

***SOCIO-GENETIC MOTIVES OF MUI'S FATWA REGARDING  
COVID-19 BASED ON QURAN-HADITH  
MOTIF SOSIO-GENETIS MUI TERKAIT DENGAN COVID-19  
BERDASARKAN AL-QUR'AN DAN HADIS***

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***Abstract***

The textual understanding of the Quran and Hadith during the pandemic era has manifested an obstacle for the implementation of the advised health protocols against COVID-19. The textualists try to confront the Quran and Hadith with the social reality of health. They insisted that one should only fear of Almighty God Almighty, not the corona virus, and the congregation of the prayers should be performed at mosques. Against this backdrop, MUI released a guide to worship during the holy month of Ramadan 2020 in the midst of COVID-19. This article, subscribing to qualitative research method investigates the MUI guidance through socio-genetic motive theory. Following the thematic framework, this research found that MUI's socio-genetic motive in appropriating COVID-19 as a mercy (rahmat) is to reduce the potential for conflict, in shifting the meaning of worship to not only in the mosque is to form household harmony, and in optimizing fasting, and zakat is to foster social awareness. While the MUI's motive for basing on Hadith in ordering the use of masks is self-protection and other fellow humans, the motive for maintaining personal hygiene is social health awareness, and the motive to stay at home is not to endanger others. The novelty of this research is to answer the idealism of textualists by combining the study of religious texts with social theory.

***Keywords:*** socio-genetic motive, MUI; Quran and Hadith



## **Abstrak**

Paham keagamaan tekstual tentang al-Qur'an dan Hadis di era pandemi ini menjadi kendala penertiban protokoler kesehatan menghadapi COVID-19. Kaum tekstualis berusaha menghadap-hadapkan al-Qur'an dan Hadis dengan realitas sosial kesehatan. Mereka menyebut bahwa semestinya takut itu kepada Allah swt bukan pada corona, jemaah shalat terawih itu di masjid bersama-sama. MUI hadir untuk menjelaskan hal itu semua. MUI membuat panduan beribadah di bulan suci Ramadhan 2020 di tengah-tengah COVID-19. Penelitian dengan metode kualitatif ini memberikan analisis panduan MUI tersebut yang memakai teori motif sosiogenetis. Tulisan dengan pendekatan tematik ini menemukan bahwa motif sosiogenetis MUI dalam mendasarkan al-Qur'an untuk menyebut COVID-19 sebagai rahmat adalah meredam potensi konflik, motif menggeser makna ibadah tidak hanya di masjid adalah membentuk harmoni rumah tangga dan motif optimasi puasa dan zakat adalah menumbuhkan kesadaran sosial. Sedangkan motif MUI mendasarkan Hadis dalam menyuruh penggunaan masker adalah perlindungan diri dan sesama manusia, motif menjaga kebersihan diri adalah kesadaran sosial kesehatan, dan motif tetap di rumah adalah tidak membahayakan orang lain. Kebaruan dalam penelitian ini adalah menjawab idealisme kaum tekstualis dengan cara memadukan kajian teks keagamaan dengan teori sosial.

**Kata kunci:** motif sosiogenetis; *MUI*; al-Qur'an dan Hadis

## **Introduction**

In a press conference ahead of the holy month of Ramadan 2020, MUI released a guide for Ramadan worships in which they gave a fresh concept of worship in the midst of a COVID-19 pandemic.<sup>1</sup> The presence of MUI was to answer the anxiety of many Muslims who was getting confused upon being prohibited of performing opened and congregational worships during the forthcoming Ramadan. They were concerned over the widespread issue of surveillance of Muslim's activities, the dissolution of tarawih prayers, the prohibition of Friday congregation, ahead of the most-awaited month of Ramadan for the corona.<sup>2</sup>

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<sup>1</sup> Kompas Tv, "[FULL] Penjelasan MUI Tentang Panduan Ramadan Di Tengah Pandemi Corona" (Jakarta, 2020).

<sup>2</sup> Detik, "Menag Soal Ibadah Ramadhan Di Tengah Corona: Tak Ada Bukber, Tarawih Di Rumah," 2020.

The growing issues developed a resistance from the grassroots. It took form as the call to continue performing congregations on the propaganda which encourages not to fear COVID-19, maintain worship in the holy month, and enliven the symbols of Islam.<sup>3</sup> Against this backdrop, MUI felt the need to a firm clarification about the issue and provide a complete guidelines for Ramadan worships during the pandemic crisis.

MUI moves the religious understanding of Muslims based on the Quran and Hadith towards the logic of the socio-economic, social health, and even social aspects. They do not purely explain the contents of Quranic verses related to worships, hadiths on plague, tha'un, and disease alone. In addition to that, MUI also explain the Social aim in the religious activities (socio-genetic motive) in the holy month of Ramadan in the midst of COVID-19.<sup>4</sup>

This comprehensive, holistic, and universal explanation from MUI is expected to reduce the potential for conflicts from the grassroots, so that they can obey the health protocols. However, not everyone is able to accept this socio-genetic motive, namely the motive addressing something with taking into considerations about social issues, be careful of the plague and disease, fostering togetherness, and upholding human values. this happens because religious teachings are still understood textually by many common Muslims. So, it is very difficult to change people's understanding to fit the social motives intended by MUI.<sup>5</sup>

Thus, we feel that much explanation is needed about the social motives of religious concepts. That is especially true for the concept of worship in the holy month of Ramadan during this global pandemic context. It is hoped that social motives could become a new paradigm in seeing religion, so that is not limited only to the realm of the Quran and Hadith but also the fundamental human values. As one illustrative example, congregational prayer in mosques is a virtue based on religious propositions, that is the Quran and Hadith.

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<sup>3</sup> Antaranews, "Jangan Takut Corona, Takutlah Pada Tuhan' Disebut Justru Tak Sesuai Ajaran Rasul," 2020.

<sup>4</sup> Muhamad Agus Mushodiq and Ali Imron, "Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial Dan Dominasi Kekuasaan Max Weber)," SALAM: Jurnal Sosial Dan Budaya Syar-I 7, no. 5 (2020): 403.

<sup>5</sup> Hanif Luthfi, *Mengenal Lebih Dekat MUI* (Jakarta: Lentera Hati, 2012).

Nevertheless, keeping yourself away from getting infected by COVID-19 by maintaining the safe distance, avoiding crowds, and making fewer physical contacts are the humanitarian side of health that need to be considered. They are social motives that can also be included in framing the understanding of religious texts.<sup>6</sup>

This study intends to look at the social motives of the MUI guidelines for worships of Ramadhan. This research aims to shift from the general paradigm that the Quran and Hadith can only be approached by religious perspective to be approached with the aid of the social sciences and humanities. Thus, the MUI's guidelines of worship during the pandemic through humanist understanding is not rejected just because of the textual understanding of the Quran and Hadith.<sup>7</sup> The difference between this article and the previous research pertains to the object of study in the form of MUI recommendations in the worship guide in the holy month of Ramadan 2020.

Another study was "Analisis Motif Penyebaran Hate Speech di Media Sosial Facebook"<sup>8</sup> which looked for the social motives of hate speech on social media. According to the author, hate speech in social media is based on cognitive motives, that is the awareness of the logical consequences of the actions. And the socio genetic side of being influenced by friends is also the reason.<sup>8</sup> Although the author employed social motives to analyze the data, the article didn't explain MUI which is the focus of this study.

Research with the title "Motif remaja dalam menggunakan media baru (studi pada Remaja di Daerah Sub-Urban Kota Bandung)" found that the social motives of adolescents using social media were to show their existence in the midst of being together with their

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<sup>6</sup> Mushodiq and Imron, "Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial Dan Dominasi Kekuasaan Max Weber)."

<sup>7</sup> Ulfah Rahmawati, "Motif Sosio-Theogenetis Dalam Tradisi Manakiban Masyarakat Mejobo Kudus," *FIKRAH*, 2019, <https://doi.org/10.21043/fikrah.v7i1.4842>.

<sup>8</sup> Veronika Christina and Widayatmoko Widayatmoko, "Analisis Motif Penyebaran Hate Speech Di Media Sosial Facebook," *Koneksi* 1, no. 2 (2018): 582-87.

friends and to fill their free time.<sup>9</sup> Another Research employing social motives as analytical tool such as "Motivasi Masuknya Campursari Ke Dalam Pertunjukan Jaran Kepang" mentions the social motives of campursari performance to maintain the culture of their ancestral heritage.<sup>10</sup>

The research that is more relevant to this paper is "Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial dan Dominasi Kekuasaan Max Weber)" that looks at MUI's motives in mitigating COVID-19. The author emphasizes Max Weber's theory of power in dissecting MUI's motives. According to the article, MUI is a religious social actor who has a motive for religious social action Among these motives are the instrumentally rational motives with which MUI ask the worship to be carried out with logical reasoning. MUI makes the Qur'an, Hadith, and jurisprudence as the sources. In addition, MUI has the power to determine whether something is lawful or unlawful making it has an important role in mitigating the Pandemic COVID-19.<sup>11</sup>

None of the above studies and specifically look at MUI motives in providing religious guidance in the holy month of Ramadan 2020. Therefore, this research has a contribution to provide mutual awareness in understanding COVID-19 in accordance with social contexts without any resistance from people who still understand religious teaching textually. The research question is how is MUI's socio genetic motive in providing guidance for Ramadan worships using the basis of Quran and Hadith?

This research also has a contribution of religious teaching analyzed by social theory. And that is the integration of social sciences and humanities with the understanding of

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<sup>9</sup> Alila Pramiyanti, Idola Perdini Putri, and Reni Nureni, "Motif Remaja Dalam Menggunakan Media Baru (Studi Pada Remaja Di Daerah Sub-Urban Kota Bandung)," *Komuniti: Jurnal Komunikasi Dan Teknologi Informasi* 6, no. 2 (2017): 95-103.

<sup>10</sup> Joko Wiyoso, "MOTIVASI MASUKNYA CAMPURSARI KE DALAM PERTUNJUKAN JARAN KEPANG," *Harmonia - Journal of Arts Research and Education*, 2012, <https://doi.org/10.15294/harmonia.v12i1.2217>.

<sup>11</sup> Mushodiq and Imron, "Peran Majelis Ulama Indonesia Dalam Mitigasi Pandemi Covid-19 (Tinjauan Tindakan Sosial Dan Dominasi Kekuasaan Max Weber)."

Islamic religious texts as a form of scientific treasures. Another benefit of this research is that it offers to reviewers of religious texts to not only look at the textual aspect but also to look at the contextual text by studying the social sciences and humanities on health, economics, and politics.

### ***Brief Information about Theories of Motive***

The motive means the thing makes someone to move, and it is a reason to do something. The motive is the drive to achieve goals, realize desires, and encourage people for affiliation, achievement, and power.<sup>12</sup> Affiliation motive is a social motive related to reasons for joining or separating from groups. Achievement motive is personal motive for doing a thing without any relation to others. Power motive is the drive to get the attention of others.<sup>13</sup>

The other two factors in motive theory is the need and the behavior. The illustration of the three factor's relation is pictured below.<sup>14</sup>



Alex Shobur<sup>15</sup> mentioned that the motive is divided into four part, namely sole motive, biogenetic motive, theo-genetic motive, and socio-genetic motive. The sole motive is for self-action. For example, the urge of someone to grow plants in front of his house.<sup>16</sup> Biogenetic motive are the desire to do something for the organism's needs due to his biological life surviving. For example, people eat because they are hungry, they drink because

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<sup>12</sup> Alex Sobur, *Psikologi Umum* (Bandung: Pustaka Setia, 2003).

<sup>13</sup> Adim Indilla Dany, "Pengaruh Kebutuhan Prestasi, Kekuasaan, Dan Afiliasi Terhadap Kinerja Karyawan (Studi Pada Karyawan Asuransi Jiwa Bersama Bumiputera 1912 Cabang Batu)," *Jurnal Administrasi Bisnis* 24, no. 2 (2015).

<sup>14</sup> Sarlito Sarwono, *Psikologi Sosial Individu Dan Teori-Teori Sosial* (Jakarta: Balai Pustaka, 2002).

<sup>15</sup> (2003, p. 298)

<sup>16</sup> Makmuri Muchlas, *Perilaku Organisasi* (Yogyakarta: PT. Karipta, 1994).

they are thirsty, and they get married because they want to have sex. It means that biogenetic motive is personal.<sup>17</sup>

Theo-genetic motive is the factor of doing something for the sake of matters relating to Almighty God. For example, people are fasting, prayer, paying zakat, performing hajj because they obey His orders.<sup>18</sup> Theo-genetic motive includes the Qur'an and Hadith interpretation, religious-spiritual experience, and the desire to apply religious norms.<sup>19</sup>

Socio-genetic motive is the drive of action because of their social, cultural, and environmental influences. They are factors from within the human body because of the existence of the traditions and the culture around them, the desire harmonizing with other people or other social factors.<sup>20</sup> This motive can also be called as a social motive, namely the motive of doing something that can affect other people. The motive arises because of encouragement from the environment or other people. This motive also responds to other people and their activities. The purpose of this motive is to communicate to other people. Besides that, this motive also always considers others.<sup>21</sup> For examples, someone enters politics because he wants to make a difference to the environment around him, someone wants to play football because many of his friends are there to play, or an ulema intends to give a fatwa in accordance with the demands of existing community life.<sup>22</sup>

Socio-genetic motives could be factors of economic, politic, social, power, common benefit, health, and public interest. For example, the ulemas gave the fatwa allowing smoke

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<sup>17</sup> Yusuf Adam Hilman, "Motif Wanita Rawan Sosial Dan Ekonomi Dalam Komunitas Ikatan Janda Muslimah Ponorogo (IJMP)," *Simulacra* 1, no. 2 (2018): 163–72.

<sup>18</sup> Pramiyanti, Putri, and Nureni, "Motif Remaja Dalam Menggunakan Media Baru (Studi Pada Remaja Di Daerah Sub-Urban Kota Bandung)."

<sup>19</sup> Pramiyanti, Putri, and Nureni.

<sup>20</sup> Iis Nur Amalia, "Motif Sosial Masyarakat Desa Baros Kecamatan Ketanggungan Kabupaten Brebes Dalam Merespon Pengajian Akbar" (Yogyakarta: Skripsi Fakultas Ushuluddin, UIN SUKA, 2013).

<sup>21</sup> Abu Ahmadi, *Psikologi Sosial* (Jakarta: PT. Rineka Cipta, 2002).

<sup>22</sup> Pramiyanti, Putri, and Nureni, "Motif Remaja Dalam Menggunakan Media Baru (Studi Pada Remaja Di Daerah Sub-Urban Kota Bandung)."

because they saw the social condition that their communities are tobacco farmers. Sometimes this motive is also mixed with other motives such as theo-genetic motives.<sup>23</sup>

There are five more motive theories, namely instinct theory, impulse theory, incentive theory, attribution theory, and cognitive theory.<sup>24</sup> Instinct theory is the instinctual drive, character, and human heredity since birth. For example, the desire of mothers to always care for and love their children even though their own lives are at stake. Impulse theory is a motive for action due to human's role as a biological organism. An example is eating at a fancy shop is because of hunger and curiosity. Incentive theory is a motive for rationality. For example, the motive for someone to make a mistake is that according to him the mildest hunting effect.<sup>25</sup>

Attribution theory is the motive for doing something because of cause and effect. For example, the children became stupid due to his divorced family, no attention from both parents, and the environment that does not support him. Cognitive theory is the motive for doing because of the process of gaining knowledge. For example, the courage of a person in joining a tournament due to his belief that he is able to do after practicing more and attending the courses.<sup>26</sup>

### *MUI's Guidelines to Ramadan Worships during Pandemic of COVID-19 Based on the Quran and Hadith*

Based on the MUI official explanation carried on April 13, 2020, we describe data about how the MUI's attitude regarding community polemics faces preparation for worship in Ramadan 2020/1441. This explanation is widely broadcast on social media. We took data

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<sup>23</sup> Ahmadi, Psikologi Sosial.

<sup>24</sup> Christina and Widayatmoko, "Analisis Motif Penyebaran Hate Speech Di Media Sosial Facebook."

<sup>25</sup> Hardi Pasaribu, "Pengaruh Pelaksanaan Pemberian Insentif Terhadap Motivasi Kerja Pegawai Dinas Pendapatan Provinsi Sumatera Utara" (2008).

<sup>26</sup> Christina and Widayatmoko, "Analisis Motif Penyebaran Hate Speech Di Media Sosial Facebook."



from the YouTube channel.<sup>27</sup> The researcher re-narrated the contents of the MUI explanation by taking the most important points and trying not to misrepresent the contents of the conference.

According to MUI, this COVID-19 outbreak could become a disaster (a test) or mercy (compassion) depending on human attitudes toward it. The best way is to prepare new understandings and methods physically and spiritually by sticking to Islamic law. It must be understood that avoiding publicity is worship. Understanding of worship must be in accordance with a context of the conditions as it stated in the rule of *taghayyur al-ahkâm bi taghayyur al-azman*. It means that the law changes according to the situation.

MUI said that the religious ethos of Ramadan must be able to give solutions to the problems of people and nations in understanding worship. Worship must lead to specific and common benefits. Plague does not preclude worship but it improves by means of special adaptations. The limitation of publicity does not limit worship. Because the crowd is a potential factor for the spread of worship. So, avoiding it includes worship.

Ramadan fasting is a fortress of COVID-19 exposure, and causes health. Fasting makes healthy and increases immunity by having a sufficient diet because there is a blessing and it is also considered as worship. Likewise, the house must be a center of worship horizontally or vertically. Vertical worship is to perform prayers at home as in the hadith which says that the main prayer is the one at home (Narrated by al-Bukhari and Muslim). Horizontal worship is strengthening family resilience. We are given wisdom in the presence of COVID-19, namely family togetherness, breaking fast together, staying at home, fostering a sense of love and harmony of the family, reading the Quran, and not making the house to be like a grave.

mandatory and recommended alms are also taught to be performed in Ramadan. Mandatory alms, for example, are zakat. This is evident in its urgency as hadith says that alms can refuse

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<sup>27</sup> KompasTv, “[FULL] Penjelasan MUI Tentang Panduan Ramadan Di Tengah Pandemi Corona.”

calamities. The charity (recommended alms) is illustrated by directly or indirectly helping COVID-19's victims, namely by helping masks, PPE, alms to people affected by plague, giving food, and other good things. Fellow Muslims are brothers as the hadith said that national solidarity is like one body. If someone does not acquire his needs, then his shadaqah is not going home and obeying social distancing. This is as in the hadith saying that avoiding thorns from the road is alms, speech is also alms, not spread hoaxes, not make people afraid, and not reject government rules can also be called worship.

MUI explained that the payment of zakat for the poor, even though it has not been allowed before a year. The 2018 MUI fatwa in Banjarbaru, South Kalimantan, said that zakat may be given even though it has not been one year. This can ease the burden of the needy due to COVID-19 pandemic situation. It means that zakat from wealthy people can be collected as one to expedite the front group in handling COVID-19 or even helping people in need.

MUI also explained the Prophet's guidance that when hearing an epidemic in one area, do not go there. Similarly, if someone is in the red area, then he should not come out that has the potential to be contagious. Good intentions in the wrong way can have a negative impact for others. So, the Ramadhan homecoming culture can be by utilizing technology. For example, zoom application, Google meets, and video calls to be able to meet face to face without having to meet personally.

The house must be the center of worship. This worship must be done with new habits because there is new condition. The point is that worship which was previously performed at the mosque and Islamic Prayer Room is now moved into their respective homes. Adzan is still echoed as a marker of time but religious activities must be at home. Ifthar is also shifted by the way that the foods is sent to the home by the authorized officer. Zakat was immediately shifted to online 'amil zakat. Tarhim shifted to an online study. Tadarus in the mosque is echoed at home. Qiyam Lail, who usually performed at the mosque, was replaced at home.

Zakat, which was usually allocated for the mosque and worship facilities, is now focused on fulfilling PPE, helping the poor who are affected by COVID-19.

Ramadhan must be used as a momentum of *muhâsabah* (self-introspection), vertical affirmation at home, and it must be able to be a solution to the relationship among people controlled by several steps. First, always wear a mask in public places even if it doesn't have a sickness. This is noted in *fiqh wiqo'i* (legal understanding of events). This is done so as not to be infected by other people or to infect others. Second, ablution by maximizing the Sunna, such as washing hands and wiping fingers thoroughly clean for the health dimension in order to prevent COVID-19. Third, keeping the distance from other people. Fourth, anyone must stay at home and not go around. This is to carry out the understanding of the hadith of the Prophet above.

MUI closed the explanation by stating that the purpose of Islamic law is for mutual benefit. So, it is appropriate for Muslims to have to do things in harmony with the public interest. Muslims must not be selfish in having to participate in the success of this great health program from the government. In this way, Ramadan will be a proud fortress handling value of COVID-19.

### *Socio-Genetic Motives of MUI's Fatwa Based on the Quran*

We see that there are five important points suggested by the MUI which can be based on the understanding of the Quran, namely COVID-19's position as disaster and grace. Then redefine worship that may change depending on the situation and conditions, worship oriented *maslahat*, and kinds of worship, then benefits of fasting, zakat and its important role in Islam, and also a suggestion to stay at home, especially for those in the red zone.

#### *1. COVID-19 as Bala' (Disaster) or Grace?*

In the matter of COVID-19 as doom, *bala'* or even disaster, MUI seems to choose to classify it as a *bala'* which brings Allah's mercy to His servants through His testing. This

problem is indeed still bringing debate among people. Some say that COVID-19 is an army of God who punishes non-Muslims and as a mercy of Muslims.<sup>28</sup>

However, the opinion that calls COVID-19 as punishment is refused by the QS. Al-Anfal: 33 that Allah will not lower the punishment to the people of the Prophet as long as he is alive or his people ask for forgiveness. Today there are still many followers of the Prophet who read *istighfar* even though it's just minority of them. So, the logic of calling COVID-19 as punishment is untrue.<sup>29</sup>

That punishment will also come down to the disbelievers. As the doom befalls on the disbelievers of the previous prophets, even though COVID-19 does not only affect those who disbelieve. Many Muslims were also affected by COVID-19 and died as a result. This is the strongest indication that COVID-19 is not a punishment that will be especially for infidels.<sup>30</sup>

The word calamity is mentioned 77 times in the Quran. QS. At-Taubah: 51 for example, explains that any calamity that concerns mankind is actually in accordance with what is outlined by Allah. Another example, QS. Al-Baqarah: 156 also explains that those who are lucky are those who, when they have a disaster, they will realize very well that everything comes from Allah.<sup>31</sup>

COVID-19's Relevancy is that conspiracy theory that calls the virus by design only a handful of people and not by accident, Muslims must be sure that the theory is not entirely correct. Whatever happens in this world still cannot be separated from the role and tests of

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<sup>28</sup> (Nurul Wathoni & others, 2020, p. 63)

<sup>29</sup> Alhafiz Kurniawan, "Ini Hadits Rasulullah Seputar Wabah Penyakit, Thaun, Atau Covid-19," NU Online, 2020.

<sup>30</sup> Naan Naan et al., "Kontribusi Sufisme Di Bidang Kesehatan Jiwa Dalam Menghadapi Covid-19," LP2M, 2020.

<sup>31</sup> Abdul Rahman Rusli, "MUSIBAH DALAM PERSPEKTIF ALQURAN: Studi Analisis Tafsir Tematik," *Journal Analytica Islamica* 1, no. 1 (2012): 148-62.

Allah. So, it is not only the importance of the source and mastermind behind the spread of COVID-19 that is the center of attention but how it is also very important to avoid it.<sup>32</sup>

While the word *bala'* in the Quran is mentioned 6 times. QS. Al-Anfâl: 17 explains the disasters which are associated with ugliness. Whereas QS. Al-Baqarah: 49 associates the reinforcements with virtues. QS. al-A'raf: 141 told about *bala'* for Israelites who were tested by the exploitation of the Pharaoh. This is the same as QS. Ibrahim: 6. QS. al-Anfâl: 17 that also talked about *bala'* *hasan* (a good test) when the Prophet stoned the Quraysh. QS. Ash-Shaffat: 106 told the story of Abraham who dreamed of slaughtering his son and it is called *bala'* *mubîn* (a real test). QS. Ad-Dukhan: 33 concerning reinforcements to the nation of Israel by giving the verses of Allah.<sup>33</sup>

MUI viewed the Quran verses above with the tendency to call COVID-19 a test that can bring mercy. Especially for Muslims when facing the month of Ramadan as in MUI's guidelines above. Explanations like this could be included in the socio-genetic motive of spreading social tranquility, and fostering hope and optimism. It is because prolonged anxiety will actually reduce the body's immunity which can be the strongest factor to be easily affected by this COVID-19.<sup>34</sup>

The socio-genetic motives at the MUI conference by calling COVID-19 to be a blessing were also apparent by linking it to preparations for welcoming Ramadan, namely strengthening social relations in the holy month. This month which is full of grace is explained by the Quran and Hadith as full of grace in whatever the conditions are. So, this needs to be interpreted and explained well. Among them is to call the month as a moment

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<sup>32</sup> Mahi M Hikmat et al., "Implementasi Maqasid Syari'ah Dalam Ikhtiar Memutus Mata Rantai Persebaran Covid-19 Di Indonesia" (Pusat Perpustakaan UIN Sunan Gunung Djati Bandung, 2020).

<sup>33</sup> Abdul Mustaqim, "Teologi Bencana Dalam Perspektif Al-Qur'an," *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara* 1, no. 1 (2015).

<sup>34</sup> Iskandar Iskandar, Winda Restu Anggraini, and Budi Rahman, "Persepsi Pasien Gangguan Jiwa Tentang Aspek Positif Dan Negatif Dari Tindakan Restrain Fisik Pada Pasien Rawat Inap," *Hdistik Jurnal Kesehatan*, 2019, <https://doi.org/10.33024/hjk.v13i3.1397>.

to prove the togetherness of Muslims. MUI sharply highlighted the strengthening of religious social relations by linking it to Ramadan of 1441 Hijri.<sup>35</sup>

## *2. The Meaning of Worship According to the Quran*

In the study of the Quran, the word worship in the Quran is mentioned 279 times with all of its derivatives. The meaning of worship itself in the Quran is consisted of three kinds. First, worship with the meaning of obedience and submission to Allah. For example, QS. Al-Baqarah: 172 explains that human beings are told to give thanks as proof of their worship. QS. Al-Mâidah: 60 said about Thaghût followers that are those who are cursed by Allah, and QS. Yâsîn: 60 who prevented from following Shaytan.<sup>36</sup>

Second, worship with the meaning of showing signs of adoration by prostration. For example, QS. Ghafir: 66 forbids exaltation to other than Allah. QS. Al-Ahqâf: 6 explains the objects that are exalted and even praised by the infidels tomorrow in the last day will wash their hands and do not want to know about their lives.<sup>37</sup>

Third, worship with the meaning of affection. QS. Az-Zumar: 3 explains that those who make lovers other than Allah do not worship (love with submission) on objects other than Allah, the reason is to draw closer to Allah. However, Allah did not accept their reasons and deeds at all.<sup>38</sup>

The first meaning is what was later popularized by scholars. Worship is defined as carrying out whatever is commanded by Allah and leaving all His prohibitions with the intention. Thus, worship does indeed require intention as a differentiator with deeds that do not worship. For example, what distinguishes between ablutions and people who clean their faces is their intention to perform ablution as a means to pray.<sup>39</sup>

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<sup>35</sup> Wiyoso, "MOTIVASI MASUKNYA CAMPURSARI KE DALAM PERTUNJUKAN JARAN KEPANG."

<sup>36</sup> Abu Ja'far Muhammad ibn Jarir Thabari, *Jami' Al-Bayan 'an Ta'wil Ay Al-Qur'an* (Giza: Dar al-Hijr, 2001).

<sup>37</sup> Salasiah Hanin Hamjah, Zainab Ismail, and Noor Shakirah Mat Akhir, "Kaedah Penerapan Ibadah Dalam Kaunseling," *Sains Humanika* 59, no. 1 (2012).

<sup>38</sup> Hamjah, Ismail, and Akhir.

<sup>39</sup> Jalaluddin Al-Mahalli, *Syarah Al-Waraqat* (Indonesia: Al-Haramain, 2011).

QS. Adz-Dzâriyât: 56 explains that the creation of humans and devils is to worship. In lexically, worship means submission and humility to others with the intention of glorifying it.<sup>40</sup> This should only be done for Allah.<sup>41</sup> In the terminology, worship means the goodness to draw closer to Allah, whatever it is.<sup>42</sup>

QS. An-Nahl: 97, QS. Al-Kahfi: 87-88 and QS. Al-Furqân: 70 instructs people to do good deeds which are interpreted as Islamic Sharia.<sup>43</sup> The Prophet also did not distinguish between the problems of worship and faith, and between the vertical and horizontal relations. He even mentioned that the lowest faith (with the meaning of worship) is to get rid of disturbances from the middle of the road.<sup>44</sup> This Hadith is also used by MUI in explaining the importance of interpreting worship with a broad meaning.

Another hadith also explains that someone who is well-built and strong is then used to look for halal fortune, then becomes an extraordinary worship value.<sup>45</sup> In fact, the Prophet also explained that helping every heart that beats is also worth a very large worship.<sup>46</sup> He also stated that whoever grows plants that are eaten by animals becomes a charity worth of worship.<sup>47</sup>

The Quran and many hadiths provide an explanation that worship is not only a personal ritual between the servant and Allah alone. However, worship can also mean vertical relationships among people. For example, the scholars mentioned that worship which is very important for workers is not a lot of remembrance and time. It will make it unprofessional.

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<sup>40</sup> Muhamad bin Mukrim Ibnu Mandzur, *Lisan Al-'Arab* (Bairut: Dar Shadir, 1999).

<sup>41</sup> Raghib Al-Isfahani, *Mu'jam Al Mufradat Fi Gharibil Qur'an* (Mesir: Mushtafa al-bab al Halabi wa Auladuhu, 1961).

<sup>42</sup> Taqiyuddin Muhamad Ibnu Taimiyah, *Al-'Ubuliyah* (Mesir: Dar al-Ashalah, 1999).

<sup>43</sup> Muhammad Thahir bin Muhammad Ibnu Asyur, *At-Tahrir Wa at-Tanwir* (Tunisia: Ad-Dar at-Tunisiah Li an-Nasyr, 1984).

<sup>44</sup> Al-Naysaburi Muslim, *Al-Jami' Al-Shahih* (Beirut: Dar al-Fikr, 2001).

<sup>45</sup> Al-Tabrani, *Al-Mu'jam Al-Kabir* (Aleppo: Maktabah Isa al-Bab al-Halabi, 2003).

<sup>46</sup> Muhammad ibn Bardizbah Al-Bukhari, *Al-Jami' Al-Shahih* (Cairo: Dar al-Hadits, 1992).

<sup>47</sup> Muslim, *Al-Jami' Al-Shahih*.

However, worship and remembrance that is right for him is working halal, applying the knowledge of Allah about working, trading, farming and so on.<sup>48</sup>

More broadly, worldly deeds that are intended to worship can also be worth worship. Conversely, even though it is a charity hereafter such as prayer, fasting, and alms but the intention is to show off to others then the deeds will not be considered as priceless worship.<sup>49</sup> QS. As-Syura: 20 explains about anyone who wants to get the hereafter surely, he will be given by Allah an addition. It means that worship needs clear motivation. QS. An-Nisâ: 134 gives a suggestion that humanity does not only do charity for the sake of the world alone. However, that person is also intended to reach His pleasure which would become a real act of worship.

QS. Adz-Dzâriyât: 56, QS. Al-A'raf: 16, 59, and 206, QS. An-Nahl: 36, QS. Al-Anbiy': 19, 25, 26, 28 and 92, QS. Al-Mu'munûn: 51, QS. Al-Hijr: 42 and 99, QS. Ghafir: 60, QS. Al-Insân: 6, QS. Al-Furqân: 63, QS. Maryam: 88 and QS. Az-Zukhruf: 59 are verses that demand to worship and direct the human deeds and work to the values of worship.

From the explanation of the verses above, the scholars concluded that there was a division in worship. They say that worship is divided into two. First, is *mahdhah* (pure) worship which is really intended to relate directly to Allah. Second is *ghairu mahdhah* (impure) worship, namely worship that is not only vertical related to Allah, but also has a great impact on social inter-humanity.<sup>50</sup>

Worship with the second division is very broad and has a lot of scopes. Any social charity can become worship as long as the intention is to get the pleasure of Allah. For example, helping people in distress, spreading world peace among others, bearing the burden of others in distress, alleviating the sorrow of the afflicted and distressed relatives, paying the

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<sup>48</sup> Muhammad Jamaluddin Al-Qasimi, *Mau'idzatu Al-Mu'minin Min Ihya' Ulum Ad-Din* (Bairut: Dar al-Kutub al-Ilmiyah, 1995).

<sup>49</sup> Burhanuddin Az-Zarnuji, *Ta'lim Al-Muta'allim* (Indonesia: Al-Haramain, 2010).

<sup>50</sup> Muhammad bin Ahmad Ibnu Rusyd, *Bidayatu Al-Mujtahid Wa Nihayatu Al-Muqtashid* (Mesir: Dar al-Hadits, 2004).



debts of others who are bankrupt, giving gifts to neighbors and even showing the way to the lost people can be worth worship. Just as if someone works for the sake of family welfare, it can also be worth worship.<sup>51</sup>

Socio-genetic motive in interpreting worship according to MUI are very visible. The motive is to realize the importance of caring among each other by strengthening religious propositions. MUI said that worship is of many kinds and can change depending on the situation and conditions. Care for others in a pandemic season is very extraordinary worship and must be realized by anyone. Especially for Muslims who must be religious.<sup>52</sup>

### *3. Benefits of Fasting and Alms According to the Qur'an*

MUI called this year's Ramadan as a widely event of social charity. Ramadan activity programs such as Sahur bareng, buka bersama, and holiday festival can all be shifted to be social charities to help the people affected by COVID-19. The socio-genetic motives in this fatwa are very visible, namely growing social awareness by reminding the benefits of Ramadan fasting and the blessings of the holy month.<sup>53</sup>

This motive becomes clearer when the wisdom of sharia from fasting is sharpened. Allah describes the purpose of Sharia fasting in the QS. Al-Baqarah: 183 as the perpetrators of piety. About the meaning of this piety, the scholars said that fasting has a great social effect. It is self-awareness of the magnitude of satiety that God has long given. The perpetrator is expected to be more socially concerned with neighbors or relatives who are still often hungry as many Sufism scholars did.<sup>54</sup>

MUI's socio-genetic motives in conveying Ramadan fasting guidelines also appear in its recommendations to interpret fasting as a health factor. It becomes social cure that is

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<sup>51</sup> Yusuf Al-Qardhawi, *Al-'Ibadah Fi Al-Islam* (Mesir: Maktabah Wahbah, 1995).

<sup>52</sup> Muhamad Saprudin, Muslihin Amali, and Sari Narulita, "Motivasi Pemakaian Jilbab Mahasiswi Islam Universitas Negeri Jakarta," *Jurnal Online Studi Al-Qur'an*, 2016, <https://doi.org/10.21009/jsq.012.2.04>.

<sup>53</sup> Mawaddah Mawaddah, "Motivasi Ibu Muda Bergabung Dengan Hijabersmom Community Aceh," *Jurnal Komunikasi Global* 6, no. 1 (2017): 90-101.

<sup>54</sup> Muhkamad Agus Zuhurul Fuqohak, "Rekonseptualisasi Terminologi Khalwat - Kwajikan Di Dunia Tasawuf Menurut Islam Transformatif," *Esoterik*, 2017, <https://doi.org/10.21043/esoterik.v3i2.4473>.

strongly emphasized by MUI. Islam does not teach Muslims to be anti with behaviors that cause health, physical strength, high self-immunity, and increased bodily power. On the contrary, Islam strongly encourages and motivates Muslims to live healthy. Good and halal foods describe in QS. Al-Baqarah: 168, QS. Al-Maidah: 88, QS. Al-Anfal: 69 and QS. An-Nahl: 114. Even through, an excessive diet also emphasized in QS. Al-An'am: 141 and QS. Al-A'râf: 31.<sup>55</sup>

Fasting teaches it all with food time restrictions. Fasting is able to discipline humans to have a regular and not excessive diet. Ramadan fasting also teaches a highly social empathy. The proof is that when someone is unable to fast in Ramadan, he is obliged to pay fidyah given to the poor. Fidyah is a staple food worth 6.24 ounces. So, the socio-genetic motive of the MUI fatwa is to optimize Ramadan fasting is running very well, namely increasing full awareness for the perpetrators of fasting in understanding and sharing with others.<sup>56</sup>

Fasting which is characterized by the Prophet as a practice that will be directly rewarded by Allah without calculation as a manifestation of patience described by QS. Az-Zumar: 10 which is called the reward without counting. MUI's suggestion to see COVID-19 in the middle of Ramadan this year also revealed the socio-genetic motive of patient awareness among humans. Anyone in the middle of a global pandemic has a great potential to cause conflict in politic, economic, religious or even healthiness. However, that conflict potential could have been muted with their respective awareness, especially the suggestion to see the values of patience in fasting.<sup>57</sup>

The importance of instilling the values of patience to deal with this kind of disaster is also mentioned by the QS. Al-Baqarah: 155 which explains that Allah will test mankind with a lack of wealth, soul, and fruit. It will be faced by people who are patient. QS. Al-

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<sup>55</sup> K Anam, "PENDIDIKAN PERILAKU HIDUP BERSIH DAN SEHAT DALAM PRESFEKTIF ISLAM," *Jurnal Sagacious*, 2016.

<sup>56</sup> M Adi Firmansyah, "Pengaruh Puasa Ramadhan Pada Beberapa Kondisi Kesehatan," *CDK-230*, 2015.

<sup>57</sup> Oki Dermawan, "Pendidikan Karakter Siswa Melalui Ibadah Puasa," *Edukasia : Jurnal Penelitian Pendidikan Islam*, 2013, <https://doi.org/10.21043/edukasia.v8i2.752>.

Baqarah: 249 also explained that the potential for conflict echoed by Thalut army was tempered by the value of patience exhaled by others. Likewise, the previous people were able to face any calamity and not become weak because of their patience as in QS. Âli 'Imran: 146.<sup>58</sup>

Al-Ghazali mentioned the socio-genetic motive that have spiritual nuances in fasting. According to him, the purpose of fasting is to elevate human values so that they are higher than just being animals. As a creature, humans are positioned above animals because he was given a mind and conscience to feel something that could not be understood by animals. However, a human is also under an angel. Because the angel does not have lust that destabilizes his psyche, while humans have it. To decrease the degree of animality in humans, he must prevent his desires by carrying out fasting. So, the main purpose of fasting is to increase the degree and value of humanity itself.<sup>59</sup>

The socio-genetic motive of the MUI's suggestion are also increasingly visible with directions to optimize zakat as a closing for Ramadan fasting. Whether it is alms or charity. MUI said that the charity may be given before the full year. This is commonly referred to as ta'jil, as zakat fitrah can also be done before Shawwal.<sup>60</sup>

QS. At-Taubah: 103 is the basis for the motives for zakat alms. Zakat is to cleanse (thahârah), purify (tazkiyah) and recite the grace (shalawât). Zakat is a purifier that can be interpreted that it is capable of causing the fulfillment of the rights of the needy in the wealthy. These rights are like unclean staff which can pollute the wealth of the rich so that his wealth cannot be used at all. That is not good because the blessing will be lost, and it can cause property to run out with no benefits. Then, zakat can purify it all.<sup>61</sup>

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<sup>58</sup> Sopyan Hadi, "Konsep Sabar Dalam Al-Qur'an," *Jurnal Madani*, 2018.

<sup>59</sup> Muhammad bin Muhammad Al-Ghazali, *Ihya' Ulum Ad-Din* (Bairut: Dar al-Kutub al-Ilmiyah, 2010).

<sup>60</sup> Syaikh Abu Bakar Syatha, *I'nanat Ath-Thalibin* (Bairut: Dar al-Kutub al-Ilmiyah, 2015).

<sup>61</sup> S A Usman, "Strategi Pengelola Zakat Dalam Menggurangi Kemiskinan," *Dedikasi: Journal of Community Engagement*, 2019.

Zakat as *thahârah* can also be seen with more humanistic socio-genetic motives. Likening the rights of the poor as unclean staff can be misinterpreted as a bias of humanism. Although in some traditions, the Prophet also referred to Zakat as the filth of humanity. Zakat as *thahârah* is interpreted as purification of unclean. *Thahârah* can also be associated with *hadats* which doesn't necessarily mean disgusting poop.<sup>62</sup> However, the *hadats* term are more used on immaterial conditions that need to be cleaned. This meaning is more humanistic in understanding the motives for giving alms.

It is similar to the meaning of *tazkiyah*. The meaning of cleaning is also strongly nuanced by the presence of dirt inherent in the property<sup>63</sup>. However, we could have given the meaning of *tazkiyah* which is a derivation of *zakât* with the meaning of growing. This means the meaning of *tazkiyah* is to grow the treasure. This meaning is more in line with the spirit that property is donated in the way of Allah or even for alms, then Allah will replace it by multiplying.<sup>64</sup>

This explanation is scattered in the Quran such as in QS. Al-Baqarah: 261 which likens alms similar to rice which grows many seeds. QS. Saba': 39 teaches that the treasure that is given will be replaced by Allah. QS. Al-Baqarah: 276 tells that alms will be grown by Allah.<sup>65</sup>

Socio-genetic motive in the subsequent teachings of zakat are contained in the word *shalawât* (Allah's graces). Love awareness and love among human beings becomes an

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<sup>62</sup> Sulaiman bin Ahmad Al-Bujairomi, *Hâsiyah 'A la Al-Khothîb* (Beirut: Dar al-Kutub al- 'Ilmiyah, 2001).

<sup>63</sup> Achmad Yafik Mursyid, "Deturkifikasi Dalam Tafsir Hak Dini, Kur'an Dili Karya Elmalili Hamdi Yazir," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 2020, <https://doi.org/10.14421/gh.2020.2101-06>.

<sup>64</sup> Asmuni Mth, "Konsep Pembangunan Ekonomi Islam," *Al-Mawarid*, 2003, <https://doi.org/10.20885/almawarid.vol10.art9>.

<sup>65</sup> Fakhr al-Din Ar-Razi, *Mafâtih Al-Ghaib* (Beirut: Dar al-Kutub al- 'Ilmiyah, 2015).

important thing in paying zakat. With this full awareness, someone who performs alms will not be arbitrary and do whatever he wants even though it can hurt people who receive zakat.<sup>66</sup>

This spirit of compassion in giving alms and charity is also mentioned in several verses of the Qur'an. QS. Al-Baqarah: 262 and 264 explains that good people are those who give alms and do not hurt the recipient nor bring up alms that he has given. In fact, it can be a major factor in the cancellation of alms.<sup>67</sup>

If examined further, then the suggestion of love in charity is very important. It is because the distribution of property is prone to errors and fraud. The example is cheating when distributing what could have been the perpetrator caught in corruption for general assistance. Cheating when receiving alms can't be right on specific purpose, or even cheat spending for the recipient who is abusing. The most severe is the mistake when distributing to cause major conflicts to murder.<sup>68</sup>

So, the motive for compassion between human beings must be a top priority in distributing alms in any form, mainly is in zakat. MUI recognizes this motive by encouraging the distribution of zakat that is seized (accelerated) in order to overcome the global pandemic and its effects either directly or indirectly to the lower middle class. Uniquely, MUI's socio-genetic motives in giving zakat are strengthened when they advocate zakat that was previously allocated to the place of worship to be allocated to the PPE (Personal Protective Equipment) needs for medical personnel who have strong contact with COVID-19 victims. Social

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<sup>66</sup> Abd Rahman Rosbi and Ahmad Sanep, "Keberkesanan Bantuan Modal Zakat Dari Perspektif Penerima: Kajian Kes Negeri Selangor Dan Wilayah Persekutuan," *Persidangan Kebangsaan Ekonomi Malaysia Ke VI (PERKEM VI)*, 2011.

<sup>67</sup> Rosbi and Sanep.

<sup>68</sup> Anwar Sadat Harahap and Dalyanto, "KAJIAN HUKUM ISLAM TERHADAP MANFAAT ZAKAT DALAM PENGEMBANGAN EKONOMI MASYARAKAT," *AMALIAH: JURNAL PENGABDIAN KEPADA MASYARAKAT*, 2020, <https://doi.org/10.32696/ajpkm.v4i1.402>.

motives in this case are togetherness to strengthen one another. The medical experts must not work alone in treating victims of those who fell into disaster of COVID-19.<sup>69</sup>

### *Socio-Genetic Motive of MUI's Fatwa Based on Hadith*

We found that there are four important points suggested by MUI which can be based on the understanding of hadith, namely protections of oneself to prevent his self from COVID-19. Then, maintain hygienic life for keeping healthy to the body so that the immunity of person always in high performance. Then, Social distancing as a way to protect oneself and other from COVID-19 chain of contagion. The last, stay and work at home to pressure the spread of pandemic, especially for those in the red zone.

#### *1. Protecting Self and others with masks*

The use of masks is part of a comprehensive set of prevention and control measures that can limit the spread of certain respiratory viral diseases, including COVID-19. Masks can be used either to protect a healthy person (used to protect oneself when in contact with an infected person) or to control a source (used by an infected person to prevent further transmission). Many countries have recommended the general public to use cloth masks / face masks. At present, the widespread use of masks by healthy people in the community has not been supported by convincing or direct scientific evidence and there are possible benefits and disadvantages that need to be considered.<sup>70</sup>

Benefits of using masks by healthy people in the general population include: a reduction in the possible risk of transmission from an infected person before experiencing symptoms; decrease the likelihood of stigmatization of people wearing masks to prevent infection to others (source control) or people treating COVID-19 patients in nonclinical settings; making people feel they can take a role in helping to stop the spread of the virus;

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<sup>69</sup> A C Al Anshory et al., "The Role of Zakat Institution in Preventing Covid-19," Policy Brief Pusat Kajian Strategis BAZNAS, 2020.

<sup>70</sup> World Health Organization, "Anjuran Mengenai Penggunaan Masker Dalam Konteks COVID-19," 2020.

remind people to obey other steps, such as maintaining hand hygiene, not touching the nose and mouth.<sup>71</sup>

The usefulness in wearing a mask so as not to endanger yourself and others is as the Prophet Muhammad said, narrated from Abu Said al-Khudry, that the Messenger of Allah said, "It must not do anything dangerous and cause danger to others." (Hadith hasan narrated by Ibn Majah) in understanding this hadith can be drawn understanding that mutual benefit is a common goal that must be implemented. If there is a conflict between benefit and danger, then the danger of danger must be given more attention so as not to harm yourself and others by losing property or lives. Thus, although masks obstruct the view to ensure one's face as a person's identity, the danger of contracting the disease gets more attention because of the potential loss of life for people who are infected.<sup>72</sup>

The use of this mask also serves to reinforce safety and comfort in the midst of the people who are not yet certain which is healthy and infected with the virus. The care of the people of their property, honor and self is part of the basic method of the objectives of upholding Islamic law. the main purpose of this Shari'a cannot be changed because of changing events, dynamics and ergonomic progress.<sup>73</sup>

The method that comes down from the hadith that should not endanger oneself and others is that the method of eliminating damage takes precedence over attracting benefit. Basically, humans are encouraged to benefit others by the good things they do, but goodness must be balanced in the right way in carrying it out. In another method it is explained that "the means have the same law as the purpose". Thus, giving benefits to oneself and others must minimize or not bring greater danger. This benefit must also be provided with the

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<sup>71</sup> World Health Organization.

<sup>72</sup> Ibrahim bin Musa bin Muhammad Syathibi, *Al-I'tisham*, vol. 2 (Saudi Arabia: Dar Ibn Affan, 1992).

<sup>73</sup> Muhammad al-Sayyid Al-Jalind, *Al-Wahyu Wal Al-Insan* (Kairo: DAr Quba' li al-Thiba'ah wa al-Nasyr wa al-Tauzi', n.d.).

correct means or manner in accordance with the established guidelines or protocols so that the purpose of the benefits will also be correct.<sup>74</sup>

the use of face masks when praying as a preventative measure for COVID-19 outbreak was also assessed when used in prayer. Based on the results of a study conducted by Syandri and Fadlan Akbar it was found that the law of origin using the mouth cover (mask) when prayer is "makruh tarzih" i.e. makruh which does not cancel prayer. However, in certain conditions such as the existence of the intention, then the use of masks in legal prayers is allowed. It could even be increased to the law recommended if someone who will attend congregational prayers in unhealthy conditions such as fever, cough or flu. This is expected to prevent the spread of the COVID-19 virus in the community.<sup>75</sup>

In this case, the socio-genetic motive by MUI in giving an appeal to wear masks is to provide an understanding to the public that caring for the prevention of COVID transmission<sup>19</sup> by breaking the chain link becomes the MUI's main focus. This can be seen from the MUI's desire to provide an appeal to the public in the use of masks because the use of masks is one step in guarding from a pandemic outbreak.

## ***2. Maintaining personal hygiene***

Maintaining cleanliness is an Islamic message that is explicitly explained in the Prophet's words, "holiness is half of the Faith (narrated by Muslim). This hadith provides understanding that being holy is an important part of faith because certain worship, such as prayer, cannot be considered legitimate except in a clean state. Holiness in prayer can be realized by the loss of small hadas, large hadas, and eliminating impurity from the body. The discussion about purification is not the earliest discussion of fiqh studies because purity is very attached to prayer.

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<sup>74</sup> Abdurrahman bin Shalih Abdullathif, *Al-Qowa'id Wa Al-Dlawabit Al-Fiqhiyyah Al-Mutadlammimah Li Al-Taisir*, vol. 2 (Madinah: Imadah al-Bahs al-Ilmi bi al-Jamiah al-Islamiyah, 2003).

<sup>75</sup> Syandri and Fadhlán Akbar, "Pengganaan Masker Penutup Wajah Saat Salat Sebagai Langkah Pencegahan Wabah Coronavirus Covid-19," *SALAM; Jurnal Sosial & Budaya Syar-I* 7, no. 3 (2020): 261-68.



As one of the requirements to be valid in performing prayers is sacred from hadas and unclean. Large hadas can be purified by performing mandatory bathing, and small hadas with ablution. Purification movements in bathing by washing all limbs without having to miss anything, as well as limbs that must be washed or wiped with clean to rub it is a form of implementing cleanliness which is the main identity of Muslims when carrying out worship. Sacred advice and cleanliness are not only implemented to carry out worship, but in daily activities it is recommended to continue to maintain purity, especially when dhikr, as the Prophet's hadith, "nothing prevents me from answering greetings to you, it's just that I don't like to mention Allah except in a sacred state "(Narrated by Ahmad and Abu Dawud).

In the specific realm of daily life, washing hands which is currently encouraged by the MUI through its fatwa has actually been recommended by the Prophet in his words, "If one of you wakes up, he should pour (water) onto his hands three times before put (his hand) in a vessel, because he does not know where his hand is (when sleeping). " (Narrated by Bukhari and Muslim). According to al-Nawawi, washing hands is not only limited to after waking up from sleep as explained by hadith, but even when in doubt whether there is unclean clinging to the hand or not.<sup>76</sup> This is very relevant to the recommendation to wash hands during a pandemic as a step to prevent transmission of the COVID-19.

Besides that, maintaining hygiene is also recommended by carrying out the siwak in every prayer, as in the Prophet's hadith, "If it does not burden my people or humans, surely I will order them to do siwak (brush their teeth) every time they want to pray" (Narrated by Bukhari). Prompts to do siwak or brush your teeth is not only recommended when going to pray alone, but at any time when the mouth feels uncomfortable.<sup>77</sup> The Prophet also reaffirmed that the virtue of cleansing in addition to cleaning teeth and mouth, also getting

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<sup>76</sup> Muhyiddin Yahya bin Syaraf Al-Nawawi, *Al-Minhaj Syarh Shahih Bin Muslim Al-Hajaj*, vol. 3 (Beirut: Dar Ihya' al-Turats al-Arabi, 1392).

<sup>77</sup> Muhammad bin Qasim bin Muhammad bin Muhammad Al-Ghazi, *Fath Al-Qarib Al-Mujib Fi Syarh Alfadz Al-Taqrīb* (Beirut: Dar Ibn Hazm, 2005).

the pleasure of Allah as the hadith, "doing siwak makes the mouth clean and brings the pleasure of Allah" (narrated by al-Nasa'i and Ahmad).

In essence, Islam never allows Muslims to become people who are dirty and do not pay attention to cleanliness. The Prophet's words, "Verily, Allah is Good, and likes the good, Most Clean and likes the clean, Most Gracious, and likes mercy, Most Noble and likes glory, therefore cleanse yourself." (Narrated by Tirmidhi) shows all things the positive nature of goodness, cleanliness, mercy and glory is favored by God.

In this case, the MUI's socio-genetic motives in providing appeals to maintain cleanliness during the pandemic are clearly a basic suggestion of Islamic religious teachings. With the spread of the COVID-19 pandemic, the revitalization of recommendations to maintain cleanliness is gaining increasingly important moments. This is very visible with the attention of MUI to always wash hands frequently with disinfectants in an effort to stop the chain of spread of COVID-19.

### ***3. Social distancing to fight COVID19***

MUI also appealed to the public to do social distancing. The World Health Organization (WHO) has explained several ways to avoid the corona virus, including by implementing social distancing or keeping a minimum distance of 1 meter from people who are exposed to the Corona virus. In general, no one can know for certain whether a person is positive for Corona virus or not. Therefore, this system of maintaining distance and not direct contact is then applied anywhere, to anyone, especially in public places. Thus, social distancing efforts and all efforts to protect themselves from the spread of the Corona virus are also seen to have a direct impact on the deeds of worship, such as the pilgrimage and umrah, congregational prayers, Friday prayers, corpse prayers, etc.<sup>78</sup>

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<sup>78</sup> Eko Misbahuddin Hasibuan and Muhammad Yusram, "Hukum Salat Berjamaah Di Masjid Dengan Saf Terpisah Karena Wabah COVID-19," *BUSTANUL FUQAH: Jurnal Bidang Hukum Islam* 1, no. 2 (2020): 106–24.

If examined further, keeping the distance during this pandemic has also been recommended by the Prophet in the hadith, "Do not be sick mixed with healthy ones." (Narrated by al-Bukhari and Muslim from Abu Hurairah). This Hadith provides an understanding that the separation between the healthy and the sick must be done to keep the healthy in healthy condition and the sick do not transmit the virus to the healthy. In several other traditions the Prophet said, "Do not you keep seeing people who have leprosy" (narrated by al-Bukhari). This Hadith provides understanding so as not to stop looking at people affected by leprosy that can be contagious.<sup>79</sup> This is reinforced by another words of the Prophet, "Run from lepers as you run away from tigers" (narrated by al-Bukhari and Ibn Hibban). This is the proposition that the implementation of social distancing during the time of outbreaks of infectious diseases has been carried out and recommended at the time of the Prophet.

Which could become a polemic among Indonesian Muslim communities is about the law stretching the prayer in congregational (jama'ah) prayers. The debate revolves around the permission to pray with no tight but by stretching as far as about 1 meter. In this case, al-Nawawi explained that the legal requirements for the congregation were knowing the changes in the movement of imam, whether they were praying at the mosque or elsewhere, or one of the parties was at the mosque and the other outside the mosque. When the congregation knows the changes in the movement of imam, whether he sees it directly, hears his voice or knows from other congregations then the congregational prayers are valid.<sup>80</sup>

Al-Nawawi explained that basically the position of the congregation which stood apart in the congregational prayers (including Friday which must be done in congregation) included makruh. Understandably must form a row of shaf (line) or join the existing shaf. However, al-Qalyubi and Umairah explained the words of Nawawi that if the separation is limited to being alone where the right and left there is an empty space that can be filled by

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<sup>79</sup> Ibn Hajar Asqalani, Fath Al-Bari Syarh Shahih Al-Bukhari, vol. 10 (Beirut: Dar al-Ma'rifah, 1379).

<sup>80</sup> Muhyiddin Yahya bin Syaraf Nawawi, Al-Majma' Syarh Al-Muhadzdzab, vol. 4 (Beirut: Dar al-Fikr, n.d.).

one or more people. This view is in line with the demand for social distancing or keeping a distance in congregational prayers as part of efforts to prevent transmission of the corona virus.<sup>81</sup>

Then, Ibn Hajar al-Haitami explained that related to the separate shafts (Social distancing) that if they are left behind (separated) from the shafts due to aging like hot weather, then they are not considered to be *makruh* and negligent as their meaning is clear.<sup>82</sup> In an effort to break the chain of the spread of the corona virus, the government and the ulama called for the congregational prayer to be carried out by making the rows 1 meter between other worshipers (social distancing). This is also in line with Nawawi's opinion that standing alone in *shaf* is *makruh*, but if there is an old man who requires the *shaf* to be distant then the prayer remains valid.<sup>83</sup> Then, related to the social appeal for prayer in congregation with consideration of emergency conditions, then it is in line with the method Jurisprudence, "Emergency allows forbidden".<sup>84</sup>

Based on al-Maqashid as-Shari'ah in principle, Sharia law aims to achieve happiness in human life, both in the world and the hereafter. Happiness can be achieved if you look for and collect everything that is useful, and avoid yourself from everything that is destructive. In the terminology of *ushul fiqh*, it is known as the rules of *dar'ul mafasid muqoddam 'ala jalbil mashdih* (avoiding damage / loss takes precedence over efforts to bring profit / good) and *ad-dhoraru yuzalu* (danger must be eliminated). Islam also does not want danger to his people. Therefore, every danger obligatory to be eliminated, so that prevention of things that bring danger more prioritized than attracting a benefit in it. Including preventing the spread of the corona virus must be done with all efforts including taking the risk of less danger to avoid

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<sup>81</sup> Ahmad Salamah Al-Qalyubi and Ahmad al-Barlasi Umairah, *Hasyiyata Qalyubi Wa Umairah*, vol. 1 (Beirut: Dar al-Fikr, 1995).

<sup>82</sup> Ibnu Hajar Haitami, *Tuhfah Al-Muhtaj Fi Syarh Al-Minhaj*, vol. 2 (Kairo: Maktabah Tijariyyah al-Kubra, 1983).

<sup>83</sup> Muhyiddin Yahya bin Syaraf Nawawi, *Raudlah Al-Thalibin Wa Umdah Al-Muffin*, vol. 1 (Beirut: al-Maktab al-Islami, 1991).

<sup>84</sup> Ahmad bin al-Syaikh bin Muhammad Zarqa, *Syarh Al-Qawaid Al-Fiqhiyyah* (Damaskus: Dar al-Qalam, 1989).

greater danger. Thus, both lockdown and social distancing policies are one way to escape mafsadat (damage) caused by the corona virus outbreak that has become a global epidemic.<sup>85</sup>

From this presentation, the socio-genetic motive in the MUI's appeal to keep distance is clear from the existence of social benefit with the introduction of social distancing. It is very apparent that MUI saw that the negative impact of COVID19 was so great if the community gathered without keeping a distance. Community gatherings both for reasons of social activities or worship are the easiest means for the spread of the COVID19 virus.

#### *4. Staying and Working at Home during Pandemic*

MUI appealed to the people to carry out activities at home, including in carrying out worship. This appeal provides an understanding that to pay attention to health and protect oneself from corona virus transmission. This was done to break the chain of transmission of COVID-19. It is very clear that this appeal is similar to the words of the Prophet, Tha'un (plague of infectious diseases) is a warning from Allah to test His servants from among humans. So, when you hear of an outbreak of disease in a country, do not enter this land. And if the plague is contagious in the country where you are, do not you also run away from it "(narrated by al-Bukhari and Muslim from Usamah bin Zaid).

Staying at home is just one method of breaking the spread of the Covid-19 outbreak, because if the crowd is not restricted, surely the spread of Covid-19 will be increasingly massive. Stay at home is a limitation of small-scale movements within the family sphere but effective in minimizing the spread of Covid-19. As for the regional scale, the Regional Government imposes PSBB or Large-Scale Social Restrictions. With this policy, all human activities are moved to their respective homes. Students study at home, workers work at home, and even worship activities are moved home. Some mosques and other places of worship in the red zone have been temporarily restricted for use such as the Friday prayer

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<sup>85</sup> Mukharom and Havis Aravik, "Kebijakan Nabi Muhammad Saw Menangani Wabah Penyakit Menular Dan Implementasinya Dalam Konteks Menanggulangi Coronavirus Covid-19," SALAM; Jurnal Sosial & Budaya Syar-I 7, no. 3 (2020): 239-46.

replaced by Dhuhr prayer at home, and other worship activities that triggered the crowd. We need to emphasize, that we are not leaving the mosque / mushalla, but the prayer performed at home in order to carry out the sunnah during the plague as the hadith, "Make your prayers in your house, and do not you make the house as a grave" (HR. Bukhari and Muslim).

The sentence "restraint at home" is interpreted as a prohibition on visiting COVID-19 affected areas or leaving COVID-19 affected areas to other areas as exemplified by the Prophet. One of the implementations of this tradition is the prohibition of going home from or to the regions indicated by the spread of COVID-19. Prohibition of going home is part of the sunna as an effective solution to stop the rate of corona virus outbreaks by the lockdown method. stay at home when the plague struck a country once delivered by the Prophet Muhammad. In fact, it is said that those who want to remain silent at each residence will get the reward in proportion to a person who is martyred. This is contained in the hadith, "From Aisha Ummal-mu'minin ra, He said: I once asked the Messenger of Allah about tha'un (plague), then Messenger of Allah told me that the plague was a punishment sent by Allah to whomever He wanted. and He made it a mercy for believers" (narrated by al-Bukhari, Nasa'i and Ahmad).

Under these conditions, Muslims can contemplate a hadith of the Prophet narrated by 'Uqbah bin 'Amir ra, "one time, he asked," O Messenger of Allah, what is salvation? " Messenger of Allah replied, "Take care of your mouth, stay in your house, weep your sins ". the above hadith can be a source of reflection for Muslims in the midst of the COVID-19 pandemic. Someone should continue to strive, that is, avoiding the crowd, as well as many remembering Allah through remembrance or other worship. MUI socio-genetic motives clearly encourage people to stay at home to protect themselves from COVID transmission<sup>19</sup>. Staying at home is the best alternative to protect yourself, your family and others in breaking the chain of COVID-19. The benefit factor for the good of the community seems to be the main tendency in giving a fatwa appeal to stay at home during the pandemic.

### *Conclusion*

The conclusion of this research is that the MUI's socio-genetic motives in basing on Quran and Hadith to deal with COVID-19 are vary. When the MUI calls COVID-19 as a mercy instead of a doom. It is to reduce the potential of conflict and increase optimism in the midst of crisis so as not to despair. While the motive of reaffirming the meaning of worships that is not only vertical and can be changed by not only specifically in the mosque is to form harmony in the household to remain in the house. MUI's motive for optimizing fasting and zakat is to raise social awareness to share with others. The MUI motive is to base the worship alloys with the Hadith of the Holy Prophet by instructing the use of masks as self-protection and fellow human beings. The MUI's motive for recommending personal hygiene is social health awareness, and the motive to stay at home is not to endanger others.

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