

**THE IJTIHAD OF MUHAMMADIYAH ON THE SPREAD OF THE COVID-19
OUTBREAK IN INDONESIA****Ashfa Afkarina**

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ABSTRACT

This article wants to discuss the Ijtihad of Muhammadiyah in the Covid-19 pandemic outbreak in Indonesia. In order to achieve this goal, with a literature approach, this article will answer two important questions, namely how the efforts of Ijtihad Muhammadiyah deal with the Covid-19 outbreak, then furthermore, why the context of Muhammadiyah ijtihad is very important, and in any form ijtihad from Muhammadiyah. Indeed, scholars pay great attention to this ijtihad problem, Muhammadiyah people pay attention to the Muhammadiyah circular, but the focus of this article has not been a concern for the Muhammadiyah community. Therefore, this study is the first step to exploring the problem. This article argues that in its ijtihad, Muhammadiyah issued ijtihad, replacing Friday prayers with zuhr prayers and jama'ah prayers replaced with prayers in their respective homes, the worship of funeral prayers instead of ghaib prayers, takziah activities carried out online. In treating Muhammadiyah corpses, it is argued that it should be considered to follow health protocols if it is considered an emergency to avoid direct contact with the family or medical personnel with Covid-19 corpses; the body is buried without having to be bathed and shrouded. This is done on the basis of avoiding the immudharotan takes precedence over bringing benefits. It is also based on the hadith that states there is no harm and youth. Religious orders must be carried out efficiently and should not be emphasized if there are uzur, such as during the Covid-19 pandemic.

Keywords: *Ijtihad, Muhammadiyah, Covid-19 Pandemic.*



INTRODUCTION

This study discusses the implementation of worship during the Covid-19 pandemic in Indonesia because it is no longer recommended in religious and social activities that are usually carried out together. This is what causes anxiety for the people of Muhammadiyah. The most important reason for the issue of worship during this pandemic is essential to research because activities usually carried out in public places are now not recommended. This issue makes it an essential concern for Muhammadiyah residents considering this virus is hazardous. So, in this case, Muhammadiyah issued its *ijtihad* about worship during the Covid-19 Pandemic. Before discussing Muhammadiyah *ijtihad* during the Covid-19 pandemic, you first need to know the meaning of *ijtihad* itself. In language, the meaning of *ijtihad* is *ijtihad* which means sincerity and perseverance.¹ Therefore some scholars interpret *ijtihad* as "devote all the ability to seek (answers) of a Zanni law so that he feels unable to seek additional ability .²" Because discussing *ijtihad* means studying more deeply about *ushul fiqh*.

Implementing the use of *ijtihad* usually through two means, the first *ijtihad fardhi* (individual), the second collectively. *Ijtihad* in such a form often occurs because the problem solving is very complex complex as well as in a broad field, so it needs to involve many experts from various disciplines, and it is impossible for a specialist in one particular field.³ *Ijtihad*, which is often used by Muhammadiyah, is *ijtihad ijtima'i*, which is *ijtihad* that involves several people who have expertise in the field of science. According to Muhammadiyah's view, *ijtihad* is allowed and must be done, especially in the face of various problems that have just arisen due to the advancement of science and

¹ Al-Abi Lowis Ma'Luf Al-yasu'i, *al-munjid fi al-lughat wa al-A'lam*, (Beirut: Daar Al-Masyriq, 2003), 40th issues, p.106.

² Ahmad Warson Munawwir, *al-Munawwir Kamus Arab-Indonesia*, (Yogyakarta: Pondok Pesantren al-Munawir: 1984) Lux, Edition, p. 235.

³ Totok Jumantoro dan Samsul Munir Amin, *Kamus Ilmu Ushul Fiqih*, (Jakarta: Amzah, 2005), p.115-116.



technology.⁴ Ijtihad, according to Muhammadiyah, is the result of human thought in understanding God's revelation. So, *ijtihad*, according to Muhammadiyah, cannot be used as a source of law in Islam but only as a method in *ijtihad*.⁵ In the development of Muhammadiyah thought, there are three procedures for carrying out *ijtihad*. First, Bayani is said to be an attempt to interpret a dzanni verse with another verse, the second *qiyas* as an attempt to analogize a problem that has no law to one problem that already has a law because of the existence of *illat* equations, and the third *istislahi* this method based on the concept of *maslahah* in the provision of law in Islam.⁶ So during the Covid-19 pandemic, Muhammadiyah issued its circular regarding its *ijtihad*, which asserted that as in the field of worship activities that are usually carried out in congregations, now it is no longer recommended, replacing Friday prayers that are usually done together in mosques is now replaced with zuhr prayers and carried out in their respective homes. The Tarjih Council expects this Muhammadiyah circular letter for guidelines for Muhammadiyah residents ranging from the environment in the community from the central leadership to the branch leadership should be guided by the guidance that has been established, especially in carrying out worship during the Covid-19 pandemic.

METHOD

The research that will be used in this writing is a type of library research. What is meant by literature research is research that describes data from books or books that are in accordance with the sember of this study. This research uses the discipline approach of Islamic Philosophy of Law starting from the identification of existing problems and continued by studying the theory, analyzing problems,

⁴ Tarjih, "Kontribusi Muhammadiyah Terhadap Dinamika Pemikiran Hukum Islam Kontemporer Di Indonesia."

⁵ Tarjih.

⁶ Amalia, "Muhammadiyah: Metode Dan Praktik Berijtihad."



and then finally with conclusions. In this research method is qualitative descriptive because it is verb (in sentence). This study is called descriptive because it systematically explains the facts and characteristics of objects carefully and carefully.

RESULT AND DISCUSSION

What is Muhammadiyah?

Muhammadiyah is an influential modernist Islamic organization in Indonesia based on the Qur'an and As-Sunnah. The spread of Muhammadiyah in Indonesia is not easy, requiring the fight and sacrifice of figures who are active in the Muhammadiyah movement, especially the founders of this movement organization.⁷ In understanding and carrying out the teachings of Islam, Muhammadiyah is not anti-school, but Muhammadiyah does not bind itself to one madhhab only.⁸ Muhammadiyah developed a spirit in carrying out *tajdid* and *ijtihad* and stayed away from *taqlid*.⁹

KH. Ahmad Dahlan founded Muhammadiyah with a religious orientation that presented itself as a puritanical movement that removed the cultural burdens of Islam affected by agrarian culture. Muhammadiyah, which tends to be religious, can be judged that Muhammadiyah's efforts to reform are religious. With its spirit, Muhammadiyah seeks to purify religion and eliminate cultural influences and symbols that are not relevant to Islamic teachings.¹⁰

What is the issue of Ijtihad in Muhammadiyah?

Ijtihad in the muhammadiyah environment is usually called "*Lembaga Majelis Tarjih*" this institution is the heart of the body in

⁷ Anis, "Muhammadiyah Dalam Penyebaran Islam."

⁸ Anis.

⁹ H.M. Amin Rais, DKK., *Dinamika Pemikiran Islam dan Muhammadiyah; Almanak Muhammadiyah Tahun 1997 M./1417-1418 H* (Cet.2, Yogyakarta: Lembaga Pusat dan Dokumentasi Pimpinan Pusat Muhammadiyah, 1997), p. 9

¹⁰ Anis, "Muhammadiyah Dalam Penyebaran Islam."



Muhammadiyah.¹¹ In muhammadiyah ijtiḥad circles, some liken it to a laboratory of mechanism procedures. Because of the results of this *ijtiḥad*, Muhammadiyah has produced many related rulings on fiqh, worship, and other laws. *Majlis Tarjih* domain life sourced in the Qur'an and Hadith; Muhammadiyah also purifies Aqidah from things that are shirk, *khurafat*, and heresy because worship in Muhammadiyah is chanted following the teachings of the Prophet SAW.

The procedures and mechanisms of *ijtiḥad* in Muhammadiyah are contained in the legal basis of the 1954/1955 *Tarjih* Congress ruling, which stipulates two essential things; the first: is the absolute basis for punishment in Islam, the Qur'an and *hadith shahih*.¹² Second: in the face of the problems that occur and are needed to be practiced, about matters that are not related to worship while for the reason that there are no *nash sharih* in the Qur'an and Sunnah, then used the reason by way of *ijtiḥad* and *istinbath* over the existing *nash-nash*, through the problem of *l'llat*, as has been done *salaf* and *Khalaf* theologian.¹³

Why is Ijtihad Muhammadiyah important to respond to current problems?

In an effort, muhammadiyah responded to the emergence of current problems for Muslims in Indonesia. So this is done through *ijtiḥad* in addition to answering the challenges of the current problem; this is also done to make changes in the understanding of Muslims that are no longer relevant to the times but must remain in harmony with the Qur'an and hadith of the Prophet SAW.¹⁴ *Ijtiḥad* is one of the critical factors in developing and developing Islamic law. It is done with *ijtiḥad*

¹¹ Alimuddin, 'Urgensi Lembaga Ijtihad Muhammadiyah Dan Perubahan Sosial'. Jurnal: Risalah, 15.2 (2015), p. 198-204

¹² Alimuddin.

¹³ KH. Ahmad Azhar Basyir, MA., *Refleksi atas Persoalan Keislaman seputar Filsafat, Hukum, Politik dan Ekonomi.*, Cet.IV; (Bandung : Mizan, 1996), p.278.

¹⁴ Yusup Laison, 'Ijtihad Muhammadiyah Dalam Menjawab Problematika Kontemporer', Jurnal: Tahkim, XV.2 180–96.



to answer a problem that arises in the lives of people whose legal status is not yet known. *Ijtihad* is inseparable from the scope of the new problems; *ijtihad* also has other interests related to reviewing various existing problems based on the human need to choose which opinions are strong and best suited to realizing the goals of sharia and human benefit.¹⁵

In Indonesia, the existence of Muhammadiyah *ijtihad* is very strategic, especially during the Covid-19 pandemic; according to Yusuf Qardhawi, the need for *ijtihad* at this time exceeds the needs of the previous period because every change occurs quite large in people's lifestyles.¹⁶ Thus, it can be concluded that *ijtihad* Muhammadiyah is necessary to answer various current problems in Islamic society in Indonesia, especially the problem of the Covid-19 pandemic.

History of Muhammadiyah

The driving factor for the establishment of Muhammadiyah began with anxiety and social, religious, and moral concerns. This social anxiety occurs because of ignorance, poverty, and the background of Muslims.¹⁷ This anxiety arises because it sees mechanistic religious practices without anything to do with social and positive behavior, such as superstition, heresy, and khurafat. This anxiety is caused by a lack of good or bad limits, deserved or not.¹⁸ Muhammadiyah was founded by K.H. Ahmad Dahlan on 8 Dzulhijah 1330 Hijri or coincided on November 18, 1912 AD in the city of Yogyakarta. When looking at the condition of society like that opened the minds of community leaders to establish an organization, one of which was K.H Ahmad Dahlan. He was born in the village of Kauman Yogyakarta in 1968 AD, with the small name

¹⁵ Yusuf Qardhawi, *Ijtihad Kontemporer; Kode Etik dan Berbagai Penyimpangan* (Cet.2; Surabaya: Risalah Gusti,2000), p.14.

¹⁶ Yusup Laison

¹⁷ Miswanto, *Sejarah Islam Dan Kemuhammadiyah*.

¹⁸ Miswanto.



The Ijtihad Muhammadiyah in the Context of the Covid 19 Outbreak in Indonesia

Muhammad Darwis.¹⁹ His father was K.H. Abu Bakar, a Khatib of the Great Mosque of the Sultanate of Yogyakarta, still has a lineage up to Maulana Malik Ibrahim. Her mother is Siti Aminah the daughter of K.H. Ibrahim Penghulu Sultanate of Yogyakarta.²⁰ In 1889, K.H. Ahmad Dahlan married Siti Walidah bint Haji Fadhil a national hero.²¹

K.H. Ahmad Dahlan founded the Muhammadiyah organization, which aims to spread the teachings of the Prophet Muhammad (PBUH) to the people of the earth and advance religious matters.²² K.H. Ahmad Dahlan founded Muhammadiyah because it was influenced by two factors, the first individual factor K.H. Ahmad Dahlan (Subjective) and External faculties (Objective). Subjective factors²³, this factor is very strong and can even be said to be the main and important factor in encouraging the establishment of Muhammadiyah is understanding in the study of understanding QS. Al-Imron: 104.

This verse inspires K.H. Ahmad Dahlan to be moved to build an orderly and tidy association, organization, or association whose job is to carry out the mission of Islamic da'wah Amar ma'ruf nahi munkar during the wider community.²⁴ The second factor is external factors (Objective), impureness, and incompatible Islamic practices with the Qur'an and Sunnah. In empirical reality, ritual practices (ubudiyah) are still mixed between what is taught by Islam with various other practices derived from other rituals.²⁵

¹⁹ Anis, "Muhammadiyah Dalam Penyebaran Islam."

²⁰ Mustafa Kamal Pasha Dan Ahmad Adaby Darban, *loc.cit*, p.91

²¹ Suwarno, "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik."

²² Abdullah, "K.H. Ahmad Dahlan (Muhammad Darwis)."

²³ Mustafa Kamal Pasha dan Adabi Darban, *Muhammadiyah Sebagai Gerakan Islam dalam prespektif Historis dan Ideologis* (LPPI UMY, 2003). p. 120

²⁴ Miswanto, *Sejarah Islam Dan Kemuhammadiyah*.

²⁵ Miswanto.



So Muhammadiyah, since the beginning of its birth highlighted as a *tajdid* movement. *Tajdid* means purification as well as reformation. In Muhammadiyah, purification means purifying the religious experience (the aspect of worship) of Islamic ummah mixed with superstition, heresy, and khurafat. At the same time, the renewal of Muhammadiyah wants Muslims to be able to adjust to modern life (muamalah aspect).²⁶ In its position as a *tajdid* movement since the establishment of Muhammadiyah is part and, at the same time, the link of the modern Islamic renewal movement, especially those based on the idea of modern Islamic reform figures, especially those who are based on the ideas of Islamic and Egyptian reformers.²⁷

Muhammadiyah is part and, at the same time, the link of the modern Islamic renewal movement; this is justified by two dutch sociologists, Bernard Vlekke and Wertheim. These two experts categorized Muhammadiyah as a puritan movement whose primary focus was to carry out "purification or cleansing of Islamic teachings from syncretism and shackles of formalism."²⁸

Formulation of Ijtihad Muhammadiyah

The beginning of Assembly and *Tajdid* began from the idea of a figure from muhammadiyah circles, namely KH Mas Mansur. KH Mas Mansur considered Muhammadiyah essential to have a forum that focuses on the field of religious handling in order to resolve disputes in religious understanding among the Muhammadiyah community.²⁹ In 1928, the Tarjih Assembly was inaugurated precisely during the Muhammadiyah XVII Congress in Pekalongan. The Tarjih Assembly also had several name changes starting from the 43rd Congress in Banda Aceh in 1995 to the Tarjih Assembly and the Development of Islamic

²⁶ Suwarno, "Kelahiran Muhammadiyah Dari Perspektif Hermeneutik."

²⁷ Gagasan Abduh, menurut H.R, Gibb, *Aliran-aliran Modern dalam Islam, terjemahan Machnun Husein*, (Jakarta: Citra Niaga Rajawali Pers, 1993), p. 58.

²⁸ Alwi Shihab, *Islam Inklusif*, (Bandung: Mizan, 1997), p. 304.

²⁹ Amalia, "Muhammadiyah: Metode Dan Praktik Berijtihad."



Thought (MTPPI). In 2005 changed to the Tarjih and Tajdid Assembly at the 45th Congress in Malang.³⁰

The *Tarjih* Assembly was established to solve the problem of *khilafiyah*, which was then considered vulnerable by Muhammadiyah.³¹ In the birth of the Tarjih Assembly, it is considered that it can determine which opinions are considered vital to be used as guidelines for the muhammadiyah community; the next hope is that the *Tarjih* Assembly will not only present the *khilafiyah* problem but also on solving new problems that arise in the community and the problem has never been discussed.³²

The need for Muslims for ijthad is continuous; in the context of the existence of Muhammadiyah, ijthad in Indonesia is very strategic.³³ According to Yusuf Qardhawi, the need for ijthad in the present exceeds the needs of the previous era; therefore, there are many considerable changes in people's lifestyles.³⁴ The more advanced a society, the more advanced the way of thinking the community will be more open to accepting the progress of science and technology that develops.

According to Muslims, this situation can cause problems, especially when viewed in Islamic religious norms; therefore, something is needed to solve the problem. So that Muhammadiyah ijthad can be proven and does not conflict with the Qur'an and As-Sunnah, even, on

³⁰ Amalia.

³¹ Sosial, "Urgensi Lembaga Ijtihad Muhammadiyah Dan Perubahan Sosial."

³² Dr. H. Fathurrahman Djamil, MA. *Metode Ijtihad Majelis Tarjih Muhammadiyah.*, Cet.1; (Jakarta: Logos Publishing House,1995), p. 64.

³³ Yusup Laisouw, 'Ijtihad Muhammadiyah Dalam Menjawab Problem Kontemporer', Jurnal:Tahkim, XV.2 (2019), 180–96.

³⁴ Yusuf Qardhawi, *Ijtihad Kontemporer; Kode Etik dan Berbagai Penyimpangan* (Cet.2; Surabaya: Risalah Gusti,2000), p. 14.



the contrary, muhammadiyah ijthad is suitable for every society wherever and whenever they are.³⁵

The Tarjih Council must carry out more and more complex tasks; therefore, the Muhammadiyah Central Leadership in 1971 set the main task of Lajnah Tarjih. The task of Lajnah tarjih is not only to do tarjih but also to issue fatwas on religion. The primary duties of the Tarjih Council are then contained in the guidelines of the Tarjih Council called Qaidah lajnah Trjih Muhammadiyah, as in article 2, namely:

1. Investigate and understand the science of Islam to obtain its purity.
2. Arrange the guidance of *Aqidah*, Morals, Worship, and Worldly *Mu'amalah*.
3. Giving *fatwas* and advice, either at the request or according to tarjih itself, considers necessary.
4. Channeling dissent/understanding in the religious field in a more *maslahat* direction.
5. Heighten the quality of '*Ulama*'.
6. Other matters in religion submitted by the leadership of the ministry.³⁶

The association of the *Tarjih* Assembly has a privileged position to serve as the "Assistant To the Leadership of the Ministry of Association." The Assembly also has the task of providing religious guidance and thought among Muslims, more specifically in the Muhammadiyah community. Therefore, the *Tarjih* Assembly is said to be "think thank you muhammadiyah."³⁷ If likened to a laptop, then The *Tarjih* Assembly is a processor or brain in the system running programming and data processing in the laptop.

³⁵ Dr. H. Fathurrahman Djamil, MA. *Metode Ijtihad Majelis Tarjih Muhammadiyah.*, Cet.1; (Jakarta: Logos Publishing House,1995), p. 1.

³⁶ See *Qaidah Lajnah Tarjih Muhammadiyah*, (Pimpinan Pusat Muhammadiyah Majlis Tarjih,1971), p. 2.

³⁷ Sopa, "Manhaj Tarjih Muhammadiyah Dan Implementasinya Dalam Hisab Arah Kiblat Dan Waktu-Waktu Salat."



The beginning of the Tarjih council was tasked with presenting opinions that became disputes between scholars and choosing opinions that rajih as a guideline for Muhammadiyah citizens and carrying out daily charitable worship. With time, the task of this tarjih council was expanded again, not to the extent of emboldening the opinions of the scholars. However, more than this, doing ijtihad with new problems that have no provisions in the Qur'an and As-Sunnah. The Tarjih Council performed ijtihad, not ijtihad fardi (individual ijtihad), as done by previous mujtahid imams such as Imam Abu Hanifah, Malik bin Anas, Shafi'i, and Ahmad bin Hambal, but ijtihad jama'i (collective ijtihad) involving scholars as a discipline.³⁸

As for the duties of the *Tarjih* Council itself, there are five written in the *Qa'idah majlis Tarjih* in 1961 and updated through the decision of the Muhammadiyah Central Leadership No.08 / SK-PP / I.A / 8.c /2000. In Chapter II, chapter 4 is 1). Facilitate the study of Islamic teachings in the framework of *tajdid* and anticipation of the development of the times; 2). Convey fatwas and considerations to the leadership of the ministry; 3). Assisting the ministry's leadership in guiding its members to practice the teachings of Islam; 4). Assisting the ministry in preparing ulama, and 5). Directing dissent to a more *maslahat*.³⁹

Thus it can be concluded that this institution is an ijtihad institution under the auspices of Muhammadiyah with its primary task of solving religious problems, especially new problems that require clarity from the emerging legal status faced by Muslims in a collective *ijtihad way (ijtihad jama'i)*.⁴⁰ *Majlis Tarjih* is a fatwa institution that seeks to do ijtihad in formulating the law has a specific method following the tendency it embraces and, at the same time, is a characteristic of an institution to formalize the law when compared to

³⁸ Sopa.

³⁹ Sopa.

⁴⁰ Wahid, "Ijtihad Menurut Majelis Tarjih Muhammadiyah."



other fatwa institutions so that legal rulings are also born as a result of the methods it embraces.⁴¹

Mechanism of Formulation of Ijtihad Muhammadiyah

In the mechanism of formulation of ijtihad majlis tarjih using three forms of ijtihad, among others:

1. ijtihad bayani is ijtihad to a mujmal nash, either because it is not clear in the meaning in question or because of a lafazh that has a double meaning (musytarak), or because of the meaning of pronunciation in expressions whose context has the meaning of jumbuh (mutasyabih).⁴²
2. Ijtihad Qiyasi is a symbol of the law or referred to in the nash of the Qur'an and Hadith as new problems that have no legal provisions.⁴³
3. Ijtihad Istishlahi is ijtihad against a problem with no nashnya specifically based on illat for benefit.⁴⁴

With the council's development, moneklatur changed to The Tarjih Council and the Development of Islamic Thought (MTPPI), namely in 2000. In this second phase, a lot was formulated by Manhaj Tarjih is more comprehensive using various approaches.⁴⁵ In the first phase of the ijtihad digabi method to 3, namely ijtihad Bayani, qiyas and terms oriented towards nash Qur'an and As-Sunnah, but in the second phase, this was expanded again to the Bayani, Burhani, and irfani approaches.

1. The Bayani approach places nash as the source of truth and the source of norms to act, but reason occupies only a secondary position and serves to explain and justify the existing nash. In

⁴¹ Wahid.

⁴² Sopa, "Manhaj Tarjih Muhammadiyah Dan Implementasinya Dalam Hisab Arah Kiblat Dan Waktu-Waktu Salat."

⁴³ Sopa.

⁴⁴ Sopa.

⁴⁵ Santoso, "Internasionalisasi Konsep Purifikasi."



Muhammadiyah's view, this approach can still be expanded in maintaining its commitment to return to the Qur'an and As-Sunnah.⁴⁶

2. The burhani approach is one that uses empirical ratios and experience as a source of truth and a source of norms to act. Thus, this approach focuses more on a rational and argumentative approach based on logical propositions and not only refers to the text but in context as well. In this burhani approach is needed by Muhammadiyah, especially in understanding and solving problems that include the world's problems for the achievement of the benefit of the people.⁴⁷
3. The irfani approach is an understanding approach that relies on the instruments of inner experience such as *dzauq, qalb, wijdan, bashirah*, and inspiration. In this case, the knowledge obtained through this approach is usually called the knowledge of presence (*hudhuri*), which is knowledge in God's direct inspiration into the heart of the person whose soul is always clean.⁴⁸ In this irfani short, there are criticisms, such as giving birth to *Sufi* traditions that are not so recognized by the Muhammadiyah community; however, there is still no use. In this case, intuition can be an early source of knowledge, such as a source of inspiration for the search for hypotheses. In practicing religion and being kind to others, the human conscience and heart can be sources of depth or religious belief, spiritual wealth, and inner sensitivity. So for the ijtihad of law, insist and the human heart can be a source to find legal hypotheses, and can also the final proof lies in the evidence of Bayani and Burhani.⁴⁹

⁴⁶ Santoso.

⁴⁷ Santoso.

⁴⁸ Santoso.

⁴⁹ Santoso.



Thus the three approaches, Bayani, Burhani, and irfani, have been used as guidelines for Muhammadiyah residents in thinking, especially in understanding and solving problems in *mualamah*.⁵⁰

This third phase of development in muhammadiyah ijthad thinking has shown efforts to perfect it by understanding the dimensions of philosophy of science, for example, according to Syamsul Anwar, offering the foundation of epistemology in its broad sense, namely in the basic pre-assumption in human thought about reality. Based on epistemology, ijthad Muhammadiyah is the core of the religious experience in Islam itself, and the Islamic view of life is tauhid.⁵¹ When viewed methodologically, tawhid contains four fundamental principles such as (1) unity of truth (*wahdaniyyah al-haqiqah*), (2) optimism (*at-tafa'ul*), (3) diversity of manifestations (*tanawwu 'at-tajalliyat*), and (4) openness (*al-infitah*), and tolerance (*at-tasamuh*).

A source of truth derived from the tawhid belief that Allah is Supreme means that the truth from various sources, be it divine revelation (*al-bayan*), the empirical world (*al-Burhan*), and inner experience (*al-Irfan*), is a unity that there is no conflict between. However, it must be recognized that there are human limitations, so he can only capture a few sides of the truth; therefore, there is an absolute truth (*qath'i*), and some are nisbi (*zhanni*). Thus the manifestation of religious experience can vary, especially in terms of muamalah, even in terms of worship (*at-tanawwu' fi al-'worship*), as long as it does not violate religious norms.⁵²

Characteristics of Ijtihad Muhammadiyah

Muhammadiyah has unique characteristics such as the first, determining the decision must be done by deliberation, and in determining the problem of *ijtihad*, the *ijtihad* system used is *ijtihad*

⁵⁰ Santoso.

⁵¹ Santoso.

⁵² Santoso.



jama'i. That way, the opinions of individual council members are not considered so vital. Second, determining a Muhammadiyah *ijtihad* also does not bind to a madhab. In Muhammadiyah, madhab opinion can be a counterpoint in determining a law (reference) as long as the madhab is following the soul of the Qur'an and As-Sunnah or other basics that are considered vital.⁵³

Third, in determining whether the *ijtihad Majlis Tarjih* is open and tolerant, Muhammadiyah does not claim that the decision made by the tarjih council is the most correct even though its ruling is based on the arguments that are considered vital. Therefore Muhammadiyah accepts corrections from anyone and will be accepted openly as long as other stronger propositions support it. The *tarjih* council can change the decision that has been set.⁵⁴

Fourth, in the matter of the creed of the tarjih council only using the arguments that fit worried, the *tarjih* council only uses mutawatir proposition because it has a significant impact on the beliefs of most Muslims, intended for Muhammadiyah citizens. Because formulating it has implications that the Muhammadiyah Association will "reject hundreds of *sahih* hadiths" because all of them include Sunday hadith, so it cannot be used in matters of faith.⁵⁵

Fifth, do not reject *ijma'* friends as the basis of a decision. *Ijma'*, in terms of the power of the law itself, is divided into two, namely *ijma' qauli*, such as *ijma'* friends to make standardization in the authorship of the Qur'an by using Ottoman rasm and *ijma' sukuti*. In this case, *ijma'* is considered less powerful.⁵⁶ Sixth, Muhammadiyah *tarjih* council also uses the principle of "sadd al-dzarai," which is an act to prevent things that are mubah because it will lead to things that are prohibited. The

⁵³ Sopa, "Manhaj Tarjih Muhammadiyah Dan Implementasinya Dalam Hisab Arah Kiblat Dan Waktu-Waktu Salat."

⁵⁴ Sopa.

⁵⁵ Sopa.

⁵⁶ Sopa.



tarjih council uses this principle to avoid the occurrence of slander and *mafsadah*.⁵⁷

The seventh, *menta'lil* can be used to understand the content of the propositions in the Qur'an and As-Sunnah as long as it is in accordance with the purpose of *Shari'ah*; in this case, it applies: "al-law yaduru ma'a *'illatihi wujudan wa'adaman*." The eighth in the use of the propositions to establish a law is done in a comprehensive way or round, not separated from one another as long as it is interconnected.

Ninth, the general propositions of the Qur'an can be ditakhshish by Sunday hadith except in the field of faith. In the practice of Islam, the Tenth uses the principle of "taisir." The eleventh, in the field of worship obtained by the provisions of the Qur'an and As-Sunnah, in his understanding, can be by using reason as long as the background and purpose can be known. Although it must be recognized that the ability of reason is limited (*nisbi*), the principle of prioritizing nash over reason has flexibility in dealing with situations and conditions.⁵⁸

The twelfth is "al-usia al-dunyawiyah," which is not included in the duties of the prophets; in this case, the use of reason is indispensable for the benefit of the people. To understand the musytarak nash, the thirteenth is to understand an acceptable friend. In understanding nash, which has the meaning of *zahir*, the fourteenth comes first from *takwil* in the field of faith. No friend, in this case, is unacceptable.⁵⁹

Ijtihad Muhammadiyah during the Covid-19 Pandemic

In the face of the Covid-19 pandemic outbreak, Muhammadiyah has issued 2 Information, 1 Decree, 1 Central Leadership Letter, and 1 Circular. The first information related to Covid-19 was issued by the Muhammadiyah Central Leadership on March 14, 2020, with the number: 02/MLM/0.I/H/2020 concerning the Corona Virus Disease

⁵⁷ Sopa.

⁵⁸ Sopa.

⁵⁹ Sopa.



The Ijtihad Muhammadiyah in the Context of the Covid 19 Outbreak in Indonesia

(Covid-19) Outbreak.⁶⁰ This information was published after a spike in patients who tested positive for Covid-19, as many as 35 people or 1750% within 11 days from the initial number of 2 people. This incident was announced directly by President Jokowi on 02 Maaret 2020.⁶¹

In the Circular of Pp Muhammadiyah, Number 03/EDR/I.0/E/2020 concerning The Guidance of Worship in Covid-19 Emergency Conditions, which contains fatwas of the Tarjih Council tajdid on the same matter and published twice, the first on March 24 and the second on March 31. In the circular, the first is intended for the internal circles of Muhammadiyah and the second for all Muslims.⁶²

To the circular of the Muhammadiyah Central Leadership on The Guidance of Worship in the Covid-19 Emergency, Muhammadiyah views that during the Covid-19 pandemic, many changed the situation from standard to emergency conditions and brought to the condition of uzur. In these circumstances, so that the virus does not spread, all must keep a distance from each other. So, in this case, Muhammadiyah issued its ijtihad that all *jama'ah* prayers performed in the mosque are now transferred to their respective homes, such as five-time fard prayers.⁶³ Likewise, Friday prayers are replaced with zuhr prayers in their respective homes. In carrying out the funeral, prayers are replaced with occult prayers at home.

In carrying out prayers usually carried out in congregations that are considered to have the potential to spread the virus, during the Covid-19 pandemic, the implementation of Friday prayers and other congregational fardhu prayers does not need to be done in the first place.⁶⁴ This problem is based on the proposition that avoiding hope is preferred rather than bringing benefits. The hadith also stated that

⁶⁰ Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19."

⁶¹ Falahuddin.

⁶² Falahuddin.

⁶³ Circular Letter of PP Muhammadiyah, p.14.

⁶⁴ Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19."



there is no imprisonment in youth.⁶⁵ Religious orders are carried out efficiently and should not be emphasized if it is uzur, as during the Covid-19 pandemic.⁶⁶

Have an opinion to do with the health protocols that have been recommended. If an emergency is declared to avoid direct contact by the family or medical personnel with victims exposed to Covid-19, the body can be buried without being bathed and crossed. Funeral prayers can be replaced with unseen prayers, and *takziah* activities can be carried out online, considering the conditions during the Covid-19 pandemic.⁶⁷

Thus Muhammadiyah encourages the government to overcome the Covid-19 pandemic outbreak to better synergize with all parties and take concrete and comprehensive steps and policies. Including internally, Muhammadiyah instructs worship activities to be equated with policies set by the government coordinated by certain councils. Residents are also encouraged always to follow and implement health protocols that have been recommended by the government so that this pandemic ends quickly.⁶⁸

Contextualization of Islam Advances in Ijtihad Muhammadiyah in dealing with Covid-19

In the early 20th century, Muhammadiyah showed its grounded transformation. At this time, Muhammadiyah is also important and strategic because it presents Islam with a renewal pattern and is charitable oriented. K.H. Ahmad Dahlan preached a wealthy and advanced Islam; Islam encourages followers to always think forward without having to eliminate the purity of their faith and worship. K.H. Ahmad Dahlan believes Islam is a religion that does not conflict with

⁶⁵ *Ibid*, p.17-18.

⁶⁶ Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19."

⁶⁷ *Ibid*, p.26-29.

⁶⁸ Falahuddin, "Respons Muhammadiyah Menghadapi Covid-19."



progress and knowledge. Vice versa, Islam encourages its followers to always think forward and not be left behind, so K.H. Ahmad Dahlan believes in Islam advancing so as not to feel hesitant to adopt a modified model and follow the spirit of Islam.⁶⁹

The term progress became popular when used as a theme in the Muhammadiyah Congress, "Movement of Change Towards a Progressive Indonesia." In this case, Muhammadiyah is determined to provide enlightenment; Muhammadiyah considers the movement an Islamic praxis that continues to liberate, empower and advance life. The presence of this enlightenment movement provides answers to humanitarian problems in the form of poverty, ignorance, backwardness, and other structural and cultural problems.⁷⁰

Applying Advanced Islam is also necessary to use *ijtihad* because it will penetrate all aspects related to efforts to solve problems. Therefore, it requires a solid theological understanding and mastery of Islamic science and the need for other sciences of various knowledge. As in the face of the case of the Covid-19 pandemic, Muhammadiyah has issued its *ijtihad*, especially in the matter of worship.⁷¹

Muhammadiyah has issued much *ijtihad*, especially worship, during the Covid-19 pandemic. Starting from *jama'ah*, prayers usually done in *jama'ah* are now no longer recommended, and Friday prayers are replaced with Friday prayers *dzuhur durmah* prayers, respectively. Funeral prayers are replaced with unseen prayers. Thus, the existence of *ijtihad* can be ensured the running of a process of advancing Islamic dynamics.

CONCLUSION

The article discusses muhammadiyah *ijtihad* during the Covid-19 pandemic in Indonesia because worship activities carried out in

⁶⁹ Mundzirin Yusuf, Islam Berkemajuan Dalam Prespektif Muhammadiyah, *ISLAMICA: Jurnal Studi Keislaman*, 13.2 (2019)

⁷⁰ Yusuf.

⁷¹ Bachtiar, "Dar Al-'Ahd Wa Al-Shahadah: Upaya Dan Tantangan Muhammadiyah Merawat Kebinekaan."



congregations are no longer recommended. This issue makes people feel anxious, especially the people of Muhammadiyah, so Muhammadiyah issued its *ijtihad* about the guidance of worship during the Covid-19 pandemic. The article answered two crucial questions, namely, how the efforts of Ijtihad Muhammadiyah when dealing with the Covid-19 outbreak, then why the context of Ijtihad Muhammadiyah is significant and in any form ijtihad from Muhammadiyah.

In the Circular of PP Muhammadiyah Number 03/EDR/I.O/E/2020 concerning The Guidance of Worship in the Covid-19 Emergency Condition, which contains the *Fatwa* of the *Tarjih* council and *Tajwid* which has been issued twice, the first on March 24 and the second on March 31. Muhammadiyah issued its *ijtihad*s such as replacing Friday prayers with zuhr prayers and pilgrim prayers replaced with prayers in their respective homes, funeral prayers replaced with unseen, and *takziah* activities carried out online. In the care of Muhammadiyah, pilgrims have an opinion to pay attention to health protocols if in this matter it is considered an emergency in order to avoid direct contact by the family and by medical personnel with the bodies of Covid-19 patients, the body can be eaten without having to be bathed and shrouded.

In this case, based on the proposition that avoiding the monastery is preferred rather than bringing benefits, this hadith also states that there is no impurity in the monastery. Therefore, religious orders must be carried out efficiently and should not be charged if there are uzur during the Covid-19 pandemic. Thus, Muhammadiyah encourages the government to overcome the Covid-19 pandemic outbreak to be more synergized with all parties and more concrete, accountable, and comprehensive in taking steps and policies. The message to the community is always to carry out the health protocols that have been recommended by the government so that this pandemic will end soon.

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