

Policies and Strategies on Life of Faith in Archdiocese of Semarang in New Normal Covid-19

Hartutik

Sekolah Tinggi Pastoral Kateketik (STPKat) St Fransiskus Asisi Semarang,
Indonesia

irenehartutik@gmail.com

Abstract—The Church sees the Covid-19 pandemic not as a disaster. Nevertheless, the religious life of Catholics in the Archdiocese of Semarang region, faces obstacles in carrying out the Five Pillars of the Church (Koinonia, Liturgia, Kerygma, Diakonia, Martyria). The purpose of this study describe the Archdiocese of Semarang policies, the implementation strategy during the COVID-19 pandemic related to the Five Pillars and find synchronization that Policy with the Government Policies. Qualitative research with this type of inferential content analysis research was conducted to understand the contents of communication messages delivered through mass media objectively, systematically, relevantly in the form of Circular Letter on policies and strategies the new normal period 16.03 to 28.06 of 2020. The results show that a) Archdiocese of Semarang policy anticipates the impact of the COVID-19 spread and preparation for New Normal from the point of worship, health, social, economic, education, and security by issuing 9 Circular Letters in accordance with the Five Pillars, b) Strategies applied by Archdiocese of Semarang is to develop a sense of crisis in the Catholic community based on the environment with intelligent, resilient, missionary, dialogical. c) Archdiocese of Semarang policies already refers to the Government policies; in particular the Religion Ministry Republic of Indonesia.

Keywords: *policy, strategy, belief in life, new normal*

I. INTRODUCTION

A new type of Coronavirus (SARS-CoV-2) was declared by the World Health Organization (WHO) as the cause of the Coronavirus Disease 2019 or Covid-19 pandemic [1]. The transmission system is through coughing/sneezing, personal contact, handshaking, and it is now estimated that there is a potential for airborne transmission [2]. The spread of Covid-19 is very fast, even though on the other hand there are still insufficient actions [3]. Many countries have made their prevention policies by locking regions/cities because WHO experts and a number of scientists have not found evidence of a reduction in the pandemic [4]. Until July 30, 2020 at 03.17 GMT, the number of cases worldwide was recorded at 17,187,409 cases and currently Indonesia is in 24th place with 104,432 cases [2]. For this concern, Pope Francis and Indonesian Cardinal Mgr

Ignatius Suharyo invited Catholics to move to practice compassion for the poor and suffering as a form of challenge to humanity and faith [5] [6]. The positive impact of Covid-19 at this time is that the air environment has become cleaner and is hoped to lead to a better earth and environment [7][8]. Catholics in the Archdiocese of Semarang feel hesitant in carrying out daily worship both in the environment and in the routine of worship in the church. The people need clear information in carrying out their faith, especially in matters such as Koinonia, Liturgia, Kerygma, Diakonia, Martyria which are known as the five pillars of the church as the basis and life of the church. On the other hand, the ummah as a society must also obey and obey the policies of the Government. With an area of 19,022 Km² and a number of people of 395,509 people [9], the people are waiting for the policies of the Archbishop of Archdiocese of Semarang and policies from the local government related to the era of the Covid-19 pandemic. The purpose of this research is to a) describe the Archdiocese of Semarang policy during the Covid-19 pandemic related to the Five Pillars of the Church, b) describe the implementation strategy of the Archdiocese of Semarang policy, and c) find the synchronization of Archdiocese of Semarang Policy with the Government of the Republic of Indonesia.

As it is known, the basis of the Five Pillars of the Church is Liturgia of holy worship in the church, Kerygma develops the proclamation of the Good News, Koinonia a building fellowship, Diakonia advances the work of love, and Martyria testifies as a disciple of Jesus [10]. The implementation of the five Church Pillars must involve many people. Liturgia of worship in the church, Kerygma which prepares people to receive the sacrament, Koinonia is an activity of categorical groups, Diakonia as a form of health service action and group empowerment and Martyria an activity that shows concern for others. To overcome this situation, it is very important that church leaders make a policy and communicate it. Pastoral communication is needed so that members can communicate their faith in words and deeds directly/

indirectly to those around them [11]. Church-to-community communication is a process of producing and distributing information to a larger audience [12]. The information provided is more than just communicating but will unravel, explicitly and respond [13].

In the Catholic Church, the use of radio and television preaching media on Christian doctrine (Canon 772.2) and pastoral communication via television and radio, based on the internet is one of the most powerful ways in contemporary society to spread the gospel (Canon. 822.1) and is the Church's vehicle for formation. catechetics (Canon. 779) [14]. During the Covid-19 pandemic, the method of communication with a circular was one of the ways the Catholic church conveyed its policies and strategies. A circular is a document addressed to a group of people with messages on important issues. This communication method is considered inexpensive and is not difficult to prepare, but the feedback will be fast with very low costs [15][16].

II. METHODS

This type of research is qualitative research with inferential content analysis research methods. Content analysis is a research method that includes all analysis of the content of the text and is also used in describing specific analytical approaches [17][18]. By using the Content Analysis method, an understanding of the contents of communication messages conveyed by the mass media or from other sources will be obtained objectively, systematically, and relevantly [19]. This method analyzes in depth the contents of written or printed information in the mass media with. The focus of the research is the communication of circular letters related to the policies and strategies of the Archdiocese of Semarang Catholic church in the new normal Covid-19 pandemic in writing or printed in the mass media with the policies of the government of the Republic of Indonesia. The data sources of this research are the Presidential Decree, the Circular of the Minister of Religion of the Republic of Indonesia, the Shepherd Letter and Circular of the Archbishop of the Archdiocese of Semarang, and the Circular of the Covid-19 Archdiocese of Semarang Impact Task Force Coordinator.

III. RESULT AND DISCUSSION

The results of tracing the Circular issued by Archdiocese of Semarang and the government regarding worship related to the five pillars of the church and their implementation strategy in the new normal Covid-19 era are as follows:

1. Circular Letter Archbishop of Semarang Number: 0319/A/X/2020-12, March 16, 2020 Concerning Practical Guidelines for Preventing the Spread of Covid-19 [20]. Anticipatory strategies and steps are implemented in

accordance with health protocols related to worship, namely: emptying holy water at the church door and providing hand sanitizers, eliminating "Peaceful greetings" shaking hands replaced by nodding of the head, priests and prodeacons use hand sanitizers before giving communion, no blessing of children, provided boxes / bags of long-standing offerings, clean up the means of worship before and after, the worship space must be open, the Scriptures, prayer books / hymns carry their own.

2. Shepherd Letter Archbishop of Semarang Number 0332/A/X/20-13, March 19, 2020 concerning the Abolition of Daily and Weekly Worship to Prevent the Spread of the Covid-19 Virus [21]. Strategy for implementation: From March 20 to April 3, 2020 there will be no daily / weekly Mass in the Church or meetings in the ward. The Mass will be held online and the Holy Week Celebration will be timed depending on the circumstances.
3. Circular Letter Archdiocese of Semarang Number: 0338/A/X/20-15, March 23, 2020 concerning the Extension of the Emergency Period for Worship [22]. Implementation strategy: Holy Week celebrations, Weekly / Daily / Ujud Masses are held with live online mass streaming (youtube) and radio; reception of the sacraments (Baptism, Confession, Confession); Fasting Action Building activities (APP), way of crosses, courses, meetings / meetings; services for the anointing of the sick, the corpse is still blessed with health protocols.
4. Circular Letter Archdiocese of Semarang Number: 0412/A/10/20-21, April 26, 2020 concerning Environmental Based Mapping and Data Collection [23]. Implementation strategy: data collection and mapping of people and communities affected by Covid-19 on an environment-based basis by compiling short, medium and long term plans to coordinate and synergize internally and externally. There is still the elimination and postponement of church activities that involve large numbers of people until a new Indonesian government policy is enacted.
5. Circular Letter Archdiocese of Semarang Number: 0425/A/ X/20-22, May 11, 2020. On the Day of Prayer, Fasting, and Rich Charity [24]. Strategies carried out with prayer, fasting, charity movements with health protocols with the formation of the Covid-19 Impact Management Task Force team.
6. Circular Letter Archdiocese of Semarang Number: 0451/A/X/20-24, 25 May 2020 concerning the Extension of the Emergency Period for Worship [25]. The strategy for implementing the Daily / Weekly Eucharist celebrations is carried out by "live streaming".

7. Circular Letter Number 0479 / A / X / 20-25, 6 June 2020 Regarding the Archdiocese of Semarang Co-19 Impact Management Task Force [26]. The implementation strategy is still implementing the previous Circular by stipulating an extension of the emergency period for worship.
8. Circular Number 0490/A/X/2020-27 dated 10 June 2020 concerning Guidelines for Liturgical Celebration and Worship and Other Pastoral Activities in "New Normal" Conditions [27]. The strategy for implementing the New Normal period of worship with preparations includes: preparation before the church opens, during the Eucharist, and afterwards, receiving the Baptist sacraments, Confirmation, First Communion, wedding celebrations, blessing of bodies, sacrament of penance, anointing of the sick, receiving communion for the sick., non-liturgical pastoral activities must pay attention to spatial capacity and health protocols in carrying out activities: Kerygma: preparation for infant / adult baptism, first communion, chrism and marriage, Koinonia: categorial or fraternal group activities and ward meetings, Diakonia: health services in parishes and services empowerment or caritative, and Parish Council meetings, Ward Chairperson meetings, and Committee Meetings.
9. Circular Number 0536/A/X/20-29, 28 June 2020 concerning New and Additional Provisions [28]. The strategy for implementing the Eucharist Celebration is only carried out in the Church / Parish Chapel or at the Convent without involving the presence of the people, the Sunday Liturgical Celebration starts from Friday afternoon to Monday afternoon, and can be a week, people who can attend the Eucharist are local parish / chapel people aged 10 - 65 years old in good health, communion reception is served at the residence by special prodiicons or assistants, there is a permit to carry out worship.
10. Decree of the President of the Republic of Indonesia (RI) Number 12 of 2020 dated April 13, 2020 concerning the Determination of Non-Natural Disaster Causes of Covid -19; As a National Disaster [29]. Implementation strategy: Governors, Regents and Mayors as Chair of the Regional Covid-19 Acceleration Task Force, in determining policies in their respective regions must pay attention to Central Government policies.
11. Circular of the Minister of Religion of the Republic of Indonesia Number: SE. 15 of 2020 concerning Guidelines for Organizing Religious Activities in Houses of Worship in Realizing a Productive and Safe Covid-19 Society in the Future on May 29, 2020 [30]. Implementation strategy: preparing officers to

supervise the implementation of health protocols in areas of places of worship, periodic cleaning in areas of places of worship, limiting the number of lanes in and out of places of worship, providing hand washing facilities, soap, handsanitizers at the entrances and exits of places of worship, checking temperature at the entrance, if the body temperature is $> 37.5^{\circ}\text{C}$, it is not allowed to enter the area of the house of worship, impose distance restrictions, shorten the time for worshipping, place an appeal for implementing health protocols, enforce the application of special health protocols for guests who come from outside the place of worship.

The Archdiocese of Semarang policy in the new normal Covid-19 pandemic period related to the Five Pillars of the Church is used as a solid foundation that reveals the duties and responsibilities and the existence of the Church's ministry in the world: Policies related to Liturgy are clearly stated in Circular Letter Number 0319/A/X/2020-12; Number: 0332/A/X/20-13; Number: 0338/A/X/20-15; Number: 0425/A/X/ 20-22; Number: 0451/A/X/20-24; Number: 0479/A/X/20-25; and Number: 0490/A/X/2020-27. The circular letters have provided instructions on when, where and how to conduct the Daily / Sunday Eucharist as well as the holidays.

The policy in the field of Kerygma in deepening the truth of God's Word, cultivating and living a life based on the Gospel as the main point of Christian faith is set out in Circular Number 0490/A/X/2020-27. This circular provides instructions for the implementation of non-liturgical activities that can continue to be carried out during the new normal Covid-19 pandemic by taking into account the Covid-19 health protocol.

Koinonia's policy activities are Christ-centered activities to create unity between people, parishioners/dioceses and people and society. This is stated in Circular Number 0412/A/10/20-21 and Number 0490/A/X/2020-27. It was explained that the activities of the Categorial, Brotherhood and Environmental Meeting groups could still be carried out by paying attention to the Covid-19 health protocol.

This Diakonia activity policy is a field of work for the people to realize personal responsibility for the welfare of others. In Circular Number: 0319/A/ X/2020-12, Number: 0412/A/10/20-21, and Number 0490/A/X/2020-27. The three circulars have detailed the policy for the pillars of service to continue with several guidelines and provisions on the Covid-19 health protocol.

Martyria's policy on activities is outlined in Circular Number: 0412/A/10/20-21 and Number 0490/A/X/2020-27. The Archdiocese of Semarang policy has provided direction so that Catholics can continue to be yeast, salt and light in the midst of a

society that is being hit by the Covid-19 pandemic by helping in the fields of health, economy, social, education and security. The policy taken by Archdiocese of Semarang was to conduct data collection and mapping based on the environment.

The strategy in implementing Archdiocese of Semarang policies during the new normal Covid-19 pandemic is to form a Covid-19 Archdiocese of Semarang Impact Management Task Force Team by developing a sense of crisis. The formation of the team as a work tool in the fields of worship, social, economy, health, education and security is in collaboration with ward leaders, between ward leaders in a parish, between parishes, between parishes and kevikepan, and between vikepan and diocese. This environmentally based synergy strategy is carried out by developing a sense of crisis regarding what is happening to the people and the surrounding community due to the Covid-19 pandemic with a smart, tough, missionary and dialogic pattern. Being smart means not only stopping at feelings and emotions but interpreting with faith the Covid-19 incident. Tough, Catholics are not swayed by things with incorrect information, especially news on hoax social media. Missionary, people are ready to help others in need. Dialogical means being able to understand and apply life in cultural diversity, poverty and religious plurality. A sense of crisis was carried out to establish a priority scale for assistance, namely: Scale 1, the need for nine staple foods. Scale 2, the need for daily living support costs (electricity/water bill, house rental / contract fee, soap and toothpaste). Scale 3, the cost of social needs, namely the cost of education and the internet. And scale 4, long-term survival support costs for venture capital.

Since Indonesian President Joko Widodo issued Presidential Decree No. 12/2020 on April 13, 2020 concerning the Determination of Non-Natural Disaster Cause of Corona Virus Disease 1019 (Covid-19) as a National Disaster, it was decided that Regional Heads in making policies must pay attention to the Central Government. This decision was also followed up by the Archbishop of the Archdiocese of Semarang region by forming an Impact Management Task Force team. With policies and strategies to address issues of worship, social, economy, education, health and security.

The Archdiocese of Semarang policy above is in line with the Circular of the Minister of Religion of the Republic of Indonesia Number: SE. 15 of 2020 concerning Guidelines for Organizing Religious Activities in Houses of Worship during the Pandemic Period which responds to the longing of religious communities to return to carrying out worship in their respective places of worship. The Minister of Religion Circular has been followed up by the Archdiocese of Semarang Catholic Church with the issuance of Circular Number: 0536/A/X/20-29 concerning guidelines for liturgical celebrations

and worship and other pastoral activities during the new normal period. Based on the material analysis of the Circular issued by the Archbishop of Archdiocese of Semarang and the Circular of the Coordinator of the Task Force for Handling the Impact of Handling Covid-19 Archdiocese of Semarang, it appears that there is a conformity and consistency of policies and strategies in the contents of the Circular issued by the President of the Republic of Indonesia and the Minister of Religion of the Republic of Indonesia. The consistency is the formation of a Covid-19 Impact Handling Task Force team, economic and education recovery strategies, health protocol strategies, mass communication carried out through television, radio, social media, and internet-based media.

IV. CONCLUSIONS

The conclusions of the results of the content analysis research on Policies and Strategies on Life of Faith in Archdiocese of Semarang in New Normal Covid-19 are: a) Semarang Archdiocese's policy in anticipating the impact of the spread of Covid-19 and towards a new normal is anticipated by preparing needs in terms of worship, health, social, economy, education, and security by issuing nine Circular Letters according to the basic principles of ministry and church life from the Five Pillars of the Church, Liturgia, Kerygma, Koinonia, Diakonia and Martyria, b) The strategy applied by Archdiocese of Semarang is to develop a sense of crisis in the community environmentally based Catholics in a smart, tenacious, missionary, dialogical way. smart, tough, missionary, and dialogic. Being smart means not only stopping at feelings and emotions but interpreting with faith the Covid-19 incident. Tough, Catholics are not swayed by things with incorrect information, especially news on hoax social media. Missionary, people are ready to help others in need. Dialogical means being able to understand and apply life in cultural diversity, poverty and religious plurality; and c) The policies issued by Archdiocese of Semarang are synchronized with the policies of the Government and the Ministry of Religion of the Republic of Indonesia. Based on the results of the research above, it is recommended that the Catholic community in the Archdiocese of Semarang area be more careful, selective towards information so that they are able to distinguish which information is a positive policy and which is a hoax. In terms of its implementation strategy, people should be guided by the existing positive policies. Be more selective in accepting policies and obeying their protocol implementation. It should also be responsive and support government programs.

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