Da'wah transformation as a response to community solidarity and government regulations

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Abstract

Purpose - The purpose of the study elaborates on how the da'wah transformations were carried out by the da'i in response to the tension between a sense of solidarity and government regulations related to the Covid-19 Health Protocol.

Method - This study uses a descriptive qualitative approach with a case study strategy. Data collection is obtained from participant observation and interviews with da'i and group administrators.

Result - The results showed that the actualization of da'wah transformation includes the convergence of da'wah media, collaborative da'wah messages and personal assistance to the congregation after the da'wah. As a result, the research findings show that the response from da'wah activities can be an alternative to minimize social conflict as well as a government stakeholder in campaigning for the Covid-19 Health Protocol.

Implication – Recommendations for future research can be made by taking and determining more complex research objects from various different backgrounds. Thus, da'wah science will be increasing widespread and da'wah activities can answer the needs of society in the current era.

Originality – This research is a multidiciplinary study between da'wah and culture in response to high community solidarity and government regulations in the covid-19 pandemic era

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Abstrak

Tujuan – Tujuan penelitian ini menguraikan tentang bagaimana transformasi dakwah yang dilakukan oleh para da'i dalam menyikapi ketegangan antara rasa solidaritas dan regulasi pemerintah terkait Protokol Kesehatan Covid-19.

Metode - Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan strategi studi kasus. Pengumpulan data diperoleh dari observasi partisipan dan wawancara dengan da'i dan pengurus kelompok.

Hasil - Hasil penelitian menunjukkan bahwa aktualisasi transformasi dakwah meliputi konvergensi media dakwah, pesan dakwah kolaboratif dan pendampingan pribadi kepada jemaah pasca dakwah. Hasilnya, temuan penelitian menunjukkan bahwa respon dari kegiatan dakwah dapat menjadi salah satu alternatif untuk meminimalisir konflik sosial sekaligus sebagai pemangku kepentingan pemerintah dalam mengkampanyekan Protokol Kesehatan Covid-19.

Implikasi – Rekomendasi untuk penelitian selanjutnya dapat dilakukan dengan mengambil dan menentukan objek penelitian yang lebih kompleks dari berbagai latar belakang yang berbeda. Dengan demikian, ilmu dakwah akan semakin meluas dan kegiatan dakwah dapat menjawab kebutuhan masyarakat di era sekarang ini.

Orisinalitas – Penelitian ini merupakan kajian multidisiplin antara dakwah dan budaya dalam menyikapi tingginya solidaritas masyarakat dan regulasi pemerintah di era pandemi covid-19.

Introduction

In Indonesian society, Yasinan activities are a form of local wisdom that contains cultural values and religious rituals (Sagir & Hasan, 2021) . Yasinan is one of the characteristics of Indonesian culture which is the result of the acculturation process between local cultures and Islamic teachings (Widia Dwi Rahmawati, 2020) . In addition, Yasinan becomes a culture in society because it is motivated by traditions that continue to be preserved from generation to generation (Putra & Ruslan, 2021) . A distinctive feature of Yasinan activities is a form of high sense of social solidarity to strengthen interpersonal relationships between individuals and other members of society (Devi, 2015) . However, the implementation of Yasinan activities during the Covid-19 period received various negative responses from various community and government alliances. One of them is the Yasinan activity in Selomartani Village, Kalasan District.

Kalasan District is part of Sleman Regency which was experienced a significant increase in Covid-19 cases. On December 7, 2020, it was recorded that Covid-19 cases in Sleman Regency reached 3,957 people with the death toll reaching 5%. This phenomenon forced the Sleman Regent to issue a circular regarding the 7th extension of the Covid-19 emergency response status. Government regulations have been requiring all levels of society to adapt to new habits or new normal in all aspects of social activities including; social distancing, wash your hands, wear a mask (Corpuz, 2021; Anzaldo, 2021) and not holding events for large crowds (Parhan et al., 2021) . The government regulation seeks to maintain community actions in various sectors to remain productive, such as the economy, education, and religion in accordance with the Covid-19 health protocol (Latifah et al., 2021); (Lendriyono, 2021); (Cabanesas, 2021) .

The "new normal" is one of the government regulation implementations which includes religious activities. Worship activities such as recitations have been regulated in the Circular of the Minister of Religion Number SE.1 of 2020 (Ganjar Wicaksono & Fajri, 2021) .However, on the other hand, not all levels of society can accept and discipline themselves in accordance with government regulations. Some people continue to hold Yasinan with health protocols that are not adhered to (Rahman et al., 2021) . , Kalasan District, continue to participate in religious events with great zeal. Selomartani Village has a total of 5 Yasinan groups, but there are only 2 Yasinan groups that remain active in organizing Yasinan during the implementation of the regulation on the Enforcement of Community Activity Restrictions (PPKM) in Sleman Regency Mrs. Umi Bariroh as the head of the Yasinan explained that the community solidarity to organize the Yasinan was ve ry intensive and enthusiastic. Meanwhile, various government regulations related to the prohibition of making activities that cause crowds did not convey a significant impact on the Yasinan congregation.

In response to this, a strong sense of kinship and solidarity system as a characteristic of local culture reflects a contradictory attitude towards government regulations. The communal and collective tradition system in society is still firmly held during the Covid-19 pandemic which is manifested by Yasinan activities. This is the basis that the management of da'wah in Yasinan activities needs a transformation that includes all elements of da'wah such as messages, media and the intended target or congregation (Febrina et al., 2021); (Widiyanti, 2021) . Da'wah is not only oriented towards the goal of increasing individual spirituality, but da'wah must be able to respond to the tension between the high sense of community solidarity and government regulations (Sundawa et al., 2021); (Adegoke, 2020) . In addition, da'i is expected to be able to contribute as a

government stakeholder in providing education on Covid-19 health protocols in Yasinan activities (Achfandhy, 2021); (Bolanle et al., 2022) . Thus, the focus of the research will be on elaborating how the da'i transformation is carried out by the da'i in responding to the tension between the strong solidarity between congregations in yasinan activities and government regulations regarding Covid-19 prevention.

Research on the transformation of da'wah has actually been widely researched and has been able to find in various journal articles. Teguh Pribadi and Adi Fahrudin explained that the impact of Covid-19 required da'i to make efforts to transform da'wah (Pribadi & Fahrudin, 2021) . The transformation is marked by the reduction of conventional da'wah activities such as lectures, recitations and various other worship activities that are carried out face-to-face (Pribadi & Fahrudin, 2021) . Then, the contemporary da'wah is transformed by using internet media, including; social media, such as Whatsapp, Facebook and various discussion platforms such as the Google Meet discussion platform and Zoom Meeting (Moh. Huda, 2021) . Da'i carried out the transformation of da'wah with the aim that da'wah during the Covid-19 period could still run productively. In addition, research from Zida Zakiyatul Husna and Moh. Ali Aziz explained that in response to government regulations regarding the prohibition of crowding, da'wah using social media is an extremely simple and affordable alternative (Zida Zakiyatul Husna, 2021) . Therefore, da'wah and new media are manifestations of vitality (Cheong, 2017) that can convey an influence on congregations *(mad'u)* including cognitive, affective and behavioral influences (Bakti Komalasari, 2018) .

Furthermore, research literature related to community solidarity during the Covid-19 pandemic has become a debate that is still being debated by experts. Miriam Gur-Arye and Sharon Shakargy emphasized the tension between social solidarity and freedom of religion in response to social distancing regulations (Gurarye & Shakargy, 2021) . The phenomena occur because of the refusal to comply with government regulations on the grounds of worship activities. In such conditions, enforcement of the rules must remain a community priority. Although the public's freedom of worship has been reduced slightly, the Regulations of public health aspect have become more important (Berkmann, 2021) . However, in the context of da'wah discourse, it is necessary to explore the tension between a sense of solidarity (culture) and government regulations during the Covid-19 period. This phenomenon gap is one of the arguments that this research is very urgent to respond to the tension of the debate that occurred. In this regard, the study of solidarity (culture), religious freedom and regulations regarding Covid-19 can be elaborated from the da'wah perspective as well as a research gap from previous research.

Research Methods

This research used a case study strategy with a qualitative approach. The case study strategy was chosen to understand a problem, phenomenon or individual interaction within a unit in depth, in order that situation or object can be comprehensively obtained (John W. Creswell, 2018) . A qualitative approach was adopted to describe and dig deeper into the transformation of da'wah carried out by da'i in Yasinan activities in the Covid-19 pandemic situation in Selomartani Village, Kalasan District, Sleman Regency.

Data collection was obtained from observation, interviews, and documentation. The observation technique used a participant observation technique that makes the researcher an insider (Brady,

2018) , that where the researcher comes straight to the field and participates in several Yasinan activities in Selomartani Village. In addition to observation, the researcher also utilized interview techniques as a tool to collect data, where the researcher selected five (5) informants consisting of, *da'iah* or u *stadzah* , two committee members for Yasinan activities and two members of the congregation. Subsequently, the results of data collection were analyzed in a qualitative descriptive approach which included: data reduction, displaying data and drawing conclusions (Creswell, 2014). In the last process, it performed a member check, namely checking the validity of the data with the facts of the reality that happened (Neuman, 2002) .

Results and Discussion

During the Covid-19 pandemic, tensions between culture and government regulations often occurred. Numerous violations of government regulations regarding the Covid-19 protocol emerged on the grounds of totality in upholding religious and cultural teachings. This case as it happened in the Yasinan group in Selomartani Village. This group illustrated that the violation of government regulations was not only caused by economic needs. However, the social aspects of society within the scope of religion sometimes encounter debates that clash with culture or a high sense of solidarity.

Yasinan Group's Sense of Solidarity

Yasinan in Selomartani Village is an activity organized and initiated by Mrs. Umi Bariroh. Recently, She serves as leader of the yasinan group. The activity is divided into stages that the first is an introduction by a pre-selected presenter who will describe a sequence of activities from start to finish. as for after the opening, it was continued with the reading of the Surah al-Fatihah, followed by the reading of *istighfar* , then the reading of the Surah Yasin and Tahlil led by the chairman of the Yasinan group. At the ending of the series of events, it is closed with the delivery of material *(mauidhoh hasanah)* which contains Islamic materials including Fiqh, Sufism, advice and various other materials. The Yasinan group consists of young women, mothers, as well as elderly who numbered 40-60 people and came from the local village. These activities have been carrying out regularly on Monday nights and Friday nights.

The impact of holding this activity was to increase the sense of solidarity between fellow congregations, whether young women, mothers or the elderly. A sense of solidarity was a relationship between individuals or groups who kept the same feelings as moral feelings that are strengthened by shared emotional experiences so as to give rise to strong feelings about something (Heimann et al., 2019) . Durkheim explains that a solidarity society is formed because of the collective awareness factor which describes the overall beliefs and views that are generally shared by the same society (Gofman, 2014) . In terms of the Javanese community's different expressions of solidarity, it is several activities such as, *gotong-royong, sambatan* , *rewang, salametan* (Van den Boogert, 2017) *, jogo tonggo* (Puguh et al., 2021) and Yasinan. Therefore, the existence of a sense of solidarity that was owned by each Yasinan congregation will have a positive impact on the formation of harmony in society.

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Da'wah Transformation

Realization of the problem of tension between solidarity and government regulations, da'wah activities are an alternative to reduce and even provide solutions to these problems. However, da'wah activities have encountered a transformation from conditions before the Covid-19 pandemic and during the Covid-19 pandemic. Various efforts have been made by the *da'i* to reduce and minimize the occurrence of excessive conflicts which have transformed the pattern of da'wah in a comprehensive manner. The following is the actualization of the transformation of da'wah in the Yasinan group in Selomartani village.

Convergence of Da'wah Media

The implementation of the Yasinan in Selomartani Village before the emergence of Covid-19 was still using conventional da'wah media. Conventional da'wah media is da'wah that is carried out face to face either on the pulpit or without using facilities (Salman Yoga S., 2015) . Furthermore, In general, the number of audience or *mad'u* is only limited from the circle or the surrounding environment. Conventional da'wah is practiced in a scope such as *Majelis ta'lim* which are held in places of worship or in public places, such as Yasinan activities in Selomartani Village. Because the da'wah using conventional media is a tradition, it is still being preserved from generation to generation from certain circles. This community group believes that conventional da'wah tends to be more effective in conveying da'wah messages, even though in practice it has several drawbacks. Some da'wah activities with conventional media such as sermons, lectures, (Irzum Farihah, 2018) by using the mosque as a place of worship (Mas'od & Zainuddin, 2018) .

However, during the Covid-19 pandemic, Yasinan activities in Selomartani Village were carried out using the blend it method, namely collaborating between conventional and propaganda media. Contemporary da'wah media is a da'wah method that utilizes technology-based media devices such as the internet (Mustafirin & Malik, 2021) . The devices can be used as media for preaching including WhatsApp, Facebook and Google Meet. Through these media, *da'i* could begin performing out his da'wah by sharing videos of their lectures or making da'wah classes. That were attended by mad'u by joining the space and time provided by the da'i.

In addition, the Yasinan series utilized the WhatsApp platform as a form of attendance from each congregation. At the beginning of the emergence of Covid-19, the head of the Yasinan group required the congregation to read Surah Yasin in their respective homes. When the reading of Surah Yasin has been completed, the congregation has expected to mark (checklist attendance) on the list provided. Subsequently, at a different moment, this Yasinan group ulitized Google Meet as a medium to convey *mauidhoh hasanah* . On that occasion, the group leader invited an ustadz or preacher from outside the group to deliver a lecture at the *mauidhoh hasanah* session. Therefore, internet media such as WhatsApp and Google Meet becomes alternative media to contribute to the implementation of Yasinan activities.

The occurrence described above is indicative of that the transformation of da'wah that is implemented is by convergence of da'wah media in Yasinan in Selomartani Village. Media convergence is a mixed or blended two media covering conventional and contemporary based social media (Asy'ari & Marantika, 2020) . The internet media was become an alternative to da'wah during the Covid-19 pandemic because of the prohibition on holding face-to-face (conventional) da'wah

activities. Therefore, da'wah activities can still run productively in line with the Covid-19 pandemic which was not subsided. In line with that, the Yasinan congregation can comply with regulations issued by the government regarding the Implementation of Community Activity Restrictions (PPKM) in Sleman Regency.

Collaborative Da'wah Message

Da'i also realized the transformation of da'wah in the elements of the message conveyed. The message is an important element of the da'wah element because the core of all da'wah activities focus on the message conveyed by the *da'i* to his *mad'u*. The message of da'wah is sourced from the teachings of the Qur'an, Hadith and thoughts of Islamic Ulama' with the aim of *amar ma'ruf nahi munkar* (Salman Yoga S., 2015) . Thus, the message becomes an indicator of the effectiveness of da'wah which the message can provide education to *mad'u*, covering social, economic, religious, health, or other aspects. Therefore, the message conveyed by the *da'i* is not only educate the obligations of Muslims but also becomes a guide and a reminder changing people's habits for the better in accordance with the times.

There were two messages conveyed in the Yasinan activity in Selomartani Village. First, *hifzu nafs*, which is a message to always protect yourself from the threat of epidemics and obey government regulations. The form of implementation of the *hifzu nafs* is in the form of an appeal to always wear a mask, social distancing, washing hands, using a hand sanitizer, staying away from crowds, maintaining cleanliness, eating nutritiously, being diligent in exercising and so on . The messages of *hifzu nafs* are oriented towards providing education about the importance of health for each individual. The messages of *hifzu nafs* are a message or teaching that came from Imam al-Ghozali in his book Ihya 'Ulumuddin (Ahmad Sarip Saputra, 2021) . In consequence, the results of the thoughts of these Islamic figures can be contextualized with the conditions during the Covid-19 period.

In addition to the message of *hifzu nafs* , the da'i also conveyed messages containing materials oriented towards increasing worship. Second, *hifzu diin* is a message that contains advice to increase worship to Allah SWT. The application of the message of *hifzu diin* includes praying five times as an obligation, fasting, covering the genitals for Muslim women, etcetera. The message of *hifzu diin* is as an implementation of the teachings of Islamic law. Implementing Islamic law is a step toward a better relationship with Allah SWT. Therefore, efforts to become more intimate with God to Allah SWT *(taqarrub)* are one of the prayers in the Covid-19 pandemic to be eliminated immediately.

The manifestation of the transformation of da'wah in the above phenomenon is the *da'i's* effort to construct messages conveyed to *mad'u* that are collaborative. Characteristic of collaboration means combining two or more of different message types (Tomasena, 2019) . Collaborative messages include messages that contain two aspects, namely religion and health. The difference between the two fundamental aspects can be a hallmark of the characteristics of collaborative messages conveyed in da'wah activities. In practice, the message of *hifzu nafs* and *hifzu diin* is the result of contextualization of Islamic religious teachings as a response to the problems of society that are happening. Thus, the purpose of the da'wah activities achieved is not only in the aspect of

increasing spirituality. The objectives of the da'wah actions that are achieved, on the other hand, can be more complex and broad, encompassing social, religious, and public health issues.

Re-assisting Da'wah

One of the efforts of transformation of da'wah are to do post-da'wah counseling. The post-da'wah action aims to monitor the impact of the da'wah activities that have been carried out. In general, this action implies re-assisting actions for activities or programs that have been implemented. In line with that, Mrs. Umi Bariroh along with the Yasinan administrators attempted to provide assistance to their congregations during the Covid-19 period. The purpose of the re-assistance action by the Yasinan management was to provide assistance and re-monitoring so that the *mad'u* or congregation can improvise in accordance with the expected goals of da'wah. Moreover, Mrs. Umi Bariroh added that the re-assistance was a form of concern for the *da'i* and Yasinan administrators for the social conditions experienced by the congregation. As a result of this support, a sense of Islamic brotherhood, kinship, and solidarity has emerged, which is growing in strength.

The various efforts in realizing the re-assistance program including gathering to each family head, procuring assistance for congregants affected by Covid-19 and periodic counseling and guidance. This accompaniment action tends to be done with interpersonal communication. The pattern of communication led to the goal of achieving interpersonal closeness of the congregation. Mrs. Umi Bariroh explained that interpersonal communication at the time to make the *da'i* or Yasinan administrators aware of the condition or condition of the congregation that was currently happening. The assumption tends that communication with a personal approach will be much more effective in knowing the perceptions and conditions of the communicator.

The form of assistance efforts to return to the delivery of da'i messages from the da'i is collaborative, namely the message of *hifzu nafs* (message with the charge of protecting oneself) and *hifzu diin* (message with the charge of protecting religion) . Mentoring is again an important effort in realizing a form of da'wah program. With the re-assistance, the congregation was the space and opportunity with the *da'i* as stakeholders to mediate related to the problems they were facing. In line with that, several realities reflect the application of re-assistance, such as empowerment and coaching programs by social instructors, agricultural instructors, economic instructors, religious instructors, health instructors and so on. Thus, personal da'wah assistance or resistance becomes one of the indicators in realizing the transformation of da'wah carried out by *da'i* in the Yasinan group.

Conclusion

It turns out that da'wah activities can respond to the phenomenon of tension between the high sense of solidarity and government regulations related to health protocols. The response to da'wah by preachers and administrators of the Yasinan recitation in Selomartani village is by realizing the transformation of the da'wah pattern. Some of the transformations include efforts to converge the da'wah media, collaborative da'wah messages and re-assisting the jama'ah personally after da'wah. This shows that da'wah can be an alternative to provide education and awareness to the public about health protocols and government regulations. Therefore, the realization of a transformation in the

pattern of da'wah can help the government to succeed in the health protocol campaign and become a mediator between the congregation or the community and the government.

The results of this study provide perspectives and ideas on the scope of da'wah scholarship in responding to the tension between solidarity and government regulations during the Covid-19 pandemic. The urgency of da'wah does not only focus on the transfer of educational messages about religion and social norms. However, on the other hand, the results of this study reflect that da'wah can be explored more broadly as an alternative media for conflict resolution or crises in society. Furthermore, this paper still has limitations on the object of research which only based on one social group so that it cannot be used as a strong basis for formulating the idea of transforming da'wah comprehensively. Recommendations for further research can be made by taking and determining more complex research objects from various different backgrounds. Thus, da'wah science will be increasing widespread and da'wah activities can answer the needs of society in the current era.

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