

## **THE IMPACT OF SOCIAL DISTANCING IN ECONOMIC, CULTURAL AND RELIGIOUS VIEWS**

Sociology, UIN SGD Bandung, sitichodijah @ uinsgd.ac.id

Sociology, UIN SGD Bandung, vera\_79@uinsgd.ac.id

Sociology, UIN SGD Bandung, endahratna.sonya@uinsgd.ac.id

Sociology, UIN SGD Bandung, dedehkurniasari@uinsgd.ac.id

### **Abstract**

Social distancing or keeping a distance from people around is one of the efforts taken by the government in dealing with an increasingly widespread corona virus outbreak. The policy to conduct social distancing has an impact on activities in the community. It is therefore interesting to study how the sociological impact of social distancing on the economy, culture and religion? Social distancing as a phenomenon, interesting if analyzed with one of the philosophical schools, namely phenomenology. That a strong desire to understand the truth can be achieved through a process or path of observation of phenomena or encounters with reality (reality). The type of approach method used in this research is descriptive qualitative research method. The source of the data used here is to take secondary data, with the documentation study method. The results showed that social restrictions have an impact on the Indonesian economy, not only in the production of goods and services but consumption and investment were also disrupted. Unemployment is increasing, resulting in a family economic crisis that will potentially lead to social insecurity that has an impact on security and public order. Likewise in terms of cultural issues, Indonesian people are known to have a very strong social and family bond. Friendly people who will smile warmly and shake hands when they meet. Therefore, social distancing policy is a bit difficult to enforce. In the religious field, social distancing has also influenced the implementation of various religious activities. The religious leaders tried to modify and adapt some of the worship practices that are commonly carried out as a precaution to the spread of the co-19 pandemic. The various impacts felt, if not addressed, sociologically will lead to social disorganization and dysfunction in the community. Disorganization in society will lead to uncertain social situations. So that it can have an impact on the social fabric of society. Social dysfunction makes certain people or groups of people unable to carry out their social functions according to their social status. Solidarity is important now. The medical team seeks to treat, the government tries to do prevention with a variety of policies and actions, the community proactively supports the policy.

**Keywords:** Religion, Economic Views, Cultural Views, Sociological, Social Distancing

## I. Preliminary

The corona virus or Covid-19 has claimed hundreds of lives and tens of thousands more infected. This virus is very easy to spread. This virus can be transmitted from human to human, it can even be attached to one of the places near corona patients.

Efforts made by the government in dealing with the increasingly widespread corona virus outbreak is to encourage people to implement Social Distancing or social restrictions. Social Distancing can be done by not engaging in crowds and direct contact with other people. Now, the term Social Distancing has been replaced by physical distancing by the government. The most common applications of Social Distancing are:

1. Study at home online
2. Postpone an event that was attended by many people, or do it online via video conferencing or teleconference.
3. Do not visit people who are sick, but enough by telephone or video call.

There are several things that need to be prepared before undergoing Social Distancing or social restrictions, namely:

1. Plan activities by choosing visiting times outside rush hour.
2. Providing the necessary medicines
3. Meet the daily needs in sufficient quantities.
4. Preparing internet access as a media liaison to the outside world

Social distancing might cause disrupted activity. However, this method is considered effective enough to prevent the spread of the corona virus that is now being endemic. With regard to the disease outbreak that befell the community and the application of social distancing, there are traditions of the Prophet SAW as follows:

عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونَ آيَةُ  
الرَّحْمَةِ ابْتُلِيَ اللَّهُ عَزَّ وَجَلَّ بِهِنَّ نَاسًا مِنْ عِبَادِهِ فَإِذَا سَمِعْتُمْ بِهِ فَلَا تَدْخُلُوا عَلَيْهِ  
وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَفِرُّوا مِنْهُ

Said Usamah ibn Zaid, The Prophet SAW said:" Tha'un (plague of infectious diseases) is a warning from Allah Azza wa Jalla to test His servants from among humans. So if you hear of an outbreak of disease in a country, do not enter this land. And if the epidemic is contagious in the land where you are, then you should not run from it. (Hadith Sahih, Muslim no. 4109, Ahmad no. 20857 and 1493)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ... لَا  
يُورَدَنَّ مُمْرَضٌ عَلَى مُصِحِّحٍ ...

Abu Hurairah RA said, said the Prophet SAW: "... Do not be sick mixed with the healthy .... (Hadith sahih, Bukhari no. 5328, Abu Daud no. 3412, Muslim no. 4117, and Ahmad no. 8895)

This social distancing phenomenon is interesting if it is analyzed with one of the philosophical schools, namely phenomenology. Literally phenomenology is a flow or understanding that considers that the phenomenon is the source of knowledge and truth. That a strong desire to understand the truth can be achieved through a process or path of observation of phenomena or encounters with reality (reality).

To understand the phenomenon, Husserl with the theory of "decision nullification" states that humans must postpone a decision (eporche) or be locked up (bracketing) so that the phenomenon can reveal itself. There are several things that need to be underlined to understand about Husserl's phenomenology, including first, phenomenology is an essential reality or in a phenomenon contained in a nomena pattern (something that lies behind a phenomenon). Second, observation is a spiritual or spiritual activity. Third, consciousness is something that is intentional (open and directed towards the subject), the fourth substance is concrete, and describes the content and structure of reality which is at the same time affordable.

In an effort to achieve a truth about social distancing Husserl's phenomenological perspective must be through reduction or filtering which consists of:

1. Reduction of phenomenology

Namely filtering experiences with the intention of getting a phenomenon in its purest form. Strictly speaking, it must release this phenomenon from the view of religion, customs, science and ideology.

2. Eidetic reduction

That is filtering from things that are not eidos or the essence or nature of the symptoms or phenomena of this social distancing.

3. Transcendental reduction

The application of both prevention and treatment must be based on the actions of the subject itself, namely humans and on pure awareness (Ali Maksum, 2014: 09). In this case the author is interested in the writings of M. Aliatul Muqtadir: "That the world can be devastated by invisible little creatures, its presence is frightening, but that does not mean not giving a lesson".

Humans are subjects who will understand the phenomenon of social distancing. From the various philosophical schools, human nature can be described as:

1. Humans are rational creatures,
2. Man can learn to overcome the problems he faces if he tries to take advantage of existing capabilities.
3. Humans try to continuously develop and make themselves through experience.
4. Humans are born with the potential to be good and bad.
5. Humans have physical, psychological and spiritual potential which must be studied in depth.
6. Humans will live the tasks of their lives and human happiness is realized through the fulfillment of the tasks of his own life.
7. Humans are unique in the sense that humans themselves direct their own lives (Siti Chodijah, 2016: 43-44).

## **II. Methodology**

The type of method used is descriptive qualitative research method. In this study, what is desired is to explain, uncover, describe and explain the phenomenon of the impact of social distancing based on economic, cultural and religious studies. The source of the data used here is to take secondary data, using the method of literature study or documentation study, namely obtaining data sources from supporting books related to social, economic, cultural and religious theories. In addition, information was also obtained from the mass media, the internet and other literary sources relating to social distancing.

## **III. The sociological economic, cultural and religious impacts of Social Distancing**

The impact of implementing social distancing has begun to be felt in the economic field. Especially for the lower middle class. Their economy, which is sustained only by income that day. Income is very vulnerable because when they are not working, their income is also not there. Another case, for those who work as ASN or employees of formal institutions, even though they do not work for two weeks because of work from home, their salaries at the beginning of next month remain intact. Imagine if informal employees, petty traders, and people who work odd jobs, of course they are very vulnerable to poverty. One day they don't work, so there's nothing to eat for that day and the next day. Don't think too far. These last days alone, online transportation is very quiet. Their income dropped dramatically because no one ordered.

Likewise, the tourism sector has been closed. Millions of people whose lives depend on the tourism sector are unemployed. Millions of pariwisata destination managers and employees are unemployed. The owners and employees of food stalls

and souvenir shops stopped working. Management of travel services stops operating. Hundreds of thousands of transportation service providers, tourism bus drivers and crews, and unemployed tour guides. Millions of hotel employees are unemployed. Millions of souvenir craftsmen do not produce. Millions of suppliers of souvenir materials also stopped providing supplies.

Likewise, schools and campuses for the next two weeks were closed. This will have a negative impact on everyone whose lives are highly dependent on school and campus. Hundreds of thousands of people who trade in schools and colleges do not work. The motorcycle taxi drivers who deliver and pick up the TU students, students, teachers and employees do not work. Honorary teachers and lecturers do not teach. Suppliers of all school and college equipment can no longer work. Thousands of employees of photocopy service providers are closed. All shops selling school supplies are quiet. The seller of shoes and school uniforms was also quiet.

Activities at the pesantren are also closed. How many thousands of people involved in pesantren become non-earners. All food vendors in the pesantren do not work. All laundry employees do not work. Communities around pesantren do not get the pesantren fortune anymore. Mosques, churches and all places of worship reduce all religious activities involving many worshipers. How many hundred thousand people who every day get their fortune from the place of worship become income. All food vendors and worship equipment around the place of worship became quiet. Quiet lecturer order. The demand for worship equipment is decreasing. Employers and employees of religious equipment manufacturers no longer produce goods. Distributors of worship equipment become quiet orders.

### **3.1. Economic impact**

Indeed the extraordinary economic impact of the spread of the corona virus. Millions of people are threatened to become unemployed, for at least two weeks. But is it only those two weeks? All government decisions are very dependent on the increase or decrease in the data of affected persons. When the data rises - this is what we do not expect together - certainly the possibility to be extended is very large. Therefore, various mitigations on social vulnerability must be immediately considered together, including:

#### **1. Watch out for unemployment**

With such massive unemployment conditions, vulnerability to poverty will be even higher. Opportunities to change professions quickly are not possible because they are closely related to capital and opportunities. Finally, the majority of unemployed will surrender, not work, and have no income. The question is, how many days or months will it last? Maybe at the beginning of unemployment can still be covered with a little savings owned. However, the second week is certain to start mortgaging all of his valuables. The third week, become very prone to various crimes.

The level of frustration and stress of society is increasing. The needs of children and the needs of a large number of families, become a heavy burden that will add to the mind pressure of the family head. If it happens to millions of unemployed people, there will be a chance for social insecurity that will greatly affect security and public order. But, that should not happen.

#### 1. The physical and psychological health of the community is decreasing

The level of physical and psychological health of the people that occurs due to unemployment becomes very disturbed. The ability of people to think logically is decreasing. They become more think, how to look for income lawfully. When their faith is still strong certainly done with a lot of praying, hopefully the spread of the corona virus can be controlled immediately. However, what will happen when their faith is weak, while various basic needs must be met?

Plus the burden of debt bills, electricity bills, water, data packages, and credit cards must be fulfilled immediately. Becoming even worse, when the lease has not paid for two months. Bad shadows clouded his mind because of the threat of motor vehicle withdrawal. The economic wheel drive that has been paid in installments for a long time will disappear. When the people's income decreases, it will certainly have an impact on the declining level of public health because nutritional intake is decreasing. The follow-up impact continued, the level of vulnerability to the transmission of various diseases is getting higher too. Therefore, it is necessary to anticipate steps to face the threat of unemployment that is in sight as it is today.

#### 2. Strategic Steps that Need to be Taken

The economic crisis of the family, due to backbone has occurred. Efforts to turn the brain by the head of the family and his wife have done. However, no solution has been found. All efforts were deadlocked and did not produce results. Children's milk must be bought. The kitchen must keep steaming. So, before there is social insecurity due to unemployment that befalls millions of people, various anticipatory steps are needed. At present, of course the government budget is drained to deal with the Corana virus. Contingency funds in the health sector for Corona virus handling needs has certainly swelled beyond expectations. The shadow of a recession or weakening of the Indonesian economy is inevitable. If these conditions continue continuously, it is most likely that an economic emergency will occur.

This is not without reason, because at this time there is no economic movement that is in line with expectations. Unemployment is increasing. Many societies throughout the social structure have lost hope of sustaining the family economy. Economic recession at the family level is inevitable. Various efforts that have been made at the household level have failed, because other parties who will utilize their services or products also do not have excellent purchasing power. In other words, the stagnation of the family economy has widened to all vulnerable households. The household income supply chain has been broken. The economy is getting dimmer, and

the potential for household income has decreased very significantly. Various steps that need to be taken by the government to overcome all of these include.

*First*, the government needs to prepare a strong public health policy response, by increasing the number of hospitals ready to handle the Corona virus. Setting up the mechanism in the hospital, including all facilities and infrastructure to deal with the Corona virus must have been distributed to all designated hospitals. Health information must be centralized and come from official government sources. All information must also be sent automatically to all residents' mobile phones. Every day the public can update the various efforts that have been made and continue to be pursued by the government, not raising scary news about the number of patients.

*Second*, the government needs to provide free access to health care for all people who want to be examined and treated for corona virus. That is very important, do not let people already indicated the corona virus stays at home for fear of the shadow of high hospital costs. Public services for the publication of this policy must always be echoed through various mass media.

*Third*, the government needs to provide stimulus for households. Creative economy at the household level must be encouraged. Household scale products and services that can provide significant benefits to other communities are expected to be encouraged so as to increase the incomes of the poor and vulnerable.

*Fourth*, the government needs to make a low-cost breakthrough for all public services for the entire community. Revitalize the social safety net (JPS), and prepare various stimuli that are not cash in nature but can be enjoyed by all poor people.

*Fifth*, the government needs to change the mindset for determining outbreaks (LKB) in the sense that it is not the spread of the outbreak virus, but the mitigation management or handling of the outbreak, which is characterized by rapid, integrated, cross-program and cross-sectoral.

*Sixth*, at the macroeconomic level the government still needs to encourage inclusive economic growth, maintain price stability, create productive employment, maintain the investment climate, maintain trade regulations, spur growth in the agricultural sector, and develop underdeveloped regional infrastructure.

The various steps above are expected to strengthen the family's economy and be able to reduce the level of social vulnerability amid the Corona virus tantrums and the threat of a storm of unemployment that will increase every day (Basrowi, 2010: 1-3).

### **3.2 Cultural Impacts**

Management of disease outbreaks must be done with a social cultural approach. Various historical records handling outbreaks throughout the world provide information that the handling of disease outbreaks cannot be done by only involving the medical aspects. This is because disease outbreaks and socio-cultural aspects are

two inseparable things. On one hand, disease is often caused by human culture (ways of life), or at least disease easily becomes an epidemic due to certain cultures in society. On the other hand, disease has an extraordinary impact on aspects of human culture. Cholera, for example, is known to arise from poor sanitation culture. The spread of cholera is possible due to unclean lifestyle. On the contrary, since the cholera outbreak, people have had a new way of life, such as using a latrine with a septic tank system. Likewise, the current co-19 outbreak. This disease is transmitted between humans through close contact, therefore various community traditions such as festivity and parties may not be carried out for a while. It is not impossible after this epidemic ends, humans have a new way of life.

Because outbreaks are related to socio-culture, the handling must also consider socio-cultural aspects. In the current co-19 countermeasure, the government has paid attention to the socio-cultural aspects. For example: (1) the appeal to create a task force up to the level of the Neighborhood Association, (2) campaigning the handling of co-19 with mutual cooperation, (3) the government in this case the Directorate General of Culture makes a socialization video on co-19 prevention by using traditional content such as songs regions, traditional performing arts and so on, (4) lockdown options are not even chosen by the central government as a form of attention to social aspects.

But what has been done has not yet utilized the maximum cultural potential. On one hand the government is campaigning for mutual cooperation in handling Covid-19, but on the other hand the government is calling on people to keep their distance and interaction with others. This has the potential to cause confusion in the community. In addition, this appeal for self-isolation coupled with information about how to spread the virus by making contact with others has the potential to make people have anti-social properties, at least temporarily. By isolating themselves, even at home, fellow members of the community may not know the condition of their neighbors, whether they are healthy, or whether they eat or not. Especially if the situation gets worse, human nature to survive will encourage the strengthening of selfishness. A British sociologist, Herbert Spencer once said that to survive in severe or cruel conditions, humans need a selfish attitude to enable it to survive. Selfishness allows "the survival of the fittest" (Koentjaraningrat, 1981: 137).

This attitude is feared by the current government. If this happens, this attitude will lead to looting, and social chaos because humans are concerned with their own interests and no longer care about the difficulties or suffering of others. Although Spencer's view is also widely refuted by other philosophers who argue that humans survive with the principle of altruism (prioritizing shared interests), but in my opinion, with the conditions of a very capitalistic society today, where private ownership rights are very large, Spencer's opinion is more likely to occur. To anticipate this happening the government can make a number of policies by making culture the spearhead. The policies include:

1. Making campaign material based on local culture, but not limited to traditional art content as it already exists today. The cultural material used should be a local

memory of the plague, which may be stored in folklore, songs and so on, so that the community immediately understands the impact that will occur. The use of collective memory is important because basically humans are easily mobilized if they have relatively similar collective memory. In addition, humans act according to their knowledge base, and human knowledge is composed by several elements, namely: perception, apperception, observation, concept and fantasy. Therefore, if the government is able to stimulate the birth of appropriate apperception and fantasy, I think the call for social or physical enlistment is more obeyed by the community, without the need to use pressure.

2. Involving adat leaders, or other local agencies in conducting campaigns for covid-19. The involvement of these local actors will have a significant impact because the appeals come from within themselves so that they are more heard. The district government can also create or activate health posts in the smallest environment. Health agencies can appoint community health ambassadors and provide brief education on preventing the spread of the corona virus.
3. If necessary, the government can stimulate the birth of customary rules or village regulations aimed at the successful handling and prevention of co-19. In many communities, customary rules or village regulations are sometimes obeyed more than government appeals. This is because customary and village rules are felt to be "closer" than government regulations.
4. Forming people's food barns. Given that the pandemic is paralyzing the economic sector, it is necessary to think of a food safety system. Karl Polanyi (1944), stated that people who still live in the tribal system have an economic guarantee scheme called redistribution. We can apply this scheme to deal with the current epidemic. The government may order each RW to form a Community Food Storage Team in charge of collecting donations or food contributions that will be distributed back to the community when food shortages occur during an outbreak.

### **3.3. Impact of Religion**

COVID 19 has also influenced the organization of various religious activities throughout the world. The influence of the pandemic on religion included the cancellation and prohibition of worship activities and celebrations of religious holidays. The religious leaders also modified and adapted several practices of worship as a precaution to the spread of the pandemic. Preventative measures are also taken by the temporary closure of houses of worship of various religions.

The Kingdom of Saudi Arabia has temporarily restricted visits for Umrah pilgrims coming from countries deemed to have a high risk of spreading the virus. The restriction rule was expanded by banning daily prayer activities at the Haram Mosque, Mecca and Nabawi Mosque, Medina to limit the spread of the corona virus.

Likewise with the holding of Friday Prayers which was temporarily negated to avoid the occurrence of a large collection. Religious leaders in Kuwait adapted the call to prayer with additional calls for Muslims to pray at home and avoid coming to the mosque for congregational prayers. The same appeal was made by Indonesia.

The Vatican announced that the celebration of Holy Week in Rome was canceled. Most dioceses recommend older Christians to stay home and not attend Mass on Sundays.

In Singapore, the Panguni Uthiram Festival was forced to be canceled because the festival would involve thousands of people. A similar action was taken by the Indian prime minister, forbidding Hindu worshippers of Dewa Rama to attend Rama's birthday celebration in Ayodhya, Uttar Pradesh.

In Hong Kong, the Buddhist temple Fook Wai Ching She was closed after authorities suspected there had been several cases of COVID-19 infection in the temple. In Korea, the Buddhist Culture Corps announced to postpone visiting monasteries in one hundred and thirty temples.

#### **IV. Sociological Study on the Social Distancing Phenomenon**

Keeping distance from people around or now the trend is called Social Distancing is a policy issued by the Indonesian government to prevent the spread of Corona Virus or Covid-19. This policy of conducting Social Distancing has an impact on activities in the community. Such as the transfer of face-to-face learning activities switch to online or online classes. In addition, several public and private offices also instruct Work From Home (WFH) or work from home.

The term Social Distancing means a lot of maintaining social distance. Some examples mentioned are not doing activities in a crowd. So that which had been in groups they will separate into individuals. In Sociology itself there is the term Social Distance that is commonly used by sociologists. But there is a slight difference in meaning, Social Distance itself has a meaning of social distance that emphasizes the meaning of "social" to "individual social status". The term Social Distancing appears and is used by those who are engaged in the world of health to appeal to the public related to the covid-19 outbreak. So that people can provide distance between individuals so that transmission can be prevented. For this reason, in the current situation it is very important to provide socialization and education to the community to keep their distance from each other so that the transmission of this virus can be interrupted.

A joint effort is needed to explain this policy to the public. Of course the efforts made cannot be the same as other countries. Indonesia with a strong cultural background makes this Social Distancing policy a little difficult to enforce. For example, the culture inherent in the majority of the community keeps them from attending group activities, one of which is attending a celebration event in the village.

Not only that, some worship activities are still carried out together, even though it has been officially issued by the government to worship from home. Here the role of community leaders becomes important and influential in delivering the policy.

Concurrent movements need to be carried out to conduct socialization ranging from religious leaders, education, government officials and all who have a large influence in the community. Solidarity is important now. The medical team seeks to treat, the government tries to do prevention with a variety of policies and actions, as well as people who proactively support the policy.

In the midst of efforts to find solutions (problem solving) how to overcome this corona there is a socio-cultural phenomenon that is very uncomfortable we see. As we know, people with eastern cultures, especially the Indonesian people, live in a very strong social and family bond. The Indonesian people have a very unique culture in terms of shaking hands or shaking hands, hugging each other because of the very high brotherly love.

In fact, the social distance that occurs is not like the sociological theory put forward by sociologists like Pitirin A. Sorokin. Sorokin put forward his theory that social stratification is the differentiation of population or society into classes in a hierarchical fashion, namely the existence of layers in society or what is called social strata.

PJ Bouman uses the term tiers or in Dutch it is called a stand, which is a group of people characterized by a way of life in the awareness of certain special privileges and based on the prestige of society. While on the one hand, social distance distinguishes groups of people horizontally based on the distance of their civilization. That is, the social distance proposed by these two experts did indeed occur because of a social design or because of natural factors and also because of the mobilization that created distance.

Corona has made social distance in an effort to prevent increasingly severe circulation. The latest developments can be seen by how the community responds to this social distance. Some agree by saying because it is for the common good because the transmission of this virus can be through direct contact. But there are also those who do not think it's possible just because of the corona of social distance that we make.

Actually, anxiety and fear in the community over the corona virus outbreak is human. However, if this is not resolved, sociologically it will cause social disorganization and disfunction in the community. It must be understood, the authentic characteristic of society is the dynamism in changes in the social order when it gets a certain stimulus - in this case the fear of the corona virus outbreak. The conditions of this change are interdependent. That is, it is difficult to be able to limit changes in society because society is an interconnected chain. Therefore, social organization and dysfunction becomes a necessity.

In society, disorganization leads to uncertain social situations. Impacts the social fabric of society. Prejudice and discrimination are in fact, various reports in the media about the public reaction when there are positive Indonesian citizens infected with the corona virus.

Logical reasons for community prejudice in epidemiological perspective, the occurrence of a particular disease and / or health problem is due to the connection between the host, in this case humans or other living things, the cause, in this case an element, living organism, or infective germ that can cause the occurrence a disease, and the environment, in this case external factors that can be in the form of physical, biological, and social environment. The condition of the relationship between host, agent and the environment is a dynamic entity that if there is interference with the balance of the relationship between them, this will cause illness. Discrimination starts with prejudice. Symbolic violence is the most obvious attitude of discrimination (Rothman, 2008).

Social dysfunction also occurs due to fear of corona virus outbreaks, making a person or a certain group of people unable to carry out their social functions in accordance with their social status, making individuals actually experience health problems. Healthy condition if physically, mentally, spiritually and socially can make individuals carry out their social functions. Healthy condition disturbed socially, then the individual declared sick.

The dominance of the medical health model in determining and diagnosing sick individuals was not approved (Parsons, 1951). Pain is not only a biological condition, but also a social role that is not functioning properly. Pain as a form of deviant behavior in society, because people who are sick can not fulfill their normal social role and therefore deviate from the norm is a consensual.

## **V. Conclusions**

A strong cultural background makes social distancing policies a little difficult to enforce. In some areas people were still gathered at several points. The majority of the community is attached to an attitude that keeps them from attending group activities, an activity that is often carried out in villages. Some worship activities are still carried out together by upholding the belief that God will protect them, even though it has been officially issued by the authorities and the experts to worship from home.

The government has reviewed previously so that the roles of community leaders are important and influential in delivering the policy. All lines need to be done simultaneously to do socialization starting from religious leaders, education, government officials and all who have a big influence in the community, because when the medical group has tried to treat, but the community does not support it will be the same. The community can work together to meet the needs of the community. For those who have middle to upper economic conditions can provide assistance to the lower

middle class so that social distancing and work from home (WFH) policies can run well and optimally, because people are not worried about their income.

What is important now is social solidarity. Treatment is carried out by a medical team, the government tries to do prevention with a variety of policies and actions, the community proactively supports the policy.

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## Writer biography

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|    | <p>Name : Dr. Hj Siti Chodijah, M.Ag<br/>Nip : 197712212005012003<br/>Rank / Class : Lector / III / d<br/>Education : S1 Jur PAI Tarbiyah IAIN SGD Bandung<br/>S2 SPI PPS IAIN SGD Bandung<br/>S3 Psychology Education BK UPI Postgraduate School<br/>Address : Jln. Jembar Wangi 1 No 2 RT 05 / RW 16 Ds.Cibiru Wetan<br/>Kec. Cileunyi Kab. Bandung</p> |
|    | <p>Name : Vera Octavia, S.Si, M.Stat<br/>Nip : 197910052007102006<br/>Rank / Class : Lector / III / d<br/>Education : S1 Statistics UNPAD Bandung Applied Statistics S2 UNPAD Bandung<br/>Address : Jln. Mahoni Asri 2 No 25 Bumi Panyawangan Cileunyi Kab. Bandung</p>                                                                                   |
|   | <p>Name : Endah Ratna Sonya, S. Sos, M.Sc<br/>Nip : 197702102007102002<br/>Rank / Class : Lector / III / d<br/>Education : S1 Anthropology UNPAD Bandung S2 Sociology and Anthropology UNPAD Bandung<br/>Address : Jln. Cikajang Raya No 22 Kel. Antapani Tengah Kec. Antapani City. Bandung</p>                                                          |
|  | <p>Name : Dedeh Kurniasari, M.Ag<br/>Nip : 197503021999032001<br/>Rank / Class : Lector / III / d<br/>Education : S1 Jur Tafsir Hadith Fak. Ushuludin IAIN SGD Bandung<br/>S2 Hadith / Science Hadith PPS UIN SGD Bandung<br/>Address : Karasak Utara II Gg 2 no. 8 kel. Karasak kec. Astana Anyar, the city of Bandung, West Java</p>                    |