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### Religion Value and Social Capital for Resilience to Combat Covid-19 in Society Environment

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#### Abstrak

Penelitian ini bertujuan untuk menemukan modal sosial pada masyarakat dan nilai-nilai agama untuk mengatasi covid-19. Metode penelitian menggunakan pendekatan-pendekatan etnografi. Metode ini digunakan karena berkaitan dengan tradisi tolong menolong dan masyarakat. Untuk mengumpulkan data yang digunakan sebagai wawancara mendalam. Sampel dipilih melalui teknik purposive. Hasilnya diteliti dengan cara teknik triangulasi. Hasil penelitian menunjukkan bahwa modal sosial masyarakat yaitu adanya kedekatan secara sosial sehingga memperkuat masyarakat untuk menghadapi wabah covid-19. Ditambah lagi dengan jaringan sosial antara masyarakat dan lembaga pemerintah untuk menanggulangi covid-19 sehingga masyarakat mampu bertahan menghadapi wabah covid-19. Selain itu, modal sosial seperti saling membantu membantu, saling bahu-membahu dan saling berbuat baik menjadi tradisi pada masyarakat menghadapi covid-19. Nilai ini terkoneksi dengan ajaran Islam sebab agama memotivasi untuk berbuat kepada tetangga dan kepada orang lain. Masyarakat menjadi tangguh karena nilai agama menjadi prinsip dalam hidup. Bagi masyarakat musibah covid-19 sebagai ujian yang datang dari Allah. Manusia tidak boleh mengeluh dengan ujian tersebut dan manusia harus sabar menghadapi wabah covid-19. Kemudian, masyarakat beradaptasi untuk menanggulangi covid-19 dengan cara tidak menggunakan pertemuan *face-to-face* atau membatasi jumlah anggota yang datang.

**Keywords:** Religion, Islam, Covid-19, Ketangguhan, dan Tradisi.

#### Abstrak

*This study aims to find social capital in society and religious values to overcome covid-19. The research method uses an ethnographic approach. In order to collect data used as in-depth interviews. The sample was selected through a purposive technique. The results were examined by means of triangulation techniques. The results showed that social capital of the community is the existence of social closeness so as to strengthen the community to face the covid-19 outbreak. Coupled with the social network between the community and government agencies to cope with COVID-19 so that people are able to survive the Covid-19 outbreak. In addition, social capital such as helping each other, working hand in hand and doing good to each other has become a tradition for the community to deal with COVID-19. This value is connected with the teachings of Islam because religion motivates the person to conduct the best to neighbor. For the community, the Covid-19 disaster is a test that comes from God. Humans must not complain about the test and humans must be patient in dealing with the covid-19 outbreak. Then, the community adapts to deal with COVID-19 by not using face-to-face meetings.*

**Keywords:** Religion, Islam, Covid-19, Resilience, and tradition.

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## INTRODUCTION

Covid-19 is a pandemic that has hit various countries around the world. The epidemic that started in China has spread throughout the world and caused enormous losses in terms of health, economy, food, and education. WHO stated that since the emergence of the Covid-19 outbreak in China last December, it has now spread throughout Southeast Asia and Europe. The impact of the covid-19 outbreak, namely: from an economic perspective, there was a very large stock market spike in America and even in the world (Baker et al., 2020). Muhyiddin (2020) reported that the Covid-19 pandemic has hit the world, and Indonesia is one of them. Indonesia is struggling against Covid-19 by modifying the regional quarantine (lockdown) policy to large-scale social restrictions (PSBB) that are local in nature according to the severity of the province, district or city. Aslamiyah & Nurhayati (2021) said that the results showed that there were changes in the psychological, social, and economic aspects of COVID-19 patients. Psychologically, patients experience changes ranging from fear, sadness, depression, decreased motivation to trauma. While the social impact, patients get different treatment and views from society. Then, economically, patients experience a decrease in income so that it is difficult to meet their food needs.

Wiresti (2021) reveals that the government policy leads to economic family resilience. The decreasing of economic in family have adverse impact to the stability of student emotion, shortage of nutrients, and children health, lack of security and safety, and crises in children nurturing. Meanwhile, Kusuma, Wijaya & Mariani (2021) said that currently, people are encouraged to practice social distancing, where learning, working, and worshipping activities are carried out at home. In addition, recommendations regarding health protocols from the WHO (World Health Organization) such as diligently washing hands, maintaining health and hygiene and always wearing masks when leaving the house are also continuously echoed. Indonesia, which is included in the Covid-19 red zone, must carry out restrictive activities to reduce the number of victims of the pandemic. However, this brought a lot of losses, which resulted in the termination of land, water and air transportation, hampering economic activities, causing the supply chain to be cut off for both goods and food. The decline in the global economy, especially Indonesia's export destination countries and weakening commodity prices will put pressure on Indonesian exports (Kusno, 2020).

There are also changes in non-physical work that occur due to the pandemic, which has a negative impact on employee complaints about the increased workload while the wages given are reduced (Meilina & Sardanto, 2020). The Covid-19 pandemic has had a major impact on education in Indonesia. especially in the learning process for teachers, students and parents. The closure of schools which resulted in the learning process being carried out online has its own obstacles, especially in the use of technology to assist online learning. Without direct training, teachers will feel alien to the conditions that require learning from home (Mastura & Santaria, 2020). In addition, there is also a psychological impact from school closures and delays in learning activities at school, namely students may experience psychological trauma that will demotivate them in learning (Nurkholis, 2020). The existence of calm in determining the right steps in dealing with problems both in terms of economy, health, education, and social is very important (Mutiani, 2019). Sidiq, Sulistyani, & Achgnes (2021) social capital consisting of participation, reciprocity, trust, social norms, values, and proactive actions that contribute positively to the welfare of society as measured by the subjective life satisfaction level index for each individual. Social bonding (bonding) is one type of social capital that has strong ties in society such as a sense of kinship with other families that creates a sense of empathy/familiarity.

Based on several concepts or understandings of social capital mentioned above, it is very urgent and important that the values contained in the elements of social capital are needed to handle the impact of the corona virus pandemic. For example, through the element of reciprocity, economically affected residents will have the ability to help relatives who have no income due to decreased income; then through social networking elements, the role of the Village Government is very much needed to collect data on affected

residents to be given cash social assistance (BST), procurement and distribution of masks, spraying disinfectant liquid; Furthermore, through the element of mutual trust, residents affected by COVID-19 will be given free medical assistance and assistance from trauma in order to grow self-confidence and optimism to be free from the corona virus (Moita et al., 2021). From some of the opinions above, bonding social capital is a very strong relationship that occurs in the community in dealing with the same situation, in this case when dealing with covid-19. Bridging social capital is a broader social bonding relationship such as friendship between co-workers. While linking social capital is a relationship of social ties from various backgrounds and different social statuses of the community. Social capital is related to social relations such as family values so that society has social resilience because it is not based on individuals but always on a group basis.

The stronger social capital such as kinship in the community, the more resilient the community is to face epidemics and disasters because disasters can be overcome together. Individual factor and societies have benefit to encourage individual resilience (Sukiyah, Bahagia, & Sutisna, 2021). Social capital is not enough so it must be strengthened by religious values. Religion has an important role in building community resilience in the face of the COVID-19 outbreak. Zuhby (2021) reported that meditate in dealing with the covid-19 virus outbreak in a way, always asking for protection from Allah SWT, endeavor, trust, and believe in the healing that Allah SWT gave. The government's policy regarding social restrictions and the use of social media (digital applications) as a means of da'wah and online learning is in line with Islamic law and the concept of the benefit of human life, which also strengthens that, Shari'a comes from Allah Ta'ala not to weaken, let alone eliminate human spiritual needs, but the Shari'a is more concerned with the safety of humans themselves (H. Usman et al., 2020). Ridho (2020) said that through the policies of the Prophet Muhammad and the caliphs after him in dealing with a pandemic, lessons can be learned which have been carried out by governments in various parts of the world. Lockdown, social distancing, quarantine, and isolation are the main solutions to deal with a pandemic. This step is an effective step and has been exemplified by previous people who are written in the ink of history.

In addition, the general public to always maintain personal hygiene and the surrounding environment. Even during a pandemic, worship can be more flexible. So in abnormal circumstances, it is permissible to change the time or even replace the type of prayer with other prayers such as Friday prayers may be replaced with the Dzuhur prayer during this pandemic. Because Islam does not allow its adherents to kill, endanger themselves and Islam orders to avoid things that lead to death (Sahil, 2020). In this research, the researcher intends to discover the social capital of societies such as shoulder and shoulder tradition which exerts mutual assistance for combating covid-19. Another social capital that attempts to find out is a social networking and social relations in group and out group to boost the societies to overcome the pandemic covid-19. Then, religious value has stringent linkage to social capital that religion has a guide to releasing mutual assistance with another person. It motivates the people based on Islamic value to aid other people because there is a reward from god next time. Lastly, the research intends to find about Islamic values such as being grateful, steadfast, and belief to pandemic covid-19 as testing from god. It strengthens the level of social resilience because they will be patient despite covid-19 combat their life.

## **METHODS**

The research was conducted in Bubulak village, Kel. Bubulak, West Bogor, Bogor City. It is carried out using a qualitative method with an ethnographic approach. Qualitative research is a research approach that uncovers certain social situations by properly describing reality, formed by words based on data collection techniques and relevant data analysis obtained from natural situations (Umrati & Wijaya, 2020). Lurn & Berg (2017) said that quality refers to the what, how, when, where, and why of a thing it is essence and ambience. Qualitative research, thus, refers to the meanings, concepts, definitions, characteristics, metaphors, symbols,

and descriptions of things. In a qualitative approach, data can be obtained through observations, interviews, document analysis, and focus group discussions. Descriptive qualitative research is a research method with data analysis through interviews with participant observation. Then the data will be processed into a clear descriptive text that includes all research results and activities that occur in the field (Juanda & Azis, 2018).

In order to collect the respondent, the researcher exerts a purposive technique to determine the sample. The sample is the head of the neighbourhood environment. The chief of these societies deems as the people enable to answer all of the questions from researcher and have wide the experience to adjust the societies as well as an activity which is donated by the government. The data are gathered through in-depth interviews. The researcher asks some question about the research including a question about social capital in societies whether it can encourage the societies resilience including networking and social relations in group and out-group as well as mutual assisting as the method to create resilient societies. Then, some question about the religious value which has stringent linkage to social capital that religion must be asked in this section. It understands that the behaviour of societies has a connection to mutual assisting with another person. Lastly, demanding respondent to answer about Islamic values such as to be grateful, steadfast, and belief in pandemic covid-19 as testing from god. It strengthens the level of social resilience because they will be patient despite covid-19 combat their life.

The data which are collected from several sources including in-depth-interview must be mixed with several data such as observation and documentation. Once data have been gathered, the researcher tries to identify the result of the record in some time such as data from in-depth-interview in the morning time and evening time. As it has a connection and the respondent answer is persistent, It is mentioned valid data from in-depth-interview. All of the data will be analyzed by triangulation data. When data is collected in the morning, respondents still fresh and it distinguishes as garnishing data in the evening. While the triangulation technique is to exert a variety of ways. In this research, the combination from numerous sources including in-depth-interview, observation, and documentation can be trusted as valid.

## **RESULT AND DISCUSSION**

The social capital of the community at the household level in the lowest area of a village is well developed. Household institutions at the lowest level in the environment have cooperation with various institutions. The cooperation is carried out starting with the disaster management agency. The neighbourhood unit cooperates with the disaster management agency because it always coordinates with the village so that they can monitor the occurrence of disasters. To get information or updates about COVID information directly from Whatsapp because WhatsApp has connected with urban villages and health offices. In addition, to get information also use television and various other information media. The communication network to convey information about covid through the office is then directly given to the village as well as to the neighbourhood and community units. Once the information has been obtained from the neighbourhood unit, the information is given to residents through the neighbourhood group. Although there is no information on COVID-19, socialization is still carried out to residents. To build friendship during the time of COVID-19. Health services such as centre public health are built in one building per household. Members of the community health service centre will help to link the community to the health office.

During the COVID Pandemic, community activities such as integrated health service centres are no longer carried out but are carried out door to door to every house. Social capital in the community can be seen from the existence of a social bridge that connects residents to health institutions such as the center of public health office. People affected by the disease can be bridged directly as a social bridge to connect with health workers. Managers take part in the activities. For example, when a member of the community is sick, communicate with the members. Then the head of the health service centre came directly to the health service

centre because they already knew the doctors and nurses at the health service centre. People can meet doctors and health workers because the officers connect them. Besides disease, the community is also connected with disaster management parties. Disaster management agencies play a role in solving disaster problems, including the COVID-19 outbreak. The members of households and community units communicate directly with the disaster management agency through various online media, including WhatsApp. After that, the community unit and the neighbourhood unit also communicated with the village to always monitor the situation. Societies have moved from traditional social relation to online relation without face to face. The impact is societies react resilience because (Bahagia, Rahmadanti, & Indriya, 2020).

Another social capital that is built in the community is to regenerate the tradition of working hand in hand, helping each other, and the tradition of giving each other. This tradition and culture are realized by carrying out activities to help each other, work hand in hand, cooperate with each other, and visit each other. This tradition is always carried out and the community is also encouraged to shoulder each other and work for hand in hand to help people who are experiencing difficulties. Working hand in hand to build unity for anyone in need of help. The difficulties experienced by people who are very religious start from the difficulties of life. Another example is fundraising and needs will be carried out by the RT if there are people who are sick. Even the community will help what they can give to their neighbours. For example, if there are residents who are sick or affected by a disaster, each resident will donate money to help the affected community. The form of assistance is in the form of funds given to those affected. Assistance in the form of citizen solidarity has been received from various sources from the state, council members and other sources. The form of assistance to residents is in the form of cash funds and basic necessities ranging from rice, eggs and oil to establish human survival in achieving food security. The community has received assistance in the form of funds or cash, basic necessities (oil, rice and eggs).

Meanwhile, the residents have a special money fund that is used to treat sick people. The vision and mission of the neighbourhood associations as well as the COVID-19 disaster have changed various lives in the community. In some research findings, mutual help is included in Indonesian culture. This activity is a framework to build unity in the lowest unit, namely the neighbourhood unit. There is religious value in Islamic where the people must assist the other person as the other is our family. It is also a task for a human to aid others like their neighbour when they face life perturbances. (Mujiono, 2013) reported that human responsibility towards society is enforced on the basis that mankind is a big family, derived from one descendant, namely Adam and Eve. Furthermore, Allah made them into nations and tribes so that they can interact and get to know each other, and help each other in doing good and being pious. There is no difference between human beings in terms of high and low human dignity. Delvia (2019) says that a believer who likes to help other believers, then Allah SWT will help him when he is in need. On the other hand, if a believer does not like to help his fellow believers, Allah will let him even dislike that person. Andini (2020) said that the attitude of helping each other, and caring for each other is one of the hallmarks of Islamic culture, social care in Islam is not just a slogan but is the basis of faith. Regarding social relations, Allah remembers this relationship with the command to realize *ukhuwah*, love, affection, mutual respect, help, unite each other, solidarity, even to the level of its (put others first) in life's problems.

In a narrated hadith, the Messenger of Allah (SAW) said: Whoever relieves a Muslim of hardship, Allah will relieve him of one of the difficulties on the Day of Resurrection and whoever covers (disgrace) a Muslim, Allah will cover (disgrace) him on the Day of Resurrection. (HR. Imam Muslim). In another hadith, the teachings of Islam command to do good to neighbours, help each other in goodness, if a neighbour is sick, the witness must feel pain so that he helps his brother. A harmonious social life produces rewards for a person such as helping others who are sick and need help. Socially, the best social capital is neighbours. In fact, the measure of a person's piety is measured by how he treats his neighbours. In a hadith, from Abu Hurairah, the Messenger of Allah was once asked by someone, "O Messenger of Allah, there is a woman who often wakes

up at night (tahajjud), fasts during the day, and likes to give charity, but she likes to hurt her neighbours. "The Messenger of Allah said, "There is no good for him and he will go to hell." They asked again, "O Messenger of Allah, there is another woman who performs the obligatory prayers and gives charity according to her ability but she does not like to hurt others. He said, "He is one of the members of Paradise." (HR Al-Hakim). Then, from Abu Hurairah, the Messenger of Allah said, "He will not enter Paradise, a person whose neighbour is not calm because of his disturbance. (HR. Imam Muslim).

We must be kind to your neighbours. Prioritize the closest neighbours. From Aisyah, Messenger of Allah, I have two neighbours, to whom should I give?, to the one closest to the door (his house). (Narrated by Imam Al-Bukhari). By looking at the religious teachings above and the research findings, it shows that the tradition of helping to help has connectivity with religion. For this reason, please help has become part of social life where these values are built from religious values and become behaviours that are carried out repeatedly. The forms of mutual help are also very diverse in the environment, starting from the contribution of energy to help others and there are penalties for those who do not follow the contribution of the energy. Besides labour, contributions can also be made in the form of money as a substitute (Bahagia et al., 2021). Other forms of help were also realized such as giving 1000 rupiah of money to other people and then used to improve the houses of the residents (Bahagia et al., 2021). Besides the existence of strong social capital, in dealing with the covid-19 outbreak. People at the lowest level apply a system of adaptation to covid. Adaptation is conducted for several activities which is a trigger to enlarge covid-19 spreading such as meeting in evening level and religion meet. The activity must be ceased and meeting transform to an online conference among the heads and members of societies. Meeting activities as an example of religion such as birthdays and israt miraz so that deliberation is held.

Although the activity was not carried out in a big way, it was only carried out. There are many activities in the community, such as the Taklim majlis and mutual cooperation activities that are routinely carried out. To avoid stress during the COVID-19 period, we must draw closer to God, be grateful and be patient. Also, wash your hands and wear a mask. Likewise, nutritionists who come to the community are no longer in the hall but directly door to door to the community to avoid crowds. This action is a form of adaptation to adapt to environmental conditions, namely to the COVID-19 disaster and at the same time to avoid an increase in the number of victims affected by COVID-19. Other activities such as meetings on activities at the RT and RW levels were also changed. Another form of adapting activity is the activities of internal regional meetings such as major religious holidays such as birthdays. During the COVID period, it was still carried out but was carried out internally, for example in the management of all RT. The purpose of the meeting on a small scale is to avoid the spread of COVID-19. After getting an agreement, the information is conveyed to the public. Whereas before COVID-19 the meeting was also attended by residents. The activity was carried out in deliberation but not many were invited.

Lastly, the societies can attain resilience based on societies because they attend religious values in their life. The head of night has a vie that the ailments come from the god as testing for human whether they can combat and steadfast when they experience the disease. Respondents have various views on natural disasters and the covid-19 disaster. According to respondents, the COVID 19 disaster did not happen immediately, but also because of an unfair leader. As Muslims we believe that disease comes from God as a warning to us for humans around the world. COVID-19 is also a test from God and God will also not test a people if it is not in accordance with the capabilities of humans themselves. Respondent perspective is similar to hadith and al-Quran. Allah says: Allah does not burden a person except according to his ability. He gets a reward (from the good) that he works for and he gets the punishment (from the evil) that he does. (They pray): "Our Lord, do not punish us if we forget or we are guilty. O our Lord, do not burden us as heavy as you burdened those before us. O our Lord, do not carry on us what we cannot bear. Forgive us; forgive us; and have mercy on us. You are our Helper, so help us against a people who disbelieve (Surah Al-Baqarah 2:286).

Plus that every trial is not in vain, trials like the Covid-19 outbreak are not harmful to humans. Whoever gets trials and tests for this disease, there is a guarantee for them to become human beings who can enter heaven. In addition, at that time A'syah was in Mina. A'isha asked, "what makes you laugh?" they answered, "so and so fell down because he tripped over the tent ropes so that his neck or his eyes almost flew out." Said "A'isha," do not laugh! Verily I heard the Messenger of Allah. He said, "Every Muslim who is hit by a thorn or something bigger than that, will be deafened (raised) for him by one degree, and one sin will be erased for him. (HR. Imam Muslim). For that, pray and be patient as a way to control COVID 19. For example, we must be patient so that prayer is the best tool to avoid various diseases. As an example of the many people who pray, the prayer of that person can be removed from human life. When the disease does come from God, the disease will disappear from human life. The disease is for the whole world, namely all religious people in the world. A steadfast concept that is reported by the respondent is bolstered by Samain & Budihardjo (2020) said that submission and fortitude that are practised are forms of God. Ask for help and hope for the problems faced only to Allah. So that there will be a sense of optimism and strength because high belief will help the difficulty.

Thus, humans will not easily give up on dealing with the problems of life. Rahman (2017) said that tests and trials will increase strength if one can take lessons from them because a test and trial whose data from Allah SWT is not to weaken, but on the contrary, is a tool to add strength to one's faith which may have begun to weaken, And if it is connected with the Corona-19 Virus outbreak, it is clear that it will not be separated from the teachings of faith and Sufism that all forms of disasters that occur to humans on the surface of this earth and in whatever form they cause feelings of worry and fear in the heart caused by a test of calamity from Allah then respondent also said that this disease is a test from Allah. In the hadith prayer is the weapon of Muslims, with prayer, one of the prayers of many people, then there must be one person who is heard by Allah. We must believe in that belief. This finding is supported by Hikmah & Partono (2020) reported that the arrival of disaster must have been outlined by Allah SWT. Calamity can also be interpreted as a disaster, catastrophe and all sad events. When disaster strikes, each person is different in dealing with it.

Some people can accept disasters patiently and take lessons from them, but also not a few people who face disasters with deep hatred and disappointment, thus forgetting the positive value of the coming disaster. For those who are patient over a calamity, Allah will give him peace of life and the sweetness of faith and enjoyment after it. Even in other opinions, the covid outbreak belongs to destiny so that humans cannot avoid the disease outbreak. There are three groups in responding to destiny, namely, there are groups who deny destiny by saying that destiny does not exist, there are also Muslims who exaggerate in responding to destiny so that they say everything is predestined so there is no need for effort, and there are also Muslims who be moderate in responding to destiny, namely by saying that everything has been predestined by Allah, but humans must try and keep their trust in Him (Mahmuddin & Syandri, 2020). There is even a connection between the anger of the universe and human disease. We must realize that God will no longer create a new world.

At this time the natural conditions are increasingly worrying, such as the population is getting denser so that the trees must be deforested, the land has begun to dry up, and when trees have been cut down they are replanted. This condition is different from the current condition where humans no longer want to plant trees but instead plant concrete or house foundations. So natural disasters cannot be avoided starting from floods and landslides. Even so, this COVID 19 has had a good impact on humans as humans are not eager to seek the world, pray a lot and beristikfar, draw closer to God and are more grateful for not being affected by COVID where other relatives have experienced the disease. For example, trees are always cut down. The wisdom of covid is not too much to keep up with the world's life so far. In addition, many of our other brothers and sisters were affected by the disaster but are still being saved.

## CONCLUSION

From the results of the research above, it can be concluded that people at the household level have very strong social capital starting from social relations within the group and social relations outside the group. This condition makes the community very close between individuals in the group. It is supported by social networking of community and government to face covid-19. As result as, the society stronger to face covid-19. In addition, the community has a tradition and culture of helping each other among community members. Helping activities have become part of community behavior so that people still practice helping activities. In Islamic teachings, mutual assisting has become part of Islamic teachings. Adaptation is another way to limit the spreading of covid-19. The community cease face to face meeting with another or they held conference but they restrict the number of member who include in meeting. It must be supported by point of view of societies about covid-19. They view that covid-19 as life perturbances which is rendered by god for testing human. As human pass the test, human can be categorized as strong people and understand about religion value. In this, human must be steady to receive and never rebuff the disturbances because it gives benefit to human.

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