

Dialectics Of Fiqh Worship Mahḍah In Pandemic Seasons, Perceptions Of Islamic Religious Groups In Banyumas District

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ABSTRAT

This study aims to reveal the problem of implementing the jurisprudence of mahḍah worship amid a state of disruption. Allah and His Messenger have regulated Mahḍah worship in detail so that there is no gap for humans to add or reduce it. In a pandemic condition, mahḍah worship if carried out by standard rules and according to the Shari'ah will endanger the condition of the human soul, so this dialectic requires the right solution.

This study uses a qualitative descriptive method with the target of religious groups in Islam consisting of Nahdlatul Ulama (NU), Muhammadiyah, LDII, Salafis, doctors, MUI institutions, and Satpol Pamong Praja field officials.

The data found in this study are 1) There are a small number of people who are reluctant to follow the health protocol as advised by the government; 2) a small part of the Muslim community still goes to the mosque to perform the obligatory five daily prayers or Friday prayers because they feel safe in their environment; 3) some of the Muslim community during the PPKM period continued to go to the mosque to perform the obligatory prayers and Friday prayers, because it was a religious order; and 4) some Muslim communities still go to the mosque to perform the obligatory prayers and Friday prayers without regard to health protocols because the problem of transmitting the virus is God's business. They surrender to their destiny.

Based on Hegel's dialectical theory, the religious command to perform the obligatory prayers and Friday prayers in the mosque is "tesa". The existence of covid-19 is an "antithesis", while the "synthesis" found in the dialectic of this study is positive reasoning contained through both MUI decisions and decisions of local community leaders. Synthesis as "peace between "these" and "antithesis" becomes a "policy" that is continuously socialized to the public so that they find peace in carrying out their worship during the pandemic season.

Keywords: Jurisprudence, mahḍah worship, pandemics, dialectics, religious groups.

A. Introduction

This era of disruption is understood as a path followed by innovation “from the (old) periphery to the mainstream” and must be considered to require changes that will eventually eliminate the incumbent. Innovation that runs more towards processual, not results-based, when this era comes to the fore (Kumaraswamy et al., 2018).

If we go back to the language side, then disruption is defined as "a disruption to an event, system, or process, which prevents it from continuing or operating in a normal way" (<https://www.colinsdictionary.com/dictionary/english/disruption>). A similar understanding is expressed by another online dictionary, that the condition of disruption “causes problems so that it stops things from continuing as usual”; and or “changes the traditional way an industry operates, especially in new and effective ways” (<https://dictionary.cambridge.org/dictionary/english/disruptive>).

Thus, the era of disruption is a normal condition that becomes abnormal, resulting in normal life processes turning into a new, unusual life. The era of disruption changes all normal life processes. The teaching and learning process, which is usually held face-to-face, is replaced with online learning. Social services at public institutions are limited in the presentation procedure, namely, there must be distance (social distancing). Restrictions on social relations between individuals are insulated using meeting, no shaking hands, speaking must wear a mask, and no crowding (touching each other when gathering). This change in life also touches on the implementation of mahḍah worship. Whereas worship is a shari'ah provision that cannot be changed.

This is like what happened in the era of the covid 19 pandemic. The order for congregational prayers that are required to close ranks is suddenly prohibited and turns

into prayers that are carried out there must be social distancing. The Friday prayers, which must be performed in congregation, and accompanied by a sermon, were suddenly prevented and turned into the usual dhuhr prayers performed individually and individually at home. Likewise, Eid al-Fitr and Eid al-Adha prayers.

These changes violate the procedures for praying that are included in mahḍah worship, which is worship whose commands and prohibitions are clear and there are no additions or subtractions because this worship is based on strong arguments (Yasyakur, 2016).

This era of disruption conditions the command and reality into a religious fiqh dialectic that requires a basic synthesis. This is because it touches on the transcendent issue of mahḍah worship. Therefore, this study wants to theoretically reveal the dialectic as an effort to answer the problem of the gap between *das sollen* (rules of law/fiqh) and *das Sein* (the reality that occurs) in the matter of mahḍah worship. Because in this fiqh many questions have not been answered theoretically, many vacancies need to be filled.

This is as revealed in the results of researcher Iqbal who stated that Muslims today are still dominated by classical Arabic fiqh texts formulated by Middle Eastern scholars. Even though the text is not sufficient in overcoming the local problems of Islamic society, people need fiqh, which is based on the reality that is taking place today (Iqbal, 2017). Iqbal's statement in the study indicates the need for fiqh to continue to develop in the future. Fiqh must be able to provide guidelines for worship for the people in any condition so that the people are enlightened. Iqbal's anxiety in the issue of the validity of fiqh needs to get concrete answers from other scientists.

Farhan when reviewing the Problems of Waiting List in Organizing the Hajj in Indonesia expressed the same thing. He

revealed that there is a waiting list for the implementation of the pilgrimage, as part of the mahḍah worship, because there is no legal protection arrangement for prospective hajj pilgrims in the legal construction of the implementation of the pilgrimage. This shows that there is a normative-juridical problem, in the form of a vacuum of norms (Farhan, 2016). This study illustrates the problematic waiting list for the pilgrimage, not only in the absence of a formal legal basis but also in the fiqh of worship that will protect its values, it has also not been presented.

This research includes answering and at the same time filling the normative-juridical void on one of the theoretical problems regarding the dialectic of fiqh worship of mahḍah, which requires a basic synthesis in the era of disruption.

B. Methodology

This study was designed using a qualitative descriptive approach. Researchers want to describe and analyze perceptions, views, interpretations, attitudes, and behaviors of religious groups in Islam about the implementation of mahḍah worship in the era of disruption.

Collecting data using interviews, field observations, document review, and data triangulation. Interviews in this study were open-ended and focused so that the informants could convey their views regarding the facts as they are. Observations were made to observe the process of carrying out mahah worship such as praying during the covid 19 pandemic. The study documents in this study were used to reveal data originating from materials that became the grip of religious groups, doctors, field workers, and religious institutions such as the MUI in dealing with disruption. These documents can be in the form of writings,

circulars or in the form of leaflets, etc. The triangulation of data was used to crosscheck the data while at the same time corroborating the results of interviews and notes in the form of transcripts.

Sources of data in the form of opinions, perceptions, and responses, about the dialectic of Islamic jurisprudence of mahḍah worship originating from the Muhammadiyah, Nahdlatul Ulama (NU), Islam Jama'ah (LDII), Indonesian Islamic Da'wah Council (DDII), Salafi, Al Irsyad Jama'ah Tabligh, doctors, the Indonesian Ulema Council (MUI) and the government represented by the civil service police unit (Satpol PP) of Banyumas Regency. These informants are considered to have mastered the issues that are the focus of this research. Data sources are enriched with data in the form of policies, documents, teachings, and institutional decisions.

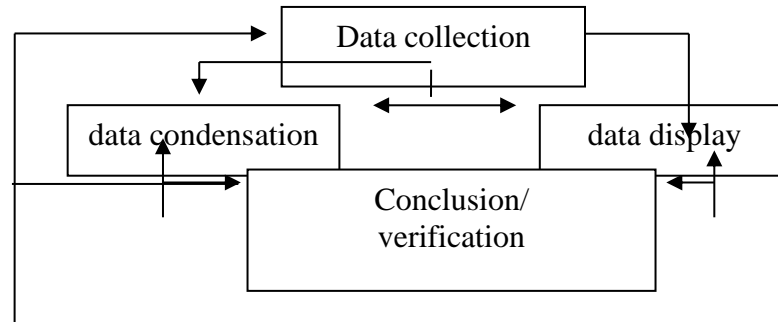
The data that has been captured in the field is analyzed using interactive analysis techniques, which are carried out with the following steps:

First, is data condensation, where the researcher conducts a process of selection, focusing, simplification, and abstraction from field notes. Then the researcher made abbreviations, coding, and wrote memos.

Second, presenting data, namely making short and systematic stories that are equipped with matrices, pictures, or tables.

Third, drawing conclusions and verification. This third step is a crystallization of data collection which from the beginning has given an understanding of everything that has been found in the field, compiling patterns, statements, configurations, causal directions, and various propositions.

The method is taken from Miles & Huberman in Idrus (2009) as follows: (Idrus, 2009).



To ensure the validity of the data in this study, the data obtained will be tested by triangulation as a means of measuring the validity of the field data. Triangulation is a technique of checking the validity of data that utilizes something other than the data for checking purposes or as a comparison against the main data (Idrus, 2009).

C. THEORY FRAMEWORK

1. Understanding Fiqh, Shari'a and Worship

Hasbi As Shiddiqy when explaining fiqh stated that fiqh is the result of the efforts of the fuqaha in implementing Islamic law to the needs of the community. Fiqh, which is often termed Islamic law, is a law that continues to live, by the dynamics of society. Fiqh continues to develop, as developments in the field of mu'amalah cannot be limited. When there is no reference to the argument, then ijtihad must be used so that every problem or incident has a legal basis (Shiddiqy, 2001).

Meanwhile, Wahbah Zuhaily in Nofiardi stated that fiqh is knowing the syara laws related to practical practice, which is obtained from researching the detailed syara arguments (Nofiardi, 2011).

Thus, fiqh is the result of the thoughts of scholars about the laws relating to Shari'ah. The command to pray in the Qur'an and as-Sunnah is shari'ah, while the formulation of the

correct prayer rules with all the conditions and pillars is the fiqh.

Shari'ah itself means the source of the spring or the road to the spring. It is interpreted as a straight path that every Muslim must follow. Because the Shari'ah contains the provisions of Allah and His Messenger in the form of commands and prohibitions. On the other hand, Shari'ah is often referred to as the law of Allah (Mushafi, 2015).

From this understanding, there are differences between fiqh and shari'ah, namely: 1) Shari'ah is derived from Allah, so that the truth is absolute, while fiqh is the formulation of the fuqaha so that the truth is relative. 2) Shari'ah is one (unity), while fiqh is diverse (diversity); 3) Shari'a is authoritative, while fiqh is liberal; 4) Shari'a is stable and does not change, while fiqh changes in line with the demands of space, time and community dynamics; 5) Shari'a is idealistic, while fiqh is more realistic (Kushidayati et al., 2014).

The meaning of worship is everything that is done to achieve the pleasure of Allah and hope for His reward. In terms of fiqh, worship is self-servitude to Allah by carrying out all of Allah's commands and suggestions, and staying away from His prohibitions because of Allah alone, both in the form of belief, word and deed. When people worship, they will try to equip themselves with feelings of love, submission, and obedience to Allah SWT. (Mujieb, 1994). A similar understanding was

put forward by Syafei, that worship is everything that is done and includes all human activities, both words, actions, and attitudes based on sincere intentions to hope for pleasure and reward in the hereafter (Syafei, 2014).

Worship is divided into two, namely mahḍah worship and ghairu mahḍah worship (عبادة المحضة المحضة). Mahḍah worship is often termed special worship, while ghairu mahḍah worship is 'amm worship. This is as conveyed by Irwan Prayitno in Widiarto, that mahḍah worship is a special (typical) worship that has been determined by time and place and by the Shari'ah. The ghairu mahḍah worship is an 'amm worship that is not determined by time and place and has the value of goodness and pious deeds (Widiarto, 2018).

Thus, the jurisprudence of mahḍah worship is part of the Shari'ah that cannot be changed because it is a provision from Allah and His Messenger. Examples such as prayer, pilgrimage, fasting, and zakat. However, because fiqh is a product of human thought (ulama), then there is a human element that is included in the scope of sharia, namely the ratio to study, understand, understand, and then apply it. But how far is human rationality included in the realm of this shari'a, especially related to the implementation of mahḍah worship in the era of disruption? It is necessary to study the underlying theoretical so as not to be trapped in the realm of lust, which tends to dominate the more pragmatic aspect ratio.

2. Dialectic between Fiqh of mahḍah worship and ghairu mahḍah worship

There are differences between the implementation of mahḍah worship and ghairu mahḍah worship, especially regarding the law. There are several dialectic differences between mahḍah worship and ghairu mahḍah worship. Mahḍah worship is ma'a al-Khaliq worship (the servant's relationship with the Creator). This worship includes: 1) Purification (ablution,

bath hadats and tayamum); 2) prayer (including dhikr, prayer, recitation of the Qur'an); 3) fasting; 4) zakat; 5) hajj (umrah); 6) janaza management; 7) animal slaughter; 8) oaths and vows; and 9) food and drink (Saleh, 2008). While ghairu mahḍah worship is a relationship between human beings and the universe. This ghairu mahḍah worship is better known as muamalat.

In the implementation of mahḍah worship, the function of fiqh only provides instructions according to what is in the Qur'an and as-Sunnah. Because the worship of mahḍah is pure servitude to have a relationship between the servant and Allah SWT. Mahḍah worship has 4 principles, namely:

- a. Its existence must be based on the arguments that come from the Qur'an and as-Sunnah. So it is the authority of revelation, it cannot be determined by reason or logic;
- b. The procedure must be patterned on the example that has been shown by the Prophet Muhammad. If you don't follow the example, it can be categorized as "muhdatsatul age" or a fabricated case;
- c. It is supra-rational, that is, beyond the reach of human reason, so that worship in this form is not the size of human logic, because it is not the domain of reason, but the area of revelation. The intellect only serves to understand the secret behind what is called the wisdom of tasyri ';
- d. The principle is obedience, which is required of the servant to carry out obedience to the Creator. The servant must believe that what is ordered is solely for the benefit and happiness of the servant, not for Allah, and among the main missions of the Apostle is to be obeyed (Zulkifli, 2017).

Mahḍah worship is the right of Allah. Humans are not allowed to add or subtract from it. This worship is supra-rational in nature, humans cannot question, debate or

challenge it, so that s as His servants are only obedient, submissive, and sincere in doing everything they are ordered to do. In mahḍah worship, humans are only allowed to look for the value of benefits and wisdom behind the contents of the commands and prohibitions contained in it. Therefore, for worship to be achieved, every worship carried out must be by the existing instructions. If it is not by the instructions, then the worship performed is not accepted by Allah SWT (Syarifudin, 2003).

The field of ghairu mahḍah worship is the opposite of mahḍah worship, so this worship includes all human activities that are oriented to gain the pleasure of Allah, but there are no standard rules, either from Allah or the Messenger of Allah. In ghairu mahḍah worship, its existence does not have to be based on the arguments of the Qur'an and as-Sunnah. Its implementation does not have to be patterned on what has been exemplified by the Prophet Muhammad SAW. This worship focuses more on the use of ratios and the principle of benefit.

3. Mahḍah worship in the era of Disruption

The performance of worship to Allah is an obligation that cannot be postponed. The time and place have been determined according to Islamic law. Time has determined whether or not worship is held. People perform prayers according to their time. Fajr prayer is not allowed to be held during the day. Similarly, the pilgrimage and or fasting must be by the months that have been determined.

When there is a disruption, the implementation of mahḍah worship must still be carried out, or at least postponed, not dismissed or abolished. Because the essence of establishing a mahḍah worship is an absolute commandment to be carried out and the ultimate goal contained in it is only Allah SWT. the acknowledged. Likewise, regarding

prohibitions, some humans may not accept that, but that is the determination of Allah as the Creator God that is non-negotiable (Wijaya, 2015).

The disruptive incident of the Covid 19 pandemic has changed most of the life structures of humankind, including related to the implementation of mahḍah worship for Muslims. Worshiping during a pandemic must of course prioritize the power of rationality supported by conscience to maintain the safety of the soul. Because Islam has a concept in addition to maintaining religion (hide-ad-din), Islam is also very concerned about the safety of the soul (hifdz-an-nafs) (Afridawati, 2015).

Between maintaining religion and soul in Islamic law, both are based on the dharuriyah stratification (very important). This law does not change unless it is faced with other problems with a much higher dharuryah nature, such as maintaining religion so that the soul can be sacrificed (Janah & Ghofur, 2018). But how far can the soul be sacrificed for the sake of the implementation of religion when the soul is faced with something dangerous (death) in the era of disruption?

Religion and the human spirit are interests that must be guarded. Both must stay alive and walk according to the corridor. Because it is impossible for religion to live without humans, it is also impossible for humans to walk "straightly" to achieve happiness without religion. Straight humans as human beings are perfect human beings whose purpose in life is only to worship and worship God (May 2015).

In the era of disruption, worship must still be carried out. Humans as implementers are also obliged to maintain it. Conditions like this require academically accountable guidelines. The presence of the jurisprudence of mahḍah worship in

the era of disruption became urgently raised.

a. The Basis for the Implementation of Mahdah Worship

The command for the implementation of mahdah worship is listed in the Qur'an and as-Sunnah. The obligations of prayer, fasting, zakat, and hajj have been explained by the two sources of law. The following are the arguments that command the obligation to worship the mahdah.

1). Order to establish prayer.

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنِ
الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا {78}

Meaning: Establish prayer from after the sun has slipped until the darkness of the night and (establish prayer) at dawn. Verily, the angels) witnessed the Morning Prayer (Q.S. al-Isra: 78).

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَرُفُلًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ {114}

Meaning: Establish prayer on both sides of the day (morning and evening) and at the beginning of the night. Verily, good deeds wash away (sins) bad deeds. That is a warning for those who remember (Q.S. Huud: 114).

The two verses explain the obligation to perform the five prayers, namely Fajr, Zuhur, Asar, Maghrib and Isha. This is by the hadith of the Prophet that strengthens from these verses, namely:

صلوا كما رأيتموني أصلي(روه البخارى)

Meaning: Pray as you see me praying (H.R. Imam Bukhari). Hadith number 628, 7246. In the

history of Imam Muslim, the hadith is numbered 1533.

In another hadith, it is stated:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ إِلَى الْيَمَنِ، فَقَالَ: ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ (روه البخارى)

Meaning: Verily the Prophet SAW sent Mu'adz bin Jabbal R.A. to Yemen. He said: Invite him or her (occupation of Yemen) to testify that there is no god but Allah, indeed Muhammad is the Messenger of Allah. If so they obey, then tell them that Allah has made it obligatory for them five prayers a day and night (H.R. Imam Bukhari). This hadith is listed at number 1395.

2). Commands to Run Fasting Worship

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ {183}

Meaning: O you who believe, fasting is prescribed for you as it was prescribed for those before you so that you may become pious (Q.S. al-Baqarah: 183).

3). Commands to pay zakat for those who can afford it.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ {43}

Meaning: And establish prayer, pay zakat and bow with those who bow' (Q.S. al-Baqarah: 43).

In the verse mentioned:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا
وَالْمَوْلَاةِ فُلُوبِهِمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ
اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ
{60}

Meaning: Verily, the zakat is only for the needy, the

poor, the administrators of zakat, the mu'allaf who are persuaded by their hearts, to (liberate) slaves, people who are in debt, for the way of Allah and the sake of Allah. those who are on their way, as a statute that is required of Allah, and Allah is All-Knowing, All-Wise (Q.S. at-Tawbah: 60)

In addition to the Qur'an, the Prophet's hadith also explains the obligation to pay zakat, namely: when the Prophet ordered the friend of Mu'adz bin Jabbal, r.a., he said that Mu'adz should convey to the Yemeni occupation to explain:

فإن هم أطاعوا لذلك فأعلمهم أن الله افترض عليهم صدقة في أموالهم تؤخذ من أغنيائهم وترد على فقرائهم (رواه البخارى)

Meaning: If they have obeyed (the command to pray), then know that Allah has made it mandatory for them to pay zakat on their wealth, which is taken from those who are rich and distributed to the poor (H.R. Imam Bukhari). This hadith is found in the Zakat chapter or hadith number: 1395.

4). Obligations of Hajj.

The command to carry out the pilgrimage is stated in the Qur'an letter al-Imran: 97, which reads::

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ {97}

Meaning: performing Hajj is a human obligation to Allah, namely (for) people who can travel to the Baitullah. Whoever denies (the obligation of Hajj), then indeed Allah is Rich (does not need anything) from the universe.

In a hadith, it is explained about the obligations of worship as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ» (رواه مسلم)

Meaning: Rasulullah SAW said, Islam is built on five principles, namely: testifying that there is no god but Allah, indeed the Prophet Muhammad is a servant of Allah's messenger, establishing prayer, paying zakat, pilgrimage to the Baitullah, and fasting in the month of Ramadan (H.R. Imam Muslim)). This hadith is listed in number 21.

Hadith Number 21 narrated by Imam Muslim is a hadith that is categorized as the contents of the pillars of Islam because it includes obligations that must be carried out by Muslims. The obligation to carry out the pillars of Islam that is normally directly constrained by the Covid-19 disaster is prayer and pilgrimage. Shadada, zakat, and fasting are part of the pillars of Islam that are not affected by the Covid-19 pandemic.

The arguments of the Qur'an and as-Sunnah as the basis for the implementation of prayer and pilgrimage are so strong. Prayer services, especially the five daily prayers held in mosques, have become integral in the lives of Muslims. Suddenly when the Covid-19 disaster hit and required Muslims to pray at their respective residences, they objected and tended to reject it. Likewise, when the departure of the pilgrimage was postponed, the prospective pilgrims who had registered and waited for several years felt devastated and disappointed, although, in the end, they had to surrender and accept this incident.

b. Dialectical Theory as an Intermediary (Wasilah) in Binding Peace of Worship

The dialectical theory is a theory that departs from philosophy. This theory is based on the philosophy put forward by Georg Wilhelm Friedrich Hegel (1770-1831 AD) He is the most prominent Western philosophical thinker. Hegel's philosophy departs from a thought that consists of three phases, namely the first phase are the "thesis" which gives birth to the opposite "antithesis" as the second phase. Finally, a third phase was born which reconciled the first and second phases, namely synthesis. However, in "thesis" and "antithesis" each still contains truth values which are then stored in "synthesis" in a more perfect form (Suyahmo, 2014).

Hegel's dialectic theory has provided many benefits for the development of people's social life which is often triggered by various problems that plague them. The issue of covid-19 that prevents people from worshipping normally can be positioned as "tesa". The shari'ah commandment contained in fiqh is the "antithesis" of the normative-juridical. Between 'tesa' and "antithesis" each has a truth. This dilemma needs to be found a solution as a "peace" from the conflict. In the step of finding data in the field by combining the opinions of figures and or institutions, it will be a "synthesis" of the deadlock of the problems faced.

Dialectical thinking in cultural issues and issues of religious community life can be done through an Islamic philosophy approach as a framework for opening the veil of fiqh issues that require wisdom. Fauroni in his study of the Local Wisdom Orientation in the Study of Islamic Philosophy in Islamic Religious Colleges stated that the new orientation in the study of Islamic philosophy is to correlate Islamic philosophy with local wisdom. This orientation is an exploration of the identity of the authenticity of Islamic philosophy itself which has never been separated from its history, namely the presence of previous

thinkers such as Imam Ghazali, Ibn Rushd, Wasil bin Atho (a Mu'tazilah figure), Imam Abu Hanifah, Imam Malik, and Imam Shafi'. i. This is evidence that the idea of solving problems based on Islamic philosophical thought does not only depart from a historical vacuum but also moves with reality to overcome the problem of reality itself (Fauroni, 2017). The dialectical solution between the juridical-normative provisions of fiqh and the reality of the pandemic can borrow and make an analogy from this Islamic philosophical thought. In Ibn Rushd's opinion, Wardani (2014) states that Shari'ah and philosophy are not contradictory, even though the two are brothers (Wardani, 2014). That is, between one another can be a complement and or framework to support the resolution of a problem respectively.

Islamic epistemology in articulating the Qur'an as a guide and source of inspiration for reason in finding the truth admits that the Qur'an is a revelation that can be refuted. The correlation between philosophical thought and revelation in its development goes through five stages, namely: first, the stage of acceptance of the Qur'an as the only spiritual path and guide to life; second, the stage is marked by the rise of Islamic jurisprudential and theological ideas which specifically point to the emergence of four major schools of thought, namely Hanafi, Maliki, Shafi'i and Hambali; third, the emergence of traditionalist and conventionalist models of thought among the Muslims; fourth, the stage marked by the rejection of the doctrinal authority of the jurisprudential (fuqaha) in the normative-juridical justification; and the five stages of contemporary thought marked by the development of the religious revivalism movement and the widespread interest in science and technology (Syamsuddin, 2013). This fifth stage in another narrative can be expressed as a time when the Muslims used

science and technology as a force to fight against the stagnation and setbacks they experienced.

Based on the thought of the stages of Islamic epistemology, as a search for philosophical thought in Islam, dialectical issues, justification of normative-judicial provisions, attitudes of doctrinal thinking, and or falling into a stupor is a sign of thinking that continues throughout the ages in rhythm with the dynamics of the development of society.

D. RESULTS AND DISCUSSION

1. There are a small number of people who are reluctant to follow the health protocol as advised by the government because they feel safe and do not understand the real dangers of Covid-19 (T1).
2. some Muslim communities still go to the mosque to perform the obligatory five daily prayers or Friday prayers, because they feel safe in their environment (T2).
3. some Muslim communities have understood the dangers of Covid-19, but still go to the mosque to perform the obligatory five daily prayers and Friday prayers, because it is a religious order (T3).
4. some Muslim communities have understood the dangers of Covid-19, but still go to the mosque to perform the mandatory five daily prayers and Friday prayers without regard to health protocols, because the problem of transmitting the virus is Allah's business. They surrendered to Him. When Allah gives disease, then no one can avoid it. However, if Allah takes care of it, no virus or disease will be able to penetrate it (T4).

The findings of this study will be discussed one by one as follows:

First, "There are a small number of people who are reluctant to follow the health protocol as advised by the government because they feel safe and do not understand the real dangers of Covid-19 (T1)".

The problem faced is "feeling safe and not understanding the dangers of Covid 19". This finding is not directly related to the dialectic between the fiqh of mahdah worship and the presence of Covid 19. But the "feeling of security" and "not understanding the danger" becomes related to the fiqh of mahdah worship when they perform mahdah worship, such as congregational prayers in the mosque. The result of not keeping the health protocols can be dangerous and or at least create discomfort for other congregants. This phenomenon is disturbing to solemnity in worship. The way out of this problem is to disseminate information to them about the dangers of Covid-19 which can threaten human life. Therefore, a policy in the form of instructions or circulars is distributed not only as an appeal but needs to be socialized by implementing strict health protocols. Wearing masks, washing hands, maintaining distance, avoiding crowds, and reducing mobility should continue to be implemented.

Second, "there are some Muslim communities who still go to the mosque to perform the obligatory five daily prayers or Friday prayers because they feel safe in their environment" (T2).

The second finding is more based on a limited stemat environment. They are guided that when there are no community members exposed to Covid-19 in their environment, they continue to pray in places of worship like normal conditions. Community members are often unaware that some of them have gone out of their neighborhood, such as to a food stall, to the market, and/or other public places. Therefore, the potential to carry Covid-19, because it has traveled outside its environment is very possible. The case of the exposure of the Pekaja, Sokaraja village community to Covid-19 is an example of this case. So it is appropriate that PPKM should be applied to all

people in Banyumas Regency without exception.

The PPKM policy is a precautionary measure against the spread of Covid-19 and caution in preventing exposure to the dangerous virus. The precautionary measure is an attempt at a solution that departs from the analysis of the situation as a reflection of the use of common sense. According to M. Quraish Shihab, the meaning of reason (عقل) includes: 1) Understanding, someone who understands something (based on knowledge) has a rope that prevents him from doing wrong or evil; 2) Fortress or shelter and prison. Such places are to dissuade a person from harm or to prevent a person from repeating his evil deeds; 3) Caution. Prudence makes a person avoid what is displeasing to him (see <https://tirto.id/arti-penting-gunakan-akal-menurut-alquran-cpUn>, accessed on 20 September 2021).

Thus, the PPKM policy does not conflict with religion but is by the content of wisdom contained in the Qur'an. The use of reason is a religious commandment and the PPKM policy is a reflection of its processed products. Prudence in anticipating the spread of Covid-19 is a reflection of the use of reason, so basically when someone is careful and keeps themselves from the contagion of Covid-19, in essence, they have carried out the contents of the Qur'an substantively.

Third, "there are some Muslim communities who have understood the dangers of Covid-19 but still go to the mosque to perform the obligatory five daily prayers and Friday prayers because it is a religious order" (T3).

In the third case, it is a dialectic between carrying out religious orders and a prohibition on carrying out religious orders based on the results of thought. Religion cannot be practiced except by people who have a reason. Religion will stop when people have lost their minds. When a person has a functioning mind, then

religion becomes part of the guiding principle of life that underlies it. Therefore it is a necessity if a person is crazy, is asleep, and or forgets, for him, there is no obligation to carry out religious shari'ah.

Covid-19 is scientifically a virus that is very dangerous to human life. Many victims have fallen due to exposure to Covid-19. One of the functions of religion is to protect the soul (حفظ النفس). Then what if there is a dialectic between religious interests and the interests of protecting the soul? Which interests should take precedence? In dealing with such a dialectical case, the interests of the soul should take precedence. This is by what is stated in the Qur'an, that humans should pay attention and not plunge themselves into destruction. The verse is stated in the letter al-Baqarah: 195, namely:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ
{195}

Meaning: ... and do not throw yourself into destruction, and do good, because Allah loves those who do good (Q.S. al-Baqarah: 195).

In Islamic jurisprudence, the theory of maqashid al-shari'a (the purpose of Islamic law) is known which aims to realize good and at the same time avoid evil, or attract benefit and reject harm. The purpose of Islamic law in the context of God's purpose to enforce a rule of law is to: a) benefit human beings in this world and the hereafter; b) something to be understood; c) as taklifi law that must be implemented; and bring people always under the auspices of the law. The basic human needs that must be maintained in life are to maintain religion, soul, mind, lineage, and property (Shidiq, 2009). When the soul is threatened with Covid-19 and to avoid it is not to do crowds, then any actions that cause crowds should be prevented, including congregational prayers. In this case, the obligation of the prayer does not fall, but the one who falls is the

congregation because it has the potential to cause a crowd, so it is replaced with munfaridan (individual) prayers.

Fourth, "there are some Muslim communities who have understood the dangers of Covid-19 but still go to the mosque to perform the five daily obligatory prayers and Friday prayers without regard to health protocols because the problem of transmitting the virus is Allah's business. They surrendered to Him. When Allah gives disease, then no one can avoid it. However, if Allah takes care of it, no virus or disease will be able to penetrate it" (T4).

The fourth case is more directed at the ideological problem of a school that exists in Islam, especially the Jabariyah school. Responding to the fourth case would be wiser if the matter was returned to the syara' arguments. Not confronted with other streams. Covid-19 is a disaster that affects humans. Anticipation of disaster is highly commanded by religion. Humans are not allowed to give up immediately, but they should try first. Allah says:

فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ
{159}

Meaning: ... if you have tried, then leave it to Allah (results). Verily, Allah loves those who submit (Q.S. al-Imran: 159).

In another verse it is stated:

وَاتَّقُوا فِتْنَةً لَأْتِيَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ {25}

Meaning: And protect yourselves from a torment that is not specific to the wrongdoers among you. And know that Allah is severe in punishment (Q.S. al-Anfal: 25).

Regarding the issue of Covid-19, which endangers human lives, if these verses are returned, then humans should try their best to avoid it. The Messenger of Allah himself when there was a pandemic that befell his people, said:

١٠. عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا» فَقُلْتُ: أَنْتَ سَمِعْتَهُ يُحَدِّثُ سَعْدًا، وَلَا يُكْرَهُ؟ قَالَ: نَعَمْ

(روه البخارى)

Meaning: From the Prophet SAW, he said: When you hear of a plague in an area, then do not enter it. Nevertheless, if there is an epidemic where you are, then do not leave that place. So I said: You heard from Sa'd and did not deny it? He answered yes. (H.R. Imam Bukhari). Hadith number 5728.

٢. أن عمر خرج إلى الشام، فلما كان بسَرَخَ بلغه أن الوباء قد وقع بالشام، فأخبره عبد الرحمن بن عوف: أن رسول الله صلعم قال: إذا سمعتم بأرض فلا تقدموا عليه، وإذا وقع بأرض وأنتم بها، فلا تخرجوا فرارا منه (روه البخارى)

Meaning: Indeed, Umar was on his way to the area of Sham, when he arrived at an area called Sarah, actually at that time there was news of an epidemic in the area of Sham. So Abdurrahman bin 'Auf said to Umar, verily the Messenger of Allah (SAW) once said: If you hear of a plague in an area, then do not enter it. But if there is a plague where you are, then do not leave that place (H.R. Imam Bukhari).

٣. أن رسول الله صلعم قال: لا يوردُ ممرضٌ على مُصِحِّحٍ (رواه مسلم)

Meaning: Verily Rasulullah SAW said: Do not mix a sick (camel) with a healthy (camel) (H.R. Muslim).

٤. قال رسول الله صلعم: لا عدوى ولا طيرة، ولا هامة ولا صقر، وفرّ من المجذوم كما تفرّ من الأسد (روه البخارى)

Meaning: Rasulullah SAW. said: There is no infectious disease, thiyarah, and owls and shofar (a sign that brings bad luck). And flee from leprosy as you run from a lion (H.R. Imam Bukhari)

Based on the arguments derived from the Qur'an and as-Sunnah, it can be used as the basis for preventing disasters caused by pandemic diseases. Like the coronavirus disease 2019 (Covid-19) which originated in China. This virus spreads to various parts of the

country in the world which causes havoc on human life. This condition cannot be taken lightly. The World Health Organization (WHO) has also determined that Covid-19 is a pandemic that has occurred since March 11, 2020. Therefore, the arguments derived from the Qur'an and as-Sunnah are representations of religious orders that should be used as guidelines for human life. in the face of a pandemic.

According to Dr. Ibnu Hasan, Chairman of Muhammadiyah Banyumas, people who insist on praying in the mosque without paying attention to health protocols are included in the understanding that they must be avoided. He said:

“They belong to the Jabbariyah group. We need to set things straight, and we must not tire of reminding those who hold such views. The approach taken is rational. Many people also say that covid 19 is engineered, covid 19 is artificial, but in fact, many mosques are exposed. Facing this problem, the approach is more rational, because if the approach is fiqh, later “tarung terus”.

The same opinion was conveyed by KH. Sabar Munanto, M.Pd.I, chairperson of the tanfidziyah Nahdlatul Ulama Banyumas Branch. When faced with a person or group of people who insisted on continuing to pray in the congregation in the mosque, he stated:

“If that's the case we need to meet... let's discuss. It is just that history proves that discussions often do not solve problems. However, you should follow the instructions that already exist. They enforce a health protocol policy, it must have been studied, which side is the benefit and where is the bad side. Because for the benefit of more people, it must be taken with more benefit”.

The Salafi group represented by Ustaz Saefudin Zuhri, Chairman of the Salafiah

Foundation, Karanglewas, and Banyumas stated as follows:

“... When facing this problem, yes... in the Salafiah manhaj this is clear. Therefore, some rules can be used as a basis. The issue of worship is a matter of fiqh. We should look and return to ushul fiqh, the rules, such as "laa dharara walaa diraara", there should be nothing to hurt, nothing to disturb. Then there is also the rule of "ad-Dharuratu tubiihu al mahdhurat", that an emergency allows what was previously forbidden (haram). What is makruh is lost because of an emergency as well, so there is no law for makruh, aka it becomes permissible. The problem now that is happening is that there is Corina virus 19, and this has really happened, and we should go back to the doctors who are experts in this issue.

Facing the issue of prohibiting congregational prayers in mosques, because it is feared that there will be a crowd that could cause the spread of Covid-19 to be uncontrolled, the Chairperson of the Indonesian Ulema Council of Banyumas Regency, Drs. Taefur Arafat, M. Pd.I., appealed to all members of his staff to continue to provide understanding to the public about the dangers of Covid-19 so that in organizing prayers, one should follow the advice and fatwas issued by the Central MUI. Appeals and socialization to Muslims, in general, are quite effective, because the management of the MUI Banyumas Regency comes from community leaders and religious organizations in Islam that have members of the congregation. Even though there are a small number of people who continue to perform the fardhu, prayers in the mosque are like normal conditions.

The policies issued by the government, the fatwas set by the MUI, the appeals made by doctors, and the socialization carried out by community leaders about the

dangers of contagion of Covid-19 are all efforts to protect the community. If in the public there is a small portion who persists in not wanting to follow health protocols, the same thing also happens to the Muslim community who prays at the mosque.

Dr. Krisnansari, a lecturer at the Faculty of Medicine at Sudirman University when asked by researchers about the phenomenon of the Banyumas community in dealing with Covid-19. It states:

...that the condition of the people of Banyumas in dealing with Covid-19 varies. However, in general, they are willing to comply with health protocols. But some don't want to, because they feel safe. When PPKM was implemented, they still went to the prayer room or the mosque. This is an incident, that people are advised to temporarily not go to places of worship, and please pray in their respective places of residence. At that time our condition was at level 4. However, some people still went to the mosque, so someone has been exposed to COVID-19. Only then did they believe that Covid-19 existed and was contagious. Thankfully, he later recovered.

Based on the opinions of religious leaders, field officials, and or professionals, the Banyumas community in dealing with the Covid-19 disaster generally understands and understands it. This means that they are aware of this pandemic condition, so many have obeyed the health protocol, namely by wearing masks, always washing hands, keeping a distance (physical distancing), not shaking hands, and not crowding.

Borrowing Hegel's dialectical theory, the Covid-19 issue that prevents people from worshipping normally can be positioned as "tesa". The shari'ah commandment contained in fiqh is the "antithesis" of the normative-judicial. Between 'tesa' and "antithesis", each has a truth. This dilaktika needs to be found a

solution as a "peace" from the conflict between the command and the prevention. In the step of finding data in the field by combining the opinions of figures and or institutions, it becomes a "synthesis" of the deadlock of the problems faced, so that it is the right and necessary step if Muslims in holding mahah worship pay attention to the government's appeal and follow the MUI fatwa.

D. CONCLUSION

The description above can be concluded as follows:

1. In general, the people of Banyumas in dealing with Covid-19 follow the advice of the government and community leaders. However, some people are reluctant to follow the health protocol because they feel safe and do not understand the real dangers of Covid-19.
2. During the PPKM period, some Muslim communities continued to go to the mosque to perform the obligatory five daily prayers or Friday prayers, because they prioritized Shari'ah orders as a religious obligation.
3. The synthesis of the fiqh of worship is related to the nature of Covid-19 which endangers human lives, so the implementation of mahdah worship follows the government's advice and follows the MUI fatwa, namely mahah worship such as the caretaker prayers and Friday prayers which were originally required to be carried out in mosques in the congregation, temporarily implemented munfaridan in their respective residences.

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