

Actualization of Civic Intelligence Version of the Qur'an: Policy of Enactment of Restrictions on Emergency Community Activities during the COVID-19 period in Indonesia

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ABSTRACT

The implementation of the regulation of the Enactment of Restrictions on Emergency Community Activities becomes regulations and guidelines for the community aimed at changing and breaking the chain of the spread of the coronavirus. It will be difficult to break the spread chain without coercive guidelines instead of prolonging the community's suffering. Guidelines and guidelines will not be meaningful in changing circumstances if society does not have a collective consciousness derived from this awareness of individuals and families. The enactment of restrictions on emergency community activities that are government policy is a forced effort to protect the public's safety from exposure to the virus from each other. Such forced efforts must also be accompanied by fulfilling people's food needs so that the policy of Imposing Restrictions on Community Activities does not cause other more severe social problems. Handling is done in various ways to free the community from the negative effects of the virus. This study analyzes the policy of imposing restrictions on emergency community activities based on the Quran. A study with a qualitative approach explores obstacles and facilitators in practicing policy and is associated with theory and the Quran. The first step is to design a questionnaire survey and its distribution and data collection. After the survey, the responses are filtered to delete incorrect/incomplete data. After that, a preliminary analysis is carried out to analyze people's behavior and safety perceptions related to public and private modes. Decisions are developed by adopting cross-validation techniques to identify potential interactions of influencing factors. Finally, interpretations of decisions are discussed, outlined, and conclusions are made. The study results are good compliance with measures to implement restrictions on emergency community activities set by the government.

Keywords:Emergency, Civic Intelligence, COVID-19, Community Activities Restrictions

Introduction

Handling COVID-19 since it was first detected in Indonesia, the government has

issued various policies to suppress the spread and transmission of this virus. Large-scale social restrictions (LSSR) are the first

term imposed by the government in anticipation of the reach of the coronavirus in April 2020. This policy is regulated through the Minister of Health Regulation No. 9 of 2020 on Large-Scale Social Restriction Guidelines to Accelerate the Handling of Coronavirus Disease 2019 (Ramadhan, 2021). The government policy uses the term Enactment of Restrictions on Community Activities (PPKM) Java-Bali. This policy was implemented only in the Java-Bali region from January 11 to 25, 2021. Then came the term PPKM Micro, until finally through the Instruction of the Minister of Home Affairs No. 15 of 2021 concerning the Enactment of Restrictions on Community Activities (ERCA) Emergency Corona Virus Disease 2019 in Java and Bali. The government issued this policy after discovering the Delta variant virus from India. President Joko Widodo announced new rules, namely Emergency ERCA, claimed to be stricter than PSBB and Micro ERCA (Ramadhan, 2021). Restrictions on Emergency Community Activities (ERCA) will begin on July 3-20, 2021.

The change of terms used by the government is essentially the same aim: to reduce the rate of transmission of COVID-19 to save human lives. On the other hand, the use of the term that continues to change can give the impression of government inconsistencies in handling COVID-19 until, finally, the community is less compliant with the policies made. Constantly changing terms can indicate the inaccuracy of the government in analyzing the problem of COVID-19, that different terms used to refer to the same problem that is the up and downs of COVID-19 transmission, will raise doubts among its listeners about the level of danger of COVID-19.

The relevant research on government policy to prevent the spread of the COVID-19 outbreak is that the Turkish government made that policy to show solidarity, stay at

home and practice social distance while in public (Hanna, 2020). Physical distance intervention, partial and complete lockdown, and travel-related control measures, including total or partial border closure, airport screening, and traveler quarantine (Bou-Karroum et al., 2021). Territorial management policy against restrictions on community activities (Allain-Dupré et al., 2020). Georgia local government implements various procedures, appeals to stay at home, and mandatory requirements of masks, which aim to reduce the number of infections and the severity of the impact of the COVID-19 pandemic (Li et al., 2021). The Government of Ethiopia implements a social distancing policy to prevent the spread of COVID-19 (Hailu et al., 2021). The procedure is also implemented by Virginia and South Korea (E. A. Kim, 2020; Planz et al., 2020). At the same time, the United States government implemented a lockdown policy to prevent the spread of COVID-19 (Baiden et al., 2021), also restrictions on physical activity (Tulchin-Francis et al., 2021). The Government of India also implements a lockdown policy (Pawar et al., 2020; Srivastav et al., 2021). At the same time, the Government of Saudi Arabia implements a policy of limiting activity (Lukács, 2021).

All policies are implemented to address the spread of coronavirus in their respective countries. Previous research has been conducted on government policies with almost the same methods and implementations. This study examined government policies based on the Version of the Quran with the purpose that the guidelines issued can be fully adhered to by the Muslim-majority Indonesian people. The selection of the word "emergency" is used as a form of government communication with the Muslim-majority Indonesian people so that the instructions can be adequately carried out and obeyed by the community.

The government would not have made such a policy if it were not for something very pushy and that this policy is legal according to religious teachings.

Based on the instructions of the Minister of Home Affairs, something is interesting, namely the use of the term emergency. A word emergency is a government message to the Muslim-majority Indonesian community. For The Muslim community, this word is very familiar and has become part of religious doctrine. The emergency is a compelling state that can be carried out in various forms of action from an individual or group to save lives or sustain life (Andersson et al., 2020; Bohonek & Seghatchian, 2020; M. J. Kim et al., 2015; Tanabe & Miyake, 2011). Some verses of the Qur'an exemplify the forced situation, including the option of consuming food that is forbidden to Muslims, one of which is eating pork (Surah al-Maidah: 3) (Shihab, 2009). In a starving condition, someone who is hindered from getting halal food then eating pork is allowed until he can get other halal food—consuming the haram as an act of maintaining the survival of himself or others (Aris, 2011). Human intelligence will demand a way of adapting to the environment and determining its future life in a better direction, such as justice, health, or other social security related to survival (Ilie & Ilie, 2010a). The spire of civic intelligence is building people's capacity to understand needs, communicate between their elements, and act to address shared challenges efficiently and equitably, without the barriers of social space or differences in human existence (Elliott & Williams, 2004; Schuler, 2014).

Civic intelligence perspective of the Qur'an is The capacity of society in building connections (*ta'aruf*) to carry together (*ta'awun*, *istibaq*) the values of goodness (*khairat*, *taqwa*, *birr*). Contributes independently to the formation of a society

that cares about the situation (*ma'ruf*) and tough from threats (*munkar*), and avoids potential social conflicts (*'udwan*, *itsm*, *qathi' arham*) for the realization of better community order (*islah fi al-ardhi*, *is bainakhawaikum*). The study aimed to analyze the policy of imposing restrictions on emergency community activities based on the Qur'anic version. The novelty of this research is on emergency variables to fulfill the success of policies made by the government. The formulation of problems in the study is as follows.

- How to educate the Quran in dealing with problems?
- How to implement civic intelligence in the policy of imposing restrictions on emergency community activities based on the Qur'anic version?

Methods

Study design

A cross-sectional study was conducted using telephone interviews. It uses a qualitative approach. A study with a qualitative approach explores obstacles and facilitators in practicing policy and is associated with theory and the Quran.

Sample technique

The study population included randomized samples; we limited the selection to only the Java-Bali region by the initial policy of Implementation of Restrictions on emergency community activities. The research methodology was adopted in this study. The first step is to design a questionnaire survey and its distribution and data collection. After the survey, the responses are filtered to delete incorrect/incomplete data. After that, a preliminary analysis is carried out to analyze people's behavior and safety perceptions related to public and private modes. Furthermore, decisions are developed by adopting cross-validation techniques to identify potential interactions of influencing

factors. Finally, interpretations of decisions are discussed, outlined, and conclusions are made.

analysis technique

For qualitative studies, which take place in the native language, recorded in-depth interviews are transcribed and translated into English. The thematic content analysis identifies obstacles and facilitators to implementing restrictions on citizens' emergency community activities. Finally, a thorough and triangulation research was conducted with the Qur'an on related factors, barriers, and facilitators.

Findings and discussion

ur'an Education in The Face of Problem

The Qur'an, which Muslims believe to be a perfect guide, contains instructions on how to establish communication with God, the natural environment, and also society. The Qur'an does not give a different space when it comes to cooperation, communication, and inspection. One's ability to extend the rope and widen the steps in building social connection and friendship with one's nature becomes a measure of one's spirituality. Many Qur'anic verses encourage the development of social civilization as the collective form. The harmonious relationship between divine missions is expressed in the Qur'an. Conducive social living conditions where every component of society, both rulers and citizens, walk in the corridors of truth (Rohman & Jarudin, 2021). Building harmonious relationships between social groups and nations is God's sacred mission that should not be tainted by ambitions beyond the reason of a few. The values of goodness and truth must be held in high esteem so that in building social connection, man does not deviate from God's sacred mission.

The presence of the Qur'an from the beginning invites the reader not to doubt him. God says, "There is nothing in doubt

about it, a guide to the godly" (Q.S.2:2)(Yunus, 1979). Any information in the various redactions used by the Qur'an then its validity becomes accurate. The effort to achieve the world's happiness and the happiness of the Hereafter is an act that God praises. Similarly, God's praise is directed to those who do good to their society as well as to the nature of their environment. And seek in what Allah has given you in the land of the Hereafter, and do not forget your share of the world and do good as Allah has done good, to you, and do not do harm on the earth. Allah does not like those who harm" (Q.S. al-Qashash: 77)(Yunus, 1979). This verse wants to convey a message to its readers not to hesitate to do good with the physical world of the environment and its social world because of the guarantee of happiness united with these two regions. This means that the person who makes himself happy with everything he has is not true happiness as long as others do not need him. He does not empower others and takes care of the environment around him.

Mutual bonding, working together, empowering everyone with their skills, and maintaining environmental sustainability as civic intelligence achieve the common good. Humanity's problems cannot be solved by the hands of a handful of people — such as stakeholders or experts — let alone waiting for good fortune. Civic intelligence is born from every individual action that transforms into an organized collective force with inclusiveness, cooperation, justice, and self-help (Ilie & Ilie, 2010b). Civic intelligence will be greatly helped in implementation when other knowledge is integrated into it, such as spiritual intelligence to understand inner life or outer life. Another example is that today's spectacular advances in information technology can be an essential part of solving collective human problems.

The Qur'an positions itself as a guide (*Huda*), a reminder (*tadzkirah*), a spreader of goodness (*rahmah*), a suitable sorter from a bad (*furqan*), an earnest appeal (*maw'izhah*) even medicine (*Shifa*). These functions inform many of the high-quality educational values that the Qur'an has. The approach and utilization available depend on the seriousness of each person to dig and digest the connotations of each verse, even every word in it. Educational values that can be explored from the Qur'an include:

3.1.1 Prevention and Countermeasures of Bad Condition

Human instinct in maintaining its survival will continue to be dynamic according to the type, weight and small signatures faced. The greater the challenges met, the more significant members are needed to deal with them. Considering the possibility of coming or being affected by a bad situation is always a thought in choosing early prevention methods. The Qur'an instructs its readers to prepare everything about early prevention of possible dire circumstances that can come at any time. The Qur'an states in surah al-Baqarah verse 195; And do not throw yourself into perdition and do good, for Allah loves those who do good. (Surah al-Baqarah: 195). Two attitudes are emphasized in the above verse, namely prevention in early prevention and not involving themselves in actions that can cause bad events. Others take action in treatment and recovery when something terrible comes along. Two redactions of "do not" and the command "do good" contain the meaning of stages in dealing with the possibility of even the worst situation. This verse teaches about daring to face problems and not lamenting even the worst of things. The word '*tahlu kah*' is a bad condition to mediate two comparable actions in value in praise: do not drop and do good. Contains the message "bad circumstances" one thing is very likely to happen and vice versa

something that did not happen, even though the incident has been educated by expert assessment. But still, no one should be friendly with a bad situation.

COVID-19 is a significant pandemic but not necessarily the biggest of the century. Vigilance and experience in pandemic deforestation have become very important. The Qur'an refers to all the bitter feelings that occur before and now as "*ibrah*," which is a valuable lesson that can awaken the quality of human life both individually and as a society. The prevention and containment of the COVID-19 pandemic cannot be addressed by only individuals, community groups, or stakeholders. Still, the collectivity of all elements of society determines success as a manifestation of civic intelligence implements.

3.1.2 Working in Collectivity towards a Shared Future

God did not change the people's circumstances, so they changed what they had in themselves. And if God wants evil to a people, no one can reject it. And there was no protector for them except him. (Surah al-Ra'd:11). The word "*qawm*" in the above verse indicates collectivity and community. The desired changes in this paragraph relate to the public interest, which automatically covers the interests of each individual. Planned and organized change becomes the main message. Changes of chance or unthinkable effects before a difference are not the state referred to in this verse. "Changing the state of self" indicates an active sentence that standardizes the results of the earnestness of effort.

Citizens are the part of the country that serves as agents of change and agents of social control. All parties shall function as agents of such change to ensure the state or community is in good condition. Change innovation is based on the progress of the globalization era that always demands change very quickly, dynamically, and

constantly evolving with increasingly sophisticated. The mechanism and process of implementing social change must go through a planned innovation process (Mahardhani, 2020). For example, planned and organized changes on a large scale, namely the European Union, made 2010 the year Uni Europe fought poverty and social exclusion. The main objectives of the movement are to increase commitment and public awareness in the political sphere to combat poverty, discrimination, promote inclusiveness such as the equalization movement of vulnerable social groups such as disability, minorities, and immigrants (Akhras & Brna, 2011; Holmes et al., 2021). Humans on earth are already accompanied by availability to fulfill their needs. Allah calls this availability "*ni'mah*," which is God's Gift in the form of unlimited natural resources (unlimited sources). The Word of God reveals this because Allah will not change the blessings he has bestowed upon a people until the people have changed what is in themselves, and indeed Allah is all-knowing. (Surah al-Anfal:53). God's Gift can feel the maximum benefit when humans, both individually and in groups, can do sustainable development while maintaining its sustainability, meeting current needs, and eliminating its products to meet the needs of the next generation.

God's Gift will remain in its function as God wishes or turn into the destruction of human existence on earth when its management is full of gluttony, unmeasured ambition, and utilization that denies a sense of justice. Working in the collaborative development of society as a whole with the role played by each self to produce the most beautiful orchestral tone is a form of civic intelligence implementation.

Increase Self-discipline

The best way to treat yourself is to apply self-discipline. Self-discipline becomes an indicator of an individual and a group's

success, health, and safety. Self-discipline is concerned with the utilization of time and the arrangement of activities. When a person can undergo a pattern of discipline, he is transforming himself into the best life. A term that may come close is the word *ihsan*, with various root words mentioned in the Qur'an to represent self-discipline. God's action to a man that He has been kind to him, then a man's understanding is good behavior. God said, "... And do good as God has done to you. (Surah al-Qashash: 77). The impact of self-discipline is but the good that the perpetrators will obtain. Allah says, "There is no reward but good" (Surah al-Rahman: 60). Another verse of Allah also says, "If you do good, you do good to yourself. If you do evil, then evil is for yourself." (Surah al-Isra: 7).

Self-discipline is not just an individual action but can also be a joint act as the self-discipline of the wider community. The problem of the COVID-19 pandemic, for example, to suppress its transmission is to increase public self-discipline by wearing masks in activities and others. Collective precautions start with the family. The functional role of the head of the family during the COVID-19 pandemic is the ability to discipline the entire behavior of his family members. The strategic position of the head of the family to invite discipline in the conduct of its members can be seen as a gauge indicator of the family's success in stopping the spread of COVID19 (Santika, 2020).

Community self-discipline becomes an effort to maintain the survival of human life. Islam teaches from several religious purposes, one of which is to keep the soul (*hifzhnafs*) for the survival of its life. Keeping the souls of others is of the same degree as the soul itself as determined by the Prophet Muhammad for his people when responding to infectious viruses (*tha'un*) that have been pandemic in a region. The

Prophet Muhammad said, "So when you hear of an infectious disease in a land, do not enter the land. And when the plague is contagious in the land where you are, do not flee from it"(Al-Asqalani, 2002).The transfer of viruses is controlled by human displacement. Moving from or into areas where there is a surge in viral pandemics has been banned by Islamic teachings. Islamic teachings have conveyed the education of individual and community self-discipline through the Prophet, such as treating the plague as a form of execution of guarding the soul (Mukti et al., 2020).

Strengthening mental and spiritual

Various aspects of life that arise, in turn, for a Muslim all become a delivery to increase spiritual strengthening. Religion requires believers not to be skeptical of God's partisanship to those who continue to find solutions to problems, such as the coronavirus pandemic and despair not of Allah's mercy; indeed, none despairs of Allah's mercy except the unbelieving people (Surah Yusuf:87). The Qur'an often refers to the question of life as a steppingstone for a servant to further know God, higher to achieve success, and more in knowing oneself. Mental strengthening becomes treatment and healing in the face of the most challenging conditions that befall a person.

Mental strengthening and self-confidence will come to the hope that even the miracle behind an event in the Qur'an.*ShabrJamil* is the most beautiful fortitude as the mental strength of the Prophet Ya'kub when receiving the news of Benjamin's brother Joseph being detained by the ruler of Egypt. This means that Jacob will lose another of his sons, who previously lost Joseph, who has not been found. The story of Jacob's mental strength is documented in the Qur'an surah Yusuf verses 80-83. God always wishes good to all His servants for the pseudo-religion's teachings. God gives various flavors in human life, such as flavors

in different food and beverage menus. Sweetness in food does not always nourish the body. The bitter taste in the leaves contains a lot of medicine, and the spicy flavor of chili can warm the body. It takes patience when the tongue feels bitter or pungent because it stored its sound effects in both flavors.

The Qur'an describes the problem of life as a bit of sense that God sends to man to increase mental strength and patience as the explicit message of God in the Qur'an surah al-Baqarah verse 155. And We will give you trials, with little fear, hunger, lack of treasure, soul, and fruit. Give good news to those who are patient. (Surah al-Baqarah:155). Various conditions with various human life problems often make the human soul uncontrolled and even stressed. Patience is a form of careful soul control (mature) so that all the conditions faced become controlled and conducted. However, not all stress leads to adverse conditions. Positive stress is a stimulus to think critically, logically, and realistically, so brilliant ideas arise to innovate. Or stress in response to adapting to circumstances or forcing oneself to do (Muslim, 2020).

The Qur'an reminds its readers to always be calm in the face of problems. Patience is not an action that proves the benchmark of success, but it is a defensive spirit that can stem all the horror that attacks a person's soul and feelings due to factors born around him. The Qur'an forbids people to give up, but the Qur'an praises those who are patient. This means that these two circumstances are something different. Patience is filled with hope without stopping to find the best solution, while despair does not want to accept the worst risks but does not try to find answers.

Implementation of Civic Intelligence in the Policy of Imposing Restriction Emergency Community Activities version of the Qur'an Humanity's problems cannot be solved by the hands of a few people or a particular community. It was implementing civic intelligence to raise people to work together in overcoming problems that have been felt massive in society. Resistance to COVID-19 requires civic intelligence from every individual organized to become a collective force with inclusiveness, cooperation, justice, and self-help principles. The Policy of Imposing Restrictions on Emergency Community Activities has a general rule. The minimum standard that makes a condition will be referred to as an emergency, thus affecting changes in legal status. General rules include:

- An emergency is already an event that has occurred or is ongoing.
- The emergency can positively be ascertained as a sufficiently urgent emergency such as lifesaving.
- The implementation of the emergency does not sacrifice the essence of religious teachings while maintaining the rights of others, maintaining justice, and maintaining security.
- People in any emergency remain limited and do not exceed urgent needs (Na'imah, 2021).

Some of the essential points of the contents of the Enactment of Restrictions Community Activities on Emergency are:

- Efforts to accelerate vaccinations should continue to protect as many people as possible. These efforts are being made to reduce the rate of transmission and put the safety of those vulnerable to death (such as the elderly, comorbid) given the limited health capacity long-term impact of COVID-19 infection.

- Doing treatment needs to be done comprehensively by the severity of symptoms. Only moderate, severe, and critically symptomatic patients need to be hospitalized. Isolation needs to be strictly done to prevent transmission.
- The condition of COVID-19 transmission is already widespread in the community, so stricter interventions by significantly limiting people's mobility need to be done.
- The Governor, Regent, and Mayor are fully supported by the Indonesian National Army (TNI), the Police of the Republic of Indonesia (POLRI), and the Prosecutor's Office in coordinating and supervising the implementation of the COVID-19 Emergency ERCA.
- Establish regional levels based on increased COVID-19 transmission with indicators of Adjustment of Public Health Efforts and Social Restrictions in the COVID-19 Pandemic Response set by the Minister of Health.
- Places of worship (Mosques, Churches, Monasteries and Temples, and other public places that function as places of worship) are temporarily closed.

The change of terms used by the government is essentially the same aim: to reduce the rate of transmission of COVID-19 to save human lives. On the other hand, the use of the term that continues to change can give the impression of government inconsistencies in handling COVID-19 until, finally, the community is less compliant with the policies made. Constantly changing terms can indicate the inaccuracy of the government in analyzing the problem of COVID-19, that different terms used to refer to the same problem that is the up and

downs of COVID-19 transmission, will raise doubts among its listeners about the level of danger of COVID-19.

The lack of actualization of civic intelligence of the community by not complying with this policy. An example is seen from the high mobility of the community to the capital city of Jakarta in the morning to work in economic sectors that do not fall into the essential or critical category. There is often a tiny conflict between the community and the guard officers. The competition also occurred because officers misunderstood the technicalities in carrying out regulations on the ground, such as friction between guard officers and law enforcement at the Emergency PPKM blocking post on Jalan Daan Mogot West Jakarta July 7, 2021 (Evanalia, 2021). Seeing the essence of the Instruction of the Minister of Home Affairs above, the Emergency ERCA is an emergency effort that does not contradict Islam's teachings and does not conflict with human rights, but rather more than that government policy to save citizens from reducing the number of fatalities. The salvation of one human soul for the Qur'an is seen as the salvation of many men, and on the contrary, the sacrifice of one human soul is equal to the killing of many men. The Qur'an confirms in surah al-Maidah verse 32: Whoever kills a man, not because he (kills) another, or not because he did damage on the earth, it is as if he had killed all humanity. And whoever preserves the life of a man, it is as if he had held the life of all men (Shihab, 2009).

Awareness to get vaccines that occur in the community during the enactment of Emergency PPKM is another form of success of this policy. There are vaccination centers in government agencies, malls, and places of worship filled with queues of people. News on television or social media that shows high deaths due to COVID-19

gave rise to the encouragement of the community to come by itself to vaccination centers, especially in major cities. Awareness to escape from common threats is a form of actualization of the implementation of civic intelligence from the community. People's empathy for neighbors exposed to COVID-19 is increasing. In addition to sending food or vitamins to families who carry out isolation at home, some social activists set up self-contained isolation places centered in villages and villages—the actualization of civic intelligence in fostering empathy against COVID-19 assists when others are in a life-threatening state.

Behaviour is less sympathetic and far from the actualization value of civic intelligence is shown by a handful of Indonesian politicians. When many people are struggling and scrambling to get medical treatment in hospitals due to exposure to COVID-19, they are trying to boost popularity by installing billboards and billboards with the faces of specific party-political figures. Of course, the price of billboards and billboards is not a small cost that must be incurred depending on the size of the width. Hundreds of billboards and billboards depicting national political figures are installed in various corners of Solo City (SoloPos, 2021).

The action of the community contrary to civic intelligence is still carried out of religious activities in places of worship that gather many people. Friday prayers are still widely carried out in several areas categorized as red zones of COVID-19 transmission. Community leaders who play a role in conveying religious teachings have not convinced the public that the state of emergency can exclude the implementation of rituals. It is carried out differently, such as Friday prayers replaced with *Zuhur* prayers. We see some images of community behavior during the enactment of

Emergency ERCA in Java and Bali. The community and the elite politicians are still far from actualizing civic intelligence. The government's policy on Emergency ERCA is essentially to build public awareness in realizing empathy, brotherhood, togetherness in sweet and bitter to become citizens to escape the severe problems of this nation.

Conclusion

The majority of study participants reported good adherence to measures implementing restrictions on emergency community activities set by the government. Practices among study participants included going to crowded places wearing masks, leaving the house for essential purposes, keeping a two-meter distance between yourself and others, and not performing physical greetings. The results of this policy are so good that currently, it has begun to loosen restrictions on community activities. This research was conducted during the procedure of implementing restrictions on emergency community activities Jaw-Bali and recommended a re-survey to find out there are changes to the practice of implementing emergency community activities loosened.

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