

LAW COMPLIANCE WITH THE IMPLEMENTATION OF HINDU RELIGIOUS CEREMONIES IN THE CITY OF MATARAM IN THE FRAMEWORK OF MAINTENANCE OF SOCIAL SOLIDARITY DURING THE COVID-19 PANDEMIC

I Gusti Komang Kembarawan
IAHN Gde Pudja Mataram
e-mail: wulangek88@gmail.com

Abstract

This study was conducted to analyze legal compliance in the implementation of Hindu religious ceremonies in the city of Mataram in the context of maintaining social solidarity during the COVID-19 pandemic. This phenomenon is related to the adaptation of the implementation of Hinduism in Mataram city regarding Social Restrictions during the Corona Virus Pandemic (Covid-19). This research is designed in a qualitative descriptive type. The results of this study obtained three answers from the formulation of research problems. *First*, legal compliance in carrying out religious ceremonies for Hindu communities in the city of Mataram in the midst of the implementation of social restrictions in preventing the spread of the COVID-19 pandemic is still being carried out by conditioning and complying with health protocols. *Second*, legal compliance in the implementation of Hinduism is indicated by a change in the implementation of religious ceremonies which are no longer performed lively, but are regulated by avoiding crowds. *Third*, legal compliance in a small scope is applied in carrying out religious ceremonies in the family environment and as much as possible reducing the implementation of religious ceremonies outside the home. Although there are people who carry out religious ceremonies outside their homes, they are required to comply with health protocols.

Keywords: legal compliance, social solidarity, Hindu religious ceremonies, social restrictions, Covid-19 pandemic.

Abstrak

Penelitian ini dilakukan untuk menganalisis kepatuhan hukum dalam pelaksanaan upacara agama Hindu di kota Mataram dalam rangka pemertahanan solidaritas sosial pada masa pandemi covid-19. Fenomena tersebut berkaitan dengan adanya adaptasi pelaksanaan agama Hindu di Kota Mataram terkait Pembatasan Sosial pada Masa Pandemi Virus Corona (Covid-19). Penelitian ini dirancang dalam jenis deskriptif kualitatif. Hasil penelitian ini memperoleh tiga jawaban dari rumusan permasalahan penelitian. Pertama, kepatuhan hukum dalam pelaksanaan upacara keagamaan pada masyarakat Hindu di Kota Mataram di tengah pemberlakuan pembatasan sosial dalam mencegah penyebaran pandemi covid-19 masih tetap dilaksanakan dengan mengkondisikan dan mematuhi protokol kesehatan. Kedua, kepatuhan hukum dalam pelaksanaan agama Hindu diindikasikan oleh adanya perubahan dalam pelaksanaan upacara keagamaan yang tidak lagi dilakukan secara meriah, namun diatur dengan cara menghindari terjadinya kerumunan masa. Ketiga, kepatuhan hukum dalam ruang

lingkup yang kecil diterapkan dalam melaksanakan upacara keagamaan pada lingkungan keluarga dan sedapat mungkin mengurangi pelaksanaan upacara keagamaan di luar rumah. Meskipun ada masyarakat yang melaksanakan kegiatan upacara keagamaan di luar rumah mereka diwajibkan untuk mematuhi protokol kesehatan.

Kata Kunci : kepatuhan hukum, solidaritas sosial, upacara agama Hindu, pembatasan sosial, Pandemi Covid-19

A. Introduction

The outbreak of the COVID-19 pandemic has caused changes in a number of social life arrangements. In this regard, there are a number of strategies that must be carried out in order to adapt to the new atmosphere and at the same time avoid massive exposure to the COVID-19 pandemic. Communities around the world must adapt to the new atmosphere in various areas of life as a vehicle to avoid exposure to the COVID-19 pandemic and at the same time still be able to carry out daily life, both in doing work and other activities.

Adaptation to a new life pattern in avoiding exposure to the COVID-19 pandemic in the life of the Hindu community in Mataram City must also pay attention to the situation and conditions in order to maintain health and at the same time be able to carry out activities related to religious activities properly. The government has enacted regulations in order to prevent the spread of the COVID-19 pandemic to the public, particularly by implementing health protocols and imposing restrictions on large-scale social activities. Regulations issued by the government are very important in order to always maintain health, especially from exposure to the COVID-19 pandemic.

Regulations issued by the government in order to prevent the spread of the COVID-19 pandemic in the form of large-scale social restrictions may have an influence on the implementation of Hinduism, especially those related to activities that require the participation of the public at large. In this regard, there must be an adaptation between compliance with government regulations in carrying out large-scale social restrictions and the implementation of Hinduism in people's lives. The purpose of this adaptation is to realize the implementation of Hinduism properly and at the same time comply with the regulations issued by the government.

Adaptation to regulations implemented by the government is a positive step in order to keep the community in a healthy atmosphere and at the same time be able to carry out activities by paying attention to the restrictions outlined. There are times when people are very obedient to the regulations implemented by the government, especially those regarding large-scale social restrictions because they realize the importance of complying with government advice. On the other hand, it does not rule out the possibility of violations committed by a number of parties for certain reasons so that they cannot comply with the regulations imposed by the government, especially those related to large-scale social restrictions. In this context, the research focuses on the compliance of the Hindu community to the regulations applied by the government regarding large-scale social restrictions.

Departing from the above background in this study, a study was carried out related to the compliance of the Hindu community in government regulations related to large-scale social restrictions with the implementation of Hinduism which involved large numbers of community participation, especially in the implementation of religious ceremonies carried out by Hindus in Indonesia. Mataram City. In this regard, legal compliance in this context is related to the strategies implemented in order to follow government regulations.

The results of this study are expected to contribute to related parties which can be used as alternative guidelines in responding to changes in the order of social life as a result of the outbreak of the COVID-19 pandemic. The studies produced in this research are case studies that apply at the location where the research is conducted, but it is possible that it can be applied in other places that have situations and conditions that are not much different from the situation and conditions at the location of this research. The results obtained in this study are recommended to related parties in order to implement compliance with regulations applied by the government.

B. Research Methods

This research related to the legal compliance of the Hindu community in Mataram City in the implementation of religious ceremonies was designed in a qualitative descriptive type. In this regard, this research focuses on the sociological aspect of law which focuses on aspects of the implementation of Hindu religious ceremonies by paying attention to

applicable regulations related to maintaining social relations of Hindu society in the city of Mataram in the midst of the spread of the Corona Virus Pandemic (Covid-19).

The type of data collected in this study is in the form of qualitative data. The qualitative data was collected in the field in accordance with the established data collection techniques. To complement the qualitative data obtained in the field, this study also includes quantitative data as supporting data. The qualitative data needed in this research are in the form of expressions, words, ideas, opinions, and notes related to the problem under study. The data sources in this study consisted of two sources, namely primary data sources and secondary sources. Primary data sources are informants who know about strengthening social relations based on clan similarity in Hindu communities in Mataram City. Informants as primary data sources are positioned to provide information in accordance with the data required in the research that was explored through interviews. Secondary data obtained indirectly from the main source, but obtained through documentation data from a number of related agencies.

This study seeks to explore and collect data through several stages such as observation, interviews, and documentation. The following is a brief description of the data collection techniques. In observing compliance with applicable laws in carrying out ceremonies for Hindu communities in the City of Mataram in the midst of social restrictions in Combating the Corona Virus Pandemic (Covid-19), researchers went directly to the field. In making observations, it is also accompanied by recording the results of observations.

In connection with research that focuses on aspects of legal compliance in the implementation of religious ceremonies in the context of maintaining social social ties to the Hindu community in the city of Mataram in the midst of social restrictions in Combating the Corona Virus Pandemic (Covid-19) with a number of informants determined by purposive techniques. Interviews will be conducted with the aim of obtaining data that cannot be observed directly by the researcher. Interviews that will be conducted with the informants are free interviews in accordance with the interview guidelines prepared. Free interview in relation to this research is to conduct interviews by giving the broadest freedom to informants to convey information as research data. In this regard, the interview guidelines are not rigid in looking for data but are adapted to the conditions during the interview.

Documentation study that will be used as a data collection technique in this research is principally to find secondary data. Referring to Nawawi (1983:139) documentation study is a way of collecting data through written remains, especially in the form of archives and includes books on opinions, theories, arguments/laws and others related to research problems. . In this study, a documentary study is useful as a secondary data collection tool. Documentary sources include archival documents from both government and non-government institutions, literature, journals, statistics and other references relevant to this research. Very important documentation is related to the script of maintaining social solidarity in the Hindu community in the city of Mataram in the midst of social restrictions in handling the Corona Virus Pandemic (Covid-19).

Data analysis techniques in this study were carried out through classification, reduction, and data interpretation. In this study, data classification is the stage of grouping data obtained based on data collection techniques while digging data in the field. Referring to the opinion of Bogdan and Biklen (in Suprayogo and Tobroni, 2001: 193) at the end of the analysis during data collection, the objectives of data collection were determined. The data collected from both informants, situations, and documents are determined.

The use of data reduction techniques in this study relates to the selection of important data in accordance with the objectives of this study. Data reduction according to Miles and Huberman (in Suprayogo and Tobroni, 2001: 193) is a selection process, focusing attention on simplification, abstraction, transformation of rough data, which emerges from field notes. Data reduction took place continuously during the research. Before the data is actually collected, the anticipation of a reduction is evident when the research decides on the conceptual framework of the research area, research problems and the data collection approach chosen.

Data that is analyzed during continuous research is always interpreted with the aim of obtaining meaning and significance, especially those related to the existence of the sanctity of the temple. Temples as part of culture, it is necessary to interpret actions related to maintaining social solidarity in the Hindu community in the city of Mataram in the midst of social restrictions in handling the Corona Virus Pandemic (Covid-19). Referring to Geertz (1973: 89) who holds the view that culture as a system of conceptions that is inherited and

expressed in symbolic form, so that qualitative interpretation is an interpretation that uses knowledge, ideas and concepts that exist in the society being studied.

C. Discussion of Research Results

1. Compliance with Laws in Adapting the Implementation of Hindu Religious Ceremonies in the City of Mataram in the Middle of the Enforcement of Social Restrictions

The implementation of social restrictions as a result of the outbreak of the COVID-19 pandemic in the community in Mataram City has caused a number of consequences for the community. There are several restrictions imposed by the government in order to prevent the spread of the corona virus, such as social-scale activities. There are relatively many categories of social-scale activities and in this study limited to social restrictions in relation to the implementation of Hinduism. The Hindu community in the city of Mataram since historical times has used a religious implementation system that puts more weight on aspects of religious ceremonies. In this regard, the Hindu community in Mataram City is more inclined to carry out Hindu religious teachings by way of appreciation of Ida Sang Hyang Widhi Wasa (God Almighty) through ritual practices.

Based on the results of observations in the field, it was found that there were differences between the implementation of Hindu religious ceremonies before the outbreak of the COVID-19 pandemic and after the spread of the outbreak. Prior to the spread of the COVID-19 pandemic, the implementation of Hinduism emphasized the aspect of togetherness in completing Hindu religious events. The Hindu community with the *ngayah* concept works hand in hand to complete religious activities. This happens because of the emergence of awareness that carrying out religious activities is an obligation that must be carried out by every Hindu. The implementation of Hinduism, which focuses more on aspects of religious ceremonies, becomes more lively with activities that show *sraddha* (belief) and *bhakti* (worship) performed by Hindus as an obligation.

Figure 1. The *Ngayah* Conditions in the Implementation of the *Dewa Yadnya* Ceremony Before the Covid-19 Pandemic Masa



Source: Research Documentation, Year 2018

The implementation of Hinduism in the *pujawali* ceremony of the Hindu community in Mataram City also before the Covid-19 Pandemic is also presented in Figure 2 below.

Figure 2. The Implementation of Hindu Religious Ceremonies Before the Spread of the Covid-19 Pandemic



Sumber: Dokumentasi Peneliti, Tahun 2019

Based on Figure 1 and Figure 2 above, the implementation of Hindu religious ceremonies at the *ngayah* traditional temple is an activity that enlivens the atmosphere of religious rituals. The community together come to the temple to arrange for their father, which is to help religious activities run more smoothly. Those who carry out *ngayah*

activities according to their respective expertise. Those who are experts in the arts of *kerawitan* participate in performing the arts of *kerawitan*, those who are experts in dancing participate in dance performances, those who are experts in singing spiritual songs also contribute their expertise in mekidung. Likewise, other Hindus participate in helping activities according to their abilities. The *ngayah* activities are part of the implementation of Hindu religious ceremonies that require the participation of many people in completing the implementation of the ceremony.

The excitement in religious ceremonies for the Hindu community in Mataram City is no longer colored by the excitement of people practicing religion which is no longer visible after the outbreak of the COVID-19 pandemic. Based on the results of field observations, it was found that the Hindu community who carried out religious ceremonies no longer showed the involvement of many people. This also happens in the implementation of *pujawali* which is limited so that people do not congregate. This restriction was carried out to comply with the government's advice to avoid crowds. During the *pujawali* ceremony in several temples in the city of Mataram, Hindus came to the temple to pray, but were arranged so that they would not crowd. They came with the intention of praying and after praying they returned to their respective homes.

Figure 3. The *Ngayah* Activities during the Covid-19 Pandemic with the Implementation of Health Protocols



Source: Research Documentation, Year 2021

Implementation of health protocols is very important to do in tackling the spread of the COVID-19 pandemic. The following is a picture of the implementation of health protocols in the implementation of *ngayah* playing the gamelan in the temple environment.

Figure 4. Implementation of Health Protocols during the Covid-19 Pandemic in *Ngayah* Playing *Gambelan* at Hindu Religious Ceremonies



Source: Research Documentation, Year 2021

Based on the documentation data above, it appears that religious activities carried out at a temple experience social restrictions so that the number of Hindus who will perform *ngayah* is limited. Those who have the opportunity to *ngayah* at the implementation of the *yadnya* ceremony at the temple are also required to comply with the health protocols as recommended by the government. The health protocol applied in the picture above is the obligation to wear a mask for each Hindu who has the opportunity to *ngayah*. They are also required to maintain a distance to avoid the spread of the corona virus in activities related to the implementation of Hindu religious ceremonies.

2. Legal Compliance in Performing Ceremonies in Public Sanctuaries

Social restrictions in the implementation of Hindu religious ceremonies as a form of compliance with the government's appeal were also recognized by the Chairperson of the Parisadha Hindu Dharma Indonesia West Nusa Tenggara Ida Made Santi Adnya(an

informant) in an interview which in general revealed that it was common knowledge that with the spread of the COVID-19 pandemic the government had implemented restrictions on crowds of people in carrying out certain activities. This also happens in carrying out the teachings of Hinduism, it is not allowed to gather in religious activities in any form. This has an influence on the atmosphere in carrying out Hindu religious ceremonies. We all know that the implementation of Hindu religious events tends to involve many people, especially in relation to the ngayah tradition. For now we are following the government's advice to avoid crowds in order to stop the spread of the corona virus. At first it felt strange because Hindu religious ceremonies usually involve the participation of many people so that it seems more lively.

Based on the expression conveyed by the informant above that the Hindu community in the city of Mataram is required to follow the government's appeal not to congregate in carrying out religious activities. can transmit the virus. By complying with the government's appeal, the Hindu community in Mataram City has also taken preventive measures to prevent the transmission of the corona virus from one person to another if they congregate. The Hindu community is still given the opportunity to carry out religious activities as exemplified by the informant above in the form of prayer activities. They are allowed to worship on *Pujawali* (ritual) day, but keep their distance so they don't congregate so they can still avoid the spread of the virus. The existence of social restrictions in the activities of Hindu religious ceremonies in a temple basically indicates an irregularity because usually the implementation of the *pujawali* ceremony is characterized by the crowd and liveliness of the people who regulate the father as an outpouring of devotion to Ida Sang Hyang Widhi Wasa and the gods.

The social restrictions in the implementation of Hindu religious ceremonies were also recognized by I Made Merta Artha (an informant) who in an interview revealed that what is known together is that the outbreak of the COVID-19 pandemic has caused changes in people's lives, especially those related to avoiding the spread of the pandemic caused by the COVID-19 pandemic by the corona virus. In the implementation of Hinduism in the city of Mataram, the community has also complied with the government's appeal by implementing 3M (Wearing masks, washing hands, keeping distance). In this regard, the public

consciously adheres to health protocols, in particular avoiding crowds, wearing masks, and washing hands. This is done in every activity including activities related to the implementation of Hinduism. People in the city of Mataram as we know in carrying out religious ceremonies more highlight aspects of Hindu religious ceremonies which are characterized by the existence of togetherness in carrying out Hindu religious ceremonies, so they tend to crowd, especially in *ngayah* activities. With social restrictions, of course, people are advised not to gather together to avoid massive exposure to the corona virus.

Based on the expression conveyed by the informant above, the presence of the covid-19 pandemic has made changes in the implementation of Hinduism which was originally characterized by crowds in religious ceremonial activities, but with the presence of the covid-19 pandemic, the Hindu community is no longer allowed to carry out religious activities. religious activities by gathering. Hindu communities who carry out religious rituals can still carry out their obligations in a more individual way, namely reducing activities that can cause crowds. However, as stated by the informant above, in tackling the spread of the COVID-19 pandemic, it is mandatory to comply with health protocols, such as washing hands, wearing masks, and maintaining social distance.

3. Legal Compliance in Restricting the Implementation of Hindu Religious Ceremonies

Legal compliance with the implementation of Hindu religious ceremonies during the Covid-19 pandemic was also intensified in the family environment. This is in order to continue to carry out religious teachings, but mostly done in the home environment. The Hindu community in Mataram City in almost every house has a family sacred place called *sangah*. At this sacred place in the family they are well used to perform Hindu religious ceremonies, such as praying, offering offerings, and carrying out *yadnya* to a certain level according to ability. This action can actually reduce the mobility of going out of the house by continuing to carry out the ceremony in accordance with the instructions of the holy book. Referring to Wirawan (2020) that the holy place owned by the Hindu community is functioned properly as a place to carry out Hindu religious activities in the family environment.

The efforts made by the community in tackling the spread of the COVID-19 pandemic through the application of health protocols are very important in avoiding the spread of the Covid-19 pandemic. With regard to the awareness to always comply with the health protocol, Ida Bagus Surya Dharma (an informant) as the builder of Hindus in the Hindu Guidance Division, Ministry of Religion of the Republic of Indonesia, West Nusa Tenggara Province, revealed that the Hindu community, especially those in the West Nusa Tenggara region and more specifically in Mataram City at this time They are increasingly aware of complying with health protocols as advised by the government. In religious ceremonial activities, we can see together that the community has complied with health protocols. If we look at the implementation of religious ceremonies at the time of *Pujawali* or other activities, people are aware of wearing masks. There are even some who bring their own hand sanitizer and also in some holy places water and soap have been provided to wash their hands. People have also started to keep their distance from people around them to avoid the spread of the corona virus. This shows that the community has understood the importance of health protocols in order to keep themselves in a healthy condition.

Based on the informants' expressions above, it was revealed that in the implementation of Hindu religious activities, especially those concerning religious ceremonies, there has been a growing awareness that implementing health protocols is very important in order to maintain health. In this regard, the public has used masks as an anticipation of the transmission of the corona virus when in contact with other people during religious ceremonial activities. Likewise, bringing hand sanitizers and providing water or soap to wash hands in Hindu religious holy places as a form of prevention from the massive spread of the corona virus in Hindu religious ritual activities. In complying with the government's call for social distancing, Hindus have also implemented awareness to keep their distance from each other in order to maintain health from the corona virus attack. Public awareness like this is very much needed during the relatively high spread of the COVID-19 pandemic.

Changes in the procedures for carrying out religious rituals, especially when religious ceremonies are held during the COVID-19 pandemic, have become a necessity. This phenomenon, viewed from the Adaptation Theory, shows that there are forms of adjustments to people's actions due to certain urgent matters. The adjustments that must be made by the

Hindu community in the city of Mataram are a must in order to achieve the goal, which is to maintain a healthy life during the covid-19 pandemic. Health has a very important value because with healthy conditions people can carry out certain activities in order to continue their survival. In the early days, making changes to patterned actions such as the implementation of Hinduism which brought the participation of the people in the form of *ngayah* which was later changed to social restrictions in order to avoid the spread of the COVID-19 pandemic, it was very difficult at first, but after adaptation with different methods. In a certain way this condition can be slowly accustomed. The changes made by Hindus, especially those regarding social restrictions are a form of adaptation that is in line with the Social Adaptation Theory.

D. Conclusion

Based on the data analysis and discussion above, it can be concluded that legal compliance in carrying out religious ceremonies for Hindu communities in Mataram City in the midst of the implementation of social restrictions in preventing the spread of the COVID-19 pandemic is still being carried out by conditioning and complying with health protocols. This conditioning is indicated by a change in the implementation of religious ceremonies which are no longer carried out lively, but are regulated by avoiding the occurrence of mass crowds. Those who carry out religious ceremonies are more expressed in the family environment and as much as possible reduce the implementation of religious ceremonies outside the home. Although there are people who carry out religious ceremonies outside their homes, they are required to comply with health protocols.

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