

Religious Adaptation in Times of Crisis: Muhammadiyah Tarjih Council's Fatwas on Islamic Practices During the COVID-19 Pandemic

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Abstrak

The study aim to examine in a way in depth fundamental ideas of Muhammadiyah face at a time do mitigation disaster covid19 pandemic through religious fatwa. The data in this study were obtained through studies containing documents related to organ policies about mitigation covid19 disaster. This data is important in terms of the interpretive paradigm, thus requiring researchers to understand the reasons of the actors in issuing religious policies and fatwas as mitigation measures. Data analysis continues continuously, with reference to the combined Miles and Huberman mechanism with method phenomenology hermeneutics from von Eckartsberg. The findings of the study are that Muhammadiyah looked at the effort subtraction risk. The COVID-19 disaster is a religious social obligation. So, besides deploying resources and infrastructure health, Muhammadiyah also educates the public through a fatwa about the ability to “change” patterns of religious rituals that are carried out during the pandemic. Tarjih Muhammadiyah fatwa was issued to embody the implementation of health protocols in order to avoid bigger harm, all at once giving basic arguments and beliefs to the public that changing the pattern of ritual action during the Covid-19 pandemic is not a religious deviation. Ritual action patterns that were previously carried out en masse in mosques and the field can be shifted to private spaces. Likewise, with the sacrificial slaughter ritual, it is more advisable to prioritise infaq based on economic empowerment, especially for subjects affected by the socio-economic impact of the pandemic situation. Change pattern religious ritual habits issued by Muhammadiyah as an action to mitigate disaster based on principles of *maqasid Sharia* in the framework of looking after the continuity of life (*hifdz an-nafs*). Conclusion about *hidz* The *nafs* underlying the Fatwa of Tarjih Muhammadiyah was obtained through reasoning by Burhani, Bayani and Irfani.

Keywords	: Disaster Mitigation, Fatwa, Muhammadiyah
DOI	: 10.31332/kalosara.v5i1.11731
Received	: February 3, 2025
Accepted	: February 5, 2025
Published	: March 30, 2025
How to cite	: Ahmadi, et al. (2025), Religious Adaptation in Times of Crisis: Muhammadiyah Tarjih Council's Fatwas on Islamic Practices During the COVID-19 Pandemic, Jurnal, Kalosara: Family Law Review, Vol 5 No 1, 107-118.

1. Introduction

The Covid-19 pandemic is a reality empirical experience in many countries in the world in 2020-2021, including Indonesia. Consequence massive spread of Covid19, the government then announced a disaster. This pandemic as Non- Non-Natural National Disaster through Presidential Decree No. 12/2020, so efforts to countermeasures need attention and involvement from the public. Latest data mentions that the massive spread of covid19 causes more the 20 million people infected worldwide, with a number enough deaths tall enough. This condition is predicted by experts that it will keep going continue until it vaccine from the virus. Therefore, that's one solution agreed and recommended by WHO and experts in health. To use the withhold rate spread of this virus in the middle society, is with building the 3 M habits: using a mask, washing hands, as well as guard distance.

Even though it looks simple, however implementation of the 3M protocol is not as simple as stated. Physical /social distancing solutions give birth to PSBB/PPKM policies in several regions; however, the government loosen the policy. Remember closing sources of the public economy, such as markets, offices and industries/factories during the PSBB/PPKM period as part of the implementation of 3 M has cause low Power consumption, so that implications for the resilience economy society and nation. Besides closing sources economically, a solution to maintain distance at first is also necessary, closing the House of worship. This condition creates new problems for religious people, specifically Muslims. Habit public operate Salat congregation five times a day at the mosque, as well as tarwih in the month Ramadan, recommendations close up saf, giving zakat, praying ied in the field until practice sacrifice, all of it is ritual traditions that have been “ impacted ” by the pandemic from policy protocol 3 M health.

Change pattern necessary ritual action carried out in the pandemic era, causing pros and cons within the public. To give understanding to people, then Muhammadiyah, as one _ The largest Islamic mass organisations in Indonesia, took the initiative to guide religious rituals in the pandemic era. The goal is to prevent the public from potency the spread is not under control due to a consequence presence of a number crowd. Study This is a results analysis deep related to the contents of the assembly's fatwa Tarjih Muhammadiyah about guidance worship during the pandemic. Focus study: This is (1). Why is Muhammadiyah looking important for issuing a fatwa about the pattern of practising religious rituals in the era of the Covid19 pandemic? (2) How does practising religious rituals in the pandemic era, from the perspective of the Fatwa Assembly Tarjih Muhammadiyah? (3) What is the basis and approach of religious fatwas issued by Muhammadiyah in the face reality of the covid19 pandemic?

This study refers to the interpretive paradigm based on qualitative data. Research data besides referring to the source library (writing about problem-related), researchers also interview a number of Muhammadiyah figures. A data analysis was performed in a way that kept going continuously, throughout the process done coding things found based on context and the perspective participant. The procedures followed refer to on

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mechanism developed by Miles and Combined hubermen with a method of phenomenology from von Eckartsberg.

2. Findings and Discussions

At the end of 2019, citizens of the world were shocked by lay it down targeted Covid-19 outbreak inhabitant COVID-19 in Wuhan. As a result, dozens of thousands of public Chinese living around Wuhan contracted COVID-19. In a short time, the COVID-19 outbreak is spreading to a number of countries. So, More than 200 countries in the world have been affected by the epidemic. In Indonesia, the Covid-19 outbreak began to be detected at the end of February, so at the beginning of March government announced Covid-19 as a disaster, non - non-natural national emergency that needs to be handled Serious must be " fought " seriously together. In the Muhammadiyah perspective, disaster is God's provision. It constitutes a manifestation of sure mercy _ addressed rationally, so in turn disaster can become a means for increasing quality faith.¹

As a country with a resident majority of Muslims, the government, in a way, opened a request for the involvement of social organisations and religious organisations to come together and cope with the COVID-19 outbreak. Appeal the responded in a way quickly by PP. Muhammadiyah with the form of the *Muhammadiyah Covid Command Centre* (MCCC) institution. This institution is under the direct coordination *Muhammadiyah Disaster Management Centre* (MDMC). By principle, in response responsive disasters in Muhammadiyah, no matter how new, every Muhammadiyah responds to 50 to 70 disasters every year. ²MDMC is always present and involved, active in every incident, disaster good at level local, national and globally levels. Lots of positive assessments given to MDMC in their work work their humanity runs. Based on studies and surveys released by the Institute for Strategic and Development Studies (LKSP) stated that Muhammadiyah is an organisation society or the most caring institution in dealing with Covid-19 in Indonesia.³

In Muhammadiyah context as Islamic mass organisations with follower millions people, no wrong If government request participation active this organ, remembering implications the Covid-19 pandemic is not only risky to aspect health and economy *an sich* but also targeted down to aspects daily religious practice like prayer together, both inside month Ramadan or outside Ramadan, prayer Friday, prayer Eid, sacrificial worship and religious worship or rituals others involved amount large congregation. Muhammadiyah's participation is in fact not only seen from how this organ gives compensation to victims of impact COVID-19 disaster, providing health with involving 82 houses of Muhammadiyah throughout Indonesia, but also the deep aspect of *public*

¹ PP. Muhammadiyah, *Disaster Fiqhi: Decisions of the 29th Tarjih National Conference* (Yogyakarta: Muhammadiyah Disaster Management Institute, 2015), p. 45-50

² <https://republika.co.id/berita/nasional/sang-pencerah/19/08/22/pwlf1u368-mdmc-berbagi-strategi-penanggulangan-bencana-di-forum-asean/diakses>, 3 Nov.2020

³ <https://republika.co.id/berita/qcqc327/survei-lksp-muhammadiyah-/diakses> 3 Nov. 2020

awareness. That is how to give awareness to the public to join in together in an active way to reduce the impact of the COVID-19 disaster by implementing recommendation government: *guard distance, use a mask and wash hands*.

Rule guard distance as derivative of “ prohibition ” makes or creates a crowd so as not to be easily exposed to the SARS-CoV-2 virus. Caused by droplets, is one of the " suggestions " that invites implications, social, cultural and religious. On the side, many religious practices and traditions diversity which “ seems ” to be hindered by regulations. As a result, a little ignorant society even rejects applying regulations because it sees obstructing wisdom they worship, or even perceives as a form of neglect of the Sunnah of the noble Prophet. In context and space said, then Muhammadiyah as an integral part of mass organisation Islamic religion in Indonesia is not Possible stay silent and face it reality that, so For give framework reference in operate religious teachings _ substantial, religious fatwa about diverse crucial problem need issued to the public Can can with calm run and or practice religious daily during the pandemic. The following description will describe a number of examples of Muhammadiyah fatwa cases issued related to religious practice during the COVID-19 emergency.

Recommendations to intensify sunnah and fardhu worship, kifayah at home for the red zone areas

Treasure intellectual Islamic traditions know categorisation or level of law in implementation order internal religious teachings something case of worship. Tiers are some of the nature permissible, obligatory, sunnah, makruh, and haram. Categorisation and levels of law, as mentioned in a way principle and substance at a time, guide people to get it to make scale priority in putting it into practice, an inner worship situation and or specific period context. Qardhawi call it a fiqhi priority or *al- fiqh al- awliyat*, more carry on Qardhawi say that is one of the frequent " deviations ". People of the religion (Islam) is they pay more attention to sunnah actions rather than attention they to the nature of the action.⁴ Reality as expressed by Qardhawi sometimes happens in space, social public deep lay/general _ Lots matter No understand postulates law in a way comprehensive and integral, but more Lots trapped in space understanding Partial.

Recommendations intensify sunnah and fardhu worship kifayah at home for the red zone area in the context of the situation, pandemic, as such PP circular. Muhammadiyah, actually based on reality choice part big people specifically when entering the month Ramadan For together enlivening Ramadan with Salat tarwih congregation at the mosque, as well as when Salat Eid. Because of deep-rooted habits and without a comprehensive understanding of Islamic teachings, the trend public For hit signs nature of public health emergencies has emerged, in order to carry out the sunnah worship. The crucially issue is the effort government through official institutions authoritative religion seen as effort reduce and distance the public from religious values.

Fundamentally, suppose _ refers to arguments naqli well-sourced _ from the Koran or hadith, No. In that case, it is denied that prayer tarwih in a way Congregation is highly

⁴Yusuf Al-Qhardhawi, *Fi al-Fiqhil Awliyat, Dirasat Jadidah Fii Dhau'il Suq'ani wa al-Sunnah* , p. 25

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recommended, specifically during the month of Ramadan. Although thus, tarwih worship still is it a sunnah act of worship or not? Obligations, besides that, the implementation of tarwih worship is also not possible, must be at the mosque or can be done in a way together at home, even in something particular condition, worship becomes more afdhal if run at home. In a pandemic situation, where a crowd or gathering of many people in one place has the potential to spread contagion, then Salat tarwih is ideally done at home. Thereby, substance from the assembly's fatwa tarjih Muhammadiyah and responded situation of the COVID-19 pandemic. This fatwa was stated in the decision Assembly Tarjih PP Muhammadiyah.

Thereby case with Salat Friday, as one of these obligations of worship or ritual definitely implemented by each Muslim man who has reached puberty. Although so, if there is a condition or situation that makes worship difficult to perform, then religion also gives rukhsah, for example, to those who are sick or a medium is at in certain circumstances. Condition or the same rukhsah is very possible given to existing society _ in situation social pandemic situation. In a situation where there is the COVID-19 pandemic? Transmission can happen because happen involves a crowd _ lots of people interacting with each other, interacting with religion, giving room For can operate Salat on Friday in a way that takes turns. Or even in the red zone area, where level transmission is very high, so based on the Majlis fatwa, Tarjih prayer service on Friday can be carried out at home or the site.⁵ The entire decision or a fatwa general writer's quote from the PP circular. Muhammadiyah does not stand Alone but is based on argument naqli, and consideration of benefit (*istislah*) is more carry on Look PP circular. Muhammadiyah.

Spacing the Shaf

One of the consequences logical from the application protocol health during the Covid-19 pandemic is *physical and social distancing*. Application draft *physical and social distancing* in framework avoiding “crowds” has implications for the rules shaf in the implementation of prayer services. Common is known that one recommendation in regular congregational prayer repeated and delivered by the prayer leader is “*straighten and tighten shaf*”. Rule about matters related to own footing argument from a number of hadiths Prophet, and therefore has been one accompanying decrees in history implementation of Salat for pilgrims. In the context, that's a recommendation government to apply *physical distancing* in the context of the Salat congregation.

In contrast to a partly “psychological” condition, Muslims in particular understand religious rules rigidly and textually. Responding matter Muhammadiyah feels _ called to educate awareness public about the importance of understanding the context implementation of internal religious teachings under normal conditions and how its implementation in emergencies, like during a pandemic. Based on the consideration that is PP. Muhammadiyah, via a letter the circulation issued a fatwa. In the fatwa, Muhammadiyah stated that :

⁵ PP Muhammadiyah Circular, Number 05/EDR/I.0/E/2020, Concerning: Guidance and Guidelines for Facing the Pandemic and the Impact of COVID-19

Straighten up or close up, saf is part of the perfection of prayer. Therefore, close-up saf is highly recommended in normal prayer conditions and without There is danger or threatening emergency, stretching _ saf or making distance between the congregation One others in congregational prayers at the mosque or prayer room in conditions like Now, this can be done.⁶

The decision supported or referring to the proposition naqli, or as recommended by the Prophet, narrated by Ibn Majah, " *No can do detrimental and causing bad luck* "

Salat with a mask

Experts in the field of medicine/health mention that splashes from those who are affected by being infected with the coronavirus are one of the things that can cause happen chain transmission of Covid-19. In the context, that recommendation uses a mask as one of the protocols, health is highly emphasised for push rate transmission of COVID-19. Recommendations close the nose and mouth with the use of an internal mask room public actually responded positive by some public. However, the problem becomes different when the matter brought to the room worship specifically rules the faced with religious postulates (hadith) which suggest or indicate the existence of prohibition for doing the matter.

It is sourced hadith from Abu Hurairah narrated by Ibn Majah, showing an indication impressively and explicit in a way that firmly bad somebody to close his mouth and nose when Salat. This Theorem made a backrest argument in some circles. To submit an object, use a mask when performing Salat. In the framework, the so-called Assembly Tarjih, after analysing the proposition from the side narration based on the rules of knowledge, hadith apparently hadith status the status of *dhaif*. Because the narrator named al-Hasan Ibn Zakwan is disputed, his narration is disputed by critics. Al-Hasan Ibn Zakwan, to critics, hadith is often seen as do fallacy, committing tadlis matter. This issue at least looks explicit in the history of hadith This using the an'anah formula. However, there are a number of critics who judge the hadith categorised as *hasan* because its narrative was traced through the track, the narrator Yahya Ibn Sa'id was assessed as a trusted narrator.⁷ Remember that a quality hadith related besides side narration contains a problem, also an expression of prohibitions (naha) that exist in hadith that relate to something in context that is, so that it doesn't resemble race Majuzi in worship. And because that's it, generally only the Ulama punish makruh use of closing the mouth and nose in Salat.

Refers to the views of good scholars regarding the status of hadith, nor the views of understanding scholars' text of hadith as referred to, the Assembly Tarjih concluded :

Close part face with a mask when praying in congregation at the mosque or prayer room in circumstances not yet free from the Covid-19 pandemic, like Now This No, including in prohibitions above and not damage the validity of prayer. Especially

⁶ PP Muhammadiyah Circular, Number 05/EDR/I.0/E/2020, Concerning: Guidance and Guidelines for Facing the Pandemic and the Impact of COVID-19

⁷Abu Abdillah Muhammad bin Ahmad Al-Zahabi, *Mizan al-I'tidal fi Naqd al-Rijal* , II (Isa al-Babi al-Haraki wa Syurakah, 1382/1963), p. 236-237

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*during times of threat epidemic like Now Here, masks are one of the tools protectors highly recommend self-use when outside home, including when one must go to the mosque or prayer room for congregational prayers. Thus , the mask has become an urgent basic need (alḥajah) . For fulfilled. This matter aligned with the rule of fiqh,*⁸

Qurbani in the Pandemic Era

Qurban is one of the Sharia demands that are highly recommended, specifically for those who can do it. The majority of Ulama looked at him as sunnah suka-kad, and some others precisely looked at him as something mandatory based on his views on Surah Al-Kawtsar and several hadith of the Prophet. Carrying out the sacrificial service with slaughter animals (camel, cow, sheep, or goats), especially not what mosque congregations do _ is free from public involvement around the mosque. Reality, the consequential of the creation crowd, good at times, slaughter or at times, distribution or division. Leave from background behind, history and traditions make sacrifices that last. This issue happens in the middle public Indonesian Muslims, then PP. Muhammadiyah in matters. This Assembly Tarjih issued a fatwa about kaifiyat sacrificing qurban in the pandemic era as follows:

- *Sacrifice should be converted into the form of funds and distributed via LAZISNU for distributed to people who really need it in the area underdeveloped, remote and outermost or processed become corned beef (packaging can).*
- *slaughter animal sacrifice done at home, Cutting Animals (RPH) for more in accordance with Sharia and hygiene ;*
- *amount animals slaughtered outside the slaughterhouse should be restricted (not too many) to avoid waste and equal distribution, slaughtered by professionals, reduce crowd mass, and fulfillment protocol strict health protocols so that they can ensure security and safety together ;*
- *Animal sacrifice from a goat or sheep should be slaughtered in their respective homes by professional workers, and if capable, can be slaughtered himself by the person making the sacrifice (ṣāhibul-qurbān); And*
- *distribution of meat sacrifice delivered by the committee to each recipient's home, while still obeying the protocol for health.*⁹

By explicit can explained that the Majelis fatwa Tarjih Muhammadiyah in matters related to the practice of religion during the pandemic issued implications direct from the Covid-19 pandemic. Circumstances the causing Indonesia to experience economic and social hardship. The problem economy has given rise to a memberless society of work. Besides that, happen impact social like depression, low productivity and problems _ social other. In a life society, religion is very necessary as a guide to behaviour and giving a calm soul. Society needs its religious references and guides in relationship to the

⁸ PP Muhammadiyah Circular, Number 05/EDR/I.0/E/2020, Concerning: Guidance and Guidelines for Facing the Pandemic and the Impact of COVID-19

⁹ibid

implementation of the Mahdah prayer or Muamalah. Besides the matters mentioned above in the Majlis fatwa Tarjih Muhammadiyah about practice religious daily in the era of the Covid-19 pandemic, issued after listen information from experts in the field knowledge medicine, expert epidemiology, and virology, of corner Indonesia's health still in the Covid-19 emergency period, marked happen fluctuation case every time.

Refer to the letter circular as quoted above, obviously _ the firm shows that the Majlis fatwa Tarjih Muhammadiyah about the practice of religious a day nature, contextual or in other words, it is based on something that happens outside what usually happens in the life of social Muslims. Circumstances outside normal intended happen risky pandemic for life. Decision To determine something circumstances seen risky so which implies an emergency, by Muhammadiyah, referred to the statements of experts, in matters, these are doctors, experts in epidemiology and experts in viruses (virology). The corner look approach is actually a fatwa from the Assembly Tarjih. Already correspond with paradigm methodology built by Muhammadiyah in understanding the situation and religious that is with refers to the approach of Bayani, Burhani and Irfani. Involvement of experts in the field of knowledge medicine, epidemiology and virology, in a way, is the implementation of the approach burhani (scientific approach, which is echoed by Muhammadiyah and, at the same time, enters draft Jama'i Ijtihad.

Besides the scientific approach, Tarjih Muhammadiyah fatwa regarding instruction of religious practice, in particular in matters of mahdah worship in daily life, still lean or refers to the norms base on Islamic law, namely the Koran and Sunnah Maqbulah. It means that in issuing a religious fatwa Assembly Tarjih Muhammadiyah remains steadfast in holding on to the arguments naqli as backup. Application postulates naqli in framework determination, something problem law in context decision Tarjih Muhammadiyah was carried out with approach bayani, burhani (ta'lil), and irfani (istislahi). Approach Bayani is the reasoning or understanding of something, text law with a drip focus on approach discussion. Whereas ta'lili is a method of determining law that uses approach reasoning with considered findings knowledge knowledge (burhani). As for istihlahi is a method of settlement law with with consider aspect of benefit / public interest, which is also an integral part of the approach irfani (morals/ ethics). The third approach above was actually done in an integrative way by the Assembly Tarjih when it issued a religious fatwa in connection with religious practice in the pandemic era.

From the issues studied by the Assembly Tarjih Muhammadiyah, according to the writer, in a number of cases, Majleis Tarjih Muhammadiyah got it decided " firmly ". The decision or No nature floating, like recommendation, for Salat tarwih at home during the month Ramadan, and even Salat Eid al-Fitr and Eid Adha is at home for those in the red zone. As well as with the ability for Salat Friday in a way that alternate in frame to avoid density pilgrims. In related matters with problem implementation, Salat Friday is mentioned as follows:

At the moment this Covid-19 pandemic hit the world, where are we required For do what is called as social distancing/physical distancing, then for the mosque

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you want holding Friday prayers can held in a way alternate in two session/shift or more, what's important Still in Zuhur / Friday prayer times. This matter gives certainty implementation protocol health with Good in Friday prayers, that is, guard the distance between the congregation One others, and the congregation does not exceed the capacity room for Friday prayers limited. There is the COVID-19 pandemic is an old syar'i allowed to perform certain worship services abnormally, including the performance of Friday prayers in a way alternate in a number of sessions or shifts.

The argument used base for the decision is sourced from verse 6 of Surah At-Taghabun, " Be pious to God, obey your abilities ." Argument the be equipped with sourced information _ from hadith of the Prophet as narrated by Bukhari Muslim, who mentioned " if hot scorching so hang on Salat until more shady truly it's hot hot is radiance hot jahannam " In context decision the looks Assembly Tarjih Muhammadiyah uses approach qiyas (analogy) in understand nash-nash For give base argument to ability operate Salat Friday in a way wavy.

Firm decision, others can pay attention to recommendations/allowances for converting animal sacrifice with mark other assistance during the pandemic. Assembly Tarjih and Tajdid The Muhammadiyah Central Leadership requested capable people to sacrifice to get it prioritise countermeasures to impact the economy Covid-19 outbreak. " Animal fund sacrifice redirected for help prevention and control impact of COVID-19." For those who can afford it, help countermeasures the impact of Covid-19, worth sacrifice, all at once capable sacrifice, then can do both of them. For those who can afford it, sacrifice at a time can help countermeasure the impact of Covid-19, and can be done alternative way with order scale priority. First, sacrificial funds submitted to Your Lazis. Funds are invested in Lots. The place, among other things, is good for underdeveloped, remote areas, or the meat program sacrifice made corned beef (packaged in cans), or sent overseas.

The argument used for the above decision is very general, as presented by Syamsul Anwar, Chairman Assembly Tarjih PP. Muhammadiyah

An objective religious is, as stated _ in Surah Al Anbiya ' verse 107, that the Prophet Muhammad was not sent except as a grace for the universe's nature. "The Lord sent the Prophet Muhammad to bring Sharia is For realise benefit and mercy for the universe. How did Grace realise? Which one is more? Grace, we slaughtered 25 heads of cows in three days, compared with what we had. They are now having Lots of experience with difficulty.

If the Assembly Tarjih in a number of its decisions show firmness in framing for solving related problems of Indonesian society implications of Covid-19 as mentioned above, however _ in a number of decisions Assembly Tarjih's related effort avoids self and society from the threat of Covid-19 impressed floating but is not firm enough. Recommendations for use of an internal mask, Salat jam'ah, for example, set after notice scientists ' views in the field of medicine about the importance of closing the mouth and

nose in the pandemic era. Remember, COVID-19 transmission is one of them through channel hole exposed nose _ splash droplets, as the WHO circular states as follows:

.... that the two main transmission channels of the COVID-19 virus are splash (droplet) channel, breathing and contact. Splash channel Respiratory generated moment, somebody coughs or sneezes. Everyone who is in close contact (within a radius of 1 m) with the person showing symptoms of disturbance breathing (coughing, sneezing) is at risky of exposure to splash channels, and possible breathing can cause infection (infectious). Sparks can also fall to surface objects on which the virus remains active; therefore, the environment around the nearest to infected people can become a source of contagion (contagion contact)...... Important to realise that transmission presymptomatic happens because there exists a spread of the virus through the spark that can cause infection or through touch with surface objects contaminated with this virus.

In context, that's to avoid risk or mafsadat is very possible caused to congregation members who carry out congregational worship in mosques and prayer rooms when no mask that works protects oneself from droplet exposure. The use of masks is “ allowed ”. However thereby when reviewed with a look, a look at the Majelis fatwa Tarjih Muhammadiyah about the ability to use a mask is impressive, but a lacks firmness.

When considering the aspect of risk or mafsadat that can be caused as a consequence of not wearing a mask, then actually a fatwa about the use of masks is possible, more emphasised. In other words, deep situation pandemic as experienced by adult Indonesian society. For this, use a mask, pilgrims, and dalam Salat congregation at the mosque is " necessary ". View the No without reason, besides consideration aspect mafsadat as has been mentioned before, in fact impressive proposition there is a " preventive " use of masks inside prayer by some great critic ulama hadith seen as dha'if (weak) hadith. Reality shows that the proposition about the prohibition of closing mouth and nose for someone who prays status dhaif, so in a way fiqhiyah of Ulama only set law makruh, for someone who closes mouth and nose (using a mask) when Salat, even then in normal conditions (or not during a pandemic). Therefore, if a pandemic can give rise to something risky for life society/humans, then actually using a mask is something inevitability when somebody Salat congregation a gathering during an epidemic or A disease. Regular use of masks principal objective equivalent substance with the recommendation to close the vessel, with the purpose of that the physique from being contaminated with viruses through both nose and mouth, is a tool for Respiratory health. Deep water vessel Muslim hadith number 3758 is recommended to close to prevent viruses enter to in the water at the end attack humans use the water. In context, the so actually wearing a mask outside prayer and or in doing Salat together during the pandemic is contained in religious orders in hadith authentic with objective guard self (hifz al-nafs).

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3. Closing

In the Muhammadiyah perspective, disaster is God's provision. It constitutes a manifestation of sure mercy addressed rationally, so in turn, disaster can become a means for increasing the quality of faith. Lack of awareness in obeying health become a reason it's the massive spread of the Covid19 virus, resulting in the Covid19 pandemic. The government has stated that a national disaster demands responsibility from all over element public elements. As a form of social responsibility in reducing disaster risk, besides deploying resources and infrastructure owned by health, Muhammadiyah also educates the public through a fatwa about the ability to “ change ” patterns of religious rituals that are carried out during this. Tarjih Muhammadiyah fatwa was issued to embody the implementation protocol for health in line with avoiding bad which are bigger, all at once, giving basic arguments and beliefs to the public that change the pattern of ritual action during the Covid-19 pandemic. It is a religious deviation.

In decision Tarjih Muhammadiyah about instruction carrying out worship in the era of the Covid-19 pandemic Muhammadiyah explicitly views that the pattern of ritual actions was previously carried out en masse in mosques and the field like Salat Friday can done in a way alternating (system shift) and or even can done at home likewise with _ Salat two day Raya can be shifted to a private space. Likewise, with the slaughter ritual of sacrificial animals, it is advisable to prioritise infaq based on economic empowerment, especially for subjects affected by the socio-economic impact of the pandemic situation. Change the pattern of religious ritual customs that the Assembly Tarjih PP decrees. Muhammadiyah is an integral part of the action mitigation disaster based on principles of _ maqasid Sharia in line to look after the continuity of life (hifdz an-nafs). Conclusion about hidz The nafs underlying the Fatwa of Tarjih Muhammadiyah was obtained through reasoning by Burhani, Bayani and Irfani.

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