

Research Article

At the End of the Covid-19 Pandemic Period, How is the Implementation of the Health Protocol at a Major Mosque in the City of Bandung

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ORCIDTita Cardiah: <https://orcid.org/0000-0002-6211-8560>**Abstract.**

The concept of safety and comfort of worshipers is the main concern when carrying out worship in the mosque. Do mosque managers implement health protocols according to applicable standards and regulations? How is public awareness in implementing health protocols in the mosque environment? Do pilgrims feel safe and comfortable with health protocol regulations and various conditions during the pandemic? The study used a qualitative descriptive method. The integration of health protocols in mosques as a response and prevention of the spread of Covid-19 affects the concept of security and comfort in mosques according to the perception of the congregation during the Covid-19 pandemic. The outcome of the research is the mapping of the existing condition of the integration of health protocols in mosques in the city of Bandung. The results of this mapping were used as data for further research on the analysis of security and comfort in the mosque according to the perception of the congregation during the Covid-19 pandemic so as to produce recommendations.

Keywords: Bandung, Covid-19 pandemic, health protocol, mosque

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1. Introduction

Prevention of the transmission of the Covid-19 virus in the mosque environment is a shared responsibility between mosque managers and the community [1] through the implementation of health protocols in accordance with the MUI Fatwa (Indonesian Ulema Council) no. 14 of 2020. The contents of the fatwa are the Implementation of Worship in Situations of the Covid-19 Outbreak. The health protocol applied to mosques at this time is that worshipers are encouraged to perform ablution in their respective homes, check body temperature when entering the mosque, pilgrims are residents local people, wearing masks, bringing their own prayer rugs and tools, stretching the



prayer rows, placing a portable hand washing area near the entrance of the mosque, and the congregation is not allowed to make physical contact on MUI Fatwa, 2020. The implementation of health protocols in mosques needs to be monitored and evaluated whether it is in accordance with the standards and rules set by the government and the Indonesian Ulema Council. Supervision and evaluation is a form of preventive action in preventing the spread of the Covid-19 virus in the mosque environment [2].

Mosques in the city of Bandung have an important role in preventing the increase in the spread of the Covid-19 virus in West Java. How is the integration of health protocols in mosques so that pilgrims feel safe and comfortable while in the mosque environment? The objects to be selected are 4 mosque objects with a large mosque scale. This research was conducted in 2022. The object of this mosque as a public facility has a role to prevent and reduce the spread of the Covid-19 virus [3]

2. Methods and Equipment

2.1. Methods

This study focuses on evaluating the integration of health protocols applied to selected mosque objects using a qualitative descriptive method.

2.1.1. Methods of Data Collecting

Data collection was carried out by interviewing techniques to obtain data from the mosque manager and surveys at the site to obtain existing data on the application of health protocols as well as to obtain data on the public's opinion regarding the implementation of health protocols in mosques.

2.1.2. Methods of Data Analysis

The analysis and discussion is described from the data from interviews and surveys in cross-check whether it is in accordance with applicable standards and rules through tables and explanations. From this comparison, new information is obtained regarding the application of health protocols applied to the objects studied

3. Results and Discussion

Determining the implementation of the application of health protocols in mosques can be seen from several different perspectives [4]. The first perspective can be obtained through the opinions of mosque visitors. Second perspectives are obtained from the information of the administrators of each mosque. Third, the perspective obtained directly from researchers who made direct observations in each mosque.

Based on the questionnaires that have been distributed to the visitors of the four mosques in the city of Bandung as the object of research, here are the results of the questionnaires from all congregations who came to the 4 mosques. Based on the user perspective [5], it is known that most of the respondents are employees or employees who work in the area around the mosque. Most of them occasionally visit the mosque during the pandemic, visitors arrive before the mosque is closed and after the mosque is reopened although not as often or as much as during normal situations. The respondents considered the health protocol at the mosque to be quite strict. The majority of respondents also said the health protocol from entering and inside the mosque is quite complete. Mosques provide hand sanitizers, temperature checks, and others at mosques, but as COVID-19 cases decrease, health protocols at mosques are not as strict as at the beginning of the pandemic. This can be seen from the temperature check device that does not turn on, the rows of rows that are allowed to be re-closed, the prayer tools that have been provided again, as well as the absence of the visitor's obligation to continue to wear masks.

The majority of respondents thought that visitors had complied with the existing health protocols because some were complied with some not, for example there were visitors who wore masks but did not use hand sanitizers, some used hand sanitizers but did not check their temperature, and so on. This was followed by respondents who thought that visitors had complied with health protocols well by complying with all existing regulations, and a few who did not comply with health protocols at all, such as not using masks, not using hand sanitizers, also not checking temperatures, and others. But instead of that most of the respondents are comfortable with the health protocols in the mosque. They thought the health protocols in the mosque environment are still important to apply for cleanliness and common health, as well as minimizing the development of the COVID-19 virus [6]. They also thought that the existing health protocols in mosques needed to be improved or added.

In Trans Studio Mall Bandung Mosque during the pandemic, since a recommendation was issued by the government and the Indonesian Ulema Council, the Trans Studio Mall Bandung Mosque has implemented a health protocol for almost two years. At the beginning of the pandemic, when entering the mosque, visitors were required to wash their hands, do temperature checks, and wear masks. There were two mosque closures, namely in 2020 and 2021, where there was no activity at all at the mosque. Then a new rule was issued regarding the adjustment of the application of health protocols in the new normal era issued by the Ministry of Religion and the Indonesian Ulema Council, namely the rule regarding the possibility of returning the line of prayer without distance. A few months later, there was an appeal regarding the implementation of congregational prayers in mosques that allowed congregations not to wear masks when praying. Regarding the issuance of this regulation, the congregation of the Trans Studio Mall Bandung Mosque is still wearing masks and some are no longer wearing masks. However, from the Trans Studio Mall Bandung Mosque itself, there are no rules that force the congregation to still have to wear masks or vice versa. The health protocol applied to the Trans Studio Mall Bandung in the new normal era is that there is no temperature check for visitors when they want to enter the mosque. For the mosque disinfection process, it is carried out routinely before and after Friday prayers, by mopping with disinfectant liquid and holding some fogging. The procurement of the disinfectant tools and materials is entirely from the mosque's own funds. No funds from other parties. But there are hand sanitizers provided by the brand to be distributed to mosque visitors. Then, what was originally a carpet that was not used at the beginning of the pandemic, has now been used again. The second floor previously did not provide prayer hijab (*mukena*), but for now, judging by the condition, the washing schedule is once a week but if the condition has to be washed, it will be carried out by the mosque keeper (*marbot*) team using the washing machine in the mosque. The Islam studies has started to be held since January 2022, only in the form of a small study from morning to evening, after 'maghrib' has not been carried out. The women's section is always used for Friday prayers, full to the 2nd floor. So, women have to wait for Friday prayer to finish before they can pray at the mosque.

In the Great Mosque of Buahbatu, changes that occur related to the health protocol system implemented during the new normal era are back to what they were before the pandemic. The prayer line system, which is spaced apart, is back as it should be. At the time of Friday prayer which used to be limited in the number of worshipers, now it is no longer limited. In the past, on Fridays and major Islamic holidays, a disinfectant gate

was used, but now the gate is no longer used. At the beginning of the pandemic the process of disinfecting the mosque environment was carried out 2 to 3 times a week, but for now the process of disinfecting mosques is rarely carried out, only on Islamic holidays. Mosque disinfectant tools are provided by Great Mosque of Buahbatu, but the majority of the tools are provided by mosque donors. At the beginning of the pandemic, originally prayer tools were removed, then during the new normal era, prayer tools were again provided for mosque visitors. The prayer utensils are washed regularly twice a week. However, carpets as prayer mats have not been used since the beginning of the pandemic until now. The second floor of the mosque has been reused for children's learning activities starting from after the midday prayer to the *Asr* prayer. *Pawestren* (prayer area for women) at the Great Mosque of Buahbatu is located on the 1st floor on the back left. The separator material used is stainless steel which is equipped with wheels so it is easy to move. When Friday prayers are held, this *pawestren* will be removed first because the *pawestren* area is also used for Friday prayers.

In the Al-Ukhuwah Mosque, the health protocol system always follows government regulations that apply from time to time. Starting from the provisions for mosque activities that must be temporarily suspended until the pandemic subsides. Then the mosque was reopened slowly with the prescribed health protocols, including sterilizing the mosque using regular disinfectants, having temperature gauges, hand washing facilities, and hand sanitizers in the mosque entrance area, appeals for the use of masks when outside and inside the mosque area, installation of keep distance labels on shafts, reduce congregational capacity, to eliminate prayer facilities such as *mukena*, prayer rugs and sarongs. Then for the tools and materials for the health protocols themselves, they are obtained from the proceeds from the mosque's own funds to aid funds from PMI.

In the Pusdai Mosque, the health protocol system that was applied at the beginning of the pandemic with the current endemic era is quite different. The application of health protocol adjustments in the new normal or endemic era will only be carried out in the month of Ramadan in 2022. The application of health protocols at the Pusdai mosque in the new normal or endemic era is the reuse of carpets that were originally not used at the beginning of the Covid-19 pandemic. Then, close the rows of prayer together again, which at the beginning of the pandemic, the rows of congregational prayers were made approximately 1 meter apart. The temperature check tool that was originally placed at the entrance of the mosque is abolished, but hand sanitation is still being carried out in the mosque entrance area. The second floor of the mosque has been reused for

mosque worshipers and originally the second floor of the mosque was closed to the public at the beginning of the pandemic. The process of disinfecting mosques is carried out routinely every Friday prayer and after Friday prayers. The study program, which used to be done offline at the Pusdai mosque, was reopened in November 2021, but by following some special requirements. The mosque's *Pawestren* is located on the first floor of the mosque's main building, which is in the center of the back of the room. When the Friday prayer is performed, the mosque *pawestren* is not used or marginalized first and will be re-installed after the Friday prayer is completed.

However, because the pandemic has turned into an endemic, the existing health protocols at mosques are currently starting to loosen but still following the government's directions. Among them are temperature detectors that are rarely used but are still in the entrance area, congregational capacity that has begun to increase, shafts that are allowed to be closed, Friday prayers that are allowed to be held, and the provision of prayer facilities in the form of *mukena* for female worshipers.

4. Conclusion

Based on the data that has been collected through the process of distributing questionnaires, conducting interviews with mosque administrators, and conducting direct surveys at each mosque. It can be concluded that the health protocols applied to the four great mosques in the city of Bandung, three of them have almost reached the standard health protocols applicable in the city of Bandung, although they have relaxed as the case of the Covid-19 virus has slowly subsided. From the four mosques, several similarities were found in the leniency in the application of health protocols, such as the no longer enactment of the health protocol for checking the body temperature of worshipers before entering the mosque, and again providing supporting facilities for worship needs (*Mukena* and Al-Qur'an).

In addition to the implementation of health protocols in mosques which have been relaxed, the awareness of the congregation about the dangers of the Covid-19 virus has also begun to decline, so that the supporting facilities for health protocols that have been provided at the mosque are often ignored.

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