

De-authorization of Religion during Covid-19 Pandemic: How the Government Policies and Religious Leaders Reduced Islamic Religious in Indonesia

M. Syamsurrijal^{1*}, Achmad Nurmandi², Hasse Jubba³, Mega Hidayati⁴, Bambang Hariyanto⁵

¹ UIN Mataram, Indonesia; e-mail: muhammad.syamsurrijal2288@gmail.com

² Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: nurmandi_achmad@umy.ac.id

³ Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: hasse@umy.ac.id

⁴ Universitas Muhammadiyah Yogyakarta, Indonesia; e-mail: mega.hidayati@umy.ac.id

⁵ Western Sydney University, Australia; e-mail: 19539371@student.westernsydney.edu.au

* Correspondence

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Abstract: Policies issued by the Government and religious authorities during the Covid-19 pandemic in Indonesia have resulted in the de-authorization of the structure of the pattern of carrying out religious rituals that are already established and sacred in the community. This study aims to explore government policies and religious leaders' authorities in reducing the doctrine of communal religious rituals during the Covid-19 in Indonesia. This study qualitatively investigates various forms of government policies and religious leaders during the Covid-19 pandemic – via the internet related to government policies and the appeals of religious leaders during the Covid-19. Data collection is done by observation, documentation, and literature study. Data analysis used descriptive qualitative analysis through the NVivo-12 plus application. The results of this study indicate that there has been a reduction in religious doctrine in the form of prohibiting the practice of religious rituals carried out communally in mosques and public spaces.

Keywords: Covid-19; De-authorization; Government Policy; Indonesia; Religious Authority.

Abstrak: Kebijakan-kebijakan yang dikeluarkan oleh Pemerintah dan otoritas keagamaan di masa pandemi Covid-19 di Indonesia mengakibatkan dicabutnya struktur pola pelaksanaan ritual keagamaan yang sudah mapan dan sakral di masyarakat. Kajian ini bertujuan untuk menggali kebijakan pemerintah dan otoritas pemuka agama dalam mereduksi doktrin ritual keagamaan komunal selama Covid-19 di Indonesia. Kajian ini mengkaji secara kualitatif berbagai bentuk kebijakan pemerintah dan tokoh agama pada masa pandemi Covid-19 – melalui internet terkait kebijakan pemerintah dan himbauan tokoh agama pada masa Covid-19. Pengumpulan data dilakukan dengan observasi, dokumentasi, dan studi literatur. Analisis data menggunakan analisis kualitatif deskriptif melalui aplikasi NVivo-12 plus. Hasil penelitian ini menunjukkan bahwa telah terjadi pengurangan doktrin agama berupa pelarangan praktik ritual keagamaan yang dilakukan secara komunal di masjid dan ruang publik.

Kata Kunci: Covid-19; De-otorisasi; Kebijakan Pemerintah; Indonesia; Otoritas Keagamaan.

1. Introduction

The Government's policy, which was originally an instrument in dealing with the Covid-19 pandemic, has reduced the authority of established religious doctrines in society. Compliance in carrying out religious rituals that are believed to be sacred has been segmented by various government policies and appeals by religious authorities that prohibit the implementation of communal worship rituals and the prohibition of worship rituals in public spaces. The ban is contained in government policies that force every citizen to obey and submit to procedures. The Government's policy is in the form of a policy regarding the prohibition of Friday prayers in mosques, tarawih in mosques, and the ban on hajj and umrah (Halim & Hosen, 2021; Hoang et al., 2020; Makmun, 2020; Sukanto & Panca Parulian, 2021). This is in line with the implementation of

lockdown, social distancing, and large-scale social restrictions (PSBB). The Central Statistics Agency (BPS) report shows that the level of public compliance with government policies related to Covid-19 reaches 75% (BPS, 2020). Government policies during the Covid-19 pandemic have become an important reference in dealing with various humanitarian issues, including the Covid-19 pandemic (Baharuddin, Sairin, et al., 2022; Pabbajah et al., 2020).

Government policies are conceptualized as actions taken by the Government to influence people's behavior according to predetermined goals to fix problems that occur in society (Baharuddin, Jubba, et al., 2022; Maffettone & Oldani, 2020; Strosberg et al., 2014). Problems that arise in society are the responsibility of the Government to find solutions by maximizing profits and minimizing uncertainty (Glaser et al., 2014; Roziqin et al., 2021). The Indonesian Government's policies in tackling Covid-19 can generally be divided into two parts, namely written policies, and unwritten policies. Written policies include laws, government regulations, presidential regulations, ministerial regulations, regional regulations, governor regulations, regent regulations, mayor regulations. In comparison, unwritten policies are policies in the form of prohibitions and appeals made by the Government, community leaders, religious leaders, traditional leaders, and cultural leaders related to the dangers of the Covid-19 pandemic (Amin et al., 2021; Nurmansyah et al., 2022; Sambo et al., 2022; Winarni, 2022) However, the facts on the ground show that the implementation of policies that the Government has imposed during the Covid-19 pandemic has been rejected by some people (Baharuddin et al., 2021; Farazmand, 2009).

Policy implementation in theoretical concepts may be easy to understand but has complexity at the implementation level in the field. The policy implementation process is not a mechanical process where every policy actor will easily do whatever should be done according to the policy maker's scenario; every policy will be faced with various conflicts of interest, whether religion, culture, health, politics, as well as the interests of actors who are directly or indirectly involved in making public policies such as policies in dealing with the Covid-19 pandemic which has the potential to cause abuse of authority and deviations in direction (Coccia, 2021). Thus, it can be said that policy implementation requires the intelligence of decision-makers or policy actors to ensure that all interests can be adequately accommodated to create a society that is obedient to government policies (Glaser et al., 2014). Informing public policy, the Government involves several institutions with strong religious authority in the community.

Religious authority is conceptualized as a tendency to demand from parties who have cultural and structural power in religious institutions in society, including during the pandemic period. (Al-Astewani, 2021; Barmania & Reiss, 2021; Pabbajah et al., 2020). Therefore, it can be understood that authority is an action carried out by institutions or individuals who control power in society. In policymaking, the Government often involves religious leaders, community leaders, and owners of religious authorities (Burhani, 2016). The involvement of the control of religious institutions/organizations is one indication of accommodation from the Government in maintaining political stability and the legitimacy of power.

Religious authority reflects correlational and hierarchical relationships in building human moral order (Agbaria, 2019). In the Indonesian context, society positions religion to guide every human being in all aspects of life, including social, political, and economic factors. However, in the view of experts, religious authority is not static. However, it tends to be dynamic, flexible, does not have to be textual, and can be adapted to the context of situations and conditions that occur in society (Abdullah, 2020). In the social structure of society in Indonesia, religion has established authority in the community. Religious authority can be seen from the power of religious leaders to issue various appeals and prohibitions in the form of policies on multiple problems that occur in society (Pabbajah et al., 2020).

The authority of religious leaders has a central position because they are believed to have potential resources in increasing the unity and integrity of Muslims. Religious leaders in practice often use da'wah instruments as socio-political legitimacy to gain influence and power in society. In the structure of people's lives, a hegemony of power has been built, which makes religious figures as

central figures who have the authority to issue policies related to religion, even shifting to the social, economic, and political fields, which are carried out in the form of official statements (Yuki & Hiroko, 2014). Thus, it can be said that the social construction that occurs in society is built by the existence of various policies covering religious, social, and political issues.

Religious figures are conceptualized as institutions/people who have good spiritual abilities and have an essential role in the religious structure of society (Aula, 2020). In the view of Muslims, religious leaders are positioned as people with charisma and a high position (Pabbajah et al., 2020). They can influence public compliance with various policies issued by the Government (Zulkarnain and Samsuri, 2018). The role of religious leaders, in particular, is always related to spiritual issues. However, religious leaders in practice in society have many functions in solving various societal problems, especially matters relating to socio-religious, socio-economic, and socio-political issues (Jones, 2022; Nisa & Saenong, 2022; Vekemans, 2021). The relationship between religious leaders and the community is in a patron-client relationship. Religious figures are considered centers of authority originating from religious beliefs and have absolute power to interpret religious texts as sources of spiritual teachings (Aula, 2020). In addition, the relationship between religious leaders and their communities is bound by religious emotions, which is so closely caused by the role of religious leaders who are believed to be the source of solving spiritual problems in the structure of society.

In the context of religion, religious leaders have a more critical role than the role of the Government; this is due to people's belief that religious institutions/organizations and religious leaders are sources of religion that can be used as guidelines in spiritual life (Pabbajah et al., 2020). The influence of religious institutions/organizations and religious leaders is expanding along with the current advances in information technology. The position of religious institutions/organizations and religious leaders are often used as a magnet to get support from power. The role of religious institutions/organizations and religious leaders in society has changed due to various Islamic religious institutions and organizations in Indonesia. These different religious institutions and organizations have provided space for the Government to cooperate in tackling the Covid-19 pandemic by issuing various policies related to the Covid-19 pandemic in Indonesia (Mushodiq & Imron, 2020).

The Covid-19 pandemic has affected religious practices about health protection worldwide, including in Indonesia. The rapid transmission of the virus between people has become a serious challenge and threat to health protection in many countries. Religious practice has become a platform for political discussion, especially among global Muslims (Piwko, 2021). The Covid-19 pandemic situation has also resulted in the deauthorization of religion. This is observed through decisions and appeals that have changed many religious habits, such as closing mosques. This condition has resulted in a split in the perspective of the Muslim community on suppressing Covid-19 (Pabbajah et al., 2022). The pandemic has proven to have resulted in changes in the lifestyle of the Indonesian people, especially the Muslim community, during the Covid-19 pandemic, and one of them can be seen in their worship practices. Religious authorities even legitimized these changes through fatwas, thus creating social tensions and polarizing the Muslim community (Sarnoto & Hayatina, 2021).

Studies on the Covid-19 pandemic can be categorized into four perspectives in the literature. First, the economic perspective shows that the Covid-19 pandemic directly impacts the weakening of the community's economy (Susilawati, Falefi, and Purwoko 2020; Aguirre et al. 2021; Lutfi et al. 2020). Second, the public health perspective states that the Covid-19 pandemic has brought about traumatic consequences, psychological stress, health problems, and even death (Abdullah, 2020; Ing et al., 2020; Ramaswamy & Seshadri, 2020;). Third, the Covid-19 pandemic has resulted in communication patterns in government systems and policies (Salahudin et al., 2020; Rahiem, 2020; Hidayat et al., 2020). Fourth, the perspective of religion and science sees religion as an approach that can be used to understand the society in tackling the Covid-19 pandemic (Abdullah, 2020; Alkaf, 2020; Pabbajah et al., 2020). However, these studies have not provided a detailed explanation of how the impact of government policies related to handling Covid-19 has distanced Muslims from the obligation to carry out religious rituals communally in houses of worship and public spaces.

Existing research shows that the relationship between Covid-19 and religion only focuses on the position of religious leaders as objects who no longer have the authority to influence people's lives in spiritual life (Pabbajah et al., 2020). Meanwhile, this study explores the actors and forms of religious de-authorization in reducing the doctrine of religious rituals, which results in a decrease in the authority of religious philosophy in society. In general, this study aims to explain government policies in tackling the pandemic so that it impacts the decline of spiritual leaders in the community. In line with that, this research formulates a critical question explicitly how the Government's policy in dealing with the Covid-19 pandemic in Indonesia compromises with religious authorities, which has implications for the weakening of religious doctrine. The answer to this question allows this research to provide a new understanding regarding the transformation of the obligation to carry out religious rituals, which have been segmented by government policies and religious leaders during the Covid-19 pandemic.

This study is based on the assumption that adherence to religious teachings, which is an obligation that must be carried out and obeyed by every Muslim, has been reduced by government policies and religious authorities that prohibit the implementation of communal religious rituals. This policy was taken to overcome the Covid-19 pandemic in Indonesia. Obedience in spiritual practice has experienced the segmentation of space and time and the strong influence of government policies with the support of fatwas and circulars issued by religious institutions and leaders in overcoming the Covid-19 pandemic. Thus, it can be said that government policies and religious institutions' fatwas in dealing with the Covid-19 pandemic have changed obligations (carrying out religious rituals) into prohibitions that must be obeyed and obeyed by every member of the community.

2. Result and Discussion

Government Policy in Overcoming the Covid-19 Pandemic in Indonesia

The World Health Organization (WHO), on March 11, 2020, has declared Covid-19 a global pandemic (Darsono et al., 2020). The designation of Covid-19 as a world pandemic requires countries worldwide to respond, prevent, and deal with this pandemic. Each country has policies adapted to its social, economic, and political conditions. Several countries have implemented whole lockdown policies to limit or slow the movement of the human-borne Covid-19 pandemic. In tackling the Covid-19 pandemic, the Indonesian Government has implemented self-isolation, physical distancing, and social distancing following the Covid-19 health protocol published by the world health institution.

In line with the WHO statement, the President of the Republic of Indonesia has also officially declared that the spread of Covid-19 is a national disaster. The President's statement was followed up by the Decree of the Head of the National Disaster Management Agency (BNPB) regarding the extension of the status of certain emergency disasters due to the COVID-19 virus disease outbreak in Indonesia. Furthermore, the Government of Indonesia issued Government Regulation Number 21 of 2020 concerning Large-Scale Social Restrictions (PSBB) in Accelerating Response to the Covid-19 pandemic. As a country with the largest Muslim population globally, the PSBB policy is certainly not an easy thing to implement, especially from a religious perspective; the procedure will automatically require many changes in the implementation of religious rituals.

The Government has issued various policies to prevent the spread of Covid-19 (see table 1). In addition to prevention policies, the Government of Indonesia has also implemented multiple approaches to protect people with low welfare levels, especially those affected by Covid-19, by preparing a budget of Rp. One hundred ten trillion for handling the impact of Covid-19, which consists of the Family Hope Program (PKH), Basic Food Program, Pre-Employment Card, Electricity Subsidy, Housing Incentive, and other Social Safety Net Programs.

Table 1 Indonesian Government Policies in tackling the Covid-19 pandemic

TNo.	Policy Type	Policy Form	Policy Substance
1.	Use of Protective Equipment (Masks)	Government Regulations, Presidential Regulations, Presidential Decrees, Ministerial Regulations, Governor Regulations, Regent Regulations, Mayor Regulations	Wash your hands before and after using a mask Mask covers nose to chin Change the mask after four hours or after getting wet Dispose of the cover in a particular place or wash the mask cloth with detergent
2.	Physical restrictions (Physical distancing)	Government Regulations, Presidential Regulations, Presidential Decrees, Ministerial Regulations, Governor Regulations, Regent Regulations, Mayor Regulations	Don't leave the house if you don't have significant business, like buying basic food Greet others with a wave, not a handshake Ask the courier to ask to deliver the goods Postponing visiting people Maintain distance when sitting and standing
3.	Social restrictions (Social distancing)	Government Regulations, Presidential Regulations, Presidential Decrees, Ministerial Regulations, Governor Regulations, Regent Regulations, Mayor Regulations	Work from home A study from home online Postponing meetings and gatherings with large crowds, such as seminars and others Not visiting people who are sick
4.	Large-scale social restrictions (PSBB)	Government Regulations, Presidential Regulations, Presidential Decrees, Ministerial Regulations, Governor Regulations, Regent Regulations, Mayor Regulations	Restrictions on the mobility of people or residents within an area Restrictions on religious activities in the community Restrictions on movements and activities in public spaces
5.	Enforcement of the new normal	Government Regulations, Presidential Regulations, Presidential Decrees, Ministerial Regulations, Governor Regulations, Regent Regulations, Mayor Regulations	Provide more hand washing facilities (soap and running water) Provide instructions for the location of handwashing facilities Put up educational posters on how to wash hands properly Provide hand sanitizer with a minimum alcohol concentration of 70% in places where needed (entrances, meeting rooms, elevator doors, etc.)

Source; Data is processed from various online data sources

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Religious de-authorization during the Covid-19 pandemic in Indonesia

Religious deauthorization in Indonesia is caused by various government policies in collaboration with religious leaders who tend to discriminate against the doctrine of religious rituals. Discrimination against the practice of spiritual practice occurs in several forms as follows;

Prohibition of communal worship.

Friday prayer is a form of religious ritual in Islam carried out in congregations in the mosque. However, during the Covid-19 pandemic, various policies prohibited spiritual practices to overcome the Covid-19 pandemic. The prohibition is manifested in the form of a regulation issued by the President through Government Regulation No. 11 of 2020 concerning Establishment of Public Health Emergency and Government Regulation No. 21 of 2020 concerning Lockdown, Social Distancing, and Large-Scale Social Restrictions (PSBB). The policy was carried out by closing various religious institutions such as mosques and other places of worship. Likewise, religious leaders and influential mass organizations in Indonesia such as NU, Muhammadiyah, and MUI responded by issuing fatwas and circulars regarding the prohibition of Friday prayers in mosques and various forms of the ban of performing religious rituals in mosques and public places.

The Indonesian Ulema Council (MUI), a religious institution with authority in the community, has issued Fatwa Number 14 of 2020 concerning the Implementation of Worship during the Covid-19 Pandemic, which contains a ban on Friday prayers and other rituals in mosques. Furthermore, Nahdlatul Ulama (NU), a leading religious organization in Indonesia, supported the MUI fatwa by issuing a circular letter numbered 3953/CI034.04.3030 signed by General Chairman KH Said Aqil Siraj. In addition, based on the explanation of the directors of Nahdlatul Ulama (NU), KH. Afifuddin Muhajir, the team that formulated the law for implementing congregational Friday prayers in mosques during the Covid-19 pandemic, stated that the ban on Friday prayers and the ban on congregational prayers mosques were not general legal rules but were enforced. The prohibition on Friday worship at mosques is only carried out in areas included in the red zone. On the other hand, areas that have entered the green zone continue to carry out religious rituals (NU Online, 2020).

The Circular issued by NU has four points, namely; First, instruct all elements of NU to worship Allah SWT by performing obligatory and sunnah prayers, giving charity, praying to ancestors, and performing tarawih and Eid prayers at their respective homes or following the protocols set by the central Government and local governments. Second, form a COVID-19 prevention task force by prioritizing the health and economic sectors. Third, maintain friendship by complying with government policies such as social restrictions and social distancing. Fourth, following the guidelines, appeals, and decisions of the Central and Regional Governments in the context of handling Covid-19. This letter is addressed to Nahdliyin residents and Muslims in Indonesia. The Director-General of Islamic Guidance at the Ministry of Religion of the Republic of Indonesia also supports the decision, urging the public to worship in their homes temporarily.

Furthermore, the prohibition of communal religious rituals also came from the Islamic organization Muhammadiyah by issuing Circular Letter Number 2 of 2020 concerning Guidelines for Worship in a Pandemic Period. In principle, the circular explains three things: First, it urges the public always to keep their distance and perform the five daily prayers at home as a form of government policy to stay at home to avoid the danger of contagion of Covid-19. Second, for people who are required to leave the house because of their profession, the implementation of their prayers still pays attention to a safe distance and cleanliness with health protocols. Third, suppose the situation is very demanding because the task requires continuous work to provide urgent medical services. In this case, the health worker can perform the Jama' prayer (but not qasar if he is not a traveler). Fourth, Friday prayers during the pandemic are replaced with dhuhur prayers at their respective homes. Fifth, the call to prayer as a marker of the entry of prayer times is still echoed at the beginning of every five daily prayer times.

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Based on the processing of data from several policy documents and circulars issued by the Government and religious institutions regarding the prohibition of carrying out communal religious rituals in places of worship and worship activities in public spaces, using NVivo 12 Plus, it was found that religious deauthorization occurred. In several forms, namely: shown in the following figure 1.

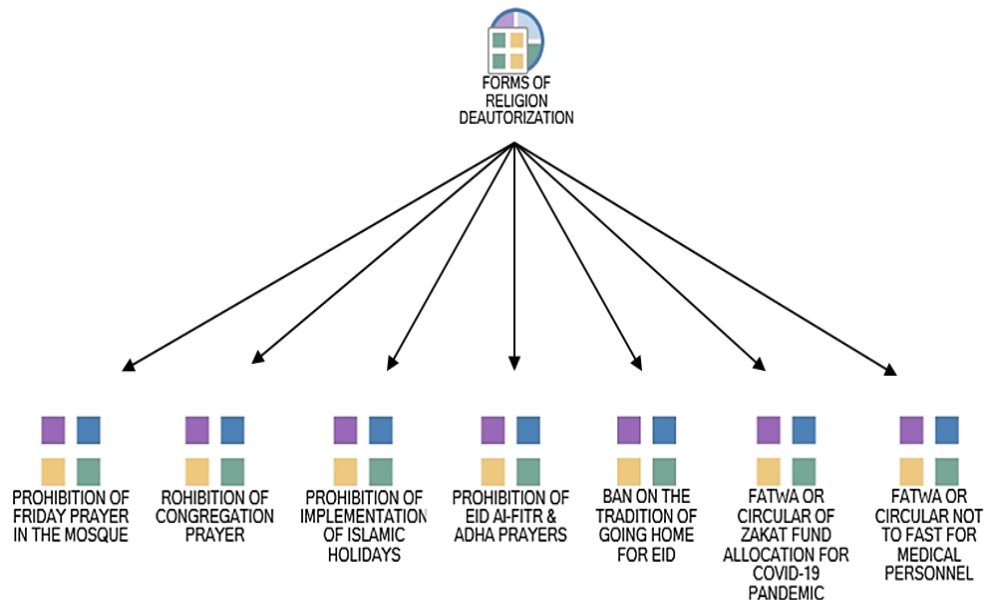


Figure 1 Revocation of religious authorization due to government policies during Covid-19

Source; Data is processed from online news & Covid-19 policy regulations

Religious deauthorization in Indonesia is carried out by several government actors and religious leaders (religious organizations) who have high authority in society, as shown in the image 2. Based on figure 2, two leading causes have been identified that form the basis of religious deauthorization in Indonesia: the Government's policy prohibiting communal religious rituals in mosques and public spaces. The Government's policy received socio-political legitimacy from three Islamic institutions and mass organizations with the issuance of fatwas and circulars referring to government regulations related to handling the Covid-19 pandemic. Religious institutions and religious organizations such as the Indonesian Ulema Council (MUI), Nahdlatul Ulama (NU), and Muhammadiyah are the main actors in weakening the power of religious doctrine in Indonesia.

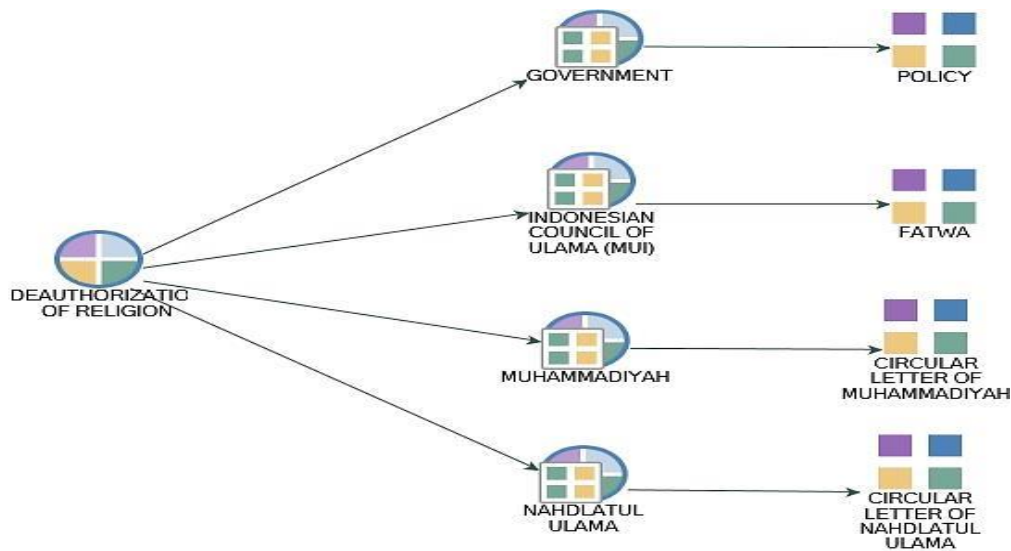


Figure 2 Network of actors in the religious deauthorization process in Indonesia

Source; Data is processed from online news & Covid-19 policy regulations using NVivo 12 plus

Restrictions on activities in public spaces during the covid-19 pandemic

Implementing various government policies during the pandemic has limited all community activities in interacting with other communities. The Government organizes people to stay and carry out activities at home. All human activities that were initially carried out collectively, such as working in offices, trading, schools, religious activities, political activities, and other activities that were carried out together in the end, could only be carried out on a limited basis. Activities carried out at home can be done by utilizing technology to communicate in activities and interactions (see table 2). During the pandemic, changes in human lifestyle have created a narrowing of public space in activities and interacting with other communities.

Table 2 Patterns of interaction between people in Indonesia

No.	Before the Covid-19 Pandemic	After the Covid-19 Pandemic
1.	Interaction between communities is carried out directly face to face.	Interaction between communities is done indirectly but using technology communication tools.
2.	Interaction is carried out freely in public spaces.	Interaction is done in a closed and limited only in the house.
3.	Social, religious, educational, political, cultural, business and sporting activities are carried out in an open and accessible public space with an unlimited number.	Social, religious, educational, political, cultural, business and sporting activities are carried out in an open and accessible public space with an unlimited number.
4.	The educational process is carried out in schools with direct teacher guidance.	The educational process is no longer carried out in schools but online via Zoom at home.
5.	Community mobility in activities is very high.	Community mobility in carrying out activities is deficient.
6.	Friday prayers and congregational prayers are carried out at the mosque	Friday prayers and congregational prayers are carried out privately at home
7.	Religious studies are carried out directly with the guidance of religious <i>Ustadz</i> (teachers).	Religious studies are carried out indirectly using zoom and the Youtube channel.

The Government's policy that prohibits its citizens from doing activities outside the home during the pandemic is undoubtedly very different and contrary to the habits of citizens before the Covid-19 pandemic in Indonesia - implementing government policies by implementing lockdown policies, social and physical distancing, and staying at home, in the end, brings change. Significant on the pattern and structure of community life in carrying out socio-religious activities. In carrying out socio-religious activities, especially religious rituals, there has been a transformation from the habit of carrying out communal and open practices to private and closed practices. This change in conditions has caused some people to oppose government policies that are considered to discriminate against religious doctrines already established in society.

The results of this study indicate that the Government's policies during the Covid-19 pandemic have positioned that religion no longer has absolute truth authority that must be implemented due to policy segmentation in tackling the Covid-19 pandemic in Indonesia. The socio-religious phenomenon caused by this government policy creates psychological pressure for the community to carry out religious activities, especially for spiritually-based people, which tend to be textual and rigid. On the other hand, people with moderate and modernist religious beliefs tend to accept the conditions that occur with the assumption that these conditions are only temporary in tackling the Covid-19 pandemic so that government policies related to the Covid-19 pandemic are something that the public must pay attention to. Must be obeyed and implemented by the community. This kind of division in society is a new challenge for the Government to find the best solution in overcoming the Covid-19 pandemic in Indonesia.

This study proves that the Government in making policies involves religious leaders and religious institutions that have authority in the community (Burhani, 2016), especially in making policies related to the handling of the Covid-19 pandemic in Indonesia. The owners of religious leaders who are partners with the Government in creating these policies are MUI, NU, and Muhammadiyah. These three organizations formally have strong relations with the Government in education, economics, politics, and socio-religion. In other words, it can be said that the relationship between the Government and these three influential organizations is a patron and client relationship that supports each other in various forms of government policies. The Government, before issuing policies, of course, institutionally and personally, has carried out intense communication in determining what procedures will be published in overcoming the Covid-19 pandemic in Indonesia.

The results of this study indicate that there has been a fundamental transformation of the doctrine of religious rituals with a final dimension into something that can be changed and compromised by various actors in religious institutions who have authority in society. The transformation of a condition in society is arranged by the actors involved in policymaking. Policy actors include actors from within the Government and outside the Government. Actors outside the Government in this study consist of religious organizations, namely MUI, NU, and Muhammadiyah, which are believed to have very influential power in influencing the community. Compliance with policies is determined by the Government's intelligence in cooperating with various actors who have authority in society.

Government policies handling the Covid-19 pandemic are carried out through social distancing rules, large-scale social restrictions (PSBB), and the Enforcement of Community Activity Restrictions (PPKM). Implementing these policies to deal with the Covid-19 pandemic has resulted in conditions where religious doctrines that have been believed to have high and sacred authority in the community have been segmented by government policies that compromise with religious institutions in tackling Covid. -19 pandemic. Government policies involving religious leaders and religious institutions who are emotionally attached have affected the commitment and obedience of the community in carrying out religious orders and obligations. Community compliance

This study has provided an understanding that the structure of religion is no longer a standard rule with the doctrine of absolute truth based on the principle of faith and obedience to religious orders by carrying out religious rituals. However, this belief has proven to have changed due to government policies in handling the Covid-19 pandemic involving religious leaders, organizations,

and religious institutions. Government authorities as formal legal institutions make religious figures tools of government political legitimacy in implementing policies in tackling the Covid-19 pandemic in Indonesia. Thus, it can be said that religious figures who have been guardians of doctrine and adherence to religious rituals have become actors involved in deauthorizing religious doctrines.

The policy structure issued by the government and religious leaders is a force capable of changing belief and adherence to religious doctrines into something that can be compromised and adapted to current conditions. In line with the findings (Pabbajah et al., 2020), which states that there has been a de-authorization of religious figures in Indonesia, this is reinforced by the findings of this study which saw a reduction in the doctrine of religious rituals during the pandemic. Current conditions show that religious doctrines and rituals are constructions of government policies with religious leaders that must align with social distancing, prohibitions on gatherings, and large-scale social restrictions in the community.

3. Conclusion

Religious doctrines that have been believed to be absolute and sacred truths have been changed by government policies and religious authorities in the face of the Covid-19 pandemic. De-authorization of religious doctrines is carried out in a ban on carrying out religious ritual obligations, both individually and communally. The spiritual principles known so far have changed from the conception of God's commandments (Amr) that must be carried out (static) to a flexible policy model; This is due to certain conditions, such as the Covid-19 pandemic, which can change the pattern of religious rituals that every Muslim must obey. This kind of reduction of religious doctrine is a serious threat to the power of religion as a doctrine and the rule of law that every Muslim must follow.

Government policies during the Covid-19 pandemic have structured religion as an institution that must comply with government policies, thereby changing the culture of the Muslim community from obeying religious orders to obedience to government policies. This research is still limited to online data sources, so it has not been able to generalize the phenomena in the field entirely. At the same time, data analysis is still limited to the social media space in its current state. Meanwhile, the qualitative approach used has limitations in seeing the extent to which changes in religious doctrine have occurred. Therefore, this paper suggests the need for further research to accommodate more cases by using combined methods to obtain more comprehensive results and produce more effective policies by involving a larger sample by conducting survey research.

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