

# RELIGIOUS POLICY IN THE COVID-19 PANDEMIC AND THE PROPHET'S HADIS

Fatichatus Sa'diyah  
Sekolah Tinggi Ilmu Ushluddin Darussalam  
[faticha.sadiyah@gmail.com](mailto:faticha.sadiyah@gmail.com)

## Abstract

This article discusses the arguments of the Prophet's hadis which are textually contrary to government policies, especially during the covid-19 pandemic. Since the outbreak of covid-19 in early 2020, the government has provided many religious policies for Muslims that have had a lot of impact on their religious behavior. Among them are getting used to praying at home because many mosques are closed, getting used to praying dhuhur on Friday because Friday prayers are abolished, not shaking hands because it will cause physical contact with each other, not attending to pay respects to Muslim brothers who died. While all these behaviors are contrary to the textual meaning of the Prophet's hadis. For example, regarding the threat who leave Friday prayers, the virtue of praying in congregation at the mosque, the virtue of shaking hands when meeting each other, the virtue of carrying out joint obligations in the form of final respect for Muslim brothers who died. Judging by using the theory of structural functionalism popularized by Robert K Merton, it is explained that the basic assumption is that every structure in a social system is functional with respect to the other parts Therefore, this article concludes that between the two realities –religious policies during a pandemic and religious narratives in hadis– do not cause conflict, in fact there is a relationship between one and the other. This is even more so if the traditions are understood using a contextual approach.

***Keywords: religious policy, covid-19 pandemic, prophet's hadis***

## Abstrak

Artikel ini membahas tentang dalil hadis Nabi yang secara tekstual bertentangan dengan kebijakan pemerintah, khususnya pada masa pandemi covid-19. Sejak mewabahnya covid-19 di awal tahun 2020, pemerintah memberikan banyak kebijakan beragama umat muslim yang banyak memberikan dampak pada perilaku beragama mereka. Di antaranya adalah terbiasa salat di rumah karena banyak masjid ditutup, terbiasa salat dhuhur pada hari jumat karena salat jum'at ditiadakan, tidak berjabat tangan sebab akan menimbulkan kontak fisik antara satu dengan lainnya, tidak turut hadir melakukan penghormatan untuk saudara muslim yang meninggal dunia. Sedang semua perilaku ini

berlawanan dengan makna tekstual dari hadis Nabi. Misalnya tentang ancaman meninggalkan salat jumat, keutamaan salat berjamaah di masjid, keutamaan berjabat tangan ketika saling bertemu, keutamaan menjalankan kewajiban bersama berupa penghormatan terakhir untuk saudara muslim yang meninggal dunia. Ditinjau dengan menggunakan teori fungsionalisme structural yang dipopulerkan oleh Talcott Parsons, dijelaskan bahwa adanya saling keterkaitan antara organ satu dengan lainnya dan hal ini dianggap sama dengan kondisi masyarakat. Karena itu, artikel ini menyimpulkan bahwa antara dua realitas tersebut –kebijakan beragama saat pandemic dan narasi agama- tidak menimbulkan pertentangan, justru terdapat keterkaitan antara yang satu dengan yang lain. Lebih-lebih jika hadis-hadis tersebut dipahami menggunakan pendekatan kontekstual.

***Kata kunci: kebijakan beragama, pandemi covid-19, hadis nabi***

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## **Preface**

The Corona Virus Pandemic (corona virus disease-19) has been designated by the World Health Organization (WHO) as a global pandemic. In various countries, this virus has spread massively, including in Indonesia. The Covid-19 virus pandemic in Indonesia has not subsided since the announcement of the outbreak in early 2020. In March 2020, two Indonesian citizens were confirmed positive for COVID-19.<sup>1</sup> After that, the news of positive cases is increasing every day. For example, data reported by one of the sites recommended by the government, [corona.jakarta.go.id](https://corona.jakarta.go.id), explained that in Indonesia for the update on October 13, 2021, there were a total of 4,231,046 positive cases.<sup>2</sup> Based on the number of cases, the government set various kinds of measures as a form of prevention. Like an appeal to always apply 3M (memakai masker, mencuci tangan, dan menjaga jarak or wear a mask, wash a hands, and keep a distance) and

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<sup>1</sup> [kompas.com](https://www.kompas.com), "Perjalanan Pandemi Covid-19 Di Indonesia, Lebih Dari 100.000 Kasus Dalam 5 Bulan," accessed October 13, 2021, <https://www.kompas.com/tren/read/2020/07/28/060100865/perjalanan-pandemi-covid-19-di-indonesia-lebih-dari-100.000-kasus-dalam-5?page=all>.

<sup>2</sup> [corona.jakarta.go.id](https://corona.jakarta.go.id), "Data Pemantauan Covid-19 DKI Jakarta," accessed October 13, 2021, <https://corona.jakarta.go.id/id/data-pemantauan>.

3T (testing, tracing, dan treatment) as an effort to stop the transmission of covid-19, as explained in covid19.go.id.<sup>3</sup>

In addition to these appeals, the government also provides several other appeals related to worship. In this case, as the holder of power related to religious matters, Majelis Ulama Indonesia (MUI) publish some fatwa on the official website mui.or.id. Some of these appeals include the permissibility of replacing Friday prayers with zuhur prayers by being held at home, the ability to leave congregational prayers, tarawih and Eid, not having direct physical contact (shake hands, hugs, and kisses). The fatwas were issued as an effort to break the chain of the spread of COVID-19.

Even though it has been published in an official letter with the inclusion of considerations from various sources, both the Qur'an, hadis, ijma', and qiyas, there are still some people who ignore the fatwa. They still hold fast to their understanding of the virtues of worship without exception. They continue to perform Friday prayers at the mosque, continue to perform congregational prayers in an orderly manner, still shake hands mainly during idul fitri. From this problem a question arises, what is the relationship between religious policy and religious narratives? Are the two contradictory? This paper intends to analyze religious policy during the pandemic and its relationship to the narrative of worship, especially the traditions related to this issue. In addition, this paper also wants to re-examine the understanding of the Prophet's hadis, whether a hadis should be understood and practiced as it is or whether it can be discussed with the circumstances and conditions that surround it. In conducting this research, the author uses the theory of structural functionalism. Structural functionalism is a broad perspective in sociology and anthropology that seeks to interpret society as a structure with interrelated parts. Functionalism interprets society as a whole in terms of the function of its constituent elements; especially norms, customs, traditions and institutions.<sup>4</sup>

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<sup>3</sup> covid19.go.id, "3M Dan 3T Untuk Putus Penularan COVID-19," accessed October 13, 2021, <https://covid19.go.id/p/berita/3m-dan-3t-untuk-putus-penularan-covid-19>.

<sup>4</sup> Binti Maunah, "Pendidikan Dalam Perspektif Struktural Konflik," *CENDEKIA: Journal of Education and Teaching* 9, no. 1 (2015): 71.

This paper focuses on religious policy during the COVID-19 pandemic and the study of hadis in relation to the understanding of the Prophet's hadis by using the theory of structural functionalism. Throughout the author's search, there are still few studies discussing this matter. As has done Saifuddin Zuhri Qudsy and Ahmad Sholahuddin <sup>5</sup>, Muhammad Alfatih Suryadilaga <sup>6</sup>, Alwi HS <sup>7</sup>, Dede Mardiana <sup>8</sup>, and Wahyudin Darmalaksana <sup>9</sup>. Furthermore, these various studies have not touched the discussion on the relationship between religious policies during the pandemic and the Prophet's hadis. From here this article will analyze it.

### **Religion Policy During the Pandemic & Hadis of the Prophet**

The religious policy referred to in this study is a fatwa Majelis Ulama Indonesia (hereinafter referred to as the acronym MUI) relating to worship at the time of the pandemic. The hadiss of the Prophet referred to here are the hadiss of worship that are supposed to be used by the community as a justification for the implementation of worship during the covid-19 pandemic regardless of the fatwa of MUI. Among the hadiss are hadiss related to the organization of congregational prayers, the priority of Friday prayers, and the priority of shaking hands. MUI fatwas and brief reviews of these hadiss became the primary sources used by the authors in this study.

The MUI fatwa referred by the author in this study is the MUI fatwa published on its official website [mui.or.id](http://mui.or.id) totaling 10 sheets with the number 14 on 2020 concerning the implementation of worship in situations of the covid-19 outbreak. In its presentation, the MUI gave various considerations from various sources, both verses of the Qur'an, the hadis of the Prophet, the rules of fiqhiyah

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<sup>5</sup> Saifuddin Zuhri Qudsy and Ahmad Sholahuddin, "Kredibilitas Hadis Dalam COVID-19: Studi Atas Baḍl Al-Mā'ūn Fi Fadhli Al-Thāun Karya Ibnu Hajar Al-Asqalany," *AL QUDS : Jurnal Studi Alquran dan Hadis* 4, no. 1 (2020): 1.

<sup>6</sup> Muhammad Alfatih Suryadilaga, "Pemahaman Hadis Tentang Covid-19 Dalam Perspektif Integrasi-Interkoneksi Amin Abdullah," *Khazanah: Jurnal Studi Islam dan Humaniora* 18, no. 2 (2020): 173–196.

<sup>7</sup> Muhammad Alwi Hs, "Hadis Tentang Ancaman Orang Yang Meninggalkan Shalat Jum ' At Masa Pandemi Covid-19" 2, no. 2 (2020): 234–249.

<sup>8</sup> Dede Mardiana, "Rasulullah Saw. Dan Pencegahan Wabah Covid-19: Studi Tematik Hadis-Hadis Penyakit Menular," *Jurnal Penelitian Ilmu Ushuluddin* 1, no. 3 (2021): 147–167.

<sup>9</sup> Darmalaksana, "Corona Hadis. Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung." 19 (2020): 1–7.

(kaidah fiqhiyah), and various opinions of scholars. The important points in the issued fatwa are: <sup>10</sup>

1. Setiap orang wajib melakukan ikhtiar menjaga kesehatan dan menjauhi setiap hal yang dapat menyebabkan terpapar penyakit, karena hal itu merupakan bagian dari menjaga tujuan pokok beragama (al-daruriyat al-khams).
2. Orang yang telah terpapar virus corona wajib menjaga dan mengisolasi diri agar tidak terjadi penularan kepada orang lain. Baginya salat jum'at dapat diganti dengan salat zuhur, karena salat berjamaah merupakan ibadah wajib yang melibatkan banyak orang sehingga berpeluang terjadinya penularan virus secara massal. Baginya haram melakukan aktifitas ibadah sunnah yang membuka peluang terjadinya penularan, seperti jamaah salat lima waktu/ rawatib, salat tarawih dan ied di masjid atau di tempat umum lainnya, serta menghadiri pengajian umum dan tabligh akbar.
3. Orang sehat dan yang belum diketahui atau diyakini tidak terpapar covid-19 harus memperhatikan hal-hal sebagai berikut:
  - a. Dalam hal ia berada di suatu kawasan yang potensi penularannya tinggi atau sangat tinggi berdasarkan ketetapan pihak yang berwenang maka ia boleh meninggalkan salat jum'at dan menggantikannya dengan salat zuhur di tempat kediaman serta meninggalkan jamaah salat lima waktu/ rawatib, tarawih, dan ied di masjid atau tempat umum lainnya.
  - b. Dalam hal ia berada di suatu kawasan yang potensi penularannya rendah berdasarkan ketetapan pihak yang berwenang maka ia wajib menjalankan kewajiban ibadah sebagaimana biasa dan wajib menjaga diri agar tidak terpapar covid-19, seperti tidak kontak fisik

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<sup>10</sup> Fatwa MUI 14, "Fatwa MUI No. 14 Tahun 2020 Tentang Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah Covid-19," *Mui* 14 (2020): 1–10, <https://mui.or.id/wp-content/uploads/2020/03/Fatwa-tentang-Penyelenggaraan-Ibadah-Dalam-situasi-Wabah-COVID-19.pdf>.

langsung (bersalaman, berpelukan, cium tangan), membawa sajadah sendiri, dan sering membasuh tangan dengan sabun.

4. Dalam kondisi penyebaran covid-19 tidak terkendali di suatu kawasan yang mengancam jiwa, umat Islam tidak boleh menyelenggarakan salat jum'at di kawasan tersebut, sampai keadaan menjadi normal kembali dan wajib menggantikannya dengan salat zuhur di tempat masing-masing. Demikian juga tidak boleh menyelenggarakan aktifitas ibadah yang melibatkan orang banyak dan diyakini dapat menjadi media penyebaran covid-19, seperti jamaah salat lima waktu/ rawatib, salat tarawih dan ied di masjid atau di tempat umum lainnya, serta menghadiri pengajian umum dan majelis taklim.
5. Dalam kondisi penyebaran covid-19 terkendali, umat Islam wajib menyelenggarakan salat jum'at dan boleh menyelenggarakan aktifitas ibadah yang melibatkan orang banyak, seperti jamaah salat lima waktu/ rawatib, salat tarawih dan ied di masjid atau di tempat umum lainnya, serta menghadiri pengajian umum dan majelis taklim dengan tetap menjaga diri agar tidak terpapar covid-19.
6. Pemerintah menjadikan fatwa ini sebagai pedoman dalam menetapkan kebijakan penanggulangan covid-19 terkait dengan masalah keagamaan dan umat Islam wajib menaatinya.
7. Pengurusan jenazah (tajhiz al-janaiz) yang terpapar covid-19 terutama dalam memandikan dan mengafani harus dilakukan sesuai protokol medis dan dilakukan oleh pihak yang berwenang dengan tetap memperhatikan ketentuan syariat. Sedangkan untuk mensalatkan dan menguburkannya dilakukan sebagaimana biasa dengan tetap menjaga agar tidak terpapar covid-19.
8. Tindakan yang menimbulkan kepanikan dan/ atau menyebabkan kerugian publik, seperti memborong dan/ atau menimbun bahan kebutuhan pokok serta masker dan menyebarkan informasi hoax terkait covid-19 hukumnya haram.

9. Umat Islam agar semakin mendekatkan diri kepada Allah SWT dengan memperbanyak ibadah, taubat, istighfar, dzikir, membaca qunut nazilah di setiap salat fardu, memperbanyak salawat, sedekah, serta senantiasa berdoa kepada Allah SWT agar diberikan perlindungan dan keselamatan dari musibah dan marabahaya (*daf'u al-bala*), khususnya dari wabah covid-19.

As for the hadiss of worship in question, among others:

1. Hadis about the priority of congregational prayer. It's was found in the book of Ṣaḥīḥ al-Bukhārī number 631:

حدثنا موسى بن إسماعيل قال: نا عبد الواحد قال: نا الأعمش قال: سمعت أبا صالح يقول: سمعت أبا هريرة يقول: قال رسول الله صَلَّى الله عليه و سلم: صلاة الرجل في الجماعة تضعف على صلاته في بيته وفي سوقه خمسة وعشرين ضعفا وذلك أنه إذا توضأ فأحسن الوضوء ثم خرج إلى المسجد لا يخرج إلا الصلاة لم يخط خطوة إلا رفعت له بها درجة وحط عنه بها خطيئة فإذا صلى لم تنزل الملائكة تصلي عليه ما دام في مصلاه اللهم صل عليه اللهم ارحمه ولا يزال أحدكم في صلاة ما انتظر الصلاة<sup>11</sup>

Mūsa bin Ismā'īl has narrated to us, he said: ` Abd al-Wāḥid has narrated to us, he said: al-A`mash has narrated to us, he said: I heard Abū Ṣāliḥ said: I heard Abū Hurayrah say: The Prophet (peace and blessings of Allaah be upon him) said: a man's prayer in congregation compared to his prayer at home or in the market is 25 times more important. That is because when he performs ablution and completes his ablution and then leaves the house to go to the mosque, he does not go out except to perform congregational prayers, then there is not a single step of his step except that he will be elevated one degree and his mistake will be erased. When he performs the prayer, then the angels will come down to pray for him as long as he is still at the place of his prayer, "O Allah, forgive him. Bless

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<sup>11</sup> Imam al-Bukhari, *Al-Jami' Al-Sahih Li Al-Bukhari*, 1st ed. (Riyad: Maktabah al-Mulk Fahd, n.d.).

him.” And one of you is always counted in a state of prayer as long as he waits for the performance of prayer.

2. Hadis about the threat to people who leave Friday prayers. It's was found in the book *Ṣaḥīḥ Muslim* number 865:

و حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ حَدَّثَنَا أَبُو تَوْبَةَ حَدَّثَنَا مَعَاوِيَةَ (وَهُوَ ابْنُ سَلَامٍ) عَنْ زَيْدٍ (يَعْنِي إِخَاهُ) أَنَّهُ سَمِعَ أَبَا سَلَامٍ قَالَ: حَدَّثَنِي الْحَكَمُ بْنُ مَيْنَاءَ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو وَابَا هُرَيْرَةَ حَدَّثَاهُ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى أَعْوَادٍ مِنْبَرِهِ (لِيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وُدْعِهِمُ الْجُمُعَاتِ أَوْ لِيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لِيَكُونَنَّ مِنَ الْغَافِلِينَ)<sup>12</sup>

Al-Hasan bin ‘Ali al-Ḥalwānī has narrated to us, Abū Tawbah has narrated to us, Mu`āwiyah (i.e. Ibn Salām) has narrated to us from Zayd (i.e. his brother) that he heard Abū Sallām say: al-Ḥakam ibn Maynā has narrated to me that ‘Abd al-Lah ibn `Umar and Abū Hurayrah both narrated to me that he both listened to the Prophet (peace and blessings of Allaah be upon him) say while he was holding a stick in the pulpit: let those who like to leave the Friday prayers cease their deeds, or else Allah will close their hearts, then they will truly belong to the heedless ones.

3. Hadis about the priority of shaking hands. It's was found in *Sunan Abī Dāwūd* number 5212:

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَلْجٍ عَنْ زَيْدِ أَبِي الْحَكَمِ الْعَنْزِيِّ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا التَّقِيُّ الْمُسْلِمَانِ فَتَصَافَحَا وَحَمَدَا اللَّهَ عَزَّ وَجَلَّ وَاسْتَغْفَرَا غُفِرَ لَهُمَا.<sup>13</sup>

‘Amr bin ‘Awn has narrated to us, Hushaym has narrated to us from Abū Balj from Zayd Abū al-Ḥakam al-`Anzī from al-Barrā bin ‘Azib he said: The Prophet SAW said: when two Muslims meet and then they both

<sup>12</sup> Imam Abi al-Husayn Muslim bin al-Hajjaj al-Naysaburi, *Sahih Muslim*, 1st ed. (Beirut: Dar al-Kutub al-Ilmiyah, n.d.).

<sup>13</sup> Abu Dawud Sulayman bin al-Ash`ath al-Sijistani, *Sunan Abi Dawud*, 3rd ed. (Beirut: Dar al-Kutub al-Ilmiyah, 1996).

musafahah, praise Allah, and ask for forgiveness from Allah, surely Allah will forgive him.

Visually, there is a contradiction between the MUI fatwa and the lexical meaning of the hadis. MUI organizes the performance of congregational prayers at home, even in good health. While in the hadis it is stated that the priority of congregational prayer in the mosque is more important than prayer at home or in the market. MUI recommends replacing Friday prayers with noon prayers at home, even in good health. Meanwhile, in the hadis, the threat is stated for people who leave some Friday prayers. MUI recommends maintaining physical contact to break the chain of spreading the virus, while in the hadis it is stated the virtue of shaking hands with fellow Muslims.

The content of the three hadiss above is probably one of the reasons that make the community ignore the MUI fatwa. Therefore, in this study, the author will focus on the method of understanding only globally, the author does not discuss the critique of sanad and matannya. In addition, the author also reviews its relevance to the MUI fatwa.

### **Understanding Hadis Contextually**

In responding to the changes in worship, including government policies in terms of worship, some ulama' also expressed their opinions. Among them is M. Quriash Shihab in his book entitled "Corona Ujian Tuhan; Sikap Muslim Menghadapinya"<sup>14</sup> In the book, Shihab expresses his various opinions regarding Covid-19 and the religion of Muslims. In it he also describes the implementation of Friday prayers. He also quoted the MUI fatwa in this regard. According to him, -based on the fatwa- because experts have stated that the gathering of a number of people in one place and in close proximity can result in the transmission of COVID-19 which causes death, then all gatherings that lead to suspected deaths must be prohibited in the name of religion."<sup>15</sup>

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<sup>14</sup> M Quraish Shihab, "Corona Ujian Tuhan.Pdf," 2020.

<sup>15</sup> Ibid.

In addition, Faried F. Saenong, et al in his book entitled “Fikih Pandemi; Beribadah di Masa Wabah” also discussed about worship during the pandemic. This book (e-book version) has been uploaded on the official website mui.or.id. The book mentions various worships carried out in different forms during the COVID-19 pandemic. These include congregational prayers, Friday prayers and maintaining physical contact. Shaking hands or other forms of physical contact during the Eid moment are abolished. In this book it is explained directly that those who are unable to pray Friday because of age such as Covid-19 and replace it with the Zuhur prayer at home, the reward is the same as the reward for the Friday prayer. This book also explains that not performing Friday prayers many times because of the pandemic is a relief or dispensation (*rukhsah*).<sup>16</sup>

Gus Mus, a prominent religious figure also gave his opinion on this matter. After describing several hadiss and some fiqhiyah rules – some of which are listed in the MUI fatwa consideration – stated that the virus can be an excuse for Muslims not to carry out congregational worship in mosques and Friday prayers. He also emphasized that each of our joints can be a good worship without having to leave the house. Mainly by reading a lot of istighfar and salawat. Because both are needed for the current conditions, because Allah will not punish a people when the Messenger of Allah is in their midst.<sup>17</sup>

From the view of some scholars above, all understand the hadis is not in accordance with the text (textual), but they all understand the hadis with its context. Even the opinions they cast are not original opinions. They analyze sharply, describing various sources of both the Qur'an, hadis, stories from hadis, the background of the emergence of hadis, the rules of fiqh, etc., until they argue that a Muslim is allowed not to shake hands, not to perform congregational prayers in mosque, and left the Friday prayers.

Their method of contextual understanding is not something new. Hadis experts have formulated the formulation of hadis understanding for a long time.

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<sup>16</sup> Fareid F. Dkk Saenong, *Fikih Pandemi; Beribadah Di Masa Wabah* (Jaka: Nuo Publishing, 2020).

<sup>17</sup> Jamiyah NU, “Beribadah Dalam Kondisi Pandemi Korona (Gus Mus),” accessed October 16, 2021, <https://www.youtube.com/watch?v=dAzvk6RfDME>.

Hadiss were brought in accordance with the conditions of the people who were being faced by the Prophet Muhammad. Sometimes as an answer to a friend's question or there are cases that occur in the community. Hadis is seen in terms of the conditions of the audience, the place and time of its occurrence. Sometimes it is universal, temporal, casuistic, and local. Likewise the language used, sometimes the Prophet used the language of nature and sometimes used figurative language. There are two methods commonly used in understanding hadis. <sup>18</sup>

*First*, textual. The understanding of this category of hadis is understanding the text with the meaning of the *zahir* text (*zahir nas*). *Second*, contextual. Understanding the hadis of this category is understanding the meaning contained in the text (*batin nas*). This category is further divided into two parts. 1) internal context such as containing figurative language, metaphors, and symbols. 2) external context such as the condition of the audience in terms of culture, social and *asbab al-wurud*. <sup>19</sup>

Contextual understanding and application of hadis is done when behind the text of a hadis there is a strong indication that requires the hadis to be understood and applied not as its literal meaning. <sup>20</sup> Thus, the understanding of the above scholars is included in the category of contextual hadis understanding, based on theories in the understanding of the hadis of the Prophet.

### **Structural Functionalism Analysis of the Hadis of Worship and Government Policy**

Before analyzing this problem, the author will first describe the description of structural functionalism analysis. This theory emphasizes order and ignores conflict and societal changes. The main concepts are function, dysfunction, latent function, manifest function, and equilibrium. <sup>21</sup>

According to this theory, society is a social system consisting of elements that are interrelated and mutually integrated in balance. Changes that occur in one

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<sup>18</sup> Abdul Majid Khon, *Takhrij Dan Metode Memahami Hadis*, 1st ed. (Jakarta: Amzah, 2014).

<sup>19</sup> Ibid.

<sup>20</sup> M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual*, kedua. (Jakarta: Bulan Bintang, 2009).

<sup>21</sup> George Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda* (Jakarta: Rajawali Press, 2016).

part will bring changes in patterns to other parts as well. The basic assumption is that every structure in a social system is functional with respect to the other parts. Conversely, if no function is found, then the structure will not exist or will disappear by itself. Adherents of this theory tend to look only at the contribution of one system because it ignores the possibility that a system can operate against other functions in a social system. At the extreme, adherents of this theory assume that all events and all structures are functional for a society. Thus, at a certain level, for example war, social inequality, racial differences and even poverty are “needed” by a society. Change can happen slowly in society. If there is a conflict, adherents of this theory focus their attention on the problem of how to resolve it so that society remains in balance.<sup>22</sup>

The COVID-19 pandemic is spreading. Sick people everywhere, there is always an increase in the death rate every day. The COVID-19 pandemic has changed the way people live. Previously they were free to do anything. Currently all his actions must be in accordance with the rules. The Muslim community is free to shake hands, pray in congregation in the mosque, perform Friday prayers without any restrictions, and even sleep breaks in the mosque are also allowed. Currently it is different, the implementation of activities in the mosque is limited. In fact, there are several mosques in the red zone that are not active. When the time for prayer arrives, the call to prayer is sounded, but the congregation is not carried out.

Covid-19 is the reason, many new regulations have been given by the government. The MUI also issued a fatwa on the implementation of worship in the midst of a pandemic with all strict regulations. This fatwa is functional if applied by all Muslims in carrying out their worship to deal with this pandemic. This fatwa has two functions in its application; ritual and non-ritual functions. The function of ritual is that Muslims can understand and carry out their forms of worship in different ways. They can understand that worship is not just one way. For example, regarding Friday prayers. Under these conditions, they can understand that Friday prayers can be abandoned if there is an age. The second

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<sup>22</sup> Ibid.

function is a non-ritual function, referring to al-daruriya>t al-khams or the five interests in religion. Namely, if this fatwa is practiced in an orderly manner by all Muslim communities, it means that he has; First, protect himself from this plague. This is important. Because Islam does not allow its people to endanger themselves, let alone threaten death. Second, protect their families from contagion of the plague. The virus is invisible. It could be that when someone goes out to pray together, he comes home with the virus. The virus was transmitted to one of his family who was susceptible to the virus. Things that harm other people are not allowed by religion. Third, protect religion. Islam is an easy religion, not burdensome. We Muslims should also not burden ourselves, because this is not what religion wants. Fourth, protect property. By keeping themselves from being exposed to the virus, the Muslim community also protects their wealth. Of course there are many costs that must be incurred when someone is affected by this virus. Fifth, guard the mind. During this pandemic, there is a lot of fake news or hoaxes scattered around. Fake news can confuse the mind. During a pandemic, a person must keep their mind in check so that their immunity remains stable, and they are not susceptible to contracting the virus. Therefore, by not making physical contact with humans nor doing worship outside, especially not leaving the house, then someone is actually guarding his mind.

Based on the explanation above, the MUI fatwa and the Prophets hadis above are not contradictory. Each is functional in its position. The MUI fatwa is issued to prevent the spread of the virus, the hadis can also be understood and practiced contextually. So, if someone does not practice a hadis according to the meaning of the text, it does not mean that he does not practice hadis. However, he practiced the hadis contextually.

Functions are observable effects leading to adaptation or adjustment in a system. Functions are neutral. Merton also proposed a concept called dysfunction. Just as social structure can contribute to the maintenance of other social facts, on the other hand it can also have negative consequences. In addition, Merton also explained related functions. Merton distinguishes between manifest and latent

functions. The manifest function is the expected function, while the latent function is the unexpected function.<sup>23</sup>

The dysfunctional element of the MUI fatwa and the Prophet's hadis above is that if the two are stretched out from one another, for example, implementing the MUI fatwa is considered not to follow the Prophet's hadis. They continue to carry out congregational worship, Friday prayers and ignore health protocols. This makes the public not aware of the increasingly massive spread of the virus. Among the factors that make someone do this include: *first*, the lack of knowledge regarding covid-19, so that one can underestimate the existence of this virus. There are some who say that this virus is not a disease, but a form of politicization of religion by the government, and so on. *Second*, the lack of awareness to apply a new life that is different from the previous one. *Third*, the motivation to sanctify religious values in a person is quite high level. This happens because he only sees and is fixated on one perspective and ignores other perspectives.

Merton also divides the function into two; manifest function and latent function. As far as the problems above are concerned, the manifest function of the implementation of the MUI fatwa is the minimal spread of COVID-19 and the decline in positive numbers and death rates due to COVID-19. The latent function is the loss of socializing with the community, especially people who fall into the category of “*gaptek*”, which they cannot replace physical socialization with other forms.

### **Closing**

Change demands a person to adapt to a new life, as does the advent of this covid-19. One is required to adapt oneself in this time of pandemic by applying new rules, including in the rituals of worship. MUI which in this case as the holder of authority also gives some rules to the Muslim community in performing their worship.

As citizens and followers of a good religion, the Muslim community should obey and perform worship in accordance with the call. Do not contradict it

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<sup>23</sup> Ibid.

with the textual meaning of the hadiss of worship. Because in fact, there is no contradiction between the MUI fatwa and the hadiss. The MUI fatwa was issued not without consideration. The MUI fatwa was published with mature research. The functional MUI fatwas were implemented during the covid-19 pandemic, the hadiss of the Prophet were also not absolutely understood textually. The hadiss of the Prophet can be understood contextually.

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