

## HEALTH AND RELIGION RELATIONS IN NEW MEDIA : THE COMMODIFICATION OF RELIGION IN HEALTH PROMOTION DURING THE PANDEMIC ON @PROMKES\_KALTENG

Mega Asri Lestari, Mualimin  
Institut Agama Islam Negeri Palangka Raya, Kalimantan Tengah, Indonesia  
[meqaalesta15@gmail.com](mailto:meqaalesta15@gmail.com), [mualimin@iain-palangkaraya.ac.id](mailto:mualimin@iain-palangkaraya.ac.id)

Valencia Kirana Rosadhillah  
Sakarya University, Serdivan, Turki  
[valencia.rosadhillah@ogr.sakarya.edu.tr](mailto:valencia.rosadhillah@ogr.sakarya.edu.tr)

### Abstract

*This study aims to analyze the commodification of religion in health promotion on the Instagram account @promkes\_kalteng. Two aspects are the focus of the study in this research, namely the use of language and religious terms and the use of religious symbols. This study uses a qualitative method with a descriptive qualitative interactive media study approach. Data were obtained in two ways, namely observation and documentary studies. Specifically, the data obtained were analyzed using the Miles and Huberman model, namely data reduction, data verification, and conclusion. This study found two important points related to the commodification of religion in health promotion on the Instagram account @promkes\_kalteng. First, three language or religious terms classifications are used in health promotion in the @promkes\_kalteng account, related to the rituality, social, and health dimensions. The use of language or terms tends to legitimize the content of the message so that religious community groups can accept it. Second, the findings regarding using religious symbols in health promotion posts on the @promkes\_kalteng account. The implications of these religious symbols are part of the tendency of the tool to transmit a message to strengthen the content of the message conveyed.*

**Keywords:** *Commodification of Religion; Health Promotion; New Media; Pandemic*

### Abstrak

*Penelitian ini bertujuan untuk menganalisis praktik komodifikasi agama dalam promosi kesehatan pada akun Instagram @promkes\_kalteng. Ada dua aspek yang menjadi fokus kajian dalam penelitian ini yaitu penggunaan bahasa dan istilah agama serta penggunaan simbol-simbol keagamaan. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian media secara deskriptif kualitatif interaktif. Data diperoleh melalui dua cara, yaitu observasi dan studi dokumenter. Secara spesifik, data yang diperoleh dianalisis menggunakan model Miles dan Huberman yaitu reduksi data, verifikasi data, dan penarikan kesimpulan. Penelitian ini menemukan dua poin penting terkait dengan komodifikasi agama dalam promosi kesehatan pada akun Instagram @promkes\_kalteng. Pertama, ada tiga klasifikasi bahasa atau istilah agama yang digunakan dalam promosi kesehatan di akun @promkes\_kalteng yaitu berhubungan dengan dimensi ritualitas, dimensi sosial, dan dimensi kesehatan. Penggunaan bahasa atau istilah tersebut cenderung sebagai legitimasi isi pesan agar dapat diterima oleh kelompok masyarakat beragama. Kedua, temuan tentang penggunaan simbol-simbol keagamaan dalam postingan promosi kesehatan pada akun @promkes\_kalteng. Implikasi simbol keagamaan tersebut sebagai bagian dari kecenderungan nalat untuk mentransmisikan sebuah pesan agar dapat memperkuat isi pesan yang disampaikan.*

**Kata Kunci:** *Komodifikasi Agama; Promosi Kesehatan; Media Baru; Pandemi*

### Introduction

The Covid-19 case has hit Indonesia; it has been more than two years since the announcement of the case of the first patient infected with the Coronavirus. Until now, more than 6 million confirmed patients with Covid-19 (Satuan Tugas Penanganan Covid-19, 2023). Covid-

19 causes illness with symptoms ranging from the Common Cold to Severe Acute Respiratory Syndrome (SARS) (Murniati, 2013). Nevertheless, the number of Covid-19 cases will continue to increase, even though the number of patients who have been declared cured has reached 6,6 million (Satuan Tugas Penanganan Covid-19, 2023). In strengthening community empowerment, health promotion efforts are the main pillars of health development and a determining factor for sustainable development. The hope is that all cross-sectors can actively change behavior and the environment and maintain and improve health (Kementerian Kesehatan, 2015).

The essence of the definition of health promotion, both from the Ottawa Charter and its modification from WHO is that people carry out behaviors that benefit health, whether in the form of health prevention and maintenance behaviors, choosing behavior and improving the environment and behavior in using health services, even behavior related to genetics and population aspects (Susilowati, 2016). In implementing health promotion, innovation and strategies are needed so that the public can readily accept them. However, a slight difference exists when health promotion must intersect with a pandemic. This is due to social restrictions to break the chain of transmission of Covid-19. Social restriction measures are an effective strategy to break the Coronavirus's transmission chain. Of course, this must be based on public awareness not to gather and comply with existing protocols when outside the home (Nasruddin & Haq, 2020). During a pandemic like this, it is impossible for health promotion to be carried out by holding health seminars or similar activities that gather large numbers of people. Anxiety arises in efforts to promote health; on the one hand, the pandemic requires social distancing. However, on the other hand, this health promotion must continue to be echoed to educate the public about the importance of maintaining health, especially during a pandemic.

Specifically, this research focuses on the use of new media to promote health during the Covid-19 pandemic on the @promkes\_kalteng account. The Instagram account @promkes\_kalteng is an official account managed by the Central Kalimantan Provincial Health Service section of the Health Promotion and Community Empowerment Section. The reason for choosing the Central Kalimantan Health Authority account was because Central Kalimantan's position is central to the island of Borneo, so Central Kalimantan is an area where people are vulnerable to exposure to Covid-19. According to Hutasoit, Central Kalimantan is the epicenter of the island of Borneo. In this context, only Palangka Raya is connected by land to all provinces in Kalimantan (Hutasoit, 2019; Prakoso et al., 2021).

Research on the relationship between religion and health has been widely studied. Very little research has been conducted that links pandemics, health promotion and new media in line with relevant research conducted by Ratodi (2015), which examined the integration of Islamic values in health promotion using the Bratch Five Stage model study as an analytical study. Another study also conducted by Milstein et al. (2020) and Braam (2021) found that religion can promote and prevent health problems. In line with that, in the context of the Covid-19 pandemic, Lipowska et al. (2022) found a relationship between religion and efforts to minimize anxiety due to Covid-19. Likewise, Mualimin (2022) found that religion is not only related to spirituality but also, in the context of Covid-19, it is consumed and commodified as a means of legitimizing messages related to vaccination socialization. These findings align with Schultz-Knudsen and Janbek (2022), who also found efforts made by health authorities to promote health during the Covid-19 pandemic using a religious approach.

Previous studies have only focused on the unification of religious values in general health promotion efforts, not focusing on pandemics and the media in this health promotion strategy. In addition, previous studies did not link health promotion with the use of new media. In other words, there is a gap in research related to health promotion during the pandemic of Covid-19. Therefore, this study aims to fill the gap in research, namely by analyzing health promotion through the Instagram account @promkes\_kalteng. The results of this research become substantial academic

and documentary guidelines regarding health promotion, which are not only during the Covid-19 pandemic, but also apply to other emergencies.

## Method

This research method uses qualitative methods with a media study approach. The focus of this research is the Instagram account @promkes\_kalteng. The data from this study are in the form of posts related to the commodification of religion. The posts that are the focus of this research are posts from January 28, 2020, to June 30, 2022. In that period, 47 posts are relevant to this research and are the primary data source. The data was obtained through observation and documentary studies using combined data collection techniques, classifying and analyzing data. The data obtained were then analyzed using the interactive qualitative analysis technique of the Miles and Huberman model, namely data reduction, data verification, and conclusion (Miles & Huberman, 2014).

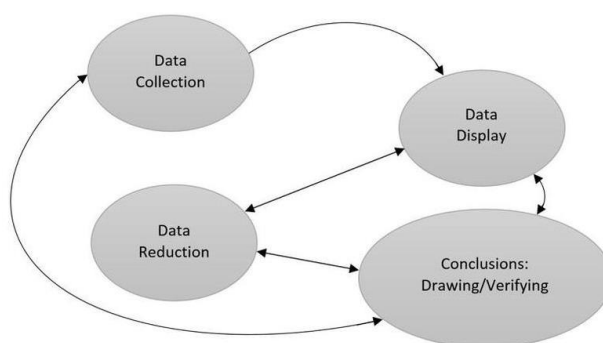


Figure 1. Data analysis process

## Result And Discussion

Commodification is a transformation or function change in a human moral order. This commodification changes because what was originally a commercial or general product becomes a commodity. The commodification of religion is an attempt to change the prospect of religion or religious symbols into something that can be commercialized or sold. The commodification of religion reinforces the view that religion is still significant in the post-modern and neo-liberalism era (Hakam et al., 2016). This commodification of religion can be an implication of a marketing strategy that can be applied in any aspect. For example, in culture, tourism, education, health, and even politics. Currently, marketing techniques are loved by many parties because these strategies are needed in public spaces. Commodification transforms use value into an exchange rate based on market interests (Farhan & Islamiyah, 2019). Using 'religious offers' in the marketing process creates something different and attracts the attention of the social community. The media has an essential role as an intermediary for realizing this commodification of religion. According to Azra (2008), this phenomenon is then facilitated by technological advances, especially information and communication technology which allows for increased commodification of religion.

During the Covid-19 pandemic, health issues became essential to discuss. Therefore, it is necessary to commodify religion in health. The commodification of religion in health has a vital role in using religion to promote health issues. The commodification of religion in health contains health advertisements inserted with religious aspects. Departing from this view, there are two main focuses in this research: the use of language and religious terms and the use of religious symbols in health promotion during Covid-19 by the account @promkes\_kalteng.

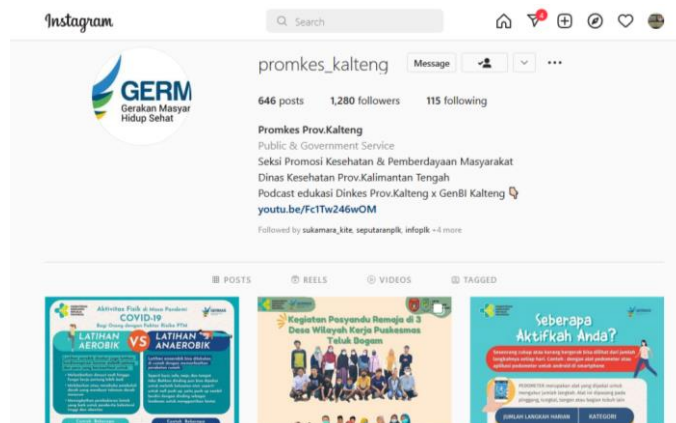


Figure 2. Instagram @promkes\_kalteng

### The Use of Religious Language: Efforts to Legitimize Messages in Health Promotion during a Pandemic

Language is the primary system that humans have to interact. In the commodification of religion, terms in religion are often used to legitimize the substance of specific messages (Ibrahim & Akhmad, 2014; Jubba & Hidayati, 2017; Setiyawan, 2012). The definition of religious language can be mapped into two definitions. First, the religious language contained in the holy book. Second, religious language is in the form of attitudes, behavior, as well as sayings and expressions of religious value from a person or social group. The language of religion is a language that is formed by rules, aspects, and patterns which have been influenced by religion. According to Hanifiyah (2020), the language of religion is religious discourse carried out by religious people, although they do not always refer to and use the expressions of the scriptures. Generally, the language of religion can be divided into three components, namely the form of language, the content (content) of religion and the use or function (Pandharipande, 2006). Of the three classifications, it can determine the identity of a religion so that it can describe the characteristics of a religion.

This study found that the Central Kalimantan @promkes often used language and religious terms to account for health socialization during the Covid-19 pandemic. Specifically, the use of religious language can be classified into three categories. First, religious language is related to rituals. Religious languages related to rituals include Hyang Widhi Wasa, Hinduism, *shalawat*, *ummat*, the ascension of Isa al-Masih, Eid al-Fitr, natural blessings, *alhamdulillah*, sins, *takebir*, Christmas and Chinese New Year. The use of terms related to rituals tends to be for posts related to the appeal to prevent Covid-19 in the implementation of worship. These posts also tend to be celebrations or commemorations of religious holidays.

Table 1. Use of language and religious terms related to rituals

Religious language relates to rituality	Post Date	Post Substance
Hyang Widhi Wasa	March 18, 2020	Appeal for the Prevention of Covid-19 for Hindus
Hindu	March 18, 2020	Appeal for the Prevention of Covid-19 for Hindus
Khusyuk	April 29, 2020	An appeal to continue to perform worship at home with humility during Ramadan during a pandemic
Barokah	April 29, 2020	Implementation of Ramadan fasting during the Pandemic

Umat	May 11, 2021	Guide to the commemoration of the ascension of Isa
Kenaikan Isa al-Masih	May 11, 2021	al-Masih for Christians and Catholics
Idulfitri	May 11, 2021	Guide to the commemoration of the ascension of Isa
Alam barzah	July 2, 2021	al-Masih for Christians and Catholics
Syukur	July 2, 2021	Guidelines for organizing Eid prayers
Dosa	July 2, 2021	Comics about the consequences of negligence in wearing masks
Takbiran	July 19, 2021	Comics about the consequences of negligence in wearing masks
Al-Qur'an	July 22, 2021	Comics about the consequences of negligence in wearing masks
Roti Komuni	July 22, 2021	Temporary elimination of worship, takbiran night and Eid al-Adha
Mengaji	July 22, 2021	Prohibition of sharing religious paraphernalia
Bernyanyi	July 22, 2021	Prohibition of sharing religious paraphernalia
Natal	December 7, 2021	Avoid worship that requires recitation or singing in unison
Imlek	January 31, 2022	Avoid worship that requires recitation or singing in unison

Religion cannot be separated from ritual activities. Rituals are all forms of religious practice, whether in the form of behavior or religious ceremonies whose implementation has been arranged in such a way as a form of worship, devotion or service, submission, and expression of gratitude and born from a servant to his God in order to realize his teachings and lead a religious life towards pious and pious claims (Ulya, 2013). Thus, the language of religion related to ritual is a system of contextual and textual languages which are emphasized in originating from languages in the process of ritual activity.

Second, the language of religion is related to the social dimension. Language is closely related to human social life. Therefore, language ability is a beneficial ability that impacts everyday life and is used to socialize and interact among human beings. The language of religion related to the social dimension means a relationship between religion and the social dimension. The social dimension can be interpreted as a dimension that describes humans' circumstances, behavior and habits as social beings in their surroundings. The scope of the social dimension is comprehensive, including social humanity, politics, education, social and culture, religiosity, and the economic sector. The language of religion in the social dimension is often used.

Religious language related to the social dimension includes religious leaders, religious instructors, Muslims, hospitality, madrasas, Islamic boarding schools, alhamdulillah, students and Eid al-Adha. The use of terms related to the social dimension tends to post related to social issues around the community during the Pandemic, namely, those related to groups of people who are vulnerable to exposure to Covid-19, the obligation of the people in vaccination programs, hospitality, learning provisions during the Pandemic, as well as other issues social issues regarding Covid-19.

Table 2. The use of language and religious terms related to the social dimension

Religious language relates to rituality	Post Date	Post Substance
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Tokoh agama	February 16, 2021	Community groups are prioritized for vaccination because they are vulnerable to exposure to Covid-19.
Penyuluh agama	February 16, 2021	Community groups are prioritized for vaccination because they are vulnerable to exposure to Covid-19.
Umat Islam	March 21, 2021	The obligation of Muslims to participate in the vaccination program
Silaturahmi	May 9, 2021	Suggestions for virtual gatherings during the Pandemic
Madrasah	September 6, 2021	Provisions for face-to-face learning are limited in Madrasas and Islamic Boarding Pesantrens.
Pesantren	September 6, 2021	Provisions for face-to-face learning are limited in Madrasas and Pesantrens.
Alhamdulillah	September 20, 2021	Optimistic that Covid-19 cases will decrease in Indonesia
Santri	October 22, 2021	The positive impact of vaccination for students and Santri
Idul Adha	June 30, 2021	Hoax, the number of Covid-19 cases, was increased ahead of Eid al-Adha

Therefore, religion is not rigid in the territory of human social life in society. For example, in the political field, the language of Islamic politics indicates a dedication to religion, a discourse that develops as a form of expression of Islamic politics (Riyadi, 2011). In addition to politics, there is also economics; in the implementation process between conventional economics and Islamic economics, there are many differences, one of which is Islamic economics which focuses more on the use of values and the use of language using religious language.

Third, religious language is related to health. Every religion must pay attention to hygiene and health issues. Health is an essential concern because one of the supporters of happiness is having a healthy and fit body. In this context, there are three benefits of religion in health as a source of morals, knowledge and religious charity as a health charity (Jamil, 2014; Shodiq, 2014). The language of religion in the health sector is very much needed because, in the process of socializing religious health, religious narratives must make up their minds always to maintain health and cleanliness.

Health-related religious language includes ablution, prostration, holy, lawful, syar'iy emergency, breaking fast, grants, worship, endeavor and Ramadan. The use of health-related terms is for posts related to calls for cleanliness and tips -health tips. Apart from that, these posts are related to vaccine quality and validity statement points.

Table 3. Use of language and religious terms related to health

<b>The Language of Religion-Related to Health</b>	<b>Post Date</b>	<b>Tendency</b>
Wudhu	March 18, 2020	An appeal to maintain the cleanliness of mosques and prayer rooms from Covid-19
Sajadah	March 18, 2020	Appeals for the congregation to bring their respective prostration mats to maintain the cleanliness of the mosque from Covid-19
Suci	January 16, 2021	Central Kalimantan MUI's claim that vaccination is sacred and safe

Halal	February 22, 2021	The Indonesian Ministry of Health claims that the Covid-19 vaccine is safe, halal and of good quality
Mubah	March 21, 2021	MUI fatwa that the use of the AstraZeneca vaccine is mubah (permitted)
Darurat Syar'iyah	March 21, 2021	MUI statement that the use of the AstraZeneca vaccine is mubah (permitted)
Berbuka Puasa	May 3, 2021	Suggestions for breaking the fast with a balanced nutritious meal
Ibadah	September 10, 2021	Tips for staying healthy during a pandemic
Ramadan	April 5, 2022	Tips for pregnant women to stay fit in Ramadan



Figure 3. Post on @promkes\_kalteng

From the data that has been presented, it shows that indirectly language and religious terms in health promotion play an essential role in the process of educating and socializing health to the public. In addition, religious language also plays a vital role in legitimizing messages in health promotion. The goal is that the message can be accepted and implemented by religious communities. In line with Azisi's (2020) findings, one of the media that is very influential in exercising social control is religion, which maintains social harmony so that it does not collapse from deviant influences. In addition, Instagram is a social media that is very appropriate for health socialization to the public during the Covid-19 Pandemic. Currently, social media is urgently needed for health promotion related to preventing the transmission of Covid-19 because it does not require face to face contact with the interlocutor during counseling (Putri & Prayoga, 2021). **The Use of Religious Symbols: A Tool for Transmission and Emphasizing the Substance of Health Messages**

Humans are homo symbolicum because humans are inseparable from myth, mythology, and mystical-symbolic language. In addition, humans are also creatures who like symbols as intermediaries to convey or explain something. According to Wahab, a symbol is a symbol that connects humans with the nature of transcendental beliefs through various forms of normative liturgical rituals (Wahab, 2011).

Cassirer gives three clues to human nature regarding symbols. First, the idea of a symbol is based on considering empirical principles to visualize ideas in symbols. Second, the circle function symbol. Third, the symbol system, as a system, contains various threads that make up symbolic webs (Cassirer, 1944). Symbols have a horizontal-immanent dimension and a transcendent dimension, so they are horizontal-vertical symbols with metaphysical dimensions (Daeng, 2000). Each symbol has the characteristic of referring to what is highest and ideal. An effective symbol is a symbol that gives light; its power is emotive and stimulates people to act (Dillistone, 2002).

Suppose the symbol has a transcendent dimension and stimulates the ability to think. So, a symbol is a sign or characteristic to describe an object with a different dimension. This study found that apart from the use of language and religious terms, it turns out that the @promkes\_kalteng posts also contain religious symbols to convey health narratives during the Covid-19 pandemic. Religious symbols in this study refer to logos, symbols, cartoon characters and photographs of religious figures.

The Instagram post variable @promkes\_kalteng in research on the use of religious symbols will be described in the following table:

Table 4. Use of Religious Symbols

<b>Post Date</b>	<b>Religious Symbol</b>
March 18, 2020	Indonesian Mosque Council logo
March 18, 2020	Cartoon character of a boy doing ablution
March 28, 2020	Indonesian Mosque Council Member Figure
April 29, 2020	Quran symbol
April 29, 2020	Mosque silhouette
April 29, 2020	Turban Image
January 16, 2021	MUI logo
April 14, 2021	Cartoon character of a Muslim family wishing them a happy fasting month of Ramadhan 1442 H
April 20, 2021	A family cartoon character having iftar
May 3, 2021	Family cartoon characters having Sahur together
May 3, 2021	Woman cartoon character wearing a hijab
May 9, 2021	Islamic family cartoon character who is celebrating Eid al-Fitr
May 11, 2021	Salib symbol
May 11, 2021	Salib Necklace
May 11, 2021	Priest cartoon character
May 11, 2021	Church congregation cartoon character
May 11, 2021	Cartoon characters of Muslim people doing salat
July 19, 2021	Sacrificial animal cartoon character
July 19, 2021	Cartoon character praying
July 22, 2021	The hand symbol is praying
October 10, 2021	The cartoon character is praying
December 7, 2021	Christmas tree symbol
April 20, 2022	Photo of the Chairman of the Central Kalimantan MUI



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April 20, 2022

Photo of the Chairman of the Communion of Indonesian Churches  
(PGI) for the Central Kalimantan Region

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Based on the data obtained shows that in health promotion, they often use religious symbols to socialize the importance of maintaining health during the Covid-19 Pandemic and as a means of legitimizing messages for religious communities. Many religious symbols are used by the @promkes\_kalteng account, namely logos, symbols, pictures, cartoon characters and even photos of religious figures in Central Kalimantan. This indicates that the health promotion process is always connected to using religious symbols. Religious symbols originally functioned as a communication medium for human relations with God. However, this function is carried out by the interests of social and political movements from certain groups to support their groups (Rochman, 2007).

The form of health promotion used by the Instagram account @promkes\_kalteng shows the development of new media in the health promotion process. Specifically, the @promkes\_kalteng account applies the principle of sustainability. Instagram is a new media that will continue to be used in health promotion procedures. Another finding is that language, terms and religious symbols are often used in health promotion because religion is in line with health.

## **Conclusion**

The commodification of religion carried out by the @promkes\_kalteng account indicates that religious language is essential in messages conveyed to the public. This research found two crucial points in health promotion by the @promkes\_kalteng account. First, the use of language and religious terms on the @promkes\_kalteng account is mapped into three categories: language and religious terms related to rituals, language and religious terms related to the social dimension, and language and religious terms related to health. Language or terms are used so that religious community groups readily accept the messages conveyed. With the existence of religious community groups, all aspects of life use religious glasses as their legitimacy. Second, findings regarding using religious symbols in health promotion posts on the @promkes\_kalteng account. Religious symbols on the @promkes\_kalteng account are used as a tendency to transmit a message so that the message conveyed has a sign or image as an effort to reinforce the contents of the message conveyed. The use of religious symbols in health promotion illustrates the symbols' complexity, indicating the interconnection between religion and language itself.

The tendency to use language and religious terms in these rituals is related to the appeal for preventing Covid-19 in the implementation of worship and at celebrations or commemorations of religious holidays. In addition, the tendency of language and religious terms in the social dimension is related to social issues around the community during the Pandemic, namely related to groups of people who are vulnerable to being exposed to Covid-19, the obligation of the people in vaccination programs, hospitality, learning provisions during the Pandemic, as well as issues - social issues regarding Covid-19. The use of language and religious terms in the health dimension relates to appeals for cleanliness and health tips, as well as statements about the quality and validity of vaccines. These things can happen because of the prominent reality in the realm of blurred and reformed institutions, the impact of the internet and electronic media on religious systems, communities, communications, and their emergence as primary sources for information on religion, multidimensional and varied transformations in traditional religious institutions. In the future, religious authenticity and experience will be increasingly legitimized by new methods or tools.

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