



THE DYNAMICS OF INTERPERSONAL SPACE IN CONGREGATIONAL PRAYERS IN SALMAN MOSQUE BANDUNG DURING COVID PANDEMIC

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ABSTRACT

The Covid-19 pandemic has caused drastic changes in everyday life in Indonesia, including Muslim religious activities facilitated by mosques. A mosque is intended to accommodate all worshipping activities that can provide benefits not only for congregants performing activities within, but also for communities and the environment around the mosque. One thing that remains constant in terms of the main functions of mosques is the accommodation of praying (*salat*) activities. In the times of Covid-19 pandemic, the implementation of rules concerning compulsory congregational prayers should be adjusted according to health protocols to minimize the spread of the coronavirus, especially the parts related to interpersonal space between individuals. This study intends to capture the dynamics of perception regarding interpersonal spaces according to congregants performing congregational prayers in the mosque. This study applies behavior mapping and questionnaire to collect data concerning the dynamics of perception regarding interpersonal spaces from Salman Mosque in Bandung. This study identifies the difference, in terms of congregational prayers, between how congregants perceive their interpersonal space differs from how they apply interpersonal distance. The difference is mostly influenced by self-interpretation concerning religious and/or government rules rather than total compliance to religious leaders and/or government instructions.

KEYWORDS:

Congregational prayers; Covid-19 pandemic; Health protocols; Perception of interpersonal space; Salman Mosque

INTRODUCTION

The Covid-19 pandemic has caused drastic changes in everyday life in Indonesia and other countries worldwide, including religious activities of Muslims facilitated by mosques. Since the beginning of the outbreak of Covid-19 in Indonesia in March 2020, the Indonesian government has implemented health protocols to minimize the spread of the coronavirus, which consist of: 1) Wearing masks; 2) Keeping physical distance; 3) Washing hands regularly; 4) Avoiding the crowd. The protocols have resulted in the New Normal movement, a term referring to new daily habits relating to the implementation of health protocols. The implementation of health protocols certainly impacted the habits of Muslims in performing activities in Mosques as well.

A mosque can be defined as a place accommodating all Muslims' activities regarding obedience to Allah SWT [1]-[3]. The functions and roles of a mosque are determined by its contexts when it was designed and built, such as technology and physical or social environment. Mosque has been positioned as a facility that determines how a Muslim community is formed [4]. Contemporary mosques have accommodated more varieties of functions, in

accordance with the development of current Muslim communities. One thing that remains constant in terms of the main function of the mosque's spaces is the accommodation of praying (*salat*) activities. The rules concerning praying (*salat*) activities as stated in Al Qur'an and Al Hadith, have served as the basis for ordering the spaces of a mosque. The physical manifestation of the mosques that refers to the same source of rules of *Salat* (Al Qur'an and Al Hadith) could differ according to cultural, geographical, and time contexts [5].

A mosque is intended to accommodate all worshipping activities that can provide benefits not only for congregants who perform activities within but also for communities and the environment around the mosque [2]-[4]. Worshipping activities of Muslims can be categorized into two types [4]: 1) The rituals (such as prayer/*salat* and reciting Al Qur'an/*tadarus*) and 2) The non-rituals (which encompass good deeds, such as helping other individuals in need, behaving in a proper manner, or reminding others people to act according to the rules). In terms of number of involved people, worshipping can be classified into two types: individual and collective. Based on its obligatory level, worshipping activities can be differentiated into:

1) *fardhu 'ain* (must be performed by any Muslim and cannot be represented), 2) *fardhu kifayah* (must be performed but can be represented by other Muslims) and 3) *sunnah* (not obligatory, but if performed, the individuals will obtain divine reward called as pahala).

Spaces accommodating worshipping and other activities can be defined physically or virtually. Space can be categorized into [6] [7]: 1) fixed-feature space that mostly consists of permanent elements, 2) semifixed-feature space that possesses portable and/or changeable elements) and 3) informal space that can be defined as abstract space formed through one's perception. Informal space can also be termed as interpersonal space, as suggested by Hall [6]. Informal or interpersonal space relates to how individuals define their territory, sense of security, and privacy concerning their relationship with others [8].

Interpersonal spaces can be classified into four main categories [6]: 1) Spaces with intimate distance; 2) Spaces with personal distance; 3) Spaces with social distance; and 4) Spaces with public distance. Spaces with intimate distance contain the richest sensory experience between individuals, commonly involving interaction between an individual and his/her partner or family member, which covers distances ranging from 0.00 to 45,72 cm. Spaces with personal distance enable an individual to prevent unwanted physical contact with other individuals but still have the opportunity of making direct physical contact if required, which encompasses distance ranging from 45,72 to 121,92 cm. Spaces with social distance enable an individual to interact with other individuals without physical contact in a business or slightly formal meeting, which include distance ranging from 121,92 – 365,76 cm. Spaces with public distance, on the one hand enable the interaction of a lot of individuals, but on the other hand, restrains the direct interaction, with distance ranging more than 365,76 cm. A recent study on interpersonal spaces indicates that spaces with personal distance have a circular shape with a radius of approximately 100 cm, wherein the individual is placed at the center of the circle [9].

Perception regarding interpersonal spaces is influenced by not only the attitudes and feelings of an individual toward other individuals, but also age, gender, physical conditions, environment and cultural norms [10]-[13]. Males tend to have longer interpersonal distances and less frequent physical interactions compared to females [12][14]. Younger people prefer shorter interpersonal distances and more frequent physical interactions compared to aged individuals [12][14]. The cultural difference among countries is a factor that affects how an individual defines his/her interpersonal spaces as well. In terms of interaction or contact between individuals, Hall [6] differentiates cultures into two types of characteristics: "contact" and "non-contact". Interpersonal spaces in countries or societies possessing "contact" characteristic tend to be shorter than those of countries or societies regarded as having "non-contact" characteristic [6]. Some studies have

confirmed what had been proposed by Hall, Gokmen et. al and Sorokowska et. al [6] [11] [14], while the other studies present opposite findings, especially in several Asia countries, including Indonesia [13], that had been deemed as "contact" countries by Hall [6]. A few recent studies also display the finding that interpersonal spaces in Indonesia have shorter distances compared to other Asian and non-Asian countries, which are regarded as having a "contact" culture [11] [14]. The findings indicate that physical interactions between individuals have an important role in social relationship of Indonesian people.

Regarding interpersonal distance in daily activities, health protocols require everyone to maintain specific minimum physical distance between individuals to minimize the spread of the coronavirus through droplets or airborne particles. Determined minimum physical distances vary depending on countries or government issuing the regulations, ranging from 1.00 to 2.00 m [9]. Physical distances set by the governments is a response to actual risk calculated by the medical and/or epidemiological experts [12]. Interpersonal spaces whose boundaries are more various and fluid than physical distances, are more linked to perceived risk [12]. Perceived risk and anxiety are considered to have more influences than actual risk in defining interpersonal distances in the times of pandemic [12]. Personal concerns, preference and orientation tend to increase the interpersonal distances between individuals [9] [12]. Difference emphasis on individuality or collectivity, could determine how one's responses to obligations and constraints in the implementation of health protocol [15].

Salat (ritual of prayer) contains social characteristic in Muslims' worshipping activities. Some of schools of thought referring to *Al Hadith* and *Sunna* of The Prophet Muhammad highly recommend that *salat* classified as *fardhu 'ain*, such as five-times daily prayer and Friday prayer (for male Muslims) to be performed communally [16] [17]. Obligatory daily prayer can still be performed individually in any place, even in a setting that was not designed to facilitate it, whereas Friday prayer must be performed communally, which requires specific physical order of spaces expected to support it [18]. Congregational prayer is expected to accommodate and develop dimensions of *Hablumminallah* (relationship between humans and Allah/ God) and *Hablumminannas* (relationship between human and other humans) [2] [3]. All schools of thought agree that congregational prayers have a greater divine reward (pahala) than individual prayers. However, during the Covid-19 pandemic, congregational prayers and some communal activities were restricted or prohibited to be conducted in a mosque [19] [20]. Congregational prayer activities that were permitted during the Covid-19 pandemic, required the adjustment of implementation of the rules described above according to health protocols, to minimize the spread of the coronavirus, especially the

parts related to interpersonal space between individuals. Rules in congregational prayers linked to interpersonal space between individuals encompass [16, 21]: 1) The distance between members of congregation (*makmum*), which is defined by the shoulder and little toe of each member, and 2) The distance between rows of *makmum* (*shaf*). In terms of interpersonal space, the distance between *makmum* and between *shaf* in the pre Covid-19 pandemic period might be categorized as space with personal or even intimate distance. This categorization might have changed during the Covid-19 period.

The implementation of health protocols in Indonesia required individuals to maintain the minimum physical distance of 1.00 – 1.50 m. This requirement affected the changes of distance between *makmum* and between *shaf*. There are differences in responses to and implementation of health protocols in the prayer activities in the mosque, which depend on interpretations of communities of mosque congregants to religious rules concerning congregational prayer and perceived risk relating to the spread of Covid-19 [22]. Preliminary observations during the Covid-19 pandemic from 2020-2022 identify three types of phenomena regarding congregants performing congregational prayers in the mosque: 1) Congregants complying with the requirement stated in the regulations based on the health protocols, by maintaining a safe minimum physical distance of 1.00 – 1.50 m, 2) Congregants keeping short distance between *makmum* and between *shaf* as required by the religious rules, 3) Congregants applying safe minimum safe physical distance of 1.00 – 1.50 m at the onset of the Covid-19 pandemic; but, then switching to the religious rules demanding short distance between *makmum* and between *shaf* when the number of cases decreased.

Congregants maintaining safe physical distance as suggested by the government refer to the principle that prioritizes life and health over the other aspects in worshipping rituals and other activities. Islam recognized the concept of *maqasid al syari'ah* that enables the development of religious norms and Islamic laws for maintaining the safety and health of humans, physically and psychologically [21] [23]. *Maqasid al syari'ah* has served as guidelines for Muslims to perform *ijtihad*, the discussions in the process of formulating or adjusting religious norms as responses to contemporary issues [21][23]. *Maqasid al syari'ah* embraced and is developed from these five elements [21] [23]: 1) *hifz al-din* (protecting the religion), 2) *hifz al-nafs* (protecting the life), 3) *hifz al-aql* (protecting the mind), 4) *hifz al-nasl* (protecting the offspring) and 5) *hifz al-mal* (protecting the property). In the context of Covid-19 pandemic, which could threaten the life of people being infected, *hifz al-nafs* is prioritized over the other elements based on logic that the other elements would not exist if *hifz al-nafs* is not fulfilled. A study performed by Dahlan et. al [21] concerning congregational prayer in Nurul Iman

Mosque in Bengkulu, indicates that health protocols could be implemented in accordance with the rules of congregational prayers, which supported the good performance of prayers and maintained the health and safety of the members of congregation.

This study captures the dynamics of perception regarding interpersonal spaces according to congregants or congregants who perform congregational prayers in the mosque (five-time daily prayer, Friday prayer, *Tarawih* prayer in Ramadhan and *Id* prayer). This study is guided by this question: "How are the dynamics of Muslims' perception regarding interpersonal spaces in relation to congregational prayers in the mosque during the Covid-19 pandemic?" The tension between internal (such as personal insight, preference and norms) and external factors (such as rules and regulations imposed by the government or religious authorities) fluctuates in how congregants of the mosque define their interpersonal spaces and how they behave according to the definition. This study aims to identify the degrees and variations of interpersonal spaces defined and formed by mosque congregants when they conducted congregational prayers in the different periods of the Covid-19 pandemic. This study is expected to offer: 1) more measurable guidelines of mosque design supporting the health and comfort of the congregants after the Covid-19 pandemic, 2) an alternative evidence-based method for reviewing mosque architecture.

A study conducted by Dahlan et. al [21] addressed the congregant interpretation concerning interpersonal spaces regarding congregational prayer; however, the results are still normative. Other studies present that religiosity in the world increased during the Covid-19 pandemic, which represents humans' efforts to maintain their relationship with God as a means for overcoming the Covid-19 pandemic [24] [25]. This study has a different emphasis from the studies of Bentzen [24] and Bryson et. al [25], focusing on switching the worshipping activities from offline to online mode. Although most Indonesia Muslims regard that a few common rituals are permitted to be conducted in an online format, such as preaching and *tahlilan* (praying for someone who has passed away), they do not allow some activities normally performed in a mosque, such as Friday Prayer, to be converted into online mode [26]. This study emphasizes on obligatory prayers that are still required to be held in a mosque according to the majority of Muslim communities in Indonesia, thus still requiring adjusted physical settings based on the health protocols.

METHODS

This study analyses aspects of congregational prayers consisting of: 1) Non-physical aspect encompassing perception of mosque congregants related to the interpersonal spaces (as the formal object of this study) and 2) Physical aspect relating to mosque's space, elements and usage (as the material

object of this study). Mosque to be studied were selected based on these criteria: 1) Located in Bandung, a city having a wide variety of mosques in terms of appearance, size and scope of service; 2) Be able to represent the variety of mosques and communities in Bandung; 3) Accommodate Muslims' various activities in Bandung appropriately during the Covid-19 pandemic. Based on these criteria, the Salman Mosque that is located adjacent to the Institute of Technology, Bandung (ITB), West Java, Indonesia, had been selected to be studied.



Figure 1. Location and Façade of Salman Mosque-Bandung, West Java [source: google maps]

Data was collected through these techniques: 1) behavior mapping and 2) questionnaire distribution. Behavior mapping was conducted to identify the patterns of congregant interpersonal spaces in their interactions during obligatory congregational prayers. Questionnaire in a format of Google Form has been distributed to the congregants or congregants performing congregational prayers in Salman mosque to obtain data regarding how the congregants perceive or interpret their interpersonal spaces in three periods : 1) The beginning of Covid-19 pandemic in Indonesia in March 2020, 2) The peak of Covid-19 pandemic in Indonesia in July 2021 marked by the spread of Delta variance, and 3) The decline of Covid-19 pandemic in Indonesia in the beginning of 2022, marked by the spread of Omicron variance. The periodisation was intended to identify whether there were differences in the perception of congregants performing congregational prayers regarding interpersonal spaces when there are diversities in the severity level of Covid-19 cases. Approaching the congregants was performed on-site, whereas the filling of the questionnaire was conducted online, enabling the respondents to answer all the questions in their most convenient way and time.

The results from the questionnaire were processed and analyzed by utilizing statistical methods and software. The outputs from the interview were summarized to support the results from the questionnaire. The mapping results are presented in the form of schemes showing the patterns of how congregants performing congregational prayers chose their position and maintained their distance from others. Applying three methods of data collection (questionnaire, interview and mapping) aimed to provide comprehensive and measurable data.

DISCUSSION

Behavior mapping (accompanied by the interview process for confirmation) involved the

observation of how congregants utilized the space provided during the congregational prayers. The results of behavior mapping are presented according to the various times of congregational prayers wherein the mapping was being conducted, which included: 1) *Fajr* (dawn), 2) *Zuhr* (after midday), 3) *Ashr* (afternoon), 4) *Maghrib* (after sunset), 5) *Isha* (evening), 6) Friday prayer, and (7) *Tarawih* on Ramadhan, the holy month. Behavior mapping of five-time daily prayers was conducted on weekdays and weekends to identify possible differences between these times. The variety of behavior shows the preferences concerning coping strategy of each congregant during the pandemic situation. The process of behavior mapping was performed from the beginning of April 2022 to the end of June 2022, the period when Covid-19 cases were dominated by Omicron variance. The areas and circulations of Salman Mosque, wherein the mapping was conducted, are displayed in Figures 2 and 3.

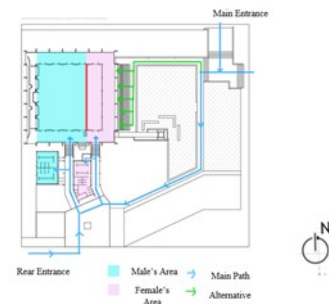


Figure 2. Main Space for Performing Salat Rituals in Salman Mosque

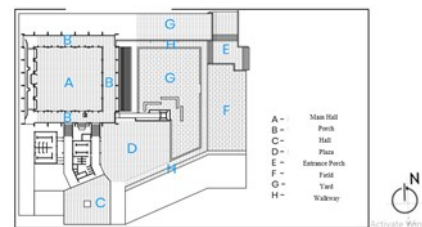


Figure 3. Legend in Salman Mosque

BEHAVIOR MAPPING DURING FAJR

Figure 4 presents how congregants positioned themselves when performing *Fajr* prayers, marked by blue (signifying male congregants) and green colors (representing female congregants). The patterns of *Fajr* prayers in the weekdays (picture on the left) and weekend are relatively similar. The difference between *Fajr* prayers on weekdays and weekends lies in the number of people performing prayers. There were more congregants performing prayers on the weekend than on the weekdays. The distance or space between congregants performing prayers and between rows, especially in the main room of the mosque, is similar to what existed in the congregational prayers prior to the Covid-19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can be classified as personal or even intimate space according to Hall [6]. In

activities other than praying (*salat*) in the *Fajr* time, respondents tended to apply interpersonal distance between 1- 1.50 m or even farther, which can be classified as social distance.

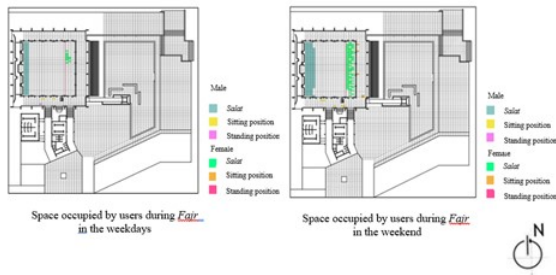


Figure 4. Space occupied by congregants during *Fajr*

BEHAVIOR MAPPING DURING ZUHR

Figure 5 presents how congregants positioned themselves when performing *Zuhr* prayers, marked by blue (signifying male congregants) and green colors (representing female congregants). The patterns of *Zuhr* prayers on weekdays (picture on the left) and weekends (picture on the right) are relatively similar. The difference between *Zuhr* prayers on weekdays and weekends lies in the number of people performing prayers. There were more congregants performing prayers on the weekend than on the weekdays. Congregants performing prayers during *Zuhr* occupied not only the main praying room, but also the porch or transition areas between interior and exterior. The distance or space between congregants performing prayers and between rows, especially in the main room of the mosque, is similar to what existed in the congregational prayers prior to the Covid-19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can be classified as close personal or even intimate space according to Hall [6]. The interpersonal distance of congregants in the back of the main room or the porch is relatively longer than the rows in the front, which could reach to maximum of 120 cm but can still be classified as personal distance. There are colored dots other than blue and green indicating activities in the mosque other than *salat*. Therefore, it can be stated that activities other than *salat* in the mosque in the *Zuhr* time have various interpersonal distance depending on the type of actions, movements and spaces that could be occupied. In activities other than praying (*salat*) in the *Zuhr* time, respondents tended to apply interpersonal distance between 1- 1.50 m or even farther, which can be classified as social distance.

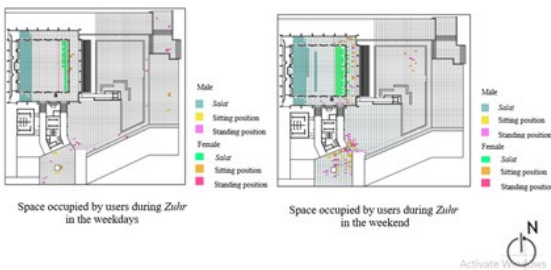


Figure 5. Space occupied by congregants during *Zuhr*

BEHAVIOR MAPPING DURING ASHR

Figure 6 presents how congregants positioned themselves when performing *Ashr* prayers, marked by blue (signifying male congregants) and green colors (representing female congregants). The patterns of *Ashr* prayers on weekdays (picture on the left) and weekends (picture on the right) are relatively similar. The difference between *Ashr* prayers on weekdays and weekends lies in the number of people performing prayers. There were more congregants performing prayers on weekends than on weekdays. Similar to *Zuhr* prayers, congregants performing prayers during *Ashr* occupied not only the main praying room, but also the transition areas between interior and exterior.

The distance or space between congregants performing prayers and between rows, especially in the main room of the mosque, is similar to what existed in the congregational prayers prior to the Covid -19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can be classified as personal or even intimate space according to Hall [6]. The interpersonal distance of congregants in the back of the main room or the porch is relatively longer than the rows in the front, which could reach to maximum of 120 cm but can still be classified as personal distance. There are colored dots other than blue and green indicating activities in the mosque other than *salat*. Therefore, it can be stated that activities other than *salat* in the mosque in the *Ashr* time have various interpersonal distance depending on the type of actions, movements and spaces that could be occupied. In activities other than praying (*salat*) in the *Ashr* time, respondents tended to apply interpersonal distance between 1- 1.50 m or even farther, which can be classified as social distance.



Figure 6. Space occupied by congregants during *Ashr*

BEHAVIOR MAPPING DURING MAGHRIB

Figure 7 presents how congregants positioned themselves when performing *Maghrib* prayers, marked by blue (signifying male congregants) and green colors (representing female congregants). The patterns of *Maghrib* prayers on weekdays (picture on the left) and weekends (picture on the right) are relatively similar. The difference between *Maghrib* prayers on weekdays and weekends lies in the number of people performing prayers. Unlike *Zuhr* and *Ashr* prayers, there were more congregants performing *Maghrib* prayers in the weekdays than in the weekend. It can be identified in Figure 7 that those

congregants performing prayers during *Maghrib* occupied not only the main praying room, but also the transition areas between interior and exterior, which shows similar condition to *Zuhr* and *Ashr* prayers. The distance or space between congregants performing prayers and between rows, especially in the main room of the mosque, is similar to what existed in the congregational prayers prior to the Covid-19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can be classified as personal or even intimate space according to Hall [6]. The interpersonal distance of congregants in the back of the main room or the porch is relatively longer than the rows in the front, which could reach to maximum of 120 cm but can still be classified as personal distance.

There are colored dots other than blue and green indicating activities in the mosque other than *salat*. Therefore, it can be stated that activities other than *salat* in the mosque in the *Maghrib* time have various interpersonal distance depending on the type of actions, movements and spaces that could be occupied. In activities other than praying (*salat*) in the *Maghrib* time, respondents tended to apply interpersonal distance between 1- 1.50 m or even farther, which can be classified as social distance.

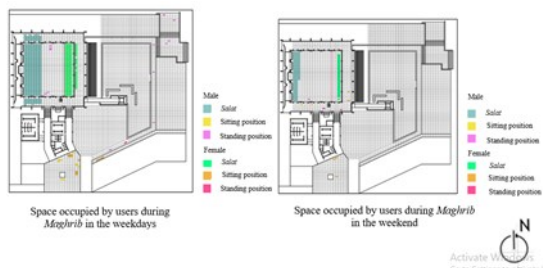


Figure 7. Space occupied by congregants during *Maghrib*

BEHAVIOR MAPPING DURING ISHA AND TARAWIH

Figure 8 presents how congregants positioned themselves when performing *Isha* prayers and *Tarawih* prayers (in the holy month, Ramadhan), marked by blue (signifying male congregants) and green colors (representing female congregants). The patterns of *Isha* and *Tarawih* prayers on weekdays (picture on the left) and weekends (picture on the right) are relatively similar. There is almost no difference between *Isha* and *Tarawih* prayers on weekdays and weekends. It can be identified in Figure 8 that congregants performing prayers during *Isha* and *Tarawih* occupied the main praying room only, which shows a similar condition to *Fajr* prayers. The distance or space between congregants performing prayers is similar to what existed in the congregational prayers prior to the Covid-19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can

be classified as personal or even intimate space according to Hall [6]. The interpersonal distance of congregants in the back of the main room or the porch is relatively longer than the rows in the front, which could reach to maximum of 120 cm but can still be classified as personal distance. In activities other than praying (*salat*) in *Isha* or *Tarawih* times, respondents tended to apply interpersonal distance between 1- 1.50 m or even farther, which can be classified as social distance.

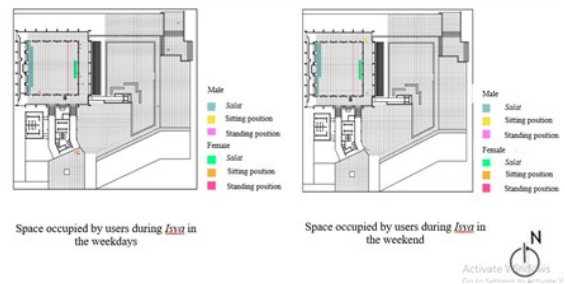


Figure 8. Space occupied by congregants during *Isha*

BEHAVIOR MAPPING DURING FRIDAY PRAYER

Figure 9 presents how congregants positioned themselves when performing Friday prayer, marked by blue color (signifying male congregants). Friday prayer is compulsory for male Muslims; therefore, the mosque spaces are dominated by male congregants during the Friday prayer. The patterns of Friday prayer present unique condition. Congregants performing Friday prayer in the main room and the porch or transition area between interior and exterior, behaved relatively similar to what existed in the congregational prayers prior to Covid-19 pandemic, wherein the distance between individuals is relatively close (up to 60 cm), which can be classified as personal or even intimate space according to Hall [6]. Several spots outside the mosque building were also occupied by congregants performing Friday prayer. The interesting phenomenon can be identified in the spots outside the mosque building occupied by congregants performing Friday prayer. Congregants performing Friday prayer outside the mosque building tended to maintain safe distance (between 1 – 1,5 m or more) as required by the health protocol.



Figure 9. Space occupied by congregants during Friday Prayer

QUESTIONNAIRE

Similar to behaviour mapping, the distribution of online questionnaire was conducted during the Friday prayer, *Tarawih* prayer in Ramadhan (the holy month) and five-time daily prayers (in the weekdays and weekend): (1) *Fajr* (dawn), (2) *Zuhr* (after midday), (3) *Ashr* (afternoon), (4) *Maghrib* (after sunset), and (5) *Isha* (evening). Parallel to behaviour mapping, the questionnaire distribution was performed from the beginning of April 2022 to the end of June 2022, when Covid-19 cases were dominated by Omicron variance. There were 35 congregants performing prayers in Salman mosque who filled the questionnaire as respondents. Questions in the questionnaire are intended to obtain the data concerning: 1) how the congregants defined the ideally safe interpersonal distance according to health protocols when performing congregational prayers during the Covid-19 pandemic, and 2) the rationale or parties influencing how the congregants defined the ideal safe interpersonal distance.

Likert Scale was applied to measure and interpret the respondents’ answers, which is ranging from Strongly Agree to Strongly Disagree. Likert Scale was commonly used to assess perception, attitude or opinion of individuals or groups regarding a social event or phenomenon. This scale is a psychometric scale that is normally applied in a questionnaire used in descriptive surveys. The respondents were given nine questions; six of the nine questions applied Likert Scale consisting of four points or options. These six questions applying Likert Scale, address how the congregants defined the ideally safe interpersonal distance according to health protocols when performing congregational prayers during the Covid-19 pandemic. Three questions applying Likert Scale possess these four options: “Strongly Agree”, “Agree”, “Disagree” and “Strongly Disagree”. Three other questions applying Likert Scale have these four options: “No Distancing”, “Distance < 1m”, “Distance ranging from 1m to 1,5 m” and “Distance > 1,5 m”.

Values obtained from six questions applying Likert Scale were converted from the ordinal into interval/ ratio data and interpreted based on the options in these questions. The conversion involved these steps: 1) Determining the number of classification by referring to the number of points of Likert Scale used in the questionnaire, which is 4 (four) 2) Assigning rating values on respondents’ answers in six questions applying Likert Scale, as presented in Table 1; 3) Calculating the number of respondents

selecting each option in six questions applying Likert Scale; 4) Multiplying rating values assigned in step 2 with the number of respondents selecting the option calculated in step 3 to obtain criterium score; 5) The results of multiplication in step 4 (criterium scores) are combined to attain total criterium score for each question 6) The total criterium score attained in step 5 is subsequently divided by highest possible total criterium score that could be achieved when all answers of all respondents have maximum values; 7) The results obtained in step 6 are subsequently multiplied by 100%; 8) The results attained in step 7 are interpreted by referring back to classification used in the questions, which involves the intervals determined by dividing the value of 100% with the number of classification (4), as presented in Table 1. The analysis results based on the guideline displayed in Table 1, are presented in Table 2.

Table 1. Guideline for converting answers in six questions applying Likert Scale

No	Classification	Rating Value	Interval
1	Strongly Disagree (SD) / Non-Distancing (ND)	1	1 -25%
2	Disagree (D) / Distance < 1 m (CD)	2	26 -50%
3	Agree (A) / Distance 1 – 1,5 m (MD)	3	51 – 75%
4	Strongly Agree (SA) / Distance >1,5 m (LD)	4	76 -100%

Table 2 presents the dynamics of congregants’ interpretation regarding the importance of maintaining physical distance as the implementation of health protocols in three periods of the Covid-19 pandemic: 1) The beginning of pandemic in March 2020 marked by Alpha variance; 2) The peak of pandemic in July 2021 marked by Delta variance and; 3) The period when this study was conducted in 2022 marked by Omicron variance. The majority of respondents strongly agree that in all three periods, it is important for congregants to maintain distance between individuals when performing congregational prayers. The difference appears when respondents being asked to recall about their opinion concerning the ideally safe distance in three different periods of Covid-19 pandemic. The majority of respondents regard that distance between individuals more than 1,5 m as ideally safe in performing congregational prayers on the beginning of pandemic in March 2020 marked by Alpha variance and the peak of pandemic in July 2021 marked by Delta variance. When this study was conducted in the beginning of 2022, the Covid-19 pandemic was

dominated by Omicron variance, assumed to have lighter symptoms or impacts than Alpha and Delta variance. The characteristic of Covid-19 Omicron variance might lead to greater tolerance of congregants in terms of interpersonal distance in congregational prayers. The majority of respondents consider that interpersonal distance ranging from 1 m to 1,5 m as ideally safe in performing congregational prayers.

There are three questions covering the rationale or parties influencing how the congregants defined the ideally safe interpersonal distance. These questions that do not apply Likert Scale possess these options: "Self-interpretation", "Religious leaders", "Government" and "Others". These three questions'

results were interpreted simply by referring to the largest number of respondents selecting the option. The analysis results of these three questions are displayed in Table 3. Table 3 presents that self-interpretation concerning religious rules and/or policies is more dominant than instructions from religious leaders and/or government as a factor determining how the respondents defined the ideally safe interpersonal distance. Self-interpretation has become a dominant factor in these three periods: 1) The beginning of pandemic in March 2020 marked by Alpha variance; 2) The peak of pandemic in July 2021 marked by Delta variance and; 3) The period when this study was conducted in 2022 marked by Omicron variance.

Table 2. Questionnaire Result

No	Question	Number of Respondents (NR)				Criterium Score (CS)				Total Criterium Score (TCS)	(TCS divided by highest possible TCS) * 100%	Interpretation
		SD or ND	D or CD	A or MD	SA or LD	SD or ND	D or CD	A or MD	SA or LD			
1	At this time (2022), to what extent do you agree that congregants should keep their distance in congregational prayers?	0	4	15	16	0	8	45	64	117	83,57 %	Strongly Agree
2	At this time (2022), what distance do you consider as ideally safe in congregational prayer?	2	23	9	1	2	46	27	4	79	56,43 %	Distance 1-1,5 m
3	At the peak of pandemic in July 2021, to what extent do you agree that congregants should keep their distance in congregational prayer?	0	0	8	27	0	0	24	108	132	94,29 %	Strongly Agree
4	At the peak of pandemic in July 2021, what distance do you consider as ideally safe in congregational prayer?	0	1	6	28	0	2	18	112	132	94,29 %	Distance > 1,5 m
5	At the beginning of pandemic in March 2020, to what extent do you agree that congregants should keep their distance in congregational prayer?	0	0	11	24	0	0	33	96	129	92,14 %	Strongly Agree
6	At the beginning of pandemic in March 2020, what distance do you consider as ideally safe in congregational prayer?	0	1	18	16	0	2	54	64	120	85,71 %	Distance > 1,5 m

Table 3. Rationale

No	Questions	Number of Respondents (NR)				Rationale or influencing party
		Self-inter-pre-tation	Religi-ous Lea-ders	Govern-ment	Others	
1	What is the rationale of your answer concerning the implementation of health protocols in congregational prayers at this time (2022)?	32	3	0	0	Self-interpre-tation
2	What is the rationale of your answer concerning the implementation of health protocols in congregational prayers at the peak of pandemic in July 2021?	30	2	2	1	Self-interpre-tation
3	What is the rationale of your answer concerning the implementation of health protocols in congregational prayers at the beginning of pandemic in March 2020	29	1	4	1	Self-interpre-tation

CONCLUSION

Based on results and discussions concerning behavior mapping, questionnaire and comparison of both, it can be concluded that activity patterns in the congregational prayers performed in Salman Mosque have gradually returned to normal condition existed prior to the Covid-19 pandemic. There are a few tendencies regarding activity patterns that can be identified in congregational praying activities in the mosque. The first tendency in congregational praying activities is that the interpersonal distance of congregants in front of the main room having more formal characteristics than other spaces in the mosques, is relatively short, in line with instructions from the religious leaders. The identified interpersonal distance in the main room could reach to maximum of 60 cm, which can be classified as personal or even intimate distance. The second tendency in congregational praying activities is that the interpersonal distance of congregants in the back of or outside the main room is relatively longer than the rows in the front, which could reach to maximum of 120 cm, which can be classified as personal distance. The third tendency in congregational praying activities is that the interpersonal distance could exceed 120 cm, which can be classified as social distance when the praying was performed in the outdoor areas of the mosque.

These three tendencies present slightly different conditions from the questionnaire results displaying the dynamics of congregants’ perception concerning interpersonal space and distance in congregational prayers. The questionnaire results indicate that the majority of respondents consider that physical distance, at a certain level is still required in performing congregational prayers to minimize the spread of Covid-19, even though the ideal distance according to respondents at the time of Covid-19 Omicron variance is not as long as what was required at the beginning or the peak of the pandemic. The effort of implementing health protocol could be identified in the behavior of several respondents observed in the field, who still tried to maintain physical distance when performing congregational prayers (> 120 cm) in the back area of the porch or outdoor areas having less formal

characteristics. Other respondents considering that the ideal personal distance in congregational prayers is below 1 m, based on assumption that the condition of the Covid-19 pandemic in the time of Omicron variance is not as hazardous as those in the previous periods, could be observed in the front areas of the main room or front porch. In activities other than *salat*, respondents tended to apply interpersonal distance between 1- 1.50 m. The study shows that in performing congregational prayers, personal interpretation concerning religious and/or government rules plays a significant role than total compliance to instructions from religious leaders and/or government, in how congregants perceive their interpersonal space differs from how they apply interpersonal distance. The difference between the perception and action of congregants, in terms of interpersonal distance in congregational prayers, also indicates the difference between perceived and actual risk and confirms the tension between internal and external factors in relation to the hazard of the Covid-19 pandemic according to the mosque’s congregants.

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