

Optimizing the Prevention of SARS-CoV-2 Transmission Through the Covid-19 Response Mosque

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Abstrak

This service aims to participate in the success of the efforts made by the management of the Al-Muttaqin prayer room in implementing health protocols according to government regulations regarding guidelines for organizing activities in houses of worship. It is also to educate the public or congregation about the meaning of Covid-19 and health protocols. This is because some people doubt that the Covid-19 virus can spread to farming communities. Because, for some of them, farmers only work in the fields. The methods used in the implementation of this service are: procurement of cleaning equipment, making liquid soap, spraying disinfectants, cleaning the prayer room, pasting posters, and distributing soap from house to house as well as an invitation to obey health protocols. The result achieved: the community or congregation became aware of the health protocol, which they then realized in the form of keeping the distance between congregations and bringing personal prayer mats from home. The prayer room management is also assisted by the procurement of cleaning equipment and additional personnel in the success of government regulations in the prayer room environment so that the implementation of health protocols is realized.

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INTRODUCTION

The Indonesian nation is currently facing challenges that require its people to adapt to the Covid-19 pandemic situation (Nugroho et al., 2021, p. 578). The COVID-19 pandemic has had a serious impact on several sectors of people's lives. In the religious sector, for example, the practice of praying in houses of worship which were originally structured and systematic according to religious guidance, now has to change, adapting the situation (adaptation) to health protocols. This is because, referring to government regulations through the "Circular Letter of the Minister of Religion Number 15 of 2020 concerning Guidelines for Organizing Activities in Houses of Worship in Realizing a Productive and Safe COVID Community in a Pandemic Period" (Bunga Firma, 2020, p. 145). The same is true for the Al-Muttaqin prayer room in Sumberejo village, RT 14/RW 7, Madiun district, who tried to apply the guidelines. However, in practice, the management of the Al-Muttaqin prayer room is constrained by the lack of human resources who have contributed to the success of implementing health protocols in places of worship.

In addition, the people of Sumberejo village RT 14/RW 7, who mostly work as rice farmers, have doubts that SARS-CoV-2 will be transmitted to them. A farmer with the initials S said, "Corona seems to be impossible to attack farmers because farmers only work in the

fields." As a result, they pay less attention to hand hygiene when going to the prayer room, both using hand sanitizer, and liquid soap.

According to Ayub (in Noviana, 2018) Musala is a place where people gather and perform congregational prayers, to build solidarity and establish a friendship. While the function of the prayer room according to Sarwat (in Noviana, 2018), namely: (1) for fardu/sunnah prayers, (2) i'tikaf, (3) glorifying and dhikr. So, the health protocol in the scope of the prayer room, which incidentally becomes the center of community worship activities, must run well. Reporting from Antaranews, updated data as of Saturday, August 22, 2020, in Madiun district, 66 positive cases of Covid-19 were found, and about 53 people have recovered (Rika Stevani, 2020). Meanwhile, in Sumberejo village, RT 14/RW 7, there is 1 confirmed case of Covid-19. The difference between the Al-Muttaqin prayer room and the patient's house is only around 50 meters.

Based on the description above, it can be understood that: (1) the management of the Al-Muttaqin prayer room requires the assistance of personnel/HR to implement guidelines for the implementation of prayer in places of worship according to government regulations; (2) the people of Sumberejo village RT 14/RW 7 – who are also members of the Al-Muttaqin prayer room – did not receive a touch of socialization of health protocols in places of worship. Therefore, this service activity focuses more on preventing the transmission of SARS-CoV-2 in the local prayer room.

METHOD

This community service activity is a form of regular KKN-DR (Real Work From Home) class 102 from LPPM UIN Sunan Kalijaga Yogyakarta which is carried out for 30 days, starting from July 31 to August 30, 2020, in Sumberejo village, RT 14/RW 7, Geger sub-district, Madiun district, East Java. This service is the group in nature, but each participant has a work program in the area chosen according to their domicile.

To expedite the service program with partners, the first things to do include:

- Survey of the place of service to collect data on the problems faced;
- Coordination with the head of the RT;
- Discuss with one of the musala administrators;
- Prepare disinfectant and hand sprayer;
- Prepare Texapon, Sodium Chloride, Sodium Sulfate, water, lime, food coloring, blender, cake mixer, basin, coconut dregs filter for making liquid soap;
- Look for used bottles, then wash them for liquid soap containers;
- Prepared a liquid soap container sticker design.



- Prepare a health protocol poster design in the prayer room;



The methods used for "Optimizing the Prevention of SARS-CoV-2 Transmission Through the Covid-19 Response Prayer Room," are:

1. Providing cleaning tools: palm and floor brooms, toilet brushes, buckets, and other items: notice boards complete with markers and erasers;
2. Make liquid soap. Here's how to make it: in a lime blender – no need to peel it first – use enough water, if it's roughly smooth, then strain the lime by filtering the coconut pulp. Next, dissolve 500 grams of Texapon in 3 liters of water, dissolve 250 grams of Sodium Sulfate in 2 liters of water, and dissolve 500 grams of NaCl in 1 liter of water. If everything is dissolved, then mix everything, stirring constantly until foamy, and give enough food coloring. If there is a lot of foam, it means that the marked stirring process is over and needs to be left for one night. When the foam is gone, the liquid soap is ready to be packaged;
3. Spraying disinfectant;
4. Cleaning the prayer room;
5. Placing of Covid-19 health protocol posters;

6. Distribution of liquid soap to the community, which is useful in suppressing the spread of Covid-19 and prevention, especially for the community and the Al-Muttaqin prayer room congregation.

RESULT

The implementation of "Optimizing the Prevention of SARS-CoV-2 Transmission Through the Covid-19 Response Mosque," went well. Some of the worshipers were enthusiastic about reading the health protocol posters posted on the Al-Muttaqin prayer room notice board. In addition, some congregants have become more aware of the importance of complying with health protocols, so they make this happen by bringing their prayer mats from home when they want to go to the prayer room and maintaining distance between fellow congregants when congregational prayers are established. The cleaning of the prayer room floor and spraying using disinfectants are the two main things that the author does.

The intensity of cleaning the prayer room can be said almost every day. However, the musala administrator dominates the cleaning process. Meanwhile, the spraying of disinfectants was carried out at the beginning of the planning twice during the KKN-DR activities, but due to some circumstances, it was only once. Meanwhile, the procurement of cleaning equipment: palm fiber and floor brooms, toilet brushes, buckets, and other supporting items: a bulletin board complete with markers and erasers, is useful to make it easier for prayer room administrators to carry out health protocols.

The distribution of liquid soap (homemade) aims to make people who will go to and return from the prayer room/wherever they want (or are willing) to wash their hands regularly. While carrying out the distribution activities, by going from house to house, the author appealed to the soap to be used for handwashing purposes as a form of an invitation to comply with health protocols. As for the distribution process, the author involved two people from the UNY service team (Yogyakarta State University).

DISCUSSION

Optimizing the prevention of SARS-CoV-2 transmission through the Covid-19 response prayer room is a strategy taken to avoid the potential for Covid-19 transmission when performing prayers, especially during prostration. Reporting from bnpb. go. id, Doni Monardo as the head of BNPB (National Disaster Management Agency) said, "There is the potential for transmission from places of prostration of Muslims when performing worship, especially if it is in mosques in public places" (Arifin, 2020). In addition to the above foundations, the program is also based on sharia principles. As the basis of the argument for the prosperity of the following mosque:

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

"Only those who prosper the mosques of Allah are those who believe in Allah and the Last Day and continue to establish prayer, pay zakat and do not fear (of anyone) other than Allah, then they are the ones who are expected to be among the people who guided" (Surah At-Taubah: 18).

CONCLUSION AND RECOMMENDATIONS

People are becoming more careful in establishing congregational prayers in the prayer room; some of them bring their prayer equipment from home and keep their distance from each other. The prayer room administrator was also helped in implementing health protocols in the worship environment. In addition, those who are mostly elderly congregations, more

or less know about Covid-19 and how to prevent it. The suggestion from the results of this activity is that there is a need for follow-up from related parties to continue this program and maturation of coordination to run it.

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APPENDIX



Figure I: Cleaning the prayer room floor



Figure II: Placing the health program poster



Figure III: Making liquid soap



Figure IV: Liquid soap



Figure V: Liquid soap distribution



Figure VI: Handing over of cleaning equipment to the prayer room manager



Figure VII: Spraying disinfectant