

# Community Response to the Health Protocols in Organizing Weddings Ceremony during the Covid-19 Pandemic

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**Abstract:** *Community Response to the Health Protocols in Organizing Weddings Ceremony during the Covid-19 Pandemic.* Government regulations regarding health protocols during the Covid-19 pandemic have resulted in many impacts and dilemmatic atmosphere in almost all community activities relating to the economic, social, political, and religious spheres. This effect can be seen clearly in all community activities, including in the implementation of wedding ceremonies and receptions. This study tries to identify the impact of these regulations on wedding traditions in the North Coast region of Java, precisely in Winong and Pucakwangi sub-districts, South Pati. The research focuses on two types of activities, namely the process of the wedding ceremony and the wedding reception. This qualitative research uses a socio-normative approach. Data were collected through interviews, observation, and documentation which were then analyzed using qualitative descriptive analysis. Interviews were conducted with some prospective bride and groom couples and marriage registrars in the local area. This study found that many citizens, starting from the general public to the social, political, and religious leaders, tend not to care about the provisions on health protocols regulated by the government. This tendency can be seen in the public's response to these provisions at the time of marriage, which can be classified into three types of groups, namely affirmative, situational-adaptive, and apathetic-ignorance

**Keywords:** Covid-19 pandemic, health protocols, public response, organizing wedding.

**Abstrak:** *Respon Masyarakat terhadap Protokol Kesehatan dalam Penyelenggaraan Pernikahan di Masa Pandemi Covid-19.* Peraturan Pemerintah tentang protokol kesehatan di masa Pandemi Covid-19 telah menimbulkan dampak dan suasana dilematis pada hampir semua aktivitas masyarakat, baik yang berkenaan dengan bidang ekonomi, sosial, politik maupun keagamaan. Efek dimaksud dapat dilihat secara nyata pada semua aktivitas warga masyarakat termasuk di dalamnya penyelenggaraan upacara dan resepsi pernikahan. Penelitian ini mencoba mengidentifikasi dampak peraturan dimaksud pada tradisi pernikahan di wilayah Pesisir Utara pulau Jawa, tepatnya di Kecamatan Winong dan Pucakwangi, Pati Selatan. Fokus penelitian diarahkan pada dua jenis kegiatan yakni proses akad dan resepsi perkawinan. Penelitian kualitatif ini menggunakan pendekatan sosio-normatif. Data dikumpulkan melalui kegiatan wawancara, observasi dan dokumentasi yang kemudian dianalisis dengan menggunakan analisis deskriptif kualitatif. Wawancara dilakukan dengan sejumlah pasangan calon pengantin dan petugas pencatatan nikah yang ada di wilayah setempat. Penelitian ini

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menemukan fakta bahwa banyak warga masyarakat, baik dari kalangan para tokoh sosial, politik, keagamaan maupun masyarakat awam cenderung tidak begitu memperdulikan ketentuan tentang protokol kesehatan yang telah diatur oleh pemerintah. Kecenderungan ini nampak pada respons masyarakat terhadap ketentuan tersebut pada saat penyelenggaraan pernikahan, secara umum dapat digolongkan kepada tiga jenis tipologi, yakni kelompok afirmatif-patuh, kelompok situasional-adaptif dan kelompok apatis-abai.

**Kata kunci:** pandemi covid-19, protokol kesehatan, respon masyarakat.

## Introduction

Marriage, in the perspective of Islamic law, aims to build a family that is *sakīnah, mawaddah wa rohmah* (harmony, peace, and mutual love). In the language of the Qur'an, marriage is a means to create a family relationship between husband and wife to achieve a common goal, namely a life full of love under the provisions of Islamic law.<sup>1</sup> Another purpose of marriage is to obtain legitimate and noble offspring as a continuation of the lineage of both parents.<sup>2</sup>

As a solid agreement (*mitsâqan ghalîzâ*), marriage, gives birth to rights and obligations between a man and a woman to form a peaceful, and harmonious household. Happiness, as the main goal of marriage, is a human need that is taught by both religious teachings and social norms. The form of love to achieve happiness is through a legal marriage, both religiously and customary.

In the Islamic legal system, marriage is regulated in detail in the *fiqh munâkahât* (Islamic marriage law) which is an elaboration of the two sources of Islamic law, namely the Qur'an and hadith. Among normative juridical foundations of marriage in the Qur'an include Surah an-Nisa 3:1, an-Nahl 16:72, Ar-Rum 30:21; While in the hadith there are many of them, the most famous is the hadith no. 4675 narrated by Imâm Bukhâri from Anas bin Mâlik. Marriage is declared valid if it has

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<sup>1</sup> Rusdaya Basri, 'Konsep Pernikahan dalam Pemikiran Fuqaha.', *DIKTUM: Jurnal Syariah dan Hukum*, 13.2 (2015), pp. 105–20 <<https://doi.org/10.35905/diktum.v13i2.364>>.

<sup>2</sup> Ahmad Atabik and Khoridatul Mudhiiah, 'Pernikahan dan Hikmahnya Perspektif Hukum Islam.', *YUDISIA : Jurnal Pemikiran Hukum dan Hukum Islam*, 5.2 (2016) pp. 2-5 <<https://doi.org/10.21043/yudisia.v5i2.703>>.

fulfilled several elements and conditions and requirements.<sup>3</sup> The elements of marriage are: (i) a prospective husband and wife who are adults and carry out the marriage with their consent without any coercion. (ii) the presence of the bride's guardian and two fair Muslim witnesses. (iii) dowry from the prospective husband. (iv), *ijáb qabūl* (consent and acceptance).<sup>4</sup> As for the conditions for a prospective husband or wife, among others, are: the bride and groom are Muslim, both must be clear gender (male and female), not performing Hajj or Umrah, no *mahram* (forbidden relationship between the two such as sibling relationships, upward, downward and sideline lineage relationships, step relationships, daughter-in-law, etc.).<sup>5</sup>

In the Indonesian context, the rules regarding marriage are regulated in a legal system called marriage law. According to article 1 paragraph, 1 of the Marriage Law no. 1 of 1974 marriage is a physical and spiritual bond, between men and women as husband and wife with the main goal of forming a happy household. To carry out the noble obligation to build a happy family, each husband and wife are bound by their rights and obligations. Both must also interact well and have the same steps in achieving the common goals.<sup>6</sup>

As stated in Article Article 2 paragraph 1 of Marriage Law no. 1 of 1974, marriage is legal if it is carried out based on their respective religions and beliefs. To obtain recognition and legalization from the state, a marriage also must be registered to a special institution that deals with the matter (KUA). In other words, the legality of a marriage contract is not enough only with the presence of a male and female partner as well as guardians and witnesses, but must also be officially registered. With this recording, the marriage will be considered valid and will have

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<sup>3</sup> Mazhar, *Memaknai Hukum Perkawinan (Nikah, Talak, Cerai dan Rujuk) Menurut Islam Undang-Undang Perkawinan No.1 Tahun 1974, Undang-Undang No.7 Tahun 1979 (UU Peradilan Agama) dan Kompilasi Islam* (Bandung: Mizan, 1985) pp. 67-89).

<sup>4</sup> Idris Ramulyo, *Hukum Perkawinan Islam* (Jakarta: 1996, 1996) pp. 77-137.

<sup>5</sup> Mahmud Yunus, *Hukum Perkawinan dalam Islam Menurut Mazhab Syafi'i, Hanafi, Maliki dan Hambali* (Jakarta: PT Hidakarya Agung, 1983), pp. 84-119.

<sup>6</sup> Mazhar, *Memaknai Hukum Perkawinan (Nikah, Talak, Cerai dan Rujuk) Menurut Islam Undang-Undang Perkawinan No.1 Tahun 1974, Undang-Undang No.7 Tahun 1979 (UU Peradilan Agama) dan Kompilasi Islam*. pp. 67-89.

a positive normative effect not only on the husband and wife but also on their offsprings

It has become a tradition among the majority of the Indonesian people, whenever a wedding will be performed, the family members will celebrate it lively through a fabulous wedding reception, attended by all relatives, neighbors, and friends. Such is because the procession of the marriage ceremony is considered a very important and sacred moment that only lasts once for a lifetime. For this reason, it is not uncommon for every family to want their child's marriage ceremony to be celebrated by inviting all family members, relatives, neighbors, friends, and colleagues. This kind of tendency also applies among residents of the coastal community of Java, precisely in Jakenan, Winong, and Pucakwangi villages. As part of the northern coastal community of Java island, the communities also have a distinctive socio-cultural setting and traditions which has been passed down from generation to generation.<sup>7</sup>

In stable and conducive social situations, the process of the marriage ceremony can be carried out freely and attended by many guests. Things become different, however, when situations do not allow, particularly in the presence of an outbreak that threatens public health, as was the case with the recent Covid 19 pandemic. In such a situation, the community is faced with a difficult situation, on the one hand, they want to carry out traditions that have been passed down from generation to generation, but, on the other hand, they are faced with prohibition from the government on holding social gatherings to prevent the spread of such a very dangerous disease.

Changes in the situation that result in a dilemmatic atmosphere in many community activities, socially, economically, politically, and religiously, have created an interesting new phenomenon to be studied and analyzed. For this reason, the author tries to examine this topic by asking two questions (1) what are the government regulations regarding the implementation of wedding ceremonies during the covid-19 pandemic?

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<sup>7</sup> Muhajirin Thohir, *Islam Jawa Pesisiran* (Semarang: Fasindo, 2002) pp. 143-167.

(2) How does the community respond to the rules as reflected in their attitudes and behavior when performing a wedding ceremony?

## Literature Review

Research on the phenomenon of marriage during the COVID-19 pandemic has been carried out by many researchers. Among others, Hari Widiyanto, Shofiatul Jannah and Mahardika Putra Emas. Hari Widiyanto, through his research examining the law on delaying marriage during the pandemic, explained the concept of marriage in Islam concerning the phenomenon of delaying marriage due to the Covid-19 pandemic. The results of his research concluded that delaying marriage during the pandemic to prevent the spread of the Covid-19 virus is mandatory as a form of obedience to government regulations to protect the public from the dangers of the spread of the Covid-19 outbreak.<sup>8</sup>

Shofiatul Jannah, through her research entitled Postponement of Marriage during the Covid-19 Outbreak, highlighted the public's understanding of the essence of the concept of marriage in Islam and the motives of people delaying marriage plans during the Covid-19 pandemic. Through her research using the analytical method of Miler and Huberman, she confirms that many community members still do not understand the essence of marriage in Islam, and postpone marriage not because of fear of marriage but because of an epidemic that endangers human life.<sup>9</sup>

Mahardika Putera Emas, in his research entitled The Problem of Online Marriage Contracts and the Implementation of Walimah During the Covid-19 Pandemic, discusses the model of marriage performance and the implementation of the *walimatul 'ursy* (wedding party), during the Covid-19 pandemic. Through research that uses a normative approach and this case study, he found the fact that there are a handful of people who

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<sup>8</sup> Hari Widiyanto, 'Konsep Pernikahan dalam Islam (Studi Fenomenologis Penundaan Pernikahan di Masa Pandemi)', *Jurnal Islam Nusantara*, 4.1 (2020), pp. 103–10 <<https://doi.org/10.33852/jurnalin.v4i1.213>>.

<sup>9</sup> Shofiatul Jannah, 'Penundaan Perkawinan di Tengah Wabah Covid-19', *Jurnal Ilmiah Ahwal Syakhshiyah*, 2.1 (2020), pp. 41–50.

carry out marriage contracts through the internet (video call applications) causing a polemic about the validity of the implementation of such marriage contracts.<sup>10</sup>

## Research Method

This research is aimed at identifying community response to the government regulation on health protocols during the Covid-19 pandemic. The study is qualitative, using a descriptive-analytic method to study various facts as parameters in predicting a social phenomenon.<sup>11</sup> The data, both primary and secondary<sup>12</sup>, were collected through observation, interviews, and documentation methods<sup>13</sup> carried out in the South Pati Coastal area, especially in Jakenan, Pucakwangi, and Winong sub-districts, South of Pati district. The data, then, were classified and analyzed using the Miles and Huberman techniques namely reduction, presentation, and concluding.<sup>14</sup>

## Paradigm and Choice of Social Action

The diversity of individual behavior in social relations is strongly influenced by various factors, both subjective and objective. Schleiermacher, in his theory of hermeneutic analysis, states that the subjective element is formed from educational background, family background, as well as environmental backgrounds that help shape his behaviors. While the objective element is a factor that affects a person's self-experience in social interactions, social networks, even institutions.

According to the theory of tendency, a person's choice to act depends on his subjective understanding of the benefits of an object<sup>15</sup> and the

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<sup>10</sup> Mahardika Putera Emas, 'Problematika Akad Nikah Via Daring dan Penyelenggaraan Walimah Selama Masa Pandemi Covid-19', *Batulis Civil Law Review*, 1.1 (2020), pp. 68–78 <<https://doi.org/10.47268/ballrev.v1i1.387>>.

<sup>11</sup> S.Nasution, *Metode Penelitian Naturalistik Kualitatif* (Bandung: Tarsito, 1996) pp. 112-124.

<sup>12</sup> A Barnard & Good, *Research Practices in the Study of Kinship* (London: Academic Press, 1984) pp. 166-189.

<sup>13</sup> S. Nasution, *Metode Penelitian Naturalistik Kualitatif*, pp. 47-68.

<sup>14</sup> Emzir, *Metodologi Penelitian Kualitatif: Analisis Data* (Jakarta: Raja Grafindo Persada, 2010) pp. 92-103..

<sup>15</sup> Anthony Giddens, *Constitution of Society: The Outline of the Theory of Structuration* (Cambridge: Polity Press, 1984).

relationship between individuals and social groups and vice versa.<sup>16</sup> By the same token, according to Pierre Bourdieu's conception of habitus, ideas, concepts, and knowledge build individual understanding and action choices which then shape various behavioral choices. In other words, the tendency of a person's choice of action depends on subjective factors and the interaction between himself and his social community.<sup>17</sup>

Furthermore, the interaction between social change and the accommodative power of each individual can also be one of the factors that influence the diversity of their thoughts.<sup>18</sup> In Max Weber's view, social change affects the attitudes and behavior of the people in society. In the process of adaptation, the value system and social tradition rub against the dynamics development of social change, forming a new order of socio-cultural values that is different from the previous order.<sup>19</sup>

Based on some research by the Center for Islamic Culture and Society Studies at the University of Mataram on socio-religious changes in society due to the Covid-19 pandemic, Head of Sociology Study Program of Mataram University, Rosiady Sayuti (2020), stated that the Covid-19 pandemic had influenced and changed people's life patterns, not only in personal and family life but also in cultural and religious life. In Sasak community of Lombok, for instance, in a normal condition, marriage ceremony in the community is held lively, following traditions passed down from generation to generation. However, during the Covid-19 pandemic, they were unable to carry out this tradition because it was prohibited by the government. Although disappointed, they still obey the rules because they are aware that the rules were made to protect society as a whole. In the field of religious life, as described by Fahrurrozi (2020), the change occurred in the form of people were

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<sup>16</sup> Earl L. Babbie, *Praktek Penelitian Sosial*, 8th Ed. (Bandung: Wadsworth Publishing Company, 2013) pp. 112-145.

<sup>17</sup> Ali Abdul Wakhid Iffatin Nur, M. Ngizzul Muttaqin, 'Reformulasi *al-Qawâ'id al-Uşûliyyah al-Tashri'iyyah* dalam Pengembangan Fiqih Kontemporer', *Analisis: Jurnal Studi Kelslaman*, 17.2 (2019), 69-92.

<sup>18</sup> Al MKN Amin, 'Masa Darurat COVID-19 Melalui *Sadd Adz-Dzari'ah*', *Uhumuddin: Jurnal Ilmu-Ilmu Kelslaman*, 10.1 (2020): 27-38.

<sup>19</sup> Zaenur Rosyid, *Dinamika Sosial Transformatif Kyai dan Pesantren Jawa Pesisiran* (Wonosobo: Mangkubumi, 2017) pp.122-136

no longer able to carry out worship activities in congregations in places of worship; they are forced to do it individually in their respective homes. Such a phenomenon does not only occur among Muslims but also in all religious circles.<sup>20</sup>

### **Government Regulations Regarding Marriage in the New Normal Period of the Covid-19 Pandemic.**

Based on data from the Covid-19 Task Force, Central Java becomes the 3rd most active area for Covid-19 in Indonesia with a high number of exposed patients and a high mortality rate. Among the centers of the outbreak in this region are Semarang City, Kudus Regency, and Pati. To prevent and control the spread of the Covid-19 outbreak, the government has issued many regulations, including the Decree of the Minister of Health of the Republic of Indonesia number hk.01.07/Menkes/382/2020 concerning health protocols for the public in public places and facilities.

As mentioned in Chapter III, Letter A number 12 of the provision, all activities aiming at gathering people in one place, such as holding seminars, conferences, exhibitions, wedding receptions, and other activities that have the potential to cause transmission of COVID-19, must take preventive measures by implementing health protocols, among others, as follow:

1. Set a limit on the number of guests/participants attending the meeting/event according to the capacity of the venue;
2. Requires visitors to wear masks, maintain a minimum distance of 1 meter, wash hands with soap and running water, or use hand sanitizer;
3. Provide adequate temperature checking equipment, hand washing facilities, and hand sanitizers easily accessible to visitors.
4. Prohibit visitors/participants/officers/workers who have symptoms of fever, cough, runny nose, sore throat, and/or shortness of breath from entering/attending the activity.

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<sup>20</sup> Thalbah Thalbah, 'Kaidah *Fiqhiyah Furu'iyah*: Penerapannya Pada Isu Kontemporer.', *TAHKIM*, 10.1 (2017):33-137 <<https://doi.org/10.33477/thk.v10i1.64>>.



5. Ensure that all involved maintain a minimum distance of 1 meter in various ways, such as implementing queuing procedures, placing special signs on the floor, scheduling visitor entry and dividing into several sessions, and so on

Furthermore, among many events that become the object of the Covid-19 Task Force supervision is the wedding ceremony. Holding a wedding during a pandemic has the potential to spread Covid-19. This is because the activity generally gathers a large group of people at the same time and place. The risk is further exacerbated if the organization does not fully implement the health protocols correctly and strictly. Therefore, the Ministry of Religion subsequently issued a regulation regarding holding wedding ceremonies through the Circular Letter of the Director-General of Islamic Guidance, Ministry of Religious Affairs Number P-006/DJ.III/HK.00.7/06/2020 concerning Marriage Services towards a Safe Productive Society against Covid-19. The letter contains guidelines and provisions for the implementation of marriage services during the Covid-19 pandemic while still referring to the Minister of Religion Regulation Number 20 of 2019 concerning Marriage Registration. This Circular Letter aims to provide a sense of security and, at the same time, support the implementation of marriage worship during the new normal order.<sup>21</sup> The guideline is also aiming at reducing the risk of spreading the Covid-19 outbreak among the civil society as well as protecting the employees of the Sub-District Religious Affairs Office (KUA).<sup>22</sup>

According to the letter, during the new normal period, marriage registration can be done via telephone or internet media via the *simkah.kemenag.go.id* website, or by visiting directly to the District KUA Office. As regulated in provisions number 1 and 2, the process of recording, examining, and implementing the marriage ceremony, is carried out with due regard to health protocols and as much as possible reducing physical contact with officers.<sup>23</sup>

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<sup>21</sup> Ministry of Religious Affairs Press conference at Graha BNPB, Jakarta, Saturday, May 30, 2020.

<sup>22</sup> Shofiatul Jannah, 'Penundaan Perkawinan di Tengah Wabah Covid-19',.

<sup>23</sup> Point 3 of the Circular Letter of the Director-General of Islamic Guidance, Ministry of

The implementation of the marriage ceremony can be carried out at the KUA office or outside the KUA. For implementation at the KUA Office, the number of people who take part in the marriage contract procession is limited to a maximum of 10 (ten) people. Meanwhile, in terms of the implementation of the marriage ceremony outside the KUA, either at home or a mosque, participants attending the marriage procession are limited to a maximum of 20% of the room capacity and no more than 30 (thirty) people.<sup>24</sup> The Head of the District KUA can coordinate and cooperate with related parties and/or security forces to regulate the implementation of marriage contract services following strict health protocols. The functionary may also coordinate the plan for implementing marriage services during the new normal order to the Head of the District Task Force and the Head of the Regency or City Ministry of Religion to monitor and control the implementation of marriage services in their respective regions.

The District KUA is obliged to regulate matters relating to officers, potential replacements, the time and place of the implementation of the marriage contract so that the marriage contract procession and health protocols can run well. The KUA officer can take strict action regarding the number of people attending the wedding ceremony or the family members who try to disobey the rules. If the health protocols stipulated in the provisions of Numbers 5 and 6 cannot be fulfilled, the officer is obliged to refuse marriage services along with the reasons for their refusal in writing known to the security apparatus as attached in the form.<sup>25</sup> Then, the Head of the District KUA coordinates the plan for implementing marriage service to the Head of the District Task Force and the Head of the Regency or City Ministry of Religion to monitor and control the implementation of marriage services in their respective areas.<sup>26</sup>

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Religious Affair Number P-006/DJ.III/HK.00.7/06/2020 concerning Marriage Services towards a Safe Productive Society against Covid-19.

<sup>24</sup> *Ibid*, point 5-7.

<sup>25</sup> *Ibid*, point 9.

<sup>26</sup> *Ibid*, point 10-11.

## **Community Responses to the Government's Provisions Regarding Health Protocols in Organizing Marriages during the Covid-19 Pandemic**

In response to government regulations regarding the application of health protocols in organizing marriages during the Covid-19 pandemic, the people in the three areas studied, namely in Jakenan, Pucakwangi, and Winong sub-districts can be classified into three groups.

The first group is affirmative-obedient. This group characterizes individuals having a very high understanding and awareness of the dangers of the Covid-19 outbreak and always implementing health protocols strictly and consistently. Most of the individuals in this group belong to the middle to upper economic level backgrounds and high levels of education.

The second group is situational-adaptive. Most of them are individuals with middle-economic backgrounds and adequate education. Their attitudes and tendencies are open to health regulations and are aware of the risks if they do not comply with health protocols. Unfortunately, their attitude is less firm and is still influenced by the community behavior and the surrounding situation.<sup>27</sup>

The third group is apathetic-ignorant. This type can be found among community members having a low level of understanding and awareness of the dangers of the Covid-19 outbreak. Most of them are individuals having a low level of educational and economic background.<sup>28</sup>

The three kinds of the group above can be traced in two social attitudes; first, the community's choice to postpone or to continue in carrying out marriages; second, people's behavior when attending a wedding ceremony.

Regarding the individual's choice to postpone or cancel marriage due to the Covid-19 pandemic, such an attitude indicates a form of obedience to government regulations regarding health protocols as well as high awareness of the dangers of the Covid-19 outbreak. The government,

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<sup>27</sup> Miftah Faridl, *Masalah Nikah dan Keluarga* (Jakarta: Gema Insani, 2004) pp. 76-85.

<sup>28</sup> Barzah Latupono, 'Pencatatan Perkawinan di Indonesia Dikaitkan dengan Good Governance', *SASI*, 24.2 (2019), 150–60 <<https://doi.org/10.47268/sasi.v24i2.129>>.

indeed, recommends that couples who intend to marry should postpone their marriage to prevent the spread of this very dangerous virus. This policy makes many prospective brides and grooms or even families sad and disappointed. Some may even have dreamed of having a wedding party and feel dissatisfied if this once-in-a-lifetime event is not celebrated with a great rousing. However, to prevent the situation from getting worse, people have no choice except to carry out the recommendation.<sup>29</sup> Consequently, many couples have to cancel all planned weddings activities or temporarily postpone them for mutual safety.<sup>30</sup>

From the Islamic perspective, postponing marriage is not a sin because marriage is, basically, *sunnah muakkad* (recommended).<sup>31</sup> Postponing marriage, due to an urgent situation, is recommended. In Islamic law, the danger must be eliminated (and harm must be avoided *ad dhararu yuzâlu*).<sup>32</sup> This choice of postponement is also in line with several principles of Islamic law such as *المفاسد مقدم على جلب المصالح درء* (leaving or eliminating danger (*mafsadat*) comes before taking advantage)<sup>33</sup> and also with another principle *الضرر الخاص يتحمل لدفع الضرر العام*: (Special suffering is tolerated to prevent general suffering).<sup>34</sup> In addition, according to Islamic law, preventing Muslims from plague is a priority and obligatory because it is part of protecting the soul (*hifdul nafs*) from damage and even death. Marriage is, indeed, one of the religious orders. However, with the presence of a dangerous epidemic, delaying the planned marriage is also a very noble decision, not only to obey the government recommendation but also, more importantly, to protect others by preventing the spread of the dangerous epidemic.<sup>35</sup> Apart from that, as many couples said, the decision to postpone marriage can be

<sup>29</sup> N. Azizah, *Haruskah Ada Walimah* (Jakarta: Rumah Fiqih Publishing, 2018) pp. 157-163.

<sup>30</sup> Shofiatul Jannah, 'Penundaan Perkawinan di Tengah Wabah Covid-19'.

<sup>31</sup> Al-Syurbaji Al-Bugha, M., Al-Khan, M., *Al-Fiqh al-Manhaji 'Ala al-Madzhab al-Imam Asy-Syafi'i (Jilid 1). (Terjemahan Misran)* (Yogyakarta: Darul Uswah, 2012) pp. 136-188.

<sup>32</sup> R. Rachmy Diana, 'Penundaan Pernikahan: Prespektif Islam dan Psikologi', *Jurnal Psikologi*, 1.2 (2008): 34-57.

<sup>33</sup> Abdul Al-Khalik Nawawi, *Al-Aqalat Ad-Dauliyyah An-Nuzum Al-Qadariyyah Fi Asy-Syari'ah Al-Islamiyah* (Beirut: Dar Al-Kutub Al-Arabi).

<sup>34</sup> Muhammad Washil, *Nasr Farid, Qawa'id Fiqhiyyah* (Jakarta: Amzah, 2009) pp. 136-188.

<sup>35</sup> Wahbah az Zuhaili, *Fiqh Islam Wa Adillatuhu* (Jakarta: Gema Insani, 2011) pp. 53-72.

economically beneficial as the funds that have been prepared can be deposited in the bank or invested in other businesses.<sup>36</sup>

Not everyone, however, can be forced to postpone or cancel a wedding. For those who fall into this category, they must make peace with existing rules, that is holding the marriage procession simple, away from the glamor of wedding trinkets, such as dresses designed by famous designers, floral ornaments in every corner of the room, delicious dishes, etc. They have to accept the only alternative available, namely hold a simple wedding and be attended by a maximum of 30 people.<sup>37</sup> If they try to carry out a festive wedding reception, they must be ready to accept the risk of the party being dissolved by the Covid task force.<sup>38</sup>

The choice of holding a simple wedding party has economic benefits. Apart from the bride and groom don't have to worry about the concept of clothes, decorations, or types of dishes, they can take advantage of the moment for the benefit of supporting their future. Tens to hundreds of millions of money for a few hours-lasting parties is better allocated to fulfill their future need, buying a house, for instance.<sup>39</sup>

Turning to the second issue, namely the holding of wedding receptions, it can be stated here that although the government has urged the public not to hold wedding receptions to prevent the spread of Covid-19. But the reality is, there are people, although not many, who continue to hold weddings even though the risk of transmitting the epidemic is very high. This fact was acknowledged by the Head of the District KUA Winong and Pucakwangi. According to him, he and his staff have tried to urge all brides and grooms not to hold a wedding party, or if they still want to do it they must implement strict health protocols. Unfortunately, the public did not heed the appeal. it was proven that they still held weddings regardless of the health protocol rules.<sup>40</sup>

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<sup>36</sup> Interview with some families in Pucakwangi District, on August 19, 2020.

<sup>37</sup> 'Menikah Secara Sederhana di Tengah Pandemi - Tirto.ID' <<https://tirto.id/menikah-secara-sederhana-di-tengah-pandemi-fLkF>>.

<sup>38</sup> <https://www.suara.com/tag/polisi-bubarkan-resepsi-pernikahan>.

<sup>39</sup> Some bride-to-be who chose this alternative said that they could save up to 80 percent of wedding expenses. Interview in Jakenan District on August 19, 2020.

<sup>40</sup> Interview with the Head of the District KUA Winong and Pucakwangi, on June 2, 5, 2020.

Furthermore, based on the results of observations conducted for a period of three months in several places in the Winong and Pucakwangi sub-districts, the authors found the fact that many wedding receptions were held by some members of the community without complying with health protocols. This indifference of some members of the community can be found in many wedding parties held in several places within the Pucakwangi and Winong sub-districts, both held at home and in meeting buildings. Some of the health protocol violations that occurred were carried out by the organizers and some were carried out by guests. The violations committed by the organizers were shown by the large number of guests who were present and did not provide adequate health equipment, which included: hand washing areas, hand sanitizers, body temperature measuring devices, gloves, face shields, etc; Meanwhile, among the guests, the violations carried out can be identified by their reluctance to wear masks, being involved in crowds and not practicing physical distancing.

The violations mentioned above were not only carried out by ordinary people but also by a small number of community leaders, religious leaders, and some even from among government officials.<sup>41</sup> The involvement of these community leaders is very unfortunate because they should have to appear in front in supporting government policies to protect humanity from the dangers of a deadly epidemic. They seemed not to care about the government's warning that the level of transmission of the Covid-19 pandemic in the region has entered a high level (red zone).<sup>42</sup>

Seen from the perspective of social science, the phenomena that occur in many places within the South Pati Regency areas indicate that not all community members have accepted the government's policy and there are still residents who have not been able to adapt to environmental changes. They consider that the Covid-19 pandemic is an ordinary symptom and nothing to worry about, some even say that Covid-19 is nothing more than engineering by global economic rulers to destroy a country's economy. Although such attitudes and behaviors only occur

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<sup>41</sup> Observation, at in several villages in Winong and Pucakwangi Districts, on Agustus, September 2020.

<sup>42</sup> Observation in Jakenan and Winong district on July 29, 2020.

among a small number of residents, the impacts will still affect the wider community.<sup>43</sup>

The phenomenon in the South Pati Regency area, of course, does not represent the entire community's attitude in the region. The majority of the community, especially those who are aware of the dangers of the Covid-19 virus, obey the government's recommendations and apply health protocols consistently, particularly in the public area. This affirmative-obedient attitude is certainly very conducive to preventing and overcoming the Covid-19 pandemic outbreak. Unfortunately, this positive attitude has not been shared by all the existing residents, it is proven that there are still individuals in the community who tend to be inconsistent with the existing rules, even, this is the worst, there are still residents who are apathetic and behave in public spaces as if there is no epidemic at all.

Using Scheirmacher's theory of tendency, the attitude and behavior explained above are strongly influenced by both subjective and objective factors. In other words, individuals tend to act depending on their subjective understanding of the benefits of an object and the relationship between individuals and social groups and vice versa. People's ability to adapt to social developments that take place around themselves ultimately gives rise to three tendencies, namely: First, persistence with old habits and rejecting elements of change, second, gradually following changing situations, and third, fully accepting changes and quickly getting used to norms and new social ethics.

In the context of organizing a wedding, the first form of the tendency above is characterized by the attitude of the community members who still decide to hold a wedding party and individuals who are reluctant to implement health protocols. The second tendency is seen in the attitude of community members who attend weddings but do not try their best to protect themselves from the risk of transmission; While the third tendency is represented by citizens who obey the government's recommendation to cancel or postpone marriage and are consistent in avoiding the risk of transmission by implementing strict health protocols, especially when they are in public spaces.

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<sup>43</sup> Interview some individuals at Winong and Pucakwangi Districts, on July - September 2020.

## Conclusion

The Covid-19 pandemic has caused an impact and a dilemmatic atmosphere in almost all community activities, whether related to the economic, social, political, religious fields, including holding wedding ceremonies and receptions. Although the government has made great efforts to prevent the spread of the epidemic, Still, many people do not heed the appeal and violate health protocols in public spaces. This tendency can be observed from the behavior of community members when they are faced with the choice to postpone or continue to hold wedding receptions, including their attitude when attending these activities. This social reality indicates the need for more active collaboration and efforts from the government and community leaders to make the public aware of the dangers of the Covid-19 pandemic for health and common life.

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