

## Tradisi Muslim Indonesia di Masa Pandemi COVID-19

### *Indonesian Muslim Tradition during COVID-19 Pandemic*

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#### ABSTRACT

**Background:** The majority of Indonesians are Muslim (87%) scattered in each province. They celebrated Eid al-Fitr at the end of May 2020 along with the COVID-19 pandemic that has not ended yet. The tradition of celebrating Eid day is contradictive to the COVID-19 transmission prevention efforts that prohibit people from the crowd, prohibit having activities outside of their houses, and limit human mobilization. Even the president has imposed a ban on mudik Lebaran (coming back to hometown) due to the prediction of massive human migration. The handling of the COVID-19 pandemic requires participation of all parties, including the central government, regional governments, local leaders, the private sector, and the whole community. **Objective:** This study aims to describe the Indonesian Muslim tradition related to the prevention of the transmission of COVID-19 pandemic. **Methods:** This was quantitative research with a cross-sectional design. Data were collected a day before Eid day. There were 246 Muslims in Central Java province as respondents. Variables in this study were respondent characteristics (age, sex, educational level, occupation, and economic level) and Muslim Eid Al-Fitr tradition such as mudik tradition, Eid shopping needs, silaturahmi tradition, and Eid praying. This study also identified the respondents' practice in preventing COVID-19 transmission. All variables were analyzed descriptively to explain how Muslims conducted their tradition during the COVID-19 pandemic. **Results:** COVID-19 pandemic caused most Muslims not to celebrate Eid as usual. They had to be far away from their families. On the other hand, the tradition to visit the tombs of the ancestors was also maintained by Javanese people and had become a habitual culture. Carelessness and disobedience against health protocols during a pandemic might bring fatal consequences to themselves and others. **Conclusion:** Most Muslims were discouraged from mudik, silaturahmi, and performing Eid prayer in a congregation in the mosque. They encountered difficulties to keep physical distancing due to people around did not exercise physical distancing for themselves.

**Keyword:** COVID-19, Islam, Muslim, pandemic, tradition

#### INTRODUCTION

COVID-19 cases in Indonesia were first identified on March 2nd, 2020. By mid-May 2020, COVID-19 cases were still increasing (Kementerian Kesehatan Republik Indonesia, 2020). The World Health Organization (WHO) has declared COVID-19 as a global pandemic (WHO, 2020). For the spread may occur from person to person, it can cause a tremendous impact on society (Suganthan, 2019; Muhammad Adnan Shereen, Suliman Khan, Abeer Kazmi, Nadia Bashir, 2020). Its medication still has yet to be found as of now.

Until June 19th, 2020, the positive confirmed cases in Indonesia were 43,803 cases after the addition of

1,041 new cases. The number of recovered patients reached 17,349 after having an increase of 551 people. There were 34 additional deaths, raising the total mortality to 2,373 people (COVID-19, 2020b).

In Central Java, there were 2,659 COVID-19 confirmed cases (1,242 people in medical treatment, 1,193 recovered, and 224 could not survive). The number of patients under surveillance (PDP) was 7,621 people (972 people in medical treatment, 5,589 recovered, and 1,060 died). The number of people in monitoring of COVID-19 was 46,062 people, with the number of people who were still under observation as many as 1,230 people (Satuan Gugus Tugas

Percepatan Penanganan COVID-19, 2020c).

Health protocols continue to be promoted to break the chain of COVID-19 transmission, in which the public encounters difficulties to implement, especially for physical distancing. However, the transmission of COVID-19 will be easier to control if everyone obeys it (COVID-19, 2020a). One of the obstacles is due to social and cultural factors in the community, including Central Java citizens.

Javanese culture is inseparable from social life and is motivated by the habits of the past. Past habits have taught people to respect each other and prioritize manners (Destareni Belda Puspawuni and Moordiningsih, 2016). Gathering and visiting each other in Java have become a challenge in the current pandemic era. Muslims are the majority in Central Java Province. Although prohibitions on holding gatherings and face-to-face meetings exist, there has been an indication that people will still celebrate the moment of Eid al-Fitr like in previous years.

Javanese people will feel pleasant when they visit and gather with their family in their hometown (Destareni Belda Puspawuni and Moordiningsih, 2016). Indonesian Muslims have these traditions called *mudik* (coming back to hometown to celebrate Eid day), *Eid* prayer (gathering for Eid prayer in congregation), and *silaturahmi* (visiting and gathering to apologize to each other).

Every year during Eid al-Fitr, Central Java becomes the most-visited homecoming destination province in Indonesia (Yulianto, 2011). In the context of Javanese culture, the term of *mangan ora mangan sing penting kumpul* which means "the main thing is to gather, whether there is food or not" also reflects Javanese culture that will be troublesome in preventing COVID-19 transmission (Wijayanti, H., & Nurwiantri, 2010). Especially for larger families who have not seen each other for a long time, the tradition of going back home to gather with the family becomes an inevitable phenomenon.

In line with the tradition of visiting each other and gathering, people will also have prepared for serving the snacks, dishes, and souvenirs. To entertain guests

and other family members, people are required to visit and shop at shopping centers, such as the traditional market and mall, since online shopping is not common to some people in Central Java. If people ignore the health protocols of COVID-19 prevention, it will tremendously increase the risk of being infected by COVID-19. The handling of the COVID-19 pandemic requires participation of all parties, including the central government, regional governments, local leaders, the private sector, and the whole community (Kementerian Dalam Negeri Republik Indonesia, 2020). The aim of this study is to describe the Muslim tradition during Pandemic COVID-19 in Indonesia.

## METHODS

This was a cross-sectional study with online data collection through google form. Data were collected only on May 23rd, 2020, a day before Muslim Eid Al-Fitr which fell on May 24th-25th, 2020. There were 388 people who filled the surveys. We obtained 246 Muslim respondents who lived in Central Java. Respondents had provided written approval for their involvement in the study. This study has received ethical approval from the Faculty of Public Health Diponegoro University Ethics Committee No: 054/EA/KEPK-FKM/2020.

Variables in this study were respondents' characteristics (age, sex, educational level, occupation, and economic level) and Muslim Eid Al-Fitr tradition such as *mudik* tradition, Eid shopping needs, *silaturahmi* tradition, and Eid praying. This study also identified the respondents' practice in preventing COVID-19 transmission. All variables were analyzed descriptively to explain how Muslims conducted their tradition during the COVID-19 pandemic.

## RESULTS AND DISCUSSION

Table 1 shows that the majority of respondents in this study were women, categorized as adults (26-45 years). Other main variables of respondents consisted of completed undergraduate, working in the private sector, and having a wage above the minimum rate. Most of them were unconfirmed COVID-19 when they filled the questionnaires.

**Table 1.** Characteristics of Respondents

Variables	n	%
<b>Sex</b>		
Female	180	73.2
Male	66	26.8
<b>Age</b>		
Teenager	61	24.8
Adult	120	48.8
Elderly	65	26.4
<b>Education Level</b>		
No Education	1	0.4
Primary School	3	1.2
Middle School	9	3.7
High School	75	30.5
Academy/Diploma	16	6.5
Undergraduate	105	42.7
Postgraduate	37	15
<b>Occupation</b>		
Public Employee	66	26.8
Stated Enterprise Employee	7	2.8
Private Employee	70	28.5
Entrepreneur	24	9.7
College Student	49	19.9
No Occupation/ Housewife	30	12.2
<b>Income Level</b>		
Below the minimum wage	94	38.2
Above the minimum wage	152	61.8
<b>Status of COVID-19</b>		
Unconfirmed	236	95.9
In monitoring	10	4.1

People migrate to urban areas from rural areas to get a higher education or to find a respected job, but they return to their hometown for a while to meet their parents or relatives or to show off their success (Ridho, Fachrizal and Lubis, 2018). A small number of respondents continued to carry out the tradition of *mudik* (going back home) to celebrate Eid al-Fitr with their family, and 13.4% stated that there was still a possibility to do *mudik* to their hometown during or after Eid day.

Although the government has banned the public from going home and appealed to stay at home during this pandemic, the *mudik* tradition contains the dimensions of spiritual, psychological, and social that must be addressed by implementing a cultural heteronomy. *Mudik* tradition can be defined as the deepest expression of homesickness or symbol of spiritual awareness triggered by daily routines in the city, encouraging certain people to return to their hometowns at a specific time. That is Eid day (Majid, 2013).

Research on COVID-19 during Eid Al-Fitr suggested that the government needed to impose clear and law-bound

regulations to prevent the spread of COVID-19 during Eid day (Wartoyo, 2020; Handayani, Kusumawati and Indraswari, 2021). There was a regulation from the Minister of Transportation No. 25 Year 2020 which prohibited *mudik* during the COVID-19 pandemic. However, this regulation was considered controversial due to weak arguments and the possibility to cause economic loss. The regulation itself was hard to be understood by the community (Ubaidillah and Aji, 2020).

However, *mudik* has been considered a heritage tradition of most Javanese people. This tradition is related to the custom of Javanese farmers of visiting their homeland. They visit the tombs of the ancestors to pray for them as a form of respect and belief in the existence of the afterlife (Irianto, 2012).

The tradition of visiting ancestors' tombs is also maintained by Javanese people. Usually, they visit the tombs as a form of respect to their ancestors, at least once a year, at the moment of Eid Day. The ritual of praying together, cleaning the tomb, and putting flowers remains a habit that is often performed by Javanese people.

**Table 2.** Muslim Tradition in Eid Day during Pandemic COVID-19

Variables	n	%
<b>Did mudik</b>		
Yes	14	5.7
No	232	94.3
<b>Planning for mudik</b>		
Yes	7	2.8
Perhaps	33	13.4
No	206	83.7
<b>Planning for Eid praying in mosque</b>		
Yes	32	13
Perhaps	63	25.6
No	151	61.4
<b>Planning for silaturahmi</b>		
Yes	14	5.7
Perhaps	89	36.2
No	143	58.1
<b>Visiting market</b>		
Yes	105	42.7
No	141	57.3
<b>Eid shopping needs</b>		
Yes	68	27.6
No	178	72.4
<b>Total</b>	<b>246</b>	<b>100</b>

Happiness and joy to be able to gather with friends and family at home have become the goal of *mudik* tradition for most people. There is no heavy burden felt in the calculation of economic size or

costs incurred for the tradition. The joy and happiness that will be enjoyed together with families while being far from their residences erase all social and economic burdens. Ignoring the high costs incurred while carrying out the migratory tradition so the desire to gather can be fulfilled.

These costs are obtained not only from income and savings for the year but also through debts to the bank or pawnshop or even selling anything of personal value as long as the desire to meet the family on Eid day is fulfilled (Soebyakto, 2011). Based on the calculation using the cost and benefit comparison, some people decided to keep *mudik* during this pandemic with all the possible consequences afterwards.

Muslims perform *sholat Eid* on the day of Eid al-Fitr and Eid al-Adha. Some believe that this prayer law is obligatory to be carried out. Some also believe it as *fardhu kifayah* (enough to be done by some people only). However, many Muslims in Indonesia believe that it is *sunnah* (recommended to be carried out but not sinful if left out) (Budiawan, 2014).

Eid prayers can be done alone or in a congregation at the mosque, or at home. Towards Eid, the Indonesian Ulema Council or *Majelis Ulama Indonesia* (MUI) has issued a *fatwa* that concurrent prayer at the mosque can be performed only by those who live in COVID-19-free areas, with shortening prayer readings and sermons, and always implementing health protocols (Majelis Ulama Indonesia, 2020). This pandemic has caused organized religions, along with adherence to age-old traditions, to re-evaluate themselves concerning congregational gatherings, burial rites, pilgrimage, and other established acts of worship (Shah, 2020). Even though almost no region in Indonesia is free from COVID-19, only 61.4% of respondents stated firmly not to have prayed at the mosque.

The reluctance of Muslims to do *sholat Eid* alone or at home is due to the presumption that Eid day is a symbol of the victory of Muslims after a month of fasting. Fasting and prayer are the teachings of Islam and are religious rituals as a part of religious practices. This practice is carried out by adherents in the context of devotion, worship, or honor to the God they believe in. In addition to

religious practices, the religious dimension is seen as sociologically classified as a religious belief system and a religious experiential dimension.

Fasting is interpreted as fighting against lust. Therefore, after finishing the fight, the Muslims believe that victory needs to be celebrated together (in congregation) (Hamdi, Kholiq and Tahir, 2007). Having Eid prayer in congregation in the mosque, as is generally done by people in Java, is also one of the symbols of Islam (Majelis Ulama Indonesia, 2020); which some people want to continue to be maintained even though the number of COVID-19 cases continues to increase in all regions (Satuan Tugas Penanganan COVID-19, 2020).

Likewise, with the *silaturahmi* tradition, only 58.1% of respondents had a strong intention not to carry out the tradition as in previous years. *Silaturahmi* is not limited by any kinds of people's characteristics (Hakam, 2015). It can enhance the value contained in the Eid al-Fitr as the value of kinship. This value is obtained when meeting and gathering with family. Even *silaturahmi* can bring happiness because it is a catharsis and psychotherapist mechanism both individually and socially (Fuad, 2011).

In a big Muslim family, people usually meet up in their village. Meeting with family becomes one of the crucial experiences that people seek. Traditionally, younger family members visit their older relatives (Prasetyo and Warsono, 2018) (Iriany et al., 2019). The importance of family meaning for the Muslim community in Java provides a valuable opportunity to appeal for not returning to hometown (*mudik*). The importance of the family and a sense of wanting to protect them from danger have the potential to be a simple reminder treatment to discourage those who want to carry it out, especially during the current COVID-19 pandemic (Prasetyo and Sofyan, 2021).

The phenomenon of *mudik* is closely connected with the production, distribution, and consumption of materials and services (Prasetyo and Warsono, 2018). A crowded market is a common sight before Eid. It turns out that these conditions were still valid during the pandemic. 42.7% of respondents were still determined to visit the market before Eid day. Most claimed it was to shop for

Eid needs such as staples food, fashion stuff, and snacks to entertain guests in the gathering on Eid day.

Eid tradition is very meaningful, so people are willing to continue to be able to celebrate as normal as possible. Only 15% of respondents visited the market not to shop but to work as a seller or a health worker who conducted rapid tests on visitors and sellers in the market.

**Table 3.** Respondents' Practices in Preventing COVID-19 Transmission

Variables	N	%
<b>Always wearing a mask while conducting activities outside</b>		
Yes	235	4.5
No	11	95.5
<b>Touching face despite wearing a mask</b>		
Yes	106	43.1
No	140	56.9
<b>Hand washing</b>		
Sometimes	3	1.2
Often	103	41.9
Always	140	56.9
<b>Physical distancing</b>		
Never	1	0.4
Sometimes	7	2.8
Often	123	50
Always	115	46.7
<b>Total</b>	<b>246</b>	<b>100</b>

4.5% of respondents claimed not to always wear masks outside of their houses as recommended by the government to wear cloth masks for the general public and surgical masks for health workers. As studies concluded, mask-wearing (surgical or homemade masks) could inhibit the virus growth in aerosol (Ma, Q-X, Shan, H, Zhang, H-L, Li, G-M, Yang, R-M, Chen, 2020) (Davies A, Thompson KA, Giri K, Kafatos G, Walker J, 2013). Even though the majority had complied with the appeal, 43.1% of respondents still often touched their faces. However, research in China revealed that there were some super-factors associated with COVID-19 transmission. One of them was touching the cheek, nose, and mouth as in the face's area (Wang *et al.*, 2020).

Almost all respondents stated that they currently washed their hands more often than before the pandemic. However, not all respondents did handwashing in the right steps and ways. Handwashing is considered as one of the ways that have a strong correlation with COVID-19 prevention practices (Alzyood *et*

*al.*, 2020; Haque, 2020). WHO recommended washing hands in 11 steps, using running water, and soap for 40 - 60 seconds (World Health Organization (WHO), 2009).

Physical distancing was recommended to be implemented for COVID-19 prevention, as it was one of the Indonesian government's appeal (Ihsanuddin, 2020). However, the results of this study showed that only 46.7% of respondents were still compliant to do physical distancing while conducting activities outside of their houses. Meanwhile, the rest admitted that it was difficult to always implement physical distancing because others around them were not compliant with these recommendations. Research in the United States revealed that health information and awareness of close family members were strongly correlated with the practice of physical distancing (S. Li *et al.*, 2020).

Often people around them did not empathize with others who had tried to keep their distance while they were outside. Community ignorance is caused by the lack of awareness of the COVID-19 seriousness and the perception that they are not susceptible to contracting the virus. People with no feeling of illness consider their body's immunity is in a good condition. Some people infected with the COVID-19 virus experience no symptoms at all, although can shed the virus which then spread to others (WHO, 2020). A recent systematic study found that the proportion of asymptomatic cases ranged from 6% to 41% and gave a combined estimate of 16% (12%-20%) (Byambasuren, 2020).

Society still follows old traditions and cultures, especially when it comes to gathering. They will rather choose to gather despite knowing the risk of COVID-19 than to receive the threat of experiencing discrimination from neighbors and family if they do not. In addition, the tradition of eating together while gathering with family will increase the risk of COVID-19 transmission.

This is also caused by their presumption that they have carried out healthy living behaviors such as eating nutritious food, exercising, and getting enough rest. So the virus will not infect them (Khosravi, 2020; R. Li *et al.*, 2020; Zegarra, Chino and Ames, 2020). This study did not measure those behaviors.

Meanwhile, people must always be vigilant and obey the government's appeal to break the chain of transmission of COVID-19 despite feeling healthy. Carelessness and disobedience against health protocols, when implemented during a pandemic, may bring fatal consequences to themselves and others.

## CONCLUSION

COVID-19 pandemic caused most Muslims not to celebrate Eid as usual. Most Muslims were discouraged from mudik, silaturahmi, and performing Eid prayer in a congregation in the mosque. Nevertheless, some were still engaged in buying and selling activities in the market to fulfil the needs of Eid, such as shopping for staples and preparing snacks for guests. They encountered difficulties to keep physical distancing due to people around not conducting physical distancing for themselves.

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