Challenges of Working in Modern Society in the New Normal and Digital Market: Ethical-Religious Approach

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ABSTRAK:

This study aims to examine the internalization of the moral values of society in general and to find a difference between the New Normal and its challenges by using an approach to religious ethical behavior. The process of ethical-religious self-formation is the internalization of moral values originating from religious dogma to become a person who behaves ethically and religiously, which can be understood through cognitive science, introspectionism, neurophysiology, individual psychotherapy, and eastern traditions. The life of the working world which is generally not indiscriminate and not infrequently even secular in its implementation later, after the Covid-19 disaster that was felt in real life directly. Suddenly changing all the order of life in a new direction or called the New Normal, so as to make the community more religious then try to apply moral guidance through religious ethical behavior whose character does not only involve the internal mentality of the individual community but also the external mentality of the individual community which is influenced by the determinant factors in society. forming religious ethical behavior, namely the influence of family, the influence of peers/coworkers, morals and personal values and situational factors. So the results of this study are finding that, a solution for the common good in facing a new challenge will be achieved if there is a balance in the application of understanding the concepts of religion and sociology so that it will have a positive effect on the psychology of each individual in facing economic pressures in the midst of a pandemic.

KEYWORDS*: Challenges Work, Modern Society, New Normal dan Digital Marketing.*

INTRODUCTION

Closing the end of the year in 2019, the world community was shocked by the outbreak of a new virus that soon became a global problem and had a very serious impact on other aspects of life. WHO as a world health

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organization has declared a global pandemic outbreak and called it COVID-19 (coronavirus disease 2019) ((KompasTv, 2020). In a short time, this outbreak later became a pandemic and spread throughout the world. The epidemic itself was defined as a dangerous disease that spreads quickly and often cause death (Emmeluth, 2005, p. 6). Plague is also a very serious disease and can cause a lot of damage to the body caused by microscopic organisms called bacteria ((Hardman, 2010, p. 6). COVID-19 has infected more than 210 countries in the world. Every time, mass media around the world report that the number of victims continues to increase from time to time. The virus, which was first discovered in Wuhan City, Hubei Province, China at the end of 2019, spreads so fast that Forcing a number of countries to take immediate action to impose a lockdown, namely by closing all access in and out of their territory you, including in Indonesia.

In Indonesia itself, the Minister of Finance (Menkeu) Sri Mulyani said that Covid-29 will worsen the Indonesian economy, even economic growth is predicted to grow only by 2.5 percent and even reach 0 percent. According to the Executive Director of the Center of Reform on Economics (CORE) Indonesia, the peak of the Covid-19 outbreak is predicted to peak in the next three months. This will make economic growth fall at 2 percent to -2 percent. This is evidenced as reported by news coverage 6.com regarding the decline in the Indonesian economy due to Covid-19 ((liputan6.com, 2020).

That's not enough, the impact caused by the corona virus outbreak. Even apart from the economic sector, of course, the psyche of the people who received the news differed in their response to a crucial case and it spreads quickly. So that the impact in addition to attacking the sociological also attacks human psychology. Especially for those who have tested positive for COVID-19. It is proven that as many as 64.3% of the 1,522 respondents had psychological problems, anxiety or depression after conducting an online self-examination related to mental health due to the Covid-19 pandemic which was carried out on the official website of the Indonesian Psychiatric Association (PDKSJI) (tirto). , 2020).

The importance of this issue is not only sufficient if it is only discussed through a theoretical and practical perspective, but also must look at it much deeper into the role of the perspective of Religion, Sociology and Human Psychology. So get a rational answer. Through an ethical-religious approach

to understand the Qur'an as a guide and guidance for life and how best to deal with difficult problems in today's times. As we know the values of the Qur'an are contained in every point of view of us and in all aspects of Islamic life have been arranged in such a beautiful way. This is the answer and warning that humans must return to their nature, namely as the Caliph who preserves the earth and its natural surroundings.

Then try to internalize the moral values and breath of Islam. One of the principles of Islamic teachings is being able to be a good mediator (Islam wasathiyyah: QS Al-Baqarah: 143) in various spaces and times (shalih lii kulli Zaman al Makan) including in the modern era or the era of globalization. in various aspects of life. Including the world of work sector and the economic sector. this is a new challenge and how the Islamic value point of view answers it in the work that will recently begin with a new system called the New Normal or a new normal life challenge for every individual in society to re-grow the community's economy.

The economic impact of the Covid-19 outbreak on the Indonesian economy will be largely determined by policy choices and the government's readiness to deal with the outbreak. The difference in fatality rates in various countries is also a valuable lesson that government policies are very decisive in overcoming this pandemic, in addition to system support and community behavior. Also of course the mental readiness of the community in dealing with it. The process of ethical-religious self-formation is the internalization of moral values originating from religious dogma to become a person who behaves ethically and religiously, which can be understood through cognitive science, introspectionism, neurophysiology, individual psychotherapy, and eastern traditions.

METHOD

This paper uses the library research method or library method which is carried out by referring to journal articles, repositories, mass media reports, social media and all resources that can be accessed online. These sources are collected based on the discussion and reviewed one by one and linked between one information with other information. All data collection and analysis activities are carried out online considering the limitations of open movement in public spaces during an emergency. The data was obtained by categorizing the problem by referring to the available sources and then

analyzing it using the triangulation technique with theory, in this case using the theory of an ethical-religious approach to the sociology of mass communication and religious dogma in people's lives and their impact on psychology.

RESULT AND DISCUSS

1. **Challenges Modern society faces Covid-19 from a religious and sociological perspective**

Modern society is a society where most of its citizens have an orientation of cultural values that are directed towards life in contemporary civilization (Soekanto, 1990, p. 25). The government, especially in Indonesia itself, has the Ministry of Religion present in order to realize the moral creation of a society with good morals, as well as being polite and sourced from religious dogma to become a person who behaves ethically and religiously, which can be understood through cognitive science, introspectionism, neurophysiology, individual psychotherapy, and eastern traditions. Some of the findings of previous research indicate that sincerity, independence, simplicity, good association, and freedom, have become a tradition and must be lived by religious people in attitude and behavior (Bahrean, 2018, p. 57). The components of the kyai, learning materials, values, norms, and traditions of the religious system influence the process of formation in the community in shaping mental attitudes, skills, and skills (Azizah, 2019, p. 5).

Live personalization and internalization will lead to a goal, restore new feelings, help personalize meaning, problems, and goals. Personalization helps understanding and helps a person to act.

Another perspective that is also used in this paper is the religious perspective. However, for the people of Indonesia, religion is the source of the highest value that is seen as capable of providing hope in difficult conditions, including in the current state of the COVID-19 pandemic. Religion becomes important in dealing with pandemic disasters and other disasters, because basically disasters are dangers faced by individuals or communities that exceed the ability of individuals or communities to respond to them (E.K., 2009, p. 49). Because of this inability, they

needed another party to provide assistance. In the context of Indonesia, COVID-19 has been declared a national disaster, even the WHO has declared it a global pandemic, meaning that it applies throughout the world so it requires intervention, response and assistance from various international institutions.

Theoretically, disasters are measured in terms of lives lost, injuries sustained, property damaged or lost, and environmental degradation. The point is that disaster is not expected by humans, but it is something that often happens and must be faced by humans. Because some religious experts see that religion is often born from conditions of fear and anxiety that they experience, (Kahmad, 2002, p. 27) such as fear of death, hunger, lack, worry about bad things and so on. However, religion is also born from the helplessness of humans over the difficult conditions they experience. The global COVID-19 pandemic is very threatening and affects human life, it makes most people aware of the importance of religion.

In early Islamic history, plague events are associated with the emergence of plague cycles in the Middle East after the Plague of Justinian in 541 AD. It is based on Arabic plague treatises written after the Plague of the Black Death, the second plague pandemic in the mid-fourteenth century (EmmeluthD, 2005, p. 2). In the Umayyad period, these plagues triggered medical, religious, legal and medical explanations, thus greatly influencing the attitudes and behavior of Muslims towards disease. Studies related to the plague, one of which was written by Ibn Abi Hajalah in 1362 AD Previously, the chief judge of Damascus during the Black Death recounted the plague in early Islam. But the most comprehensive and best treatises written in the Middle Ages are the two summaries of the history of plague epidemics by As-Suyuti (d. 1505 AD) in his book Ma rawahu l-wa'un f akhbar af-ta'un. As-Suyuti's summary then formed the basis of Alfred von Kremer's important study of epidemics. (Dols, 1974, p. 374).

A few of basic and effective methods of epidemic prevention are vaccination or the use of antibiotics. In the past, many of the same types of drugs thought to be useful in treating plague were sometimes used to prevent them. In keeping with the belief that the disease is spread through the air, many precautions involve odors. It is thought that if one brings

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flowers or wears strong perfume, the smell will help prevent illness. People also believe carrying lucky charms can ward off disease, although this is not confirmed. After 1350, plague patients were quarantined in a house some distance from the population. Ships arriving from plague-stricken areas are quarantined for 40 days until the disease dies (Emmeluth, 2005, p. 65). On the other hand, many studies have shown that religious/spiritual beliefs and practices are commonly used by both medical and psychiatric patients to cope with disease outbreaks (Koenig, 2012, p. 26).

In dealing with this quite complicated situation, don't worry too much because an important point is "Panic is Part of Illness. And serenity is the beginning of healing." Until finally, Modern society can always face conditions with faith and a solid mentality to end this common war. Until it can return to normal conditions as usual.

2. The challenge of changing lifestyles between Traditional Markets and Digital Markets

Traditional markets which are a meeting place between sellers and buyers and are marked by direct seller and buyer transactions and usually there is a bargaining process, the building usually consists of stalls or outlets, stalls and open grounds opened by the seller or a manager. market (kompas.com, 2020).

In addition, the Modern Market is one type of market where the products (goods and services) are sold at market prices so that there is no bargaining activity on the price of goods between sellers and buyers. (Economy, 2020)

After the Covid-19 Pandemic, there was a change in Life Style in the market scope, such as how to transact and socialize in market life. In addition, there is the Stock Trade Market which was also affected at the beginning of the entry of Covid-19 into Indonesia.

Of the several consequences of the perceived impact, of course, the very dominant one that will occur in difficult times like today is the hoarding of goods. Hoarding is the collection and hoarding of certain goods which is done intentionally until the time limit to wait for the high price of the goods. The term hoarding in Arabic is called ihtikar which

means istabadda which means to act arbitrarily. (Al-Nabhani, 1996, pp. 203-205)

The practice of such business people is clearly contrary to the spirit of business ethics and Islamic economic values. Because, these actions have threatened and harmed fellow human beings. To stem such business practices, according to the author, there are two ways, namely:

a. Presence of government authorities.

The role of government in the economic sector is very important, especially managing business behavior in accordance with ethical principles. This was emphasized by Mandeville, the government is required to regulate the community's economy. Unfortunately, the government's role in the economic sector through the regulation on prohibition of monopoly and hoarding mandated in Law No. 7 of 2014 concerning trade has not been fully realized, so speculators are free to practice monopolistic practices and hoard supplies and mask prices. Therefore, the role of the government is not only as a regulator. The rest is to supervise and take firm action against business actors who violate the law in order to suppress monopolistic practices and hoarding. In Islam itself, government intervention in controlling market prices is very necessary to ensure price stability, in order to achieve the common good.

b. Self-awareness of business people.

An economic intellectual, Ibrahim Warde, recommends business people to internalize Islamic Self Interest, namely human ultruistic attitude or balancing individual interests and social interests. The rest, businessmen are convinced to have an ideal awareness, or in Islamic terms Al-Nafs al-Muthmainnah which reflects the tranquility and purity of the soul. The word of Allah SWT, QS Al-Fajr: 27-28.

Ulama Ali Ash Shabuni, interprets this verse as prestige to a clean and pure soul at the time of death, so that Allah is pleased with him, classifies him as His servants and is directed to heaven. Meanwhile, in the economic context of Al-Nafsal-Muthmainnah, it is interpreted that some economic activities are not reduced to the fulfillment of material satisfaction, but are oriented towards achieving worldly and hereafter happiness. This can happen, if business people

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deliver their economic activities with ihsan, namely feeling the presence of God in supervising their business activities so as to create alignment of Business Activity with ethics and sharia provisions.

3. Working in a religious perspective and a sociological paradigm to the challenges of the New Normal

Literally Islam views that work is part of worship, especially in terms of earning a living. By working each individual will be able to meet all the needs of his household. So, sociologically it will bring about the involvement of humans with one another in the context of work. This is because humans are social creatures who need the help of others and are unable to live alone.

Work that can generally be done fairly and normally. At this time it can no longer be done as in general, this is because of the COVID-19 pandemic outbreak that is spreading in the lives of the world community. The impact is to change almost the entire order of human life in general. Starting from the efforts of PSBB (Large-Scale Social Restrictions), Work From Home and avoiding crowds and avoiding handshakes and face to face. Until now, the term "New Normal" has emerged or a new order of people's lifestyles by maintaining more intensive hygiene than usual, using masks and maintaining distance (social distancing).

Although specifically the approach used in this paper is the sociological approach of mass communication and religion, it is also important to mention some technical consequences as a result of the spread of the epidemic throughout the world, especially in Indonesia. One of the technical consequences of the government's decision to carry out physical and social distancing is accompanied by the emergence of work from home recommendations and campaigns, namely doing office work from home and only leaving the house if it is very urgent and even then having to apply protocols according to WHO recommendations and still wearing masks. Wash hands regularly after handling objects. In addition to work, people are also encouraged to worship and perform other public activities at home.

Of course, this condition makes it difficult for those who are accustomed to working in offices, schools, colleges, factories and so on.

However, this emergency situation then "forces" everyone to keep in touch with colleagues, students, clients, and other parties so that their work can still be carried out.

This compulsion then makes the internet technology-based interaction pattern the most rational choice. A number of internet platforms have suddenly become prima donna to replace interactions between people so that significantly, digital communication modes become mainstream in the context of their communication. Theoretically, digital communication is defined as "transport of bit streams from one geographical location to another over various physical media, such as wire pairs, coaxial cable, optical fiber, and radio waves" (DG, 1998, p. Xiii) Furthermore, both expand the definition of digital communication as communication that is multiflexing, multiple access and synchronic and is practiced by so many users.

This choice was made because of the nature of the internet which has only cut the "cost" of communication and distance, but has also covered all types of media itself (Fakhruroji, 2014, p. 34) and that is why it is called new media which brings its users to culture. communication is completely different from before.

In this context, culture is understood as the way we do things or "a habitual way or mode of acting" (Mifsud, 2005, p. 240). Furthermore, Säljö describes culture as the sum of ideas, attitudes, knowledge and other resources acquired through interaction with anyone around the world, including with physical devices and artifacts. As can be seen, new technologies can revise past practices which have direct implications for communication practices in certain contexts (Green, 2009, p. 230). This is partly due to the characteristics of digital media that change user engagement patterns. In other words, COVID-19 has forced people to participate in an increasing digital media culture. Because schools and campuses are closed, learning activities are carried out using an internet platform.

Likewise, company meetings also use the internet to be able to coordinate in a limited environment. So, even though the current situation is difficult. Do not rule out the possibility that there is always a way out of these difficulties and ease in it. That doesn't mean work can't be done. It should be a note for policy makers regarding the limitation of

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working hours. Because good policies are always based on the principle of justice in all aspects of life, especially in the field of community work. Although on the one hand the work can still be accomplished by using another method remotely. Islam as a perfect religion has also answered the challenges of the times and its context will always be proven over time. As Allah swt. Says in the Qur'an QS. Al-Insyirah: 5-6. The verse, interprets as believers we believe that every difficulty. Allah always brings ease and there is always a solution for every problem. Although New Normal conditions will be applied to restore work productivity. So it is fitting that we always maintain cleanliness and follow the recommendations of the existing Health protocols properly. Because cleanliness is part of faith. And as a Muslim we should always work carefully and maintain security and always ask Allah for protection. In order to avoid this disease and this epidemic will be end soon. Always make work with the intention of worship. In addition, maintaining physical condition in order to stay in top shape and maintaining spirituality to always be healthy. In order to avoid depression and stress due to existing changes.

CONCLUSION

Closing the end of the year in 2019, of course, was something quite surprising to the world because of a new epidemic that hit almost all corners of the world in the blink of an eye. However, on the other hand, we must realize that the impact felt is very real both in the economic sector and in all aspects of life. This should make the community aware of the importance of keeping nature in balance and in proportion. Making humans return to their nature as social beings and as caliphs on earth to maintain and care for the preservation of the earth.

Facing all new and quite crucial situations and challenges does not only save the important body. But the spirit and soul must be saved, because this uncertain situation will shake the soul and spirit. Even to depression and stress due to job loss and other problems. Therefore, the importance of the role of clerics and public figures is to provide a stimulus to the community in addition to real handling as well as maintaining the spread of this sensitive news. Then the state is present as an intermediary and provides education

and restores the religious spirit in the community in the hope of being able to reach sociological and psychological aspects as pacifiers for the people to face this challenge. As well as issuing regulations that are principled to justice for all aspects of people's lives.

So that it makes the community more religious and religious then tries to apply moral guidance through religious ethical behavior whose character does not only involve the internal mentality of the individual community but also the external mentality of the individual community which is influenced by the determinant factors in shaping religious ethical behavior, namely the influence of family, the influence of peers/colleagues. work, moral and personal values and situational factors. So the result of this research is to find that, a solution for the common good in facing a new challenge will be achieved if there is a balance in the application of understanding the concept of religion and sociology so that it will have a positive effect on the psychology of each individual.

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