this paper will provide an ideal detailed framework that can be relevant to the context of the current situation.

4. RESULT AND DISCUSSION

Religious traditions during the pandemic:

The COVID-19 pandemic in Indonesia first time announced by President Joko Widodo on Monday 2 March 2020 and April 13, 2020 is designated for national disaster. The central government provides policies through Presidential Decree No. 12 Year 2020 on Determination of Non-Natural Disasters Spread of Corona Virus Disease 2019 (COVID-19) for national disaster. Initially, the government issued a rule that all traditions of religion should not be carried out during a pandemic. These traditions include routine traditions, daily, or yearly. But, because the pandemic lasted so long, the government was finally allowed to hold religious culture, but in very limited quantities and full of strict protocols. Because the government forbids crowds, several religious cultures underwent revisions in their implementation.

1) The impact of the pandemic on Muslims and local culture in Indonesia

The impact of the pandemic on Muslims in Indonesia is quite significant. There are many changes in religious activities. For example, Friday prayer changes are replaced with Zuhur prayer, Eid prayer from home, the tradition of prohibiting going home, the abolition of the bi halal tradition people usually do. [13].

2) The impact of the pandemic on Christians in Indonesia

Seeing the world situation in general and Indonesia in particular, with the condition that all are prohibited from gathering in large numbers and must return home to reduce or stop the spread of Covid-19, almost all areas of life are stalling. One of them is the restriction of church worship. Most churches, both in Indonesia and abroad, no longer hold meetings together in church buildings, they pray at home online. [14].

3) The impact of the pandemic on Hindu and Balinese cultures in Indonesia

Wayan Koster served as the Governor of Bali and confirmed that Bali's handling of key Covid-19 cases is to curb the increase in positive patients. Therefore, when covid-19 cases appeared in Bali, the Provincial government immediately issued a joint decision. The Bali Custom Village and the Parisada Hindu Dharma Indonesia (PHDI) assembly formed a custom village-based mutual assistance working group. Traditional villages become the main pillar for maintaining at the same time disciplining the community, using customary laws, to public order and discipline, and simultaneously controlling the movement of the community. The formation of a task force mutual aid of village-based customary form post cooperation in all the villages of customs to control entry and exit of people to the traditional village environment respectively. Involving the traditional village as the tip of the spear handling Covid-19 because of the existence of the *desa adat* in Bali is very strong. [14].

One of the Balinese cultures affected by the pandemic is The Ogoh-ogoh parade, Omed-omedan, and Bali Art Festival. Ogoh-ogoh parade and Bali Art Festival experienced bitter cancelation. Including the Omed-omedan will be held without any festival and only involves a few people. [15].

In addition, during the covid-19 pandemic, the regulations for traditional religious ceremonies or other Panca Yadnya rituals are as follows:

- a. All planned *Panca Yadnya* rituals, such as *Melaspas, Ngenteg Linggih, Ngaben Masal, Mamukur, Maligya, Rsi Yadnya (padiksa), Mepandes* and other *ngewangun* works such as *maajarajar, nyegara gunung* and others were postponed until the authorities announced the Covid-19 pandemic subsides.
- b. Feathers in the *Panca Yadnya* ceremony other than *ngewangun* (the plan mentioned in item 1 can be carried out with very limited participation of participants.
- c. Every time the *Panca Yadnya* ceremony mentioned in item 2 is performed, follow the health protocols of authorized agencies to prevent and control the Covid-19 pandemic;
 - a) They must use masks correctly,
 - b) Keep a minimum interval 1.5 meters between people,
 - c) Provide soap and tap water or hand sanitizer in places where hands are washed,
 - d) Prioritize clean and healthy living behaviors (PHBS), and
 - e) Prohibit the presence of anyone with clinical symptoms such as fever, cough, runny nose, sore throat, and shortness of breath. [16].

4) The impact of the pandemic on Buddhists in Indonesia

Understanding the impact of Covid-19, Buddhist society puts the practice of counteracting the enlightenment of 'culture' in every influence that arises, creating a communal energy for itself and those around you. When the Buddhist community must

follow Covid-19 health protocol tightly then it will be a fusion of two mutually supportive practices with the practice of living habits this is the current ‘culture of enlightenment’

5) The general impact of the pandemic on cultures in Indonesia

As of happening nowadays, even though the world has been strike down by the Covid-19 pandemic that affecting on every single life aspect of humans, but the implementation of religious teaching can still be. As a country that has religious and cultural diversity, of course, the Covid-19 pandemic has many impacts on religious events and celebrations In addition to the above description, there are many aspects that will have an impact is marriage. Generally in Indonesia, weddings are held on a large scale, but now have to be held virtually or on a very small scale. It also applies to the usual things that are done every week, going to places of worship. People today need to adjust the holding of their observations in their homes. The positive side is that they can also use this as a time to strengthen and harmonize their relationship with their family [17]. Other religious activities that are generally held every year, such as sacrifices, recitations, and other activities that can draw crowds, have also been temporarily put off.

5. CONCLUSION

The pressure on many sectors in Indonesia due to the pandemic caused by the coronavirus (Covid-19) is thought to have an impact on Indonesian society. Two of them are the cultural and religious aspects in Indonesia. There are so many negative effects on the cultural and religious aspects, but also positive effects as well. Cultural aspects are known to be adaptive and can differ in any area it is adapted to. Culture can also be adjusted and still be implemented in these pandemic eras. As for religions, celebrations of religious events, and other religious aspects, the pandemic has a great impact of making people needs to do it privately or virtually in their homes. But given today's technological advances and

circumstances, the religious aspect can be held privately anywhere, anywhere to a lesser public.

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