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The Continuity of Muslim Prayer during Pandemic to the Post-Pandemic

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Abstract

The rules and attitudes of muslim worship during the COVID-19 pandemic are still continuously applied by the Masjid Gede Mataram Kotagede Yogyakarta in the post-pandemic period. Studies that have discussed this phenomenon focus on the adaptation and recovery process of religious activities, so they have not comprehensively discussed the rules and attitudes of post-pandemic Muslim worship. This study focuses on the question, "How are the rules and attitudes of worship chosen and implemented by muslims in the post-pandemic?" This study uses a descriptive-qualitative approach conducted on the congregation/jama'ah, which actively practices the five daily prayers in the congregation of the post-pandemic. These muslims were interviewed intensively to obtain data on the activities, rules, and attitudes of worship chosen and practised post-pandemic. This study shows that the post-pandemic worship rules and attitudes of muslims can no longer return to normal in the new normal era because they are influenced by structural and cultural factors formed during the COVID-19 pandemic. This study recommends explaining post-pandemic muslim worship rules and attitudes by interviewing more macro and comparative muslim communities.

Keywords: Continuity, Rules, Attitudes, Worship, Muslims, and Post-pandemic

Abstrak

Aturan dan sikap peribadatan kaum muslim di masa pandemi COVID-19, secara kontinuitas masih diterapkan oleh jemaah Masjid Gede Mataram Kotagede Yogyakarta paska-pandemi. Studi yang pernah membahas fenomena tersebut hanya fokus pada adaptasi dan proses pemulihan aktivitas keagamaan, sehingga belum membahas aturan dan sikap peribadatan kaum muslim paska-pandemi secara komprehensif. Studi ini fokus pada pertanyaan “bagaimana model aturan dan sikap peribadatan yang dipilih dan diterapkan oleh kaum Muslim paska-pandemi?” Untuk merefleksikan pertanyaan tersebut studi ini menggunakan pendekatan deskriptif-kualitatif yang dilakukan pada jemaah yang aktif mempraktikkan ibadah salat wajib lima waktu secara berjemaah di masjid paska-pandemi. Kaum muslim yang merupakan jemaah Masjid Gede tersebut diwawancarai secara intensif untuk memperoleh data mengenai aktivitas, aturan, dan sikap peribadatan yang mereka pilih dan praktikkan paska-pandemi. Temuan studi ini memperlihatkan bahwa aturan dan sikap peribadatan kaum Muslim paska-pandemi tidak lagi dapat kembali normal di era new normal, karena dipengaruhi oleh faktor struktural dan kultural yang terbentuk selama masa pandemi COVID-19. Studi ini merekomendasikan pentingnya untuk menjelaskan aturan dan sikap peribadatan kaum muslim paska-pandemi dengan mewawancarai komunitas muslim yang lebih luas dan komparatif.

Kata Kunci: Kontinuitas, Aturan, Sikap, Peribadatan, Kaum Muslim, dan Paska-pandemi

Introduction

The rules and attitudes of Muslim worship during the Covid-19 pandemic are still applied by the Muslim congregation of the Gede Mataram Mosque in Kotagede post-pandemic. In the view of Rostiani et al. (2021), the context is influenced by the knowledge and meaning of worship formed during the implementation of an extended social lockdown during the Covid-19 pandemic. The continuity of the rules and attitudes of worship of post-pandemic Muslims, by Firma (2020), apart from indicating that worship activities can no longer return to normal in the new normal era, has also given rise to complex rules and attitudes of worship of post-pandemic Muslims. The complexity of the rules and attitudes of worship can be seen through the intensity, practices, and attitudes of worship chosen and practised by post-pandemic Muslims in an increasingly contextualized direction. Therefore, Hopkins et al. (2023) said that a study that discusses post-pandemic Muslims' worship activities is very important to reflect on the worship rules and attitudes practised by post-pandemic Muslims. This context is the basis for this study to explain and reflect on the rules and attitudes of worship practised by post-pandemic Muslims as a lesson learned.

The study of the Covid-19 pandemic has become the focus of researchers with a variety of study emphasis. Among the researchers who studied the Covid-19 issue, the discussion focused on how religious people adapt to pandemic conditions that prevent them from worshipping optimally as in normal conditions (Jubba, 2021). The religious attitude of Muslims in the face of Covid-19 has also become an important study that provides an explanation for the impact of changes in worship patterns, especially for the Muslim community which is under pressure (Darmawan, 2020). There are also researchers who see the impact of the Covid-19 pandemic from its psychological aspect where Covid-19 can give birth to types of psychological trauma that are patterned with different characters, such as aggression that also hurts others. This study sharpens the way of looking at the trauma caused by the Covid-19 pandemic (Abdullah, 2020). These studies have provided an important foundation for discussions about Covid-19 until the pandemic condition begins to recover.

Post-pandemic in this study refers to situations and conditions that have returned to normal so that people can carry out their socio-religious activities communally outside the home after experiencing an extended social lockdown during the Covid-19 pandemic (Fernando, Abdullah, & Yusuf, 2021). Post-covid-19 pandemic situations and conditions are also often marked by the return to normal social and economic activities, such as the reopening markets, shopping centers, offices, and eating places previously recommended to close to prevent covid-19 transmission by the government (Harsawaskita, 2020). In addition to the economy, the post-covid-19 pandemic is characterized by a return to normal tourism and education activities, such as reopening schools with a face-to-face (offline) learning system (Perera et al., 2023; Justine Estrellado, 2021; Krisdayanthi, 2020). Therefore, post-pandemic in this study refers to the loosening of restrictions on social activities in public spaces that previously received a lockdown to anticipate the massive spread of the virus (Fernando, 2024; Siagian & Cahyono, 2021).

The continuity of the rules and attitudes of worship of Muslims in the post-Covid-19 pandemic is a phenomenon that is so complex and contextual. However, in the last three years, studies that discuss the complexity of post-pandemic Muslim worship rules and attitudes only focus on three contexts: First, studies that focus on discussing post-pandemic worship activities in the context of the recovery process of transcendental practices of religious

communities (Halim & Hosen, 2021; Regus, 2021; Kasdi & Saifudin, 2020). Second, studies focus on discussing post-pandemic worship activities in the context of adaptation of religious worship attitudes (Hanafi et al., 2021; Habibu Umar, 2021; Maulana et al., 2020). Third, studies focus on post-pandemic worship activities in transforming the values and practices of religious worship (Ahmed & Memish, 2022; Mahat et al., 2022; Meutia et al., 2021). These three contexts show that post-pandemic Muslim worship activities have complex contextual characteristics. However, the studies have focused on the recovery process, adaptation, and transformation of post-pandemic worship practices and values.

Given that previous studies have not comprehensively discussed the worship rules and attitudes of post-pandemic Muslims. Therefore, this study responds to previous studies' shortcomings and explains and reflects on the worship activities, practices, and attitudes chosen and practised by post-pandemic Muslims. To explain this phenomenon; this study focuses on two questions: First, how do post-pandemic Muslims still apply the rules of worship; Second, how are the attitudes of worship chosen and practised by post-pandemic Muslims? In line with these questions, this study is also based on the argument that the rules and attitudes of Muslim worship during the Covid-19 pandemic are still applied and practised by them post-pandemic. This context further emphasizes that post-pandemic Muslim worship activities can no longer return to normal even though they have entered new normal conditions and situations. Because of the continuity of worship rules and attitudes, they still apply post-pandemic.

This study was conducted when religious people were freed to return to practicing their worship activities in congregation at the mosque after experiencing an extended social lockdown during the Covid-19 pandemic. This study is a descriptive-qualitative study that relies on primary and secondary data. Primary data in this study was obtained through observation and direct interviews in a structured and unstructured manner with Muslim congregants of the Gede Mataram Mosque Kotagede Yogyakarta from March 10 to April 7, 2023. The selection of informants in this study focused on the Muslim congregation of the Gede Mataram Kotagede Mosque, which actively practised the five daily prayers in congregation at the post-pandemic mosque. In line with that, the interview questions to the informants focused on three contexts: First, the worship activities practised by post-pandemic Muslims. Second, the rules of worship are applied by post-pandemic Muslims. Third,

the attitude of worship is chosen by post-pandemic Muslims. Secondary data in this study is obtained through reading relevant websites, books, and journal articles.

Data analysis in this study was carried out through three stages of analysis, as has been done by (Miles & Huberman, 1994); First, reducing data is the process of reorganizing data collected into a more systematic form based on the trends in the data. Second, verifying data is the process of summarizing data based on the classification of data that has been reduced. Third, displaying data describing the data that has been classified and then presented in tables containing quotes from the interview results translated into English as important findings in this study. From the three stages of analysis, the next step is to analyze the data inductively as a basis for interpreting the existing data (Fernando, 2023; Galuh Larasati et al., 2023). Interpreting the data is done by restating the data following the ongoing conditions, attitudes, and socio-cultural context of Muslims. This study's process and analytical techniques suggest the continuity of Muslim worship rules and attitudes post-pandemic.

Worship activity of Muslim in the post-pandemic

Worship is an activity that can unite Muslims with their God, accompanied by prayers; worship is a necessary form, as is prayer worship practiced by Muslims (Osama & Malik, 2019; Ringmar, 2019). Chamsi-Pasha & Chamsi-Pasha (2021) further said that worship activity is a commitment by Muslims to manifest their religious values as a form of concrete human devotion to their God, such as prayer services performed by Muslims (Achour, Muhamad, Syihab, Mohd Nor, & Mohd Yusoff, 2021). For Muslims, prayer is also a devotional ritual in a form and manner that refers to the teachings conveyed by the Prophet Muhammad SAW (Nazish & Kalra, 2018). Apart from being very important, prayer is also one of the most fundamental obligations in the religious life of Muslims because prayer is believed to create a state of homeostasis for Muslims and can maintain spiritual and mental health (Mahmood, 2001).

Worship activities for Muslims begin and end with prayers oriented toward all Muslim activities. In practice, Achour et al (2021) said several conditions must be met in carrying out prayer services according to the time determined by the changing movements of the sun. Mauludi (2020) also said that worship activities such as prayer are embedded in the hearts of Muslims,

and are a symbol of piety, so leaving prayer is also believed to have negative consequences. In other words, prayer services can strengthen the spiritual integration of Muslims with their God (Chen et al., 2021; Abdullah, et al., 2024; Munjiah, 2023). In the Muslim community, apart from being the second pillar of Islam, worship activities such as prayer are also the most important and fundamental practice that Muslims must observe as a form of obedience (Koubaa et al., 2020; Muassomah, 2023). Williamson (2018) further said that although prayer is a mandatory worship of the five pillars of Islam, most of these practices often get neglected under certain circumstances.

The dynamics of human life in groups are generally motivated by the same things. One form of a human group is a religious community, a collection of several individuals with the same background in society (Airlangga PH et al., 2024; Fernando & Larasati, 2024; Taufik, 2021). The Muslim community is categorized as religious in a certain area with the same activities and goals based on the same teaching background (Muslim religion) (Khotimah, 2019). Khotimah, in her writing, explains that the Muslim community has the same reasons for forming as other religious communities but with a different context. The Muslim community is usually easy to find in a predominantly Muslim country like Indonesia (Fernando, 2023; Zainuri, 2017). Several studies state that the dynamics of the Muslim community in an area are always colored by various things, just like the phenomena of other religious communities in general. Such as health phenomena (Kellar et al., 2022; Ibrahim et al., 2022), parenting phenomena (Rouhparvar, Javadnoori, & Shahali, 2022), gender phenomena (Hassan, 2022), cultural contestation phenomena (Kaçal-Ferrari & Nicole, 2022), the phenomenon of religious education (Sözeri, Kosar Altinyelken, & Volman, 2022), political phenomena (Okour, 2022; Santoso et al., 2023), the phenomenon of relations with other religions (Fernando, 2024; Sulistyono, Purwasito, Wardo, & Pitana, 2022).

The Muslim community is differentiated into several forms based on the context of a region. Based on research conducted by several people, the Muslim community can form the majority community in several countries with a majority Muslim religion, such as Indonesia (Darajat, 2020), and also have good relations with Malaysia, which also has a Muslim population as the majority (Maksum, Fauzan, & Ahmadi, 2019). However, on the other hand, several countries have made the Muslim community a minority community, such as Australia, which is marked by the rejection of Muslims in Australia (Safei & Himayaturohmah, 2021), the United Kingdom, which is marked by

violence against Muslims (Chowdhury & Winder, 2022). The Muslim community in Indonesia is also distinguished by several specific forms, as researched by Zulhazmi & Priyanti (2020), namely the migration and da'wah community which is described as a Muslim community that likes to preach contemporary in Solo. Apart from that, there are other Muslim communities, such as the Muslim business community in Jogja (Hamidah, Alam, Wijayanti, & Nurrahman, 2021). Based on the form of the Muslim community studied by previous researchers, it can be explained that Muslim communities are generally spread out in all regions in Indonesia and can be grouped by region. However, in line with that, they can also be distinguished specifically based on the goals and dynamics of the Muslim community itself.

The post-Covid-19 pandemic was marked by the end of the emergency response period known as the new normal new normal (Muhyiddin, 2020). Brouder et al (2020) further said that post-Covid-19 pandemic can also be seen through the policy landscape pursued by a country in the process of restoring economic, social and religious activities. In this context, post-pandemic Covid-19 has also encouraged the emergence of social religious practices in public spaces, which during the Covid-19 pandemic were often carried out by people from their homes (Bonacini, Gallo, & Scicchitano, 2021). In line with that, in Yang's view (2020) said that post-Covid-19 pandemic is often marked by the return to normal activities and social mobility of society; the cycle of the Covid-19 pandemic period will be followed by the post-Covid-19 pandemic period or what is known as a continuum, related to the present and the future. In other words, after the Covid-19 pandemic was a state of transformation of community activities and mobility towards a more dynamic direction (Buheji & Buheji, 2020).

In the post-Covid-19 pandemic, several countries have experienced unique decision-making challenges to maintain changing values and norms during the Covid-19 pandemic (Tria, 2020). Therefore, several policies have accommodated socio-religious-based interests as a force in making decisions in the post-Covid-19 pandemic (Naimi & Amini, 2021). This context can be seen in the worship policies in Indonesia, which still emphasize the rules enforced during the Covid-19 pandemic before vaccination was carried out evenly. In line with that, Shah et al (2021) also said that the post-pandemic Covi-19 had introduced the idea of a new normal in society's social and religious life, both ideologically and practically. However, understanding this context through effective communication can assist the government in

conveying the right messages to increase compliance in the post-Covid-19 pandemic (Rahmanti et al., 2021).

Worship activities that are still in place post-Pandemic

The findings in this study highlight that the rules and attitudes of Muslim worship practised during the Covid-19 pandemic are still enforced and applied by the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic. In the view of Goni et al. (2021), this context occurs because it is influenced by the knowledge and experience of Muslim worship during the Covid-19 pandemic, which has formed the rules and attitudes of forced-pandemic Muslim worship in continuity. The continuity of post-pandemic Muslim worship rules and attitudes can be seen and reflected in the discussion below.

In continuity, the rules of worship set during the Covid-19 pandemic are still enforced by some Muslim congregations of the Gede Mataram Kotagede Mosque post-pandemic. The continuity of the worship rules in the view of Fernando et al. (2022) can be seen through the rules of worship that Muslims still enforce in performing prayers in congregations in the post-pandemic mosque. The continuity of the rules of worship can be seen and reflected through the display in **Table 1**.

Table 1. Post-pandemic worship rules

Worship	During pandemic	Post-pandemic
Place of worship	"During the pandemic, we are not allowed to pray in congregation at the mosque because it can transmit Corona. So following the rules, we must pray in our respective homes " (Ko, 51 years old).	"... The pandemic is no longer there, it has ended, and the rule of praying in congregation at the mosque has been allowed. However, some worshippers still apply that rule, praying at home. However, that is just a few congregants, not all" (Ko, 51 years old).
Prayer rows	"The rules of worship during a pandemic, such as the congregation must follow the predetermined position of the prayer rows. So the congregation must stand according to the arranged rows" (Wn, 65 years old).	"After the end of the Covid-19 pandemic, the rules of shaf may be tight again. Although some congregants still apply the rules with the shaf not meeting, we can just understand it" (Wn, 65 years old).
Praying in congregations	"The rules of worship from the government during the Covid-19 pandemic, such as the number of worshipers is limited in the mosque, so sometimes there are worshipers	"... "However, after the end of the Covid-19 pandemic, the rules have allowed worship in the mosque. But there are people who still choose to pray alone in the foyer of the mosque like

	who worship outside the mosque, in the porches of the mosque" (Si, 63 years old).	during the pandemic" (Si, 63 years old).
Worship duration	"Prayer during the pandemic has very different rules. For example, the Friday prayer rules have changed a lot, such as the duration of the sermon is limited to minutes. The prayer cannot use long verse recitations" (Wn, 65 years old).	"After the end of the Covid period, the prayers here are also getting faster. Because there is a request from the congregation, the rules of worship refer to pandemic rules only, such as shortened prayers. So whatever the congregation asks for is accelerated" (Wn, 65 years old).

Source: field interviews with informants.

Table 1 shows that the rules of worship of the Muslim congregation of the Gede Mataram Kotagede Mosque that was applied during the Covid-19 pandemic are still practised post-pandemic by some Muslims. In line with that, the display of table 1 also shows two important contexts regarding the rules of worship of the Muslim congregation of the Gede Mataram Kotagede Mosque in the congregation which are still enforced post-pandemic.

First, the rules of worship still enforced by the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic are often based on negotiating reasons. Al-Astewani (2020) said that the rules of worship during the Covid-19 pandemic still applied post-pandemic can be seen through the choice or way Muslims negotiate their knowledge of worship in congregation at the mosque. This context can be reflected through negotiating places of worship and choosing prayer rows in practicing congregational prayer in the post-pandemic mosque. Muslims carry out this model of worship based on adherence to Islamic teachings on the one hand, and obedience to government regulations on the other hand. The continuity of worship rules in the view of Syahrul et al. (2020) occurs because the rules of worship applied during the Covid-19 pandemic, which lasted a long time and massively, has dominantly formed new knowledge and ways that are continuous to the practice of worship of post-pandemic Muslims. Therefore, the rules of worship still applied post-pandemic by Muslims are considered normal in the new era. This context is also in line with what the Muslim congregation of the Gede Mataram Kotagede Mosque said:

... "The Covid-19 pandemic no longer exists, it is considered to have ended its period, and the rules for congregational prayer in the mosque have been allowed as they should. However, some of our congregations still apply the

rules of worship during the pandemic; for example, they still choose to pray alone at home rather than in congregation at the mosque. However, that is just a few congregants, not all, but we can understand why they are like that" (Ko, 51 years old).

Second, the rules of worship still enforced by the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic are not least influenced by structural factors. Gür (2022) said that the application of top-down worship rules by social structures during the Covid-19 pandemic has led to the legitimization of complex and contextual worship rules, and even still enforced by Muslims until post-pandemic. Therefore, the structural legitimization of Muslim worship activities during the Covid-19 pandemic has not only changed the habitual patterns of Muslims but also formed new rules for manifesting transcendental values, which are still continuously enforced by Muslims until post-pandemic (Subki, 2021). In other words, the structural legitimization of Muslim worship activities during the Covid-19 pandemic is dominant in forming post-pandemic Muslim worship rules. This context is also in line with what the Muslim congregation of the Gede Mataram Kotagede Mosque said:

"After this pandemic ends, the rules of worship can be carried out as before. For example, the rules of shaf (rows) can be reconciled. However, some of our congregation still apply the rules of worship, like during the pandemic, such as the rules of shaf, which they still do not close. We can also accept and understand; maybe they have their reasons." (Wn, 65 years old).

The rules of worship still enforced by the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic are a form of negotiation carried out structurally on the legitimacy of congregational worship activities in the mosque. The continuity of these rules is a consequence of the legitimization of worship carried out by the social structure during the Covid-19 pandemic, which is top-down, thus causing the continuity of post-pandemic worship rules. Therefore, the rules of worship still enforced by the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic are considered normal in the new normal era. In line with that, Fernando et al. (2021) also said that the structural legitimacy of Muslim worship activities during the Covid-19 pandemic gave rise to various kinds of negotiations structurally and strengthened the rules of worship during the Covid-19 pandemic, which were still enforced post-pandemic. In other words, the structural legitimacy of worship rules during the Covid-19 pandemic has

become a reference of knowledge for Muslims in practicing their worship activities post-pandemic.

Post-Pandemic worship attitudes formed

In continuity, the attitude of worship practised by the Muslim congregation of the Gede Mataram Kotagede Mosque during the Covid-19 pandemic still applies post-pandemic. The continuity of the worship attitude in the view of Fernando et al. (2021) can be seen through the worship attitudes of Muslims formed during the Covid-19 pandemic, which they still practice continuously post-pandemic. The continuity of the Muslim worship attitude can be seen and reflected in the display in Table 2.

Table 2. Post-pandemic worship attitudes.

Attitude	During pandemic	Post-pandemic
On shaking hands	"Restrictions on interactions during prayer at mosques during the pandemic, such as shaking hands, are considered to transmit Covid-19. So the congregation accepts not shaking hands as a normal rule." (Ho, 55 years old).	"After the pandemic ended, the congregation's attitude became even more awkward to shake hands, especially with other congregations. Furthermore, when I meet other people, I am still awkward to shake hands because I am still worried." (Ho, 55 years old).
On talking	"During the pandemic, we are not allowed to talk intensely with fellow congregants; we must wear masks. So that pilgrims no longer talk to other pilgrims, because we have to obey the rules" (Ad, 63 years old).	"The habit of not being allowed to talk during Covid, until now, is still carried over. There used to be congregants who liked to talk. After this pandemic, he no longer wants to talk to fellow worshippers. After the prayer, he also went straight home" (Ad, 63 years old).
On Gathering	"Here, during the pandemic, the attitude of the congregation after completing the prayer, gathering in the mosque's foyer is prohibited because there are rules. So the congregation finished praying and went straight home" (Si, 57 years old).	"After the pandemic passed, now the congregation no longer does the habit of gathering after prayer in the mosque's foyer. Now, after the prayer, they go straight home, and I do that now too" (Si, 57 years old).
On greeting	"During the Covid-19 pandemic, pilgrims must comply with health protocols such as wearing masks and washing hands. So while wearing a mask, I find it difficult to recognize the congregation. As a result, I rarely say hello" (Si, 57 years old).	"Even though the worship service no longer wears masks, some congregants still choose to wear masks. So I also have difficulty recognizing the congregation and rarely say hello because I do not know the congregation anymore" (Si, 57 years old).

Source: field interviews with informants.

Table 2 shows that the worship attitudes of the Muslim congregation of the Gede Mataram Kotagede Mosque practised during the Covid-19 pandemic are still applied post-pandemic by some Muslims. In line with that, the display of table 2 also shows two important contexts regarding the attitude of worship of the Muslim congregation of the Gede Mataram Kotagede Mosque congregation formed post-pandemic.

First, the post-pandemic worship attitudes of the Muslim congregation of the Gede Mataram Kotagede Mosque are often based on adaptive reasons. Campbell (2020) said that the worship attitudes of Muslims during the Covid-19 pandemic not only influenced the way and knowledge of Muslims in worship but also often adapted and applied continuously by some post-pandemic Muslims. This context can be reflected through the communication and interaction practices of the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic, which still refer to the attitudes they applied during the Covid-19 pandemic. The continuity of this attitude in Muratova's view (2021) is dominantly influenced by the knowledge and experience of Muslims who were adaptive during the Covid-19 pandemic. In other words, the attitude of worship of Muslims formed post-pandemic is a continuity of the attitudes they practised and adapted during the Covid-19 pandemic. This context is also in line with what the Muslim congregation of the Gede Mataram Kotagede Mosque said:

"After the Covid-19 pandemic ended, the attitude of the congregation who prayed in congregation in this mosque became increasingly awkward. Even shaking hands with fellow congregants here is awkward, let alone shaking hands with congregants from outside the neighborhood of this mosque. Furthermore, when I meet other people or congregations, I shake hands awkwardly because I still feel worried. That is why I behave just like during the pandemic" (Si, 57 years old).

Second, the attitude of worship of the Muslim congregation of the Gede Mataram Kotagede Mosque formed post-pandemic is also influenced by the cultural factors of the community. Setyaningsih (2023) said that cultural factors

have dominantly shaped the patterns and attitudes of Muslim worship during the Covid-19 pandemic to post-pandemic, which emphasizes the knowledge and local-contextual meaning of the community. This context can be reflected through the meanings of the Gede Mataram Kotagede Mosque's Muslim congregation, which can accept the worship attitude of Muslims who still adopt worship practices during the Covid-19 pandemic. In line with that, Fernando et al. (2021) also said that the patterns and attitudes of worship practised by Muslims during the Covid-19 pandemic have dominantly formed a new culture so that post-pandemic worship attitudes formed by Muslims can be considered as something normal in the new normal era. This context is also in line with what the Muslim congregation of the Gede Mataram Kotagede Mosque said:

"After the Covid-19 pandemic passed, now the habit of gathering in the mosque's foyer before and after performing congregational worship is no longer made by the congregation of this mosque. Before the pandemic, these activities were often carried out. However, after being banned during the pandemic, they are no longer carried out by worshipers even though the pandemic no longer exists. After the prayer, the congregation goes home, and I do the same. Even if there is, it is not as crowded as it used to be" (Si, 57 years old).

The worship attitude of the Muslim congregation of the Gede Mataram Kotagede Mosque formed post-pandemic, has formed and adopted a new culture in practicing congregational worship activities in the mosque. The continuity of this attitude is a consequence of changes in Muslim worship activities during the Covid-19 pandemic, which gave rise to a new post-pandemic worship culture. Therefore, the worship attitude of the Muslim congregation of the Gede Mataram Kotagede Mosque, which still refers to the worship culture during the Covid-19 pandemic, is considered normal in the new normal era. In line with that, Razak et al. (2023) also said that the patterns and attitudes of Muslim worship formed post-pandemic are not only a form of continuous attitude adaptation but also form a new culture in manifesting the social-spiritual values of Muslims in an increasingly contextualized direction. In

other words, the patterns and attitudes of Muslim worship formed post-pandemic can be adapted as a new culture considered normal in some Muslims' new normal era.

Conclusion

This study highlights two important findings regarding the continuity of worship rules and attitudes of the Muslim congregation of the Gede Mataram Kotagede Mosque post-pandemic, including; First, post-pandemic, not a few Muslim congregations of the Gede Mataram Kotagede Mosque still apply the same worship rules during the Covid-19 pandemic. This context is based on negotiating reasons influenced by structural factors in legitimizing worship rules during the Covid-19 pandemic. Second, few Muslim congregations of the Gede Mataram Kotagede Mosque post-pandemic still practice the same worship attitude during the Covid-19 pandemic. This context is based on adaptive reasons influenced by cultural factors formed during the Covid-19 pandemic. From these two findings, it can be reflected that Muslim worship activities can no longer return to normal in the new normal era.

In general, empirical discussions about the rules and attitudes of post-pandemic Muslim worship have emphasized the process of adaptation and recovering worship activities after experiencing a long social lockdown. However, the empirical findings in this study reflect that the rules and attitudes of worship of post-pandemic Muslims can no longer return to normal in the new normal era because they are influenced by structural and cultural factors formed during the Covid-19 pandemic. This context makes this study different from studies that have discussed post-pandemic Muslim worship activities. The empirical findings in this study are expected to be a lesson learned and a reference for conceptual developments regarding the worship activities of religious communities forced to experience a crisis.

This study also has weaknesses and limitations in collecting data that only focus on the scope of the Muslim community in the area of the Gede Mataram Mosque Kotagede Yogyakarta neighborhood. Therefore, this study has not discussed the phenomenon in the context of a more macro Muslim community by comparing the knowledge and experience of Muslims in carrying out and practicing their worship activities post-pandemic. However, the limitations in this study are expected to serve as a reference for future

studies, especially for studies that want to analyze the activities, rules, and attitudes of post-pandemic Muslim worship in a more macro and comprehensive context.

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