

Religious Response to Covid-19: A Study of Fiqh Disaster from the
Perspective of Islamic-Neuroscience Education

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ABSTRACT: Religion-belief in God fundamentally-that has been held and believed by the majority of people. Religion is the one that governs all lines of life and procedures. During the Covid-19 pandemic, they were then asked about how religion responded to it. The fiqh disaster study is one of the answers that are quite important to consider. The importance of understanding fiqh has implications for legal development which is intended to build a goal, namely to attract maslahat and reject mafsadat. The method used in this study is library research which shintesizes the literatures related to this concern issues. The religious response is in the form of a fatwa issued by the Ulama which actually absorbs the principles of ushul fiqh (as one of the sources) which can be combined with the education-neuroscience pattern. The correlation of the religious response in this case regarding the study of fiqh principles with Islamic-neuroscience education is that jurisprudence is able to open the human mindset regarding the problems at hand, including the Covid-19 pandemic. This concept is able to change the existing worship patterns in society. From those who initially performed worship in congregation at the Mosque (for Muslims), then switched to worship which was carried out independently in their respective homes. This proves that in a situation like this, people are required to be aware of the importance of reviewing the science of religion (Islam) as a guide in carrying out life in various situations. This is as a purpose of the concern study currently when the global infacted the Covid-19 pandemic and how Islam as a religion gives solution for these problems accurately by following the quran and hadith that covered in the concept of fiqh disaster.

Agama-kepercayaan kepada Tuhan secara fundamental—telah dianut dan diyakini oleh sebagian

besar masyarakat. Agama adalah yang mengatur semua lini kehidupan dan tata cara. Di masa pandemi Covid-19, mereka kemudian ditanya bagaimana agama menyikapinya. Kajian fikih bencana merupakan salah satu jawaban yang cukup penting untuk diperhatikan. Pentingnya pemahaman fiqh berimplikasi pada perkembangan hukum yang dimaksudkan untuk membangun suatu tujuan, yaitu menarik maslahat dan menolak mafsadat. Metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research) yang mengangkat literatur-literatur yang berkaitan dengan masalah-masalah tersebut. Respon keagamaan tersebut berupa fatwa yang dikeluarkan oleh para ulama yang sebenarnya menyerap prinsip-prinsip ushul fiqh (sebagai salah satu sumber) yang dapat dipadukan dengan pola pendidikan-saraf. Korelasi respon keagamaan dalam hal ini mengenai kajian prinsip-prinsip fiqh dengan pendidikan neurosains Islam adalah bahwa fikih mampu membuka pola pikir manusia mengenai permasalahan yang dihadapi, termasuk pandemi Covid-19. Konsep ini mampu mengubah pola ibadah yang ada di masyarakat. Dari yang awalnya melaksanakan ibadah berjamaah di Masjid (bagi umat Islam), kemudian beralih ke ibadah yang dilaksanakan secara mandiri di rumah masing-masing. Hal ini membuktikan bahwa dalam situasi seperti ini, masyarakat dituntut untuk sadar akan pentingnya mengkaji ilmu agama (Islam) sebagai pedoman dalam menjalani kehidupan dalam berbagai situasi. Hal ini sebagai tujuan dari kajian keprihatinan saat ini ketika global menginfaskan pandemi Covid-19 dan bagaimana Islam sebagai agama memberikan solusi atas permasalahan tersebut secara akurat dengan mengikuti al-Qur'an dan hadits yang tercakup dalam konsep bencana fiqh.

Keywords: *Response to Religion, Covid-19, the Fiqh Disaster, Islamic Education-Neuroscience.*

INTRODUCTION

The Covid-19 pandemic is still a hot topic of discussion among writers because of its long existence and its influence on all areas of life, including religion. Over 49 373 235 Cases have been reported from various countries including Indonesia related to the spread of the Covid-19 outbreak (ECDC, 2020). This has had a significant

impact on all fields including economics, politics, culture, and religion (Alkaf, 2020).

Questions arise regarding the response of religion in responding to the spread of Covid-19. Thus, the issue that then arises is that the response of religion in responding to this pandemic is related to science which is not a new topic (Wibisono et al., 2021). Yuva Noah Harari sees that the relationship between religion and humans in the long history of the world is interrelated (Santoso et al., 2021). Harir said that religion is a union of religions that exist on earth, just like a kingdom and a currency, both of which have ties to humans (Alkaf, 2020). This is reinforced by Suyadi's research related to Covid-19 and neuroscience which states that the jurisprudence of disasters is based on the hadith of the Prophet Muhammad SAW. related *treatment* of Muslims when there is a disaster in the form of an epidemic, namely by not entering the area, and those who are inside are not allowed to leave the area (Suyadi et al., 2020). This is of course in line with the principles of science when there is a virus outbreak that can be transmitted from person to person, so by implementing the basic principles of the fiqh disaster, science is indirectly also being applied here.

So far, there is very little literature that specifically discusses the relationship between religion and neuroscience in relation to responsiveness to Covid-19, especially in the study of fiqh disaster. A special study on fiqh disaster in tackling the Covid-19 outbreak has been well implemented by several Islamic organizations, one of which is Muhammadiyah. Muhammadiyah has responded to Covid-19 with a movement that is different from other socio-religious organizations, of course by experimenting with a method that opposes the anti-science and anti-intellectualism attitude of the da'I who try to disrupt public discipline towards health protocols (Suyadi et al., 2020). Research on disaster jurisprudence, especially those related to Covid-19, still needs to be studied in depth because the majority of research only focuses on disaster research on earthquakes, tsunamis, eruptions, and rebit winds as are popular in many countries (Suyadi et al., 2020).

So, the main point of this research is to review the fiqh of disaster, then link it with Islamic education and neuroscience in order to realize a positive response to this pandemic. The basic rules of fiqh used in various countries, including the majority of whom are not Muslims, have turned out to be a powerful enough weapon to reduce the negative impact of this case. This religious response to Covid-19, which focuses on the study of fiqh disaster, can be a role model for tackling disasters that may occur in the future, especially regarding epidemic disasters, which in general are still rare. All components in life, including religion, must respond to the pandemic with the right studies so that they can be applied easily and print maximum results in handling this pandemic.

LITERATURE REVIEW

1. **Study 1:** Islamic Education and Neuroscience as Forts for Prevention of Covid-19

Communal educational spaces are targeted to be able to provide a stimulus for preventing Covid-19 in the community, especially through the fiqh disaster mindset that already exists in Islamic religious education. Imam Shafi'I said that it is not permissible for a person to say that he does not know about a law in a matter until he is serious about finding the right source of law to solve the problem (Aji & Habibaty, 2020a). This means that the main reference that must be used in overcoming the Covid-19 problem is to return to Islamic education, in this case (the science of fiqh).

An understanding of fiqh in Islamic education will stimulate the nerves in the brain to be responsive in taking action when a disaster occurs, such as Covid-19. Neuroscience here plays an important role in overcoming this kind of thinking system. This kind of concept in the Qur'an is called "nasiyah" (*crown*) which is stated in QS al-Alaq: 15-16. In neurobiology, the brain behind the *crown* is known as the *prefrontal cortex* (Suyadi, 2019).

2. **Study 2:** Religious Response (Through the Fatwa of the Indonesian Ulema Council)

The literature review that the author uses to collect data on the study of fiqh disaster refers to the fatwa of the Indonesian Ulema Council (MUI) because this opinion is a form of religious response to Covid-19. MUI represents the rules of fiqh disaster in Islam to be applied as a disaster mitigation measure in the midst of a pandemic. This is evidenced by the public's responsiveness to the fatwa issued by the MUI which is quite influential among all levels of society (Aji & Habibaty, 2020a). The MUI response with the fatwas issued related to the worship of Muslims during the Covid-19 pandemic with the aim of disaster mitigation was monitored quite well because of several important roles of actors who helped in it (Aji & Habibaty, 2020a). Worship that is carried out, especially during a pandemic, does not only have implications between humans and their god, but far from that, it is closely related to action and social relations in the wider community. (M.a et al., 2021)

So the importance of religion in responding to Covid-19 through the fatwa of ulama (MUI) is the key for the people as well as the main factor in social action. In addition, the MUI which acts as a 'representative' of religion for Muslims also provides efforts to actualize and exist as the main *domain* in the scope of worship carried out by Muslims in Indonesia (Mushodiq & Imron,

2020). This means that the Indonesian Ulema Council has an important responsibility in tackling this problem through its fatwas in the circle of Islamic worship so that the public has clear and reliable guidelines in carrying out worship in the midst of the Covid-19 pandemic.

3. Study 3: Ijtihad: A Study of Disaster Jurisprudence

The study of disaster fiqh is a major milestone for changing patterns in worship during the Covid-19 pandemic. Ijtihad carried out by ulama (MUI) became a discussion based on the science of jurisprudence in emergency disaster mitigation. One of the sources of reference used as *evidence* by MUI (besides the Qur'an and Hadith) in issuing disaster fatwas is fiqh principles (Mursyid, 2020). However, some articles only discuss the Qur'anic arguments used by MUI to ijtehad over a law related to disasters. Ijtihad is an experiment carried out by *jurists* (fiqh experts) to establish a syar'i law by searching and then concluding syar'i arguments relating to maximum power and effort (Aji & Habibaty, 2020b). A mujtahid faqih is one who is able to issue legal products based on reason and good ability to 'translate' detailed syar'i arguments (Habibaty, 2017).

Almost all scholars of *ushul fiqh* are of the opinion that ijtehad is the result of the expression of all the abilities of a fiqh expert to find a law that falls into the *dhami level* of shari'ah law (Aji & Habibaty, 2020a). This ijtehad is carried out as an effort to explore sources of law based on the Qur'an and Sunnah, which also have several functions: *First, al-ruju'* (return), meaning that all sources of law issued are back to the Qur'an and sunnah. *Second, al-ihya* (life), ijtehad has a function to revive the basic values of Islamic teachings so that they are able to answer various challenges of the times with all the hustle and bustle in them which of course can be followed by the development of the times itself. *Third, al-inabah* (improvement), meaning that all the needs that exist in Islam can be met by the results of ijtehad which can adjust the context of life even though times are always changing because new ijtehad can be done again according to existing needs (Aji & Habibaty, 2020b).

METHODS

The method used in this research is library research with a qualitative approach, where this method is often the basis of research assumptions in the fields of shari'ah, social, and humanities sciences. Qualitative research is a research method that aims to gain an understanding of reality through inductive thinking processes (Sugiyono, 2015). This method is intended to build knowledge

through finding and understanding situations, both textually and contextually (Aji & Habibaty, 2020b).

FINDINGS AND DISCUSSION

Evidence 1: Religion Has Responded To Covid-19.

So far, religion has responded to the Covid-19 outbreak through a fatwa from the Indonesian Ulema Council (MUI). There are many grounds that explain the prohibition against approaching harm, including in a hadith that the Messenger of Allah SWT. say :

From Abu Sa'id Sa'ad bin Malik bin Sinan Al-Khudri *radhiyallahu 'anhu* that the Prophet *sallallahu 'alaihi wa sallam* said, " *It is not permissible to give harm without intention or intention .*" (Hadith hasan, HR. Ibn Majah, no. 2340; Ad-Daraquthni no. 4540, and in addition to the two with the sanad, and also narrated by Malik in Al-Muwaththa 'no. 31 in a mursal manner from Amr bin Yahya from his father from the Prophet *sallallahu 'alaihi wa sallam*. 'alaihi wa sallam without mentioning Abu Sa'id, but he has many ways of narration that mutually reinforce each other) [This hadith is authenticated by Shaykh Al-Albani in *Silsilah Al-Ahadith Ash-Shahihah*, no. 250] (Muhammad Abduh Tuasikal, 2012).

One of the essences of the religious response to COVID-19 is that evidence is cited *from legal* sources including the hadith above, which means that for people who have been exposed to the corona virus, they are required to isolate themselves independently so as not to transmit the harm that is brought to others (Khaeruman et al., 2020). There have been so many responses issued by religions, especially Islam to the Covid-19 outbreak disaster management, represented by Ulama, including Ulama in religious organizations such as Muhammadiyah and Nahdlatul Ulama (NU) (Hasbiyallah et al., 2020). From this response, the community should be able to be more moderate in carrying out worship, especially Muslims because of course there are quite significant differences in carrying out worship during a pandemic when compared to normal conditions (Abdul Syatar et al., 2020).

Evidence 2: The Study of Fiqh Disasters (A Critical Study of the Basic Rules of Fiqh and Ijtihad).

The study of fiqh disaster is an important part of Islamic attitudes in dealing with Covid-19 cases, especially when viewed from the effect of the benefit of the ummah. The basic rule of fiqh which is quite well-known among Islamic scholars is the legal *istinbath* regarding "eliminating harm takes precedence over taking a benefit" (*dar'ul mafasidi awla min jalbil-mashohihi*) . The purpose of this rule is that if there is harm and benefit that meet each other at the same time , then the most appropriate option to consider as the main option is to

prevent the evil from spreading (Zulkarnain et al., 2020). This basic rule of fiqh needs to be studied comprehensively and used as a reference to deal with various cases, such as the Covid-19 outbreak. Of course, in studying the rules of fiqh, this requires thoroughness and qualified knowledge. This means that the conflicting *harm* and benefit must first be taken into account which one has a bigger impact and which one is smaller (Zulkarnain et al., 2020).

The importance of understanding fiqh has implications for legal development which is intended to build a goal, namely attracting benefit and rejecting *mafsadat*. This is often referred to as *Maqashid al-Shari'ah*. This maqashid al-shari'ah is the main value that forms the basis for the existence of a law that is prescribed (Hambali, 2020). So, in the Covid-19 emergency, a Muslim is obliged to obey orders from his Ulama which are sourced from the basic rules of fiqh itself. One of them is in the implementation of worship carried out in public places of worship which are then converted into worship held in their respective homes.

Substantially, the rules of fiqh provide a fairly important influence in the adoption of Islamic law as stated by Duski Ibrahim in his book entitled *Al-Qawa'id Al-Fiqhiyah*. There are at least three urgencies of fiqh rules: *First*, fiqh rules can be a reference source of law for legal experts with the aim of providing convenience in solving existing problems. *Second*, the rules of fiqh can function as a medium or tool to provide interpretation of *texts* to establish a law, more importantly the law that is not clearly written in the Qur'an and Hadith because of the *zanni* nature of *the* argument. *Third*, this rule is a source of knowledge or competence that functions as an equation between one problem and another as long as it is still the same (Ibrahim, 2021).

Evidence 3: Its Relationship With Islamic Education-Neuroscience.

The religious response is in the form of a fatwa issued by Ulama which actually absorbs from the rules of *ushul fiqh* (as one source) which can be combined with a neuroscience-educational pattern. In Islamic education, a comprehensive assessment process is carried out by involving various views to obtain maximum results (Lahmi, 2016). The pattern of relations between religion and science according to Ian G. Barbour are: *Conflict* (opposite), *Independent* (each standing independently), *Dialogue* (communicating), and *Integration* (uniting and synergizing). The most ideal choice in establishing a pattern of relations between religion and science is dialogue and integration (Abdullah, 2020). Religion that cannot be mixed with science will not be able to produce good generations in the future (Abdullah, 2020). Although there are some individuals who do not want to heed the government's policies through MUI fatwas such as the *Tablighi Jama'ah* which is considered to actually be able to expand

the spread of Covid-19, in general, the majority of people pay more attention to and obey these regulations (Nurul Aula, 2020).

The importance of the role of science in being a good *partner* to tackle the Covid-19 outbreak in Indonesia really needs to be developed further. Also, the role of peaceful Islamic education so that it is able to control all actions that are considered excessive so as not to harm others, including in terms of religious responses to various phenomenon (Chaer, 2017). In this case, it is a form of religious response that is unified in Islamic-neuroscience education. The correlation of religious responses in this case regarding the study of fiqh rules with Islamic education and neuroscience is that fiqh science is able to open up human mindsets regarding the problems being faced, including the Covid-19 pandemic. There are many schools in Indonesia, where the majority of students are given lessons on fiqh in Islamic Religious Education, although not comprehensively. This is a form of linkage between the study of ushul fiqh and Islamic education. If you look at a wider scope, the fatwa issued by the MUI related to the handling of the Covid-19 disaster in the perspective of worship is a form of Islamic education delivered to a pluralistic society, especially those who are still lay in Islam (Khaeruman et al., 2019). So, directly or indirectly, the community has received Islamic education from the MUI based on a fatwa regarding worship during the pandemic. Indirectly, the public is also educated to obey the leader on the orders he conveys in accordance with the argument of the Qur'an letter an-Nisa verse 59;

"Oh you who believe! Obey Allah and obey the Messenger (Muhammad), and the ulil amri (holders of power) among you. Then, if you disagree about something, then return it to Allah (the Qur'an) and the Messenger (His Sunnah), if you believe in Allah and the Last Day. That is more important (for you) and better as a result. " (An-Nisa (4): 59)

A review based on a neuroscience perspective, children's brain development will be able to develop independently with this fatwa, one of which is worshiping from home. This is included in the implementation of the Al-Qur'an Education Park for school-age children. Recitation learning activities that are carried out *online* can still be done even though the implementation is in their respective homes (Putra, 2021). This activity will trigger the brain to practice independently and double, because children are trained to be able to learn the subject matter and also control themselves for it at the same time (Saputro et al., 2020). Even more broadly that they can take advantage of renewable technology to encourage their brain to think and use their hands and other body parts to respond to that thought into an appropriate action. This habituation will have a significant effect on the brain and it is possible that new brain nerve cells will be

born because of this activity, and it is called neurogenesis (Muhimmah & Suyadi, 2020). So, the MUI fatwa originating from the fiqh study of disasters in saving Islamic education and neuroscience is very appropriate to be carried out and heeded in order to be able to inhibit the spread of the Covid-19 outbreak.

CONCLUSION

Human resource (SDM) development programs in the strengthening of the competence of lecturers an annual work plan that includes: a. Lecturer SDM development plan, b. Plans and procedures in the lecturer selection and evaluation process, c. Plans and procedures in the process of providing employee benefits-reward, d. Plans to provide lecturers with professional and career development opportunities; Implementation of SDM development programs in the strengthening of the competence of lecturers is the execution of annual work plan through: a. Follow education and training for prospective lecturers, b. Improve the qualifications to doctorate, c. Following the activities of lecturer associations, d. Following seminars and workshops, e. Prepare scientific papers and communication forums, f. Conducting research and scientific publications, g. Monitoring and supervision, h. Evaluating the performance of lecturers through the BKD report; The implications of SDM development in strengthening lecturers' competencies are positive consequences for individual lecturers to increasingly master pedagogic competence, professional competence, social competence, and personality competencies which are demonstrated through performance in the field of basic tasks and functions so that it colors the performance of higher education organizations.

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