

EFFORTS TO PREVENT THE SPREAD OF COVID-19 ACCORDING TO THE DOCTRINE OF MUHAMMADIYAH IN INDONESIA: HADITH STUDIES

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Abstract

COVID-19 has emerged as the global challenge confronting the community. The Indonesian government and Muhammadiyah have been engaged in efforts to mitigate the ongoing transmission of COVID-19. Diverse strategies have been employed to combat this disease and prevent its spread and fatalities. This study aims to examine and explain Muhammadiyah's preventive efforts in Indonesia to combat COVID-19, drawing upon an interpretation of hadiths from the Prophet. A qualitative method was employed to address this issue with a historical, sociological approach to investigate the social conditions during the time of the Prophet and their prevention in relation to contemporary times performed by Muhammadiyah. The study revealed that Muhammadiyah has addressed community and humanitarian issues by implementing efforts to prevent the spread of COVID-19. One such effort was restricting worship activities in mosques and encouraging people to perform them at home until the situation returned to normal. However, in areas deemed safe from COVID-19, worship could still be conducted in mosques while adhering to health protocols such as maintaining social distance, wearing masks, and practicing proper hand hygiene. Furthermore, learning in large group settings has been limited, leading to a shift toward remote online learning from home. Engaging in outdoor muamalah activities, such as working, meetings, religious studies, shopping, and other activities that attract and result in big gatherings, has also been restricted. These efforts aim to disrupt the transmission of COVID-19 as a manifestation of societal care, guided by the teachings of the Prophet as recorded in the hadiths.

Keywords: *Prevention Efforts; Muhammadiyah; Covid-19; Indonesia; Hadith Studies*

Abstrak

Problem yang dihadapi masyarakat dunia adalah Covid-19. Pemerintah Indonesia dan organisasi Muhammadiyah berupaya melakukan pencegahan penyebaran Covid-19 yang belum berakhir sampai sekarang. Berbagai cara dilakukan untuk mengatasi penyakit/ wabah ini agar tidak menyebar dan memakan korban jiwa. Penelitian bertujuan untuk menganalisa dan menjelaskan tentang tindakan pencegahan Muhammadiyah terhadap Covid-19 di Indonesia berdasarkan pemahaman dari sebuah hadis Nabi. Untuk menyelesaikan problem tersebut digunakan metode penelitian yang bersifat kualitatif dengan pendekatan sosiologi historis untuk melihat

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kondisi sosial yang terjadi pada masa Nabi dan pencegahannya dalam konteks masa ini yang dilakukan oleh Muhammadiyah. Hasil temuan dari penelitian ini menunjukkan bahwa Muhammadiyah dalam menyelesaikan persoalan keumatan dan kemanusiaan yakni upaya pencegahan Covid-19 adalah melakukan pembatasan pelaksanaan ibadah di masjid agar dilaksanakan di rumah masing-masing sampai kembali normal kecuali daerah yang aman dari Covid-19 dengan tetap memperhatikan protokol kesehatan yaitu menjaga jarak, memakai masker dan mencuci tangan. Selain itu, membatasi pembelajaran di dalam kelas atau kampus yang mengundang banyak orang dan belajar-mengajar dari rumah secara online. Kemudian membatasi melakukan aktivitas muamalah di luar rumah seperti bekerja, pertemuan, pengajian, belanja dan lain-lain yang mengundang dan menimbulkan kerumunan banyak orang. Semuanya dilakukan untuk memutus mata rantai Covid-19 sebagai bentuk kepedulian sosial yang didasarkan pada hadis-hadis Nabi.

Kata Kunci: *Upaya Pencegahan; Muhammadiyah; Covid-19; Indonesia; Studi Hadis*

مستخلص

المشكلة التي تواجه المجتمع الدولي هي Covid-19 تحاول الحكومة الإندونيسية ومنظمات الحمديّة منع انتشار Covid-19 الذي لم ينته حتى الآن. يتم عمل طرق مختلفة للتغلب على هذا المرض / الفاشية حتى لا ينتشر ويودي بحياة الناس. لحل هذه المشكلة ، يتم استخدام منهج بحث نوعي بمنهج اجتماعي تاريخي لمعرفة الظروف الاجتماعية التي حدثت في عهد النبي والوقاية في السياق الحالي الذي قامت به الحمديّة. تشير النتائج إلى أن الحمديّة في حل مشاكل الأمة والمشكلات الإنسانية ، وتحديدًا الجهود المبذولة لمنع Covid-19، هي الحد من تنفيذ العبادة في المساجد بحيث يتم تنفيذها في منازلهم حتى تعود إلى طبيعتها باستثناء المناطق الآمنة منها. Covid-19 مع استمرار الاهتمام بالبروتوكولات الصحية ، مثل الحفاظ على مسافة اجتماعية، وارتداء الأقنعة وغسل اليدين. بالإضافة إلى ذلك ، الحد من التعلم في الفصول الدراسية أو الحرم الجامعي الذي يدعو العديد من الأشخاص والتدريس والتعلم من منازلهم عبر الإنترنت. ثم حصر الأنشطة خارج المنزل مثل العمل والاجتماعات والتلاوات والتسوق وغيرها التي تدعو وتسبب حشوداً من الناس. يتم عمل كل شيء لمنع وكسر سلسلة Covid-19 كشكل من أشكال الرعاية الاجتماعية القائمة على تقاليد النبي ﷺ.

الكلمات الرئيسية: الوقاية، الحمديّة ; Covid-19 ; إندونيسيا; دراسة الحديث

A. Introduction

The issue confronting Indonesia and the global community is the outbreak of the Corona Virus 19 (COVID-19). The global impact of COVID-19 has been ongoing since 2019. The government of this country has persistently undertaken various efforts to mitigate the spread of this virus, which continues to impact the population.¹ This virus originated in Wuhan, China and has spread worldwide, including in Indonesia.² Every individual is susceptible to the virus. Thus, it is necessary to minimize outside activities and practice several habits: wearing masks,

¹ Ali Roziqin, Syasya Y.F. Mas'udi, and Iradhad T. Sihidi, "An Analysis of Indonesian Government Policies against COVID-19," *Public Administration and Policy* 24, no. 1 (2021): 92–107, <https://doi.org/10.1108/PAP-08-2020-0039>.

² Zulfany Erlisa Rasjid, Reina Setiawan, and Andy Effendi, "A Comparison: Prediction of Death and Infected COVID-19 Cases in Indonesia Using Time Series Smoothing and LSTM Neural Network," *Procedia Computer Science* 179, no. 2020 (2021): 982–88, <https://doi.org/10.1016/j.procs.2021.01.102>.

practicing social distancing, regularly washing hands, and self-isolating.³ Doctors, activists, and scholars also delivered speeches in reaction to the virus. Doctors discussed the health implications of the virus along with methods for developing an antidote to effectively treat those who have been infected with COVID-19. One approach involves the use of convalescent plasma to treat patients infected with this virus.⁴ Activists and scholars from different Islamic community organizations expressed their views and evaluated the situation from a religious standpoint. The prevention of COVID-19 is rooted in the principle of *hifz al-Hayy*, which emphasizes the preservation of life.⁵ Others contend that COVID-19 emerged during the era of the Prophet, referred to as the disease of *ṭā'ūn*.⁶ The Prophet instructed his followers to practice self-isolation by remaining in their homes and refraining from fleeing or venturing outside if *ṭā'ūn* became widespread and contagious in the area.⁷

Aside from the doctors and ulama, the government of Indonesia also took action and implemented preventive efforts in response to COVID-19.⁸ The government enacted policies and regulations identical to those of Muhammadiyah. Appeals and government regulations were disseminated through visual media platforms such as television and YouTube, as well as through print media and social media. The government orchestrated the mobilization of all sectors of society, including community organizations and health teams, to collectively safeguard Indonesian citizens from the impact of COVID-19. Nevertheless, COVID-19, which is believed to be divinely ordained, has influenced a portion of the Indonesian population and resulted in fatalities. It is a deadly virus that has caused fatalities in multiple regions of Indonesia. There are differing views on the nature of COVID-19. Some perceive it as a test for those who have faith, while others argue that it is a divine retribution from Allah for those who do not believe, with the intention of bringing them closer to Allah, who is believed to be the creator of the virus.

Muhammadiyah is a highly engaged community organization in combating COVID-19. It has been actively involved since the onset of COVID-19 in 2020. This organization has

³ Pan Zhai et al., "The Epidemiology, Diagnosis and Treatment of COVID-19," *International Journal of Antimicrobial Agents* 55, no. 5 (2020), <https://doi.org/10.1016/j.ijantimicag.2020.105955>.

⁴ Mingxiang Ye et al., "Treatment with Convalescent Plasma for COVID-19 Patients in Wuhan, China," *Journal of Medical Virology* 92, no. 10 (2020): 1890–1901, <https://doi.org/10.1002/jmv.25882>.

⁵ Syafiq Hasyim, "Prioritizing Life over Religion in Indonesia's Covid-19 Fatwas: The Fatwas of NU, Muhammadiyah, and MUI," *Studia Islamika* 30, no. 3 (2016): 1–23.

⁶ Pimpinan Pusat Muhammadiyah, "Surat Maklumat Pimpinan Pusat Muhammadiyah Nomor 02/MLM/1.0/H/2020 Tentang Wabah Corona Virus Disease 2019 (Covid-19)" (Yogyakarta, 2020).

⁷ Muhammad bin Ismā'il Al-Bukhāri, *Ṣaḥīḥ Al-Bukhāri*, vol. 4 (Beirut: Dār Ibnu Kaṣīr, 2002).

⁸ Novita Maulida Ikmal and Machdian Noor, "Kebijakan Pemerintah Indonesia Dalam Penanganan Covid-19," *Jurnal Litbang Provinsi Jawa Tengah* 19, no. 2 (2022): 155–67, <https://doi.org/10.36762/jurnaljateng.v19i2.910>.

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taken proactive measures to mitigate the spread of COVID-19 by mobilizing a group of medical professionals to provide treatment for those affected by the virus. Additionally, they have established the MCC COVID-19 frontline institution. This virus is a highly lethal disease that has rapidly disseminated to 72 nations worldwide, necessitating urgent and comprehensive preventative measures from various parties involved.⁹ Several Indonesian citizens have succumbed to the viral infection. Consequently, Muhammadiyah has implemented preventive efforts using many approaches. One effort is to restrict congregational and Friday prayers from being conducted in individuals' respective homes. The community is concerned about this endeavor and has enforced government rules by adhering to health measures to prevent the spread of COVID-19. Religion plays a crucial role in preventing the spread of COVID-19 by serving as a reference for values and knowledge for the community.¹⁰ It is especially significant for the Muhammadiyah organization, which derives its role from the teachings of the Quran and hadith.

Considering the information provided, it is crucial to understand Muhammadiyah's efforts to prevent the spread of COVID-19. Three questions are raised: How does Muhammadiyah prevent the spread of COVID-19? What hadith serves as the inspiration for Muhammadiyah's efforts to prevent the spread of COVID-19? How is the analysis of Muhammadiyah's COVID-19 prevention efforts? This study addresses these difficulties by examining the existing data. Document tracing plays a crucial role in revealing the issues that arise in relation to COVID-19. Muhammadiyah, despite having collective provisions and rulings (*ijtihad jama'i*) that cannot be legally challenged until there is an error, has boldly aligned itself with the government and has been willing to make reforms if necessary. The decision made by Muhammadiyah carries legal provisions and must be adhered to and executed by all its members.¹¹ The previous statements aim to elucidate Muhammadiyah's approach to dealing with COVID-19 and the influence of the hadith doctrine that motivates and supports the organization's engagement in social initiatives during this crisis. Specifically, Muhammadiyah emphasizes the importance of adhering to obligatory and sunnah worship practices by discouraging worship activities outside of one's residence, including congregational prayers in mosques and prayer rooms.

⁹ Heng Li et al., "Coronavirus Disease 2019 (COVID-19): Current Status and Future Perspectives," *International Journal of Antimicrobial Agents* 55, no. 5 (2020): 105951, <https://doi.org/10.1016/j.ijantimicag.2020.105951>.

¹⁰ ASFA WIDIYANTO, "Religion and Covid-19 in the Era of Post-Truth: The Case of Indonesia," *International Journal of Islamic Thought* 18 (2020): 1–12, <https://doi.org/10.24035/IJIT.18.2020.176>.

¹¹ Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Fatwa-Fatwa Tarjih: Tanya Jawab Agama* 5 (Yogyakarta: Suara Muhammadiyah, 2008).

This research utilized the theory of social construction proposed by Peter Berger and Thomas Luckmann to analyze Muhammadiyah's efforts in preventing the spread of COVID-19.¹² This theory posits that for individuals or groups to engage in social activity, they must be motivated and driven by some underlying factors. Muhammadiyah, a socio-religious and communal organization, addressed the economic conditions that arose in response to COVID-19 from 2019 to 2021. Subsequently, this organization adopted proactive efforts to mitigate the spread of COVID-19. The implementation of these preventive measures involved disseminating messages through lectures, written posters, banners, and other means, all of which were rooted in religious teachings, specifically the hadith of the Prophet SAW. The hadith is comprehended, implemented, conveyed, and established as a definitive set of instructions to be followed in daily life. Hence, it has been acknowledged that the COVID-19 prevention methods implemented by Muhammadiyah are easily achievable owing to the profound religious and social motivation ingrained within its members. Since its establishment in 1912, the central figure of Muhammadiyah, Ahmad Dahlan, has consistently instilled these principles in the organization. According to the Quran and hadith, he advised to talk less and do more.¹³

This study employed a scientific qualitative method rooted in library research, utilizing data gathered from documents and decrees.¹⁴ The documents and decrees were retrieved from the Muhammadiyah Religious Council, specifically the Tarjih and Tajdid Council of the Muhammadiyah Central Leadership, as well as from publications available in the libraries of Muhammadiyah institutions, both academic and non-academic. The data were integrated with field data to enhance the accuracy and specificity of this research. The data were meticulously analyzed and presented with utmost clarity, employing a sociological-historical approach.¹⁵ The religious doctrine, specifically the hadith, serves as the foundation for Muhammadiyah's efforts to prevent the spread of COVID-19. This teaching is closely associated with social and historical factors that motivated Muhammadiyah to engage in social movements to combat the spread of COVID-19 in Indonesia.

¹² Peter L Berger dan Thomas Lukmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (New York: Pinguin Books, 1966).

¹³ Mh. Djaldan Badawi, *Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah 1912-1985* (Yogyakarta: PP Muhammadiyah, 1998).

¹⁴ Lexy J. Meleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2017).

¹⁵ Khoiruddin Nasution, *Pengantar Studi Islam: Dilengkapi Pendekatan Integratif-Interkonektif (Multidisipliner)* (Jakarta: Rajawali Pers, 2016).

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B. Discussion

1. COVID-19 Prevention Efforts in Muhammadiyah

Since its establishment, Muhammadiyah has consistently undertaken social actions, earning it a reputation as a contemporary, religious, and social movement.¹⁶ It is unsurprising that in all its endeavors, it consistently applies Islamic principles that encompass the concept of rahmatan lil Ālamīn. The teachings of al-Mā'ūn serve as the primary doctrine for Muhammadiyah, guiding them to actively assist the people through the practice of ihsan.¹⁷ Furthermore, apart from being derived from the letter of al-Mā'ūn, there exist other hadiths of the Prophet that instruct him to engage in social endeavors. Hence, when Muslims encounter a test from Allah, specifically COVID-19, which has afflicted them since 2019 until the present, Muhammadiyah has undertaken social initiatives by offering tangible support to the community, encompassing both moral and material assistance. The social initiatives undertaken by Muhammadiyah and the Assembly, such as the Tarjih and Tajdid Assembly and the Health Assembly, demonstrate their commitment to addressing the needs of the community affected by COVID-19. This social initiative has been ongoing since 1919 and continues to this day.¹⁸ Community socialization and seminars were conducted to disseminate information to the public regarding the perils associated with the transmission of COVID-19. Furthermore, text and picture posters were employed to implore the people to adhere to the regulations established by Muhammadiyah and the government. The concrete measures taken by Muhammadiyah to prevent the spread of COVID-19 are outlined as follows.

1.1. Restrictions on Rules for Implementing Worship

Efforts to restrict the practice of religious worship aim to disrupt the spread of COVID-19. Muhammadiyah imposed governmental regulations, including the use of masks, maintaining physical distance, and practicing hand hygiene with hand sanitizer. This norm is applicable universally, encompassing not only workspaces and community settings but also places of worship. It is a component of the endeavor to mitigate the spread of COVID-19. At first, mosques were temporarily prohibited from being utilized as prayer spaces, and the population was instructed to pray at their own houses, particularly in areas designated as red zones. During its evolution, Muhammadiyah granted permission for worshippers to

¹⁶ Abdul Munir Mulkhan, *Pemikiran Kyai Ahmad Dahlan Dan Muhammadiyah Dalam Perspektif Perubahan Sosial* (Jakarta: Bumi Aksara, 1990).

¹⁷ Haedar Nashir, *Understanding the Ideology of Muhammadiyah* (Surakarta: Muhammadiyah University Press, 2015).

¹⁸ Hilman Latief, *Melayani Umat Filantropi Islam Dan Ideologi Kesejahteraan Kaum Modernis*, 1st ed. (Yogyakarta: Suara Muhammadiyah, 2017).

participate in mosque prayers if they adhere to health regulations. For instance, the initially closely spaced rows grew more widely spaced, with a gap of approximately one meter. Furthermore, the observance of Eid al-Fitr and Eid al-Adha prayers was temporarily halted and instead conducted within individual households with the presence of a congregation. The regulation was enacted due to an urgent situation that could only be addressed by releasing a specific decision exclusively for members of Muhammadiyah. The limitations are derived from the following hadith.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ فَلَمَّا كَانَ بِسَرْغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ (رواه البخاري)

“Umar went to Sham, and when he reached Sargh, he got the news that an epidemic (of plague) had broken out in Sham. `Abdur-Rahman bin `Auf told him that Allah’s Messenger (ﷺ) said, “If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it”. (Al-Bukhāri).¹⁹

This hadith was also conveyed by the hadith narrators who included it in their books. It demonstrates the vital need to prevent tā’ūn infections or diseases that pose a threat to human life, similar to COVID-19. Therefore, it is crucial to evade and hinder the occurrence of various diseases. Consequently, hadith scholars have incorporated numerous hadiths that elucidate preventive measures against diseases, as evidenced in the following table.

Table 1. Hadith on the prohibition of limiting worship

No	Narrator	Book Name	Keywords	Hadith Number
1	Al-Bukhāri	Ṣaḥīḥ al-Bukhāri	فَلَا تَخْرُجُوا فِرَارًا	3473, 5729, 5730, 6673
2	Muslim	Ṣaḥīḥ Muslim	فَلَا تَخْرُجُوا فِرَارًا	2218, 2219,
3	Abu Dāwud	Sunan Abi Dāwud	فَلَا تَخْرُجُوا فِرَارًا	3105
4	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Hanbal	فَلَا تَخْرُجُوا فِرَارًا	1678, 1679, 1682, 1683, 1684, 21751, 21811

This hadith is connected to the narration from Usāmah in which the Prophet SAW described the disease and suffering that afflicted certain people. Several people perished while others remained alive. Therefore, people who become aware of an outbreak or widespread occurrence of a contagious disease in a certain region should refrain from visiting that area. Similarly, if there is an outbreak or presence of a virus in the locality where one resides, it is

¹⁹ Pimpinan Pusat Muhammadiyah, *Tuntunan Ibadah Dalam Kondisi Darurat Covid-19* (Yogyakarta, 2020).

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advisable not to venture outside of it. Al-Mihlab and others believe that it is not advisable to flee from the disease of *tā'ūn* and engage in trading or other activities outside the house to escape. Consequently, it is prohibited to abandon the affliction of *tā'ūn* due to apprehension. Human beings are unable to escape the diseases that Allah has bestowed upon them, as it is a divine decree.²⁰

The previous hadith is intricately connected to the Prophet's actions toward people suffering from leprosy. They swore allegiance to the Prophet SAW. Typically, after pledging allegiance, he would conclude by shaking hands with the people. However, in this instance, he refrained from shaking hands and promptly instructed the person afflicted with leprosy to depart, considering his promise of allegiance to be satisfactory. It is mentioned in the following hadith.

عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ، قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْدُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّا قَدْ بَايَعْنَاكَ فَارْجِعْ (رواه مسلم)

“Amr bin Sharid reported on the authority of his father that there was in the delegation of Thaqif, a leper. Allah’s Apostle (ﷺ) sent a message to him: We have accepted your allegiance so that you may go.” (Muslim)²¹

This hadith was narrated by Muslim and other narrators with the sanad *ṣaḥīḥ*, as illustrated in the following table.

Table 2. Hadith about Leprosy

No	Narrator	Book Name	Keywords	Hadith Number
1	Muslim	Ṣaḥīḥ Muslim	رَجُلٌ مَجْدُومٌ	2231
2	Ibnu Mājah	Sunan Ibnu Mājah	رَجُلٌ مَجْدُومٌ	3544
3	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Hanbal	رَجُلٌ مَجْدُومٌ	19468, 19474

Furthermore, this organization has employed a further hadith to support its stance on suspending congregational prayers due to COVID-19. This hadith, recounted by Aḥmad and Mālik from Ibn Abbās, states, “There is no harm and nothing that harms”.²² This hadith illustrates that the danger can be eradicated if people are ready to abstain from anything hazardous, such as the ongoing COVID-19 that has afflicted this nation. Due to worries regarding the spread of COVID-19, humans were restricted from leaving their residences and

²⁰ Ali bin Khalaf bin Abd Al-Mālik, *Syarḥ Ṣaḥīḥ Al-Bukhārī Li Ibnī Baṭṭāl*, vol. 9 (Riyād: Maktabah Ar-Rusyd, 2003).

²¹ Abū Muslim bin al-Hajāj al-Qusyairi An-Naisābūri Al-Ḥusain, *Ṣaḥīḥ Muslim*, vol. 4 (Riyād: Bait al-Afkār al-Dawliyyah, 1998).

²² Aḥmad bin Ḥanbal, *Musnad Al-Imām Aḥmad Bin Ḥanbal*, vol. 5 (Beirūt: Al-Muassasah Ar-Risālah, 2001).

engaging in large gatherings. It included the temporary prohibition of congregational prayers in mosques. The actions taken by Muhammadiyah are quite pertinent to the current COVID-19 situation. It focuses on the aspect of danger that surpasses its benefits. Therefore, the peril must be dismissed to prioritize communal well-being.²³

This hadith states that people with contagious diseases should refrain from engaging in physical contact with other people. It is advisable to practice social distancing and prioritize personal health by regularly washing hands with a solution of water and disinfectant or using hand sanitizer. During the time of the Prophet, people practiced physical distancing as a measure to prevent the transmission of the virus from those who were exposed. Hence, Muhammadiyah's implementation of a policy to halt the spread of COVID-19 is in line with the actions of the Prophet SAW. Furthermore, this preventive measure serves to safeguard humanity against disease, or as it is referred to in religious language, *hiḏ an-Nafs*. *Maqāṣid asy-Syarī'ah*, which refers to the intended objectives and goals of Islamic law.²⁴ Sharia, or religious law, places significant emphasis on the state of the human spirit. During times of emergency, such as COVID-19, it is permissible to conduct congregational prayers at home, including Friday prayers that are often held in mosques under regular circumstances. This statement aligns with the principle of *Uṣūl al-Fiqh*: "that harm can allow something that is prohibited". And the rule "repelling harm takes precedence over bringing good".²⁵

The restrictions established by Muhammadiyah appear to conflict with the divine provisions of Allah and appear to contravene the principles of Sharia. Nevertheless, upon careful examination of the evidence supporting this organization, it is evident that it does not contradict Sharia. Indeed, it aligns with the Sharia established by the Prophet Muhammad SAW. The regulation was first met with widespread resistance, and many people refused to comply and instead chose to adhere to their interpretation. Nevertheless, over time, they embraced the program due to its alignment with the measures implemented by the Indonesian government. The Indonesian government has imposed measures to ensure that its citizens remain vigilant and adhere to health standards while avoiding actions that may facilitate the spread of COVID-19. It has been achieved by the issuance of a circular by the Minister of Religion of the Republic of Indonesia.²⁶

²³ Rohmansyah, *Pengantar Fikih Ibadah Dan Muamalah* (Yogyakarta: LP3M Universitas Muhammadiyah Yogyakarta, 2018).

²⁴ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah* (Bandung: Mizan Pustaka, 2015).

²⁵ Muṣṭafa Ahmad Az-Zarqa, *Syarḥ Al-Qawā'id Al-Fiqhiyyah* (Beirūt: Dār al-Qalam, 1989).

²⁶ Kementerian Agama RI, "Panduan Penyelenggaraan Kegiatan Keagamaan Di Rumah Ibadah Dalam Mewujudkan Masyarakat Produktif Dan Aman Covid -19 Di Masa Pandemi," *Peraturan Menteri Agama Republik Indonesia*, 2020, 1–4.

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1.2. Limitation of Learning Activities

Amidst the COVID-19 pandemic, traditional in-class learning activities and lectures have transitioned to online platforms, allowing them to be conducted remotely. Online learning activities were conducted through the utilization of various learning platforms such as e-learning, Zoom, Ms. Teams, Google Meet, and other similar tools that facilitate distance learning. These are valuable tools for educators and students to facilitate remote learning and teaching, ensuring uninterrupted educational operations throughout the COVID-19 pandemic. This regulation was implemented to disrupt the transmission of COVID-19, which has impacted this nation. Muhammadiyah is one of the organizations involved in preventing the spread of COVID-19. Muhammadiyah, an Islamic organization actively concerned with social, religious, and community matters, has been working to address this issue with the aim of assisting and alleviating the government's burden.²⁷

Muhammadiyah issued a circular regarding the outbreak of COVID-19. The circular from the Muhammadiyah Central Leadership outlines the guidelines for conducting educational activities in the Muhammadiyah and Aisyiyah settings to align with the Elementary and Secondary Education Council and the Higher Education and Development Council. The Higher Education and Development Council, in partnership with MCCC, issued a circular that prohibits face-to-face lectures in class. This embargo has been in force since September 2020, and its duration is still uncertain.²⁸ This prohibition refers to the Muhammadiyah Central Leadership Decree, which is based on the following hadith.

عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطَّاعُونَ آيَةُ الرَّجْرِ، ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلَا تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ وَأَنْتُمْ بِهَا، فَلَا تَفْرُوا مِنْهُ (رواه مسلم)

“Usama bin Zaid reported God’s messenger as saying, “Plague is a punishment which was sent down on a section of the Bani Israil, or on people before your time. When you hear of it in a land, do not go to it, and if it occurs in a land while you are in it, do not go out fleeing from it.” (Muslim)

This hadith is exclusively documented in the Muslim *Ṣaḥīḥ* book and has not been conveyed by any other narrator. The content of this hadith is similar to the initial hadith in that it concerns limitations on places of worship. This hadith is applicable to all actions, whether they are conducted within the home or outside of it. The sole distinction lies in the

²⁷ Pimpinan Pusat Muhammadiyah, Anggaran Dasar Dan Anggaran Rumah Tangga Muhammadiyah (Yogyakarta: Suara Muhammadiyah, 2011).

²⁸ Majelis DIKLITBANG dan MCCC Pimpinan Pusat Muhammadiyah, “Surat Edaran No. 01/EDR/Covid-19/2020 Tentang Pelarangan Pembelajaran/Perkuliahan Tatap Muka Di Amal Usaha Muhammadiyah Bidang Pendidikan” (Yogyakarta, 2020).

phrase الطَّاعُونَ آيَةَ الرَّجْزِ, which is exclusively found in the book of Ṣaḥīḥ Muslim.²⁹ The hadith known as Aṭ-Ṭā'ūn Āyat ar-Rijzi is a single hadith that Ṣaḥīḥ Muslim has conveyed. Muhammadiyah has a valid cause for adopting this argument from the hadith. The hadith that includes the phrase Aṭ-Ṭā'ūn Āyat ar-Rijzi is regarded by Muhammadiyah as a warning from Allah to His followers. It advises them to stay vigilant, remember Allah more, and not become complacent with worldly matters.

Ṭā'ūn is an infectious disease that affects humans in different places beyond their typical habitats.³⁰ It is a deadly disease that originated in Syria and has claimed the lives of 30,000 people.³¹ The occurrence of ṭā'ūn in the past is analogous to the modern COVID-19 disease. This organization considers ṭā'ūn as synonymous with COVID-19, which appeared subsequently to ṭā'ūn. Consequently, this organization draws from the hadiths on ṭā'ūn, a historical epidemic, to understand and interpret COVID-19. To mitigate the transmission of COVID-19, Muhammadiyah has devised a successful method to prevent the spread of the virus by imposing restrictions on educational and social activities that include large gatherings. This conduct is derived from a hadith that promotes and inspires action to protect mankind from infectious diseases, specifically referred to as COVID-19 in the present situation.

The policy regarding the restriction of classroom teaching and learning activities was communicated to key decision-makers, including school leaders such as principals and university rectors. They enforced the regulations established by the Muhammadiyah Central Leadership. The policy mandates the use of online or distant learning (PJJ) for educational activities. If in-person learning is conducted, the number of students is restricted to around 25-30 people while adhering to health guidelines. Learning in the classroom was conducted in an alternating manner, where, for instance, the first semester of lectures was held in person this month. In contrast, the second semester was conducted remotely. These learning activities have been in place since the COVID-19 outbreak, following the guidelines for learning activities during the pandemic issued by the Muhammadiyah Central Leadership.

1.3. Restrictions on Muamalah Activities Outside the Home

Imposing limitations on outdoor activities is a measure taken to mitigate the spread of COVID-19, enabling people to minimize their exposure to the virus. Outdoor activities refer to the actions undertaken by humans to fulfill their various requirements, such as engaging in

²⁹ Abū Ḥusain Muslim bin al-Ḥajāj al-Qusyairī al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol. 4 (Riyād: Bait al-Afkār al-Dawliyah, 1998).

³⁰ Al-Qāḍī Abu al-Walīd Sulaimān bin Khalaf bin Sa'ad bin Ayūb Al-Bāji, *Al-Muntaqā Syarḥ Al-Muwaṭṭā' Mālik*, vol. 4 (Beirūt: Dār al-Kutub al-Ilmiyyah, 1999).

³¹ Badruddīn al-'Aini Al-Ḥanafī, *Umdah Al-Qārī Syarḥ Ṣaḥīḥ Al-Bukhārī*, vol. 3 (Beirūt: Dār al-Kutub al-Ilmiyyah, 2001).

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shopping at the marketplace, pursuing religious studies, visiting locations that attract substantial gatherings, and more. Amidst the COVID-19 pandemic, it was imperative to prohibit the gathering of large groups and engagement in other activities. Hence, Muhammadiyah, as a social institution, implemented proactive steps to ensure the well-being and safety of both its members and the wider community, shielding them from the risks posed by COVID-19. This organization imposed stringent measures to prevent and restrict activities during the COVID-19 pandemic. However, exceptions were made for critical situations that need direct interaction with others if people adhere to health protocols, such as keeping physical distance, wearing masks, and practicing proper hand hygiene by using hand sanitizer or soap. These efforts are intrinsically linked to the faith-based doctrine motivating this organization to establish laws and engage in preventive measures. Several hadiths explicitly forbid believers from venturing outside their homes during times of sickness or epidemic within their vicinity. The hadith utilized to support this restriction is the hadith recounted by Muslim, as mentioned in part two concerning the limitation of learning activities, as follows:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونَ فَأُخْبِرَنِي أَنَّهُ عَذَابٌ يُبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَفْعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ (رواه البخاري)

“(the wife of the Prophet) I asked Allah’s Messenger (ﷺ) about the plague. He told me that it was a punishment sent by Allah on whom he wished, and Allah made it a source of mercy for the believers, for if one in the time of an epidemic plague stays in his country patiently hoping for Allah’s reward and believing that nothing will befall him except what Allah has written for him, he will get the reward of a martyr”. (Al-Bukhāri).

This hadith was narrated by Al-Bukhāri and Aḥmad bin Ḥanbal, which is detailed in the following table.

Table 3. Hadith about Ṭā’ūn Disease

No	Narrator	Book Name	Keyword	Hadith Number
1	Al-Bukhāri	ṣaḥīḥ al-Bukhāri	رَحْمَةً لِلْمُؤْمِنِينَ	5474, 5734, 6619
2	Aḥmad bin Ḥanbal	Musnad Aḥmad bin Hanbal	رَحْمَةً لِلْمُؤْمِنِينَ	24358, 25212 dan 26139

According to the hadith, Allah inflicted the disease of ṭā’ūn as a retribution against unbelievers and those who defy Him, just as it happened to Pharaoh, his supporters, and Bal’ām. Unbelievers and those who disobey might expect swift punishment from Allah.³²

³² Aḥmad bin Ali bin Ḥajar Al-Asqalānī, Fath Al-Bārī Bi Syarḥ Ṣaḥīḥ Al-Bukhāri, vol. 10 (Beirut: Dār al-Ma’rifah, n.d.), 192.

Hence, the occurrence of COVID-19 in Indonesia and globally can be attributed to human acts that have surpassed boundaries. People must be aware that the test does not occur in isolation, but rather, there is a cause that provokes Allah's wrath. Nevertheless, the affliction of ṭā'ūn or other misfortunes that afflict believers serve as tests and blessings, demonstrating Allah's affection for His devoted followers. These tests serve to awaken their consciousness and remind them of Allah's presence, preventing them from being deceived by the transient allure of the material world. The affliction of ṭā'ūn was not limited to the present day; it also manifested throughout the time of the Prophet, affecting both believers and disbelievers in Allah SWT.

According to the mentioned hadith, if someone is afflicted with ṭā'ūn or COVID-19 as a test from Allah, and they demonstrate patience and surrender all their matters to Allah by gladly taking His supplies, and if they pass away while being infected with COVID-19, then their death is considered equivalent to that of a martyr.³³ It is similar to the actions of Muad bin Jabal, who desired to attain martyrdom while being vulnerable to the contagious ṭā'ūn.³⁴ It is truly fortunate for a person exposed to COVID-19 to be valued as a martyr because he fought against the disease while enduring pain. This hadith serves as an immediate source of motivation for certain people, inspiring them to engage in a spirited competition against COVID-19. Nevertheless, throughout the battle, it is imperative to remember Allah as the ultimate source of assistance and safeguard. Doctors who immediately engage with patients exposed to COVID-19 are the most proximate and compassionate individuals in the fight against the virus. They attempt to don personal protective equipment in accordance with the instructions of the health protocol. However, a significant number of them die of COVID-19 due to exposure.

2. Analysis of COVID-19 Prevention according to Muhammadiyah Instructions

Muhammadiyah's attempts to prevent the spread of COVID-19 involved taking social action to ensure the safety of the community and protect them from this deadly virus. This move is not antithetical to the measures taken by the Indonesian government; in fact, it aligns with the government's efforts to enhance the safety and security of its residents by mitigating the risks associated with COVID-19. The activity in question is intrinsically linked to religious philosophy, serving as the foundation for every citizen and Muhammadiyah figure instructed to engage in preventive measures. This preventative initiative was driven by the

³³ Al-Ḥanafī, *Umdah Al-Qārī Syarḥ Ṣaḥīḥ Al-Bukhārī*.

³⁴ Al-Mālik, *Syarḥ Ṣaḥīḥ Al-Bukhārī Li Ibnī Baṭṭāl*.

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altruistic desire to assist others.³⁵ Hence, it is unsurprising that this organization operates with remarkable speed and unwavering preparedness in implementing preventive measures against COVID-19 without extensive deliberation on the allocation of resources and energy.

All members of Muhammadiyah are required to adhere to the health protocol regulations set by the central government and the regulations established by the Muhammadiyah Central Leadership. Therefore, the organization has established a dedicated team called MCCC, comprising members from the Muhammadiyah Central and Regional Leadership. MCCC has collaborated with the Health Council and the Tarjih and Tajdid Council, both at the center and in the regions, to mitigate the spread of COVID-19. These preventive measures, as outlined, are derived from the hadiths of the Prophet, specifically including the restriction of activities conducted outside the house, such as worship, classroom learning, and other muamalah activities that attract big gatherings. The whole medical staff of PKU Muhammadiyah Hospital was assigned to manage and provide medical care to patients exposed to COVID-19. Additionally, they were responsible for educating the community about the preventive measures against COVID-19, ensuring that they are well informed and take necessary precautions to avoid contracting the virus. This organization has a history of engaging in social action to limit the spread of COVID-19. It has diligently strived to offer assistance and solace to others, alleviating their concerns and despair. The execution of social acts in this organization is closely tied to the principles and guidance of its founder, KH. Ahmad Dahlan.

“Don’t boast about your ability to protect your religion, even if it means donating your soul. You do not have to give up your soul; if God wills it, whether via disease or not, you will not die alone. But are you willing to surrender your possessions for religious purposes? That is what is required right now”.³⁶

Muhammadiyah took preventive measures for those who have engaged in activities outside their residence or have traveled by enforcing self-quarantine for those exposed to COVID-19 and practicing social distancing. Self-quarantine is a measure taken by individuals believed to have been in contact with COVID-19 but are not currently experiencing severe symptoms. It involves staying at home and refraining from traveling to avoid the potential spread of the virus. It can be due to either not being sick or being in the early stages of infection, known as the incubation phase, which lasts around 6.4 days, with a range of 2.1 to

³⁵ Rohmansyah Rohmansyah, Muh Zuhri, and Agung Danarto, “The Contextualization of Philanthropic Hadiths at PKU Muhammadiyah Hospital, Yogyakarta,” *Religia* 22, no. 2 (2019): 136–59, <https://doi.org/10.28918/religia.v23i2.1887>.

³⁶ Solichin Salam, *K.H. Ahmad Dahlan Reformer Islam Indonesia* (Jakarta: Djajamurni, 1963).

11.1 days. Self-quarantine efforts were not only performed in Indonesia but in all countries, such as Germany, which enforced quarantine for staying at home and strictly prohibited socializing outside.³⁷ Self-quarantine is highly recommended for those who have direct contact with people infected with the disease and have a fever or cough after traveling to another country or other area. Quarantine can be conducted either at one's residence or at a designated location. In addition, self-isolation can be undertaken to segregate people who have had contact with COVID-19 from those not infected, with the aim of halting the spread of the virus. Hospitals implemented self-isolation by confining patients to specific rooms equipped with negative pressure to avoid the spread of the disease through aerosols.³⁸

The subsequent step was to maintain distance or social distancing. Maintaining distance during COVID-19 was critical to prevent the infection from spreading to others. It applied not only to people with COVID-19 but also to those who were healthy because interaction with other people may allow the virus to infect them. However, at other times, maintaining this isolation might have a detrimental influence on other issues, such as deteriorating social interactions, economic losses, and impeded societal well-being.³⁹ This situation required attention from all parties, particularly the government because it occurred not only in foreign places but also in Indonesia. To address this issue, this organization permitted its residents to communicate with one another to boost the economy by maintaining a safe distance, wearing masks, and washing hands, except in places where the bulk of the population was exposed to COVID-19. This organization's preventative efforts are flexible and adaptable to the situation and conditions that may be accepted; thus, these policies and regulations can be altered at any time.

The government has benefited greatly from Muhammadiyah's COVID-19 prevention measures, encompassing limits on worship, learning activities and locations of study, and outdoor activities. However, according to the poll results, not all Muhammadiyah members adhered to these regulations since certain localities continued to deny the existence of COVID-19. COVID-19 arose in Wuhan, China, in late 2019 and became a worldwide

³⁷ Michael Mutz and Markus Gerke, "Sport and Exercise in Times of Self-Quarantine: How Germans Changed Their Behaviour at the Beginning of the Covid-19 Pandemic," *International Review for the Sociology of Sport* 56, no. 3 (2021): 305–16, <https://doi.org/10.1177/1012690220934335>.

³⁸ Piwat Suppawittaya, Pakara Yiemphat, and Prachayapong Yasri, "Effects of Social Distancing, Self-Quarantine and Self-Isolation during the COVID-19 Pandemic on People's Well-Being, and How to Cope with It," *International Journal of Science and Healthcare Research* 5, no. June (2020): 12–20.

³⁹ J. Mitchell Vaterlaus, Lori A. Spruance, and Emily V. Patten, "COVID-19 Pandemic and Social Distancing in the United States: A Mixed-Methods Study on Lived Experiences and Well-Being," *Social Science Journal* 00, no. 00 (2021): 1–13, <https://doi.org/10.1080/03623319.2020.1852856>.

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pandemic in March 2020.⁴⁰ However, some mosques continued to be utilized for Friday prayers, congregational prayers, and other purposes. Even if the number of victims who died in 2020 grew to 81,668 instances. Even though the New Normal period has passed, this organization continues to work to strengthen COVID-19 prevention efforts. Because the New Normal time does not allow people to be completely free, they must continue to follow the health rules established by Muhammadiyah and the Indonesian government. The Health Protocol requires maintaining a safe distance, wearing masks, and washing hands with soap or hand sanitizer. There is currently no vaccination to combat COVID-19, even though a spectrum medication can help patients recover.⁴¹ Even a patient who had been vaccinated acquired COVID-19 and required urgent treatment.

Muhammadiyah's preventative efforts have been effectively implemented, and its residents have willingly adhered to the regulations to prevent the spread of COVID-19. Nevertheless, it was indisputable that the regulations were adversely affecting the local economy, leading to a decline in the well-being of the community. They lacked the freedom to engage in various activities, including working and learning. It is the driving force behind their desire for freedom and their aversion to being restricted within the limits of the house. They left the house following health regulations, but they were not concerned because they were regarded to be within the normal situation. Furthermore, they have commenced engaging in offline activities such as working, trading, and holding meetings. Even though the circular regulation of the rules of activities during the COVID-19 period has not been revoked, it seems that COVID-19 is now perceived as usual and no longer feared. These activities were driven by economic demands and human needs. Currently, the Muhammadiyah Central Leadership and MCCC have refrained from addressing and enforcing consequences on those who disregard COVID-19 regulations as long as they remain unaffected by the virus. Under these circumstances, this organization surveils the activities of its citizens and society at large to ensure compliance with the social laws implemented by the Indonesian government in response to the COVID-19 pandemic.

⁴⁰ Peng Shi et al., "Impact of Temperature on the Dynamics of the COVID-19 Outbreak in China," *Science of the Total Environment* 728, no. 77 (2020): 138890, <https://doi.org/10.1016/j.scitotenv.2020.138890>.

⁴¹ Muhammad Adnan Shereen et al., "COVID-19 Infection: Origin, Transmission, and Characteristics of Human Coronaviruses," *Journal of Advanced Research* 24 (2020): 91–98, <https://doi.org/10.1016/j.jare.2020.03.005>.

C. Conclusion

The discussion suggests that Muhammadiyah's efforts to prevent COVID-19 were rooted in the theological basis of the Prophet's hadith. These efforts aim to allow Muhammadiyah members to engage in worship activities and worldly transactions, such as teaching and learning, within the constraints of their residences. The exception to this was shopping for essential daily needs. The organization demonstrates its commitment to the community by implementing preventive measures involving the collaboration of doctors, MCCC, and leaders at all levels, from the central leadership to the branch level. Collaborating with the government to implement COVID-19 preventative measures aimed at successfully halting the spread of the virus. With its ideological underpinnings and commitment to promoting well-being, Muhammadiyah has persistently offered socialization and complementary medical treatment for people afflicted by COVID-19, with the aim of facilitating their recovery and enabling them to resume their normal routines.

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