

The Corona Pandemic, Lockdown Dilemma In Indonesia And The Need Of The Social-Economic Solidarity: A Lesson From The Past

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ABSTRAK

Studi ini mengkaji berbagai cara akademisi, ulama, dan kyai Muslim di Indonesia pada tahun 2020 menanggapi pandemi Corona (Covid-19), dan bagaimana hal ini menyebabkan kebingungan di antara orang-orang yang tidak mengenal prinsip-prinsip Islam. Mereka berpendapat bahwa penggunaan pengobatan farmasi dan medis untuk memerangi pandemi Corona (Covid-19) sejalan dengan aspirasi manusia yang lebih luas untuk perdamaian dan kesejahteraan global. Meskipun mengalami kemunduran, upaya untuk mencapai tujuan ini terus berlanjut. Respons emosional oleh beberapa cendekiawan Muslim dan lembaga keagamaan menyebabkan kekecewaan dan skeptisisme yang meluas di dalam dan keluarnya beberapa sekte Muslim. Pemerintah juga kehilangan kesempatan untuk mendorong reformasi yang lebih tercerahkan, manusiawi, dan beradab. Selama era produksi kekuasaan, peluang seperti ini sering muncul. Banyak antropolog dan ilmuwan sosial lainnya yang telah menyelidiki dampak mendalam dari penyakit, pandemi, dan bencana alam, baik yang diakibatkan oleh kesalahan manusia atau perubahan iklim yang besar, disebut sebagai otoritas dalam konteks ini. Sebagai negara yang sedang berkembang, Indonesia tengah mengalami sejumlah transformasi mendadak yang telah menyebabkan pergolakan masyarakat yang meluas tanpa tujuan yang jelas. Di sini mereka belajar dari masa lalu bahwa solidaritas sosial dan ekonomi sangat penting dalam mengurangi dampak pandemi global yang menghancurkan. Para penulis menggunakan strategi kualitatif berdasarkan analisis dokumen dan tinjauan pustaka untuk mendukung temuan mereka. Mereka juga meneliti literatur tentang keyakinan Islam, pergeseran masyarakat, dan dampak pandemi. Analisis wacana kritis digunakan untuk menganalisis bagaimana bahasa digunakan untuk menghasilkan makna dan hubungan kekuasaan dalam teks, sementara analisis tematik digunakan untuk menemukan tema dan pola utama dalam data dan literatur. Akademisi, ulama, dan ulama Muslim dibahas, dan berbagai sudut pandang serta argumen mereka dipertentangkan dan dianalisis dalam kaitannya dengan konsekuensinya bagi reformasi, integrasi sosial dan persatuan masyarakat.

Kata Kunci: Corona Virus, Covid-19, Muslim, pandemi

ABSTRACT

This study looks at the different ways in which Muslim academics, ulemas, and clerics in Indonesia in 2020 responded to the Corona (Covid-19) pandemic, and how this led to confusion among people who were not familiar with Islamic principles. They argue that the use of pharmaceutical and medical remedies to combat the Corona pandemic (Covid-19) is in line with the wider human aspiration for global peace and prosperity. Despite setbacks, work continues on this. Emotional responses by some Muslim scholars and religious bodies led to widespread disillusionment and scepticism within and departures from certain Muslim sects. The government also missed a chance to push for more enlightened, humane, and civilised reforms. During the era of producing power, opportunities like this one arise frequently. Many anthropologists and other social scientists who have investigated the profound effects of diseases, pandemics, and natural disasters, whether they result from human error or major climate shifts, are cited as authorities in this context. As a growing nation, Indonesia is undergoing a number of abrupt transformations that have led to widespread societal upheaval with no clear goal in sight. Here they learn from the past that social and economic solidarity is crucial in reducing the global pandemic's devastating effects. The authors employ a qualitative strategy based on document analysis and literature review to back up their findings. They also examine the literature on Islamic beliefs, societal shifts, and the effects of pandemics. Critical discourse analysis is used to analyse how language is used to generate meaning and power relations in the texts, while thematic analysis is used to discover the primary themes and patterns in the data and literature. Muslim academics, ulemas, and clerics are discussed, and their various points of view and arguments are contrasted and analysed in terms of their consequences for societal reform and unity.

Keywords: Corona Virus, Covid-19, Muslim, pandemic

INTRODUCTION

The impact of epidemics, pandemics or natural disasters on social change has been a topic of interest for many researchers. Some social scientists, especially anthropologists, have examined how these events can cause drastic and unexpected transformations in societies (Atlani, 2000; Klein, 1997; Rushing, 2018). Other researchers have focused on the challenges and opportunities for political, economic and social change in the aftermath of a disaster. Some studies suggest that disasters can trigger or accelerate such changes.

Atlani and Rushing look into how HIV became so widespread among drug injectors in the formerly Soviet Union. They look at how the drug culture and the underlying political and economic climate helped spread HIV through intravenous drug use. They take a relatively new anthropological perspective, which defines a disaster as "a process or event involving a combination of potentially harmful agents from nature or technology and a population that is vulnerable due to social and technological factors" (Oliver-Smith, 1996:303).

Muslim scientists and thinkers have responded in various ways to the Corona (Covid-19) outbreak in Indonesia. Those unfamiliar with Islamic teachings on this subject may be confused by the divergent opinions of some Islamic scholars.

From a foundational understanding of the topic, three major lines of inquiry have emerged: (1) approaches that investigate how people and groups behave and are organised; (2) approaches that investigate how social transformations influence people's exposure and capacity; and (3) approaches that investigate how environmental, economic, and political factors shape the historical-structural dimension of vulnerability to hazards, especially in developing countries.

METHODS

In order to gather descriptive data, the research methodology used in this study combines a qualitative approach with library research. The literature analysis, interviews, and research data sources from the internet, social media, and library were the methods utilized to acquire the data for this study. The research in question, known as the literature study, uses textual materials that have been published in a variety of media, including books, scientific journals, newspapers, magazines, and other publications. By using this strategy, the author intends to produce a research that gives a broad picture of the corona virus's spread throughout Indonesia and the World, along with an analysis of its socioeconomic effects and ramifications for our nation.

RESULT AND DISCUSSION

The Emergence of Corona Virus

The Huanan Seafood Market in Wuhan is where the 2020 Corona outbreak first began, according to an article in *the South China Morning Post* on January 22, 2020. Animals and birds as diverse as foxes, wolves, masked weasels, crabs, prawns, bats, turtles, snakes, rats, porcupines and many others were among those on sale at the market. Tiger frogs, snakes, porcupines, and other exotic fauna were among the live animals on display.

More than 600 people in China died and over 8,000 were infected in the first three months of 2020 due to a new virus. The WHO declared a worldwide health emergency as the death toll skyrocketed. People all over the world were freaking out. Showalter (1997) contends that social media contributed to the rapid dissemination of panic and hysteria.

By the end of March, the virus had spread to 13 additional nations. In response to the pandemic, many nations took extreme steps to safeguard their citizens. Flights from China were halted after a man in Chicago contracted the virus from his wife, who had been to Wuhan. Thousands of people died and 6,000 others were stranded on a cruise ship in Italy when it docked at a port where two Chinese passengers were believed to be infected. Russia's border with China will be closed, the country said.

In Iran, the situation was critical, with one person succumbing to the illness every ten minutes. In Iran, the number of fatalities increased to 1,556 out of a total of 20,610. The situation was considerably worse in Italy, where 627 people lost their lives in a single day, contributing to a total of 4,032 deaths out of 47,021 illnesses. However, China was beginning to emerge from the crisis. There have been no new instances of Covid-19 in China's domestic population over the past three days. Only 41 cases of the virus were found in patients who had travelled overseas and then returned. China's

attention shifted to aiding other nations hit by the virus. China has recently dispatched medical staff to Iran and Iraq, as well as supplied testing kits to Cambodia, shipped ventilators and masks to Italy and France, and pledged assistance to the Philippines, Spain, and other nations. Aleksandar Vucic, president of Serbia, declared a state of emergency on television and claimed, "European unity does not exist. That read like a fairy tale in print. I have faith in my brother and friend Xi Jinping and the assistance of the Chinese government.

A 61-year-old woman in South Korea is one of the most remarkable illustrations of how one person can spark a huge outbreak of Covid-19. She went to church in Daegu city despite showing symptoms of the disease. She continued her religious activities despite being urged by others to get help for her condition. Therefore, she was responsible for infecting almost 6,000 persons with the new coronavirus, accounting for 80 percent of the total 8,652 confirmed cases in South Korea. The Shincheonjeji temple in Daegu spread the disease. The woman's actions were disastrous for her country and her fellow citizens (Syuhada, 2020).

South Korea detected its first case of Covid-19 on January 20, 2020, when a 35-year-old Chinese national who had traveled from Wuhan was quarantined at the Incheon airport. The country managed to contain the spread of the virus effectively for four weeks, with only 30 cases reported. However, this situation changed dramatically with the discovery of patient No. 31, the woman who had attended the church service in Daegu. She was responsible for more than 6,000 infections in South Korea, accounting for 80% of the cases in the country. A single individual's irresponsible behavior caused a huge problem for a whole nation.

South Korea adopted a mass testing strategy to deal with the epidemic, conducting 20,000 tests per day. By performing mass tests, the South Korean health authorities were able to obtain quick information and track down people who were potentially exposed to the virus. South Korea successfully overcame the Covid-19 epidemic with a low mortality rate of only 1%, with 102 deaths out of 8,799 cases as of March 21, 2020.

The Tablighi Jamaah's big annual meeting at the Sri Petaling Mosque in Kuala Lumpur from February 28 to March 1 2020 was a major cause of the Corona virus outbreak in Malaysia. Almost two-thirds of the 673 Covid-19 cases in Malaysia were linked to the big meeting.

Sadly, among the 16 thousand attendees of the big meeting, 1,500 were from other countries, such as 700 from Indonesia, 200 from the Philippines and 95 from Singapore. Malaysia became a hotspot for the Corona virus transmission in southeast Asia. That's why after the big meeting in Malaysia everyone felt fine. Only after two weeks it was discovered that hundreds of them had Covid-19.

The symptoms of a viral infection usually take more than a week to show up. On March 9, Brunei reported its first Covid-19 case, a 53-year-old attendee of the big meeting in Malaysia. A week later, the Covid-19 cases in Brunei increased to 50, and 45 of them were from the big meeting in Malaysia.

There were also 12 Indonesians who got Covid-19 in Malaysia, and they all went to the big meeting. On March 17, 2020, a 34-year-old Malaysian who attended the big meeting died of Covid-19, one of only two deaths in Malaysia. The Malaysian government also imposed a lockdown. As of today, there are 1,030 Malaysians with Covid-19, the highest number in Southeast Asia.

The first two fatalities in Malaysia due to the coronavirus were related to a large religious gathering (Ijtima Jamaah Tabligh) that was responsible for spreading the infection to most of the country. In Vietnam, two patients were hospitalized after testing positive for the virus. In Indonesia, a man from Batam, identified as R (40), was put under quarantine because he was suspected of having the virus after returning from Singapore. And flights between China and Batam City were halted.

How the Virus Spread: The World Problems

One way that the Corona virus can infect people is through the air, when someone who has the virus coughs or sneezes near others. Another way is through direct contact, such as touching or shaking hands with an infected person. A third way is when someone touches an object that has the virus on it and then touches their nose, mouth, or eyes without washing their hands first. A fourth way, which is rare but possible, is through fecal contamination, as the virus can also be found in the stool of infected people.

Some experts suspect the Corona virus was intentionally made by the Chinese government as a deadly biological weapon. They suspect that there was a leak of the virus from a military base in Wuhan. They wonder why only in Wuhan City did many people die instantly. They think that this means that the air of Wuhan city was contaminated by the virus and anyone who breathed it fell and died immediately.

Other experts say that the Wuhan corona virus comes from bats, because many diseases that come from animals are called "zoonotic" diseases, which means they can move from animals to humans. But there are also some Chinese experts who blame the USA for creating the Corona virus. While the USA and China accuse each other, the Corona virus keeps killing many people in different countries, as shown in tables 1-3 below, which shows the gravity of the pandemic.

Table 1. World Coronavirus mortality rate = $5408/145003 = 3,730\%$
Corona mortality rate in The Countries:

No.	Country		
1	Italy	1266: 17660	7.169%
2	Indonesia	4: 69	5.797%
3	Iran	514: 11364	4,523%
4	Chinese	3180: 80945	3,929%
5	Japan	21: 725	2.990%
6	Spain	133: 5232	2,542%
7	France	79: 3667	2.154%
8	America	37: 2034	1,819%
9	Netherlands	10: 804	1,244%
10	English	8: 801	0.999%
11	Switzerland	11: 1139	0.966%
12	Carousel	66: 7169	0.921%
13	Belgium	3: 559	0.537%
14	Germany	8: 3675	0.218%
15	Austria	1: 504	0.198%
16	Sweden	1: 814	0.123%
17	Norway	1: 996	0.100%
18	Denmark	0: 804	0,000%

Source: John Hopkins University & Medicine, early March 2020

Table 2. List of 10 countries with the most positive corona cases as of April 14, 2020

No.	Country	Cases	Number of died and cured/recovered
1	United States	587,173	(23,644 died, 36,948 cured)
2	Spain	172,541 cases	(18,056 died, 67,504 recovered)
3	Italy	159,516	(20,465 died, 35,435 healed)
4	France	136,779	(14,967 died, 27,718 recovered)
5	Germany	130,072 cases	(3,194 died, 68,200 recovered)
6	United Kingdom	88,621 cases	(11,329 died, cured unrecorded)
7	China	82,249 cases	(3,341 died, 77,738 recovered)
8	Iran	74,877 cases	(4,683 died, 48,129 recovered)
9	Turkey	61,049 cases	(1,296 died, 3,957 recovered)
10	Belgium	31,119 cases	(4,157 died, 6,868 recovered)

Table 3. Update on corona positive cases data in Indonesia on April 14, 2020

Number of new cases:	282
Total number of cases:	4,839
Total number of patients treated:	3,954
Total number of patients cured:	426
Total number of dead patients:	4592

Table 4. Data distribution of corona positive cases per province in Indonesia April 14, 2020

Province	Total Cases	Healed/Recovered	Died
DKI Jakarta	2,335 cases	163 healed	241 died
West Java	530 cases	23 recovered	52 died
East Java	475 cases	76 recovered	41 died
Banten	280 cases	7 recovered	22 died
Central Java	278 cases	19 Heal	26 died
South Sulawesi	231 cases	33 healed	15 died
Bali	92 cases	21 recovered	2 died
North Sumatra	72 cases	10 recovered	9 died
Papua	68 cases	5 recovered	3 died
Yogyakarta	62 Cases	18 Cured	7 Died
West Sumatra	48 Cases	7 Cured	5 Died
West Nusa Tenggara	37 Cases	2 Cured	2 Died
South Kalimantan	37 Cases	3 Cured	5 Died
East Kalimantan	35 Cases	6 Cured	1 Dead
Riau Islands	26 Cases	2 Healed	5 Dead
Kalimantan Tengah	25 Cases	8 Cured	1 Died
Lampung	21 Cases	1 Cured	5 Died
Riau	20 Cases	1 Cured	0 Died
South Sumatra	19 Cases	4 Cured	2 Died
Central Sulawesi	19 Cases	2 Cured	3 Died
North Sulawesi	17 Cases	2 Cured	2 Died
North Kalimantan	16 Cases	0 Cured	1 Died
Southeast Sulawesi	16 Cases	1 Cured	1 Died
West Kalimantan	13 Cases	5 Cured	3 Died
Maluku	11 Cases	1 Cured	0 Died
Aceh	5 Cases	4 Cured	1 Died
Jambi	5 Cases	0 Cured	0 Died
West Sulawesi	5 Cases	1 Cured	1 Died
Bengkulu	4 Cases	0 Cured	1 Died
Bangka Belitung	4 Cases	0 Cured	1 died
North Maluku	2 Cases	1 Cured	0 Died
West Papua	2 Cases	0 Cured	1 Died
East Nusa Tenggara	1 Case	0 Cured	0 Died
Gorontalo	1 Case	0 Healed	0 Died

The world is facing a serious health crisis due to the outbreak of Coronavirus, which causes severe and fatal respiratory infections in people who are infected with Covid-19. The virus can spread from person to person through respiratory droplets, hands or surfaces that have been contaminated by the virus. The incubation period of the virus ranges from 2 to 10 days, which makes it easier for the virus to transmit. (Kampf et al., 2020:246).

According to 22 studies, human coronaviruses such as SARS, MERS or HCoV can survive on inanimate objects made of metal, glass or plastic for up to 9 days. However, they can be effectively deactivated by disinfecting the surfaces with 62-71% ethanol, 0.5% hydrogen peroxide or 0.1% sodium hypochlorite within 1 minute (Wong and Tam, 2005).

Two WHO-recommended formulations (based on 80% ethanol or 75% 2-propanol) have been tested against SARS-CoV and MERS-CoV in suspension tests, and both have been shown to be very effective (Siddharta, Pfaender, Vielle, Dijkman, Friesland, Becker, 217: 115). There is no evidence from laboratory studies on how effective washing hands is in removing coronavirus from the hands. However, in Taiwan, a hand washing station in the emergency department was the only infection control measure that was significantly associated with preventing health workers from getting infected with SARS-CoV, showing that hand hygiene

could be beneficial. Hand hygiene adherence can increase in outbreak situations, but it may still be a challenge especially for doctors. Health care settings can avoid transmission if they follow the appropriate actions consistently.

Muslim and Corona Virus in Indonesia

The Indonesian muslim community faces a difficult task. Modern culture and globalization are entering Indonesia at a fast pace. The local wisdom that respects the environment is in danger of being lost. Health, medical and social experts warn that the corona virus has a severe and negative impact on the world if there is no vaccine to stop it. Social experts, especially anthropologists, have studied the dramatic changes that epidemics (Atlani, 2000; Klein, 1997), pandemics (Rushing, 2018. Showalter, 1997) and natural disasters, caused by human or natural factors, bring.

Indonesian muslims are concerned and aware that a lifestyle of materialism and hedonism has replaced a harmonious relationship with nature. They understand and believe that the corona phenomenon requires a cultural revitalization to achieve sustainable development: First, the government policy must consider the environmental dynamics and its conservation programs. Hamengku Buwono X (2008) stressed that development problems are caused by policy factors that ignore their own culture. The government has made various urgent efforts. For example, through cultural campaigns that are friendly to the environment, cultural festivals to protect the environment, public space facilities that reflect Javanese culture, and others.

The challenge for Indonesian muslims is huge. Globalization and modern culture are penetrating Indonesia rapidly. The local wisdom that cares for the environment is at risk of being erased.

Medical, health and social experts alert that the corona virus has a serious and bad effect on the world if there is no vaccine to prevent it. Social experts, especially anthropologists, have explored the drastic changes that epidemics (Atlani, 2000; Klein, 1997), pandemics (Rushing, 2018. Showalter, 1997) and natural calamities, due to human or natural causes, create.

Indonesian muslims are alarmed and conscious that a lifestyle of materialism and hedonism has displaced a harmonious bond with nature. They realize and trust that the corona phenomenon demands a cultural revitalization to pursue sustainable development: First, the government policy must pay attention to the environmental dynamics and its conservation programs. Hamengku Buwono X (2008) emphasized that development problems are caused by policy factors that neglect their own culture. The government has taken various urgent efforts. For example, through cultural campaigns that are kind to the environment, cultural festivals to safeguard the environment, public space facilities that represent Javanese culture, and others.

One, we need to teach more about the earth and the environment in schools and outside of them. This will help the young people who will take over the development process in the future. We can use the idea of Education for Sustainable Development to guide our teaching. We should also include local culture that relates to environmental conservation in our education.

Two, we need to inform and encourage the community to use their local wisdom to take care of their environment. The idea is that the community can live in harmony with the environment and make sure it stays healthy. Artists, cultural leaders, religious leaders, community leaders, and everyone else should be involved as the agents of promoting a culture that respects the environment.

Three, we need to strengthen the community's spiritual foundation that supports environmental protection. Al-Qardhawi (2002) says that environmental problems are mainly moral problems, so we need to revive moral values like justice, kindness, and so on. Spirituality can provide a source of morality for modern humans. This supports the argument that religion should be the basic principle in managing the environment or what is called ecospiritualism. We need to make people aware with a spiritual touch that saving the environment is part of showing their faith. Development should be done in a way that does not harm the environment.

All stakeholders and all essential tools of ecological awareness are needed to ensure the development is sustainable in the context of corona virus. Leaders have to pledge to maximize cultural potential for environmental conservation while dealing with the Corona outbreak. (Bartholomew, 1990).

The mass society and the government face economic challenges, as economic activity keeps declining significantly. Then, in simple logic, a third wave can happen in various other regions in

Indonesia or even a fourth wave and so on, because the Covid-19 chain is not broken. This will not only disrupt the domestic economic dynamics (domestic) between regions, which is inevitable, but also the international economic relations, where Indonesia can be isolated internationally because it is a source of Covid-19 in the third wave. If this occurs, besides the weakening domestic economy, international economic relations will be isolated. This is a serious problem, like we have fallen down, but still get hit by the stairs.

According to data, Anticipation and Prediction by physician Prof Dr Dwiana Ocviyanti, SpOG on the number of positive cases of COVID-19 in Indonesia as follows:

- Saturday, March 14: 96
 - Sunday, March 15: 117
 - Monday March 16: 134
 - Tuesday March 17: 172
 - Wednesday, March 18: 227
 - Thursday, March 19 the number of cases reached 305
- Prof. Dr. Prediction and Anticipation Prof Dr Dwiana Ocviyanti:
- Monday, March 23 the number of cases is predicted to reach 1,000
 - Wednesday, March 25, the number of cases predicted is nearing 2000
 - Friday, March 27th, the number of cases predicted to have reached the 3000's
 - Monday, March 30 the case is approaching 9,000
 - Tuesday, March 31 the predicted cases have reached 10 thousand

If the prediction above really happens, then Indonesia does not have enough treatment rooms and ICU to treat COVID-19 patients. Currently the Indonesian health service system is limping to serve ODP, PDP, and confirmed cases.

The Cases of Malaysia and Indonesia

The Kuala Lumpur's Sri Petaling Mosque hosted a gathering of Jamaah Tabligh worshipers on February 28 - March 1, 2020. Three weeks later, the same group organized another event, Ijtima World Zone Asia 2020, in Gowa Regency, South Sulawesi. The committee reported that 8,694 worshipers attended the event, including 411 foreigners from 9 countries. The event was finally canceled after the government and the committee reached an agreement. The South Sulawesi Provincial Government isolated 411 foreigners, while the rest of the participants returned to their regions gradually.

In NTT's Manggarai Regency, the ordination of Bishop Siprianus Yabat Ruteng went ahead despite the appeal to postpone it. The Head of the Covid-19 Task Force for the Acceleration of Handling, Doni Monardo, through the Head of BNPB, conveyed this request to the Ruteng Diocese and the Regent of Ruteng. However, the event was held on the basis that it had been planned for months. There were roughly 6,000 Catholics present at the liturgy on Thursday, March 19, 2020. This included 37 bishops from different parts of Indonesia and representatives from the Indonesian Guardian Congress (KWI).

We figured that the deeply religious bishops would be moved to delay the prayer service. For the benefit of humanity, they would step up and announce, "We have prepared everything for months, but we will postpone this event!" I thought religion was meant to make us better people. We were completely mistaken. Humanity took a back seat to the ritual. They talked a good game from the pulpit, but their teachings of love for one another were empty words.

In the courtyard of the Bandung Great Mosque, a group of people removed and lowered a billboard which contained a notice that for the time being the DKM did not hold Friday prayers and prayers were compulsory in congregation. "Just lower it, DKM don't be afraid of not being paid, don't be afraid of Ridwan Kamil. Fear of God Allah," said one of the protest participants. Even though the Indonesian Ulema Council (MUI), NU and Muhammadiyah, have issued a fatwa so that the congregational prayers are held at home, and Friday prayers are replaced with the noon prayer.

The former Commander in Chief's classmate, General (ret.) Gatot Nurmantyo, precisely echoed the initiative to prosper the mosque and pray together amidst the Corona virus outbreak, so it's not surprising that some people are still grumpy and still come to the mosque. Something doesn't look right...? The majority of non-believers and communists in Gatot's home country of covid-19-China

came to mosques to learn ablution and participate in congregational prayers, he stated. However, as Gatot pointed out, things are quite the contrary in nations where Muslims are in the majority, where people are busily spreading fear about mosques as though they are a breeding ground for COVID-19. Then, in his opinion, are shopping centres, churches, temples, and other public buildings 'safer' than mosques? Small, often overlooked organisms pose a threat in addition to spreading the plague (Passerini, 2000:67).

At the same ceremony, Rev. Dr. Jacob Nahuway echoed these sentiments, saying, "Now the church is running away from reality and not being friends." The spread of the Corona virus has led some prominent churches in Jakarta to turn away worshippers. By doing so, they prove that they themselves are more powerful than God. Viruses don't have any control over our survival. True, viruses can see. Only those far from God are his intended audience. Those who are close to God are shielded by His wing!

In one of his lectures, Ustaz Dr. Abdul Somad (UAS) claimed that the Uyghurs were immune to the Corona virus because they regularly conducted ablution. A diverse array of God's soldiers showed up. Corona, the only remaining soldier, is also present. The Uyghur population is immune to the virus. Many folks couldn't believe it. In what way? The act of ablution is a contributing factor. They perform a daily handwashing ritual. UAS predicted that those who consistently practised cleanliness would be immune to the illness.

Yet we all know that many of our Muslim brothers and sisters in various countries, including the Uyghurs in Xinjiang, and those who like ablution, are victims of the Corona virus malignancy. This is what happens if religious leaders, both clerics and priests, give lectures but without knowledge.

In one video, in front of dozens of Tabligh worshipers, a lecturer at the Tabligh Congregation said, "Only one kind of Corona virus has arrived, the whole world has been shaken. It's easy to finish Corona, send worshipers to Corona's place. Corona's virus is afraid of worshipers. Allah SWT. Pilgrims are not afraid of Corona!"

In Indonesia, as of March 23 2020, 450 cases have been confirmed with 38 deaths. The results of studies of friends in the Mathematics Department of Mathematics and Natural Sciences ITB [29], showed that the epidemic profile in South Korea was the most like Indonesia compared to other countries. The simulation results are based on Richard's curve, the peak of the epidemic in Indonesia is projected to occur in late March and end in mid-April, with more than 8,000 cases. What needs to be underlined from this result is that the profile of the above results is obtained using the estimated model parameters from South Korea. The results above must be read by understanding the parameters and assumptions used in the paper.

The Bogor Regent confirmed that a mother (67 years old) who died last Wednesday contracted from her young child (35 years). This child was infected by patient no.1 from the city of Depok. The existence of Covid-19 was not known until 3 weeks later. The child's first contact with the patient no. 1 February 25th. He had a fever, but three days later healed. On February 28 he continued to come to work using public transportation, online motor bike taxi drivers, KRL, MRT and Transjakarta. On March 7, 2020 the person concerned began to feel heavy breathing and then had blood examined by the Friendship Hospital. Furthermore, on March 14, 2020 re-examination was carried out, then on March 16, 2020 concerned complained of joint pain.

As for his mother, on February 27 he attended a seminar in Jakarta. The next day he had diarrhea and on February 29, he was consulted by a doctor in Jakarta. Then take medicine for 4 days but have not recovered. Control again, ask to be hospitalized, when diagnosed typhoid. Then on March 10, 2020, he was hospitalized. After lab testing and lung X-rays, there is a new infection with a diagnosis of pneumonia. On March 14 the mother was tested, and on March 16 the results came out positive Covid-19. Two days later the mother passed away (Wiboonchutikul, Manosuthi, Likanonsakul, Sangsajja, Kongsanan, Nitiyanontakij, 2016).

The incubation period for the virus is 14 days. And if that person carrying the virus (carrier) can look healthy, normal like a healthy person in general. So that healthy people who carry the virus do not transmit it further to others, the government adopted a "social distancing" policy so that we do not gather in crowds, at school, on campus, at cafes, at malls, and including at mosques, because it can be a center of transmission. That is why schools and campuses are closed, workers are encouraged to work at home, and movements outside the home are minimized as little as possible.

Imagine if there is one person who looks healthy but the carrier of the virus (carrier) then he prays at the mosque. Then he transmitted to 10 people in the mosque. Ten people who are infected will not know he is infected until the next two weeks (because it takes 14 days to incubate the virus). These ten people return to their homes, and they will pass it on to their families, to their wives and children, to every colleague in his office. His colleague in the office will bring home to his family, his wife and children, also to everyone he meets from work to his home, at every elevator button he presses, on the door handle he opens, on the KRL pole he holds, etc. That's the chain effect of the spread of the virus earlier. From 1 person, it can spread to 10 people, then to 100 people, then to 1,000 people, and so on.

President Jokowi on television has asked for special handling and formed a National Planning Agency (BPBN) to overcome the Corona outbreak and called on the Indonesian people to be vigilant so as not to be hit by a virus that spreads quickly from human to human, even though the request was too late to arrive.

The Lockdown Dilemma and The Need for Alternative Economic Model

The experience of Wuhan lockdown has become a benchmark for other countries to think about the strategy to cut off the spread of further infection in their countries. The leader of the countries brings that lockdown experience into their consideration whether “to be or not to be, that is the question”. Covid-19 pandemic has to stop, but lockdown is a risky strategy, as it is only good to prevent further spread of infection to other areas or regions. However, it is dilemmatic in terms of political economy issues in some countries, as well as Indonesia.

Jokowi as president has not implemented the same policy as what China did in Wuhan. Indonesian have seen Wuhan's situation since the beginning of the pandemic until lockdown implemented from social media and other information. Indonesian are in a panic due to that situation, and asking the government for total lockdown the country as the very rapid spread of infection in Jakarta, as the epicenter of Covid-19. In this situation, people are blaming Jokowi as he is considered too slow in responding to the pandemic, as the death toll reaching about 10%. People at the grass-root level think that Jokowi hesitates to implement total lockdown when people expect it since February 2020.

Business people of MSME (Medium, Small and Micro Enterprises) in Jakarta considered that the Government of Indonesia is too slow to help the community when the corona pandemic takes place. Suryani SF Motik said that assistance to Covid-19 affected communities should have been provided since last month. The government should immediately help the sectors affected by Covid-19. If not immediately helped, the wave of layoffs will be higher. Per 20 April 2020, labor who are laid off already reach more than 2 million, and it will increase in the coming months. This can also affect social problems if the economic condition cannot recover faster than a pandemic. According to the business people, all sectors need to get immediate assistance in the form of economic stimulus. Especially for MSMEs that absorb a lot of labor.

The economic conditions that occurred during the corona pandemic were different from the 1998 economic crisis. At that time the MSME (Medium, Small and Micro Enterprises) sector was still able to survive. However, this time all MSME business sectors experienced the same impact indiscriminately. Based on data in the hands of businessman Suryani Motik, the number of MSMEs is 61 million. If the assumption of one MSME consists of 2 people, the number of victims affected has reached 122 million people. Amid this pandemic, MSME resilience is not long enough. Some will survive on a weekly or just a matter of days, the rest perhaps within three or four months calculated from April 2020.

Motik as Vice-Chair of the Indonesian Chamber of Commerce and Industry says that "For the MSME (Medium, Small and Micro Enterprises) sector just on a daily and weekly basis, they would collapse, Likewise in the hospitality industry". She emphasizes that at present the data records about 2-3 million people affected by layoffs. That is only estimated data and from one sector. When combined with various sectors she believes the number of unemployed could only reach 30 million people. Meanwhile, around 2.1 Million Furniture Industry Employees were also forced to be laid off.

On the other hand, the Industrial sector assesses that the low utility of manufacturing in April 2020 will continue this month. Some sectors even assess the utility of the manufacturer will possibly

remain low after the fasting months of Ramadhan finish. For example, the Indonesian Textile Association (API) recorded 43 manufacturers have stopped the production process in early May 2020. Meanwhile, 48 manufacturers said they had reduced production utilities by more than 50 percent.

The General Secretary Indonesian association business people, Rizal Rakhman revealed, the percentage of manufacturers who stopped the production process in the country reached 30.5 percent of the total manufacturers incorporated in the association. Meanwhile, as many as 17.7 percents of members said they had reduced production utilities by 50-70 percent. Rizal listed the manufacturers that reduced production utilities by less than 20 percent by only 18 units, while those that reached 30 percent were around 20 manufacturers. Moreover, some garment manufacturers that produce personal protective equipment and medical standard masks do not divert production lines but diversify production. In addition, only 3 percent of the total national garment manufacturers are able to diversify.

Rizal added that the movement of conventional markets online did not have an impact on the production process of the garment industry. Because manufacturers still have to look at the physical raw materials that will be used before entering the production process. Therefore, he predicted that the average cash flow of the national garment manufacturer would only last by the end of the first semester of 2020. In other words, stopping the production of the garment industry will possibly occur at the end of the first semester of 2020. Nationally, the utility of textile and textile product (TPT) manufacturers at the level of 30 percent. As is known, the textile industry is a manufacturing sector with the deepest industrial structure in the country. Rizal says that "If the supply chain is interrupted, it will certainly affect the production process of the garment industry,"

Indonesian Iron and Steel Industry Association (IISIA) Deputy Chairman Ismail Mandry stated that with the decline in production capacity, the utilization of the steel industry is now around 20-30 percent from around 50-40 percent before Covid-19 pandemic. The step of reducing employees by a number of companies was inevitable. This situation is just like many other sectors that have also been hit by the economic downturn caused by Covid-19. At least only until June, the resilience of the company will be at stake. Furthermore, if Covid-19 continues, each company just waits for the decision of their business calculation if there is not an alternative economic strategy. The metal industrial sector cannot immediately to rise their production with the realization of certain gas prices. The issue of industrial gas prices has been waiting a long time and currently there are different conditions. He also stated that the industry background in 2015 was very strong, wanting gas prices in Indonesia to fall because the condition of world oil and gas prices at that time was indeed down. But now, the situation is uncertain.

The Covid-19 global pandemic with so many economic uncertainty would possibly undermine the hegemony of Indonesia as the third highest country in the economic growth of the G-20 countries. President Joko Widodo acknowledged that Indonesia's economic growth projections would fall sharply during the COVID-19 pandemic. The development target and economic growth will be corrected quite sharply. This is not only happening in our country but also in other countries as well, as they are experiencing the same situation.

Various policies have been issued by the government. Starting from physical distancing or maintaining distance to Large Scale Social Restrictions (LSSR). In this policy, the movement of citizens is very restricted in an area. Two regions have implemented LSSR in DKI Jakarta and parts of West Java. Most activities involving the public are restricted, such as offices or institutions being closed. Restrictions on religious activities and restrictions on public transportation. With all these restrictions, making the business world scream. The reason is that all movements are limited so that entrepreneurs cannot do business anymore. Inevitably, many Termination of Work are carried out by companies to reduce operational expenses.

For DKI Jakarta alone, there were 50,891 workers in Jakarta affected by layoffs due to the corona outbreak, based on data from the DKI Jakarta Provincial Government's Office of Transmigration and Energy. They are spread in 6,782 companies in the Capital City. Chairperson of the Indonesian Chamber of Commerce and Industry (Kadin) Rosan Roeslani expressed the unrest of the nation's businesses, and now many of the entrepreneurs are starting to run out of stock of raw materials from the outbreak of the corona virus (Covid-19) in China. The owner of the Recapital Group business said that many of Indonesia Chamber of Commers and Industry's friends who have businesses in the electronics sector now find it difficult to get raw materials, because on average they import their raw

materials from China. Roeslani says that:

"To be honest in the electronics sector. If we look at our imports 26 percent from China and the top three raw materials for electronics, laptops and flat screens are the biggest. That we ask to provide relaxation,"

The hampered supply of raw materials from China is hitting the domestic industry, because at present their raw material reserves are running low, while finding raw materials from other countries takes a long time. However, entrepreneurs incorporated in the Indonesian Chamber of Commerce and Industry (Kadin) together with the Indonesian Buddhist Tzu Chi Foundation raise funds to fight the corona virus. The target fund raised is Rp 500 billion. The General Chair of Indonesian Chamber of Commerce and Industry, Rosan Ruslani says the target, around Rp 300 billion had been collected. "We are indeed raising funds with a target of Rp 500 billion. Thank God, until now we have collected Rp 300 billion in cash a little more." Although there is a decline in some industrial sectors in the midst of the coronavirus outbreak that hit various parts of Indonesia, there is some sector involving MSMS remain survive even showing high demands. Among those are:

- 1) Personal Protection Equipment (PPE) Convection as after the government appealed to always use cloth masks for those who were not sick, the demand was even greater. the demand for PPE and mask needs jumped dramatically. This is realized by convection businesses to produce PPE, including washable fabric masks in large quantities to meet market needs. When the corona pandemic is still taking place in various regions of Indonesia, of course, they need for PPE, and masks will continue to increase due to community concerns about COVID-19. Moreover, the transmission is so fast. Another advantage is the preservation of garment business continuity for PPE and mask businesses. This will also decrease the possibility of closing the business as well as layoffs for workers.
- 2) Frozen processed food is another business opportunity for selling frozen food. This enables the functioning of the integration of "supply-production-distribution-market chains" as social distancing reduces interaction with others that impacted the hospitality sector like hotels, restaurants, and direct wholesale. Therefore selling frozen food via social media is the right way. In addition, because of food needs that must be fulfilled. The food industry, that also affected by oil and gas prices, would possibly increase in absorption of food and beverage products in the market. This will reduce the possibility of demand decrease, as Adhi predicted in the early period of the pandemic, that the demand would decrease until Eid in early June 2020.
- 3) Indonesia is a rich resource of spices that has the function to boost the immunity during Covid-19 pandemic. Indonesian are traditionally the consumers of herbal supplements or medicines because it is believed can increase body immunity. In fact, President Joko Widodo admitted that he often drinks Indonesian herbal supplements every day, long before COVID-19 pandemic. This sector is very potential to integrate between the farmer as spice suppliers, herbal industry, distributors, and various resellers whether in an urban or rural area or even an online one.

Based on these opportunities to increase the productive economic sector during the pandemic, then we believe that there is an opportunity to increase the resilience of the economic sector. But it has to be based on solidarity economy rather than on neoliberal that relies on the competition. This show that there is an opportunity can be used to increase the income of farmer as a supplier for herbal production, production sector, distributor actors, labors, and resellers in an integrative way. This potency is needed to develop as an alternative economic strategy based on solidarity and cooperation from upstream to downstream.

The involvement of tailors in small scale to medium business need to work in a solidarity-based economy with garment industry that supply fabric for them. Another example is the food sector, providing food assistance to the community using domestic products is important as it does not only help the community but also can create a new job and market opportunities. The distributors in this supply and production chains will follow the system, as well as the reseller, in integrated "supply-production-distributor-market chains". If the government is not responding to this opportunity as an alternative model of neoliberal business, then here is a great possibility that this sector is closed to the possibility of going bankrupt, because the need for masks fabric is very high.

In this situation the government not only has to prepare about funding, but the government must also be able to create new opportunities and new economic alternative strategies of what we call

“Solidarity Economic System”. This strategy is focusing on the national economy first, as so many products been filled by imports of goods from abroad. This alternative strategy to respond to the failure of neoliberal capitalism during the pandemic. By doing this strategy, there is a possibility to give an alternative job to employment but also creating their own market. It is not only about funds but creates possible a new market that would give benefit to MSMEs as well as employment.

The slow response from the central government has stimulated provincial and local governments to respond in opposition to the President's policy. In this situation, people are suspicious that the central government is only protecting the big businesses in every sector from economic trouble, rather than preventing people from Covid-19 infection. The tourism business still operating in January to early April 2020, bringing people into Indonesia. Chinese immigrant workers are still coming into Jakarta and other cities, as they are working in China's investment project. To some extent, this has stimulated Sino racism that has been there for ages.

People at the kampong and village levels are responding differently to Jokowi's policy as Jokowi cannot fulfill their wish to lock down the country. As a reaction to this, some local government implementing their lockdown policy for only a political fulfillment to their people in panic. In this situation, there was political tension between Jokowi and the people, as well as between the president of Indonesia and the governor of Jakarta as the epicenter of Covid-19. Some people are supporting and asking Anis Baswedan, as the Governor of Jakarta, to lock down the capital city of Indonesia, Jakarta, but Jokowi refused it, due to some reasons that he never states it publicly. This uncertainty has made people in a precarious job and income are moving out of Jakarta. Consequently, some of them who are infected spreading a further infection to other cities, and has created more panic.

The influx of people from Jakarta returning to their home town creates a further panic of spreading infection. Local people have their initiative by implementing local lockdown but only last for several days, as the local economy collapse, then they went back to normal as before. However, some local kampongs are implementing lockdown in a narrow context of society. This situation is not unique, as panic response also happens in India, Europe, and the US. This means that there is a need to think about alternative economic systems, rather than following the neoliberal market economic system as we have failed in creating global solidarity and only increasing the precariat social group. We need to have an alternative one that is significant enough to increase solidarity, and increase people's resilience in facing any crises like a global pandemic in the future.

CONCLUSIONS

We are now facing bitter experience in handling the Covid-19 pandemic that is still and is an ongoing process. From here we can see that the readiness to tackle the pandemic is very much influence by the model of the market economic system that still based on the neoliberal market economy. This system has eradicated global solidarity, as the actors included in the health sector are trapped in their own mantra, “competition”. This neoliberal economy has only constructed and increasing a precariat social group in the industrial area, by which they fail to survive in a pandemic situation. Our research shows that the higher number of Covid-19 victims in a country reflects the inability of the neoliberal economic system in handling the pandemic.

There is a dilemma that arises in choosing of an economic model whether China Socialist Market Economic model with a centralized and authoritarian political system or the Western Liberal Market Economy with the political democratic model as a way of managing people-based political and economic forces, remains a problem. This dilemma is quite worrying, although Indonesia cannot choose the China model, because, at the same time, we are confronted with a Western neoliberal democratic model that turns out to be slow and fragile in the face of a global pandemic.

In this dilemma, we need to think about an alternative solution. We offer an alternative to the neoliberal economy as it failed in facing the pandemic situation. The alternative strategy is to make the world economy less competition but more solidarity, therefore we call this alternative economic model as solidarity economic system. This needs to start from the national level, then the global level. Our solution is Integrating and coordinating the existing economic sectors strategically. Here, there is an urgent need to integrate state-owned enterprises at the national level, start from central government to provincial owned enterprises and down to the village's own business. The state-owned enterprise network also needs to include big, medium, and small businesses of private sectors in what we call an

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