

Public Acceptance And Resistance Regarding The Government Policy About Prohibition Of Mudik Eid Al-Fitr 2021 Amid The Covid-19 Pandemic

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Abstract.

The prohibition of Mudik Eid Al-Fitr in 2021 is a policy that aims to reduce the spread of Covid-19. However, Eid is also a hereditary tradition of the Indonesian people, the majority of whom are Muslims. As a result of this policy, many informants accepted and resistance the policy with their respective attitudes according to their situation and conditions. The purpose of this study is to find out how the attitude of acceptance and resistance is related to government policies. This study uses a qualitative approach with depth interviews also observation methods and uses a constructivism paradigm. In this research, using an Information Integration Theory, Resistance Theory and Loss Theory by using 5 phases consisting of rejection phase, anger phase, bargaining phase, depression phase and acceptance phase. There are 5 informants who accepted the policy and 5 informants who resisted the policy. The results of this study indicate that 5 informants accepted the policy due to self-awareness and advice from families who forbade returning to their hometown. Meanwhile, 5 informants who resisted the policy were caused by policies that made informants confused, personal matters and the desire to celebrate Eid with family in their hometown.

Keywords: Acceptance, Resistance and The prohibition of Eid Al-Fitr Mudik in 2021.

I. INTRODUCTION

Lebaran is a celebration of Eid al-Fitr which is carried out by the Muslim community and falls every 1 Shawwal in the calculation of the Hijri calendar. In Islam, the celebration of Eid al-Fitr is also carried out on other Muslim holidays, namely Eid al-Adha or ordinary people call it Eid Hajj. However, the word Eid is more synonymous with Eid celebrations (Fuad, 2011). One of the Eid traditions that are usually carried out by Muslim communities in Indonesia on Eid day is going home. Mudik comes from the word 'udik' which means village, then the prefix 'm' is added to become 'mudik' which means returning home (Fuad, 2011). Mudik is a person's greatest desire before Eid. This culture is usually carried out by immigrants who live in big cities in Indonesia, one of which is Jakarta, which is the capital city of Indonesia (Fuad, 2011). This Eid Mudik tradition has been carried out by layers of society from generation to generation regardless of age, social status, and position.

The Eid Mudik tradition is usually carried out every year and is never missed by Muslims who migrate. Especially every time before Idul Fitri, so you can celebrate Eid with your beloved family back home. This Eid Mudik tradition also has its own meaning, especially for people who migrate. In fact, going home can be interpreted as a precious moment. This is also contained in a research journal entitled "*The Meaning of Life Behind the Lebaran Mudik Tradition (A Phenomenological Study of the Experiences of Homecomers in Celebrating Eid Al-Fitr in their hometowns)*" by Muskinul Fuad from Da'wah Communications STAIN Purwokerto, since 2011 which explains that Mudik Lebaran has meaning for individuals which wander, such as the meaning of kinship and education, primordial meaning, extensional meaning and transformative meaning. In addition, this study explains that Mudik Lebaran can increase happiness and mental health. According to Talcott Parsons and Edward Shils (in Weruin, 2014) that culture is an action that is inherited through diffusion and learning. Culture is a continuous process of 'creation'. Culture is also the behavior and values that are learned and passed down from generation to generation to the next generation.



Fig 1. Survey Data for Countries with the World's Largest Muslim Population

Source: <https://databoks.katadata.co.id/datapublish/2019/09/25/indonesia-negara-dengan-penduduk-muslim-terbesar-dunia#>

Based on survey data by www.databoks.katadata.co.id in 2010 that Indonesia ranks first in the country with the largest Muslim population in the world, namely 209.1 million people or about 87% of the total population in Indonesia. Meanwhile, according to the 2020 survey data by the world population review in the *industry.co.id* article, the Indonesian population who are Muslim has increased from 2010 which reached 229 million people or about 87.2% of the total Indonesian people. With the large number of Indonesians who are Muslim, of course, Eid has become a tradition that continues to be carried out from year to year. In fact, this Eid is included in the category of collective leave by people throughout Indonesia. However, in mid-March 2020, Indonesia was shocked by the spread of the virus which required reducing all face-to-face activities to being carried out remotely. This virus is known as Covid-19. The Covid-19 virus is a large family of viruses caused by SARS CoV-2 and can be transmitted to anyone (Masrul, 2020). Since the spread of the Covid-19 virus, the government has issued many new policies, of course, to protect the community from the spread of the Covid-19 virus. The government's new policy is to reduce external activities such as WFH (work from home) and WFO (work from office) system, regional lockdowns, implementing PSBB (Pembatasan Sosial Berskala Besar), PPKM (Pemberlakuan Pembatasan Kegiatan Masyarakat), strict health protocols such as using masks, washing hands, maintaining distance, avoiding crowds, measuring body temperature, as well as prohibiting going home to the public. In addition, the Coordinating Minister for Human Development and Culture (Menko PMK), Muhadjir Effendy conveyed the ban of mudik lebaran to the public starting from May 6 to 17, 2021. The ban of mudik lebaran is stated in the Circular Letter of the Head of the Covid-19 Handling Task Force Number 13 of 2021 concerning Elimination mudik on D-7 Eid Al-Fitr and D+7 the implementation of the Regulation on the Elimination of mudik Al-Fitr Year 1442 Hijri from 6-17 May 2021.

Finally, the government extended the ban of mudik lebaran to 24 May 2021. According to President Joko Widodo, this policy was made based on the experience of the Idul Fitri holiday in 2020, that there was an increase in daily cases of up to 93% and a death rate of up to 66% due to Covid-19 cases. With low self-awareness and lack of firmness regarding the implementation of PPKM, this has resulted in a spike in Covid-19 cases. Based on information from the online media *okezone.com* regarding the 2021 Eid al-Fitr, around 18.9 million people are still desperate to go home even though it has been banned by the government. As reported by *okezone.com*, the highest percentage of mudik destinations are Central Java, which is around 38.52%, West Java (non-Jabodetabek) 22.02%, East Java 11.93%, and other provinces. What some people have done during Eid al-Fitr in the midst of the Covid-19 pandemic is certainly a form of resistance to government policies related to the ban of mudik Eid Al-Fitr 2021. According to James Scott, resistance is a form of resistance. The resistance is divided into two, namely direct resistance and indirect resistance (Efendi, 2019). As in the research journal entitled "*Women's Resistance in a Collection of Tandak Stories by Royyan Julian (James C. Scott's Theory of Resistance)*" by Enik Zuni Susilowati from JBSI FBS, State University of Surabaya in 2018 explains the resistance carried out due to a rejection or resistance is divided into 2 which consists of open resistance and closed resistance. Open resistance that is carried out is carrying out an act of

resistance or rejection openly, while closed resistance is carrying out an act of resistance in secret. On the other hand, with the government's policy regarding the ban of mudik lebaran in the midst of the Covid-19 pandemic, there are also people who comply with the policy. One of them is the Minister of Tourism and Creative Economy Sandiaga Uno and his staff doing halal bi halal online during the Idul Fitri 2021 Eid by using the zoom cloud meeting platform.



Fig 2. Halal Bi Halal Online Activity Minister of Tourism and Creative Economy of the Republic of Indonesia

Source: <https://www.gatra.com/detail/news/511973/gaya-hidup/lebih-1000-orang-ada-di-halal-bihalal-virtual-kemenparekraf>

The actions taken by the Menparekraf above are a form of compliance with government policies which of course have also been carried out by some other people. The importance of this research is to find out how the attitudes of acceptance and resistance are carried out in relation to government policies regarding the ban of mudik lebaran in 2021 which is a hereditary tradition of Muslim communities in Indonesia.

II. METHODS

This study uses a descriptive type of research using a qualitative approach. Qualitative research is a type of research whose findings are not obtained through quantification procedures, statistics and other means in the form of numbers, but qualitative research whose findings include information about the main phenomena that are explored in depth (Rukajat, 2018). According to Fonty (Rorong, 2020) that phenomenology is a study of science that sees and examines various views that exist in personal life through one's experience. Phenomenology is a word that comes from the Greek language, namely "*phainomenon*" which means "*to appear*" and "*logos*" which means "*science*". This research was conducted virtually, namely through the chat and voice call features on the WhatsApp application. This was done in the form of requests for informants and government recommendations because they are still in the Covid-19 pandemic situation and the implementation of PPKM.

The subjects of this research are people who have an attitude of acceptance towards the ban of Mudik Eid Al-Fitr 2021 in the midst of the Covid-19 pandemic with the following characteristic: Indonesian Citizen (WNI); know the policy on the prohibition of mudik lebaran from 6-24 May 2021; has a hometown and is accustomed to mudik lebaran every year; keep going back and forth as of 6-24 May 2021 without any reason for the death or illness of a relative. The subjects of this research also the people who are resistance against the ban of mudik lebaran 2021 in the midst of the Covid-19 pandemic. The object of this research is the public's attitude towards government policies regarding the ban of mudik lebaran Eid Al-Fitr 2021 in the midst of the Covid-19 pandemic. Data collection techniques were carried out in two ways, namely using observation and in-depth interviews. Meanwhile, the data retrieval technique using a purposive side technique because it obtains informants by making criteria/characteristics that are in accordance with the objectives and problems of the study in the form of information from other parties who have collected the data in the field (Istijanto, 2005).

III. RESULT AND DISCUSSION

This research was conducted by looking for sources through the distribution of the characteristics of the subject through mouth to mouth and status on social media. After finding the appropriate sources, the researcher conducted in-depth virtual interviews through the WhatsApp voice call & video call feature with guided questions that were in accordance with the research theory. The researcher conducted interviews with 10 sources of acceptance and resistance the ban of mudik Eid Al-Fitr 2021 in the midst of the Covid-19 pandemic.

Community Acceptance Attitude Regarding the Prohibition of Mudik for Eid 2021

According to Kubler Ross (1969) that the attitude of acceptance will occur if a person can face reality rather than giving up on something. Elizabeth Kubler Ross revealed that loss has the same meaning as grieving, thus, according to her, there are 5 stages of a person's acceptance after experiencing grief or loss. Based on the results of interviews with researchers, there are several stages that were passed by the five informants who accepted the 2021 Mudik Prohibition. These stages consisted of the rejection stage, the angry stage and the acceptance stage. In the denial stage, the five informants revealed that when they first learned about the 2021 Mudik Ban policy, the informants were in shock and did not believe in the policy. "When I first heard the information about the travel ban, I was kind of disappointed. Because it's my first Eid without my family. Yes, it's very sad. What's more, I don't have family here anymore. My family in Tanjung Pinang are all average." (Interview with Arif, Jakarta 6 July 2021). "When I first heard about the ban mudik lebaran, i was annoyed. Like don't believe it. The problem is that this year, the number of Covid-19 cases has decreased, so my family and I have planned to go to Lampung this year. But, no longer because of the ban. I really wanted to be reckless, i just saw the info on the online news, it said that there were a lot of restrictions. It's okay." (Interview Anisa Maharani, Jakarta 6 July 2021). "At first, I didn't believe it, Sis, there was a ban of mudik lebaran again, because the Covid-19 cases had already gone down, right? But when you see the news on IG, there's a lot, oh yeah, that means it's true, just follow it." (Interview with Ahmad Syarif, Jakarta 6 July 2021).

Based on the results of the interview above, it can be seen that 3 informants of the acceptance the ban of mudik lebaran Eid Al-Fitr 2021 passed the denial stage when they first learned about the ban. Several informants also cross-checked several social media and online media regarding the information regarding the ban of mudik lebaran. In addition, 2 informants experienced an angry phase due to the implementation of the 2021 Mudik Prohibition which made them unable to go to their hometowns and unable to celebrate Eid with their family. Anger comes from within a person. Anger is an emotion that is like annoyance, hurt, or disappointed with something. This anger is a sign of a person towards something that is not in accordance with what he wants (Findiani, 2020). "Like I said, I was really annoyed. Because last year I didn't go home, now I don't go home anymore. I really wanted to be desperate, but the family in the village also advised me not to do it first. Finally, my family and I decided to stay home this year, just a month apart." (Interview Anisa Maharani, Jakarta 6 July 2021). "It's more of a goiter, actually. I'm in Malang alone, Sis, my family is in Kep. Riau. So I can't go home. I'm alone for Eid, usually sis is lonely, because this is the first time for Eid alone, sis. Parents also said don't go home yet." (Interview with Arif, Jakarta 6 July 2021). Based on the results of interviews, research informants did not experience the bargaining stage and the depression stage, this was because they believed that the transmission of Covid-19 in Indonesia could be transmitted to families in their hometowns. To reduce this risk, informants find it easier to accept the 2021 Eid Mudik ban. Next, for the self-acceptance stage, each informant undergoes a different process. Some are caused by parents giving advice or input and some are accepting the ban due to self-awareness of the Covid-19 virus that still exists in Indonesia.

"If I think about Covid-19, even though I've had a swab, for example, it's negative. But I don't know how to do it. Then the family there didn't want us to come because they were afraid of spreading the virus. So it's okay to go home, just accept Eid far away with the big family." (Interview Anisa Maharani, Jakarta 6 July 2021). "Because I'm a Covid scholar, sis hehe, being a family in the village (Padang) might be a bit afraid this time. I'm afraid the virus is still there. So my family and I chose not to go home first and we were also horrified, how do we know if we get the virus again or what, we can't guarantee it." (Interview with

Ahmad Syarif, Jakarta 6 July 2021). "Self awareness, bro. After all, when I go home, I transit several times. It's like having to go to Surabaya first, then go to Merak Harbor first and then to get home, you have to make several transits. It's very far. I'm afraid that on the road during those transits, you might catch the virus. I feel sorry for my parents when I come home." (Interview with Arif, Jakarta 6 July 2021). The fear of transmitting Covid-19 was the biggest reason the research informant decided not to go back and forth to his hometown. In addition, the advice of families in their hometowns is also the biggest consideration for the community not to go home. On average, the informants said that if there was an opportunity to return to their hometown, they would do so when the situation and conditions were under control.

Community Resistance Attitude Regarding the Prohibition of Mudik for Eid 2021

According to James C. Scott resistance is a form of resistance that occurs in two forms consisting of print transcript and closed resistance hidden transcript. In this study, there were 3 informants who carried out resistance or resistance to the 2021 Mudik ban policy by recklessly going home. Based on the results of the interviews, the three informants revealed that they were desperate to go home in different ways. There are those who do open resistance by going back and forth through the main road and through the isolation post. "Yesterday, I was going back to my hometown via the usual road, ok, Sis. No alternative route at all. It's just that I know what time of day the insulation is active. I eat it when I get home early in the morning" (Interview with Nisa Aulia Dina, Jakarta 5 July 2021). "I'm going back to Cirebon by train, yes, then it will be screened again, maybe it will be open this time. Because I don't hide and go home." (Interview Mar'atus Sholichah, Jakarta 17 July 2021). In addition, there was 1 informant who carried out closed resistance by taking an alternative route and avoiding the blocking point. The blocking point is known to have been previously accessed through information disseminated on online media and social media. "If I go through an alternative. Because I'm going home with my friends. Now, he's checked where the blocking post is, right, then he knows the alternative. It's okay, because I want Eid with my family, so I just follow what's important until it is." (Interview with Rida Anjani, Jakarta 8 July 2021). In addition, research informants also revealed that this resistance behavior is based on personal reasons that are stronger than fear of the spread of Covid-19. Some of the reasons that became factors for informants to be desperate to go back and forth, such as wanting to celebrate Eid al-Fitr together with family at home and missing family at home.

"Hm... actually I'm afraid of Covid, afraid of spreading it too. It's just that I don't want Eid alone in Jakarta, my parents also live with my mother and grandmother in the village, so I'm desperate to go home. I can't stand them because of that. Thank God I was able to go home yesterday. Then before I went home, I also had a swab, the result was negative, so I'm a little confident" (Interview with Mar'atus Sholichah, Jakarta, July 17, 2021). "I'm afraid to spread it, I'm sure. When I got home, I really obeyed the procedure. It's like the first swab, thank God, it's negative. Then at home I'm not going anywhere. Like mom and my family, it's Eid, right to other families, I'm not. Why are you afraid? What's important is that I'm just celebrating Eid with my family." (Interview with Rida Anjani, 8 July 2021). "Covid is really scared, bro. I just want Eid with my family. I work at UGTV, right, so there's a swab there, right? Before I go home, I swab first so I feel safe hehe. If there is insulation, I feel comfortable, Sis, I got a swab result and it's negative." (Interview with Nisa Aulia Dina, Jakarta 5 July 2021). Feeling that you have done a good process such as a swab test before going home by confirming negative results, wearing masks, washing hands with soap, and also maintaining a distance can strengthen the reason for the three informants to go home. In addition, the lack of a deterrent effect on people who are desperate to go back and forth, makes this policy less effective, which is seen by many Indonesians who choose to keep going back and forth in the midst of the Covid-19 pandemic and the Prohibition of Mudik for Lebaran 2021. Joint officers are not evenly distributed in each region through public roads or alternative roads, making it easy for people to escape back to their hometowns. The attitude of resistance to the 2021 Mudik ban can also be based on the deep meaning of going home for informants such as precious moments with family which have become a hereditary tradition.

The 3 resistance informants against the 2021 Eid Mudik ban, it can be seen that there are 2 informants who openly resist, namely by returning to their hometown by taking alternative routes with the intention of avoiding the blocking post that the informants had previously sought out through social media and online media. Desperate to go back and forth in the midst of the prohibition and the Covid-19 pandemic,

public policy observer Trubus Rahardiansyah in an interview with online media kompas.com stated that the prohibition on local going home does not have clear rules, the nature of the policies applied varies which makes each region applies its own rules. As a result, people feel confused and policies do not work effectively because the rules that are applied do not provide a deterrent effect to people who are desperate to go home. Trubus Rahardiansyah also revealed policies that are being implemented by the government such as testing the water or checking water conditions, where this policy is applied to see the public's response. "There is a possibility that it was the initial testing of the water, which means testing the public's reaction. It turns out that the public's reaction when someone likes it (does not prohibit going home). But how come the Ministry of PMK doesn't allow (Mudik)." (Excerpt from interview with public policy observer Trubus Rahardiansyah from online media Suara.com, Jakarta, March 29, 2021). According to him, if this rule is not implemented effectively, there will be a significant increase in Covid-19 cases in various regions. This has also been proven, after Eid 2021 yesterday, Covid-19 cases were increasing and even new variants began to appear in Indonesia.

IV. CONCLUSION

The policy for the 2021 Eid Mudik ban has not been effective as seen from the many informants who are resistant to the policy. This is also caused by the meaning of going home which is a valuable moment for informants with their families and has also become a hereditary tradition of Indonesian people who are Muslim. The 2021 Eid Mudik ban policy resulted in 2 attitudes as a policy response. The attitude consists of an attitude of acceptance and an attitude of resistance. Through data analysis, it can be concluded that 3 informants who carry out an acceptance attitude go through 3 stages in Kubler Ross' Loss Theory which consists of the rejection stage, the angry stage, and the self-acceptance stage. This denial stage occurred in 3 acceptance informants seen from the statements of informants who did not believe in the existence of the policy and did cross checks to social media and online media. In addition, there were 2 informants who experienced the angry stage as seen from the statements of the informants who felt annoyed and irritated with the implementation of this Mudik ban. At the self-acceptance stage, each informant experiences different things because it is in accordance with the situations and conditions they face.

This stage was motivated by several things, such as self-awareness of Covid-19 which can infect families in the village and advice from parents and families to follow government policies. Meanwhile, for the attitude of resistance, there were 3 informants who were still determined to go back and forth. Based on the results of the analysis, 2 informants carried out open resistance, namely traveling back and forth through the main road and through the blocking post. Meanwhile, 1 informant carried out closed resistance, namely traveling back and forth through alternative roads and avoiding isolation posts that had previously been accessed by informants through online media and social media. The background that made the informants go back and resistance for Eid was a government policy that made the informants confused and wanted to celebrate Eid al-Fitr with their family at home which has become a hereditary tradition and is a valuable moment for informants.

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