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The Adaptation of Muslim's Religious Life During COVID 19 Pandemic on Islamic Law Perspective Wahyu Abdul Jafar¹, Hendri Kusmidi ¹Institut Agama Islam Negeri (IAIN) Bengkulu, Indonesia ²Institut Agama Islam Negeri (IAIN) Bengkulu, Indonesia, email: wahyujafar@iainbengkulu.ac.id

Abstract: This study aims to explain the adaptations in Muslim life during COVID 19 pandemic from the perspective of Islamic law. This type of research is library research. The data collection technique used is the documentation method. Then the data is analyzed using content analysis techniques. After conducting in-depth studies found several essential things, During COVID 19 pandemic, Islamic law gave rukshoh (easiness) replace Sholat Jum' at (Friday prayers) in the mosque with Sholat Dzuhur (the midday prayer) at their respective homes.

Islamic law also allows Social Distancing and quarantine of the region when a disease outbreak occurs. Even this has also been done by Rosulluloh when in the city of Medina, a disease outbreak occurred. In handling corpses due to COVID 19 pandemic, Islamic law explains that the management of these dead bodies still preserves the bodies' rights to be fulfilled, bathed, dressed up, prayed, and buried. But its implementation must comply with the health protocol.

In the matter of silaturahmi (friendship) online, Islamic law states that the essence of silaturahmi (friendship) can still be realized even though there is no physical contact. This silaturahmi (friendship) can be achieved in various ways, such as silaturahmi (friendship) online, by giving wealth to relatives, exchanging letters,

exchanging greetings, and several other actions will bring harmony to a kinship relationship. Keywords: Covid 19, Religious Life, Muslim, Islamic Law.

INTRODUCTION Currently, the COVID 19 pandemic is happening worldwide, which is a very rapid transmission process. The latest data is presently more than three hundred thousand people who have died due to this virus. About six million people have been infected with this virus, and it is likely to continue to grow.

Indonesia is also affected by COVID 19 pandemic; thousands of people have been infected.[1] For more details can be seen in the chart below, Last Update: May 31, 2020 If it can not stop the disease's progression, then the data of those infected will continue to grow over time. So it is very natural that all humans, both experts, and amateurs do not want to miss discussing the plague that is so difficult to the dam.

Efforts have been made to limit the spread of the virus from Wuhan and stop it from spreading. One of the major themes that are often discussed about the COVID 19 pandemic is the social religious impact. This virus kills hundreds of thousands of people and causes a lot of changes in the way of worship both worship that is personal and worship relating to the broader community. The impact of this change triggers horizontal conflicts in the community.

The Indonesian Ulema Council (MUI) has issued a fatwa regarding the holding of worship during the COVID 19 pandemic.[2] Indonesian Ulema Council (MUI) said that the people who have been exposed to the virus COVID 19 "obliged to protect and isolate themselves to avoid transmission to others." Besides, the person may change their Friday prayers (sholat Jum' at) with midday prayer (sholat dzuhur) in his own house.

This is because the Friday prayer (sholat Jum' at) is obligatory worship that involves a lot of people, so the chance of transmitting the virus en masse ". This statement of the Indonesian Ulema Council (MUI) was responded to in various ways by the community. In Banda Aceh, people are still carrying out the Friday prayers (sholat Jum' at) in the congregation.

However, Zainal Abidin General Hospital has been treating some patients in Supervision (PDP) COVID 19, and there are dozens of people the status of People Under Supervision (ODP) COVID 19. At Masjid Baiturrahman, on Friday, residents still hold Friday prayers in congregation.[3] This fact shows that there are still many people who do not follow the recommendations of the Indonesian Ulema

Council (MUI).

There is a high possibility of conflict due to differences of opinion. To minimize the emergence of social conflict, there is a need for a comprehensive explanation of Islamic Law regarding the COVID 19 virus, by explaining the arguments both from Al-Qur'an, the hadith of the Prophet Muhammad, and the views of the scholars.

METHODOLOGY This type of research is library research[4], whereas if viewed from the perspective of the research paradigm, it includes the kind of qualitative research. In this study, there are several data sources used by researchers as reference material, including: first, the primary data source in this study is a scientific journal or book that is directly related to the object that the researcher is studying, namely scientific journals or papers relating to theorem and the opinions of the scholars about COVID 19. Secondly, secondary data sources are indirectly related to the object of this study and felt very supportive.

In this study, the authors used the documentation of data collection techniques. The author intends to collect data by examining scientific journals, books, notes, archives relating to the postulates, and the opinions of scholars about COVID 19.

The author chooses documentation techniques because the study conducted by the authors is study literature so that the author feels enough to use documentation techniques without using other techniques. In this study, researchers used content analysis techniques. **RESULTS AND DISCUSSION** Some things are very significant to be discussed in religious life matters during COVID 19 pandemic, including: Implementation of Friday Prayers (shalat Jum' at) Congregation at the mosque is replaced by the midday prayer (sholat dzuhur) at home from the perspective of Islamic law Under normal conditions, Friday prayers have several conditions, including: First, the Friday Prayer (shalat Jum' at) and the second sermon must be done at the midday prayer (sholat dzuhur).

This is based on the hadith: ????? ?????????? ????? ?????????? ?????????????? ?????????? ?????????? "The Prophet Muhammad prayed Friday (sholat Jum' at) when the sun leaned west (Sholat dzuhur time)". (HR.al-Bukhari).[5] Therefore, it is not valid to perform Friday prayers (shalat Jum' at) or sermons outside of the midday prayer (sholat dzuhur).

When the Asr time has arrived, and the prayers have not takbiratul ihram, they are obliged to takbiratul ihram with the midday prayer (sholat dzuhur). If amid

six conditions above, three conditions are difficult to fulfill when COVID 19 pandemic, namely conditions 3,4 and 5. This is what makes the scholars carry out discussions **to find solutions to** this problem.

The majority of scholars believe that it is possible to replace Friday prayers with midday prayers (sholat dzuhur). This Ulama Agreement is contained in Fatwa Majelis Ulama Indonesia (MUI) Number 14, 2020, "(1) If it is located **in an area with high or very high potential for COVID 19 transmission based on the provisions of the authorities** then he may leave Friday prayers and replacing **it with the midday prayer** at home, he may also leave the congregation to pray five times / rawatibat, Tarawih, and Eid in mosques or other public places.

(2) **if he is in an area with a low potential for transmission of COVID 19 based on the provisions of the** competent authorities, then he is still required **to carry out** religious obligations as usual and must guard himself against being exposed to COVID 19, such as not having direct physical contact (shaking hands, hugging, kiss hand), bring your prayer mat, and often **wash your hands with** soap.

(3) If **the spread of COVID 19 is uncontrolled in a life-threatening area**, Muslims may not hold **Friday prayers in** the area until conditions return to normal and must replace **it with the midday prayer** in their respective places. [12] The fatwa of Friday Prayers was replaced by midday prayers based on several **traditions of the Prophet Muhammad**, including: **??? ?????????? ?????????????? ?????? ?????????????? " Do not mix the sick with the healthy."** (HR. Al-Bukhari).[13] The Prophet Muhammad then said like this because when it happened outbreaks of leprosy.

To prevent transmission of this disease, the Prophet ordered to **stay away from** the sufferer. Alternatively, in other words, it is necessary to isolate the patient so that **it is not** transmitted to those who are healthy. The command **can be seen in the following** hadith: **????? ??? ???? ?????????? ??? ?????????? ??? ?????????? "Run from people affected by leprosy like you run from lions"** (HR al-Bukhari).[14] Between leprosy and COVID 19, have in common that is the same deadly infectious disease. So that the scholars punish COVID 19 is **the same as** leprosy.

This prohibition on mixing between healthy and infected people applies in all conditions, both congregational prayers and when not in congregational prayer. Illat (reason) law in the hadith **of the Prophet Muhammad** is gathering (mixing). If we take the opinions of the scholars, then we will find some relevant references. Shaykh al-Khatib al-Syirbini in Mughni al-Muhtaj on this subject writes as follows: **????????? ?????????? ?????????????? ?????????? ??? ?????????????????? ?????????? ?????????????????? ??????????????????**

the mosque, because it will cause the mosque to be unclean".

Imam al-Haramain said: "Pain which aborts the obligation of Friday prayer is lighter than the Pain that fails the responsibility to stand at the fard prayer. The illness is like a muddy or rainy road or something like that".[19] In al-Muqaddimah al-Hadramiyah it is stated that: The following are some reasons for not praying Friday prayers and prayers in congregation is rain that can wet his clothes and not found rain protector, extremely sick, caring for sick people who are not there to take care of him, watching over relatives (wife, in-laws, friends) who want to die or despaired, worried about the safety of his soul or property.[20] Opinions of the scholars regarding Organizing Worship in the COVID 19 pandemic situation are also based on some basic Islamic Law principles.[21] These methods include: ?? ?????? ??? ?????? "Must not endanger yourself and endanger others" People infected with the COVID 19 virus will harm other people because they can transmit the disease if they meet other people.

The potential for transmission of this disease is very high when people who are sick COVID 19 participate in congregational prayer. Therefore, prayer in the congregation for people infected with the COVID 19 virus is prohibited because it can harm other people. ?????? ?????????????? ??????? ??? ?????? ?????????????? "rejecting the danger comes first rather than seeking benefit".

This method is in harmony with the expression that it is better to prevent disease than to treat disease. So it is better to forbid people who are infected with the covid 19 virus from worshipping in the mosque than to treat other worshipers who are infected with the covid 19 virus. Better to ban one person but can save many others from covid 19 virus.

????????????? ??????? "The danger must be eliminated" The danger that arises from the COVID 19 virus must be eliminated or at least minimized. One way to reduce the potential for the spread of the COVID 19 virus is by prohibiting attending congregational prayers for people who are positive for this disease. Social Distancing and Quarantine in the Muslim Community Perspective of Islamic Law The next problem due to COVID 19 is the prevention of transmission of this disease.

One way that can be done is by conducting Social Distancing and quarantine of the region. However, this method is often rejected by some people. Therefore, it is essential to have a comprehensive explanation of this problem from the perspective of Islamic law. The concept of social distancing and regional

quarantine happened at the time of the Prophet Muhammad and his companions.

This concept is done by encouraging people to keep their distance from others, stay away from the crowd, and avoid places or events that attract attention. As narrated in the following hadith: "If you hear of an epidemic in an area, then don't enter it. But if an outbreak occurs where you are, then don't leave that place."

(HR Bukhari)[22] Besides, in the era of the Prophet, in the time of the caliph Umar bin Khattab, there was also an epidemic of disease. In a hadith, it is said, Umar was on his way to Sham, and he got word about the plague. The hadith narrated by Abdullah bin 'Amir said, Umar then did not continue the journey.

The following hadith: "Umar was on his way to Sham when he arrived at an area called Sargh.[23] At that time, Umar received news of an outbreak in the Syam region.

Abdurrahman ibn Awf then told Umar if the Prophet Muhammad SAW had said, "If you hear an epidemic in an area, do not enter it. But if there is an outbreak where you are, then don't leave that place." (HR Muslim).[24] In the same hadith Abdullah bin Abbas and narrated by Imam Malik bin Anas, Umar's decision was doubted by Abu Ubaidah bin Jarrah.

He was the leader of the group brought by Caliph Umar. According to Abu Ubaidah, Umar should not have returned because it was against the command of Allah SWT. Umar said he did not run away from the provisions of Allah but towards His other requirements. Abdurrahman bin Auf's answer helped strengthen the decision of the Caliph not to continue his journey because of the plague.[25] From the hadith above, the attitude and perspective of the Prophet Muhammad and his companions in dealing with the plague can be seen.

They did their best to avoid it, including the policy of not entering the area where there was an outbreak and not leaving if it was affected by the plague.[26] Imam Ibn Hajar Al-Asqolani authored a book called Badzlul Ma'un fi Fadhlith Tha'un

(Providing Relief to Sufferers of Epidemic Diseases). Through the book, he explained the basis of his attitude of refusing an invitation to pray together, meeting with Muslims to pray together, **even though the** one who asked was the ruler **at the time**. He chose to stay at home and limit interaction. **There is an** important lesson that **we should consider** from this book.

In 749 Hijriyah, **there was an** endemic in Syam. Faced with that, the Muslims came out and gathered to pray. After that, **the number of** victims **affected by the** plague increased. Fifteen years later, **in the year** 764 Hijriyah, it was the first time the ulema gathered again. A very long period. Another story, Endemic, happened in Egypt **in the year** 833 Hijriyah. In one day, 40 people died.

They then come out and gather to pray, do istighatsah (joint prayers asking God for forgiveness), and **the number of** victims who died more and more-even reaching 1,000 every day. For this reason, Syaikhul Islam Al-Imam Al-hafiz Ibn Hajar Al-qAsqalani emphasized that his attitude was based on a definite Proof, in line with **some of the** scholars **at the time** who proclaimed the prohibition of gathering, even though it was intended to pray and worship during an outbreak.

This hard ban was sentenced for fear that the plague would spread even more. This opinion is also strengthened by **the story of** the friend **of the prophet** Amr bin Ash. When he became the governor of Sham, he replaced **the companions of the Prophet** Abu Ubaidah bin Jarrah and Muadz bin Jabal who died earlier in the plague, **Amr bin Ash** tried to diagnose the cause and **spread of the** epidemic.

Amr **said that the** disease was like blazing fire, and **as long as** there was firewood, he would continue to burn. **As long as** there are healthy people, they will continue to spread. He saw that **the solution to** stopping the plague was to send healthy residents off to the hills. The policy is called isolation or lockdown at this time.[27] From the above data, it can be concluded that **Social Distancing and quarantine** of the region is very important to be done when **an outbreak of a** highly contagious and deadly disease, including the COVID 19.

Social Suggestion **Distancing and quarantine** of the region is in accordance with Islamic teachings because this is also done by Rosulluoh, the Companions and scholars of Salafuna Sholih (scholars of the past). Handling corpses due to COVID 19 Perspective **of Islamic law** The next problem that arises due to COVID 19 is Handling corpses due to COVID 19.

Does it need special treatment or the body that is positive COVID 19 is treated

the same as a normal deceased corpse? Under normal conditions, at least four rights of the carcass must be fulfilled by people who are still alive, namely bathed, dressed up, prayed, and buried. Four of these things the scholars agree that the law is fardu kifayah, meaning that if there is not a single Muslim who performs these four things, then all Muslims in that area sin. If we look at the reality in the field, these four rights often cause polemic in society is the problem of burying the corpse.

Some areas refuse the area to be used as a place to hide the body of COVID 19. Here are some areas that refuse the corpse of COVID 19, including: No Region Case chronology 1 Lampung Corpses due to COVID 19 was reported to have been rejected twice by residents in Bandar Lampung. Supposedly, the body was buried in Batu Putuk Public Cemetery, West Betung Bay.

Even though the officers had dug graves, residents still refused. The cemetery was moved to Bukit Kemiling Permai Public Cemetery, Kemiling District. Ironically, at that location, the bodies were also rejected by residents. Finally, the Representative of the Provincial Government Volunteer Team, Thomas Azis Riska said, the funeral was carried out on land owned by the Lampung Provincial Government in the New City Public Cemetery on Tuesday (3/31/2020).

2 Makassar Residents of Manggala Subdistrict, Makassar, South Sulawesi, refuse the funeral of a Covid-19 Patient Under Supervision (PDP). Residents expelled the corpse ambulance, which brought the Patient in Supervision (PDP) Covid-19 when he arrived at the Bipan Nipanipa cemetery. The body was brought back to the hospital before being buried in the Sudiang Public Cemetery in Makassar.

3 Sumedang The funeral of a professor who tested positive for the coronavirus (Covid 19) was rejected everywhere. Officers also had difficulty burying the body. The body was finally buried in the land of West Java Province. 4 Tasikmalaya Corona's positive corpse in Tasikmalaya Regency was forced to be held in an ambulance for 24 hours due to residents' refusal on Monday (3/30/2020).

Head of the Tasikmalaya City Health Office Uus Supangat said the patient was declared dead Sunday (3/29/2020) in the morning. 5 Banyumas Residents blocked an ambulance and refused the funeral of a positive corpse COVID-19 in Banyumas Regency, Central Java. 6 Depok Some residents rejected the funeral of a Covid-19 patient's body at Bedahan Public Cemetery (TPU), Sawangan, Depok, West Java, Monday (3/30/2020).

Residents said they were worried that the funeral of a Covid-19 patient would transmit the virus to their area of residence. Residents also claimed to object because the bodies that were buried were not residents. The residents also refused because they were never coordinated or given socialization that the Bedahan Public Cemetery (TPU) was one of the locations for the burial of Covid-19 patients. The rejection finally subsided after several officials in the Depok City Government held a dialogue with residents.

The body of a Covid-19 patient can finally be buried there. 7 Medan A banner rejecting the corpse of a positive patient Corona (COVID 19), was installed in the Medan Tuntung area. Finally, the Medan City Government will provide a particular burial ground for the corona victims of the Coronavirus (COVID 19) in Simalingkar B Village, Medan Tuntung District, Medan.[28] 8 Padang The patient's body died because the coronavirus was rejected by several residents to be buried in a public cemetery (TPU) Bungus Teluk Kabung District, Padang City, West Sumatra.

The refusal occurred when the Padang City Sanitation and Landscaping Service official wanted to dig a grave at Bungus public cemetery (TPU). Some residents were worried because they were afraid that the bodies of COVID-19 would transmit the virus.[29] Related to the issue of handling the corpse of the COVID 19, the Indonesian Ulema Council (MUI) has issued Fatwa Number 14, 2020, "(1) handling of the carcass (tajhiz janazah) infected Covid-19, especially in bathing and caving must be carried out according to medical protocols and conducted by the competent authority, with due regard to the provisions of the Shari'a. Meanwhile, to fulfill and bury it, it is carried out as usual while maintaining not being infected COVID-19.

The handling of the corpse may still preserve the corpse's rights to be fulfilled, which is to be bathed, dressed up, prayed, and buried. The implementation must maintain the safety of officers by complying with the provisions of the medical protocol. Washing the corpse is done without having to undress, with officers must be the same sex with the corpse.

If the officers who bathe are not of the same sex, they are washed by the existing staff, provided that the bodies are bathed and continue to wear the clothes that were being worn before. Officers must clean unclean, if any, before soaking it-the way to wash the body by pouring water evenly throughout the body. However, if at the consideration of a trusted expert, the body may not be bathed, it can be replaced with tayammum according to Islamic regulations, namely by rubbing the

stomachaches and those afflicted with tha'un (plague) are martyred.'" (HR Bukhari).[33] The two hadiths clearly state that someone who dies is caused by the disease of tha'un (plague), then that person is sentenced to be martyred.

COVID 19 disease is part of tho'un (plague), so it can be concluded that **people who die** of COVID 19 disease are punished as **people who die** as martyrs. Silaturahmi (friendship) Online Perspective **of Islamic Law** Silaturahmi (friendship) **is one of the Prophet** Muhammad's traditions, who has tremendous benefits; this **is evident from** his words, **???? ??????? ????? ??????? ????? ??? ??????? ??????????? ????? ??? ??????? ??????????? ???????** "Whoever wants his fortune extended and his death slowed (reached by his age) then connect the silaturahmi (friendship)" (HR. Baihaqi).[34] This silaturahmi (friendship) can be realized in various ways, for example, by giving wealth to relatives, obeying their wishes, visiting their homes, exchanging letters, exchanging greetings, and several other actions harmony to a kinship relationship.[35] But with COVID 19, making Silaturahmi (friendship) can only be done through online media.

But even though only through the press without meeting physically, **the essence of friendship** can still be realized. This **can be understood from the substance of the Prophet's** traditions, **???? ??????? ????? ??????? ????? ??????? ????? ??????????? ????? ??????? ??????? ??? ??????? ??????? ??????? ??????????? ??????????? ??????????? ??????????? ??????????? ??????????? ??????????? ??????????? ??????????? ??????????? ???????????** From **Ya'la bin 'Atha** from 'Amru bin al-Syarid from his father, he said, "In the Tha'qif delegation (who will pledge allegiance) **there is a person who has** leprosy.

So **the Messenger of All?h** sent a messenger to say to him: 'We have received your Bai'at (oath of allegiance). Therefore you are welcome to go home. (HR. Muslim).[36] As is known, allegiance is something that must be done **to the Messenger of Allah** and is usually done by shaking hands directly. However, in the case of leprosy, he provided **a solution to** taking allegiance remotely.

This was done so that the person's presence did not bring potential danger to others. Such was **the Messenger of All?h** and his companions in facing the plague. They make maximum efforts to avoid it, including policies not to enter **an area where there is an outbreak** and not go out if the area is affected by an epidemic. CONCLUSION Adaption in Muslim religious life **during the COVID 19 pandemic** occurred significantly in several aspects, including: replace Sholat Jum' at (Friday prayers) **in the mosque** with Sholat Dzuhur (the midday prayer), **Social Distancing and Quarantine** in Muslim Community areas, handling corpses due to COVID 19 pandemic, and silaturahmi (friendship) online. All these changes were

responded well by Islam to provide a solution for worship that is comfortable, calm, and safe.

During COVID 19 pandemic, Islamic law gave rukshoh (easiness) replace Sholat Jum' at (Friday prayers) in the mosque with Sholat Dzuhur (the midday prayer) at their respective homes. Islamic law also allows Social Distancing and quarantine of the region when a disease outbreak occurs. Even this has also been done by Rosulluloh when in the city of Medina, a disease outbreak occurred.

In handling corpses due to COVID 19 pandemic, Islamic law explains that the management of these dead bodies still preserves the bodies' rights to be fulfilled, bathed, dressed up, prayed, and buried. But its implementation must comply with the health protocol. In the matter of silaturahmi (friendship) online, Islamic law states that the essence of silaturahmi (friendship) can still be realized even though there is no physical contact.

This silaturahmi (friendship) can be achieved in various ways, such as silaturahmi (friendship) online, by giving wealth to relatives, exchanging letters, exchanging greetings, and several other actions will bring harmony to a kinship relationship.

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