

## ABSTRACT

Recommendations and rules for limiting religious activities are dominantly accepted as normal by all groups during the Covid-19 pandemic. However, for the Kotagede Mataram Gede Mosque congregation, recommendations and rules for limiting worship activities during the Covid-19 pandemic did not receive a few negotiations, which led to an attitude of resistance. This attitude of resistance is reflected in congregational worship activities at the mosque, which continue amidst recommendations and regulations limiting worship activities during the Covid-19 pandemic. Apart from being based on direct experience, this dissertation is also based on the question, "Why is the Kotagede Mataram Gede Mosque congregation still practicing congregational prayers amidst a policy of limiting worship activities during a pandemic?"

This dissertation is qualitative descriptive using an ethnographic approach. Data collection and analysis in this study were carried out simultaneously. The data used in this dissertation are primary and secondary. The primary data in this study were obtained through direct and in-depth observation and interviews with the congregation of the Gede Mataram Kotagede Yogyakarta Mosque. The interview focused on congregations that were active in practicing the five daily obligatory prayers in congregation at the mosque during the Covid-19 pandemic. The interview questions focused on three contexts: the context of the congregation's worship experience. Second, the worship knowledge of the congregation during the Covid-19 pandemic. Third, the attitude of worship of the congregation during the Covid-19 pandemic. Accordingly, secondary data was obtained through website reports, reading books, and relevant journal articles.

This dissertation highlights three important findings: First, worship activities during the Covid-19 pandemic were predominantly practiced through three recommendations and rules. Worship activities practiced are under local regulations, sharia, and norms. Second, rules and recommendations for worship during the Covid-19 pandemic were negotiated through context, namely, structural, cultural, and spiritual negotiation. Third, the attitude of the congregation of the Kotagede Mataram Gede mosque towards the rules and recommendations for worship during the Covid-19 pandemic was shown through three responses, namely, Passive, active, and reactive rejection. These three findings show that restrictions on worship activities during the Covid-19 pandemic were predominantly accepted as standard recommendations and rules. Still, regarding values and practice, it is not uncommon to receive negotiations that end in resistance.

**Keywords:** Prayer reception, Negotiation of values, Practice resistance, Muslims, Mosques, Crisis, and the Covid-19 Pandemic.

## INTISARI

Anjuran dan aturan pembatasan aktivitas peribadatan secara dominan dapat diterima sebagai sesuatu yang normal oleh semua kelompok dan kalangan di masa pandemi Covid-19. Namun, bagi jemaah Masjid Gede Mataram Kotagede anjuran dan aturan pembatasan aktivitas peribadatan di masa pandemi Covid-19 tidak sedikit mendapatkan negosiasi yang berujung pada sikap resistensi. Sikap resistensi tersebut tercerminkan melalui aktivitas peribadatan secara berjemaah di masjid yang terus berlangsung di tengah adanya anjuran dan aturan pembatasan aktivitas peribadatan di masa pandemi Covid-19. Selain didasarkan atas pengalaman secara langsung, disertasi ini juga didasarkan pada pertanyaan “Mengapa jemaah Masjid Gede Mataram Kotagede masih mempraktikkan ibadah salat secara berjemaah di tengah adanya kebijakan pembatasan aktivitas peribadatan di masa pandemi?”

Disertasi ini bersifat deskriptif kualitatif dengan menggunakan pendekatan etnografi. Pengumpulan data dan analisis pada data dalam penelitian ini dilakukan secara simultan. Data yang digunakan dalam disertasi ini berupa data primer dan sekunder. Data primer dalam studi ini diperoleh melalui proses observasi dan wawancara secara langsung dan mendalam pada jemaah Masjid Gede Mataram Kotagede Yogyakarta. Wawancara difokuskan pada kaum jemaah yang aktif dalam mempraktikkan ibadah salat wajib lima waktu secara berjemaah di masjid masa pandemi Covid-19. Pertanyaan wawancara difokuskan pada tiga konteks. Pertama, konteks pengalaman peribadatan para jemaah. Kedua, pengetahuan peribadatan para jemaah di masa pandemi Covid-19. Ketiga, sikap peribadatan para jemaah di masa pandemi Covid-19. Sejalan dengan itu, data sekunder diperoleh melalui laporan pada *website*, pembacaan pada buku, dan artikel-artikel jurnal yang relevan.

Disertasi ini menyoroti tiga temuan penting. Pertama, aktivitas peribadatan di masa pandemi Covid-19 secara dominan dipraktikkan melalui tiga anjuran dan aturan, yaitu: Aktivitas peribadatan yang dipraktikkan sesuai dengan regulasi, syariat, dan norma-norma lokal. Kedua, aturan dan anjuran peribadatan di masa pandemi Covid-19 dinegosiasikan melalui konteks, yaitu: Negosiasi dalam konteks struktural, spiritual, dan kultural. Ketiga, sikap jemaah masjid Gede Mataram Kotagede atas aturan dan anjuran peribadatan di masa pandemi Covid-19 ditunjukkan melalui tiga respon, yaitu; Penolakan secara pasif, aktif, dan reaktif. Dari tiga temuan tersebut dapat direfleksikan bahwa pembatasan aktivitas peribadatan di masa pandemi Covid-19 secara dominan dapat diterima sebagai anjuran dan aturan yang normal, namun secara nilai dan praktik tidak jarang mendapatkan negosiasi yang berujung pada resistensi.

**Kata kunci:** Resepsi peribadatan, Negosiasi nilai, Resistensi praktik, Kaum Muslim, Masjid, Krisis, dan Pandemi Covid-19.