
IMPLEMENTATION OF HEALTH PROTOCOLS BY THE COMMUNITY DURING RAMADHAN AND EID AL-FITR 2021

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ABSTRACT

Covid-19 pandemic has changed human habit and mindset throughout world. Covid-19 has infected millions people globally in short period of time. This research aims to analyze the implementation of health protocols during Ramadhan and Eid al-Fitr celebration in the people of Karanganyar Regency, Central Java. This research used a descriptive qualitative approach, and data was collected using google form to be analyzed later with percentage tabulation. The result shows that during Ramadhan, the implementation of health protocols involving wearing mask, washing hand with soap, limiting the activity of breaking the fast together reached 80.3% (self-protection), 70.8% (protection of others), but the enforcement of health protocols during Eid al-Fitr celebration reached 44.2% only. It is related to the society value still upholding the cultures of silaturahmi (making friendship), shaking hand, and visiting each other.

Keywords: Covid-19, Eid Al-Fitr, Health, Protocol, Ramadhan

A. INTRODUCTION

Karanganyar people being the object of research related to their implementation of health protocol during Ramadhan fast worship and Eid el-Fitr celebration. The location of research was selected purposively. The methods employed were qualitative, descriptive statistic quantitative, percentage tabulation analysis, and literacy study. Instrument of collecting data used was questionna Coronavirus (COVID-19) is an infectious disease induced by COVID-19 virus and transmitted through droplet when an infected individual coughs, speaks, sneezes, or breathes. COVID-19 infection was identified for the first time in late 2019 exactly in Wuhan City, China. WHO (*World Health Organization*) began to declare COVID-19 to be pandemic since

March 11, 2020 (World Health Organization, 2020). COVID-19 pandemic condition results in huge change in the word's order. COVID-19 case in Indonesia escalates today. Reportedly, a total of 2,567,630 people were confirmed positively in the period of January – July 2021 (World Health Organization, 2021). The implementation of 5M (*Mencuci tangan, memakai masker, menjaga jarak, menjauhi kerumunan, mengurangi mobilitas*) (Washing Hand, Wearing Mask, physical distancing, avoiding crowd, reducing mobility) is promoted continuously by government in the attempt of coping with the continuously increasing COVID-19 infection rate. People are required to comply with the existing health protocol in order to minimize the risk of

COVID-19 transmission (Suni, 2020). Government begins to restrict the activities of people during pandemic. It, of course, does not want to this graphic increasing continuously, recalling that geographically Indonesia borders directly on the states affected with COVID-19 transmission. The high transmission rate of COVID-19 case in Indonesia is due to some problems. The problems are particularly found widely within society. It is indicated with the people's low awareness of maintaining sanitation and protecting themselves from Covid-19.

Moreover, during Ramadhan and Eid el-Fitr, the policy of health protocol enforcement is tightened. Health protocol functions to prevent Coronavirus infection transmission to wide society. The role of society in each of activities during Ramadhan month and Eid el-Fitr day is desirable to avoid the wider transmission. People in Karanganyar Regency, according to Survey, have implemented health protocol strictly. Repeatedly, Karanganyar Regency has 931,963 populations (Badan Pusat Statistik Kabupaten Karanganyar, 2020). This regency has higher vulnerability to COVID-19 transmission. It is because Karanganyar Regency has administrative location being the cross-province stripe, between Central Java and East Java

Provinces, in which human interaction and direct contact between human beings occur intensively. Public encounter evidently increases COVID-19 transmission over times and social distancing is called to be the primary preventing strategy (Zhao et al., 2020). The concept that is maintained in this study uses the concept of voluntary residents of the Karanganyar regency to complete the questionnaire that was provided, without any coercion. The hope of this questionnaire is to learn about community activities during the pandemic and to serve as a reference so that the public is always aware of being careful. Considering the background of problem, this article is intended to review the effectiveness and the benefit of health protocol implementation by Karanganyar people during Ramadhan month and Eid el-Fitr day in 2021.

B. MATERIAL DAN METHOD

This research took place in Karanganyar Regency on May 2021, wire in the form of google form distributed to the people in Karanganyar region online and via WhatsApp and WhatsApp Group. Thus, in this case the respondents were selected using non-probability sampling technique, in which sample was obtained through the easiness to found or their volition to fill in google form distributed.

Nonprobability sampling enables an individual met in the research to be the sample (Asnawi & Masyhuri, 2009; Sugiyono, 2009; Tjiptono, 2021). The instrument used to compile the result of observation was Microsoft Excel 2010 to process the data of research result. Data obtained from the primary parameter was presented in the form of measurement table. Data collected was processed using percentage tabulation analysis. Furthermore, measurement table was analyzed using Likert Summated Rating Scale (LSRS). Likert scale used to measure people of Karanganyar Regency's attitude, opinion, and perception on health protocol use.

C. RESULTS AND DISCUSSIONS

The Implementation of Health Protocol during Ramadhan Month

The high COVID-19 transmission rate makes all states appeal to their people to restrict or to reduce outdoor activities and to comply with Health Protocol. Today, the citizens' awareness of

performing right and obligation is very desirable, that will lead to their feeling of responsible as citizens (Arditama & Lestari, 2020). During Ramadhan month, many outdoor activities are often done by people, particularly Muslims. *Ngabuburit* (waiting for fast-breaking time) and hunting *takjil* (food for breaking fast) are the example. These two activities have entrenched and been the culture of Indonesians, thereby are done repeatedly annually. However, in contrast to normal condition, now people should be aware of COVID-19 hazard if they compel themselves to do outdoor activities. Therefore, government appeals to the people to keep complying with health protocol including wearing mask, using hand sanitizer, and keeping social distancing. The advocacy of health protocol implementation also applies to the people in KaranganyarRegency, Central Java Province. Table 1 presents the implementation of Health Protocolon Ramadhan Month by people in Karanganyar.

Table 1. The implementation of Health Protocol on Ramadhan Month

Element	Indicator	Interval Score	Score Gain	Percentage (%)
Self Protection	Wearing mask when going to masjid (mosque)	1-5	4.31	86.2
	Washing hand frequently	1-5	4.36	87.2
	Bringing their own hand sanitizer	1-5	3.6	72

Element	Indicator	Interval Score	Score Gain	Percentage (%)
	Avoiding from touching body segments	1-5	3.45	69
	Reducing the intensity of having meal in food stall.	1-5	3.33	66.6
	Bringing their own <i>mukena/sarung</i> (worship equipment)	1-5	4.71	94.2
	Bringing their own prayer rug	1-5	4.14	82.8
	Bringing <i>takjil</i> home	1-5	4.22	84.4
		Mean	4.01	80.3
Self Protection from Others	Walking around after <i>shubuh/ngabuburit</i>	1-5	3.82	76.4
	Attending a together fast-breaking outdoor	1-5	3.35	67
	Doing physical distancing when praying (sholat)	1-5	3.28	65.6
	Doing physical distancing when doing <i>salat tarawih</i>	1-5	2.94	58.8
	Doing physical distancing when attending some events in masjid	1-5	3.4	68
	Doing physical distancing from others when interacting when their body is not fit.	1-5	4.53	90.6
	Hand-washing facilities are available in masjid	1-5	4.42	88.4
	Body temperature checking is done in masjid	1-5	2.36	47.2
	The preacher reminds the people to keep enforcing health protocol	1-5	3.79	75.8
	Not staying too long at the masjid	1-5	3.62	72.4
		Mean	3.54	70.8

Source : Primary Data

From table 1, it can be seen that there are two (2) indicators found in the people, related to the enforcement of health protocol on Ramadhan month: self

protection and self protection from others. In indicator of self protection, there are some indicators obtaining mean of 80.3%. Meanwhile, the second element is self

protection from others, obtaining mean of 70.8%, meaning that the implementation of health protocol on Ramadhan month has been good. The result of research shows that out of 85 respondents, 80.3% of people in Karanganyar Regency have performed self protection measure to avoid COVID-19 virus hazard through implementing health protocol tightly on Ramadhan month. The measure includes, among others, wearing mask when going to masjid, washing hand frequently, bring their own worship equipments (*mukena, sarung, sajadah*), and bringing *takjil* home. It is in line with a study conducted previously (Arditama & Lestari, 2020) finding that health protocol functions to protect the self and others from Covid-19. Preventive attempt in health protocol implemented by the people in breaking the Covid-19 transmission chain includes habituating the self with wearing mask, washing hand with soap (hand sanitizer), doing social distancing, avoiding crowd, and restraining the self from going outside region, particularly the red regions. Covid-19 can transmit and infect everyone in short time. Therefore, anticipative effort is needed to prevent the increase from occurring in the number of infected victim, one of which is through appealing to the people to perform new healthy lifestyle corresponding to health protocol during

Covid-19 pandemic era. It leads to an increase in the need for Self Protection Apparatuses (SPA), along with the increase in the number of people infected with Covid-19 (Hamdani, 2020). Self Protection Apparatuses (SPA) is a set of equipments functioned in all workers including health workers to prevent and to protect some or all parts of their body from various potential hazard affecting (Budiono, 2003).

Considering the science of Occupational Health and Safety, Self Protection Apparatuses (SPA) is defined not as a tool to remove hazard but most appropriately as a tool to mitigate the risk and the severity of hazard effect. A form of SPA is mask (Nugroho et al., 2020). During Covid-19 pandemic era, mask wearing is so important because it can protect respiration tract from particle/dust, and even Covid-19 entering into human body through respiration tract. Mask is like the first hindrance to hinder droplet or dust from entering into respiration tract (Pratiwi, 2020). Most respondents have brought their own mask when praying in the masjid, as indicated with 86.2% of people have worn mask when going to masjid. Prayer equipments are complete on Ramadhan month, including *mukena* (prayer robe for women). *Mukena* itself can be saidas individual praying

equipment, so that it can be owned by each of Muslimahs (female Muslims) very possibly (Harrianto R, 2019). The meaning of *mukena* represents that sanitation is important to perform when doing worship activities. On Ramadhan month, Muslims and Muslimahs wear their own sarung and mukena, and bring their own sajadah from home; it is intended to prevent them from being infected with Covid-19 coming from non-personal prayer equipment. In addition, the culture of distributing *takjil* after fast breaking and *salat tarawih* has been change from the one done by having meal together to bring it home (done by 84.4% respondents).

Protection of others, as the implementation of Human Rights is an action of protecting the people aiming to create safety and orderliness (Herlina et al., 2015). During Covid-19 pandemic time, people are recommended to protect themselves and others in order to mitigate Covid-19 transmission. From table 1, it can be seen that 70.8% of respondents can implement health protocol during worship activity on Ramadhan month. The implementation of protection of others through health protocol on Ramadhan month has been fairly good in Karanganyar. It is intended to suppress the

transmission of Covid-19. Nevertheless, the implementation of various protection-of-others activities shows positive value, 76.4%, meaning that the people of Karanganyar Regency has reduced culture of walking around and they prefer breaking their fast at home.

The Implementation of Health Protocol on Eid el-Fitr Day

The tradition of Eid el-Fitr Day celebration in Indonesia is a moment waited for by Muslims annually. In this moment all families assemble and shake each other's hand aiming to apologize and to pray that everyone's good deed and worship on Ramadhan will be accepted by God (Irawan et al., 2021). Indonesian Government's policy during Covid-19 pandemic era recommends the change of this tradition entirely. People having a custom of shaking each other's hand and visiting each other should cease their culture temporarily to minimize the transmission through direct contact. People are also appealed not to do "*mudik*" (mass homebound exodus around Eid el-Fitr). However, the policy within the society is difficult to control as presented in Table 2.

Table 2. The Implementation of Health Protocol during Eid el-Fitr

Elements	Indicators	Interval Score	Score Gain	Percentage (%)
The enforcement of health protocol during Eid el Fitr	Doing Eid prayer in masjid/building	1-5	2.21	44.2
	Shaking hand of other members nuclear family	1-5	5	100
	Shaking hand of intimate neighbors	1-5	2.94	58.8
	Shaking hand of others met on the way	1-5	1.6	32.8
	Shaking everyone's hand	1-5	1.29	25.8
		Mean	2.608	52.36

Source: Primary Data

The enforcement of health protocol during Eid el-Fitr reaches 52.36%, belonging to fair category, 44.2% of respondents still do Eid prayer in the field or public masjid. All or 100% of respondents still do shaking-hand activity with nuclear family, but not with other families visiting. It is reasonable recalling that shaking-hand with family is an inevitable tradition, and people trust in their nuclear family. In addition, 58.8% of respondents still shake their neighbors' hand, and 32.8% of respondents still shake the hands of anyone they met on the way.

Only 25.8% of Karanganyar people still shake everyone's hands. Overall, 52.36% of respondents have attempted to restrain from shaking others' hand during Eid el-Fitr to control Covid-19 transmission rate.

D. CONCLUSIONS

The implementation of self protection done by the respondents against Covid-19 on Ramadhan month reaches 80.3%. Meanwhile, the element of self protection from others reaches 70.8%, meaning that the implementation of health protocol on Ramadhan month has been

good. The enforcement of health protocol on Eid el-Fitr during Covid-19 pandemic era reaches 53.36%, belonging to fairly good category.

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