



**Al-Adyan: Jurnal Studi Lintas Agama**

**P-ISSN: 1907-1736, E-ISSN: 2685-3574**

<http://ejournal.radenintan.ac.id/index.php/alAdyan>

Volume 16, Nomor 2, Juli - Desember, 2021

DOI: <https://doi.org/10.24042/ajsla.v16i2.8945>

---

## **COVID-19 AND RELIGION: RESPONSE BELIEVERS ABOUT ONLINE SERVICE**

**Ezra Tari**

Institut Agama Kristen Negeri Kupang

[tariezra@gmail.com](mailto:tariezra@gmail.com)

**Hengki Wijaya**

Sekolah Tinggi Filsafat Jaffray Makassar

[hengkilily1988@gmail.com](mailto:hengkilily1988@gmail.com)

**Ivan Th.J. Weismann**

Sekolah Tinggi Filsafat Jaffray Makassar

[sttjaffraymakassar@yahoo.co.id](mailto:sttjaffraymakassar@yahoo.co.id)

### **Abstract**

*Covid-19 provides lessons for society, especially believers. The real fellowship must be limited, and online worship held, making believers enter a new atmosphere. The challenge is not whether it can or not, but financial issues and including the internet are a concern in the Indonesian context. The purpose of this article is to show the church around the ministry during the pandemic. The research method used is a qualitative interview of individuals involved in worship, both online and offline. This study reveals that each church has differences in managing religious life because the existing tradition and ecclesiology make it difficult for the church to accomplish the ministry. The church tries to communicate with the congregation using modern technology or go straight to the houses while still following the government's recommendations, namely social distancing and attention to health. The church must begin to think about the pattern of fellowship today.*

## Abstrak

*Covid-19 memberikan pelajaran bagi masyarakat, khususnya umat beriman. Persekutuan yang sebenarnya harus dibatasi, dan ibadah online diadakan, membuat orang percaya memasuki suasana baru. Tantangannya bukan bisa atau tidak, tapi masalah keuangan dan termasuk internet menjadi perhatian dalam konteks Indonesia. Tujuan artikel ini adalah untuk menunjukkan gereja seputar pelayanan selama pandemi. Metode penelitian yang digunakan adalah wawancara kualitatif terhadap individu-individu yang terlibat dalam ibadah, baik online maupun offline. Kajian ini mengungkapkan bahwa masing-masing gereja memiliki perbedaan dalam mengelola kehidupan beragama karena tradisi dan eklesiologi yang ada membuat gereja sulit untuk melaksanakan pelayanannya. Gereja berusaha berkomunikasi dengan jemaah dengan menggunakan teknologi modern atau langsung ke rumah dengan tetap mengikuti anjuran pemerintah yaitu social distancing dan perhatian pada kesehatan. Gereja harus mulai memikirkan pola persekutuan hari ini.*

**Keywords:** Covid-19, Church, Believer, Response, Online

## A. Pendahuluan

COVID-19 quickly expanded throughout the world; life changed from outside the home and had to be at home. Business, schools, and worship use the power to use online media in services <sup>1</sup>. One must maintain a social distance of one to two meters. A tremendous effect on the economy is the socio-economic change into online rather than outside the home activities <sup>2</sup>. Significant impacts affect the economy, physical and mental health. The most important thing is that coronavirus can change religious life <sup>3</sup>. The process of spreading Covid-19 is very fast so that people who do not hear the instructions transmit the virus. Religions innovated in response to the

---

<sup>1</sup> Heidi A Campbell, *The Distanced Church Reflections on Doing Church Online* (Digital Religion Publication, 2020), accessed June 9, 2020, [www.digitalreligion.tamu.edu](http://www.digitalreligion.tamu.edu).

<sup>2</sup> Eric Liguori and Christoph Winkler, "From Offline to Online: Challenges and Opportunities for Entrepreneurship Education Following the COVID-19 Pandemic," *Entrepreneurship Education and Pedagogy* 3, no. 4 (2020), accessed June 24, 2020, <http://journals.sagepub.com/doi/10.1177/2515127420916738>.

<sup>3</sup> Brian Hollar, "Will COVID-19 Cause a Religious Recession?," *Religion & Diplomacy*, last modified April 8, 2020, accessed June 3, 2020, <https://religionanddiplomacy.org.uk/2020/04/08/will-covid-19-cause-a-religious-recession/>.

enactment of social distance and the prohibition of gathering in large numbers. Their conduct online services, do live broadcasts of worship, sermons, and prayers. It becomes a place of health information and offers of assistance because of declining economic conditions. The fact states that religious people are active in combating COVID-19. The design of religion does not carve human social behaviour neatly in various aspects. Religion can contribute to formulating patterns of life in the global health crisis COVID-19 <sup>4</sup>.

The precarious situation now creates new possibilities for those who can overcome them. Businesses and religious organizations are trying to manage disasters that occur. There are new opportunities in community service. Religious communities can move their members to support one another, as needed. Religious organizations have contributed to social welfare promotion, and this movement has grown in the last few weeks. Some see this crisis as an opportunity to preach the Gospel. However, the most important thing is the meaning and purpose of religion <sup>5</sup>.

Research by Lukasz Sulkowski and Grzegorz Ignatowski confirms that the church must be able to manage services and encourage people to worship at home. The social distancing standards adopted by the church are based on appeals from the government. They can greet each other or do work using modern technology. However, they cannot change the religious principles that determine their identity. In the field of education, cooperation with religion in the fight against the coronavirus. In the learning process, they use online media such as Google Classroom, zoom, Microsoft team, Google meeting, and WhatsApp <sup>6</sup>. The COVID-19 infection rate has a clear pattern of contact or proximity. When a ban on meetings involving large numbers of people was imposed, the rate of COVID-19 infection was shallow. There is something to be learned that can be from the COVID-19 pandemic, for government and health services.

---

<sup>4</sup> Wesley J. Wildman et al., "Religion and the COVID-19 Pandemic," Religion, Brain and Behavior (Routledge, April 2, 2020).

<sup>5</sup> Philip Fountain and Geoffrey Troughton, "Covid-19: Why Religion Will Look Different" (2020).

<sup>6</sup> Lukasz Sulkowski and Grzegorz Ignatowski, "Impact of COVID-19 Pandemic on Organization of Religious Behaviour in Different Christian Denominations in Poland," Religions 2020, Vol. 11, Page 254 11, no. 5 (2020): 254.

But religious leaders, business people, and politicians must provide pragmatic policies. The state must give strategic plans in the effort to deal with this infectious disease, such as the Standard Operating Procedure <sup>7</sup>. Based on the problems described above, the authors review Covid-19 and religion: response believers about online services.

COVID-19 is a term used for coronavirus disease that occurred in 2019. The cause is SARS-CoV-2, which was obtained from respiratory samples of patients in Wuhan City (China), after the pneumonia outbreak <sup>8</sup>. Allen Institute for A.I.'s response to the COVID-19 pandemic by partnering with public research to prepare and distribute data on COVID-19. Articles were distributed free of more than 44,000 scientific articles, including more than 29,000 articles with full text on COVID-19 for researchers <sup>9</sup>.

The process of assessing the impact of restrictions on Church activities is carried out by considering health risks to society. Since the outbreak, there have been increasing problems of mental health problems, and incidents of domestic violence have been reported throughout the world <sup>10</sup>. COVID-19 is a beta-coronavirus that can spread to humans through intermediaries. Spread occurs from human to human through respiration caused by a virus <sup>11</sup>. COVID19 is a new disease that causes confusion, anxiety, and fear among the people. The latest concern is a place where negative stigma arises towards infected people. It is essential to avoid this stigma because it can make people hide their illnesses. There needs to be assistance

---

<sup>7</sup> Sayed A Quadri, "COVID-19 and Religious Congregations: Implications for Spread of Novel Pathogens," *International Journal of Infectious Diseases* 96 (2020): 219–221, accessed June 4, 2020, <https://doi.org/10.1016/j.ijid.2020.05.007>.

<sup>8</sup> Galo Farfan Cano, "A Perspective about Coronavirus Disease 2019 (COVID-19)," 2020.

<sup>9</sup> Said Nadeem, "Coronavirus Covid-19: Available Free Literature Provided By Various Companies, Journals And Organization Around The World *Journal Of Ongoing Chemical Research*" 5 (2020): 7–13.

<sup>10</sup> Bilal Ahmad Bhat et al., A Study on Impact of COVID-19 Lockdown on Psychological Health, Economy and Social Life of People in Kashmir, *International Journal of Science and Healthcare Research (Www.Ijshr.Com)*, vol. 5, 2020, accessed June 10, 2020, [www.ijshr.com](http://www.ijshr.com).

<sup>11</sup> Deblina Roy et al., "Study of Knowledge, Attitude, Anxiety & Perceived Mental Healthcare Need in Indian Population during COVID-19 Pandemic," *Asian Journal of Psychiatry* 51 (June 1, 2020): 102083.

from experts for public questions, in managing fear, stigma, and discrimination during COVID-19. Many facts keep changing about infection prevention. When the use of social media is extensive, facts circulate along with false news about corona spreading rapidly. The government urges the public not to share hoax information. The role of the religious leaders in tela contusion follows the guidelines for completing the COVID-19 pandemic. COVID-19 is a global pandemic that affects all races, ethnicities, and regions that demand a response from the community. Cooperation between religious communities is essential, especially the sharing of knowledge, resources and best practices <sup>12</sup>.

The author uses a phenomenological approach. The procedure seeks to recognize and elaborate on broad philosophical assumptions of phenomenology. Data is collected from individuals who have experienced the phenomenon. The participants were asked one common question. What do you think about online worship? Analysis of data through organized meaning clusters and developing textural and structural descriptions of experiences that lead to narratives that present the essence of the phenomenon <sup>13</sup>.

Phenomenological research attempts to investigate deeply about people's experiences. In essence, the investigation of everyday human experience that feels the meaning and meaning of life. The phenomenological study requires researchers to focus on phenomena that obtain comprehensive details that ultimately reveal the essence of exposure.<sup>14</sup> Data was the dialogue between the researcher and

---

<sup>12</sup> World Health Organization, "Practical Considerations and Recommendations for Religious Leaders and Faith-Based Communities in the Context of COVID-19," WHO Reference , last modified April 7, 2020, accessed June 18, 2020, <https://apps.who.int/iris/rest/bitstreams/1274420/retrieve>.

<sup>13</sup> Kahler B Schuemann, *A Phenomenological Study into How Students Experience and Understand the University Presidency*, 2014, accessed June 5, 2020, <https://scholarworks.wmich.edu/dissertations/261>.

<sup>14</sup> Linda A Bliss, "Phenomenological Research: Inquiry to Understand the Meanings of People's Experiences," *International Journal of Adult Vocational Education and Technology* 7, no. 3 (2016): 14, accessed June 5, 2020, [www.igi-global.com/article/component-theories-for-human-resource-](http://www.igi-global.com/article/component-theories-for-human-resource-).

participants considered as joint researchers in the meeting. Then reflected by researchers and participants <sup>15</sup>.

## **B. Hasil dan Pembahasan**

Covid-19 teaches people that health is the basis of wealth. Solidarity is a critical response and the first approach in the isolation process. The communities are prepared healthy lifestyles and care for the environment. All citizens, governments, business people, and religious organizations must pay attention to this lesson. Covid-19 turns the world upside down. Everyone learns to unite in separateness <sup>16</sup>. In his classic essay on religion, Weber revealed that the religious community could be characterized by dualism, which consists of two basic principles. First, the morality of the inner and outer groups. Second, there is a simple reciprocal relationship. In a recent study, McCloskey stressed that anyone who has a social group immediately develops into a good ritual <sup>17</sup>.

Church life has changed. Physical presence is limited now, but churches have grown in digital networks. But the more significant change is attitude. Churches can learn to reach out and be relevant to their members in a time of crisis. <sup>18</sup> Under current conditions, online worship can encourage online communities to use technology to build healthy spiritual relationships. Churches can have fan pages on Facebook to reach people with the love and Gospel of Jesus Christ<sup>19</sup>.

Strategies and communication approaches of religious institutions, communities, and individuals are needed to consider ways of communicating offline or online and can integrate both ways. Online activities must be well documented because the

---

<sup>15</sup> Isaac Tuffour, "A Critical Overview of Interpretative Phenomenological Analysis: A Contemporary Qualitative Research Approach," *J Health Commun* 2, no. 4 (2017): 52, accessed June 5, 2020, <http://www.imedpub.comhttp://healthcare-communications.imedpub.com>.

<sup>16</sup> Ilona Kickbusch et al., "Covid-19: How a Virus Is Turning the World Upside Down," *The BMJ* (BMJ Publishing Group, April 3, 2020).

<sup>17</sup> Victor Silva Corrêa, Gláucia Maria Vasconcellos Vale, and Marina de Almeida Cruz, "Entrepreneurial Orientation and Religion: The Pastor as an Entrepreneur," *Revista de Administração* 52, no. 3 (July 1, 2017): 330–340.

<sup>18</sup> [1]

<sup>19</sup> Ibid.

influence of Internet communication continues. Attention needs to be given not only to Internet users, but they can interpret and understand these practices concerning broader religious and social identity. Digital Religion studies can connect technology and spiritual life<sup>20</sup>.

Believers (and non-believers) can experience psychological, social, and spiritual pressure. Religious beliefs cause patients to no longer to need medical treatment and reject necessary procedures. Health practitioners need to enter into the perspective of patient beliefs to understand the decisions taken. In this way, communication remains open between the nurse and the patient.<sup>21</sup> Virtual reality has happened in all lines of life today. The concept of a virtual church as an alternative for the church to meet the needs of religious experience without interacting with communities in the church building. But there is an impact on the physical presence in the building in Christian culture<sup>22</sup>. The characteristics of networking need to be explored here, highlighting how the internet facilitates the sustainability of religious practices.

They also highlighted aspects of the current negotiations in society. The theoretical concepts of religious networking talk about online and traditional forms of spirituality. Spiritual practices and structures are becoming increasingly flexible, transitional, and transnational. There are no restrictions on community interaction in the online and offline world. Online services become a tool to understand the changes that occur in the world globally and locally<sup>23</sup>.

---

<sup>20</sup> Heidi A. Campbell and Alessandra Vitullo, "Assessing Changes in the Study of Religious Communities in Digital Religion Studies," *Church, Communication and Culture* 1, no. 1 (January 1, 2016): 73–89.

<sup>21</sup> Akpenpuun Joyce Rumun, "Influence Of Religious Beliefs On Healthcare Practice," *International Journal of Education and Research* 2, no. 4 (2014): 37–48, accessed June 9, 2020, [www.ijern.com](http://www.ijern.com).

<sup>22</sup> Sonia L Russell, *Effects of a Virtual Church on the Perceived Spiritual Well-Being of the Elderly: A Qualitative Study of Participants in a Virtual the Elderly: A Qualitative Study of Participants in a Virtual Religious Community Religious Community*, December 2016, accessed June 9, 2020, <http://libguides.sjfc.edu/citations>.

<sup>23</sup> Heidi A. Campbell, "Understanding the Relationship between Religion Online and Offline in a Networked Society | Journal of the American Academy of Religion," *Journal Of the American Academy Of Religion* 80, no. 1 (November 8,

The church needs to prepare facilities that involve many people every day, including weekdays. Churches and community services can reduce the number of people there every day with online services. The church should consider handling Sunday morning worship appropriately.

In the churches, attention must be paid to the Holy Communion. Congregants need to obey social distancing rules to break the chain of virus transmission.<sup>24</sup> Mijn Kerk is a unique online community where people try to overcome the tension between individualism and the desire to connect<sup>25</sup>. There is something that needs to be investigated, namely, first, why religious people use the internet and what specific groups they represent. Internet users conceptually and practically connect social practices online and offline. The reformation of the concept of the traditional community experienced a more significant social shift. Whereas in urban communities, the use of the internet is positively related to community members, culture, or religious organizations<sup>26</sup>.

McDonald's reflects on the decline of traditional communities lost by online churches. Church online makes aspects of the city, making activities such as offline worship<sup>27</sup>. Psychiatrists can play an essential role in educating Christian patients. Because psychiatrists and mental health care providers often face a diverse population of patient needs that they may not be prepared to manage. Religious and cultural competency training must be a component of the psychiatric residency curriculum because religion and culture are the

---

2012): 64–93, accessed June 10, 2020, <https://academic.oup.com/jaar/article/80/1/64/1007151>.

<sup>24</sup> Tyler J. VanderWeele, "Love of Neighbor During a Pandemic: Navigating the Competing Goods of Religious Gatherings and Physical Health," *Journal of Religion and Health* (May 13, 2020): 1–7.

<sup>25</sup> Christian Harwig, Johan Roeland, and Hijme Stoffels, "Click to Connect: Participation and Meaning in an Online Church," *Ecclesial Practices* 5, no. 1 (July 28, 2018): 22–38.

<sup>26</sup> Heidi Campbell, "Internet and Religion," in *The Handbook of Internet Studies*, 2011, 232–250.

<sup>27</sup> Valerie E Crumpton, *The Church Has Left the Building: A Leadership Perspective of Online Church versus Traditional Church*, 2018, accessed June 10, 2020, <http://digitalcommons.georgefox.edu/dmin/276>.



main social factors that can affect mental health care <sup>28</sup>. Technology formation and decision making in cyberspace are governed by leadership that imports culture from the visible church into the online space. Administrators are continually checking offensive or disturbing content due to the increasing participation in vulgarity administrators need to manage <sup>29</sup>.

Tim Hutchings proposes a new model of religious design in the context of mediation and draws attention to digital networks, transformative third spaces, and existential vulnerability fields. *Creating Church Online* advances understanding of the significance and impact of digital media in the religious and social lives of its users in finding a new theoretical framework for digital religion <sup>30</sup>.

Online worship is a new phenomenon in a pandemic that allows many people to be present virtually. The church can use existing resources to develop modern worship in a virtual environment. There are many new experiences for users. This experience is about fantasy and imagination. Bourdieu calls it habitus, which has been elaborated into homo fantasia, place situations, and imaginative stories <sup>31</sup>. Here technology can be a useful tool for serving those who are not advised to have contact others but do not need to distance themselves from fellowship <sup>32</sup>. The church has a tremendous opportunity to encompass sick people through vibrant new media. Virtual reality equipment provides neural input that allows unhealthy people to feel like they are gathering together with the community, not isolated at home.

---

<sup>28</sup> Santiago Almanzar, "Christianity and Mental Illness: Evil or Sickness?," *EC Psychology and Psychiatry* 4, no. 5 (2017): 181–188.

<sup>29</sup> Benson Rajan and Devaleena Kundu, "Churching Online: A Study on Religious Authority and Tourism in a Digital Age," *Atna - Journal of Tourism Studies* 14, no. 1 (January 1, 2019): 47–82.

<sup>30</sup> Tim Hutchings, *Creating Church Online: Ritual, Community and New Media*, *Creating Church Online: Ritual, Community and New Media* (Taylor and Francis Inc., 2017).

<sup>31</sup> Emil Kaburuan, Chien-Hsu Chen, and T Jeng, "Isn't It Real? – Experiencing the Virtual Church in Second Life®," vol. 1, 2011.

<sup>32</sup> Danny Webster, "Coronavirus: A Christ-Centred Response," *Evangelical Alliance*, last modified March 5, 2020, accessed June 18, 2020, <https://www.eauk.org/news-and-views/coronavirus-a-christ-centred-response>.

This digital awakening in religious studies is an opportunity to rethink research resources and create a learning framework in religious studies. It can also be developed in many ways including those related to spiritual practices<sup>33</sup>. Christianity today is challenged to provide solutions to social and political problems that affect the whole world. Problems with war, hunger, and marginalized populations. Global difficulties regarding ecology and the environment. So that Christian leaders must be actively involved in the process of finding solutions to crimes that occur in the world.<sup>34</sup>

In a specific context, the act of giving is done with a heart that genuinely is the reaction of the giver to those who need it, and it may seem to be preferred over the calculation. Giving in a pandemic situation is not a long-term strategy but can alleviate the situation temporarily. So that it takes hard work of the government, religious leaders, and social activists<sup>35</sup>.

There is concern that the Online Church will cause a decrease in the physical attendance of the church. Social media such as Facebook, Twitter, Instagram, Yahoo, Gmail, WhatsApp, and Snapchat are a means to access online worship. There is a shift in the community from physical to online so that it will increase individuality. Social media has broken down geographical boundaries and brought friends together, but there is a psychological burden to having friends in physical space. How does the church make digital strategies for online worship where people do not abandon the importance of physical relationships, and continue to utilize technology<sup>36</sup>.

---

<sup>33</sup> Chrsitopher D. Cantwell and Hussein Rashid, "Religion, Media, and the Digital Turn ," | Social Science Research Council (SSRC), last modified 2015, accessed June 25, 2020, <https://www.ssrc.org/publications/view/religion-media-and-the-digital-turn/>.

<sup>34</sup> Ernando Caldeira Da Silva, *Views on the Contemporary Challenges to Christianity*, 2017.

<sup>35</sup> Christine Goodall, "Shouting towards the Sky: The Role of Religious Individuals, Communities, Organisations and Institutions in Support for Refugees and Asylum Seekers," Policy Development and Evaluation Service United Nations High Commissioner for Refugees (2015): 1–38, accessed June 18, 2020, [www.unhcr.org](http://www.unhcr.org).

<sup>36</sup> Jeff Reed, *What Happens When Church Online Grows Up*, 2019.

Human communication through interpersonal and group discussion is essential for human existence. As if, internet communication seems to threaten crucial human interaction. Because social media communication is a private matter so actual face-to-face communication seems threatened. The implication is, the use of this gadget is subject to the user. This implies that given the opportunity to develop for the people of the cyber-church can choose to be part of it or not at all. One obstacle in online worship is the disruption of internet services can hamper the potential of the Online Church. Even more alarming in the countryside, internet signals can be lost on Sundays<sup>37</sup>.

Church committees in carrying out missions must form appropriate data centers and network operations. Extensive network capacity is needed for various church programs such as evangelistic webinars, remote Bible study, and several other applications. Counseling is essential in a pandemic situation. Repositories are required for storing digital evangelistic content, such as sermons, study Bibles, recorded music, and choirs. The Mission Department must provide easy access to online Christian libraries and global classes for Christian programs. The church must form a design committee to develop and oversee outreach plans by finding needs—the web as a means of church communication and a representative virtual learning environment. The best practice is that the church has a hosting portal that reflects the name of the church and ministry. The web provides a church domain email address for distance education and discipleship training. To make use of the internet, the church includes areas such as membership, management systems, pastoral service management, finance, documents, and education<sup>38</sup>.

Virtual churches are a growing reality in today's society. Individuals move from traditional churches to virtual churches. A definition to overcome problems that arise and provide uniformity is inevitable. However, describing the church is no small task.

---

<sup>37</sup> Justine John Dyikuk, "Christianity and the Digital Age: Sustaining the Online Church," *International Journal of Journalism and Mass Communication* 3, no. 1 (2017): 043–049, [www.premierpublishers.org](http://www.premierpublishers.org).

<sup>38</sup> Paul O'Callaghan, "Cultural Challenges to Faith: A Reflection on the Dynamics of Modernity," *Church, Communication and Culture* 2, no. 1 (January 1, 2017): 25–40.

Regulatory discussion is needed; it will not end the question of church organization or ecclesiology<sup>39</sup>.

Many church members don't consider it essential to be active in the church. So, it takes a particular class for new membership or a statement to move the church. By doing that, the church makes these activities meaningful group. Classes are used as an expectation that members are committed. Many members rarely attend because they do not have a ministry role in the church. And do not feel part of the community of the church. The church can offer more choices of worship time. Some members must work during the worship period. With an online church, people can arrange their worship time according to their work conditions. A businessman changed a church that offered worship time on Saturday because his work required him to get on a plane on Sunday morning. The church can monitor the presence of each member through the existing application. This approach is often difficult, especially for attending worship. That is why the merging of traditional and modern methods can be done to embrace those who are rarely present in regular worship.

Many cell groups gather at home to watch live streaming services. Many say that they now feel a responsibility for the spiritual welfare of their community, and some can even share the gospel with those they meet. There are a few suggestions for using social media by forming partners such as Instagram group calls, Google hangout meet, and WhatsApp group calls.

There is no better time to play around. In the afternoon, the church bells ring. It is a signal to believers that this is the time to stop whatever they are doing for joint prayer in the face of the Covid-19 threat<sup>40</sup>. There is a mass transfer to traditional churches to online or virtual churches. While such communities do exist and develop online. A more significant trend is that traditional religious

---

<sup>39</sup> Brett M Bloom, "The Rise Of The Virtual Church: Is It Really A Church Under I.R.C. Section 170(B)(1)(A)(I)?," *Liberty University Law Review* 6, no. 3 (2012), accessed June 18, 2020, [http://digitalcommons.liberty.edu/lu\\_law\\_review](http://digitalcommons.liberty.edu/lu_law_review).

<sup>40</sup> Edric Sng, "7 Lessons from Singapore's Churches for When the Coronavirus Reaches Yours.," *Christianity Today*, last modified March 11, 2020, accessed June 18, 2020, <https://www.christianitytoday.com/ct/2020/march-web-only/7-lessons-covid-19-coronavirus-churches-singapore-us-europe.html>.

communities are increasingly starting to establish their online presence. Operating in online/offline hybridity is an extension or complement to local church services <sup>41</sup>.

The church continues to preach the gospel of hope by inviting all people to share in the community to become the people God wants. And provide comfort to a nation in fear and anxiety, to bring hope that after the dry season, the rainy season will come. The future depends not only on viral behavior but also on people's actions as individuals, churches, communities, and governments. The way forward will not be a problem following the schedule, but faithfully recognizing the signs of the times.

Digital communication and social media invite everyone to create a community. This community as a media for storytelling. Digital communication invites responses and asks questions. Digital communication is developed by opening up communication channels. It's about finding opportunities for shared goals where people can come and share. It's about working together and eating together and, maybe, even worshipping together. It's about barriers between online and offline communities and efforts to share.

Another implication of the online community, which is one of the conveniences, is that people do not need to go to a church building and just be present online. However, based on face-to-face reality, it still needs to be done by the community, as it is currently happening. Members of the online community can come and go. They are required to chat or post comments. Being anonymous makes him feel more comfortable sharing something that other people will not share directly. Because the physical community is enormous, people can come and go without getting to know each other. Once again, it boils down to people's intentions and whether they want to remain anonymous. But just because some members want to stay anonymous, it doesn't seem to threaten the community

---

<sup>41</sup> Jonas Kulberg, "Reflecting Theologically on Online Worship Services," last modified March 27, 2020, accessed June 18, 2020, <https://medium.com/@jonas.kurlberg/reflecting-theologically-on-online-streaming-services-f6c3dd975043>.

<sup>42</sup>. Sunday morning worship habits are more extended gathering together to tell stories and share experiences. But some cannot gather. The church can offer through, first, TV media or online, or encourage people to do personal prayer. Second, it can be via email service written with prayers and sermons along with church bulletins. Third, record audio or visuals of worship leaders (including prayers and sermons). Fourth, Live Streaming lives like Facebook live or Zoom webinar.

This has the potential to allow congregants to interact and collaborate than just watching in worship. Church members can gather in small groups at home. They can participate in services, training, or fellowship with other small groups connected through a zoom meeting <sup>43</sup>. The church makes many positive contributions to the world. The challenge is to find and project his voice amid noise and chaos already too saturated and influenced by media messages <sup>44</sup>. Worship is a space where heaven and earth meet when believers join in praise and worship of God <sup>45</sup>.

The quality of worship services can be assessed from the planning, preparation, relevance of worship, and various aspects related to worship. Every Christian worship leader needs to understand what the Bible teaches about worship to conduct quality worship. The church needs to think seriously about the implementation of the digital church as a maximum effort for church stewardship. The church must see this pandemic outbreak as an

---

<sup>42</sup> Kayla Jo Gilmore, *A Church without Walls: Finding Community in Central Christian Church's Online Campus*, 2010, accessed June 18, 2020, <https://digitalscholarship.unlv.edu/thesedissertations/114>.

<sup>43</sup> Presbyterian Church, *The Online Church Survival Guide: Making the Most of Being Online* (New Zealand, May 13, 2020), accessed June 19, 2020, [https://www.presbyterian.org.nz/sites/default/files/13.5.2020-The online church survival guide\(1\).pdf](https://www.presbyterian.org.nz/sites/default/files/13.5.2020-The%20online%20church%20survival%20guide(1).pdf).

<sup>44</sup> Stephen Ferguson, *The Roman Catholic Church in America Through Online Media: A Narrative Analysis*, n.d., accessed June 19, 2020, <http://www.elon.edu/docs/e-web/academics/communications/research/vol2no2/04fergusonejfall11.pdf>.

<sup>45</sup> Katie Coleman, "School of Church Music and Worship Offers Family Worship Resources in Response to COVID-19," *Southwestern Baptist Theological Seminary*, last modified March 20, 2020, accessed June 19, 2020, <https://swbts.edu/news/releases/school-church-music-and-worship-offers-family-worship-resources-response-covid-19/>.

opportunity to stimulate the rise of house churches through the government's social restriction policy regarding religious worship. This is not a complete or comprehensive overview of online or virtual churches, and ongoing surveys are needed. It might be rather one-sided to suggest that one's views for church or religion.

### **C. Kesimpulan**

In conclusion, this research confirms that the church understudy was able to limit religious service and encourage the faithful to worship at home. The position taken by the church respects the standards imposed by the government. Although at home, the church provides online services and visits homes during the pandemic. Online services are beneficial for people who are able so that the church keeps thinking of solutions for those who are less able. In the field of education, learning is done online. They are a more significant commitment to the sick and the elderly. The research carried out allows the presentation of religious and community leaders' views in viewing and completing the spread of COVID 19. Sometimes their opinions differ from the conventional ones. This research helps to understand the differences in managing communities in various ways. However, they cannot represent the Christian community who have to deal with a pandemic. The research was conducted, not the people who deal with epidemics every day, like doctors.

## Daftar Rujukan

- Almanzar, Santiago. "Christianity and Mental Illness: Evil or Sickness?" *EC Psychology and Psychiatry* 4, no. 5 (2017): 181–188.
- Bhat, Bilal Ahmad, Samira Khan, Shazia Manzoor, Afreen Niyaz, Humaira Jasmin Tak, Sidrat-Ul-Muntaha Anees, Shaziya Gull, and Intizar Ahmad. *A Study on Impact of COVID-19 Lockdown on Psychological Health, Economy and Social Life of People in Kashmir. International Journal of Science and Healthcare Research (Www.Ijshr.Com)*. Vol. 5, 2020. Accessed June 10, 2020. [www.ijshr.com](http://www.ijshr.com).
- Bliss, Linda A. "Phenomenological Research: Inquiry to Understand the Meanings of People's Experiences." *International Journal of Adult Vocational Education and Technology* 7, no. 3 (2016): 14. Accessed June 5, 2020. [www.igi-global.com/article/component-theories-for-human-resource-](http://www.igi-global.com/article/component-theories-for-human-resource-).
- Bloom, Brett M. "The Rise Of The Virtual Church: Is It Really A Church Under I.R.C. Section 170(B)(1)(A)(I)?" *Liberty University Law Review* 6, no. 3 (2012). Accessed June 18, 2020. [http://digitalcommons.liberty.edu/lu\\_law\\_review](http://digitalcommons.liberty.edu/lu_law_review).
- Caldeira Da Silva, Ernando. *Views on the Contemporary Challenges to Christianity*, 2017.
- Campbell, Heidi. "Internet and Religion." In *The Handbook of Internet Studies*, 232–250, 2011.
- Campbell, Heidi A. "Understanding the Relationship between Religion Online and Offline in a Networked Society | Journal of the American Academy of Religion ." *Journal Of the American Academy Of Religion* 80, no. 1 (November 8, 2012): 64–93. Accessed June 10, 2020. <https://academic.oup.com/jaar/article/80/1/64/1007151>.
- Campbell, Heidi A., and Alessandra Vitullo. "Assessing Changes in the Study of Religious Communities in Digital Religion Studies." *Church, Communication and Culture* 1, no. 1 (January 1, 2016): 73–89.
- Campbell, Heidi A. *The Distanced Church Reflections on Doing Church*



- Online*. Digital Religion Publication, 2020. Accessed June 9, 2020. [www.digitalreligion.tamu.edu](http://www.digitalreligion.tamu.edu).
- Cantwell, Chrstopher D., and Hussein Rashid. "Religion, Media, and the Digital Turn ." | *Social Science Research Council (SSRC)*. Last modified 2015. Accessed June 25, 2020. <https://www.ssrc.org/publications/view/religion-media-and-the-digital-turn/>.
- Coleman, Katie. "School of Church Music and Worship Offers Family Worship Resources in Response to COVID-19 ." *Southwestern Baptist Theological Seminary*. Last modified March 20, 2020. Accessed June 19, 2020. <https://swbts.edu/news/releases/school-church-music-and-worship-offers-family-worship-resources-response-covid-19/>.
- Corrêa, Victor Silva, Gláucia Maria Vasconcellos Vale, and Marina de Almeida Cruz. "Entrepreneurial Orientation and Religion: The Pastor as an Entrepreneur." *Revista de Administração* 52, no. 3 (July 1, 2017): 330–340.
- Crumpton, Valerie E. *The Church Has Left the Building: A Leadership Perspective of Online Church versus Traditional Church*, 2018. Accessed June 10, 2020. <http://digitalcommons.georgefox.edu/dmin/276>.
- Dyikuk, Justine John. "Christianity and the Digital Age: Sustaining the Online Church." *International Journal of Journalism and Mass Communication* 3, no. 1 (2017): 043–049. [www.premierpublishers.org](http://www.premierpublishers.org).
- Farfan Cano, Galo. "A Perspective about Coronavirus Disease 2019 (COVID-19).," 2020.
- Ferguson, Stephen. *The Roman Catholic Church in America Through Online Media: A Narrative Analysis*, n.d. Accessed June 19, 2020. <http://www.elon.edu/docs/e-web/academics/communications/research/vol2no2/04fergusonejfall11.pdf>.
- Fountain, Philip, and Geoffrey Troughton. "Covid-19: Why Religion Will Look Different" (2020).
- Gilmore, Kayla Jo. *A Church without Walls: Finding Community in Central*

- Christian Church's Online Campus*, 2010. Accessed June 18, 2020. <https://digitalscholarship.unlv.edu/thesedissertations/114>.
- Goodall, Christine. "Shouting towards the Sky: The Role of Religious Individuals, Communities, Organisations and Institutions in Support for Refugees and Asylum Seekers." *Policy Development and Evaluation Service United Nations High Commissioner for Refugees* (2015): 1–38. Accessed June 18, 2020. [www.unhcr.org](http://www.unhcr.org).
- Harwig, Christian, Johan Roeland, and Hijme Stoffels. "Click to Connect: Participation and Meaning in an Online Church." *Ecclesial Practices* 5, no. 1 (July 28, 2018): 22–38.
- Hollar, Brian. "Will COVID-19 Cause a Religious Recession? ." *Religion & Diplomacy*. Last modified April 8, 2020. Accessed June 3, 2020. <https://religionanddiplomacy.org.uk/2020/04/08/will-covid-19-cause-a-religious-recession/>.
- Hutchings, Tim. *Creating Church Online: Ritual, Community and New Media*. *Creating Church Online: Ritual, Community and New Media*. Taylor and Francis Inc., 2017.
- Kaburuan, Emil, Chien-Hsu Chen, and T Jeng. "Isn't It Real? – Experiencing the Virtual Church in Second Life®." Vol. 1, 2011.
- Kickbusch, Ilona, Gabriel M. Leung, Zulfiqar A. Bhutta, Malebona Precious Matsoso, Chikwe Ihekweazu, and Kamran Abbasi. "Covid-19: How a Virus Is Turning the World Upside Down." *The BMJ*. BMJ Publishing Group, April 3, 2020.
- Kulberg, Jonas. "Reflecting Theologically on Online Worship Services." Last modified March 27, 2020. Accessed June 18, 2020. <https://medium.com/@jonas.kurlberg/reflecting-theologically-on-online-streaming-services-f6c3dd975043>.
- Liguori, Eric, and Christoph Winkler. "From Offline to Online: Challenges and Opportunities for Entrepreneurship Education Following the COVID-19 Pandemic." *Entrepreneurship Education and Pedagogy* 3, no. 4 (2020). Accessed June 24, 2020. <http://journals.sagepub.com/doi/10.1177/2515127420916738>.
- Mullins, J Todd. *Online Church: A Biblical Community*, 2011. Accessed June 9, 2020. <https://core.ac.uk/download/pdf/58823914.pdf>.

- Nadeem, Said. "Coronavirus Covid-19: Available Free Literature Provided By Various Companies, Journals And Organization Around The World Journal Of Ongoing Chemical Research" 5 (2020): 7–13.
- O'Callaghan, Paul. "Cultural Challenges to Faith: A Reflection on the Dynamics of Modernity." *Church, Communication and Culture* 2, no. 1 (January 1, 2017): 25–40.
- Presbyterian Church. *The Online Church Survival Guide: Making the Most of Being Online*. New Zeland, May 13, 2020. Accessed June 19, 2020.  
[https://www.presbyterian.org.nz/sites/default/files/13.5.2020-The online church survival guide\(1\).pdf](https://www.presbyterian.org.nz/sites/default/files/13.5.2020-The%20online%20church%20survival%20guide(1).pdf).
- Quadri, Sayed A. "COVID-19 and Religious Congregations: Implications for Spread of Novel Pathogens." *International Journal of Infectious Diseases* 96 (2020): 219–221. Accessed June 4, 2020. <https://doi.org/10.1016/j.ijid.2020.05.007>.
- Rajan, Benson, and Devaleena Kundu. "Churching Online: A Study on Religious Authority and Tourism in a Digital Age." *Atna - Journal of Tourism Studies* 14, no. 1 (January 1, 2019): 47–82.
- Reed, Jeff. *What Happens When Church Online Grows Up*, 2019.
- Roy, Deblina, Sarvodaya Tripathy, Sujita Kumar Kar, Nivedita Sharma, Sudhir Kumar Verma, and Vikas Kaushal. "Study of Knowledge, Attitude, Anxiety & Perceived Mental Healthcare Need in Indian Population during COVID-19 Pandemic." *Asian Journal of Psychiatry* 51 (June 1, 2020): 102083.
- Rumun, Akpenpuun Joyce. "Influence Of Religious Beliefs On Healthcare Practice." *International Journal of Education and Research* 2, no. 4 (2014): 37–48. Accessed June 9, 2020. [www.ijern.com](http://www.ijern.com).
- Russell, Sonia L. *Effects of a Virtual Church on the Perceived Spiritual Well-Being of Effects of a Virtual Church on the Perceived Spiritual Well-Being of the Elderly: A Qualitative Study of Participants in a Virtual the Elderly: A Qualitative Study of Participants in a Virtual Religious Community Religious Community*, December 2016. Accessed June 9, 2020. <http://libguides.sjfc.edu/citations>.
- Schuemann, Kahler B. *A Phenomenological Study into How Students*

- Experience and Understand the University Presidency*, 2014. Accessed June 5, 2020. <https://scholarworks.wmich.edu/dissertations/261>.
- Sng, Edric. "7 Lessons from Singapore's Churches for When the Coronavirus Reaches Yours." *Christianity Today*. Last modified March 11, 2020. Accessed June 18, 2020. <https://www.christianitytoday.com/ct/2020/march-web-only/7-lessons-covid-19-coronavirus-churches-singapore-us-europe.html>.
- Sulkowski, Lukasz, and Grzegorz Ignatowski. "Impact of COVID-19 Pandemic on Organization of Religious Behaviour in Different Christian Denominations in Poland." *Religions 2020, Vol. 11, Page 254* 11, no. 5 (2020): 254.
- Tuffour, Isaac. "A Critical Overview of Interpretative Phenomenological Analysis: A Contemporary Qualitative Research Approach." *J Healthc Commun* 2, no. 4 (2017): 52. Accessed June 5, 2020. <http://www.imedpub.comhttp://healthcare-communications.imedpub.com>.
- VanderWeele, Tyler J. "Love of Neighbor During a Pandemic: Navigating the Competing Goods of Religious Gatherings and Physical Health." *Journal of Religion and Health* (May 13, 2020): 1–7.
- Webster, Danny. "Coronavirus: A Christ-Centred Response ." *Evangelical Alliance*. Last modified March 5, 2020. Accessed June 18, 2020. <https://www.eauk.org/news-and-views/coronavirus-a-christ-centred-response>.
- Wildman, Wesley J., Joseph Bulbulia, Richard Sosis, and Uffe Schjoedt. "Religion and the COVID-19 Pandemic." *Religion, Brain and Behavior*. Routledge, April 2, 2020.
- World Health Organization. "Practical Considerations and Recommendations for Religious Leaders and Faith-Based Communities in the Context of COVID-19." *WHO Reference* . Last modified April 7, 2020. Accessed June 18, 2020. <https://apps.who.int/iris/rest/bitstreams/1274420/retrieve>.

