

The Adaptation of Muslim's Religious Life during COVID 19 Pandemic on Islamic Law Perspective

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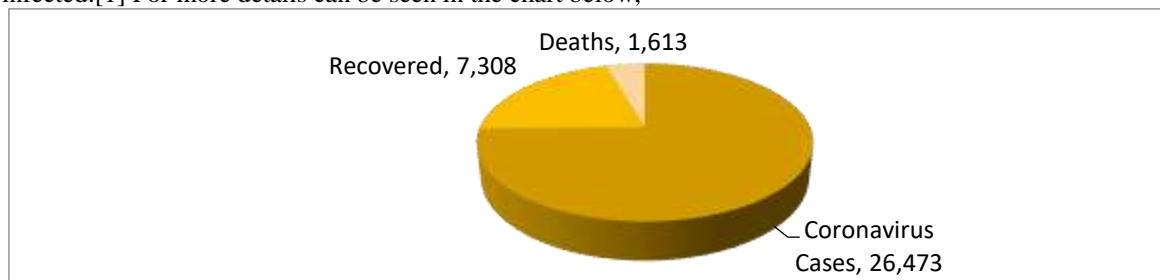
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Abstract: This study aims to explain the adaptations in Muslim life during COVID 19 pandemic from the perspective of Islamic law. This type of research is library research. The data collection technique used is the documentation method. Then the data 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,



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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 worships 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:

أَنَّ النَّبِيَّ كَانَ يُصَلِّي الْجُمُعَةَ حِينَ تَمِيلُ الشَّمْسُ

"The Prophet Muhammad prayed Friday (shalat 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 Friday prayers (shalat Jum' at), then the midday prayer time runs out, then it is imperative to perfect Friday prayer (shalat Jum' at) to midday prayer (sholat dzuhur) without the need to renew intentions. Second, Friday Prayers (shalat Jum' at) and both sermons must be held in residential areas. The place for the Friday prayer (shalat Jum' at) is not required to be in the form of a building or a mosque. It can be done in the field with the record that it is still within the boundaries of the people's settlement Sheikh Abu Hamid Muhammad bin Muhammad al-Ghazali said:

وَلَا يُشْتَرَطُ أَنْ يُعْقَدَ الْجُمُعَةُ فِي رُكْنٍ أَوْ مَسْجِدٍ بَلْ يَجُوزُ فِي الصَّحَرَاءِ إِذَا كَانَ مَعْدُوداً مِنْ خِطَّةِ الْبَلَدِ فَإِنْ بَعْدَ عَنِ الْبَلَدِ بَحِثْ
يَتَرَخَّصُ الْمُسَافِرُ إِذَا انْتَهَى إِلَيْهِ لَمْ تَنْعَقِدْ الْجُمُعَةُ فِيهَا

"Friday prayers (shalat Jum' at) are not required to be done at the mosque, and even Friday prayers may be held in the field if they are still part of the residential area. If it is far from the residential area (travelers can take rukhshah at that place), then the Friday Prayer will not be held there." [6]

Third, Friday Prayers (Sholat Jum' at) must be performed in the congregation or at least the first raka'at of Friday Prayers (Sholat Jum' at) must be performed in congregation. The minimum implementation of Friday prayers (Sholat Jum' at) is in the first raka'at so that in the second raka'at the Friday prayers (Sholat Jum' at) the intention of the mufaraqah (separating from the Imam) and perfecting the Friday's prayers (Sholat Jum' at) themselves, then the Friday prayer (Sholat Jum' at) is declared valid.

Fourth, the Congregation of Friday prayer (shalat Jum' at) at least 40 people who reside in the area where the Friday prayer (shalat Jum' at) is held according to strong opinions in the Shafi'i school. In another opinion, there are enough for 12 people, and there are enough for another version. Imam Jamal al-Habsyi as quoted by Sheikh Abu Bakr bin Syatha said that:

قَالَ الْجَمَلُ الْحَبَشِيُّ فَإِذَا عَلِمَ الْعَامِيُّ أَنَّ يُقَلَّدَ بِقَلْبِهِ مَنْ يَقُولُ مِنْ أَصْحَابِ الشَّافِعِيِّ بِإِقَامَتِهَا بِأَرْبَعَةٍ أَوْ بِأَنِّي عَشَرَ فَلَا بَأْسَ
بِذَلِكَ إِذْ لَا عُسْرَ فِيهِ

"Shaykh al-Jamal al-Habsyi argues that if the layman knows in his heart the courage of the scholars of the Shafi'i who are sufficient to carry out Friday prayers (shalat Jum' at) with 4 or 12 people, then that is no problem because there is no difficulty in this matter".[7]

Fifth, the Friday prayer (shalat Jum' at) is not preceded or concurrent with other Friday prayer (shalat Jum' at) in one village. In one village, Friday prayers (shalat Jum' at) may only be done once. Therefore, if there are two Friday prayers (shalat Jum' at) in one village, then the legal ones are the first Friday prayers (shalat Jum' at) to take takbiratul ihram, while the second Friday prayers

(shalat Jum' at) is invalid. And if the takbiratul ihram is the same, the two Friday prayers (shalat Jum' at) are invalid.[8] This is if no need demands to be carried out twice. If there are commemorations, such as the two places of implementation are too far away, it is challenging to gather worshipers Friday prayers in one place because of insufficient space capacity, tensions between groups, and so forth. Both Friday prayers are valid, both the first and the last. Shaykh Abu Bakr bin Syatha said:

وَالْحَاصِلُ أَنَّ عُسْرَ اجْتِمَاعِهِمُ الْمُجَوِّزَ لِلتَّعَدُّدِ إِمَّا لِضَيْقِ الْمَكَانِ أَوْ لِقِتَالِ بَيْنِهِمْ أَوْ لِبُعْدِ أَطْرَافِ الْمَحَلِّ بِالشَّرْطِ

"In conclusion, it is challenging to gather worshipers on Friday, which allows the number of Friday prayers to be carried out occasionally due to the limited space, disputes between residents of the area, or the distance according to the conditions." [9]

Sixth, Friday Prayers must be preceded by two sermons. Before Friday prayers are performed, two sermons must first be held.[10] This is based on the Prophet's hadith:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا

"The Prophet preached by standing than sitting, then standing again to continue his sermon." (HR. Muslim).[11]

These six requirements are undoubtedly easy to carry out under normal conditions, but they are different in the COVID 19 pandemic case. For more details, see the table below,

Table 1. Requirements for Legitimate Friday Prayers

No	Requirements for Legitimate Friday Prayers	
	Normal condition	COVID 19 Pandemic
1	The Friday Prayer (shalat Jum' at) and the second sermon must be done at the midday prayer (sholat dzuhur)	Possible to do
2	Friday Prayers (sholat Jum' at), and both sermons must be held in residential areas.	Possible to do
3	Friday Prayers (Sholat Jum' at) must be performed in the congregation, or at least the first raka'at of Friday Prayers (Sholat Jum' at) must be performed in congregation	Impossible to do
4	The Congregation of Friday prayer (shalat Jum' at) at least 40 people who reside in the area where the Friday prayer (shalat Jum' at) is held	Impossible to do
5	The Friday prayer (shalat Jum' at) is not preceded or concurrent with other Friday prayer (shalat Jum' at) in one village. In one village, Friday prayers (shalat Jum' at) may only be done once	Impossible to do
6	Friday Prayers must be preceded by two sermons	Possible to do

Of the 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:

لَا تُورِدُوا الْمُمْرِضَ عَلَى الْمَصِيحِ

"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:

فَرَّ مِنَ الْمَجْذُومِ كَمَا تَفَرُّ مِنَ الْأَسَدِ

"Run from people affected by leprosy as 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:

وَقَدْ نَقَلَ الْقَاضِي عِيَاضُ عَنِ الْعُلَمَاءِ أَنَّ الْمَجْدُومَ وَالْأَبْرَصَ يُنْعَانِ مِنَ الْمَسْجِدِ وَمِنْ صَلَاةِ الْجُمُعَةِ، وَمِنْ اخْتِلَاطِهِمَا بِالنَّاسِ

"Qadhi Iyadh quoted from the scholars that people affected by the disease of judzam (leprosy) and Barash (hairpiece) were prohibited from going to the mosque, praying Friday, and from mixing in with the community." [15]

Sheikh Bashabrain argues too,

يجب منع الأبرص والمجدوم من الجماعة ومن مخالطة الناس سواء الإمام أو غيره

The law is obliged to forbid people affected by leprosy from attending the Prayer in Congregation and mingling with the community. Either the person is positioned as an Imam or not.

Shaykh Mansur ibn Yunus ibn Idris al-Buhuti argued in the book of Kasyaf al-Qina'an Matn al-Iqna ',

ولا يجوز للجذماء مخالطة الأصحاء عموماً ولا مخالطة أحد معين صحيح إلا بإذنه ، وعلى ولاية الأمور منعهم من مخالطة

الأصحاء بأن يسكنوا في مكان مفرد لهم ونحو ذلك وإذا امتنع ولي الأمر من ذلك أو المجدوم أثم

It is not permissible to mix between people who have leprosy and healthy collectively or individually unless there is a permit. The leaders are obliged to prevent the mixing of the sick with healthy people by isolating them in their own homes. If the leaders and sick people do not do this isolation, they all sin.[16]

Sheikh Ibn Hajar al-Haitami explained the reason for the ban as follows:

سَبَبُ الْمَنْعِ فِي نَحْوِ الْمَجْدُومِ، خَشْيَةُ ضَرَرِهِ، وَحِينَئِذٍ فَيَكُونُ الْمَنْعُ وَاجِبًا فِيهِ

"The reason for prohibition for sufferers of diseases such as leprosy is to worry about the danger from it. Therefore, this prohibition is mandatory in the context of leprosy".[17]

Shaykh Abu Yahya Zakariya bin Muhammad ibn Ahmad bin Zakariya al-Ansari argues in the book:

ورخص تركها أي الجماعة (بعذر) عام أو خاص فلا رخصة بدونه (ومشفقة مرض) للاتباع رواه البخاري

Prayer in the Congregation may not be performed (get dispensation) because there are udzur syar' i (rational reasons) that are general or specific and sick. This is based on the Prophet's hadith narrated by Imam Bukhari.[18]

Imam al-Nawawi corroborated this opinion in al-Majmu's book 'Syrah al-Muhadzab, he said: There is no compulsory Friday prayer for sick people, even though Friday prayers are invalid because the number of villagers is less due to their absence. The opinion of Imam Nawawi is based on the hadith from Tariq and others. The Syafi'i madhab imams believe: "The pain which aborts the Friday prayer obligation is the pain of the person who gets heavy masyaqqah (difficulty) when he is present at the Friday prayer." Imam al-Mutawalli said: "People who are affected by severe diarrhea are also not required to pray Friday. Even if he is unable to hold diarrhea, then it is forbidden for him to pray in congregation in 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-Hadramiyyah 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:

لا ضَرَرٌ ولا ضِرَارٌ

"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.

دَرءُ الْمَفَاسِدِ أَوْلَى مِنْ جَلْبِ الْمَصَالِحِ

"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 worshippers who are infected with the COVID 19 virus. Better to ban one person but can save many others from COVID 19 virus.

الصَّرَرُ يُزَالُ

"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:

إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا

"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:

أَنَّ عُمَرَ، خَرَجَ إِلَى الشَّامِ، فَلَمَّا كَانَ بِسَرِغَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدُمُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ "

Artinya: " 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-Asqalani 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 following 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 face and hands of the body (at least up to the wrist) with dust. The officers must use personal protective equipment (PPE) for the sake of safety. If the expert points out that bathing or dressed up is no longer possible because it endangers the officer, then based on Shariah emergency provisions, the corpse is not bathed or served.

"The views of scholars vary on this issue. We can also quote some of the Hanbali scholars' opinions, which allow the corpse of COVID 19 to be directly dressed up and preyed without being bathed or served." This opinion is based on religious attitudes on an emergency or painful conditions that allow the public; in this case, health workers take the convenience step (al-masyaqqah tajlibut taysir). While eliminating difficulties is one of the principles of Islamic teachings according to the word of Allah Surat Al-Haj verse 78,

وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

"He never made it narrow for you in religion."

Moreover, the corpse of COVID 19 belongs to the category of people who die martyrs. This is based on the Prophet's hadith, which states that Muslims affected by the plague and be patient will get the reward of martyrdom.[30]

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الطَّاعُونَ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يُعَذِّبُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ

"From 'Aisyah radiallallahu' anhu, the wife of the Prophet Muhammad said; "I once asked the Prophet sallallaahu 'alaihi wasallam about the problem of ta'un, and then he informed me that tha'un (pestilence, pes, leprosy) is a kind of torture that Allah sends to whom He wants, and in fact, Allah made it mercy for the Muslims and no one suffers from tha'un and then he stays at his residence patiently and expects the reward and knows that he was not affected by the disaster, but because Allah has predestined him, then he gets the reward like the reward of the martyrs" (HR. al-Bukhari).[31]

Rasulullah said that the victim died because of the plague of tha'un included in the category of shaheed (martyrs) as the following history.

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونَ شَهَادَةٌ لِكُلِّ مُسْلِمٍ

"Rasulullah said, tha'un shahadah (get the reward of people who die shaheed) for every Muslim," (HR. Ahmad).[32]

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَبْطُونُ شَهِيدٌ ، وَالْمَطْعُونُ شَهِيدٌ

"From Abu Hurairah, from the Messenger of Allah, he said, 'Those who die from 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) is one of the Prophet Muhammad's traditions, who has tremendous benefits; this is evident from his words,

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ

"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,

عَنْ يَعْلَى بْنِ عَطَاءٍ عَنْ عَمْرِو بْنِ الشَّرِيدِ عَنْ أَبِيهِ قَالَ كَانَ فِي وَفْدٍ ثَقِيفٍ رَجُلٌ مَجْدُومٌ فَأَرْسَلَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا قَدْ بَايَعْنَاكَ فَأَرْجِعْ

From Ya'la bin 'Atha from 'Amru bin al-Syarid from his father, he said, "In the Thaqif delegation (who will pledge allegiance) there is a person who has leprosy. So the Messenger of Allāh 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 Allāh 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

The Adaption of Muslim's 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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