

# Philosophy of Fatwa Muhammadiyah and Nahdatul Ulama Against Changes in Worship Activities Due to Covid 19

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**Abstract:** This study aimed at discussing the philosophical basis of the fatwa of Muhammadiyah and Nahdatul Ulama at Labuhanbatu Regency regarding changes in worship activities due to Covid 19. This study was descriptive field research. Data collection techniques used are interviews and documentation. The analysis technique used is Miles and Huberman. The findings of this study were the philosophy of the Muhammadiyah fatwa regarding changes in worship activities due to covid 19 based on the *hifdzu al-nafs wa al-din* command. The obligation to look after oneself and is inseparable. Meanwhile, the philosophy of Nahdatul Ulama's fatwa was based on the *maqâshid al-syar'ah* principle, namely *jalbu al-mashâlih wa dar'u al-mafâsid*. Nahdatul Ulama, the largest Islamic organization, comprehends that worship should not neglect the soul's safety. The basis of this philosophy can be observed from the concept of the *'indal khauf* prayer. Prayer is an obligatory worship, but in conditions where the safety of the soul is threatened, the practice of praying can adjust to the conditions; even if this *dharurat* condition is drastic, the scholars allow *fî ayyi amkân* prayer practice.

**Keywords:** fatwa; Muhammadiyah; Nahdatul Ulama; covid-19

**Abstrak:** Penelitian ini membahas landasan filosofi fatwa Muhammadiyah dan Nahdatul Ulama Kabupaten Labuhanbatu terhadap perubahan aktivitas ibadah akibat covid 19. Studi ini adalah penelitian lapangan yang berifat deskriptif. Teknik pengumpulan data yang digunakan adalah wawancara dan dokumentasi. Teknik analisa yang digunakan adalah Miles dan Huberman. Temuan penelitian ini adalah filosofi fatwa Muhammadiyah terhadap perubahan aktivitas ibadah akibat covid 19 didasarkan pada perintah *hifdzu al-nafs wa al-din*. Kewajiban menjaga diri dan agama saling bersinergi tidak bisa dipisah-pisahkan antara satu dengan lainnya. Sedangkan filosofi fatwa Nahdatul Ulama didasari oleh prinsip *maqâshid al-syar'ah* yakni *jalbu al-mashâlih wa dar'u al-mafâsid*. Nahdatul Ulama sebagai organisasi Islam terbesar sangat paham sekali bahwa ibadah tidak boleh mengesampingkan keselamatan jiwa. Dasar filosofi ini terlihat pada konsep salat *'indal khauf*. Ibadah shalat merupakan ibadah yang sangat wajib dan harus dilaksanakan, namun dalam kondisi keselamatan jiwa terancam maka praktek ibadah shalat ini bisa menyesuaikan kondisi, bahkan jika kondisi darurat ini sudah sangat parah maka para ulama membolehkan shalat *fî ayyi amkân*.

**Kata kunci:** fatwa; Muhammadiyah; Nahdatul Ulama; covid-19

## Introduction

Corona virus disease 2019 (COVID-19), also known as severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2), was first detected in Wuhan in December 2019, causing 12,784 deaths and spreading to several countries;<sup>1</sup> with so fast, the process of spreading to include the country

of Indonesia Since the World Health Organization or WHO declared the corona virus a Covid-19 pandemic.<sup>2</sup> After that, the Indonesian government also announced that the corona virus problem had become an unnatural disaster. The President

<sup>1</sup> Eman Supriatna, "Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam," *SALAM: Jurnal Sosial dan Budaya Syar-i*, vol. 7, no. 3 (April 14, 2020), p. 555, <https://doi.org/10.15408/sjsbs.v7i6.15247>.

<sup>2</sup> Laksmindari Laksmindari, Mita Sari, and Karyanti Karyanti, "Pesan Pencegahan COVID-19 Di Facebook Muhammadiyah Kalimantan Tengah Untuk Mencegah Informasi Palsu: Semiotics of COVID-19 Prevention Messages on Facebook Muhammadiyah Central Kalimantan to Prevent False Information," *Anterior Jurnal*, vol. 21, no. 1 (2021), p. 68, <https://doi.org/10.33084/antterior.v21i1.2767>.

of the Republic of Indonesia together with the regional government and their staff has proposed several tactical steps to work hand in hand to prevent the spread of the Corona Covid-19 virus in society. Starting from the ministerial level to the regional heads of provinces, cities, even the council of villages was asked to deal with and prevent global disasters.<sup>3</sup> Including in the province of North Sumatra, which is also included in the red zone area with a number whose status is PDP (152), positive RT-PCR (444), deceased (43), recovered (159). From the source of the spread of Covid-19 which is in the province of North Sumatra. Including the Labuhanbatu Regency, the positive community for the Covid-19 work as many as 1 person can be treated until they recover.<sup>4</sup>

Covid-19, or the Corona Virus, has not only shaken our humanity but has brought back to the skies of Islamic theological thought an atmosphere of valuable deliberation about how far the teachings of God Almighty are in our defense mechanisms and our arguments. The people who are in the midst of the raging corona epidemic are continuously developing and performing congregational prayers and Friday prayers at the Mosque, unknowingly bringing us closer to theological thoughts and discussions in Islamic civilization that are alive and are still alive, including the Khawarij, Murjiah, Mu'tazilah, Ahlussunnawal jama'ah, Jabari and Qadariah.<sup>5</sup>

These different theological schools seem to be returning to the deepest aspects of the Muslim belief system, especially after the decision of the Indonesian Ulema Council (MUI), which requested a temporary suspension of congregational worship and congregational prayers in mosques. This decision was reacted from various points of view and caused debate on social media and

public places, and had an impact on the main areas of religion based on the decisions of the Fatwa Council, Tarjih, and Bahtsul Masail in the context of the 19th pandemic including the province of North Sumatra, in particular, to allow congregational prayers with due regard to protocol Covid-19 health, this is a difference between the opinion of the Central MUI and the Provincial MUI, especially North Sumatra and was followed by the Regent of Labuhanbatu by conveying via radio broadcast 96.8 FM radio RSPD Labuhanbatu by allowing congregational prayers which invite various thoughts about crowds, disobedience to regulations and others with notes that they bring their prayer rugs, avoid shaking hands and wearing masks.<sup>6</sup>

If the people pay attention to Labuhanbatu Regency, Covid is an excuse not to pray in the congregation, but in reality, we see that in Malls, Cafés, and Coffee Shop there are lots of crowds and even no longer complying with the health protocol for handling Covid-19. The disbandment of the implementation of worship activities in the Mosque so that it affects many factors in the implementation of congregational prayer services; with this condition, various decisions arise in conveying to adherents each decision. All mass organizations in the Labuhanbatu district have diverse thoughts on implementing congregational prayer services, in this case from the point of view of Muhammadiyah (Tarjih decisions) and Nahdatul Ulama (Bahtsul Masail), giving rise to various decisions to carry out congregational prayer services during the current pandemic. This is also supported by the MUI Fatwa (Indonesian Ulema Council) No. 14 of 2020 concerning worship holding during the Covid-19 outbreak 2020.<sup>7</sup> The Tarjih and Tajdid Council of the Muhammadiyah Central Executive. The fatwa signed by Muhammadiyah President Haedar Nashir on March 24, 2020, states that the phenomenon of the spread of the Covid-19 outbreak is a pandemic that also threatens human

<sup>3</sup> Muchammad Bayu Tejo Sampurno, Tri Cahyo Kusumandyoko, and Muh Arifuddin Islam, "Budaya Media Sosial, Edukasi Masyarakat, dan Pandemi COVID-19," *SALAM: Jurnal Sosial dan Budaya Syar-i*, vol. 7, no. 3 (April 14, 2020), p. 529, <https://doi.org/10.15408/sjsbs.v7i5.15210>.

<sup>4</sup> Anton Wijaya, Personal Interview In Labuhanbatu, 2021.

<sup>5</sup> Raudatul Jannah, "Pandangan Masyarakat Muslim Modern Terhadap Pandemi Covid-19: Refleksi Sejarah Penanggulangan Wabah Dalam Islam," *Proceeding Antasari International Conference*, vol. 2, no. 1 (December 30, 2021), p. 321, <http://jurnal.uin-antasari.ac.id/index.php/proceeding/article/view/5835>.

<sup>6</sup> Ahmad Muzakki, Personal Interview In Labuhanbatu, 2021.

<sup>7</sup> M. Asrorun Ni'am Sholeh, "Towards a Progressive Fatwa: MUI's Response to the COVID-19 Pandemic," *AHKAM : Jurnal Ilmu Syariah*, vol. 20, no. 2 (December 30, 2020), p. 281, <https://journal.uin-jkt.ac.id/index.php/ahkam/article/view/17391>.

life in Indonesia.<sup>8</sup> If people follow worship and religion, it is hoped that this plague will soon disappear and the disease chain will be broken. In line with this, Nahdatul Ulama issued a fatwa to all of its members to follow the rules made by the government regarding handling COVID-19.<sup>9</sup>

Much research has been done on worship during the Covid-19 era, including; research conducted by Sudirman and friends with the title Covid-19 and Worship (Resistance to Changes in Islamic Law in Maintaining Worship Routines). The findings of this study are that Covid-19 has had an impact on changing the law of worship. However, various practices were found in the change of law in worship. Some community groups continue to carry out the routine of praying in the Mosque in the congregation by following health protocols such as maintaining distance and wearing masks. There are also people who are resistant to changes in the law so that they maintain their worship practice as before the pandemic. Some people situationally follow the conditions of practice carried out by the local community, and some people close their places of worship entirely. The results show that not all people are subject to legal changes during the pandemic, so they maintain the worship routine rather than submitting to the new law, which endangers them.<sup>10</sup>

Subsequent research was conducted by Abdul Mutaakabbir, Rukman Abdul Rahman Said, titled Dynamics of Islamic Law, Analysis of MUI Fatwa during the Covid-19 Pandemic. Decision-making by deliberation and taking into account the situation and conditions.<sup>11</sup> Hasnyati and friends

conducted further research with the title Religious Disruption during the Covid-19 Pandemic: Sadd al-Dzari'ah's Review of the Attitudes of the People of Parepare City in Responding to the Elimination of Congregational Prayers at the Mosque. The findings in this study: Eliminating congregational prayers at mosques during a pandemic through the *sadd al-dzari'ah* approach is appropriate for bringing about *maslahah* and rejecting *mafsadah*. Therefore, the *sadd al-dzari'ah* approach in socio-religious research needs to be continuously carried out and developed.<sup>12</sup>

Research related to worship during the Covid-19 period that had been carried out before was very different from research conducted by researchers. The novelty in this study is the philosophical basis of the fatwa of Muhammadiyah and Nahdatul Ulama regarding changes in worship during the Covid 19 pandemic. The research location is in the Labuhanbatu district area. The research team is interested in conducting research from various Islamic organizations in Labuhanbatu, focusing on implementation of the implementation of Muhammadiyah congregational prayer services, namely Tarjih decisions, and Nahdahtul Ulama, namely Bahtsul Masail, which is more dominant among the people of Labuhanbatu in general.

## Method

This study was descriptive field research. This research aimed to describe the basic philosophy of solving the problem of changing worship during a pandemic based on data, analysis, and interpretation. Data collection techniques used are interviews and documentation. At the same time, the analysis technique used is Miles and Huberman.<sup>13</sup> In this case, the researcher explains how the philosophical basis is applied in the

<sup>8</sup> Ashfa Afkarina, "Muhammadiyah Ijtihad in the Context of the Covid-19 Pandemic Outbreak: Cases of Mass Implementation of Worship in Mosques," *Ulumuddin Journal of Islamic Legal Studies*, vol. 2, no. 1 (2021), p. 70.

<sup>9</sup> Riyanta et al., "The Dynamic of Worship and Responses of Nahdlatul Ulama Members in Bantul, Yogyakarta, Toward the Indonesian Council of Ulama's Fatwa on the Worship During the Covid-19 Pandemic," *AL-IHKAM: Jurnal Hukum & Pranata Sosial*, vol. 17, no. 1 (June 30, 2022), p. 139, <https://doi.org/10.19105/al-lhkam.v17i1.5638>.

<sup>10</sup> Sudirman Sudirman, Edi Gunawan, and Muh Rusdi Rasyid, "Covid-19 Dan Ibadah ( Resistensi Perubahan Hukum Islam Dalam Mempertahankan Rutinitas Ibadah)," *Aqlam: Journal of Islam and Plurality*, vol. 6, no. 1 (June 30, 2021), p. 48, <https://doi.org/10.30984/ajip.v6i1.1583>.

<sup>11</sup> Abdul Mutaakabbir and Rukman Abdul Rahman Said, "Dinamisasi Hukum Islam, Analisis Fatwa MUI Masa Pandemi

Covid 19," *Palita: Journal of Social Religion Research*, vol. 6, no. 2 (February 7, 2022), p. 171, <https://doi.org/10.24256/pal.v6i2.2264>.

<sup>12</sup> Hasniati Hasni, Andi Bahri S, and Budiman, "Disrupsi Keagamaan di Masa Pandemi Covid-19: Tinjauan Sadd al-Dzari'ah terhadap Sikap Masyarakat Kota Parepare dalam Menanggapi Peniadaan Shalat Berjamaah di Masjid," *DIKTUM: Jurnal Syariah dan Hukum*, vol. 19, no. 2 (December 31, 2021), p. 76, <https://doi.org/10.35905/diktum.v19i2.2490>.

<sup>13</sup> Mohamad Anwar Thalib, "Pelatihan Analisis Data Model Miles Dan Huberman Untuk Riset Akuntansi Budaya," *Madani: Jurnal Pengabdian Ilmiah*, vol. 5, no. 1 (May 11, 2022), p. 23, <https://doi.org/10.30603/md.v5i1.2581>.

fatwa for changes in worship during the Covid pandemic. The population in this study was the entire Labuhan Batu District. The researcher used a purposive sampling technique because most of the Labuhanbatu people are Muslim.

## Result and Discussion

### Philosophy of Muhammadiyah Fatwa Against Changes in Worship Activities Due to Covid 19

The Muhammadiyah fatwa philosophy regarding changes in worship activities due to COVID-19 is based on the command to care for oneself and religion (*hifdzu al-nafs wa hifdzu al-dîn*). The obligation to look after oneself and religion synergize and cannot be separated from one another. A person can take good care of his religion if he can care for himself (health). Logically, people who are sick will certainly find it difficult to carry out worship.<sup>14</sup> The worship of the law is mandatory, so taking care of your health is also considered mandatory. The basis of this logic is a method "*mâ lâyatîmu wâjib illâ bihi fahuwa wâjibun*" (Obligible matters that are not perfect except with him, then the intermediary becomes obligatory).<sup>15</sup>

In responding to the Covid-19 outbreak, Muhammadiyah issued two circulars; one circular letter, one proclamation, and one central leadership letter. The first announcement regarding Covid-19 was made on March 14, 2020, Issued by the Muhammadiyah Central Executive Number 02/MLM/I.0/H/2020 regarding the corona virus disease (Covid-19) outbreak.<sup>16</sup> This announcement came after President Jokowi announced it on March 2, 2020. Furthermore, Muhammadiyah issued an Executing Order Number 2825 due to an increase of 35 or 1,750 positive cases of Covid-19 in 11 days

from the previous two days. Muhammadiyah seems to have received information that Covid-19 will become a pandemic outbreak. As the hours passed, the steady increase in daily positive cases seemed unstoppable. Muhammadiyah issued a second statement explicitly calling for replacing Friday prayers with midday prayers and for the *Fardu* congregation to move prayers at the Mosque to their homes. This was stated in PP Muhammadiyah Announcement Number 3/I.0/B/2020, dated March 20, concerning implementing Friday and Fardu prayers.<sup>17</sup>

PP Muhammadiyah Circular Letter Number 03/EDR/I.0/E/2020 Covid-19 concerning Guidelines for Worship in an Emergency Situation containing the Fatwa of the Tarjih and Tajdid Councils on the same matter, the first was issued on March 24, 2020, the second was issued twice. March 31, 2020. The first circular letter is intended for Muhammadiyah's inner circles, and the second for all Muslims. On March 27, 2020, PP Muhammadiyah directives were also issued to form PKS at the regional (state) level. Observing the guidelines adhered to by Muhammadiyah as stated in decrees and circulars, there are three strategic guidelines that Muhammadiyah wants to adopt in dealing with Covid-19. Namely, effective social/physical distancing, the formation of PKS, and the government and all political parties.

### Hifdzu al-Nafs Philosophy Through Social Distancing (*al-Tabâ'ud al-Ijtimâ'i*)

Maybe there is social or physical distancing, stay at home, work from home, do better at home, independent quarantine, group quarantine, and maybe other jargon, but Covid-19 is the jargon that is most familiar to our ears when we are amid a pandemic is a plague. This jargon conveys the importance of maintaining physical distance when interacting in society as a disruption to the main chain of the spread of Covid-19.<sup>18</sup>

<sup>14</sup> Hudzaifah Achmad Qotadah, "Covid-19: Tinjauan Maqasid Al-Shariah Terhadap Penanggulangan Pelaksanaan Ibadah Shalat Di Tempat Ibadah (Hifdz al-Nafs Lebih Utama Dari Hifdz al-Din?)," *SALAM: Jurnal Sosial Dan Budaya Syar-i*, vol. 7, no. 3 (May 25, 2020), p. 659, <https://doi.org/10.15408/sjsbs.v7i7.15676>.

<sup>15</sup> Ust. Amran Mustafa, Personal Interview, 2022.

<sup>16</sup> Admin, "Edaran PP Muhammadiyah Tentang Tuntunan Dan Panduan Menghadapi Pandemi Dan Dampak Covid-19," *Muhammadiyah Covid-19 Command Center* (blog), June 4 (2020), <https://covid19.muhammadiyah.id/edaran-pp-muhammadiyah-tentang-tuntunan-dan-panduan-menghadapi-pandemi-dan-dampak-covid-19/>.

<sup>17</sup> Falahuddin Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19," *MAARIF*, vol. 15, no. 1 (June 30, 2020), p. 145, <https://doi.org/10.47651/mrf.v15i1.81>.

<sup>18</sup> Mukhlis Muhammad Maududi, "Muhammadiyah Menghadapi Pandemi Covid-19 Dalam Pendekatan Perkembangan Teknologi Komunikasi," *Al-Qaul: Jurnal Dakwah dan Komunikasi*, vol. 2, no. 1 (February 27, 2023), p. 51, <https://doi.org/10.33511/alqaul.v2n1.51-65>.



In order to implement social/physical distancing effectively, Muhammadiyah has adopted several resolutions as specific guidelines for Muhammadiyah members: The Muhammadiyah Muktamar Muhammadiyah Council is a routine five-year agenda of Muhammadiyah as stated in the Muhammadiyah AD/ART. Muktamar is an important and strategic agenda of Muhammadiyah, with millions participating as members, attendees, and cheerleaders. Muktamar is a vehicle for organizational integration, program evaluation, program planning, and leadership succession. This activity was originally scheduled for 1-5 July 2020. However, the Congress was postponed due to the Covid-19 pandemic and will be held from 24 to December 27, 2020, following Decree No. 2894/KEP/L. 0/F/2020. This Congress has been adjourned as a precautionary measure to prevent the spread of Covid-19. This decision is also understandable and subsequently agreed upon by Muhammadiyah regional leaders throughout Indonesia in a plenary meeting with central-level autonomous bodies on March 21, 2020. Besides postponing the mandatory agenda, Muhammadiyah abolished all organizational activities from the middle to branch levels. For example, at the central level, the 2020 Ramadhan reading on the Yogyakarta Muhammadiyah University (UMY) campus is one of the routine agendas that Muhammadiyah has canceled. This activity, which involved Muhammadiyah figures from regions throughout Indonesia, was mainly used to strengthen ideology and the movement. The revocation was carried out by Decree Number 132/L.0/A/2020 dated 13 Syaban 1441 H/06. Views April 2020 AD Similarly, other formal activities planned by the Congress and agencies have also been canceled.

Technical implementation of *mahdhah* worship. As we know, the *mahdhah* prayer is a special prayer taught by Allah or the Prophet Muhammad SAW. In this cult, human creativity is considered heretical and, therefore, not justified. Therefore, all provisions related to worship must be based on the text of the Koran and Hadith. According to Muhammadiyah, obligatory prayer is an absolute and non-negotiable obligation. Fardu prayer must be performed in all circumstances and all circumstances. Therefore, religions teach how to pray in times of emergency, such as during the

Covid-19 pandemic, which required social/physical distancing, which changed the situation and caused population aging. Everyone must keep their distance from other people to prevent the spread of this virus. For this reason, Muhammadiyah issued a fatwa that all congregational prayers, including the five daily obligatory prayers and *tarawih* prayers every day, will be moved from the Mosque to each other's homes.<sup>19</sup> Friday prayers are also replaced with midday prayers at every house. It is based on rules;

"If the main thing cannot be forced, replace it with another alternative" [*Syarh Mandzûmat al-Qawâ'id al-Fiqhiyya*]. While at home, prayers for the dead will be replaced with magical prayers. This prayer procedure is carried out because it is done in the congregation and can effectively spread this virus. Therefore, based on an important argument, during the Covid-19 pandemic, there is no need to carry out Friday, congregational, and other things in mosques and fields. The rules are:

دَرْءُ الْمَفَاسِدِ أَوْلَىٰ مِنْ جَلْبِ الْمَصَالِحِ

"Avoiding harm takes precedence over bringing benefit."<sup>20</sup>

This is also based on the hadith, which states no harm. This is based on the Hadith of the Prophet: "From Amr bin Yahya al-Mazani, from his father; he narrated that the Messenger of Allah said: there is no harm and no harm (HR. Malik and Ahmad)."

Religious mandates are carried out without hindrance and should not be complicated anymore in old age, such as during the Covid-19 pandemic. Regarding the care of corpses during the Covid-19 pandemic, according to Muhammadiyah, this must be done while adhering to health protocols; namely, bodies can be buried without the need to be washed and wrapped so that there is no direct contact with the body. The funeral prayer

<sup>19</sup> Firman Noor Hasan, "Pandemi Covid-19 Serta Pengaruhnya Terhadap Aktivitas Ibadah Dan Nilai-Nilai Al Islam Kemuhammadiyah," *Fikroh: Jurnal Pemikiran Dan Pendidikan Islam*, vol. 14, no. 2 (July 1, 2021), p. 114, <https://doi.org/10.37812/fikroh.v14i2.192>.

<sup>20</sup> Mubaidi Sulaeman, "Maqasid Al Syari'ah; Cara Islam Menghadapi Pandemi Covid 19," *Tribakti: Jurnal Pemikiran Keislaman*, vol. 32, no. 2 (July 26, 2021), p. 263, <https://doi.org/10.33367/tribakti.v32i2.1582>.

can be replaced with an occult prayer, and *takziah* activities can be done online. Regarding marriage, Muhammadiyah thinks that a marriage contract must be maintained in accordance with health protocol standards. *Walimatul ursy* or wedding receptions are canceled or postponed until the situation is normal and conducive.

### ***Hifdzu al-Nafs* Philosophy Through the Establishment of Muhammadiyah Covid-19 Command Center (MCCC)**

The philosophy of *hifdzu al-nafs* materialized with the formation of the Muhammadiyah Covid-19 Command Center (MCCC). The establishment of the MCCC is Muhammadiyah's participation and a concrete donation in dealing with Covid-19. Within Muhammadiyah, the MCCC is a kind of task force or ad hoc forum in dealing with Covid-19, which was made through the PP Muhammadiyah Decree Number: 2825/KEP/I.O/D/2020 released on March 15, 2020. MCCC is the realization, according to PP Muhammadiyah's assignment so that coordination was established between the Public Health Advisory Council (MPKU) and the Muhammadiyah Disaster Management Center (MDMC) or the Disaster Management Institute (LPB). In its implementation, the MCCC Team contains representatives from LAZISMU, Diktilitbang, Basic Education, and all Ortom Muhammadiyah, including Aisyiah. MCCC has the main task of carrying out activities to prevent and handle Covid-19.<sup>21</sup> As with handling reinforcements in general, the MCCC carries out its duties in three areas: mitigation and preparedness, emergency response, and recovery after reinforcements. Because the Covid-19 pandemic has not ended, the MCCC, for this ad interim, focuses its activities on two things, namely:<sup>22</sup>

First, mitigation and preparedness. Mitigation and preparedness are anticipatory and preventive measures so that Covid-19 does not spread further.

In the context of mitigation and preparedness, MCCC is actively educating the people. Education is believed to be the most crucial first step in preventing Covid-19, both in person and online. Personal education is carried out directly to the people to provide relative facts about Covid-19.<sup>23</sup> Meanwhile, online education is carried out by setting up the website covid19.muhammadiyah.id, which all levels of society can access to receive facts and counseling services about Covid-19. Until now, MCCC has conducted introductions and education for 12,650 people, online discussion services have been used by 1,639 people, and psychosocial services for 881 people.<sup>24</sup>

Second is the emergency response, a series of activities carried out immediately when the Covid-19 pandemic occurs. In a routine report dated April 27, 2020, it was stated that the MCCC had appointed 71 Muhammadiyah and Aisyiah Hospitals throughout Indonesia as referral points for Covid-19 patients with details: 2,429 ODP patients, 943 PDP patients, and 71 positive Covid-19, 328 patients. transmission of Covid-19, to beneficiaries, MCCC has distributed 221,821 masks, 15,976 medical PPE packages. MCCC has also built 26,252 spraying points and 53,525 disinfectant booths; distributed hand sanitizers to 55,250 people and disinfectants to 36,370 people. MCCC has distributed 84,063 basic food packages to the affected communities and food for 3,583 people. The above data does not include contributions from 29 Muhammadiyah Universities (PTM) worth Rp. 24,972,662. 863,- for purchasing medical equipment, groceries, and other needs to deal with Covid-19.

### ***Hifdzu al-Nafs* Philosophy by Synergizing with the Government and All People**

Another form of realization of the *hifdzu al-nafs* philosophy is collaborating with the

<sup>21</sup> Robie Fanreza and Mario Kasduri, "Muhammadiyah Strategic Steps In Overcoming The Covid Pandemic 19," *Proceeding International Seminar of Islamic Studies*, vol. 2, no. 1 (February 23, 2021), p. 898.

<sup>22</sup> Ardi Alfaris, "Kontribusi Penanganan Bencana Covid-19 Oleh Muhammadiyah Disaster Management Center Di Indonesia," *Sang Pencerah: Jurnal Ilmiah Universitas Muhammadiyah Buton*, vol. 8, no. 1 (February 11, 2022), p. 16, <https://doi.org/10.35326/pencerah.v8i1.1841>.

<sup>23</sup> Vicky Alfitra Perdana et al., "Collaborative Governance Dalam Penanggulangan Covid-19 Studi Kasus : Pemerintah Daerah Istimewa Yogyakarta dan Muhammadiyah Covid-19 Command Center," *JlIP: Jurnal Ilmiah Ilmu Pemerintahan*, vol. 6, no. 2 (September 30, 2021), p. 249, <https://doi.org/10.14710/jljp.v6i2.11743>.

<sup>24</sup> Dian Eka Rahmawati and Cahya Wulan Wulan, "Muhammadiyah Social Movement: Networking and Philanthropy in Handling Covid-19 in Indonesia," *Journal of Government and Civil Society*, vol. 6, no. 1 (April 23, 2022), p. 163, <https://doi.org/10.31000/jgcs.v6i1.4177>.

government and all parties to overcome the covid 19 outbreak. External actors, especially the government, encourage Muhammadiyah to work with all stakeholders to take concrete steps and policies that are accountable and comprehensive to overcome the outbreak. This, internally, Muhammadiyah directs educational activities at all levels to align with government policies that the relevant parliament coordinates. Residents are also encouraged to always comply with and implement government health protocols so that this pandemic can end soon.<sup>25</sup>

### Philosophy of Nahdatul Ulama's Fatwa on Changes in Worship Activities Due to Covid 19

Nahdatul Ulama's fatwa philosophy is based on the *maqâshid al-syarî'ah* principle, namely *jalbu al-mashâlih wa dar'u al-mafâsid* (Creating good and rejecting harm<sup>26</sup>). Nahdatul Ulama, the largest Islamic organization, understands that worship should not neglect the soul's safety. The basis of this philosophy can be seen in the concept of the *'indal khauf* prayer. Prayer worship is a worship that is very obligatory and must be carried out. However, in conditions where the safety of the soul is threatened, the practice of this prayer service can adjust to the conditions; even if the condition of this *dharurat* is very severe, the scholars allow the prayer *fî ayyi ammkân* (prayer according to the situation and conditions).<sup>27</sup>

Concerning COVID-19, Nahdatul Ulama has taken concrete steps by issuing a fatwa in the form of suggestions and directions to break the chain of corona transmission in all public gatherings and forms of worship. First, on March 11, 2020, PBNU submitted an official request to hold a National Ulama Conference (Munas) and NU General Conference (Konbes) in Sarang on March 18-19, 2020. We have issued an explicit notification. PBNU

took this step to help prevent the spread of the coronavirus and support the government's efforts which have been working hard for the common good.<sup>28</sup>

Second, after March 12, 2020, National Conference and the letter of postponement of the Konbes, PBNU has issued a directive on the NU cares Covid-19 protocol. Through this directive, PBNU will socialize and implement the standard Covid 19 prevention protocol to facilitate the spread of Corona prevention in a structured, large-scale and intensive manner to all levels of NU society. Third, on March 25, 2020, the NU Leadership (PBNU) appealed to all NU Congregations not to hold mass worship, such as *Tahlilan*, *Diba'an*, and *Lailatul Ijthima*, in public places. This instruction also targets Islamic boarding schools affiliated with NU to limit all forms of activity and, if possible, return the students safely and comfortably. Not to forget, this instruction letter obliges all NU members to read *qunut nazilah* and increase their practices and mutual prayers so that the Indonesian nation is protected from calamities and disasters.<sup>29</sup>

Fourth, on April 3, 2020, PBNU issued a circular letter containing calls for the implementation of tarawih prayers, *tadarrus*, and other services during the months of Ramadan and Eid al-Fitr at their respective homes by adjusting the prevention protocol set by the government. Apart from the four announcements that explicitly limit the range of movement of the NU congregation in the public space, there are various other appeals made by various organs under it concerning the PBNU letter. In fact, down to the lowest level, various levels of the NU Management issued a circular inviting every citizen in the village and city to support PBNU's call to limit religious practices and mass worship, such as Ansor, Muslimat, Fatayat, and others as well as the scope of management such as region, branch, deputy branch, and twigs

<sup>25</sup> Bambang Saiful Ma'arif and Asep Ahmad Siddiq, "Strategi Dakwah Muhammadiyah Jawa Barat Era Pandemi Covid-19," *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, vol. 21, no. 2 (2021), p. 117, <https://doi.org/10.15575/anida.v21i2.13735>.

<sup>26</sup> Muhamad Agus Mushodiq et al., "Jalb Masalah Izzuddin dan Relevansinya dengan Fatwa NU Terkait Shalat Jumat Masa Pandemi Covid-19," *Al-Istinbath: Jurnal Hukum Islam*, vol. 6, no. 1 May (May 25, 2021), p. 16, <https://doi.org/10.29240/jhi.v6i1.2193>.

<sup>27</sup> Ust. Abdulloh Yasin, Personal Interview In Labuhanbatu, 2022.

<sup>28</sup> Musda Asmara, "Komparasi Fatwa Ulama Indonesia Dalam Menyikapi Pandemi Coronavirus Disease 2019 (COVID-19)," *Al-Manahij: Jurnal Kajian Hukum Islam*, vol. 16, no. 1 (May 30, 2022), p. 40, <https://doi.org/10.24090/mnh.v16i1.6192>.

<sup>29</sup> Amrullah Amrullah, Hasse Jubba, and Siti Maysharah, "Covid-19 Dan Pengaruhnya Terhadap Perilaku Hidup Bersih Masyarakat Muslim," *POROS ONIM: Jurnal Sosial Keagamaan*, vol. 2, no. 2 (December 30, 2021), p. 121, <https://doi.org/10.53491/porosonim.v2i2.144>.



indicate that PBNU and its various organs have taken participatory and intervention actions at each level under its auspices.<sup>30</sup>

This intervention and participatory action is based on reasonable risk calculations and considerations and refers to thinking, deliberating, and making *ijthad* to make a perfect decision for the people of NU and the wider community. Sociologically, this effort is a crucial stage in formulating policies from rational choices. In this regard, the reasonable PBNU decision ordered all NU members to limit various mass worship activities in public places and postpone important events, such as the National Conference of the NU Konbes, which was a necessity for NU members. among others. Not a few NU members may disagree with various decisions made in various announcements. Moreover, from an anthropological point of view, mass worship activities such as *mujahidin*, recitals, and hauling have become a habit for NU members to stay in touch and gather in mosques and public spaces. However, this rational choice has logical consequences in the wheel of the organization, which needs to take steps to avoid obstacles that trigger other interests (*syadd al-dzari'ah*); or another rule, maintaining use value by preventing greater losses (*dar'u al-mafâsid muqaddamun 'alâ jalbi al mashâlih*).<sup>31</sup> At the very least, this rational decision will become systematic training for all NU members to realize the importance of heeding the calls from leaders prioritizing public safety.<sup>32</sup>

More than that, this rational decision served as food for NU members to think wisely and critically in observing the occurrence of a disaster. The NU

tradition has recommendations and practices that must be followed to recite *Qunut Nazilah*, but that does not mean that this practice is the only way to deal with disasters. All diseases and epidemics are destined to cover human life. Because the prevention task that is carried out optimally, measurably, and consistently between effort and dedication is a cross destiny that can be used as a means (*wassilah*) to overcome these diseases and epidemics, this perspective and causality mindset based on human standards is a moral lesson for NU members to understand and deal with a virus like Corona, a pandemic. The NU tradition has several metaphysical perspectives, such as potential and talismans, that are believed to be effective in warding off viruses such as Corona, but NU. members think realistically and logically, encouraged to be measurable and preventative controlled method.

Through this realistic and logical mindset, PBNU also directs every NU. member not to speculate using a theological-escapist point of view used as an alibi for describing various endemic events as calamities or Allah's punishment passed on to certain people. However, PBNU always opens the inner eyes of every citizen that disease and endemic, for example, corona are a warning and a lesson so that we can reach the big implied message. In rational choices, the implied message can serve as an experimental science that can encourage every NU member to learn to know natural signs, social signs, non-human signs, and signs of life using a knowledge-laden perspective. At least, this coronavirus is a momentum for the people of NU to increase their capacity as knowledgeable personnel. While on the other hand, simply not knowing that the coronavirus is doomed, God's army and the NU people must be literate and intelligent to cause rational and knowledgeable ways of thinking to become one of the approaches to dealing with the coronavirus.

At least, the message of the Quran is contained in several letters, for example, Q.S. Al Mujilah; 11, Az zumar; 9, Al Baqarah; 164, Al Jatsiyah; 13, and so forth invites us to think and be knowledgeable. Thus, when the various realities of nature and life are addressed rationally and carry out various forms of coherent attitude

<sup>30</sup> Yeby Ma'asan Mayrudin and Moh Rizky Godjali, "Partisipasi Perempuan Melalui Organisasi Non Pemerintah Fatayat Dan Muslimat Nahdlatul Ulama Dalam Penanganan Covid-19," *JOURNAL OF GOVERNMENT (Kajian Manajemen Pemerintahan Dan Otonomi Daerah)*, vol. 6, no. 1 (2020), p. 2, <https://doi.org/10.52447/gov.v6i1.4456>.

<sup>31</sup> Mashuri Mashuri, Iffatin Nur, and Muhammad Ngizzul Muttaqin, "Maqâshid Sharī'ah Flexibility to Overcome COVID-19 in Indonesia: From Government Policies to Fatwâ of Council of Indonesian Ulama (MUI), Nahdlatul Ulama (NU), and Muhammadiyah," *De Jure: Jurnal Hukum Dan Syar'iah*, vol. 13, no. 2 (December 31, 2021), p. 253, <https://doi.org/10.18860/j-fsh.v13i2.13280>.

<sup>32</sup> Ahmad Munjin Nasih et al., "Theological Perspective Of Nahdlatul Ulama And Muhammadiyah Leaders In Facing The Covid-19 Pandemic," *Al-A'raf : Jurnal Pemikiran Islam Dan Filsafat*, vol. 18, no. 1 (June 30, 2021), p. 115, <https://doi.org/10.22515/ajpif.v18i1.3631>.



between efforts and efforts that are formulated to overcome various problems or endemics such as the coronavirus, then, in fact, nothing is in vain according to something that created by Allah for humans, including the coronavirus.<sup>33</sup>

Apart from that, what PBNU is doing is a scientific endeavor to respond to the corona epidemic, which has now spread to various regions in Indonesia, so that every NU member can reach implied messages that are productive-constructive-innovative and useful for scientific civilization and innovation panacea to overcome the coronavirus. In this regard, the various rational choices (*ikhtiar 'ilmi*) and collective thinking (*ijtihad ijtima'i*) made by PBNU to prevent the coronavirus were massively and systemically followed up and complied with at all levels of NU's organs and its citizens.<sup>34</sup> This explains the growth of scientific behavior in dealing with a case that is also endemic. In scientific behavior, borrowing Masdar Hilmi's way of thinking in the article "Scientific Attitudes Facing the Pandemic," every NU member must know and respond to the corona epidemic using inductive reasoning as a social empirical way of knowing. Within this inductive reasoning, the people of NU are invited to get used to framing a posteriori (evidence-based) argumentation into a reason (*'illah*) to formulate humane, constructive, innovative, and productive rules of belief.<sup>35</sup>

Rais Syuriyah PIC NU Nadirsyah Hosen from Australia must give a series of lectures and readings in public, including obligatory worship such as Friday prayers, which must be replaced with midday prayers, congregational worship, which must be carried out indoors, and various other services which must be carried

out remotely underlying it. This is stated in the fiqh rule "*al-hukmu yadurrû ma'al 'ilatihi wujûdan wa'adaman*" (the law's applicability depends on whether there is evidence or not).<sup>36</sup>

Thus, the adjustment of rules of the belief that are contextual and realistic or reality becomes the argument for exceptions (*istitsna'*) for the application of teachings of the belief that are springy and sensitive to emergencies, borrowing Ignas Kleden's way of thinking, reflecting synchronism perspectives that bring together systematic theology which is the basis for everyone to have faith and practice their worship and contextual theology which applies the teachings of synchronous belief using social conditions and situations that include human life.

Departing from a moderate way of thinking that combines normative and contextual elements, NU puts forward common ground in formulating various religious views in addressing religious practices, both at the worship and *muamalah* levels, during a pandemic. When the Covid 19 virus became a common problem that could threaten safety and required restrictions on social relations and gatherings in public spaces, NU did not hesitate to issue various calls and announcements to all Muslims, note bene who are under the auspices of NU, not to carry out praying in mosques and public places, not carrying out various crowded religious rituals, and reducing activities outside the home which can harm the spread of the coronavirus.<sup>37</sup>

In fact, NU is a very active religious organization and is even at the forefront of carrying out various socio-religious rites, recitations, and haul celebrations involving hundreds to thousands of masses. However, because the Indonesian state is so vulnerable to exposure to the coronavirus, and to prevent various negative impacts that could harm society as a whole, NU has also taken

<sup>33</sup> Sardjuningsih Sardjuningsih, "Portrait of Indonesian Religious Communities Attitudes toward the Government Policies Restriction on Congregational Worshipping," *QIJS (Qudus International Journal of Islamic Studies)*, vol. 10, no. 2 (December 23, 2022), p. 448, <https://doi.org/10.21043/qijis.v10i2.8221>.

<sup>34</sup> Moh Lukman Hakim and Moh Ali Aziz, "Dakwah Da'i Nahdlatul Ulama dalam Mencegah Penyebaran Covid-19," *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, vol. 20, no. 2 (December 30, 2020), p. 212, <https://doi.org/10.15575/anida.v20i2.10820>.

<sup>35</sup> Sitti Khotijah and Moh Hamdani, "Peran Nahdlatul Ulama Cabang Sumenep Dalam Mewujudkan Kebijakan Prokes Pemerintah Mengatasi Pandemi Covid-19," *Bayan Lin-Naas : Jurnal Dakwah Islam*, vol. 5, no. 2 (March 7, 2022), p. 171, <https://doi.org/10.28944/bayanlin-naas.v5i2.603>.

<sup>36</sup> Rahmat Rahmat, "Pendekatan Ilat Hukum Dalam Penalaran Fikih," *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam*, vol. 4, no. 1 (June 22, 2018), p. 6, <https://doi.org/10.36701/nukhbah.v4i1.28>.

<sup>37</sup> Nazar Nurdin, Fenny Bintarawati, and Ulfatun Nihayah, "Isolasi Mandiri dalam Islam: Kritik Metodologis Fatwa LBM PWNU Jawa Tengah tentang Anjuran Isolasi saat Wabah," *Journal of Islamic Law (JIL)*, vol. 2, no. 1 (February 7, 2021), p. 4, <https://doi.org/10.24260/jil.v2i1.145>.

anticipatory steps which have been instructed to various levels of the NU community to comply with various health protocols instructed by the government and authorities.

However, the various announcements and appeals that the ranks of the NU had instructed management from the level of senior management, regional administrators, and branch administrators were not fully implemented. Because, in reality, there are various worship activities and religious rituals that are still on-going. Responding to the opposite situation, NU issued an alternative appeal to the NU community to wear masks and keep their distance at all events. Compliance with and implementing health protocols will at least minimize the adverse effects of the ongoing practice of worship and religious rituals.

In this context, NU still adheres to its religious organizational ethos as a moderate religious viewpoint. Flexibility is needed when facing different situations, such as during a pandemic. This is important to ensure that Islam, which teaches comfort, is agnostic and makes it difficult to adjust to different situations so that no one gets stuck. This flexible thinking is practiced by other organizations such as Muhammadiyah. Muhammadiyah, as a moderate-minded religious group, follows a similar approach to NU by making various announcements in response to the pandemic emergency.<sup>38</sup>

## Conclusion

Based on the results of the research and discussion described above, the researchers concluded that; first, the philosophy of the Muhammadiyah Fatwa regarding changes in worship activities due to covid 19 is based on the command to protect oneself and religion (*hifdzu al-nafs wa hifdzu al-dîn*). The obligation to look after oneself and religion synergize and cannot be separated. A person can take good care of his religion if he can care for himself (health). Logically, people who are sick will certainly find it

difficult to carry out worship. Worship is obligatory, so that maintaining health is also punishable by obligation. The basis of this logic is a rule "*mâ lâyatimu wâjibu illâbihi fahuwa wâjibun*" (obligatory matters that are imperfect except with it, then the intermediary becomes obligatory). Responding to the Covid-19 outbreak, Muhammadiyah issued a central leadership circular that all members of the Muhammadiyah organization must obey. Muhammadiyah realizes the philosophy of *hifdzu al-nafs* through social distancing (*al-taba`ud al-ijtima`i*), establishing the MCCC (Muhammadiyah covid-19 command center), and synergizing with the government and all groups. Second, the philosophy of Nahdatul Ulama's fatwa is based on the principles of *maqâshid al-syar`ah*, namely *jalbu al-mashâlih wa dar'u al-mafâsid* (Creating good and rejecting harm). Nahdatul Ulama, the largest Islamic organization, understands that worship should not neglect the soul's safety. The basis of this philosophy can be seen in the concept of the *`indal khauf* prayer. Prayer is a worship that is very obligatory and must be carried out, but in conditions where the safety of the soul is threatened, the practice of praying can adjust to the conditions; even if the condition of this *dharurat* is very severe, then the scholars allow the prayer *fî ayyi ammkân* (prayer according to the situation and conditions). Concerning COVID-19, Nahdatul Ulama has taken concrete steps by issuing a fatwa in the form of suggestions and directions to break the chain of corona transmission in all public gatherings and forms of worship.

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<sup>38</sup> Muhammad Ridha Basri, "Hadis-Hadis Tentang Salat Pada Masa Pandemi Covid-19 Dalam NU Dan Muhammadiyah," *Taqaddumi: Journal of Quran and Hadith Studies* 2, no. 2 (December 15, 2022): p. 13, <https://doi.org/10.12928/taqaddumi.v2i2.4487>.

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