

Indonesian-Religious and Digital Pluralism: Covid-19 Impact

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Abstract-- *This study analyze how social interactions and religious rituals in Indonesia as the impact of Covid-19 pandemic especially on Muslims and Christians. Indonesian society about 64 percent of its population has been connected to the Internet with 338.2 million mobile internet devices so it is very supportive of digitisation in joining of the nation's life and state. This article shows that religious interactions of both social interactions with fellow believers and ritual interactions with Lord are radically changing. This study uses qualitative type with a phenomenological approach with interviews, observations and related doctoral studies as a data collection technique. Researchers argue that in the midst of a Covid-19 pandemic plague it had implications for ritual ordinances and religious social relations affected by technology along with the increasingly massive use of technology around these community. The utilization of technology should be able to encourage the internalization of transcendental values and keep the values of their fellow social interactions instead of alienating the values of divinity.*

Keywords-- *Digital Pluralism; Religiosity; Covid-19, Indonesia*

I INTRODUCTION

In various parts of the world, religious pluralism is increasingly subtle, indicating a contraction. Case of 9/11 in America, Uighur case in China, the case of prohibition of Muslim in Netherlands, cases of hijab's prohibition in France, cases of discrimination legislation in India, the case of violent Rohingya in Myanmar, a case of discrimination by Christian fundamentalism against Muslim minority in Australia (Arifin, et. Al., 2019) and many other cases. Indonesia has been known as a country with cultural diversity, ethnicity, race, belief, and religion. Indonesia has six recognized religions: Islam (87.18 percent), Christianity (6.96 percent), Catholicism (2.91 percent), Hindu (1.69 percent), Buddhism (0.72 percent), and Kong Hu Cu (0.05 percent) according from ([indonesia.go.id/ profil/agama](http://indonesia.go.id/profil/agama)). The diversity of religion in Indonesia is quite a lot of conflicts, such as Ambon cases in 1999 and 2004 (Pamungkas, 2015) Case in West Sumatera in 2012 and 2014 (Burhanuddin et.al., 2019), The Ahmadiyah case in Bogor, West Lombok, and in Bulukumba of South Sulawesi 2006 (As'ad, 2009), Then also in Cikeusik Pandeglang Banten in 2011 that inflict casualties of 3 people killed from the Ahmadiyah party (Fuller,

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2011). Conflicts that have occurred is not unlikely to be very potential will be repeated considering the diversity that exists in Indonesia. This is evident at the time of 2019 presidential election of mass polarization by using religious instruments adds to the cuneiform conflicts that already existed because religions take an important role in politics and legislative (Masuda and Yudhistira, 2020).

Does prayer intensity become a measure of seed intolerance? Data shows that the level of Muslim religiosity in Indonesia is measured by the intensity of praying five time is still better than Muslims in other Muslim countries such as Jordania, Egypt, Pakistan, and Turkey (Masuda and Yudhistira, 2020) and the mistake in understanding Islam will trigger intolerance to other people. Therefore, pluralism should be an integral part of the educational curriculum that contributes to the development of reading, writing and speaking that is demonstration on teacher-to-student education relationships to understand and respect all people on earth (Lee, 2003). Likewise, the education of multiculturalism in Islam should be taught because of the social conflicts of religion, religious celebrations, religious rituals, the presence of negative stigma, misunderstanding, and closing each other from each group (Fajarini, 2014). Although if according to the Indonesian Ulema Council through Fatwa number 7/Munas VII/MUI/11/2005 that pluralism is an understanding that teaches that all religions are the same and therefore the truth of every religion is relative, therefore, every religious believers should not claim that only their religion is true while the other religion is wrong. Religious pluralism also teaches that all followers of religion will enter and coexist in heaven. It is expressed as an understanding contrary to the Islam understanding, but does not dispute the plurality of religion. The relationship of human social interaction has evolved by utilizing information technology. Lövheim and Lynch said that digital media contribute to the religious existence in contemporary society that will be related to the circulation of information about religion, religious products, religious values and religious ideals (Lövheim and Lynch, 2019). It is also happening in Singapore that the "religion marketplace" can be understood as a media-driven performance space with digital interactions that can be converted to reproducible, be reproduced and redistribute deeper with a variety of media forms (Poon et al., 2012). Ventura has said that the development of religious issues in recent years has not been separated from digitisation in all areas, accelerated by developing and commercialization with mobile broadband devices (Ventura, 2019).

The development of the Internet in Indonesia grew very high, the research of social Media management HoorSuite and We Are Social of social Marketing agency titled "Global Digital Reports 2020", explained that almost 64 percent of the population of Indonesia has been connected to the Internet network. It means 175.4 million from the Indonesian population amount 272.1 million. Compared to 2019, it has a 17 percent increase in the equivalent amount 25 million users. Internet users during the age of 16 – 64 years in a day have a long average on the Internet approximately 7 hours 59 minutes, above the global average of 6 hours 43 minutes. With this duration, Indonesia ranks at number eight, declining from the previous year in the fifth place from 48 countries. The number of social media users in Indonesia was 160 million, an increase of 8.1 percent or 12 million new users compared to last year, this means that over 59 percent of Indonesia's total population. The average duration of social media use is amount 3 hours 26 minutes per day, well above the average Gobal 2 hours 24 minutes per day. Theaverage per person in Indonesia has approximately 10 social media accounts both active and inactive

and 65 percent to support their work. Data on the number of mobile internet users in Indonesia 338.2 million mobile internet devices, means every Internet user has more than one mobile device such as smartphones and tablets. When compared with the number of Indonesian population, it reaches 124 percent (Global Digital Reports 2020).

Originally from Wuhan City of China at the end of December 2019 this virus was discovered and began to spread in hundreds of countries and inflict thousands of casualties. By World Health Organization (WHO) this virus is named Corona Virus Disease (Covid 19) has been declared a global pandemic by WHO, thus it becoming a threat worldwide. Referring to the realtime data of Johns Hopkins University and Medicine the number of deaths died due to Covid-19 around the world amounted to 195,920 people with a positive case of 2,790,986. The case of Covid-19 in Indonesia showed 8,211 positive cases of Covid-19 and the death toll of 689 inhabitants (Johns Hopkins University And Medicine). Whereas according to WHO up to April 25, 2020 the number of positive covid-19 is 2,631,839 inhabitants and who died amount 182,100 inhabitants in 213 countries. This number has not shown a delay in the number of diseases spread due to the response of policy maker authorities from different countries that should consider the readiness and resources availability as well as the continued impact of the health crisis that has been occurred. The Government of Indonesia actually has relatively enough time to respond to the spread of Covid-19 since the emergence of Wuhan City, China at the end of December 2019 and the case in Indonesia was first discovered in March 2, 2020. But what happens is the neglect, denying and likely to close information about the spread of Covid-19 in Indonesia. However, as the time goes by the government of Indonesia began to take a serious handling despite still raising internal and external suspicions related to the accuracy of the victims data and was passed into a time bomb as a second wave of pandemic because of policies taken by authority maker in the handling of different plague. This research tries to examine the role of information technology in religious social and religious interactions among Muslims and Christians after the Covid-19 pandemic.

II METHOD

This study uses qualitative type with a phenomenological approach with interviews, observations and related doctoral studies as a data collection technique. The research informants consisted of the community, academics, Kyai, members of the Nahdlatul Ulama, Muhammadiyah, and Ahmadiyah administrators.

III RESULT

Social Distancing Against Covid-19

In the beginning, the symptoms of Covid-19 infected people generally are fever, cough, and breathing difficulty. Symptoms that arise will be strongly influenced by the endurance or immune system of the patient so that the symptoms appear differently. Many patients found positive Covid-19 not show any symptom of a Person Without Symptoms (OTG), they interact in the community without realizing it can transmit the virus. The spread of Covid-19 can be prevented by often washing hands and keeping a minimum distance of 1 meter with others to prevent the spread of droplet (social distancing). Social

distancing is done to slow down the spread of viruses so that the community transmission does not occur in a large number of cases triggered by community meetings. Social distancing is one way of non-paramedic interventions to reduce the speed of Covid-19 distribution rate just as the case Influenza pandemic in 1918 (Ferguson, et.al., 2020). Social distancing is done so that people who are susceptible to illness temporarily reduce contact because there is possible plague infection in the vicinity (Maharaj and Kleczkowski, 2012). The Covid-19 virus outbreak tests the strong social solidarity ties of society in Indonesia. Physically meeting members of the community in a joint activity of both social, religious, cultural, economic, political activities that are commonly done, should now maintain a physical distance (Sjafari, 2020). The duration of social distancing during pandemic is able to lower the needs of drugs so it is recommended to lower the level of social interaction until the vaccine is available (Greer, 2013). The activities of shaking hands (*Salaman*) as a part of social interaction must be eliminated so that in the community base of Nahdlatul Ulama (NU) in Yogyakarta that commonly carry out "*Genduren*", in the seven-day memorial, 40 days, 100 days, 1,000 days as charity for deceased family members, to their people must campaign "*Genduren Yes, Salaman No*".

The Interview that is conducted on KH. Dr. Fatah Sulaiman, a member and academician who had been member of the Commission for increasing harmony between religious people MUI of Banten province stated that:

"In Muslim the concept of social distancing was once applied by the friend of Rasulullah SAW namely ' Amr bin ' Ash when the outbreak occurred in the Syam. Historians of Muslim recorded approximately 25,000 – 30,000 including the previous two governors Abu' Ubaidah ibn Al-Jarrah and Mu'adz ibn Jabal passed away from the Tha'un plague in Syam. Amr bin ' Ash when he became governor, ordered that the Muslims scatter into the mountains, stay away from each other (Musnad Ahmad No. 1677) and Rasulullah SAW said "When you hear the plague Tha'un struck a country, then do not enter it, but when the disease engulfed a land while you are in it, then do not get out of the land" (Muttataqun ' Alaihi). An-Nawawi explained that the hadith explained that it is a link to the area affected by the tha'un epidemic and the prohibition to escape with the intention of avoiding the plague, because it is a necessity, then it is asiede from (e.g. for shopping food necessity to the neighboring countries) (Syarh Saheeh Muslim, 14:205-207)".

Public health policy can be described as detailed administrative documents explaining actions (or inaction) to guide decision making and achieve rational results (Awofeso. 2011). In an effort to suppress the spread of this plague the policy taken by the Indonesian Government is social distancing with more detail on physical distancing, that was operationalized by the government on March 31, 2020 by issuing Presidential Decree No. 11 in 2020 stipulates that Covid-19 as a type of disease that raises the emergency of public health and set government Regulation Number 21 in 2020 about social restrictions in large-scale in order to accelerate the handling of Corona Virus Disease 2019 (Covid-19). In Chapter 4 Paragraph 1 that the Fewest Social Restrictions (PSBB) include as follows: (a) the school and workplace; (b) Restrictions on religious activities; and/or (c) restriction of obesity in place or public facilities. Its operationalization is the term "Work From Home, School From Home, Stay At Home". The Indonesian

Ulema Council (MUI) responded by issuing the fatwa No. 14 in 2020 about the implementation of worship in the situation of Covid-19 outbreak where one of the contents was to arrange Friday prayers replaced with Dhuhr prayers in their respective homes. The implementation of social distancing should be accompanied by law enforcement based on legal umbrella and does not rely on voluntary compliance as it did in Australia in the handling of Influenza Epidemic A (H1N1) 2009 (Mayer, 2010). In its development, the capital special region of Jakarta has been designated as PSBB through the Decree of Health Minister Number HK. 01.07/MENKES/239/2020 dated April 7, 2020 to prevent the spread of Covid-19. The social interaction contact structure has become a critical determinant of the spread of infection and with the unavailability of the vaccine, this social distancing scale-raising step is the most effective mitigation as India does (Sigh and Adhikari, 2020).

In such a democracy climate in Indonesia, the consequences of restricting social activity on government decisions will lead to pros and cons. This is because of differences in education, the level of welfare economics, the level of health awareness, culture, and religion (Indonesia is a country with high pluralism). The largest religious organization in Indonesia is Nahdlatul Ulama (NU) which is regarded as a religious organization that carries a moderate idea and flow with the concept of *ahl al-sunnah wa al-Jamaah* (Salik, 2019). at this time still split in some areas Green Zone still there is a recommendation to keep praying Friday and obligatory prayers in congregation in the mosque although many also follow the fatwa MUI.

Interview with Husnan Nurjuman, as Deputy Executive Secretary of MPKU PP Muhammadiyah period 2015-2020 stated that:

"Muhammadiyah fully supports government policy namely social distancing, Muhammadiyah has given guidelines such as the emergency jurisprudence Covid-19, Muhammadiyah Fatwa caled as Tarjih of Fardhu prayers in the plague of Covid 19, Fatwa Tarjih: Praying Friday replaced by Noon in the house, also the care of the body corpse of Covid 19, according to Fatwa Tarjih, Fatwa Tarjih Tarawih plague conditions Covid 19, everything has been issued in <https://pwmu.co/>".

There are different responses in responding to government policies, this became natural because of the variety of Muslim rituals in Indonesia dominated by Sunni, and Siah as a minority (Sulaiman, 2017). Then the interview with an Ahmadiyah congregation named Elma Rahmah Tunnisah stated that:

"Relating to Covid-19 We support the authorities ordered by the government and have been given instructions by the officers, there is already a circular letter related to Covid-19" by letter No. 268/AMIR/III/2020 regarding the impact of the distribution of Covid-19 and number 184/AMIR/III/2020 about the prevention of Covid-19 deployments".

Army of God and Satan of God, between Doom and Stigma

This Virus originated from Wuhan City of China. The emergence of religious polarization at the time of elections in Indonesia in 2019 where there is a issue of Aseng (referring to Chinese ethnic) as a form of identity politics, appears labeling on this virus as a form of doom from God because the Communist China, do not recognize the existence of God and also persecute the Muslim Uighur as a justification, it

seems to be a justification that this virus is the Army of God by Ustadz Abdul Somad (UAS), he presented eight scholars who mentioned Corona as the Army of God, Syech Dr Muhammad Ratib Nablusi, Syech Kholid Al Jundi, Syech Thoriq Hakim, Syech Dr. Khalid Al Muslich, Syech Ahmad Al Qotton, Syech Dr. Muhammad Azzuhbi, Syech Muhammad Sholeh Al Munajid, Syech Dr. Kholid bin Usman Assub. Unlike the opinion of the scholars namely Ustadz Quraish Sihab who conveyed his disapproval, he expressed disagreeing this virus as an Army of God, but the disaster in the form of tests, good people even in the hadith presented that those who passed away during the epidemic, was judged as a Shahid, Shahidul Akhirah. This Virus is the demons of God not the armies of God.

The Stigma that emerged against the victims of Covid-19 is the impact of the hoaxes that appear in the public both conventional media and social media are less capable of filtered Internet users because of the level of E-literation (Internet literacy) and excessive fear of the risk of transmission. Social media like Facebook and others have an open, Hyper-interactive, pastisipative, community-based and intertwined nature (Ridwan, et.al., 2019), so that in social media use should be accompanied by the responsibility and ability to filter information content. Labelling evolved against victims of Covid-19 and Pobia that evolved according to Suwaib Amiruddin as sociologist namely Sultan Ageng Tirtayasa University convey the use of quarantine terms that are often used in the medical world that is poorly understood by the public, sociological society likened to "exile", which has negative stereotypes because the individual should be discouraged by health not socially. This is one of the stigma seeds for Covid-19 sufferers and the community is covered with fear, anxiety.

The risk of high transmission and ease of transmission as well as a short incubation period of Covid-19 so that considered dangerous to make the psychology of the society is quite high enough to the people of viruses Covid-19 and medical personnel (doctors, nurses, medical-science students, medical students specialists) who care also get the treatment expelled from their residence such as in Jakarta Persahabatan Hospital and also happens in the Banten District Public hospital (detiknews.com and merdeka.com). The rejection also occurred when an artist and a politician, nameky Hengky Kurniawan who will provide his home to serve as a resting place for medical personnel rejected by the neighbor of Pejaten in South Jakarta. From the interview with neighboring of Hengky Kurniawan's house, Wiwik Wisnu Murti said that:

"Mr. Hengky had never delivered to the District Head (RT/RW) chair, thus making the citizens panic and refuse. The paramedic is always adjacent to the patient, so the citizens are affected. These Residents think they are infected, will be transmitted to the neighbor's household assistants. The impact can be chain although indeed all already the fate of God. The paramedic resting place has been provided by the Governor of DKI Jakarta in a hotel away from the populous settlements. Excessive concern occurs because of many casualties, viruses that invisible eyes so high alertness, finally emerged suspicion among humans let alone unknown people".

The next Interview with an anonymous source with the initials of AWY, an echelon I as well as an expert staff of the Ministry of Manpower of Indonesia Republic said that:

"The emergence of citizen rejection as a form of citizen care but not to paranoid, amid the news of the scarcity of personal protective equipment for medical personnel so that the high risk and culture of our discipline is lacking so that there is no guarantee of health protocols run well. Compare to Korea's community discipline, handling Covid-19 with lockdown. What about Indonesian culture that is less disciplined? Not lockdown, but I can understand PSBB's decision, if the quarantine area, which is rich in hoard food, the poor how? Then it would be chaos, rush, panic buying. Psychology of the community with the atmosphere of the population, concerns about 15 percent of patients Covid-19 showed no symptoms (OTG), and the relation of central government-the local government is still not fully in rhythm ".

The fall of casualties due to Corona were varied by Muslims in Indonesia. It is not separated from missionize from the clergy that Corona virus is the doom of God. The speed of spread and a short incubation period of 14 days has caused panic in the community over the virus. Lack of education and socialization of the community about the treatment of Covid-19 victims, plus the news of hoax in television coverage and social media and the attitude of firmness as well as government response when dealing with the crisis seen the failure of the government's managerial and coordination of the facilities and infrastructures of health facility such as self-supporting equipment, and hospital capacity that is not comparable to the number of patients will lower the public trust to the government. Disaster management should be clear, although different countries, as well as regions in one country use different strategies but at least three strategies are used collectively, namely contact tracing, early detection, and social distancing (Gaeta and Marinella, 2020).

No wonder incidence of Covid-19 victims in Purwokerto, Banyumas Central Java, in Gowa Makasar, in Lampung the corpse must be wait more than 24 hours due to citizen rejection although based on Hadist Muslim history conveyed that the victim of Covid-19 was martyred (suara.com). One of the young Ustadz namely Gus Miftah as the Head of Religious School named Ora Aji in Sleman Yogyakarta discuss it in online education through YouTube channel, He also do Live report through Facebook and Instagram, "the authority of the Living person is (1) bathing; (2) to the caravan; (3) to save; (4) to bury. Muslim bodies deserve the fourth and become a living obligation. What if the body dies of Corona? The deceased continues to obtain all four equal rights, of course, with regard to medical protocols in force. We are hostile to the virus, not the person. The scholar who mentions that died from the plague, then the death of the Shahid afterlife. No more rejection of the bodies corpse died of Corona ".

Stigmatisation is a matter of humanity. Stigmata victim of Covid-19 occurred in various regions, Najwa Shihab, a senior national journalist address that the awareness and vigilance on the Covid-19 began to form but the effort to keep the distance do not be easy to repel people or reject the body corpse, even done against the family themselves, they are victims and medical personnel is a hero. The hospital has medical protocol handling of the body corpse according to religious teachings, the bodies are wrapped specifically so that it will not spread the virus, information from the head of the

Department of Medical Forensic Medicine, RSU Dr Soetomo Surabaya, Dr. Edi Suyanto, SpF., SH., MH, scientifically, medical science, victim or the body corpse is likely to go on it no longer exists because Corona virus has to live in its holder, if the human being has died also death, similar to HIV/AIDS and H5N1 (avian influenza). Stigmatization will be dangerous because making anyone who feels the symptoms will be reluctant to be checked, so it is difficult to decide the spread chain. There are old jargon, away from the disease not the person. Should be enough by maintaining the distance, do not isolate. The plague is still underway so social shocks appear, it's time to strengthen solidarity. The physical distance must be stretched, but the social bonds must be bonded. We can not alone overcome this plague. Today solitary, should be solider. Keep the distance with illness not with humanity.

Hoax And Digitizing In Religious Life

Increasingly massive internet use in Indonesia is not without any negative impact. Internet content often contains misleading information because it does not match the empiric facts. Fake news or hoaxes are being produced daily and the alternation of switching appears on our gadgets. Hoax manufacturers have never demonstrated the intent and purpose of producing hoaxes, but often the hoaxes made will lead to financial, emotional and idiologic gains when used for political purposes (Grech, 2019). It is principally that the hoax is the wrong information (not true).

Hoax is produced into a simultaneous propaganda that must have a certain purpose because the continuity of propaganda will be felt right. This was in accordance with the fundamental principle of propaganda delivered by Joseph Goebbels as propaganda Minister of Adolf Hitler that all the constantly repeated propaganda would be the most effective argumentation (Irving, 1999). The question is how do we ward off hoaxes? Hoax will be the issue. Issue is the difference in value. There is a gap between reality and the information presented. It means to argue that hoax should be with the facts and reality of the issue in question. Who should do the objection? In social issues of societal life, the nation and state governments must present to straighten out the issues/hoaxes in the community. But in the climate of democracy as in Indonesia the participation of citizens (civil society) in the eradication of hoaxes is a necessity.

Hoax has become a daily life in Indonesia since the Presidential Election 2014 (Salam, 2018), then at the Governor Election of DKI Jakarta 2017 namely the rivalry Basuki Tjahaja Purnama (Ahok) with Anis Bawesdan with raised issues, religious issues, communist issues, radicalist issues, and nationalism issues (Utami, 2018). In the case of Ahok both NU and Muhammadiyah on the moderate and rational side with emphasis on national interest is different from other Muslim groups who have literal interpretation always promote the identity of religious religion face to face with other religions (Huda, 2019). Continued on the presidential election 2019 even polarization in society still continues to occur because of the phenomenon of political buzzer producing hoaxes and narrative hate speech thereby lowering the quality of Indonesian democracy. In Indonesia, religion is utilized by secular politicians and religious politicians for the sake of electoral both from candidate side and selector side

(Assyaukanie, 2019). Although the hoax can evaluate itself as a person who knowledgeable, understand the issues that are growing even if they can not get the fact of knowledge from the hoax (Park and Rim, 2019). The big question that should be answered is how to demonstrate an empirical fact to refute the hoax when the issue raised is a religious issue? Because religious truth is not to be debated, but it is believed. The truth of religion is the absolute truth and not a tentative truth that opens the space of discussion and disagreement. Indonesia has six recognized religions and there is still a flow of belief in which the believers believe the truth of their own religion, it will trigger a conflict. Religion is a social system describing the powers of non empirical or sacred as well as trusted by people to achieve salvation (Basyir, 2019).

Hoax religious issues and Hoax believe issues are two different things. Hoax religion is a Hoax that is based on the issues of religious rituals (the relationship between Human and God) while the Hoax of believe issues is a Hoax that is a relationship between human-based religion. In the case of the religious issue hoax is the legal obligation of the State must be present without the intervention of the other party only adhering to the constitution straightening hoax because Indonesia adheres to the value of the Almighty God as the first please in In the case of hoax issues of the State must remain present but must involve the participation of recognized religious organisations such as Indonesian Ulema Council (MUI), Indonesian Church Association (PGI), Representatives of Indonesian Buddhists (WALUBI), Parisada Hindu Dharma Indonesia (PHDI), Indonesian Episcopal Conference (KAWALI), and Indonesian National Religious Council (MATAKIN) because on this religious organization this is the authority maker. Muhammadiyah through Ijtihad at the 30th National Meeting of the Tarjih Assembly and Tajdid (Muhammadiyah Religious Council) issued a fiqh of information, as a guide on using social media based on Islamic teachings (Fauzi and Ayub, 2019). This will help people in conducting social worship activities to their fellow man and ritual worship to God as the Creator.

The digitisation of hoax religious interaction is inevitable in Indonesia amid political democratization climate since the 1998 reform. The digitisation of this hoax seems to have a driving vehicle with social media and a buzzer (paid for, so often the term BuzzerRp) usage phenomenon is referring to the rupiah currency code name. Referring to the research results from the University of Oxford UK conducted in 70 countries, that the phenomenon of political buzzer occurred in Indonesia in the realm of politician actors and the realm of political parties as well as private contracting companies using human accounts and bot accounts (automatic computer devices so often called robots). Then the communication strategy of the buzzers in Indonesia is disinformation and strengthening the dissemination of content that is produced are memes, video, media manipulation, and fake news sites that are done by the temporary or employment contracts ranging from 1 million to 50 million (Bradshaw and Howard, 2020). This is a real testament to the existence of hoax producers in Indonesia. The digitisation of Hoax should be taken captive by digital instruments and provide digital migrant education and the need of digital interventions to reduce the digital divide by taking into account the context, participants and strategies of achievement (Maceviciute and Wilson, 2018) in

order these efforts to counteract the hoaxes of religious issues and believe issues will be easier to do. According to the Physosof Mark C. Taylor stated that religion is a system that is conditioned by two rival forces, on the one hand stabilizing and destabilizing on the other (Ahman, 2018) while religion is a human right and is secured by the Constitution in Indonesia article 29 of the Basic Law of Indonesia Republic 1945. Likewise, according to Buddhism that human rights are not intrinsic to human beings but are necessary to put humans to be better (Capurro, 2008).

According to the dichotomy of religious secularity, Indonesia is not a secular country and is generally the right to freedom of religion is the essential right of every person to believe or not to treat it and to express its religion and belief to the public and always in the protection of the State (Ven, 2019). Unlike countries in Europe whose religious beliefs and practices have been diminished in relation to the patterns of religiosity of Christians in terms of theological teachings, rituals and religious symbols, service of the State and church-State relations (Höllinger et al., 2007). In order to involve religion in disaster management can learn from Korea, that Cristianity, Buddhism, and Confucianism legalistic exist in Korea that these three religions have a role in complementing treatment-oriented management with a management approach to mitigate a mitigation by understanding the nature of disaster and effective management by keeping an eye on regional culture, in addition to the Ministry of Public Health and Safety, local governments and other government agencies must play new roles in combining religion in disaster management (Kyoo-Man Ha, 2015).

Covid-19 Impact

Covid 19 has ruined the order of the worship of every human being. In an effort to reduce the spread of viruses carried out social distancing on a large scale included in the ordinance of worship. Social distancing in the form of work from home, school from home causes all activities of people to do at home. The consequences of the Internet are increasingly massive, so there is an increase (Global Digital Reports 2020) both in terms of number of users and the duration internet usage. With this increase in scaling-up digitalization will occur in all aspects of life as in the field of education previously there is an online lecture, online guidance, online learning such as the application of Ruang Guru, Zenius, Quipper School, Sekolahmu, and Kelas Pintar. In the field of health before the existence of Covid-19 already there are digitisation practices such as online medical consultation <https://www.halodoc.com/>, <https://www.gooddoctor.com/> then <https://www.alodokter.com/> for early detection of patient's perceived symptoms, in the field of culture with music concerts from home, including in the religious field even before this pandemic spread by preaching online, religious consulting website such as <http://www.konsultasisyariah.com/>, <https://pesantrenvirtual.com/>, <https://konsultasislam.com/> and question and answer about the religion online between Religioun Teacher with the congregation is done with video conference based communication with the device Zoom Meeting Cloud, Google Class Room, Microsoft Teams, Google Meet, Google Hangout, Skype, Webex, Live Streaming via YouTube, Instagram or Facebook and others. Covid-19 forces the scaling-up digitalization of both the provider, the user and the media due to the increasing use of Internet

technology.

Covid-19 forced the technical ritual of worshipping all religious believers have a change because it must keep the physical distance between fellow human beings. Social distancing forces Muslims can not perform Friday prayers in congregation and replace with Noon at home, obligatory prayer is not recommended in the mosque but all performed at home, then the ritual of Tarawih Prayer (24 April-23 May 2020), Eid Prayer (24 May 2020), Eid al-Adha (31 July 2020), Umrah and Hajj is threatened void, this is a row of activities that "forbidden" as the impact of the Covid-19. In the realm of social interactions affected by Covid-19 is the mobility event of millions of people from the city to the hometown called "Mudik" before Eid al-Fitr 1441 Hijri, then studies/Tablig Akbar, Taklim Assembly, commemoration day of religion such as Isra ' Mi'raj (22 March 2020), because it will come into contact because of the tradition of gathering identical with shake hand ("Salaman") among fellow who would be a medium of transmission Covid-19. As if the people were asked to "avoid" the mosque, for this particular group was not approved, that death is the business of God, the people just afraid of God not afraid of corona viruses. So the implementation of social distancing is still not able to be implemented disciplined and not done in the awareness of Community thinking and the number of religious traditions/schools. As for the Christian ritual worship every Sunday is also canceled until the deadline is not determined, the agenda of the commemoration of Good Friday commemorating the death of Jesus Christ on 10 April 2020, Easter on April 12, 2020 and the ascension of Isa Almasih on May 21, 2020 also affected Covid-19. For the Hindu celebrations of Nyepi Day on March 25, 2020 in Bali it would be to extend its celebration because Nyepi celebrations require people to stay inside the house. For the Buddhist feast of Vesak 2564 on May 7, 2020 will also be impacted Covid-19.

The impact on social aspects of community is the intention to not hold "*Ruwahan*", a Pilgrimage culture ritual grave by the people before the fasting month, also prohibit "*Hajatan*" in a wedding party involving many people, even in terms of the humanitarian aspect to "*Melayat*" as a form of condolences also forbidden because it will bring a crowd. The emergence of the funeral rejection of Covid-19 was a real form of public panic because of the lack of education will be the handling of this virus that led to the disruption of the cohesive values of the community (kinship ties, solidarity) into individualistic values that will affect the action of apatism which is a waiver on the surrounding social situation. Irrational actions such as panic buying or even rush against the banking institutions of the middle and upper economies, and the emergence of criminal acts due to the urge of economic necessity. The results showed that the Covid-19 in China resulted in negative emotions (anxiety, depression and anger) and increased sensitivity to social risk. While for positive emotions (e.g. happiness) and life satisfaction declines, people become more concerned with health and family (Sijia Li, et.al., 2020). However, in Indonesia, it can vary the level of the stress, because the ability to handle and governance policy is also different in responding to Covid-19 pandemic. As in Liberia in the Ebola case, populations with epidemics besides experiencing health hazards also feel high social insecurity. The coercive vertical action enhances distrust and fear that only results in a counter-productive effect in countermeasure epidemics (Pellecchia, et.al. 2015).

The pandemic Covid-19 is the first wave to create a public health crisis. Afterward there will be a wave of continued crisis namely social crisis, economic crisis. The Economist Intelligence Unit on March 26, 2020 delivers, that Covid-19 to send almost all G20 countries into a recession. In the report it is projected that there is a tremendous economic throttling posed by Pandemi Covid-19 so that the economy is grim. It is assumed that there will be improvements in the second semester of 2020, but the concern for the emergence of a second pandemic wave discouraging opportunities. So it will be many countries entangled debt crisis. The state of Argentina before the outbreak of economic growth was held in 2020 minus 2 would be minus 6.7; Australia from 2 to minus 0.4; Brazil from 2.4 to minus 5.5; Canada from 1.8 to minus 1.3; China from 5.9 to 1; France from 1 to minus 5; Germany from 0.9 to minus 6.8; India from 6 to 2.1; Indonesia from 5.1 to 1; Italy from 0.4 to minus 7; Japan from 0.4 to minus 1.5; South Korea from 2.2 to minus 1.8; Mexico from 1.1 to minus 5.4; Russia from 1.6 to minus 2; Saudi Arabia from 1.6 to minus 5; South Africa from 1.4 to minus 3; Turkey from 3.8 to minus 3; UK from 1.1 to minus 5; And United States from 1.7 to minus 2.8. For Indonesia, the economic impact will be greatly felt from the block of the joint stock price index which is plummeting to the lowest level since 2008 and weakening rupiah because the US dollar is worth more than 16,000 rupiah. This will hit the economy including an informal business economy because it is impacted by the slowing of tourism activities, business economics, transportation, and so forth. The poverty rate will soon rise by the number because yesterday was almost poor, going down the class became poor.

Indonesian government through the government regulation of the substitute Law No. 1 in 2020 to allocate the country's income and expenditure budget worth more than 405.1 trillion to anticipate the impact of Covid-19 in Indonesia, which will be used for the economic program of 150 trillion for credit restructuring and guarantee as well as for the financing of Small and Medium Enterprises (SMEs) and the business world, 75 trillion for health field, the purchase of health care personnel protection, doctor incentives, health facilities improvement, 110 trillion for the social safety net such as basic food cards, pre-fortification and electricity subsidies 100 percent for customers 450 watts and subsidized 50 percent for customers 900 watts, as well as 70.1 trillion for tax incentives and stimulus credit for the people's business. In a high level of pandemic, the strategy with the lowest total cost for the community is to implement social distancing, but this is not appropriate for the level of pandemic that is still low because it will cause interference and social costs among the community (Kelso, et.al., 2013). Indonesian government could be reflecting on the treatment of H1N1 pandemic in 2009 that success in dealing with pandemic will be influenced by trusts to government or media (formal) information, trusts on interpersonal (informal) information, concerns about pandemic, perceived personal vulnerabilities, self- immunity, the understanding of the plague causing viruses, hand hygiene and social distancing (Liao, et. al., 2010).

Digitizing Social Interactions And Religious Rituals

ASORIBA Application basically in Ghana Africa is a real example of church relations with

churches without going through the physical presence to attend the service, this application replaces the worship of the advance so that it can be done to the busy congregation and often travel far, the Sunday Service can be downloaded even broadcast live. Has anyone disappeared from physical contact to a digital connection? By the very least, we can not replace a real-life connection, but we can improve the physical connection and exceed it. It is in an institutional standpoint as a synergy between online and offline religions or also known as "Online Churches". The availability of religious and theological information from various online sources (religion online) implies that the traditional structure of the church as the primary source in obtaining information and religious authorities has been missed (Cloete, 2016). Among Muslims in Indonesia also utilize information technology by means of Yasinan Online, Tahlilan Online as it was done at the passed away of President Joko Widodo's mother Hj. Sudjiatmi Notomirdjo on March 25, 2020 held by the branch manager of Nahdlatul Ulama Semarang Central Java. Muslims also in preaching online, one of the results of the interaction between Islamic Da'wah, popular culture, and the use of information technology in Indonesian society is the emergence of the movement immigration (Hasan, 2019) this is not regardless of the age of young scholars such as Ustadz Abdul Somad, Ustadz Adi Hidayat, Ustadz Muallaf Felix Siauw, Ustadz Khalid Basalamah, Gus Baha, Gus Miftah, Gus Muwafiq who are familiar with technological devices in delivering their knowledge.

For Christians religious ritual activities can be done by utilizing technology devices, for suppose on April 5, 2020 in Jayapura City Papua with the Online Mass Sunday of Palma with Live Streaming in the parish Church (Catholic) Christ the Light of the world Waena has been done by Pastor Paulus Wolor without being attended by the people, he was crying in tears and stated that: "a typical Catholic ornament as a Raib, a silent choir practice, the praise of the Passover, which became a compliment when Christ rose seemed to be dissolved in silence, all the churches were even deserted, lonely, the church seems to be unsung, in times like this, when the church is closed, the week of Palma we celebrate, the glorious day glorified, glorified in silence, tongue as if you sing again the Sanap of the son of David, (the pastor cried) at the time Jesus was greeted at the gate of Palma today is not a beautiful reverb (crying again) in the House of the Lord ". this is the real illustration today as the effect of Covid 19 in human religious life.

As for Muslims can not run religious rituals with technological devices such as prayer Friday Online, Tarawih prayer Online, prayer Idul Fitri Online that is done by Muslims are shot at the activities in the Istiqlal Mosque in Jakarta that does not hold Friday prayers according to the Indonesian Ulama Council (MUI) number 14 in 2020. But MUI's decision is not immediately followed simultaneously on all the people in other areas where the spreading of Covid-19 still does not harm. Many mosques are found in Central Java, West Java, East Java, which is still a Friday prayer, but with a distance of at least one metre between pilgrims. The view of the clerics will also greatly affect the view of the land as conveyed by Habib Lutfi bin Yahya as a great scholar in Pekalongan who is also a member of the presidential Considerations Council who convey to the people not to be afraid of the Corona (Covid-19), that Corona is not a representative of the Angel Izrail, so do not fear, fear God, but

we should be do an effort.

IV CONCLUSION

This research shows that the digitisation of religious interactions and has been done, with the Covid- 19 being the scaling-up of digitalization both on the provider and the user as it increasingly Internet using. We find that on Christians the digitization of religious interactions can be performed in religious rituals can be done, but for Muslims digitisation that can be done only digitizing religious interactions but can not digitize religious rituals. The implications for Muslim scholars is more strengthened its traditional role as the owner of the religious authoritarian. The Indonesian government has involved the existing religious organizations so that almost all of the religious people can understand the policies taken by Indonesia Government such as social distancing, physical distancing, social restrictions on a large rate and receive restrictions on religious activities.

Hoax phenomenon in the handling of Covid19 in Indonesia emerged in the political dimension as a continuation of the community's most political support in the Indonesian presidential election, 2019. The results of hoaxes are scattered in social media. Sociological stigmatization, which is the stigma given to victims of Covid-19 and medical personnel. The funeral rejection emerged for the victim, and for the medical personnel to get the expulsion from their residence, this is due to high and easy transmission risk, the incubation period is relatively short so it is considered dangerous. The phenomenon implicates the high potential of social shocks as the Covid19 pandemic is predicted to last long.

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