

Dialectics of Religious Moderation and Religious Life During the Enforcement of Public Activity Restriction (PPKM) In Bandar Lampung City

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DIALECTICS OF RELIGIOUS MODERATION AND RELIGIOUS LIFE DURING THE ENFORCEMENT OF PUBLIC ACTIVITY RESTRICTION (PPKM) IN BANDAR LAMPUNG CITY

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Abstract

The COVID-19 pandemic has changed the life of the world community. The handling of COVID-19 in Indonesia influenced many different aspects of people's lives, including the religious life of the community. PPKM (the Enforcement of Public Activity Restrictions) influenced people's religious lives in Indonesia, particularly in the city of Bandar Lampung. During the implementation of PPKM, the authors of this study conducted research on the religious dynamics of the inhabitants of Bandar Lampung. This study is a field study with a qualitative methodology. The researchers gathered the data for this research through observation, interviews, and documentation. According to the findings of this study, the implementation of the PPKM generates religious dynamics in the city of Bandar Lampung, such as passive religious activities in worship places such as churches, mosques, and temples, the implementation of strict health protocols during religious holidays, and the adjustment of all religious activities in Bandar Lampung. Looking at these difficulties, a moderate approach can be a solution to the religious dynamics that transpired in Bandar Lampung during the PPKM. Religious people with a moderate mindset will put communal interests over personal ones. Obeying PPKM policies is a form of prioritizing common interests for mutual safety so that the community can avoid the covid-19 outbreak.

Abstrak

Pandemi COVID-19 mengubah tatanan kehidupan masyarakat dunia, penanganan COVID-19 di Indonesia juga berdampak pada berbagai sektor kehidupan masyarakat. Termasuk berdampak pada kehidupan beragama. Kebijakan PPKM juga berdampak pada kehidupan beragama di Indonesia, khususnya di Kota Bandar Lampung. Dalam artikel ini penulis mengkaji dinamika beragama masyarakat Kota Bandar Lampung di masa penerapan PPKM. Penelitian ini merupakan penelitian lapangan, dengan menggunakan pendekatan kualitatif. Adapun sumber data diperoleh melalui observasi, wawancara dan dokumentasi. Hasil penelitian ini menunjukkan bahwa terdapat dinamika beragama di kota Bandar Lampung saat penerapan PPKM, rumah ibadah sepi dari kegiatan keagamaan, penerapan protokol kesehatan yang ketat saat hari besar keagamaan, dan sebagian besar kegiatan keagamaan dialihkan menggunakan media daring. Sikap moderat menjadi solusi terhadap dinamika beragama yang terjadi di kota Bandar Lampung saat penerapan PPKM, sikap moderat akan membawa umat beragama mengedepankan kepentingan bersama daripada kepentingan pribadi, taat terhadap kebijakan PPKM merupakan wujud mengedepankan kepentingan bersama untuk keselamatan bersama agar terhindar dari wabah COVID-19.

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A. INTRODUCTION

Indonesia is well-known for its diversity, as well as its treasures. There are several tribes, civilizations, customs, faiths, and beliefs that can be found from Sabang to Merauke Island. The Indonesian country, with its variety, is like a rainbow, with different color units revealing its beauty. The existence of differences is a need that cannot be ignored. Indonesia, on the other hand, is a harmonious nation, in which its people can live peacefully alongside each other despite existing differences. This is represented in the national motto, "*Bhinneka Tunggal Ika*," which means "Unity in Diversity." As a result, the authors are not overstating when they argue that Indonesia is the emerald of tolerance in the eyes of the world.

The Indonesian people's friendliness has been cultivated for a long time, dating back to the arrival of many religions in this nation. All major faiths that have invaded Indonesia have interacted with the archipelago's traditional culture. This demonstrates that this nation is capable of absorbing the arriving religion without eliminating the current culture, allowing religion to acculturate with the culture of the local community.¹ As a result, the religious culture of a society can be established. However, technological advancements have altered the order of people's life in Indonesia. For example, many adherents have abandoned culture, and traditional living practices have begun to shift to a contemporary approach.² People's lives have changed as a result of each advancement.

The dynamics that occur are driven by current conditions; for example, technological developments influence the Indonesian nation's traditions and culture.³ It is because, whether people want it or not, they must continue to adapt to the times to live in every transformation. The dynamics that exist in all parts of life nowadays are felt collectively when COVID -19 hits the world. People must be adaptable to the new normal order.⁴ The COVID -19 pandemic has had an influence on the order of human existence in terms of economy, education, and governance, as well as the religious life of Indonesians.

The Indonesian Ministry of Religious Affairs is concerned that the continuous spread of the COVID-19 pandemic may lead to conflict and violence. The causes of the conflict might range from political to religious issues. "The direction and dynamics of religion and social transformation in this era of information disruption are shifting," stated Kamaruddin Amin, Director-General of Islamic Guidance at the Ministry of Religious Affairs of the Republic of Indonesia. The statement mentioned that the present COVID-19 pandemic is accompanied by a period of disruption, meaning the period of uprooting old culture and replacing it with a new technology civilization. Religious moderation is a solution to the religious dynamics that happen during the COVID-19 pandemic, which are followed by the disruption era. It is because COVID-19 issues that contain elements of SARA are widely disseminated through social media. Moderate comprehension is required to see that the COVID-19 pandemic is a struggle for all religious groups and that there is a need for all religious communities to help one another during this difficult time.

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¹ Jurna Petri Roszi dan Mutia, "Akulturasi Nilai-Nilai Budaya Lokal dan Keagamaan dan Pengaruhnya terhadap Perilaku Sosial," *Fokus: Jurnal Kajian Keislaman dan Kemasyarakatan* 3, no. 2 (2018): p.196.

² Muhamad Ngafifi, "Kemajuan Teknologi dan Pola Hidup Manusia dalam Perspektif Sosial Budaya," *Jurnal Pembinaan Pendidikan: Fondasi dan Aplikasi* 2, no. 1 (2014): p.33-47.

³ Daryanto Setiawan, "Dampak Perkembangan Teknologi Informasi dan Komunikasi Terhadap Budaya," *Jurnal Simbolik* 13, no. 1 (2018): pp.62-72.

⁴ Jeff Clyde G. Corpuz, "Adapting to the Culture of 'New Normal': An Emerging Response to Covid-19," *Journal of Public Health* 43, no. 2 (2021): pp.344-345.

In the middle of the COVID-19 outbreak, many religious narratives contrasted with the government's statements. For example, during religious holidays, the government restricted gatherings to celebrate holidays in red-zoned regions. This was then contrasted with religious narratives by certain individuals, stating based on their understanding that "we are only terrified of the one God, and are not afraid of the COVID-19".⁵ This is only one of many religious dynamics⁴⁹ that exist in society. Furthermore, the government often alters COVID-19 regulations, such as the implementation of Large-Scale Social Restrictions (PSBB) in 2020.⁶ When COVID-19 in Indonesia reached its peak again on July 6, 2021, with 31,189 cases, the government took action by implementing the Enforcement of Public Activity Restrictions (PPKM), which was implemented in several cities in Indonesia, including Bandar Lampung, from June 22 to July 5, 2021, and would be extended until September 2021. This would undoubtedly influence Indonesians' religious lives.⁷

Many studies from⁵⁶ prior research have discussed the dynamics of the economy, education, and government amid the COVID-19 pandemic. In this case, the authors need to investigate a distinct aspect that will focus on the community's religious dynamics during the implementation of the Enforcement of Public Activity Restrictions (PPKM) in Bandar Lampung City. The author selected this location because Bandar Lampung City is a fairly diverse city, consisting of people with different religious backgrounds. One of numerous pertinent earlier studies was Toresano's research on the COVID-19 Pandemic that devastated the world. This study revealed that integrating science and religion in responding to human issues, such as the COVID-19 epidemic, can be a solution. Science and religion both play important roles in overcoming the COVID-19 pandemic.⁸ Another study, conducted by Aula, found that the involvement of religious leaders is critical in breaking the chain of distribution of COVID-19 in Indonesia through internet media.⁹ The next is research by Tan et al on COVID-19 management in Malaysia. This research recommended the government make a partnership between health services and religious communities, due to the situation in which the government suggested the community keep a distance during the COVID-19 Pandemic, while many religious adherents still attend congregational worship. As a result, health providers and religious institutions in Malaysia must have a common understanding of COVID-19 prevention.¹⁰

The other relevant study was undertaken by Said and Santoso, who indicated that numerous factors took a role in religion during the COVID-19 Pandemic. Negotiations take place through acceptance, resistance, and change, resulting in contradictions between religious reasoning and scientific advances. This variety of negotiations will finally lead to³² situation adaptation or addressing historical dynamics.¹¹ Furthermore, Hannan's research on the dynamics of Islamic boarding schools in reacting to the COVID-19 pandemic in Madura found that Madurese

⁵ Abdul Rachman, "Jangan Takut Virus Corona, Tapi Takutlah pada Allah?," sumsel.kemenag.go.id, 2020, <https://sumsel.kemenag.go.id/opini/view/2281/jangan-takut-virus-corona-tapi-takutlah-pada-allah>.

⁶ Rindam Nasruddin dan Islamul Haq, "Pembatasan Sosial Berskala Besar (PSBB) dan Masyarakat Berpenghasilan Rendah," *Salam: Jurnal Sosial dan Budaya Syar-i* 7, no. 7 (2020): 639–48, <https://doi.org/10.15408/sjsb.v7i7.15569>.

⁷ Harris Y.P Sibuea, "Penegakan Hukum Pemberlakuan Pembatasan Kegiatan Masyarakat (PPKM) Darurat Jawa dan Bali," *Jfo Singkat: Kajian Singkat Terhadap Isu Aktual dan Strategi* XIII, no. 13 (2021): 1–6.

⁸ Wa Ode Zainab Zilullah Toresano, "Integrasi Sains dan Agama: Meruntuhkan Arogansi di Masa Pandemi COVID-19," *MAARIF* 15, no. 1 (2020): 231–45.

⁹ Siti Khodijah Nurul Aula, "Peran Tokoh Agama dalam Memutus Rantai Pandemi COVID-19 di Media Online Indonesia," *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020): 125–48.

¹⁰ Min Min Tan, Ahmad Farouk Musa, dan Tin Tin Su, "The Role of Religion in Mitigating the COVID-19 pandemic: the Malaysian Multi-Faith Perspectives," *Health Promotion International* 37, no. 1–13 (2022): 1–13.

¹¹ Imam Ghazali Said dan Nyong Eka Teguh Imam Santoso, "Negotiating Religiosities among Indonesian Muslims amid The COVID-19 Pandemic," *Journal of Indonesian Islam* 15, no. 02 (2021): 271–300.

pesantren's reactions to the COVID-19 pandemic were variable, but in general, they were more dominantly receptive to the COVID-19 management. They carried out this receptive attitude in two ways: medical-structural measures like social-physical distance and religious-structural approaches like issuing religious edicts.¹² Some of the research described above addressed both religion and COVID-19. However, the focus of this research is different. This paper investigates the dynamics of religious life in the city of Bandar Lampung under the implementation of the Policy of Community Activity Restrictions (PPKM) during the COVID-19 Pandemic.

B. METHOD

This study is a type of field research that employs a qualitative method.¹³ This study was carried out to acquire an in-depth image of the research object by linking diverse data to construct a clear, accurate, and factual picture in line with the research objective. As a result, the researchers of this study took a qualitative method. The data sources were obtained through interviews with religious instructors and interfaith leaders, as well as field observations and literary works from books, journals, and other written sources¹⁴ in the form of qualitative data without formulas, numbers, or calculations.¹⁵ The research was carried out directly in the field, using observations, interviews with interfaith leaders in the city of Bandar Lampung, and the collection of important written records (documentation). The obtained data were then objectively and thoroughly processed and evaluated through the activities of examining, categorizing, systematizing, interpreting, and validating the data. Data were analyzed by organizing, describing into units, synthesizing, arranging into patterns, determining what was relevant and what would be researched, and concluding.

C. RESULT AND DISCUSSION

Lampung Province's capital city is Bandar Lampung. Bandar Lampung City, with a population of 1,166,066 in 2020, embodies multi-ethnic, multi-cultural, and multi-religious life. Lampung Province is often titled "Mini Indonesia."¹⁶ We can see this in the life of the inhabitants of Bandar Lampung City and other diverse districts/cities in Lampung Province. The percentages of religious adherents in Bandar Lampung City are as follows: Islam accounts for 89.61 percent, whereas Protestant Christianity accounts for 3.71 percent, Buddhism accounts for 3.61 percent, Catholic accounts for 2.12 percent, Hindu accounts for 0.91 percent, and Confucianism accounts for 0.04 percent.¹⁷ Diverse religions, of course, need an open mindset and mutual acknowledgment that humanity is the most important component of a diverse society's life.

Covid-19 Pandemic in Indonesia

Bizarre pneumonia was found in December 2019 in Wuhan City, Hubei Province, China, which is considered a novel virus that has astonished the world. This is due to the virus's rapid

¹² Abd Hannan, Siti Azizah, dan Husna Atiya, "Dinamika Pesantren dalam Merespons Pandemi COVID-19 di Madura," *Dinika: A Islamic Journal of Islamic Studies* 5, no. 2 (2020): 213-42.

¹³ HM Diah, *Penelitian Kualitatif dalam Penerapan* (Pekanbaru: Depdiknas Pusat Bahasa, 2005), 25.

¹⁴ Sugiyono, *Metodologi Penelitian Kualitatif*. (Jakarta: Alfabeta, 2015), 300.

¹⁵ J. Moelong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2002), 2.

¹⁶ Muhammad Candra Syahputra dan Idrus Ruslan, "Nemui Nyimah: Lampung Local Wisdom With Religious Moderation Insight," *Akademika: Jurnal Pemikiran Islam* 26, no. 01 (2021): 68, <https://doi.org/10.32332/akademika.v26i1.3235>.

¹⁷ Wikipedia, "Kota Bandar Lampung," [wikipedia.org](https://www.wikipedia.org/wiki/Kota_Bandar_Lampung), n.d., https://www.wikipedia.org/wiki/Kota_Bandar_Lampung.

transmission, which caused it to move from numerous places in China to nations such as Japan, Thailand, and South Korea.¹⁸ This virus was first known as the 2019 Novel Corona Virus (2019-nCoV), but on February 11, 2020, the WHO issued a new name, Coronavirus Disease 2019 (COVID-19), which was caused by the SARS-CoV-2 virus.¹⁹

The COVID-19 virus has spread to many nations throughout the world. On March 12, 2020, WHO classified COVID-19 as a global pandemic.²⁰ COVID-19 was discovered in Indonesia in March 2020²¹, so the government of the Republic of Indonesia began imposing rules on working from home, learning at home, and worshipping at home,²² until it became a trending topic on social media with the hashtag #DiRumahAja²³. All activities were initially put on hold for two weeks. However, as COVID-19 spread, PSBB was enforced in a number of Indonesian cities.

Even though Indonesia has been vaccinating against Covid-19 since January 13, 2021, the number of cases has not decreased²⁴. Furthermore, due to the Delta variant of COVID-19, which originated in India and spread rapidly, causing daily instances to skyrocket, PPKM was just enforced from 3 to 20 July 2021. Furthermore, because it was determined that daily cases did not exhibit a substantial slope, the government prolonged PPKM until September 2021. The objective of implementing Emergency PPKM to become PPKM Level 4 was to suppress the spread of COVID-19 while still paying attention to and implementing health protocols by increasing 3T, namely Testing, Tracing, and Treatment in the community so that activities were still limited, including activities in religious places of worship.

Because of the impact of the COVID-19 pandemic on all aspects of life, particularly the economic sector, people believed that the extension of the PPKM would make it extremely difficult for individuals to earn income for their basic necessities. PPKM also influenced the community's religious life. It elicited a variety of responses from religious individuals. Some claimed that they were not afraid of COVID-19, but rather of Allah. This phenomenon demonstrated how, at times such as these, the logic of religion and the logic of science remain tight. As a result, there are still many people, and religious individuals, regardless of faith, who do not follow health regulations for theological reasons.²⁵

The Religious Dynamics of the Community of Bandar Lampung City During the Enforcement of Public Activity Restriction (PPKM)

Human life is always impacted by changing situations and conditions, whereas religious life is constantly influenced by changing situations and conditions in a given area. This will undoubtedly

¹⁸ Adityo Susilo et al., "Coronavirus Disease 2019: Tinjauan Literatur Terkini," *Jurnal Penyakit Dalam Indonesia* 7, no. 1 (2020): 45–47.

¹⁹ Yuliana, "Corona Virus Disease 2019: Sebuah Tinjauan Literatur," *Wellness and Healthy* 2, no. 1 (2020): 192, <https://doi.org/10.30604/well.9524.020>.

²⁰ Catrin Sohrabi et al., "World Health Organization declares global emergency: A review of the 2019 novel coronavirus (COVID-19)," *International Journal of Surgery* 76 (2020): 71–74, <https://doi.org/10.1016/j.ijsu.2020.02.034>.

²¹ Indonesia.go.id, "Kasus Covid-19 Pertama, Masyarakat Jangan Panik," INDONESIA.GO.ID, 2020, <https://indonesia.go.id/narasi/indonesia-dalam-angka/ekomimi/kasus-covid-19-pertama-masyarakat-jangan-panik>.

²² Oswar Mungkasa, "Bekerja dari Rumah (Working From Home/WFH): Menuju Tatanan Baru Era Pandemi Covid-19," *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning* 4, no. 2 (2020): 126–50, <https://doi.org/10.36574/jpp.v4i2>.

²³ Muhammad Candra Syahputra, "Pendidikan Orang Tua Terhadap Anak dalam Menyikapi Pandemi COVID-19," *Jurnal Equalita* 2, no. 1 (2020): 60.

²⁴ republika.co.id, "Disuntik Vaksin Pertama, Jokowi tak Merasa sakit," republika.co.id, 2021, <https://www.republika.co.id/berita/qmut4g467/disuntik-vaksin-pertama-jokowi-tak-merasa-sakit>.

²⁵ M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama dan Studi Islam di Era Kontemporer* (Yogyakarta: IB Pustaka, 2021), 312–13.

have its own set of dynamics in life. Not only that, but the government's policy in dealing with the COVID-19 epidemic has influenced religious life, such as the advice of worshiping from home, virtual collective prayer, and utilizing the stringent 5M protocols when worshiping in houses of worship. It is not advisable to spend extended time at places of worship. This has its own dynamics in religious life. Government policies on PPKM have an influence on many elements of life, including religion. During the implementation of PPKM, the dynamics of religious life changed in many areas. The following was what one of the authors' sources or informants explained to them:

The religious lives of the people of Bandar Lampung before and after the Covid-19 outbreak are completely different. This is supported by the following findings from the authors' interviews with religious teachers in numerous sub-districts of Bandar Lampung:

Before the pandemic, religious activities were not limited. During the pandemic, religious activities are limited, making us very difficult to interact with other people. (Sofian, Religious Counselor, Panjang Sub-District, August 24, 2021).

Sofian, the Islamic religious instructor in the Panjang sub-district, stated that throughout the pandemic, there was limited interaction between the instructor and the community. Before the pandemic, religious activities could be held at any time and anywhere, with an infinite number of participants. The limited interaction also caused limited religious teachings and messages that were delivered to the Panjang sub-district community.

During the COVID-19 pandemic, religious instructors played an important role in giving information and instruction about COVID-19 transmission and prevention²⁶. Furthermore, when the COVID-19 pandemic hit this nation, A. Rifai Aly, a religious instructor in the Tanjung Karang Tengah sub-district, noticed a shift in religious life:

It's quite different. The atmosphere of Islamic religious activities in Bandar Lampung, particularly in the Central Tanjung Karang sub-district, was noticeably different. It was typical earlier, but it had an influence on restricting religious social activities during the COVID-19 pandemic until the implementation of the PPKM policy. Even though the number of congregations has reduced, some individuals continue to pray at the mosque by following health protocols. (A. Rifai Aly, Religious Counselor in the Central Tanjung Karang District, August 27, 2021)

The religious life of the Central Tanjung Karang sub-district differed greatly. People worshiped freely before the outbreak. During the pandemic, however, the inhabitants of Central Tanjung Karang would become used to different forms of worship, particularly while praying outside their houses or in mosques. To prevent Covid-19, they must follow tight health protocols. For example, when worshiping at the mosque, it was suggested that the congregation must wear a mask. The original law requiring the use of a mask when praying is *makruh tanzih* (not preferable in Islam), but it does not cancel the prayer. However, in specific circumstances, such as a life-threatening situation, the usage of masks is permissible. It can even enhance the law to be urged if someone who performs congregational pray⁶⁵ in the mosque is in an unhealthy condition, such as coughing/flu or fever. This is anticipated to prevent COVID-19 from spreading throughout the community²⁷. Houses of worship in other sub-districts, such as the North Teluk Betung sub-district, were rather quiet:

²⁶ Hasan Bastomi, "Optimization of Religious Extension Role in Covid-19 Pandemic," *Journal of Advanced Guidance and Counseling* 1, no. 2 (2020): 177, <https://doi.org/https://doi.org/10.21580/jagc.2020.1.2.6032>.

²⁷ Syandri dan Fadhlana Akbar, "Penggunaan Masker Penutup Wajah Saat Salat Sebagai Langkah Pencegahan⁶⁴ bah Coronavirus Covid-19," *Salam: Jurnal Sosial dan Budaya Syar-i* 7, no. 3 (2020): 261, <https://doi.org/10.15408/sjbs.v7i3.15105>.

During a pandemic, houses of worship in the North Teluk Betung sub-district were devoid of religious activity. This was because crowding was not permitted. (Istiqomah, Religious Counselor in the North Teluk Betung District, August 27, 2021).

A house of worship is a place of worship frequented by members of a particular faith. It was not surprising that places of worship were always crowded during religious devotion. However, during the COVID-19 pandemic, houses of worship were unusually quiet, particularly during public holidays. The number of worshippers who arrived was lower than it had been before the outbreak.

As explained by Nazaruddin Umar "in the conditions of the COVID-19 pandemic, Eid prayers can be performed at home as much as 4 *rakaat*, either individually or in the congregation".²⁸ This was maintained to protect Covid-19 from spreading. Eid prayer is a sequence of rituals performed on the Muslim holiday of Eid al-Fitr.

The changes in religious life in Sukarame sub-district before and after the pandemic were clearly noticeable in the practicing of religious activities. During the pandemic, for example, while doing congregational prayers in mosques, the shaf (row) that was near to each other became far. People have begun to grow acclimated to adopting 5Ms in other religious activities such as majlis taklim, TPA, and corpse care. (Muhtadin, Sukarame District Religious Counselor, August 28, 2021).

Muhtadin, as a religious instructor, has seen a shift in religious life in Sukarame District during the COVID-19 pandemic, such as during congregational prayers by implementing health protocols and keeping a space between prayer lines. Furthermore, religious activities at the *majelis taklim* followed stringent health procedures. In Sukarame Subdistrict, the populations were aware of the necessity of practicing the 5M+1D health protocols, in addition to being religious.

Differences in religious life also occur among Catholics in Bandar Lampung City, as stated by Agustinus Warso:

Before the pandemic, religious life was largely conducted in the Church and the neighborhood (community at the RT/RW level), however, during the pandemic, this activity could not be conducted or was restricted to 50 persons who could attend. (Agustinus Warso, Catholic Religious Figure, 27 August 2021)

Previously, Catholics in Bandar Lampung City worshiped as normal at the Church. During the pandemic, however, Catholic worship was likewise limited to 50 individuals. This is a form of government policy support in dealing with COVID-19.

Ketut Sudama as a Hindu religious figure also revealed the differences in religious life during the pandemic:

It's quite different. We were led inside the temple area by personnel in charge of regulating the processes for praying during the COVID-19 pandemic, such as checking body temperature and implementing new protocols. Following that, we would be permitted to access the temple site. (Ketut Sudame, Hindu Religious Leader, August 30, 2021).

According to the preceding statement, when worshipping at the temple, worshippers must follow stringent health regulations, which had never been done before the pandemic. This was an attempt to limit the spread of COVID-19. According to Paulus Petrus, the religious life of Buddhists was also different before and during the pandemic:

Before the pandemic, people worshiped through interacting with one another and directly serving others. Worship venues are often full. During the pandemic, religious people, particularly

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²⁸ Farid F Saenong et al., *Fikih Pandemi: Beribadah di Tengah Wabah* (Jakarta Selatan: NUO Publishing, 2020), 49.

the elderly, were unable to participate in worship activities, and technology, such as zoom, was unable to serve people effectively for ceremonies outside the place of worship. As a result, the house of worship became really quiet. (Paul Petrus, Buddhist Religious Leader, August 30, 2021)

During the pandemic, Buddhists were unable to interact directly. Religious authorities attempted to help Buddhists by incorporating worship implementation into media networking. However, there were barriers²⁰ to the elderly who were not adept at using and utilizing technology as a form of worship. During the COVID-19 outbreak, religious communities in Indonesia responded in a variety of ways to government initiatives. According to Sukamto and Parulian²⁰ journal, when the government policy governed the worship norms at home during the pandemic, a small group of Muslim extremists initially protested the policy, but eventually accepted and obeyed it. The PGI Churches functioned in accordance with government rules among Protestants. Some Pentecostal congregations attempted to continue having community services but ultimately succumbed to government guidelines.²⁹

During the COVID-19 pandemic, the reaction as a religious dynamic didn't stop there. Religious communities responded differently to various Indonesian government policies, such as when the PPKM was enforced. Based on the author's interactions with numerous religious counselors and religious leaders, the religious dynamics occurred in the lives of the people of Bandar Lampung during PPKM:

There were religious dynamics, but they were not very significant. Because, as previously said, the dynamics arose but they gradually faded away on their own. (Sofian, Panjang District Religious Counselor, August 24, 2021).

During the PPKM, there were religious dynamics in Panjang District. Sofian, a religious educator in Panjang District, claimed that the dynamics happened but did not have a devastating consequence. The dynamics that occurred were very temporary and had no significant influence on the religious order in the Panjang sub-district. In contrast to what occurred in the Tanjung Senang sub-district, A.K. Johnson stated:

Religious dynamics were undeniably present during PPKM, particularly in Perumnas Way Kandis Tanjung Senang. For example, the Chair of the Mosque intended to continue worshipping in the mosque. (A.K. Yohanson, Tanjung Senang District Religious Counselor, August 25, 2021).

It also had an influence on religious life during the Enforcement of Public Activity Restriction (PPKM) in Indonesia. Because Bandar Lampung City was declared in emergency status, it was suggested that people worshiped at home. As²⁸ a result, restrictions were implemented following the PPKM Level 4. This demonstrated that the spread of Covid-19 in Bandar Lampung City was out of control, as indicated by a large number of patients in several Bandar Lampung City hospitals. During the implementation of PPKM in Tanjung Senang, there were religious leaders (mosque chairmen) who were adamant about worshipping at the mosque and did not listen to the government's requests and advice. Furthermore, M. Syafiudin, a religious instructor in Tanjung Karang Timur sub-district, stated:

During the PPKM period, the dynamics of religion in society were also responded to in many ways, such as disagreeing with each other, especially in religious life, which undoubtedly influenced the level of communal life, producing alienation and social inequity. (M. Syafi'uddin, The East Tanjung Karang District Religious Counselor, August 26, 2021)

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²⁹ Amos Sukamto dan S. Panc³⁰ Parulian, "Religious Community Responses to the Public Policy of the Indonesian Government Related to the Indonesian Government Related to the COVID-19 Pandemic," *Journal of Law, Religion and State* 8 (2020): 283.

During PPKM, there were disagreements amid the religious life of the inhabitants of the East Tanjung Karang sub-district. Some community groups believed that PPKM was not the best solution for the community. Since it was difficult for them to make a living in their everyday lives, this also influenced their religious life. Furthermore, religious figures were active in emphasizing the necessity of respecting laws under PPKM. The religious dynamics of the community may also be experienced in the Sukarame sub-district, as stated by Muhtadin:

Since the Covid-19 pandemic, it has been impossible to avoid religious dynamics in society. Some people, for example, persisted in participating in religious activities even though it was suggested that they should worship at home during PPKM. Some people, on the other hand, altogether abandoned religious pursuits. In addition, some individuals adopted the middle way. In general, the Sukarame sub-district community was split into three categories in response to the COVID-19 epidemic; 1.) Excessive (they were fearful, overly nervous, pessimistic, and self-isolated, adhering to extremely stringent health protocols); 2.) Neglectful (this group tended to be very "stupid", even ignoring all forms of protocol recommendations); 3.) Perspicacious (they carried out the situation gracefully, carried out health protocols, and carried out activities outside the home by complying with the instructions of the ulama and umaro). (Muhtadin, Sukarame District Religious Counselor, August 28, 2021).

As a religious instructor, Muhtadin classified the Sukarame sub-district community's response to COVID-19 into three categories: excessive, neglectful, and perspicacious. The dynamics of religious life during the implementation of PPKM were also felt by Catholics, as Augustinus Warso said:

There had been no religious activity in the Church since the establishment of PPKM. By applying health guidelines, all types of worship were switched to online media, except for services for the sick or dead. (Augustinus Warso. Catholic Religious Figure, August 27, 2021)

Bandar Lampung City was designated as having a concerning degree of spread. As a result, the Bandar Lampung City Government implemented PPKM Level 4. The government advised individuals to pray at home throughout the implementation of PPKM. This was also used as a distinct dynamic by Catholics in Bandar Lampung City who conducted religious activities utilizing network media. This was because online media is the best way to continue religious activities digitally throughout the pandemic³⁰. Except in the case of an emergency, such as the presence of a deceased person, condolences are carried to the funeral home following rigorous health procedures.

In addition, Ketut Sudame, a Hindu religious figure in Bandar Lampung⁵⁸ City, stated:

We were used to greeting one other and discussing religion before the COVID-19 outbreak. However, when the covid-19 pandemic struck, it shifted. As a result, it was very different. People gathered to pray with their families. After that, they headed immediately home, as they had done during this PPKM. (Ketut Sudame, Hindu religious leader, August 30, 2021).

When worshipping, Hindus were used to discussing religion with their fellow Hindus. However, Hindus prayed with their family throughout this pandemic, particularly during PPKM. When the prayer was finished, everyone headed straight to their homes. Meanwhile, as a Buddhist religious leader, Paulus Petrus stated that under PPKM, Buddhists prayed more at home.

People tended to undertake more worship activities at home during this pandemic (Paul Petrus, Buddhist Religious Leader, August 30, 2021).

³⁰ M. Ridwan Lubis et al., *Dinamika Keagamaan Di Masa Pandemi* (Jakarta Pusat: Litbangdiklat Press, 2020), 134-35.

Since the COVID-19 pandemic hit Indonesia, ⁴¹ activities, including religious ones, have been halted. During PPKM, it was also advised to pray **at home** due **to the spread of the** delta strain **of COVID-19**, which **was** threatening the lives of many individuals. In reacting to the religious dynamics of the people of Bandar Lampung City during the PPKM period, practitioners of their own religions must emphasize moderation. Indeed, moderation is vital to our country's identity. Even before the concept of religious moderation emerged, Muslim intellectuals had notions about the roots of religious moderation, such as pluralism, multiculturalism, Islamic indigenization, and so on.³¹

Religious moderation is found in many religions, including Islam, Christian teachings (both Catholic and Protestant)³², Buddhist teachings³³, and Hinduism.³⁴ A moderate attitude will lead religious people to a peaceful living in all conditions, such as fostering tolerance, openness, and caring for one another among religious people as an expression of the state's emblem, Bhineka Tunggal Ika. If moderate understanding is applied to the lives of religious people, it will support government policies that aim for the common good while avoiding extreme religious attitudes that can cause turmoil in people's lives in order to create a peaceful life within the framework of diversity and religiosity.

D. CONCLUSION

The Enforcement of Public Activity Restrictions (PPKM) has a significant ⁵¹ influence on the lives of the inhabitants of Bandar Lampung City in many aspects, including economic, social, and religious life. During the implementation of ²⁸ PPKM, the dynamics of religious life in Bandar Lampung City became a discussion concerning **the implementation of worship in places of worship**. People were first permitted to worship at houses of worship, but during the PPKM period, the government once again advised people to worship at home. The debate arose as a result of a lack of synergy⁵⁵ between the government and the religious community in establishing strategies for dealing with COVID-19, resulting in a lack of unified perspective. Furthermore, **the** community saw the COVID-19 policy as erratic due to a lot of changes in managing COVID-19 rules set by the government.

During the PPKM, it emerged that houses of worship were deserted from religious activities, strict health protocols were implemented during religious holidays, and all religious activities were diverted to use online media for all religions in Bandar Lampung City, including Muslims, Catholics, Hindus, and Buddhists. Therefore, a moderate attitude is a very appropriate solution in responding to the religious dynamics that occurred, because with a moderate attitude, religious people prioritize common interests rather than personal interests. So, adhering to the PPKM policy is a form of prioritizing common interests. As a consequence, the community could be safe from COVID-19's risks. This study only focuses on the dynamics of religious life during the implementation of PPKM, with the goal of expanding the study to investigate the dynamics of the post-COVID-19 outbreak.

³¹ Muhammad Aqil Irham, Idrus Ruslan, dan Muhammad Candra Syahputra, "The Idea of Religious Moderation in Indonesian New Order and The Reform Era," *Ilmu Ushuluddin* 8, no. 1 (2021): 1–22.

³² Demi Jura, "Peran Pendidikan Agama Krist⁶⁰ (PAK) dalam Semangat Moderasi Beragama Demi NKRI," *Jurnal D²⁶ika Pendidikan* 13, no. 3 (2020): 315–23, <https://doi.org/10.33541/jdp.v12i3.1295>.

³³ Purnomo Ratna Paramita, "Moderasi Beragama Sebagai Inti Ajaran Buddha," in *ICRHD: Journal of International Conference ³¹ Religion, Humanity and Development* (Tangerang: STABN Sriwijaya, 2021), 15–20.

³⁴ Putu Subawa, "Falsafah Tri Hita Karana Sebagai Pondasi Moderasi Beragama," *WIDYACARYA: Jurnal Pendidikan, Agama dan Budaya* 5, no. 1 (2021): 65–69.

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