

## Implementation of the New Normal Order Policy in Places of Worship During the Covid-19 Pandemic in the Ogan Ilir District

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### Abstract

*This study aims to determine what factors influence the successful implementation of the new normal order policy in places of worship during the COVID-19 pandemic in the Ogan Ilir Regency. The policy implementation model used in this study is a Top-down using Edward III's theory which consists of communication variables, resources, dispositions, and bureaucratic structure. The research method used in this study is qualitative and quantitative (mixed methods) with data collection techniques, documentation, observation, interviews, and distributing questionnaires to visitors, mosque congregations, and the mosque's board of directors. The results of the study indicate that the implementor has understood the content and objectives of the policy, permits the application of the policy through direct communication, and appeals to comply with health protocols through direct socialization and indirect socialization. mosque management is divided into two managements, namely official management and executive management. Facilities and infrastructure to support policy implementation are also very adequate. The absence of problems during the implementation of the new normal order policy can be seen from the observance of the health protocol facilities provided by the mosque management. The response of visitors and congregations to the implementation of the new normal order policy shows that visitors and congregations can comply with these policies while still prioritizing mental health and safety. Although the status of several mosques is classified as waqf mosques, they have an organizational structure for the COVID-19 volunteer post which greatly assists the implementation of the policy to avoid the spread of the Coronavirus disease (COVID-19) virus.*

**Keywords:** covid-19, influencing factors, policy implementation

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## INTRODUCTION

Worship is a human right that must be protected for every religious person, Pancasila as the basis of the state is mentioned in the first precept of God Almighty and is explained in the contents of the opening of the 1945 Constitution (UUD 1945) in the fourth paragraph. The Coronavirus outbreak has spread in every country including Indonesia, transmission of the virus is through direct interaction of splashes of mucous fluid when someone coughs or sneezes. (in Sugihantono, Anung, et, Guidelines and Control of *Coronavirus disease*, Ministry of Health, July 2020). *Coronavirus disease* 2019 (COVID-19) is a highly contagious disease caused by the *Severe acute respiratory syndrome coronavirus 2* (SARS-CoV-2). SARS-CoV-2 is a new type of coronavirus that has not been or has never been identified. two types of coronavirus that have been known to cause diseases with almost the same symptoms and can cause severe symptoms such as the Middle East respiratory syndrome (MERS) and *Severe acute respiratory syndrome* (SARS). Specific characteristics and signs of infection with Coronavirus diseases (COVID-19) such as coughing, shortness of breath, and symptoms. acute respiratory disorders Incubation period *Severe acute respiratory syndrome coronavirus 2* (SARS-CoV-2) averages 5-6 days, the longest incubation is 14 days while in severe cases it causes pneumonia, acute respiratory syndrome, kidney failure, and even death. The year 2020 will be a year full of challenges and trials in all fields, (in Handayani, Diah, et.al. Journal of Indonesian Respirology

(Corona Virus Disease 2019): Volume 40 (Number 2) April 2020). Starting from a report from China to the world health organization (WHO) that there were cases with a total of 44 pneumonia patients in the city of Wuhan, Hubei Province, China, at the end of 2019. The initial presumption of the location was the first point of a wet market case selling fish, marine animals, and various other animals. On January 10, 2020, it was identified and the genetic code was the new Coronavirus.

Virus outbreak *Corona* in Wuhan, China has been heard since the beginning of 2020. The first confirmation of positive cases in Indonesia appeared on March 2, 2020, two patients were treated at a special hospital for infectious disease infections in Jakarta. Task Force *Coronavirus disease* (COVID-19). Pandemic *Covid-19* had a huge impact on people in Indonesia. Discourse *New Normal* that will be enacted, in general, still limits the interaction between individuals. The policy regarding the place of worship for the first mosque was issued on March 2, 2020, by the Central Leadership of the Indonesian Mosque Council (PP-DMI) through Circular Number 041/PP-DMI/A/II/2020 regarding the call for alertness to mosques and prayer rooms, socializing to all levels of leadership. regions, regions, sub-districts, and branches of the Indonesian Mosque Council (DMI), then on March 15, 2020, began working, studying, and worshipping from home by imposing Large-Scale Social Restrictions (PSBB) nationally.

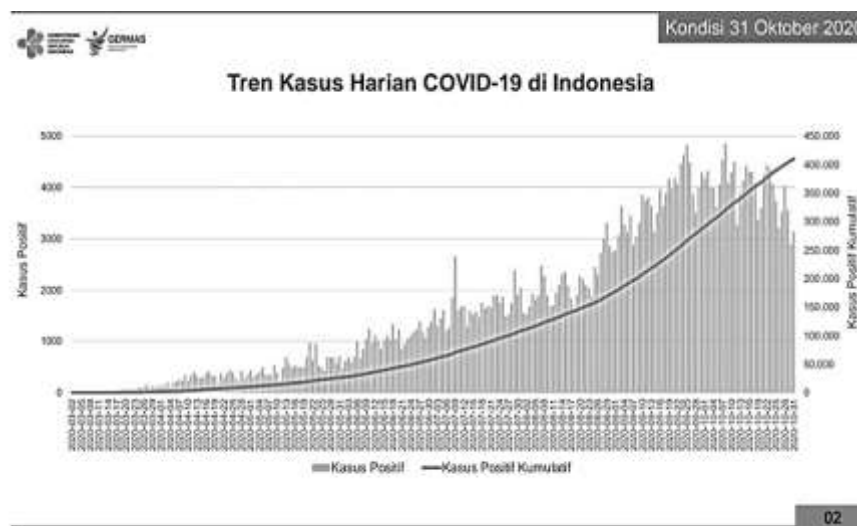
The first fatwa on *Coronavirus disease* (COVID-19) was issued by the Indonesian Ulema Council (MUI)

through Fatwa Number 14 of 2020 which was signed on March 16, 2020, considering that COVID-19 has spread to various countries, the *World Health Organization* (WHO) has declared the COVID-19 outbreak a *pandemic*, religious measures have been implemented for the prevention and control of COVID-19. On March 19, 2020, the Central Leadership of the Indonesian Mosque Council (PP-DMI) issued a second Circular Letter Number: 061/PP-DMI/A/III/2020 urging all mosque takmirs, during the spread of the COVID-19 outbreak regarding the

implementation of several health protocols in places of worship.

Presidential Decree (Keppres) Number 12 of 2020 on April 31, 2020, President Joko Widodo declared the *Corona* national disaster *non-by* considering the *World Health Organization* (WHO) statement that COVID-19 is a *global pandemic*, the number of confirmed positive cases, recovered and died continues to increase due to the *Coronavirus disease* (COVID-19) pandemic which has a serious impact on all aspects ranging from religion, social, economic, legal and others.

<http://journal.unismuh.ac.id/index.php/kolaborasi>



**Graph 1.**

**The Number of Covid-19 Cases Nationally from March 02 to October 31, 2020**

Source: Attachment to the Survey of the Ministry of Health of the Republic of Indonesia processed by the author

The New Normal Order policy is specifically regulated through the Decree of the Minister of Health Number HK.01.07/Menkes/382/2020 with the aim and purpose of minimizing the risk of movement of people in public places and facilities that are gathering points. In response to the policy of the new normal, tough houses

of worship through the Circular of the Minister of Religion Number 15 of 2020 are ready to create productive and safe congregations from the *Coronavirus disease* (COVID-19) following up on the policy. Circular III was issued by the Central Leadership of the Indonesian Mosque Council (PP-DMI) Number 104/PP-DMI/A/V/2020

that every house of worship is required to implement and provide health protocols to all people who will worship every congregation is required to bring equipment to worship alone, keep a distance by limiting the number who

will worship. Indonesia, data attachment *Global religious futures* is the country with the largest number of Muslims in the world, South Sumatra Province is one of the largest Muslim adherents in Indonesia.

**Table 1.**  
**The Number of Houses of Worship in South Sumatra Province by Religion in 2020**

| Regency/City        | Number of Places of Worship by Regency/City |          |                      |                    |      |        |           |
|---------------------|---|----------|----------------------|--------------------|------|--------|-----------|
|                     | Mosque                                      | Musholah | Church<br>Protestant | Church<br>Catholic | Pura | Vihara | Kelenteng |
| OKU                 | 404   | 202      | 30                   | 12                 | 18   | 3      | -         |
| OKI                 | 1001  | 360      | 80                   | 41                 | 62   | 10     | -         |
| Muara Enim          | 1034  | 499      | 37                   | 6                  | 6    | 3      | -         |
| Lahat               | 509   | 140      | 22                   | 6                  | -    | 2      | -         |
| Musi Rawas          | 527   | 557      | 70                   | 26                 | 14   | 2      | -         |
| Musi Banyuasin      | 760   | 665      | 50                   | 11                 | 18   | 3      | -         |
| Banyuasin           | 1080  | 287      | 65                   | 17                 | 24   | 5      | -         |
| OKU Selatan         | 396   | 236      | 6                    | 3                  | 11   | 3      | -         |
| Oku Timur           | 1033  | 521      | 81                   | 60                 | 72   | 10     | -         |
| Ogan Ilir           | 465   | 102      | 10                   | 2                  | -    | 1      | -         |
| Empat Lawang        | 231   | 108      | 3                    | 1                  | -    | -      | -         |
| Pali                | 271   | 130      | 8                    | 1                  | -    | -      | -         |
| North Musi<br>Rawas | 168   | 63       | 12                   | -                  | 3    | -      | -         |
| Palembang           | 1366  | 821      | 110                  | 12                 | 3    | 118    | -         |
| Prabumulih          | 214   | 40       | 12                   | 1                  | 1    | 3      | -         |
| Pagar Alam          | 218   | 57       | 7                    | 1                  | -    | 1      | -         |
| Lubuk Linggau       | 210   | 74       | 18                   | 6                  | -    | 8      | -         |
| South Sumatra       | 9887  | 4862     | 621                  | 206                | 232  | 172    | -         |

Source: Data from the Regional Office of the Ministry of Religion of South Sumatra Province processed by the author

Based on the attachment *Word Health Organization* (WHO) regarding the adaptation of new habits, the risk factors will be higher at once in 3 places, namely: first, a crowded place full of people who are close together, a narrow place where people talk a lot nearby and a limited and closed room with poor ventilation, Realizing this requires an analysis of the implementation of the new normal order policy referring to the circular letter of the Indonesian Mosque Council Leader number 104/PP-DMI/A/V/2020 mosques and congregations in *the new*

*normal*. regarding the implementation of worship during the *Coronavirus disease* (COVID-19) pandemic, it is expected to have a very serious impact on all parties involved. Therefore, based on the problems described above, further research is needed on what factors influence the successful implementation of the new normal order policy in places of worship. with the hope of knowing what activities need to be considered to achieve the target of implementing the new normal order policy in places of worship during the COVID-19 pandemic.

*Coronavirus disease 2019* (COVID-19) according to Nugroho (2020: 42) is a level three policy issue, while the way to overcome the level one policy may even be lacking, so this policy model has the method of (1) *evidence base* because it is following health issues, (2) *collaboration* is not based on mere authority, there should be no awkwardness, (3) three S's; (*Smart-Speed-Solidarity*), (4) look at current and future risks, macro, and micro so use the principles of *governance - risk - compliance* (GRC).

Jones (1994:293) Implementation is a process of how a decision becomes an activity or operation. Van Meter and Van Horn (Winarno, 2002:102) limit the implementation of policies as actions taken by individuals and groups as well as the private sector that are directed to achieve the goals and objectives that have been set in policy decisions Robert and Frank in Hesel (2003:17) policy implementation is successful in evaluating problems and translating into specific decisions.

From several statements by public policy experts, it can be concluded that policy implementation is a series of activities after a policy is formulated. Without an implementation, a policy will be in vain. Therefore, policy implementation has an important position in public policy, there are several experts expressing opinions about the meaning of public policy implementation.

The theory used in this study the author uses the down Edward III theory, also known as Direct and indirect implementation, four variables determine the success of policy

implementation including communication variables, and resource variables. Disposition variable and bureaucratic structure variable. The implementation model uses a top-down approach, in analyzing policy implementation this model focuses on four variables that are considered to determine the policy implementation process, namely: communication, resources, disposition, and bureaucratic structure.

## METHOD

The approach used in this study is a qualitative approach using qualitative and quantitative data. Qualitative data is the main data and quantitative as the supporting data. (mixed methods) which is a combination of qualitative and quantitative research methods (Sugiyono, 2014). This study uses a descriptive method.

Implementation is a series of actions taken by actors with supporting targets based on the rules that have been set to achieve the goals that have been set, namely the Circular Letter of the Central Leadership of the Indonesian Mosque Council Number 104/PP-DMI/A/V/2020 addressed to all levels of Regional, Regional, District, DMI Branch, and DKM / Takmir throughout Indonesia regarding mosques and congregations in the new normal.

## RESULTS AND DISCUSSION

### Communication

Implementor Understanding

The intended understanding is as follows: the implementor's understanding of the content and objectives of the policy, the contents of the policy are guidelines for health protocols to maintain the safety of the congregation, and mosques must enforce protocols to prevent Coronavirus disease 2019 (COVID-19). the implementor's understanding of responsibilities, and the ability to manage and maintain health facilities as well as possible to support the prevention and control of the spread of Coronavirus disease 2019 (COVID-19). mosque administrators followed government instructions by not holding Friday prayers for a while, then starting in July 2020 with the opening of mosques for Friday prayers and other worship activities by implementing health protocols called the new normal starting in July 2020.

### Policy Implementation Mechanisms

Based on the results of data collection, the author analyzed the application for licensing for the reopening of the H.Bajumi Wahab mosque by implementing health protocols through direct communication using telephone and social media considering the increasing conditions of the development of COVID-19 and n It can be said that tourists and pilgrims who have confirmed positive cases of COVID-19 have not been found as long as the implementation of the new normal order policy is explained in (Circular Letter of the Ministry of Religion of the Republic of Indonesia Number 15 of 2020) letter (e): point (2) submits a request for a certificate that

the area where the place of worship is safe from COVID-19 in stages to the head of the sub-district/district/city/provincial cluster according to the level of the house of worship. The certificate will be revoked if in its development there is a case of transmission in the house of worship.

### Policy Socialization

Policy socialization in (Ministry of Health Number HK.01.07/Menkes/382/2020) Chapter II letter (a) number 11 religious activities in places of worship, one of the obligations of the manager includes it is stated in a letter (h) appealing to the congregation to bring their equipment; letter (i) educate the congregation to prevent the transmission of COVID-19; The letter (j) installing information media in strategic locations to remind the congregation is also clarified in (Circular Letter Number: 104/PP-DMI/A/V/2020) in point (6) it is explained that alerting the mosque as a Quick Reaction Post (PRC) if there are worshipers infected with Coronavirus disease (Covid-19). Policy socialization in the mosque environment in Ogan Ilir Regency takes two forms, namely direct socialization and indirect socialization.

Direct socialization was carried out by utilizing the mosque minaret using loudspeakers (Iowa) as a medium for broadcasting health protocol disciplines, also through regular da'wah media every Friday, the mosque preacher instigating the prevention of the Coronavirus disease (COVID-19) and giving an example of always wearing a mask as one of the health protocols that must be implemented by

pilgrims. Indirect socialization was carried out by the Regional Leadership of the Indonesian Mosque Council (PD-DMI) of Ogan Ilir Regency in the form of distributing pamphlets and brochures about the adaptation of new habits to all parts of the area of the leadership of the Ogan Ilir Regency House of Worship as well as the socialization of mosque administrators by placing an appeal in the mosque area. which is a gathering point for pilgrims and tourists.

#### Resources

The second factor that influences the success of policies in Edward III's theory is resources, resource indicators consist of staff, information, authority, and facilities. To measure the resource

factor in this study, the authors conducted observations and interviews, and the following documentation will explain several resource factors that support the implementation of policies.

#### Staff

For example, one of the mosques used as the object of research is the Bayumi Wahab mosque, the administrators of one of the largest mosques in Ogan Ilir Regency, the Bajumi Wahab Mosque itself is divided into two managements, the official management who is a member of the family of the late Mr. H.Bajumi Wahab and the executive board. who acts as the manager and maintenance of the mosque.

**Table 2.**  
**Management of the H.Bajumi Wahab Mosque, Ogan Ilir Regency**

| Management                            | Total    | Management                | Total    |
|---------------------------------------|----------|---------------------------|----------|
| Chairperson of the Mosque             | 1 Person | Finance Division          | 1 Person |
| Deputy Chairperson                    | 1 Person | Security Division         | 1 Person |
| Secretary                             | 1 Person | Worship Division          | 1 Person |
| Treasurer                             | 1 Person | Cleaning Division         | 8 Person |
| Head of Maintenance Division          | 1 Person | Park Maintenance Division | 2 Person |
| Security Members                      | 6 Person | Administration            | 1 Person |
| Total Number of Management: 26 People |          |                           |          |

Source: Documentation data processed by the author

#### Information and Authority

Information and authority that compiles implementation through two district policies, namely Regulation of the Regent of Ogan Ilir Regency No.63 of 2020 and Decree of the Regent of Ogan Ilir Number 453/KEP/BPBD/2020 concerning the task force for handling Corona COVID-19. The first policy involves all

institutions explaining the adaptation of new habits toward a productive and safe society in the COVID-19 situation. Chapter VIII in articles 20 to 26, sanctions are given for those who violate in the form of direct warnings and written warnings, detention of identity cards, social work cleaning public facilities, revocation of business licenses, dissolution or cessation of

activities, orders to stop roads, temporary suspension of operational activities and cleaning public facilities in article 4 paragraph (3) letter A, appeals to wear masks and other personal protection when leaving the house and maintaining distance in the

decision of the Ogan Ilir Regent Number 453/KEP/BPBD/2020 concerning the task force for handling *Coronavirus disease* (COVID-19) Ogan Ilir Regency that all units within the Ogan Ilir Regency are referred to as the task force for handling COVID-19.



**Image 1.**

**Appeal for Ogan Ilir Regent Regulation Number 63 of 2020**

Source: author's documentation

**Facilities**

One aspect that must also be of concern to the management is the management of facilities and infrastructure which is a supporter of the success of the policy application process carried out in implementing the policy. It is very possible that if this is not available then all the activities carried out will not be achieved.

The parking area at several mosques in Ogan Ilir Regency is quite wide and divided into two areas, parking for two-wheeled vehicles and parking for four-wheeled vehicles is provided free of charge to tourists and congregants who will worship or visit the mosque environment. There is a four-way parking lot in front of the guard and a two-way parking lot near the Seomyeon Monument. Especially

for Friday prayers, cars are assigned a parking number that limits the number of cars that can enter the church grounds.

A place for ablution, a place for free drinking, and a place for storing footwear, a place for ablution is provided for worshipers in the mosque area, there is also a place for free drinking in the area where men and women do ablution. shoes, some janitors always maintain cleanliness and comfort for tourists and mosque congregations, mosque offices, staff rooms, and equipment warehouse rooms are next to the men's ablution area. Mosque garden, front area water faucet, trash basket, mosque garden maintenance sector two people are responsible for cleaning and maintaining plants in the mosque area,



around the mosque garden area there are also water faucets provided for tourists and worshipers who rarely apply health protocols, one of which is washing hands, can use directly the water faucet that has been provided in the outside area, the author's observation of the smooth running of tap water, almost all faucets in the mosque area are flowed by water. cleaning in the area outside the mosque which means the mosque

garden area is carried out every day by the special caretaker for maintenance and cleaning. To maintain the cleanliness of the mosque, along the outside area and garden of the mosque, trash baskets are provided for tourists and worshipers so they don't litter, especially during the COVID-19 pandemic. This virus is very easy to get infected through physical contact with objects.



**Image 2.**  
**pictures of the facilities available at the Bayumi mosque**  
Source: author's documentation

### Disposition

The attitude of policy implementers is the third important factor in the approach of Edward III's theory, policy implementers not only know what to do but also must have the ability to implement it. In this study, to measure the disposition factor, the author will look at three indicators, namely obstacles and problems implementing policies, health protocol facilities for mosque administrators, and

safe and productive indicators of the spread of COVID-19.

### Obstacles and Problems

Based on the results of data collection, the author can analyze that there are no problems in implementing the policy. As usual, when implementing policies, several problems often arise that are faced by the implementers that hinder the implementation of policies. Everyone is obliged to make efforts to maintain

health and stay away from anything that can cause exposure to disease because it is part of maintaining the main goal of religion (*al-Dharuriyat al-Khams*).

#### Health Protocol to Prevent Management from Preventing Management

Based on the results of data collection, the authors conclude that the health protocol of the H.Bajumi Mosque management is very good at providing health protocol facilities including limiting the number of doors in and out of houses of worship performing regular cleaning and disinfecting, handling carpets, discipline to clean floors, providing hand washing facilities: soap or *sanitizer*, hand washing soap is placed in the ablution area which is the meeting point, provides a body temperature checking device as for temperature, applies distance restrictions by placing special marks on the floor or chairs at a minimum distance of 1 meter, shortening time. Regarding the application of health protocols with Islamic religious law, the author will explain in the Fatwa of the Indonesian Ulema Council (MUI) Number: 31 of 2020 concerning the implementation of Friday prayers and congregational prayers to prevent the transmission of the *Coronavirus disease* (COVID-19) outbreak:

The use of masks during prayer Prevention of transmission of the *Coronavirus disease* (COVID-19) outbreak, one of which is the compliance of tourists and congregations to always use masks, explained in the fatwa letter (c) number (1) covering the nose, the nose is not part of the body that must stick the time

of prostration when the prayer and the law are permissible and the prayer is considered valid. Number (2) to cover one's mouth is *makruh*, unless there is a *syar'iyah intention*. Wearing a mask in preventing the transmission of *Coronavirus disease* (COVID-19) is legal and not *makruh*.

The stretching of the rows when in congregation The stretching of the rows is explained in this fatwa. The perfection of praying in the congregation is to straighten and close the rows of letters (a) number (3) to explain physical distancing when praying in the congregation by stretching the rows to prevent the transmission of *Coronavirus disease* (COVID-19). may the prayer be considered valid and not lose its virtue due to the condition of the *syar'iyah intention*.

Implementation of Friday prayers and Ramadan Friday prayers in fatwa letter number (3) regarding capacity, if due to the implementation of *physical distancing*, congregational prayers cannot be accommodated, it is permissible to hold multiple Friday prayers (*ta'addud al-Jumu'ah*), by holding Friday prayers in other places. Worship in the month of Ramadan and the celebration of Eid al-Fitr 1442 Hijriyah/2021 is specifically regulated in the Circular Letter of the Minister of Religion Number 03 of 2021 regarding the guidelines for Ramadan and Eid al-Fitr worship in 1442 Hijriyah/2021 in the provisions (E) on April 15, 2021, as follows: (1) Worship activities are usually carried out by the administrators of the mosque/Mushallah, five daily prayers, tarawih, witr, tadarus al-qur'an, and i'tikaf disciplines apply health

protocols, each congregation brings their prayer rug, maintains the distance between worshippers, and performs attendance limit is at most 50%; (2) Religious activities such as recitations, lectures/lectures / Ramadan cults, and dawn lectures are the longest with a duration of 15 (fifteen) minutes; (3) Warning Nuzulul Qur'an limiting the number of 50% as well as discipline to apply health protocols; (4) Religious activities for the distribution and collection of zakat, infaq, and sadaqah (ZIS), as well as zakat fitrah by the National Amil Zakat Agency (BAZNAS) and the Amil Zakat Institution (LAZ), are carried out by avoiding crowds and implementing strict health protocols; (5) The Eid

prayer service (1 Shawwal 1442 H) in number (11) explains that prayers can be in the mosque or an open field if in an area there is no increase in the development of *Coronavirus disease* (COVID-19).

#### Safe and Productive from the Spread of COVID-19

The author also distributed questionnaires to 90 respondents about the New Normal Order at the Mosque of Ogan Ilir Regency consisting of 25 tourists, 30 daily worship worshippers, and 35 Friday prayer worshippers. The distribution of answers regarding the application of the protocol to the spiritual is as follows:

**Table 3.**  
**Distribution of Answers for the Implementation of the Protocol to Spirituality**

| <b>Does the implementation Health Protocol reduce your spiritual level to a house of worship?</b> | <b>Yes</b> | <b>No</b>  |
|---|------------|------------|
| 25 Mosque Tourists  | 4          | 21         |
| 30 Congregation for Daily Worship   | 11         | 19         |
| 35 Congregation for Friday Prayer   | 7          | 28         |
| Total   | 21         | 69         |
| Percentage  | 23%        | 77%        |
| Gradation of Dominant Rating  | <b>21</b>  | <b>138</b> |

Source: Primary data (2021) processed by the author

Based on the results of these measurements that the application of the health protocol to the spiritual tourists and worshippers, the dominant answers were 77% (No) and 23% (Yes) with a dominant rating gradation of 138. it was concluded that the implementation of the protocol to prevent the new normal order in the mosque environment did not affect the spiritual level of the congregation and mosque tourists.

Then the results of the second measurement for things that must be prioritized during the COVID-19 pandemic the most dominant answer 79% said mental health and safety with a gradation of assessment answers 355 (High).

**Table 4.**  
**Distribution of Respondents' Priority Answers in the COVID-19 Period**

| What should be prioritized during COVID-19? | Total | Percentage (%) | Gradation Value |
|---|-------|----------------|-----------------|
| Mental Health and Safety                    | 71    | 79%            | 355             |
| Economic and Financial                      | 5     | 5%             | 20              |
| Mental and Spiritual Strength               | 6     | 7%             | 18              |
| Education and Culture                       | 2     | 2%             | 4               |
| No Answer                                   | 6     | 7%             | 6               |

Source: Primary data (2021) processed by the author

The value of cooperation as imbued with the basis of the Pancasila state that the *pandemic* must be resolved together, considering the character of the population also affects the *Coronavirus disease* (COVID-19) which has the potential to spread quickly, as evidenced by the respondents of tourists and pilgrims of the opinion that the implementation of health protocols during the *pandemic* COVID-19 in the mosque environment does not reduce or increase spirituality for worship and visiting mosques by always prioritizing mental health and safety by continuing to comply with health protocols.

### CONCLUSION

Based on the results of the description above, it can be concluded that the protocol to prevent mosques from being blocked is very good where the administrators of houses of worship have been disciplined in implementing the policy points of the Circular Letter of the Central Executive Board of the Indonesian Mosque Council on the Third Circular of Mosques and

Congregations in *The New Normal*. The factors that influence the success of the variable policy are as follows: 1. Communication. The mosque management has understood the contents and objectives of the policy, by holding Friday prayers temporarily, and then in July 2020, the mosque was opened for Friday prayers and other worship activities. Permission to reopen religious activities by implementing health protocols through direct communication from the mosque's worship section to the Indonesian Ulema Council (MUI) Ogan Ilir was forwarded to the Regional Leadership of the Indonesian Mosque Council (PD-DMI). socialization to comply with health protocols is carried out through direct socialization through mosque loudspeakers (*towa*), as well as an appeal from the Friday prayer preacher to the congregation, indirect socialization is carried out by the Regional Leadership of the Indonesian Mosque Council (PD-DMI) in the form of distributing pamphlets and adaptation brochures. New customs regarding religious activities in the community are also attached to appeals from the

mosque in places that become gathering points. 2. The resources. Management of the mosque itself is divided into two managements, the official management who are family Members, and the executor who acts as the manager and maintenance of the mosque. The mosque is equipped with several facilities and infrastructure to support the implementation of policies including worship facilities, male and female bathrooms/WCs equipped with cleaners, air conditioning/AC, warehouses, ablution places for men and women, power plants/generators, secretariat office, mortuary equipment, shoes/sandals for men and women, garden equipped with cleaners, free drinking areas in the ablution area, additional water faucets located in front of the mosque, free parking area for both motorized vehicles and vehicles cars are provided for pilgrims and tourists. However, it is very unfortunate that some of the authority of the chairman of the mosque management has been handed over to the administration in half because of the need for direct supervision from the chairman of the mosque. 3. Disposition. Disposition of the mosque, management has provided health protocol facilities. The Chairperson of the Regional Leadership Council (PD) of the Indonesian Mosque Council, Ogan Ilir Regency, said that there were indeed sanctions, but thank God no one had violated them and implemented them all. The response of pilgrims and tourists to the spiritual level with the implementation of the dominant health protocol answered 77% (No) with a rating gradation of 138 (Does not affect) while still prioritizing health and mental

safety 79% with a rating gradation of 355 (High). 4. Bureaucratic Structure. Although this mosque has the status of waqf managed by the family and has not been handed over to the government, the village head also helps support the implementation of the policy of establishing a COVID-19 volunteer post with an organizational structure that carries out the preparation of the organizational structure, establishes operational plans, coordinates the implementation of activities, conducts supervision, establish strategic steps, report on the implementation of COVID-19.

Based on the results of these conclusions, some of the authors' suggestions for implementing the new normal order policy in mosques are as follows: Mosque administrators and the community are increasingly adding to their understanding of the pandemic phase, the infection cycle, the incubation period of the COVID-19 variant to the development of the COVID-19 case. . Direct socialization through mosque loudspeakers (Toa) to tourists and worshipers is carried out routinely at least five times a day disciplined on health protocols so that worship remains solemn, healthy, safe, comfortable, and avoids the transmission of COVID-19.

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and providing several information in each stage of this research. so that researchers can carry out this research well from the data collection process to the stage of completing the research report. It is hoped that this research can have a significant impact as input in the Implementation of the New Normal Order Policy in Places of Worship During the Covid-19 Pandemic.

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