

The Phenomenon of the Crisis of Religious Understanding during the Covid-19 Pandemic

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Abstract: Covid-19 affects the established order of worship. Muslims are required to wear masks, keep their distance, and eliminate greetings during congregations. At certain times, mosques are also required to close temporarily to prevent the spread of the virus. In fact, these rules are not obeyed by the Muslim community in the city of Pekalongan, in fact, some pilgrims oppose it. This study aims to analyze the relationship of health protocol practice with religious understanding and the role of mosques in helping victims affected by covid-19. The study uses qualitative methods in which the main data in the form of words and actions are taken using observation, interview and documentation techniques. Data in the form of words was taken using interview techniques to 27 pilgrims. The data in the form of actions were taken using observation techniques by observing religious phenomena in 12 mosques. Both data are documented using recordings and images as a form of data validation. The results of this study showed a crisis of religious understanding experienced by mosque administrators and worshippers. The management is adamant not to close the mosque in the midst of the pandemic and is reluctant to allocate infaq to the social realm of victims affected by covid-19. The pilgrims are divided into three groups: trust, doubt, and distrust of the coronavirus. However, it does not affect the effectiveness of preventive measures instructed by the government. Most pilgrims apply health protocols. Some pilgrims also consider sharia rules to be above government rules, so religious activities must still be carried out.

Keywords: Covid-19; crisis; religion.

Abstrak: Covid-19 mempengaruhi tatanan peribadatan yang telah mapan. Orang muslim diharuskan memakai masker, menjaga jarak, dan meniadakan salaman saat berjamaah. Pada waktu tertentu, masjid juga diharuskan tutup sementara guna mencegah penyebaran virus. Realitanya, aturan-aturan tersebut kurang dipatuhi masyarakat muslim di kota Pekalongan, bahkan, beberapa jamaah menentangnya. Penelitian ini bertujuan untuk menganalisis hubungan pengamalan protocol kesehatan dengan pemahaman agama serta peran masjid dalam membantu korban terdampak covid-19. Penelitian ini menggunakan metode kualitatif yang mana data utama berupa kata-kata dan tindakan diambil menggunakan teknik observasi, wawancara dan dokumentasi. Data berupa kata-kata diambil menggunakan teknik wawancara kepada 27 jamaah. Adapun data berupa tindakan diambil menggunakan teknik observasi dengan cara mengamati fenomena keagamaan di 12 masjid. Kedua data didokumentasikan menggunakan rekaman dan gambar sebagai bentuk validasi data. Hasil dari penelitian ini menunjukkan adanya krisis pemahaman agama yang dialami pengurus masjid dan jamaah. Pengurus bersikukuh untuk tidak menutup masjid di tengah pandemic serta enggan mengalokasikan infaq ke ranah social korban terdampak covid-19. Adapun jamaah terbagi ke dalam tiga kelompok: percaya, ragu, dan tidak percaya terhadap virus corona. Meski demikian, namun tidak mempengaruhi efektivitas tindakan pencegahan yang diinstruksikan pemerintah. Sebagian besar jamaah abai menerapkan protocol kesehatan. Sebagian jamaah juga

menganggap aturan syariat berada di atas aturan pemerintah, sehingga aktivitas keagamaan harus tetap dijalankan..

Kata Kunci: Covid-19; krisis; agama.

1. Introduction

Coronavirus (covid-19) is a new type of disease that was discovered in Wuhan, China, in December 2019. Coronavirus includes infectious diseases that move very quickly to various countries and can cause sufferers' death (Darsono, Rohmana, & Busro, 2020; Wildan, 2021, p. 31). Quoted from CNBC Indonesia, on June 17, 2021, the number of deaths caused by covid-19 worldwide exceeded 4 million people (Arbar, 2021). Until this article was written in Indonesia, the death rate caused by covid-19 reached 60,582 people and positive cases of covid-19 reached 2,284,084 cases (Makki, 2021). Due to its vast and deadly distribution area, WHO declared covid-19 a pandemic (Kaushik, 2020, p. 9).

Coronavirus affects activities of daily life, such as: health, economy, social, to religious practices (Jubba, 2021). In Indonesia, the impact of covid-19 on religious practices, especially Islam, is a serious problem, because the majority of its citizens are Muslim (Darmawan, Miharja, Waluyajati, & Isnaeniah, 2020; Hanafi et al., 2020, p. 2). Coronavirus is able to change the established order of worship. Muslim people are required to wear masks, keep their distance, wash their hands, check the temperature, be prohibited from shaking hands, and stay in congregation in mosques. Mosque managers must also implement health protocols, conduct periodic disinfectant spraying, limit entry and exit routes, provide hand sanitizer, temperature checking devices, and limit the distance of worshippers. The practice is expected to minimize the rate of transmission of covid-19 (Muchammadun et al., 2021).

The community does not obey the rules that the ministry of religion has issued in its practice. In the city of Pekalongan for example, based on the observations of researchers for 1 month in several mosques, especially during the PPKM (Community Activities Restrictions Enforcement) period on July 3-19, 2021, most worshippers do not wear masks, do not keep their distance, and keep shaking hands after performing prayers. These behaviors are at risk of contributing to covid-19 cases, for themselves and others. This is as happened in DKI Jakarta, where six mosque clusters accounted for 126 cases (Rahmawati, 2020). On July 9, 2021 confirmed cases of covid-19 in Pekalongan City reached 3,629 people with a death rate of 180 people (Gugus Covid-19 Kota Pekalongan, 2021). Departing from the religious phenomenon that occurred in the city of Pekalongan, this study wants to examine the religious reality in the midst of the covid-19 pandemic, the views of worshippers on the coronavirus, and the relationship of religious phenomena with religious understanding of mosque administrators and worshippers.

This research supports several theses that state the phenomenon of crisis in understanding religion. (Efendi, 2001, pp. ix-x) The crisis of religious understanding has indeed been predicted to appear by scholars. The same thesis is also stated (Shihab, 1999, p. 248), That in islam itself, its adherents are experiencing the erosion of religious understanding. Same with the thesis (Cornell, 2010, p. 29), which states that sharia fundamentalism as depicted is an important sign of the crisis of understanding of Islam. This research will prove its support through empirical evidence of religious phenomena in the midst of the covid-19 pandemic.

The study aims to analyze the relationship of practicing health protocols with religious understanding and the role of mosques in helping victims affected by covid-19. This study showed a crisis of religious understanding experienced by administrators and worshippers. The management is adamant about not closing mosques amid the pandemic and is reluctant to allocate infaq to the social sphere of victims affected by covid-19. The pilgrims are divided into three groups: trusting, doubting, and not believing in the coronavirus. Although the pilgrims are divided into three groups, it does not affect the effectiveness of preventive measures instructed by the government. Most pilgrims are

ignorant in implementing health protocols. Others consider sharia rules to be above government rules, so religious activities must still be implemented.

This research is qualitative research because the primary data taken in the form of oral and action. The goal is to gain a deeper understanding (Moleong, 2013, p. 31). This study uses a phenomenological approach. Data in the form of actions taken using observation techniques by visiting 12 mosques in four sub-districts in Pekalongan City. Each subdistrict contributes to three central mosques, so that it can represent religious phenomena in the subdistrict. The data in the form of oral was taken using interview techniques by interviewing 27 informants in 12 mosques. Both data are documented, so that the data can be accounted for. The data obtained is tested using the completion method, i.e. information can be said to be legitimate when there is no longer information needed or when researchers have found a saturation point during an interview (Mahsun, 2012). The tested data is then analyzed using descriptive methods.

2. Result and Discussion

Religious behavior is a manifestation of the understanding of religious teachings. The religious doctrine taught will settle and affect the lives of Muslims. This will be clearly seen when religious activities that have been carried out are disturbed by the presence of something new that can change the established order of worship. The religious reality in the midst of the covid-19 pandemic is closely related to the understanding of mosque administrators and worshippers on the interpretation of religious teachings. Both will give birth to a form of religious understanding that occurs in life.

Religious Activities in the Midst of the Covid-19 Pandemic.

The spread of the coronavirus is increasingly widespread. On July 12, 2021, there were 2,567,630 positive cases with a death rate of 67,355 people (Gugus Covid-19 Indonesia, 2021). The high death rate caused by the coronavirus is in line with the discovery of no cure. Until now, new experts have been able to create vaccines to control the rate of spread. Vaccination is an important strategy in controlling the covid-19 pandemic, but this strategy requires the willingness of the public (Williams et al., 2020, p. 1040) & (Su et al., 2020). In the city of Pekalongan, the people who have followed the vaccine numbered 43 thousand people, from the target of 233,633 people. In another sentence, there are still about 190,000 people who have not been vaccinated (Tim Komunikasi Publik Dinkominfo Kota Pekalongan, 2021).

The city of Pekalongan, most of its residents are Muslim. Based on data released by the Office of Population and Civil Registry of Pekalongan City, in the first half of 2020, there were 304,160 people of Muslim faith or equivalent to 96.49% of the population at that time (Dindukcapil Kota Pekalongan, 2020). That number may increase in 2021. As the majority religion, Islam affects the activities of Pekalongan people, especially in religious matters. This is indicated by the proliferation of mosques around the city of Pekalongan. In fact, the mosque is not only a center for spiritual development but also a place to develop the welfare of the ummah (Marsin, Sapawi, Ariffin, & Shahminan, 2015, p. 34).

This study took the mosque as a research locus because the mosque can be considered as a storefront for the presentation of understanding of Muslims' religion through religious behavior. The mosques studied are spread across four sub-districts, namely: Walisongo mosque, al-Ikhlas mosque, Jami' Baiturrahman mosque, Great mosque al-Jami' Pekalongan, Jami' Nurul Huda mosque, Jami' al-Falah mosque, Al-Muttaqin mosque, Asy-Shafi'i Pringlangu mosque, An-Ni'mah mosque, Jami' Baitul Mu'minin mosque, Jami' Ar-Rohmah mosque, and Jami' Simbang Wetan mosque.

Ten of the twelve mosques were never closed during the Covid-19 pandemic. According to Bisri, the closure of the mosque is feared to cause panic in the community. Therefore, the mosque remained open and religious activities continued as usual. This opinion is also realized by Hassan (2021, p. 9). The closure of mosques is at risk of contributing to mental suffering, but he added that this is a consequence of the covid-19 pandemic.

During the pandemic, the twelve mosques continued to perform five-time prayers, Friday prayers, tarawih prayers and holiday prayers, except 2 mosques never did not perform Friday

prayers, namely: Nurul Huda mosque 2 times and al-Ikhlas mosque for 1 to 2 months. The twelve mosques also continue to conduct studies by offline or face-to-face methods. The study is more vibrant during the month of Ramadan. On the other hand, some studies have to be closed due to the covid-19 pandemic, as did the manager of the an-Ni'mah mosque. According to Amat, one of the imams of an-Ni'mah mosque, the manager of the an-Ni'mah mosque, closed the study on Friday afternoon and the study of Ramadan which was a speaker from Arabia.

During Ramadan, religious activities proceed as usual. The mosque administrators continue to hold tarawih prayers, *tadarus al-Qur'an*, tasbih prayers, and zakat fitrah. In the final third of Ramadan, religious activity increases, as experienced by the Great mosque of al-Jami Pekalongan City. The mosque organizes the i'tikaf program. According to Firdaus, one of the administrators of this mosque explained, about 60 worshippers of the Great Mosque of Pekalongan City perform i'tikaf on the last ten days of Ramadan. After i'tikaf in Ramadan, the pilgrims agreed to create a gathering by holding a routine for the recitation of the Qur'an once a month. The event was held in turns and facilitated by the participants themselves.

Religious activities are also still running in other mosques, such as jami al-Falah mosque setono village of East Pekalongan subdistrict. Michlan Dimiyati, one of the mosque's advisers, said religious activities should continue despite the pandemic. It has also taken preventive measures in the form of health security appeals to pilgrims to always comply with health protocols in accordance with government advice. However, the appeal is not obeyed by some pilgrims. On the other hand, it also admitted difficulty in controlling the behavior of pilgrims quite a lot. This happened in other mosques.

Administrators also carry out preventive measures of coronavirus transmission in several mosques. Some still consistently implement health protocols and others are less consistent. Consistent stewards still maintain the rules of keeping a distance. Some mosques still maintain a ban on shaking hands after prayers and routinely spray disinfectant every Friday.

On the last observation on July 19, 2021, researchers found novelty in the Great mosque of al-Jami Pekalongan in minimizing the spread of covid-19. The novelty in question is to provide a place to wash hands without touching hands to the hand washing equipment. How this tool works using the feet. There are two pedals under the handwash that need to be stepped on. The left pedal is used to remove water from the tap, while the right pedal is used to remove soap from its place.

The role of mosque administrators in implementing health protocols is needed. The application of health protocols is closely related to the mindset of the scientific stewards of mosques. The manager of the mosque needs to reconcile his religious understanding with the scientific reality at hand. With this awareness, mosque administrators have played a constructive role in helping the Indonesian state and nation in minimizing the spread of covid-19 (Toresano, 2020, p. 242). However, these efforts lacked the support of his supporters.

In jami ar-Rahmah mosque for example, the worshippers still lack awareness of the dangers of the corona virus and the acceleration of its spread. Researchers found some pilgrims who suffered from coughing from the beginning to the end of prayers when making observations. Worse yet, the pilgrims offered to shake hands to other worshippers. In addition to coughing, there are also pilgrims who experience sneezing up to several times and still shake hands with other pilgrims. This behavior certainly has the potential to spread the corona virus.

Coronavirus transmission generally occurs through droplets (splashes of water) produced by coughing or sneezing. To be aware of the occurrence of splashes of water in someone who coughs or sneezes, there is a minimum distance of 1 meter and the use of a mask so that splashes of water are not directly inhaled through the nose. In addition to splashing water from the air, the process of transmission of the virus can also occur through direct contact with sufferers, so a ban on shaking hands is enforced (Nugroho, C, Alanish, Istiqomah, & Cahyasari, 2020, pp. 109–110).

Several similar incidents contribute to the spread of the coronavirus, both at the national level and at the international level. At the international level, some religious groups that ignore health precautions play an important role in the spread of the virus, as has happened at Shincheonji church,

Haredi Jews in Israel, and tabligh worshipers in Malaysia (Dein, Loewenthal, Lewis, & Pargament, 2020, pp. 2–3). At the national level, there are six clusters of mosques in Jakarta that contributed 126 positive cases of coronavirus (Rahmawati, 2020).

The Views of Mosque Worshipers on the Corona Virus

The coronavirus has not shown any signs of end. The Mayor of Pekalongan made instruction no.5 of 2021 (Walikota Pekalongan, 2021) to respond to the condition of increasing the spread of coronavirus cases in the city of Pekalongan. On July 9, 2021 confirmed cases of covid-19 in Pekalongan City reached 3,629 people with a death rate of 180 people (Gugus Covid-19 Kota Pekalongan, 2021). There are some informants who say that almost every day there is a news announcement of people dying. One of the informants said his parents died with symptoms of covid-19.

The government's efforts to prevent the coronavirus spread seem to be experiencing quite serious obstacles. Based on interviews conducted by researchers on 27 worshippers at several mosques in Pekalongan City, 7 worshippers said they did not believe in the coronavirus, while six other worshippers still doubted its existence, and 14 people believed in covid-19. The existence of a number of pilgrims who do not believe in the coronavirus has the potential to transmit the virus to others. The group ignored established health protocols.

Shafi'i, one of the pilgrims who did not believe in the existence of the coronavirus, said that the corona is a virus held through test kits. According to him, the coronavirus detection tool must be tested first for accuracy, because according to the information obtained, almost everyone tested positive. His confidence grew when he listened to the explanation of the coronavirus from Lois' doctor. Lois Owien is a doctor who does not believe in the existence of the coronavirus. According to him, the positively confirmed patient who died was not due to the coronavirus, but the interaction between medicine (History Populer, 2021).

In addition to Shafi'i, there are also some pilgrims who firmly do not believe in the existence of the coronavirus. Some of these pilgrims are not worried about contracting let alone transmitting the virus. This group is of the view that humans should not be afraid of the corona, thus reducing religious activity in the mosque environment. On the contrary, this group is afraid of God if it does not perform worship as usual. One of the pilgrims from this group said that the government's regulations should not defeat the prophet's sharia and sunnah by forbidding Muslims to pray and close the ranks of prayers.

The next group is pilgrims who are still doubtful about the existence of the coronavirus. Researchers suspect that the doubts of pilgrims to the existence of the coronavirus are caused by the influence of hoax information that appears on social media. Hoax information affects people's negative understanding of covid-19 (Chumairoh, 2020, p. 25). The last group is pilgrims who believe in the existence of the coronavirus. Although this group believes in the existence of the coronavirus, it still carries out pilgrims as usual and does not carry out health protocols.

In this latter group, one of the opinions of pilgrims seems to contradict his beliefs. Edi explained, health protocols must still be implemented, but the Sunnah of the prophet should also not be abandoned. If there is a health protocol rule that is contrary to the sunnah of the prophet, then what must take precedence is the sunnah of the prophet. The sunnah of the Prophet is higher than the rule of the government. According to him, washing hands and wearing masks need to be done, but close the ranks when congregational and shaking hands must also be carried out. In addition to the congregational activities, Edi also explained that he was still doubtful about the vaccine, so he was not willing to be vaccinated.

The Phenomenon of Crisis of Religious Understanding in the Midst of the Covid-19 Pandemic

Crisis, etymologically means a dangerous, precarious, crisis, gloomy, deterioration (Pusat Bahasa, 2012, p. 741). The word crisis is associated with understanding religion means the dangerous circumstances that occur in a person in understanding the teachings of religion or the decline of one's

understanding of religious teachings. The crisis of religious understanding has been predicted by scholars (Efendi, 2001). In Islam itself, as explained (Shihab, 1999), Its adherents are experiencing the erosion of religious understanding. This has caused tremendous Islamic environmental crises (Wahid, 2006, pp. xvi & 33). The teachings of religion are simply understood as knowledge of how to accumulate rewards and how to avoid sin. Muslims focus more on sensitive individual morality than social matters in this context (Mahfudh, 2012, p. 8).

The phenomenon of the crisis of religious understanding coloring religious activities in the midst of the covid-19 pandemic. The Circular Letter of the Minister of Religious Affairs no.15 of 2020 has not been fully complied with by the board and pilgrims. In fact, government instructions and control measures taken by the ministry of health to prevent the spread of the virus do not contradict the teachings of Islam (Alexander, 2020, p. 91). Such action is not in line with God's command in Q.S. an-Nisa: 59 concerning the duty of obeying the leader. According to ar-Razi, the community must obey the leader's orders as long as it does not cheat with sharia (Fakhruddin ar-Razi, 1981, p. 148).

The author suspects that the mosque's caretakers and worshippers are already comfortable with long-established religious traditions, so the novelty of worship is less acceptable. This is as explained by Edi, one of the informants, the sunnah of the prophet must take precedence over government rules because the degree is higher. Sobari, one of the other informants, explained that if someone is destined to die, then someone will die. And vice versa, so that one does not have to worry about the coronavirus. Sukardi, one of the other informants, supported the same opinion, explaining that one must believe in God, not in the coronavirus. In addition, there are also pilgrims who are affected by negative information. Syafi'i, for example, did not obey the rules of government health protocols because he did not believe in the existence of the coronavirus. According to him, as obtained from Lowis Owien, the coronavirus is a disease that is held.

The understanding of these worshippers can be regarded as an established understanding, thus influencing religious behavior. Armed with high zeal and trust in God, managers and worshippers deny concern for the salvation of the soul (M. Amin Abdullah, 2020, p. 13). Worse still, religion is used as a protective bulwark from the attack of health protocol rules. This phenomenon can be considered an anachronism. Anachronism is a person's inability to compromise religion with actual reality, as it negates scientific and logical perspectives (Hannan, 2020, p. 216).

According to the author, anachronism is not in line with the rules of jurisprudence *la yunkiru taghoyyurul ahkam bi taghoyyuril azman wal ahwal* which explains that changes in law (religion) must not deny the change of times and circumstances (Kumaidi & Febriani, 2020, p. 67). If this rule is drawn into the context of covid-19, then managers and pilgrims need to adjust to the actual conditions of the pandemic. Self-adjustment is a manifestation of stoic nature. People who have a stoic nature will be flexible when facing difficult, stressful situations, even though the perpetrator feels distress and experiencing suffering. This behavior in turn will give rise to patience (Salleh, Rahman, Noor, & Kashim, 2020, pp. 5486–5487). As emphasized in the teachings of Islam. Feelings of difficulty and suffering can be overcome by reflecting the meaning of life, and relying by taking preventive measures of transmission as much as possible, the rest is left to God (Hassan et al., 2021).

The absence of adjustment measures indicates the unwillingness of the perpetrator to sunnatullah. Such actions can be considered a phenomenon of the decline of Muslims (Shihab, 1999), Just like it happened in the middle of a pandemic. Sunnatullah or natural order needs to be maintained because it becomes a means of sharia implementation. Therefore, the public needs to respond to the corona virus that has become sunnatullah by applying health protocols to the maximum so that the natural order is not damaged and perished ('Asyur, 2011, p. 133). By other sentences, religion actually has a central role in dealing with covid-19 cases through spiritual and health channels. However, both paths are reduced by a narrow understanding of administrators and worshippers because they suspect that religion only plays a role through the spiritual path. Religion positively influences health through the implementation of health measures, social support, and self-efficacy (Fardin, 2020, p. 1).

In addition to the rules of jurisprudence above, there are also rules of *al-masyaqqotu tajlibut taisir*. This can be applied in pandemic situations. The rule explains that every difficulty will bring convenience. This rule will later be related to *rukhsah* (lightening in carrying out worship), Like replacing Friday prayers with *dhuhur* prayers. The offer given by Islamic teachings is less inspired by worshippers. The offer seems to be crushed by the habits that have been carried out so far. Habits that are less supported by a strong understanding of religion will give rise to religious fanaticism.

In addition to the above rules, there are also rules *dar'ul mafasid awla min jalbil masholih* which explains that rejecting damage (danger) is more important than bringing good (As-Suyuthi, 1965, pp. 55&62). In the context of covid-19, preventing the spread of the virus by temporarily closing the mosque and carrying out worship at home takes precedence over keeping the mosque open for religious activities because it invites crowds. Apparently, administrators and pilgrims are less able to distinguish the activity level from the most urgent to the non-urgent. In the Islamic world, the method of preventing the transmission of the coronavirus has been applied by several Arab countries, such as: Egypt, Morocco, Saudi Arabia, and Iran (Purnomo, 2020, pp. 222–224).

Prevention of the spread of the coronavirus is also in line with the purpose of sharia. There are five types of objectives that must be held when implementing sharia, namely: *chifdzu al-din* (Keeping religion), *al-nafsi* (soul), *al-aqli* (mind), *al-nasli* (descendants), and *al-mal* (possessions). Each of them has three parts as a priority reference, in the form of: *dhoruriyyah* (primary), *chajiyyat* (secondary), and *tachsiniyyah* (tertiary). Based on the order of classification, keeping religion must take precedence over guarding the soul. Similarly, keeping the soul must take precedence over guarding reason, nasab, and treasure. However, keeping the religion part *tachsiniyyah* (tertiary) should not take precedence over keeping the soul of the *dhoruriyyah* (primary) part.

For example, prayer is a necessity for Muslims, so it can be categorized as *chifdzu al-din* part of *dhoruriyyah*, because Muslims who leave the prayer will get a great sin. Prayers performed in congregation (at home) can be categorized as *chifdzu al-din* part *chajiyyat*, because if you do not do not get a major sin. As for the prayers that are done in congregation (in the mosque) can be categorized as *chifdzu al-din* part *tachsiniyyah*, because congregation in the mosque has many benefits that if not get it is not detrimental. Different from praying in the mosque, keeping themselves and others from being exposed to the virus is the *chifdzu al-nafsi* part of *dhoruriyyah*, because the corona virus can cause sufferers to die ('Asyur, 2011; Raisuni, 1995, p. 173).

One factor in the lack of response of pilgrims in preventing the spread of the virus is the narrow understanding of religion (Arrobi & Nadzifah, 2020, p. 200). The habits of people in mosques seemed to affect his religious understanding. Starting from the habit, the worshippers think that congregational prayer in the mosque is a goal, especially when the Enactment of Restrictions on Community Activities (PPKM). Whereas the Mayor of Pekalongan has instructed to close the mosque during PPKM. This assumption leads worshippers to religious fanaticism (Bisri, 2013, p. 19). Fanaticism can be realized through routine activities that are followed without basic knowledge of it. Therefore, the fanatical attitude invites its adherents to be exclusive and close themselves from the outside world especially understanding from the West and science. This fanaticism is a derivative of fundamentalism. Sharia fundamentalism as depicted is an important sign of the crisis of understanding of Islam (Cornell, 2010; Ruthven, 2004).

In addition to not closing the mosque, the phenomenon of crisis of religious understanding is also illustrated in the non-compliance of worshippers implementing health protocols, as instructed by the government and mosque administrators. According to the information obtained, the mosque administrator has difficulty controlling the behavior of worshippers, especially during Friday prayers. Most worshippers do not wear masks, do not keep their distance, and keep physical contact, such as shaking hands after prayers. These three behaviors allow pilgrims to contract or transmit the virus.

Coronavirus transmission generally occurs through droplets (splashes of water) produced by coughing or sneezing. To be aware of the occurrence of splashes of water in someone who coughs or sneezes, there is a minimum distance of 1 meter and the use of a mask so that splashes of water are

not directly inhaled through the nose. The Prophet once exemplified the ethics of sneezing so as not to harm others, by covering his face and holding it effectively to avoid spreading the virus through the air (Alexander, 2020). In addition to splashing water from the air, the process of transmission of the virus can also occur through direct contact with sufferers, so a ban on shaking hands is enforced (Nugroho et al., 2020).

In addition to the above phenomenon, managers are also still reluctant to distribute infaq to help pilgrims affected by covid-19, except dividing masks. Based on the data obtained, infaq per Friday obtained by mosques in Pekalongan City varies, some are 1.7 million, 2 million, 3.5 million, 4 million, 6 million, 10 million, 11 million, some even reach 19 million. Of all the mosques available, the funds are used for the needs and prosperity of the mosque. This understanding has reduced the function of the mosque intact and tends to make the mosque (religion) as a purpose, not as a means of worship (Bisri, 2013). Therefore, the caretaker needs to know that mosque infaq can also be used for social funds. The mosque is identified as a center that provides religious activities, social, emotional, and in some ways financial support (Hassan et al., 2021). Apparently, the basic teachings of this religion have not been fully applied by the administrators and worshippers of the mosque. Instead, the teachings are hoarded by the egoism of worship in order to hoard merit as a ticket to heaven.

The phenomenon of the crisis of religious understanding, seems to be experienced by the past generation even in different manifestations. Az-Zarnuji managed to photograph religious phenomena of his time and document them in a monumental work entitled "*Ta'lim Muta'allim Thoriqot Ta'allum*". It is explained in the introduction of his work, that az-Zarnuji saw the students of his day did not get the fruit of the knowledge obtained. The fruit in question is an act that is based on the knowledge possessed. The science only exists in the minds of students and evaporates when engaged in practical behavior.

Az-Zarnuji described the crisis of religious understanding through the temple he covered and satirized people who constantly increased worship but were not accompanied by an increase in religious intellectuality. The temple reads the façade of kabirun 'alimun mutahattikun, wa akbaru minhu jahilun mutanassikun which means great damage to the alim people who stray from sharia, but even greater damage caused by fools who diligently worship. In passing, the temple describes the two groups that were affected by great damage. However, if it is associated with other temples, it seems that az-Zarnuji wants to criticize one group, namely the worshipers who do not have religious knowledge.

Another temple that can be correlated with the temple is *fa inna faqihan wahidan mutawarri'an, asyaddu 'alasy syaitoni min alfi 'abidin* which means actually one jurist (mastering religious science) who is more difficult to seduce satan than a thousand worshipers (who do not understand religious science) (Ismail, 1993, p. 7,10). The temple explains the comparison of quality between jurists and worship experts. The comparison is expressed using a count of numbers, which is one in a thousand. Through this temple, az-Zarnuji emphasized the importance of understanding religious science widely and deeply as a provision for worship.

A religion that is not properly understood will lead to distorted understanding. With another sentence, the decline in understanding of religion arises from the effort to understand religion that is less precise and less in accordance with actual conditions. Visually, the crisis of religious understanding can be explained as figure 1.

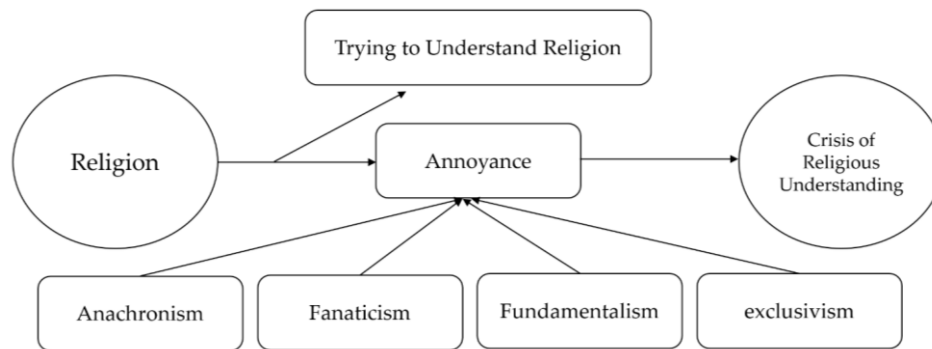


Figure 1 The Process of The Crisis of Religious Understanding

The figure 1 explains the process of the crisis of religious understanding experienced by Muslims. Muslims who try to understand religion get interference from the ideas that surround it. In this context the ideas in question are: anachronism, fundamentalism, fanaticism, and exclusive. These four understandings unconsciously infiltrate and give another color in the process of understanding religion.

3. Conclusion

The study found three groups: believers, doubters, and unbelievers who tend to understand religion and the coronavirus as existences that sometimes experience conflict. Health protocols that should be adhered to are considered to violate sharia rules. This assessment is inseparable from a narrow understanding of religion. The lack of knowledge explanation becomes one of the manifestations of the crisis of religious understanding. In addition, the study also found the flexibility of religious understanding as a social function, so mosques play less of a role in helping victims affected by covid-19. Mosque administrators have not been able to move on from allocating infaq to the prosperity of the mosque. This understanding implicitly explains that the mosque is used as a purpose of worship. The manager has not been able to sort out the situation of dhoruriyyah, chajjiyyat, and tachsiniyyah. In overcoming the phenomenon of the crisis of religious understanding, the author imagines that there is other knowledge given to the administrators and worshippers through recitations organized by the mosque administrators and attended by the worshippers. Other knowledge can be in the form of explanations of science and social sciences that support the rules of religion.

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