



## The Analysis of the Attitude of Toxic Positivity Covid-19 in The Implementation of Salat

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### Abstract

Pandemic Covid-19 causes collapse of all human activities, including the conduct of worship. These conditions trigger the growth of the attitude of Toxic Positivity in worship. This condition is dangerous because it will cause the high rate of virus Covid-19 transmission. This study aims to examine the attitude and response of society to the emergence of Toxic Positivity attitudes. Research uses type of descriptive qualitative research. Research is conducted in four villages in four districts of Cirebon regency with the source of research data that citizens and society figure of the local villages. The instrument of data collection that used is the interview with the technique of analysis of descriptive data. The results of this study is that in preventing the emergence of attitudes Toxic Positivity can be done by applying the approach of psychological, sociological and religious, especially in worship. The approach is applied in order to break the chain of spread of the virus Sars Cov-2 that causes the pandemic Covid-19 di Cirebon.

**Key words:** attitude, toxic positivity, prayers

### Introduction

In the time of pandemic covid-19, society is encouraged to pray at home or in the masjid/mosque to comply with the protocol health. The impact of the pandemic COVID-19 has changed many aspects of human life. [1] Including changing the attitude of religious for followers of all religions, including muslims and muslimat. The arrival of the Corona Virus Disease 2019 (Covid-19) has forced many countries to precisely change the guarantee of freedom of religion be restrictions on religious activities.[2] the Government set up the implementation of the Salat of worship than before there is spread of covid-19. There are allusions Muslims now based WHO (World Health Organization) is no longer running fiqh which is usually carried out.

The activity of the obligatory Salat, to teach the holy quran, recitation and worship in Islam need for people gathered. On the other hand the rules of the protocol of health to avoid spread of covid-19 give different possibilities. As an example, the Friday Salat is replaced with a Salat Dhuhr at home, the Obligatory Salat and Tarawih Salat held in the house, and call the implementation of the Eid Prayer in the house of each with the number of jamaah is limited.[2] the Routine of prayers in congregation in the mosque is the call of faith and hopeful of reward doubled compared to pray on his own at home. Salat is the pillar of religion. Establish prayer is including of upholding the religion of Islam. Salat is the pillar of Islam. Salat is obligatory at once a marker of the faith of muslims and there are grammar rules of

law that determine it. The implementation of the Salat can be toxic positivity in the era of pandemic covid-19. Toxic positivity is an appellation when people get a boost of encouragement and motivation with positive intention but instead give impact to the contrary. [3]

This research is expected to be able to analyze the attitude of the citizens in the District of Cirebon to be able to position the attitudes themselves to avoid the possibility of contracting covid-19. In fact, the citizens are highly confused with a number of rules, restrictions and information considered to collide with the guidance of the religious in particular the issue of prayer in congregation. Through the rules, restrictions and protocol information related health efforts to prevent the spread of covid-19 can be formed society is a conscious effort to maintain joint health.

Attempt to change the condition or state of life of the citizens of the District of Cirebon which is more than 90% of muslims are ridden the problem of covid-19 the domino effect in real life which require them to implement the new life is not an orientation easy because change habits that are already engrained into tradition and culture. Sensitize citizens with the orientation realize the benefit of living in harmony goal of Islam and in line with the ideals keep yourself does not conflict with the teachings of Islam, but dealing with change pattern of an understanding of worship that has been done, particularly associated with the salat. Salat is the pillar of religion, prayer is an act of worship daily routines that will be the losers if the worship that has been routinely performed but the essence of the city, namely the establishment of harmonious communication between a servant and The Creator. [4]

Attitude is the response of the covered person to stimulate or a particular object usually involves the opinion of the self or emotions. This happens refer to the attitude expressed with a variety of concrete action from the experience and manner which have been there in person. Practices 3M or 5m as an effort to prevent desist spread of covid-19 require socialization, training and familiarization are not easy. [5]. Habit that should be avoided as an effort to break the chain of covid-19, stay home, the restriction of social activity of citizens, the presence of PKM until the division of the green zone, yellow and red as the area marker covid-19, the use of the vehicle odd-even. Some of these rules addressed pro-cons.

This study in addition to can be applied also intended to be able to proceed towards perfection both theoretically and practically. Looking at the above problems need to include the anticipation of that congregation familiar with the efforts of the prevention of the distribution of Toxic Positivity Covid-19 in the mosque because of the negligence of attitude or understanding positivity toxic in the case of the practice of worship for muslims is bad for pilgrims in particular and the family in general. Addressing the manifold response as an effort to find a solution and explore the problems that continue to evolve, the writer is interested to conduct research with the title Analysis of the Attitude of Toxic Positivity Covid-19 in the implementation of the prayers of worship in the District of Cirebon.

## Research Method

Research conducted to qualitative description research. This study aims to describe the phenomena that occur in society. The research was carried out in some villages in the District of Cirebon, which is in the Village Palir of Tengahtani, Bodesari Village of Plumbon, Sutawinangun village of Kedawung and Kalipasung Village Gebang. The sample of this study is that some residents and community figures from each of the local village.

This study uses the instrument of data collection in the form of interviews. Some questions to get information prepared by some of the provisions of respondents random in terms of age, education, gender, social position and location of residence. Answers incoming compiled as the primary data valid while descriptive data and then compiled, translated according to the purposes and provisions of qualitative research. Data analysis was performed with analysis of integraktif of Milles and Hubberman, namely through the step of data reduction, data display, verification and conclusion.

## Results and Discussion

### Toxic Positivity

Toxic positivity occurs when a person continuously encourage other people who are being crushed by misfortune to see things from the side of good, without considering the experience that is felt and, without giving others the opportunity to vent his feelings. [6] Toxic positivity is the assumption, either by own self or other people, that regardless of the emotional pain of a person or a difficult situation, they can only have a positive mindset or the terms of an asshole positive vibes.

Toxic positivity can take many forms. It can be in the form of family members who encouraged because it looks frustrated instead of being a good listener why feel disappointed. This can be in the form of comments such as “look on the bright side” or “be thankful for what You have.” This can become a meme that tells to “change Your view to be happy.” It can be friend who repeatedly posts how productive they are during the pandemic. It could be a feeling of its own that should not be thinking about feeling sad, anxious, lonely, or afraid.

On the condition of the toxic positivity, negative emotions are seen as something bad. On the contrary, positivity and happiness driven compulsively, and emotional experience of human authentic denied, minimized, or not applicable. In more severe Conditions when someone is in the condition of being depressed or grieving and force myself to stay positive, maybe even pretend positive until the when it became a concern to happen. [6] Harbored emotions will cause it not processed and does not serve. Regardless of the importance of releasing the emotions out, people need to achieve acceptance and emotional response from others. [7] In essence, the toxic positivity is an avoidance strategy that is usually used to encourage and eliminate discomfort. But when avoiding emotions, anyone actually cause more damage.

### **Toxic Positivity is Very Dangerous in the Pandemic Covid-19**

Pandemic covid-19 is forcing all of the activities of human activity came to a standstill. Including livelihood is usually done to meet the needs of day-to-day should be stopped because of the many places as the fields of livelihoods dismissed while, even permanently closed. It is thus done to prevent the spread of the virus so that it leads to a state of more severe compared with the loss of a job. Pandemic covid-19 is an outbreak of a disease that is transmitted very quickly and turn off the victim in time is relatively short. Therefore the government makes a policy to stay in the house in time that is not determined at that time.

Orders of staying at home have made anyone isolated. [8] Companies across the country have been to dismiss or lay off millions of employees. Those lucky enough to keep their jobs find themselves working majority in the house. Many also supervise or send their kids while trying to balance the job. Workers face danger every day when they still have to go to the office. Medical care providers as well, and they are under excessive pressure for months as the intensive care unit reaches capacity and increases mortality. Collectively fought against the feeling of loneliness, anxiety, and fear of pain appears during the pandemic.

If Toxic positivity is applied at a time in this condition it will be very dangerous. If positive thinking to remain active as when his normal life in the conditions of corona covid-19 out there of course it became a catastrophe that can hurt yourself. Even the impact is not on itself, but also on the people around him like family. Hubris to underestimate this virus resulted in the increasing curve of the number of victims infected with covid-19 in Indonesia every day. This is not only in Indonesia, but in other countries also the same.

### ***The analysis of the Attitude of Toxic Positivity Covid-19 in the Implementation of Worship***

The attitude that made the citizens of the Cirebon District related to the implementation of prayer in the era of pandemic covid-19 show appreciation diverse. The first theoretical conceptual showed a tendency to appreciate the anticipatory against the symptoms of the epidemic and the impact on the behavior of everyday life. The first category is people who already get the information and know the symptoms associated with the disease covid-19. The citizens got the news about the ruling government as a Circular Letter of minister of religion Number SE. 15 2020 About the Guide the Implementation of the Activities of the Religious Houses of Worship in the Society, Productive and Safe Covid-19 in the Pandemic. [9] From the media, also carried out by parties related to the distribution of that information from the Department of Health, a team of covid and village government.

The second category is people who are against government policy. this category still run the way of worship in accordance with the understanding of the beginning practically no just carry out the rules/circular of the Minister of Religion in the problem prayers even worship activities involving mass. This group was formed because of the less obedient or disobedient that indeed it is rare to mosque of the process of reflection is not long. [10] But also on the contrary, this group appears because it has not been delivered of valid information about covid-19 or fixed they want to carry out the practice of prayer in accordance with the guidance of worship based on Islamic law. They still run the obligatory salat in congregation to the mosque by running the protocol of health such as masks and hand washing. The source of their strength in reducing the fear of Covid-19 transmission is the intended purpose of them coming to the mosque to worship. The number of pilgrims on the conditions of the pandemic Covid-19 decreased compared with normal conditions. Thus shows that the citizens of the District of Cirebon level have high religious in salat in the masjid/mosque and still want to run the protocol health. So the salat is still performed in the mosque, then it is good to guard the mosque provides soap and water flew for use before and after prayers. They should also impose the use of face masks for a more secure (Wahid, 2020). The change of the salat with the protocol of the health is not reducing the intentions of the prayer in congregation. In spite of moderate or traditional in the understanding of the doctrine of prayer in their essence remains the prayer in congregation. Key in the face of the pandemic Covid-19 is that patience and resignation, as was expressed that the construction of social and religious perspective of sufism during the pandemic generate behavior patterns religion: patience, gratitude, trust and reflection. [11]

The attitude of Toxic Positivity Covid-19 can be translated as a person's attitude of worship (salat) in accordance with the Islamic shari'a but including as a form of compliance toxic (Toxic Positivity) because in a state of pandemic Covid-19. Said compliance toxic covid-19 caused those who do not comply with the protocol health in worship in the era of pandemic covid-19. It can thus be of transmitting or contracting a disease that could potentially harm yourself

or others. How this condition is very important to be observed that there is a follow up so that the effort to break the chain of pandemic covid-19 can be achieved.

As step to the process of attitude formation and attitude change consciously Toxic Positivity Covid-19 through advocacy and dissemination of the prevention of Covid-19. The formation of the attitude of the citizens should be able to approach the psychological, sociological and religious estuary on efforts to nourish the understanding of the community and provide an understanding of worship that healthy diera pandemic covid-19.

The psychological impact of society on the spread of the pandemic Corona Virus Disease (Covid-19) is sweeping the world right now. Information about the news about the increasing number of patients with Covid-19 from day to day, can have a serious impact in the form of the onset of feelings of distress, stress and anxiety among the people. [12] the psychological Approach is done through counseling activities by the psychologist or people who are experts in their field. The goal is to provide reinforcement of motivation so as not to down, reduce the anxiety and avoid excessive stress. If the psychology of the soul of someone strong and radiates a positive aura it will make the immunity of the body increases so as to avoid exposure to this virus. Anxiety or suspicion that occurs when being in a place of worship such as mosques or mosque, no congregation of the cough and the flu or other symptoms related to the characteristics of a person suffering from covid-19.

The sociological approach is based on the essence of man as social creature need to the collective consciousness to maintain joint health. A touch of social intelligence is translated into a healthy life is a shared responsibility. Without unity, the outbreak of the disease will be spread and have an impact on the crippled social life. In the perspective of sociology of mass communication, the success of them in out of the crisis of the plague is one of them supported by the success of the strategy of public communication in the uncover, track and map the spread of this outbreak quickly while providing socialization enough against its citizens. [13] therefore, it is necessary to keep track of the places in the District of Cirebon which is in the red zone, then do the socialization to the area. Socialization is done to foster the understanding of the pandemic Covid-19 which is very dangerous and can be transmitted quickly. Impact the poor not only lost jobs but also death, so this information needs to be understood by society through socialization. Worship activities can still be done at home in an emergency condition, the rest can be accessed online (the study of discourse, and others).

On the approach of religion is considered more weight because for the citizens who have the characteristic of Islam that will obey Islamic law is considered heavy. While for the community moderate muslims will be more receptive to the practice of prayer with the protocol of health as a consequence of the logical ensure the safety of self and the collective is important. In fact, according to research Wahid (2020) that the congregational prayer at home is better than praying in the mosque to pay attention to the distance because it is free from the element of doubt.[14]

## Conclusion

The attitude of toxic positivity is a positive attitude in a condition of actual harm to itself or others. This attitude is dangerous, if applied in the pandemic because it will harm itself and other people considering the Virus is Covid-19 spreading so quickly and it can be claimed the lives of easily. The impacts are not only in the field of health, but also propagate in other fields even in all aspects of life. Prevention of the growth of the attitude of toxic positivity can be done by several approaches, namely the approach of psychological, sociological, and religious. So that the citizens of the District of Cirebon must obey the rules of the government associated with maintaining the protocol health, especially in worship so that the breaking of the chain of the spread of the Virus Covid-19.

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