

## Religious and Social Impacts in Turkey During the Coronavirus Pandemic

*Koronavirüs Salgını Sürecinde Türkiye’de Dinî ve Toplumsal Etkiler*

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## Religious and Social Impacts in Turkey During the Coronavirus Pandemic

**Abstract** ► Coronavirus, which has become a global epidemic, has and continues to affect entire societies on a global scale in a multidimensional way. After the first case detected in Turkey on March 11, 2020, a number of restrictive measures were implemented to reduce human movement, such as the practice of quarantine in social and public spaces, in order to reduce or eliminate the impact of the epidemic. In this context, health, economy, education, religion, family, business, politics, etc., it has led to significant permanent or temporary changes, transformations and developments in many Social Space. In this framework, it is very important to analyze the changes, transformations and developments arising in social life, religious life and practices and in the service areas of the Presidency of Religious Affairs (PRA) in the context of the coronavirus epidemic. In addition, as an extraordinary situation, due to the extremely shocking, destructive and socio-traumatic multidimensional impact of the epidemic crisis, people have engaged in a number of searches for religious meaning. All this makes it necessary to conduct such research aimed at addressing society, religion, religious life and PRA in Turkey in the context of coronavirus in the field of sociology of religion. The study is a qualitative research and is based on the analysis of the findings with a sociological perspective within the framework of the text scanning method.

**Keywords:** Sociology of Religion, Society, Religion, Coronavirus Epidemic, Turkey.

### *Koronavirüs Salgını Sürecinde Türkiye’de Dinî ve Toplumsal Etkiler*

**Öz** ► Küresel bir salgına dönüşen Koronavirüs, dünya ölçeğinde tüm toplumları çok boyutlu olarak etkilemiştir. 11 Mart 2020’de Türkiye’de tespit edilen ilk vakanın ardından salgının etkisini azaltmak veya yok etmek amacıyla birtakım kısıtlayıcı tedbirler hayata geçirilmiştir. Bu kapsamda sağlık, ekonomi, eğitim, din, aile, iş, siyaset vb. toplumsal alanların birçoğunda kalıcı veya geçici önemli değişim, dönüşüm ve gelişmeler ortaya çıkmasına yol açmıştır. Bu çerçevede Koronavirüs salgın bağlamında toplumsal hayatta, dinî hayatta ve pratiklerde ve Diyanet İşleri Başkanlığı (DİB)’in hizmet alanlarında ortaya çıkan değişim, dönüşüm ve gelişmelerin analiz edilmesi oldukça önem taşımaktadır. Ayrıca olağanüstü bir durum olarak salgın krizinin son derece çok edici, sarsıcı, yıkıcı ve sosyo-travmatik çok boyutlu etkisi dolayısıyla insanlar, birtakım dinî anlam arayışları içerisine girmişlerdir. Bütün bunlar, din sosyolojisi alanında Koronavirüs bağlamında Türkiye’de toplum, din, dinî hayat ve DİB’i ele almayı amaçlayan böylesi bir araştırmanın yapılmasını gerekli kılmaktadır. Çalışma nitel bir araştırma olup metin taraması yöntemi çerçevesinde sosyolojik bir perspektifle bulguların analizine dayanmaktadır.

**Anahtar Kelimeler:** Din Sosyolojisi, Toplum, Din, Koronavirüs Salgını, Türkiye.

### **Introduction**

In periods of March-April after the detection of the Covid-19 case in Turkey, a number of restrictive, limiting and prohibitive strategies or policies have been implemented as a mandatory measure in all Social Space. The closure of the border to foreign countries, in general the suspension of flights across the country, the implementation of quarantine, the cessation of all kinds of social, cultural and artistic activity or the cessation of activities, primary and, secondary education, and universities

and academic activities in the fight against the epidemic has been applied. Mosques were also closed to worship in the beginning, but then opened to worship with a number of restrictive measures, differentiation in public and social relations, curfew one certain days and hours, especially for those aged 65 and older, under the age of 20 and those with chronic conditions, and restrictions on work life in general, except for places that sell basic necessities such as grocery stores, shops and bakeries. Thus, attention has been paid to the realization of strategies or policies that differentiate, change and transform social relations that expand distances in order to minimize human contact in Social Space such as working from home in business life and flexible working in public space. As a matter of fact, in order to reduce social mobility, official and civilian departments called “life fits into the house”, “stay at home”, “there is life at home”, “stay at home stay healthy”, people have been asked to retreat from Social Space to homes and stay at home to avoid being harmed by this epidemic, which is unclear when it would end. These and similar practices, which are stated in general terms, have led to permanent or temporary significant changes and developments in the dimension of society and religion in Turkey due to situations mandated by the epidemic process. It will be able to make significant contributions in terms of investigating and examining the situations that the global epidemic crisis has caused in social and religious life in Turkey from the point of view of the sociology of religion, making sense of the process and putting forward solutions for social life. Due to its multidimensional and profound effects, the coronavirus epidemic requires a lot of religious perspective, analysis and evaluation. There is a great need for studies in the sociology of religion to investigate the coronavirus epidemic from the point of view of society-religion.

All religions and societies around the world are more or less affected by coronavirus due to the measures mandated by the global epidemic process. Turkey has also been greatly affected by this epidemic. At this point, the coronavirus epidemic requires research and sociological analysis on the dimension of society and religion due to its deep and large impact on social meaning. In this context, what effect does the epidemic have on society, public sphere and socialization in Turkey from the point of view of the problem of research? What areas of social life has it affected in Turkey and at what level? How does religion help people during the coronavirus pandemic? What kind of changes, transformations and developments have they revealed in Social Space? What kind of religious pursuits has the epidemic led individuals to? What differences have occurred in religious life and in PRA's fields of activity? What does the coronavirus epidemic mean from the point of view of Islam? etc. It is important to seek answers to a number of questions. It can be said that the coronavirus epidemic has led to significant changes, transformations and developments in the context of society and religion in Turkey. In this context, the research aims to examine how the coronavirus epidemic affects society, religious life and PRA in Turkey, what changes it causes in these areas, what it means from the point of

view of the Islamic religion and the search for meaning that arises in this context and to analyze all this coverage. In other words, the aim of this study is to identify and analyze changes and developments in the context of the coronavirus epidemic that stand out with the dimension of society and religion. In this context, social changes, transformations and developments arising in the context of the epidemic, religious views put forward in the same context, basing, searching for meaning, different religious approaches and meaning from the point of view of Islamic religion are the main context of research. The fact that the subject remains up-to-date and needs sociological analysis in terms of social and religious new changes and developments shows the importance of research. The research has a qualitative research pattern. In this context, books, articles, symposium proceedings, encyclopedias, etc. texts that are directly or indirectly related to the subject were scanned by documentation (text or literature review) method and the necessary findings were tried to be conveyed by analysis. Efforts have been made to present these findings/data with a sociological perspective.

### **1. Social Impacts in Turkey During Coronavirus Pandemic**

The issue of how the coronavirus epidemic has shaped Social Space in Turkey and what kind of changes it has led to, permanent and temporary, is important in many respects. However, the fact that the epidemic is still ongoing makes it difficult to predict permanent and/or temporary changes and transformations in society. After the end of the epidemic, it will be easier to reach healthier, scientific and accurate information in research. But still, predictions about the post-corona period can be made by looking at a number of developments and changes observed in Social Sphere during the course of the epidemic so far.

Society has a structure that contains ordinary and unusual situations. In other words, society is a network of interactions involving ordinary or normal situations and extraordinary situations, extraordinary situations, pathologies or abnormalities caused by crises or other events such as epidemics, a social that contains times of crisis, a whole of social relations, life, human unity and relationships.<sup>1</sup> These ordinary and extraordinary things provide the dynamism of social life. The coronavirus epidemic also more or less affects all Social Space in Turkey in terms of the unusual and extraordinary situations and developments it has caused. In other words, it has deeply influenced and continues to influence all Social Space and environments, social networks of relations, the structure and functioning of Social Space, socialites, collective associations at different levels and ways in Turkey since its emergence. In this context, the areas of economy, family, education, religion and politics were the

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<sup>1</sup> Ejder Okumuş, "Olağanüstü Zamanlarda Din: Küresel Kovid-19 Örneği", *Küresel Salgınlara Farklı Bakışlar -Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiyei Yayınları, 2020), 173.

areas most affected by the epidemic process respectively.<sup>2</sup> It can be said that it leads to temporary or permanent changes and differentiation in the Social Space that it affects. The epidemic has reduced, stagnated and narrowed social life and social views to the extent possible, disrupted and even almost destroyed social life.

It is known that the global coronavirus epidemic began to affect Turkey in March 2020. From this date, the epidemic has spread to Turkey's health, economy, family, education, religion, politics, work or business, transportation, tourism, etc. it has begun to affect all Social Space. As the number of cases and deaths increased, measures were increased, and a number of restrictions and prohibitions were introduced in Social Space. Because these restrictions and prohibitions greatly affect Social Space, a chaotic or panic environment has formed in society; limiting daily routine relationships and habits has increased trauma, anxiety and anxiety in society. The epidemic, which heavily affects almost all areas of social life, has disrupted really social, especially with the practice of quarantine throughout Turkey, and has dynamized virtual and digital social environments. Thus, virtual (work, school etc.) life areas have now begun to form; all educational activities are transferred to TV and social media channels, business life, trade, economy, etc. private and Public Works and transactions had to be carried out mostly by virtual means. Mosques, which is a significant part of social aspect of Islam, have lost their functionality for a while, and virtual-oriented religious practices have prevailed. In short, significant changes have emerged in all areas the social life. These changes are the new status, or new form of normal, in which social relations are rebuilt.

The global coronavirus epidemic has once again been seen as a multidimensional social phenomenon. Epidemics in general are health-based, but their impact can be attributed to many Social Space based on their size and size. Global epidemics, health (medicine), especially; global relations and interactions, politics, economics, education, morality, culture, family, business, communication, tourism, law, religion, etc. it is a chaotic situation of social depression that affects areas quite a lot. As a matter of fact, a process has emerged in society in which new anomic fears, worries and concerns about health are derived. It can be said that in one way or another, the social space that is not affected by a large and multidimensional global epidemic is almost nonexistent. As a matter of fact, quarantine (to shelter in a residential place) has been initiated in many parts of the world, such as in Turkey, in order to prevent or reduce the impact of the epidemic, and on the other hand, as a mandatory result, pauses have begun in all dynamic Social Space. Throughout this process, important and dynamic Social Space such as public and private business, university, school, mosque, synagogue, church, park, public square, cafe, teahouse, theater, cinema were necessarily narrowed by restrictive and prohibitive measures. In

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<sup>2</sup> Fatma Güngörer, “Covid-19’un Toplumsal Kurumlara Etkisi”, *Van Yüzüncü Yıl Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 2020 / Outbreak Diseases Special Issue (July 2020), 393.

other words, in order to minimize contact between people in the epidemic process, a number of mandatory and limiting measures have become a necessity for the orientation from the social sphere to the individual sphere. This orientation shows being Asociality, Asociality and loneliness that are derived from different socialization strategies and processes in times of epidemic.<sup>3</sup>

In fact, although the coronavirus epidemic seems to have stagnated social in general, it has seen a function that increases socialization, especially in the family (in-home) and digital socialization. In this process, digital environments have become an important factor of socialization and have seen socialization as a transformative function. In this context, it can be observed that communications/interactions gain greater visibility in digital social platforms where official and civil services and activities are carried out. As a matter of fact, during the epidemic process, both education should be moved home and work at home and flexible working practices, as well as calls for society to stay at home and spend as much time at home as possible, seem to have greatly increased socialization of the home (family).<sup>4</sup> Thus, the network of social relationships was formed more through family sociology during the epidemic process. In fact, in this process, the dynamism of Social Space is mainly based on family socialization, or the fact that the family becomes functional as the center of socialization has been implemented as a requirement of combating the epidemic. Based on this, it can be said that during this epidemic, social life was formed depending on the situations that made it necessary to fight the epidemic. In this process, it can be said that the fight against the epidemic is one of the most fundamental determining factors affecting society, social relations, social networks, communities or groupings.

Domestic socialization (in family) and digital/virtual socialization, are important in terms of demonstrating the value that individuals attribute to social or socialization. This, in turn, shows that even in times of global crisis, society does not stop struggling to preserve and maintain the characteristic of social individual some way by functionalizing communicative modern tools. In addition, according to current data, about 82 million covid-19 cases worldwide and almost 1 million 800 thousand deaths<sup>5</sup> and in Turkey, with current data, about 2 million 200 thousand cases and the fact that about 20 thousand 150 cases<sup>6</sup> have occurred, in a sense, indicates that socialization cannot be completely prevented. In other words, views are extremely important to the individual, social, and even global

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<sup>3</sup> Ejder Okumuş, “Yeni Tip Koronavirüs Örneğinde Afetlerin Toplumsal Etkileri”, *Küresel Salgınlara Farklı Bakışlar -Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiyei Yayınları, 2020), 75.

<sup>4</sup> Koronavirüs salgınının Türkiye’deki ev işlevi ile ilgili bakınız; Yahya Aydın, “Türkiye Özelinde Covid-19’un Evin İşlevi Üzerindeki Etkisi”, *Küresel Salgınlara Farklı Bakışlar -Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiyei Yayınları, 2020), 511-527.

<sup>5</sup> <https://www.worldometers.info/coronavirus/>, Accessed 25 December 2020.

<sup>6</sup> <https://covid19.saglik.gov.tr/>, Accessed 25 December 2020.

epidemic times of crisis, man is a social being and therefore does not change the reality that is seen as an integral part of social life. In that case, it can then be said that people(s) accept the indispensable task of searching for ways and methods of socialization, digital/virtual or otherwise, even in cases such as an epidemic, where getting social, grouping or living in a community is largely physically (real) impossible. But in any case, it can be said that the epidemic highlights more individuality than socialization. Is not one of the main goals of the epidemic to reduce social views and increase individual views already? As a matter of fact, it is known that the epidemic is transmitted from individual to individual and spreads faster in Social Space. In the epidemic process, some of the social and public power, resources, facilities and tools and equipment are made functional to combat the epidemic. At this point, human life has been recognized as one of the most fundamental determining factors, perhaps the most important, of the strategies, policies and plans implemented. During the epidemic process, it is understood that combating the epidemic is the priority goal of society and the state. Within the framework of this goal, the health field has become the most dynamic structure in Social Space.

Another dimension affected by the epidemic in Turkey is the economy and tourism. As a result of the conditions mandated by the epidemic process, significant changes have occurred in the areas of tourism, in the work flows of factories and in production strategies. Economic changes such as falling oil prices, disrupting the tourism sector, disrupting trade traffic, increasing unemployment (loss of jobs), and falling financial market indicators have emerged with the stagnation of Social Space.<sup>7</sup> In addition, changes such as disruptions in the supply of medical supplies and vehicles, increased demand for basic foodstuffs, fluctuations in exchange rates, disruptions and stagnations in the aviation sector, losses in factories and companies in general, and cuts in capital expenditures began.<sup>8</sup> Social and economic developments have occurred, such as the withdrawal of some migrant workers from the market, the decline of the country's total income, the borrowing of companies, becoming insolvent of some small shops and companies or coming to the stage of insolvency, the functionalization of state-sponsored economic policies, the increase of state-sponsored social benefits, the provision of social benefits to the poor and unemployed.<sup>9</sup> There have been a number of economic changes, such as state banks structuring consumer and artisan loans and activating new loan packages, encouraging social and individual savings.

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<sup>7</sup> Ahmed Hersh, “Koronavirüs Krizinin Ekonomik Yansımaları”, *Küresel Salgınlara Farklı Bakışlar -Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, trans. Osman Aktaş et al. Ejder Okumuş (Ankara: Eskiyei Yayınları, 2020), 585-615.

<sup>8</sup> Hersh, “Koronavirüs Krizinin Ekonomik Yansımaları”, 585-615.

<sup>9</sup> Hersh, “Koronavirüs Krizinin Ekonomik Yansımaları”, 585-615.

Epidemics such as coronavirus, which occur at the global level and are not just individual but affect societies and many Social Space, contain important social/religious content related to the field of sociology of religion, although they are health-based. In addition, it seems unlikely that an individual living in a community/group is necessarily considered separate from society. So, everything that affects the individual is directly or indirectly related to society. For this reason, it is important to examine, investigate and uncover the social consequences of the coronavirus epidemic, which deeply affects many areas. Along with new developments in the epidemic process, it becomes clear that new research, reviews and evaluations are severely needed to shed light on the sociological aspect of the epidemic-society relationship.

## **2. Religious Effects in Turkey During Coronavirus Pandemic (Religion, Religious Life and the Presidency of Religious Affairs)**

Religion, an important phenomenon of the Social Sphere, contains an element that is indispensable for the individual and society. As a matter of fact, religion is a Social Institution that has a point of view or style related to its important events in many areas of life and includes attitudes and behaviors towards various issues and problems that concern people.<sup>10</sup> For this reason, religion is a whole of mutual influence and reactions. Therefore, religion has an aspect such as making sense and explaining social events from a religious point of view. For example, when there is a disease that completely affects society, such as an epidemic, society may need religious explanations and meanings to understand the situation it is in. In other words, when an epidemic occurs in a dimension affecting social health, hugs to religion may increase, and the search for religious basis (meaning) may gain intensity.<sup>11</sup> In this sense, religion is one of the most effective phenomena in making sense of the epidemic and in fighting the epidemic and dealing with the problems encountered in relation to it.<sup>12</sup> Therefore, considering the effects and responses of global epidemics such as coronavirus, it can be said that the need to religiously understand and explain the social crisis or disaster arising in the epidemic process constitutes an important and mandatory dimension of the epidemic-religion interaction in some sense.

Religion can be said to be an extremely important reinforcing force in overcoming or minimizing social /individual challenges, problems and adversity that occur during epidemic periods. As a matter of fact, religion is a shelter, a source of legitimacy and a function of providing and enhancing

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<sup>10</sup> Joachim Wach, *Din Sosyolojisi*, trans. Ünver Günay (İstanbul: İFAV Yayınları, 1995).

<sup>11</sup> Muhammed Yamaç, "Küresel Covid-19 Salgınının Sosyal Medyada Dini Tezahürleri", *Küresel Salgınlara Farklı Bakışlar - Psikolojik, Sosyolojik, Dini, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiye Yayınları, 2020), 561-584.

<sup>12</sup> Okumuş, "Yeni Tip Koronavirüs Örneğinde Afetlerin Toplumsal Etkileri", 90-91.



social solidarity in the fight against global epidemics. In this sense, religion can be associated with an epidemic not only with its individual dimension, but also with its social aspect. As a matter of fact, religion encourages society to come together and provide social support in order to facilitate human life.<sup>13</sup> Religion has been able to provide spiritual and moral support to the community during the epidemic. In addition, the function of religion to provide social support, solidarity, unity and togetherness, motivate, organize, regulate, legitimize and arbitrator is important in overcoming epidemic and similar social crises. As a matter of fact, religion advises not to give up the struggle in times of social calamity and crisis, such as an epidemic, and reminds us of social/individual responsibility.<sup>14</sup> In fact, religion affects individual or social understandings and orientations at the point of religiously meaning or explaining the process of epidemic, which seems difficult and complex. In times of social crisis, the increase in religious tendencies or orientations and religiosity in general can be explained by this effect of religion.<sup>15</sup> But it is unlikely to predict in what direction this increase will be shaped in the future.

Religion responds to the individual / society's quest and desire for meaning/making sense of.<sup>16</sup> At this point, it can be said that society can turn to religious references and therefore resort to religion in order to protect or minimize the socio-pathological negative effects of the epidemic. In this sense, religion is referred to as both an explanation and a solution.<sup>17</sup> A qualitative research study by Gashi concluded that, most participants, religion had a significant impact on understanding and making sense of the coronavirus epidemic process.<sup>18</sup> In addition, it has been found that prayer, worship, patience, etc. have made important contributions to the survival of the epidemic process.<sup>19</sup>

Accordingly, religion allows people to be strong in the fight against coronavirus, giving meaning and hope.<sup>20</sup> More broadly, religion contributes significantly to the relief of society or the individual in hope, optimism, explanation, acceptance and coping in times of crisis, such as an epidemic.<sup>21</sup> Because

<sup>13</sup> Harold G. Koenig, “Din ve Tıp II: Din, Ruh Sağlığı ve Sağlık Davranışları”, trans. Talip Demir, *Antakiyat* 3 / 1 (June 2020), 128.

<sup>14</sup> Kur’an-ı Kerîm Meâli (Accessed 25 December 2020), el-Bakara 2/186.

<sup>15</sup> Feim Gashi, “Koronavirüse Yakalanmış Kişilerde Tedavi Döneminde Dini Başa Çıkmanın Etkisi”, *Pamukkale Üniversitesi İlahiyat Fakültesi Dergisi* 7 / 1 (June 2020), 533.

<sup>16</sup> Peter Ludwig Berger, *Dinin Sosyal Gerçekliği*, trans. Ali Coşkun (İstanbul: İnsan Yayınları, 1993), 56.

<sup>17</sup> Okumuş, “Yeni Tip Koronavirüs Örneğinde Afetlerin Toplumsal Etkileri”, 91.

<sup>18</sup> Gashi, “Koronavirüse Yakalanmış Kişilerde Tedavi Döneminde Dini Başa Çıkmanın Etkisi”, 532.

<sup>19</sup> Gashi, “Koronavirüse Yakalanmış Kişilerde Tedavi Döneminde Dini Başa Çıkmanın Etkisi”, 532.

<sup>20</sup> Gashi, “Koronavirüse Yakalanmış Kişilerde Tedavi Döneminde Dini Başa Çıkmanın Etkisi”, 521.

<sup>21</sup> Talip Küçükcan -Ali Köse, *Doğal Afetler ve Din* (İstanbul: İSAM Yayınları, 2000), 17.

religious people try to explain the crises they face by connecting them more to God.<sup>22</sup> In short, in a coronavirus epidemic, the religion factor is important in terms of responding to the search for meaning in people's minds, on the one hand, the social legitimacy of the fight against the epidemic, providing social support, and a stronger and healthier struggle. Religion and religious life are one of the areas highly affected by the coronavirus epidemic in Turkey. It can be said that the epidemic has led to many important changes in religious life in Turkey. During the epidemic, restrictions on social life also affected religious life. In Turkey, which is one of the important centers of social and religious life in the mosque; in the first place Friday and Tarawih prayers, funeral prayers, and a time of worship such as daily prayers, which are held (16 March-29 May 2020) deferred and later continued in line with the measures that are taken to combat the epidemic. A study has found that the epidemic process in terms of religious life increases the commitment and interest in prayer with the mosque and the community.<sup>23</sup> In addition, social restrictions made it necessary to spend more time at home, increasing family religiosity. In a sense, this (relatively) strengthens the family ties.<sup>24</sup>

Funeral ceremonies and a visit of condolences, which are one of the important environments in which religiosity gains visibility in society, have also seen significant changes due to epidemic measures. At first, participation in funeral prayers was prohibited, but later, limiting the number of participants in the ceremony in the funeral and social distance in between in prayer line was applied. Restrictions have also been introduced to a visit of condolences to reduce human mobility. Thus, condolence visits, which are very important in terms of religious life in Turkey in a social sense, were largely carried out by telephone.

During this time, religious life, which was not possible in Social Space, was almost able to fit into houses. It can be said that in this process, the house became the place where religious life and religiosity gained the most visibility. On the other hand, digital/virtual environments have also been an important place where religious life has gained visibility. Digital environments have taken an important role in religious socialization and have made the new generation of different types of digital religious views more functional, such as “digital religious groups/congregations/sects”, “digital preacher”, “digital religiosity”. Thus, religious life and religiosity were largely digitized or virtualized during the epidemic. In this sense, there have been significant increases in religious forms such as “virtual/digital religious

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<sup>22</sup> Kriz dönemlerinde dindar bireyler açısından dinin işlevselliği için bakınız; Elif Batman, *Yaşamın Zorluklarıyla Başa Çıkma Kader İnancının Rolü* (Adana: Çukurova Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi, 2008), 23; Volkan Tekdemir – İbrahim Gürses, “Aile Krizleri Karşısında Aile Yılmazlığı Üzerinde Dinin Etkisi: Dindar Aileler Örneği”, *Kocaeli İlahiyat Dergisi* 4 / 2 (December 2020), 253-295.

<sup>23</sup> Mehmet Bekir Gültekin, “Covid-19 Pandemisi Sürecinde Din Görevlileri-Cami-Cemaat İlişkileri (Ankara/Yenimahalle Örneği)”, *Kocaeli İlahiyat Dergisi* 4 / 2 (December 2020), 131-164.

<sup>24</sup> Gültekin, “Covid-19 Pandemisi Sürecinde Din Görevlileri-Cami-Cemaat İlişkileri”, 161.

life” and “virtual/digital religiosity”, and these areas have gained a more functional dimension. It is highly functional in carrying out the activities of digital media, religious communities<sup>25</sup> or congregations/sects. The fact that society lives its religious life in a home (family) environment, not social, has led to the greater prominence of individual religiosity. Perhaps the most important factor in the prominence of individual religiosity in the epidemic process is the limitation of mass worship in Social Space and mosques.

The religious impact of the epidemic can undoubtedly be seen in many areas. But the change in the specific activities of the PRA’s relation to the field of official religion is important. For this reason, we will briefly focus on the impact of the epidemic on PRA. In general, looking at the epidemic process, it is seen that the service areas of PRA differ. PRA, which tried to provide a more effective religious service to the community or individual before the epidemic, focused on social support such as an auxiliary organization of the state with the epidemic and religious conversation, preaching and guidance-counseling services with social media tools in repairing the spiritual and psycho-sociological destruction of the epidemic. PRA has played an important role as a helpful and supportive institution in preventing religious, spiritual, social and pathological traumas or crises that may occur in society during the epidemic process. In addition, PRA has played a reinforcing role in strengthening social solidarity, unity and togetherness.

PRA's religious officials in the province have been in an effort to offer social solidarity, sharing and reinforcing support by participating in social loyalty support groups created within the District Governorship (Kaymakamlık Sosyal Vefa Destek Grupları) during the epidemic, including teachers, police, and officers etc. In this context, the services provided include many issues ranging from grocery shopping to medical needs and spiritual counseling and guidance. It can be said that religious officials tried to establish a multidimensional and functional understanding of social service during the epidemic process. In addition, religious officials served in neighborhood inspection teams established to effectively enforce quarantine rules during the epidemic process. Essentially, religious officials have been an important supporting element (reinforcing force) in social/public social activities such as social loyalty support groups and neighborhood supervision teams outside the mosque. In any case, the differentiation of PRA's service areas can be explained by the dynamics of the multidimensional understanding of social service that it reveals in the epidemic process. In this process, the provincial and district muftis have made an important contribution to the spiritual atmosphere, unity and togetherness of society, to the social resistance in the face of the epidemic by organizing virtual interviews, conferences, sermons or chat programs that highlight the religious dimension of the epidemic. Also, in the early period of the epidemic in Turkey, all mosques and prayer rooms at certain

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<sup>25</sup> Muhammed Yamaç, “Sosyal Medyada Dinî Topluluklar”, *Kocaeli İlahiyat Dergisi* 4 / 1 (June 2020), 101-122.

times (the call to prayer five times a day at first then, noon and afternoon, along with the call to prayer) support the precautions taken against the epidemic and warning after reading the text besides the recitation of Salas and prayers to ensure social solidarity and support, as well as reciting of hatim across the country, are the most concrete examples of PRA reforming religious service against the epidemic in accordance with the new situation. These and similar practices of PRA have also served as reinforcing, providing and enhancing social solidarity. It can be said that PRA has developed important and effective social strategies to avoid abnormal and traumatic psycho-social situations and to ensure social unity and solidarity in the process of the global epidemic that has deeply shaken society. In summary, the global epidemic has greatly changed and differentiated its strategy, policy and services towards the official/public religious sphere, along with new forms.

### **3. Islam in the Context of Coronavirus Epidemic**

Islam has a human-centered vision of life. For this reason, Islam gives great importance to the fact that human is healthy and clean spiritually and physically before man lives. Islam has many commandments, advice and warnings in this direction. Because Islam considers man to be the most honorable of all creation. In fact, this approach of Islam has been practiced by the interruption of prayers in mosques by the PRA, (due to the danger of human life in violation of the rule of social distance in collective meetings) during the epidemic and by limiting collective worship. In Islam, there are “zaruriyyat-ı hamse” (five mandatory principles) that must be protected. These are the protection of mind, religion, life, property and generation. In fact, in the basic goals of all heavenly religions, these five principles are preserved. Conservation of life shows the emphasis on health and lifetime.

It is a religious requirement to protect individual/social life-health and take the necessary measures at this point. In the Qur'an, the 32nd verse of Surah Maida says, “because of this, we wrote to the Children of Israel (in the book): and whosoever slays a man without recompense for his life or for spreading corruption in the land, it is as if he has killed all mankind. And whosoever gives life to one, it is as if he has given life to all mankind. (...)”<sup>26</sup> it's meaning emphasizes having people to living and keep alive. In addition, Islam, as it is known, provides facilities for a number of worships based on health problems. As a matter of fact, it is very difficult for religious worship to be fully fulfilled unless there is a healthy life. All this shows the importance given to Man, human life and health. On the other hand, the hygiene rule (washing and keeping hands and other organs clean), which is frequently emphasized in this process, is within the subject of cleanliness emphasized by all celestial religions, especially the Islamic religion. In Islam (hadesten and najasetten), cleanliness is a prerequisite for worship. The Prophet Muhammad emphasizes the importance of cleanliness (hygiene) by saying, “Allah is clean,

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<sup>26</sup> Halil Altuntaş – Muzaffer Şahin (ed.), *Kur'an-ı Kerim Meâlî* (Ankara: Diyanet İşleri Başkanlığı Yayınları, 2011), 123.

loves cleanliness”<sup>27</sup> and “cleanliness is half of faith”.<sup>28</sup> In fact, there are many verses and Hadith that emphasize the topic of cleanliness. In a nutshell, it can be said that Islam pays a lot of attention to hygiene. At this point, it is understood that Islam supports the issue of cleanliness or hygiene, which is one of the most important and frequently emphasized measures to combat the epidemic.

The cultural and religious structure of society can affect the perception of Health in general and the epidemic in particular. Society's ability to accept and seek solutions for global epidemics requires a social belief. This belief can be associated with religion. Society can benefit from the social function of religion in the face of the epidemic. Religion can influence the perception of the epidemic as a social crisis through the function of providing-enhancing, motivating, regulating, legitimizing, social control and social mediator of social solidarity. It can be said that religion plays a supportive function in developing the social sensitivity of the epidemic. For example, a social/religious perception has begun to form that if the use of masks, hygiene and social distance rules applied as a mandatory measure in the epidemic process are not followed, the right of the servant or spiritual responsibility may be imposed. In other words, emphasizing that compliance with the rules of the epidemic is also a religious requirement contributes to the development of social sensitivity.

Religion can be functional in reducing the spiritual and mental negative impact that a relative epidemic can have on public memory. In other words, religion can play a mitigating role so that the epidemic does not lead to social collapse or depression. Religion is an important and effective phenomenon in repairing a number of social and individual damages that may occur in the global epidemic disaster. As a matter of fact, in an epidemic disaster that brings life to a standstill all over the world, attitudes caused by religion or recommended by religion can be developed to provide shelter, peace of mind or conscience to the creator, to act with common sense, to be trusted, etc. From this point of view, it can be said that global epidemics require treatment in two ways: medical and religious (spiritual). As necessary and important as medical treatment is in itself in terms of physical health, the functionality of religion is also necessary and effective. If the damage/destruction caused by the epidemic in society or the individual is to be completely eliminated, it is necessary to apply to the multidimensional function of religion and religious arguments. At a time of disaster, the need or desire for taking refuge in religion and the creator can develop. A Muslim and believing community or individual can try to provide this need by spiritual behavior that can bring them closer to Allah. For this reason, prayer as a weapon of Muslims and all kinds of acts and behaviors that approach the creator

<sup>27</sup> Tirmizî, Ebû İsa Muhammed b. İsa b. Sevre es-Sülemi Tirmizî, *eş-Şemâlü'n-Nebeviyye ve'l-hasailü'l-Mustafaviyye*, ed. Abdullah eş-Şa“âr (Beyrut: s.n., 1406/1985), “Edep”, 41.

<sup>28</sup> Müslim, Ebü'l-Hüseyn Müslim b. El-Haccâc b. Müslim el-Kuşeyrî, *Sahih-u Müslim*, ed. Ebu Suheyb el-Kuremî (Riyad: Beytu'l-Efkar ed-Devliyye, 1998), “Taharet”, 1.

become more important in times of social crisis (catastrophe) such as epidemic. Indeed, prayer is an important spiritual medicine for diseases in almost all religions and civilizations.<sup>29</sup> In addition, it is stated that there have been many studies that prayer can affect body and mental health.<sup>30</sup> It can be said that global epidemic periods are times when social spiritual dynamics are activated and religious orientations are also increased.

In fact, the religious dimension of the epidemic can be read, evaluated or compared with the history of major disasters. Many disasters, floods and natural events have occurred in the ancient history of Islam. The destruction of the people of Noah, Ad, Thamud, Abraham (Nemrut and his people) and Midian are catastrophes or floods that are known for sure in the light of verses or hadiths. People who did not take into account the prophets sent to them and the divine principles, practices and commands that he brought, were subjected to a great calamity (destruction). But sometimes this destruction may not be all-out, and the method may be different. As in the case of the people of Saba, partial or total destruction can occur with a flood or earthquake, drought, famine, epidemic, etc. In other words, we are talking about a disaster that only Allah can determine the method, shape and size. For this reason, a disaster that we can call destruction can destroy entire societies or communities, as well as encompass partial or selected communities or groups. For this reason, disasters (disasters) have a variable structure in terms of method, shape, size, cause or consequences. It can be said that social or global epidemics that occur in the conjuncture and condition of modern times can be read as a kind of extinction. For example, the global coronavirus epidemic, which affects the entire world, can be evaluated in this aspect. In short and in a nutshell, it can be said that disasters that have happened to past peoples (whether they are considered a punishment or a warning, test or sign) can appear in the form of a number of epidemics today.

An Islamic view of the coronavirus epidemic makes it necessary to understand and explain the epidemic from a religious (Islamic) point of view. Addressing in general what views are put forward in Turkey on this issue is extremely important from the point of view of determining the Islamic view against the epidemic and disasters. Understanding and explaining the coronavirus epidemic from an Islamic point of view will be outlined in general terms of what kind of assessments or bases it is subject to. In fact, it is observed that the epidemic is subject to different interpretations and evaluations from a religious point of view. Looking at the meanings or searches for meaning made at this point; the epidemic “is it the wrath of Allah or the fault of man?” or is this epidemic a test or a sign? etc. it is seen

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<sup>29</sup> İrfan Kaya, *Kültür, Sağlık ve Din Gürün (Sivas) ve Çevre Köylerinde Sağlık-Hastalık Kültürü Üzerine Bir Din Sosyolojisi Araştırması* (Kayseri: Erciyes Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2012), 43.

<sup>30</sup> Ümit Horozcu, *Din Psikolojisi Açısından Dünyevi İstek Duaları* (İstanbul: İstanbul Üniversitesi, Sosyal Bilimler Enstitüsü, Doktora Tezi, 2010), 159-165.

that is shaped around questions. It seems that the epidemic is highlighted by different assessments or approaches, such as “divine punishment”, “divine justice”, “test”, “warning and lesson”. In the form of a response and message against the imperialist, capitalist, colonial and persecuted order of the global world, where Allah punishes humanity through the epidemic due to their sins on Earth and therefore seeks to educate Muslims who move away from Islam and moral values, act contrary to Sunnah, become worldly, do not pay attention to halal and haram.<sup>31</sup> Another assessment is that the epidemic cannot be attributed to Allah and that is the result of mere human actions, the invisible Covid-19 virus is a rejection of atheism and thus invites atheists to faith.<sup>32</sup> In another view, it is emphasized that it reminds of death and mortality for those who live as if death does not exist.<sup>33</sup> At this point, assessments come to the fore that the theme of death is functional in rationalizing the alarming situation of the epidemic, that the epidemic is a test and warning that an important lesson(s) must be learned and draws attention to the elements of caution, trust and responsibility.<sup>34</sup>

### Conclusion

Although the coronavirus epidemic is health-based, looking at its impact and size, it is undoubtedly a multidimensional social phenomenon. As a matter of fact, restrictive or limiting measures made functional in order to minimize the impact of the epidemic have brought about significant changes in many Social Space in Turkey. In this context, permanent or temporary changes, transformations and developments have occurred in many areas such as health, economy, family, religion, politics, work or business, transportation, tourism, etc. During the epidemic, new forms of social relations emerged, and new unusual changes and developments occurred in everyday routine life, contrary to the usual. Among them, individualization and digitalization/virtualization come to the fore. The epidemic process, along with new technological opportunities, accelerated the transfer of social

<sup>31</sup> Asım Yapıcı, “Kovid-19 Küresel Salgınına Dinî ve Din Dışı Yüklemeler: Tanrı’nın Gazabı mı, İnsanın Suçu mu?”, *Küresel Salgınlara Farklı Bakışlar –Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiye Yayınları, 2020), 133-141.

<sup>32</sup> Yapıcı, “Kovid-19 Küresel Salgınına Dinî ve Din Dışı Yüklemeler”, 141-142.

<sup>33</sup> Fatih Kandemir, “Bazı Demografik Değişkenler Bağlamında Covid-19 Pandemi Neslinin Dindarlık ve Ölüm Kaygısı İlişkisi Üzerine Ampirik Bir Araştırma”, *Tokat İlmîyat Dergisi* 8 / 1 (June 2020), 126; Latif Tokat, “Küresel Felaketin “Hatırlattıkları”: Tanrı ve Ölümlülüğümüz”, *Küresel Salgınlara Farklı Bakışlar –Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiye Yayınları, 2020), 51-70.

<sup>34</sup> Mehmet Görmez, “Coronavirüs Özelinde Musibetleri Okuma Usûlü”, 20 March 2020, İslam Düşünce Enstitüsü (İDE), Ankara, [http://www.ide.org.tr/Common/DownloadFile.aspx?f=CoronavirusRoportajidesifre\\_20200324215814711.pdf](http://www.ide.org.tr/Common/DownloadFile.aspx?f=CoronavirusRoportajidesifre_20200324215814711.pdf), Accessed 25 December 2020; Enver Arpa, “Salgınlara Kur’an Eksenli Bir Yaklaşım”, *Küresel Salgınlara Farklı Bakışlar –Psikolojik, Sosyolojik, Dinî, Kültürel, Tarihi, Hukuki ve Siyasi Analizler-*, ed. Ejder Okumuş (Ankara: Eskiye Yayınları, 2020), 243-266; Süleyman Kaya, “Covid-19 Pandemi Süreci ve Sonrasına Kur’ân Temelli Yaklaşım”, *Tefsir Araştırmaları Dergisi* 4 / 3 (December 2020), 1-29.

spaces to virtual/digital environments in a more intensive and functional way, laid the foundation and provided opportunities for the formation of virtual/digital society. Throughout the epidemic, with the most emphasis on the concept of social distance and isolation measures; in contrast to real socialization, it has made virtual/digital socialization, individualization, being asocialization or asociality and loneliness functional as a new normal situation. This situation has gained an effective and dynamic view in all Social Space, from education to business life, from production to consumption, from politics to trade, from culture to religion. The house, which has become perhaps the most important symbol of socialization in this process, has become a center of religious life practice and religious socialization and has gained a functional dimension.

Health and religion are each a social subcarrier or form of the social system. Within the social sphere, one can influence the other in different shapes or sizes. The global epidemic crisis also finds meaning in this form. Due to the restrictive measures taken in social terms in the process of combating the epidemic, significant changes in religious life, religiosity and PRA activities took place in Turkey. In religious life, houses became more functional, individual religiosities gained greater visibility and digitization greatly altered the official or civic views of religion, as did the differentiation of PRA's activities as a social institution. In the context of the global epidemic, religion can be said to be an extremely important and effective phenomenon at the point of explaining and making sense of new situations, developments, changes and transformations that arise in different areas or dimensions. As a matter of fact, the social and global depression caused by the global coronavirus crisis or disaster has pushed individuals into the need and search for religious understanding, meaning and explanation. Religion is a highly influential phenomenon in responding to individuals' search for meaning at this point. In addition, religion provides important support and motivation to society and the individual in difficult and complex crisis processes. This, on the other hand, shows the extent of the epidemic's relationship with religion in the field of public life.

In the context of the coronavirus epidemic, religion can be said to have taken on important social functions. In this sense, religion stands out for its support, regulation, motivation, strengthening unity and togetherness, social control, organization, legitimization, solidarity and intermediary function. The activities or services of PRA, the official/public sphere of religion in Turkey, have become a supportive, reinforcing unity and togetherness, motivating, solidarity, intermediary and helpful social form in the epidemic process. In this context, in preventing psycho-social, pathological and traumatic situations that an epidemic can cause in society or in a person, the strategic social cooperation function established by PRA with public institutions or organizations includes broad, deep and important meanings.



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## Koronavirüs Salgını Sürecinde Türkiye’de Dinî ve Toplumsal Etkiler

Dr. Muhammed YAMAÇ

### Geniş Özet

2020’nin Mart’ında Türkiye’de ilk Covid-19 vakasının tespit edilmesinin ardından tüm toplumsal alanlarda zorunlu bir tedbir olarak birtakım kısıtlayıcı, sınırlayıcı ve yasaklayıcı stratejiler veya politikalar hayata geçirilmiştir. Sınırların dış ülkelere kapatılması, genel anlamda havayolu uçuşlarının askıya alınması, ülke genelinde karantina uygulamasına geçilmesi, her türlü sosyal, kültürel ve sanatsal faaliyet veya etkinliğin durdurulması, ilköğretim, ortaöğretim ve üniversitelerde eğitim-öğretim faaliyetlerin ertelenmesi, camilerin ilk etapta ibadete kapatılması ancak daha sonraları birtakım kısıtlayıcı tedbirlerle birlikte tekrardan açılması, 65 yaş ve üstü, 20 yaş altı ile kronik rahatsızlığı olanlar başta olmak üzere belirli gün ve saatler dışında sokağa çıkma kısıtlaması getirilmesi, market, bakkal ve fırın gibi temel ihtiyaç maddeleri satan yerler hariç genel olarak çalışma hayatının sınırlandırılması salgınla mücadelede bir tedbir olarak uygulamaya koyulmuştur.

Koronavirüs salgını sürecinde yasaklayıcı ve sınırlayıcı toplumsallıklara bağlı olarak Türkiye toplumunda birtakım olağandışı toplumsal ve dinî etkiler izlenmektedir. İlk etapta toplumsal ve kamusal ilişkilerde farklılaşmalar göze çarpmaktadır. Bu çerçevede iş hayatında evden çalışma (Home Office) ve kamusal alanda esnek çalışma uygulamasına geçilmesi gibi toplumsal alanlarda insan temasının en aza indirilmesi amacıyla mesafeleri genişleten, toplumsal ilişkileri farklılaştıran, değiştiren ve dönüştüren strateji veya politikaların gerçekleştirilmesine önem verildiği görülebilmektedir.

Salgın, toplumsal hayatı ve toplumsal görünümü mümkün olduğu ölçüde azaltmış, durağanlaştırmış ve daraltmış, toplumsal yaşamı alt üst etmiş ve hatta adeta dumura uğratmıştır. Bununla birlikte ülke çapında uygulanan karantinayla birlikte reel toplumsallaşma sekteye uğramış, sanal ve dijital toplumsallaşma mecraları daha dinamik bir görünüme kavuşmuştur. Böylece artık sanal (iş, okul vb.) yaşam dünyaları oluşmaya başlamış; tüm eğitim-öğretim faaliyetleri TV ve sosyal medya mecralarına aktarılmış, iş hayatı, ticaret, ekonomi vb. özel ve kamusal iş ve işlemler daha çok sanal vasıtalarla icra edilmek durumunda kalmıştır. Bu gelişmelere bağlı olarak İslam’ın toplumsallaşmasına önemli bir katkı sağlayan camiler bir süreliğine de olsa alışlagelen işlevselliğini kaybetmiş ve sanal odaklı din uygulamaları öne çıkartılmıştır. Kısacası salgın sürecinde toplumsal hayatın her alanında kalıcı veya geçici önemli etkiler ve değişimler ortaya çıkmıştır. Aslında bütün bunlar, toplumsal ilişkilerin yeniden oluşturulduğu yeni durum veya yeni normaller formudur. Bu yeni toplumsal ilişki formu, salgın zamanlarında farklı sosyalleşme stratejileri ve süreçlerinin türettiği asosyalleşmeyi,

asosyaliteyi ve yalnızlaşmayı göstermektedir.

Genel anlamda salgın, özel anlamda küresel koronavirüs salgını çok boyutlu toplumsal anlamlar ihtiva etmektedir. Bu anlamda salgın, sağlık (tıp) başta olmak üzere küresel ilişki ve etkileşimleri, siyaset, ekonomi, eğitim, ahlak, kültür, aile, iş, iletişim, turizm, hukuk, din vb. alanları oldukça fazla etkileyen kaotik bir toplumsal buhran durumudur. Bu yönüyle bakıldığında salgının salt sağlık temelli olmadığı rahatlıkla görülebilmektedir. Bu noktada salgının din boyutuna ve dolayısıyla din sosyolojisi alanına ilişkin şu ana kadar ortaya çıkardığı muhteva, anlam ve anlam arayışları önem taşımaktadır. Nitekim salgın sürecinde ortaya çıkan toplumsal kriz veya felaketi dinî olarak anlama ve açıklama ihtiyacı, salgın-din etkileşiminin bir anlamda önemli ve zorunlu bir boyutunu oluşturmaktadır. Salgın dönemlerinde oluşan toplumsal/bireysel zorlukları, problem ve sıkıntıları aşmada veya en aza indirmede dinin son derece önemli bir takviye gücü olduğu söylenebilir. Salgınla mücadelede dinin, bir sığınak, bir meşruiyet kaynağı ve toplumsal dayanışmayı sağlayıcı ve arttırıcı işlevi bulunmaktadır. Koronavirüs salgını sürecinde dinin; sosyal destek, dayanışma, birlik ve beraberliği sağlama, motive etme, organize etme, düzenleme, meşrulaştırma, ara buluculuk vb. işlevleriyle öne çıktığı anlaşılmaktadır. Nitekim din, salgın gibi toplumsal musibet ve kriz zamanlarında mücadeleyi elden bırakmamayı öğütlemekte ve toplumsal/bireysel sorumluluğu hatırlatmaktadır.

Din, zor ve karmaşık gibi görünen salgın sürecini dinsel olarak anlamlandırma veya açıklama noktasında bireysel veya toplumsal anlayış ve yönelimlere etkide bulunabilmektedir. Toplumsal kriz dönemlerinde genel olarak dinî eğilim veya yönelimlerde ve dindarlıklarda artış yaşanması dinin bu etkisiyle açıklanabilmektedir. Esasen din, salgın gibi toplumsal kriz dönemlerinde bireyin/toplumun, anlam/anlamlandırma arayış ve arzusuna cevap vermektedir. Bu noktada insanın, salgının sosyo-patolojik olumsuz etkilerinden korunmak veya bu etkiyi en aza indirmek amacıyla dini referanslara yönelebildiği ve dolayısıyla dine başvurabildiği söylenebilir. Bu anlamda dine hem izah edici hem de çözüm getirici olarak başvurulmaktadır. Yapılan araştırmalarda, koronavirüs salgın sürecini anlama ve anlamlandırmada dinin önemli bir etkisinin olduğu tespit edilmiştir. Ayrıca araştırmalarda salgın sürecinin atlatılmasında dua, ibadet, sabır vb. dinî konuların önemli katkılar sağladığı tespit edilmiştir. Bunun yanında din, salgın gibi kriz zamanlarında umut, iyimserlik, açıklama, kabullenme ve başa çıkmada toplumun veya bireyin rahatlamasına önemli katkısı olabilmektedir. Diğer taraftan salgının toplumda veya bireyde ortaya çıkarabileceği psiko-sosyal, patolojik ve travmatik durumların engellenmesinde DİB'in kamu kurum veya kuruluşlarıyla ortaya koyduğu stratejik sosyal iş birliği fonksiyonu, son derece önemlidir. Bütün bunlar göz önüne alındığında salgın sürecinin Türkiye'de sağlıklı bir şekilde yürütülmesinde dinin, toplumsal bir fenomen olarak önemli katkılar sağladığı söylenebilir.

**Anahtar Kelimeler:** Din Sosyolojisi, Toplum, Din, Koronavirüs Salgını, Türkiye.