



Fatwa of the Wahdah Islamiyah Sharia Council regarding Guidelines for Friday Prayers during the Covid-19 Pandemic: An Academic Ijtihad Perspective

Siti Nurul Muhlisah & Yusdani 

Program Studi Ilmu Agama Islam (S2), Universitas Islam Indonesia, Yogyakarta, Indonesia

ABSTRACT

The Covid-19 pandemic disrupted religious practices worldwide, posing significant challenges to maintaining communal worship while adhering to public health mandates. This study examines the fatwa issued by Wahdah Islamiyah, an Indonesian Islamic organization, which permitted the replacement of Friday prayers with Zuhr prayers at home during the pandemic. The fatwa demonstrates the adaptability of Islamic jurisprudence, leveraging progressive ijtihad to address unprecedented challenges. The study aims to explore the theological, jurisprudential, and methodological underpinnings of the fatwa, highlighting its alignment with maqasid shari'ah (objectives of Islamic law) and its implications for contemporary Islamic thought. Using a qualitative approach, the research analyzes primary and secondary sources, including Quranic verses, Prophetic traditions, fiqh principles, and public health data. A multidimensional framework was employed to assess the integration of theological reasoning with interdisciplinary insights. The findings reveal that Wahdah Islamiyah's fatwa successfully balances religious obligations with public welfare by prioritizing harm prevention and public health. Grounded in classical jurisprudence, the fatwa reflects a dynamic application of Islamic law that incorporates sociological and scientific perspectives. It highlights the potential of smaller Islamic organizations to contribute to adaptive jurisprudence and demonstrates the relevance of progressive ijtihad in addressing global crises. This study contributes to the discourse on contemporary Islamic jurisprudence, offering a model for integrating traditional principles with modern realities. It underscores the need for interdisciplinary collaboration in crafting legal frameworks that respond to evolving societal challenges while preserving the integrity of Islamic law.

ARTICLE HISTORY

Received: February 10, 2023

Revised: May 21, 2023

Accepted: June 12, 2023

Published: June 30, 2023

Publisher's Note: Universitas Islam Indonesia stays neutral with regard to jurisdictional claims in published maps and institutional affiliations.



Attribution-ShareAlike 4.0 International
(CC BY-SA 4.0)

Copyright: © 2023 Siti Nurul Muhlisah & Yusdani. Licensee Universitas Islam Indonesia, Yogyakarta, Indonesia. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY-SA 4.0) license (<https://creativecommons.org/licenses/by-sa/4.0/>).

Keywords

academic ijtiḥad; Islamic jurisprudence; maqasid shariaḥ; pandemic; public health; religion; worship

Citation: Muhlisah, S. N. & YUSDANI (2023). Fatwa of the Wahdah Islamiyah Sharia Council regarding Guidelines for Friday Prayers during the Covid-19 Pandemic: An Academic Ijtiḥad Perspective. *Unisia*, 41(1), 195–214. <https://doi.org/10.20885/unisia.vol41.iss1.art9>

INTRODUCTION

The onset of the Covid-19 pandemic in early 2020 brought unprecedented disruption to global societies, affecting health systems, economies, and cultural practices (Clemente-Suárez et al., 2021; Ibn-Mohammed et al., 2021; Tang et al., 2022). Particularly in Indonesia, the pandemic significantly altered religious observances, creating unique challenges for communal worship practices such as Friday prayers (Salat Jum'at). Traditionally conducted in mosques as an obligatory congregation, Friday prayers symbolize the core of Islamic religious life. However, government-mandated social distancing and restrictions on large gatherings necessitated reevaluation of such practices. The pandemic's effect on religious obligations not only disrupted conventional rituals but also raised pressing theological and jurisprudential questions on balancing communal religious duties with public health imperatives (Andriansyah, 2022a; Arrasya & Grayman, 2021; Nubowo, 2022; Nurhayati et al., 2022; Winarni, 2022). Against this backdrop, Islamic jurisprudence had to adapt to contemporary challenges, invoking ijtiḥad—-independent reasoning grounded in Islamic law—to navigate uncharted terrains of religious practice during a public health crisis.

Literature on the intersection of religion and public health highlights a growing need for adaptive jurisprudence in the face of global emergencies. Several studies underscore the dynamism and flexibility of Islamic law to address emerging societal needs through contemporary methodologies (Elmahjub, 2019; Rohayana, 2022; Taufiki & Putra, 2022). In this regard, the concept of progressive ijtiḥad emerges as a critical tool in resolving issues not explicitly addressed in classical texts. Proponents like Auda (2022) emphasize the necessity of integrating religious frameworks with scientific and sociological insights to ensure that Islamic law remains relevant in modern contexts (Adinugraha et al., 2020). Furthermore, the adaptation of traditional religious practices during pandemics has been explored in comparative contexts, such as Christian and Jewish congregational adaptations (Ben-Lulu, 2021; Holleman et al., 2022; Jacobi et al., 2022; Mahiya & Murisi, 2022; Pillay, 2020), offering broader insights into how faith communities navigate similar challenges. However, Islamic-specific case studies

addressing Covid-19 remain limited (Suyadi et al., 2020; Yezli & Khan, 2020), warranting further exploration into how Muslim communities reconcile traditional practices with modern exigencies.

The central research problem revolves around reconciling the obligation of Friday prayers with the health mandates of the pandemic. Islamic law traditionally mandates Friday prayers as *fardu 'ain*, or individual obligations, which cannot be easily substituted or omitted without sufficient cause (Henkel, 2005; Muhayati et al., 2022; Roza & Tanjung, 2022). However, the extraordinary nature of the pandemic prompted scholars and Islamic organizations to explore temporary measures, such as replacing Friday prayers with Zuhr prayers at home. This solution required robust theological, social, and public health justifications to balance the objectives (maqasid) of syari'ah—protecting religion, life, and community welfare.

Existing solutions to this problem have generally relied on frameworks grounded in classical jurisprudential methods. For instance, the use of *maslahah* (public interest) and *darurah* (necessity) principles has been pivotal in Islamic legal discourse to address unprecedented challenges. Jurists like Ibnu Qayyim al-Jauziyyah have long emphasized the importance of adapting Islamic rulings to changing times, places, and circumstances, underscoring that preserving public welfare often necessitates innovative applications of Islamic law (al-Jauziyyah, 1991). The interplay between classical principles and contemporary realities forms the basis for solutions that prioritize community safety while upholding Islamic obligations.

A review of prior studies reveals significant contributions to the conceptual framework underlying this issue. Wahbah al-Zuhaili (2006) highlights the importance of multidisciplinary approaches, incorporating insights from social and health sciences into Islamic jurisprudence. These methodologies, termed as *ijtihad istislahi* (Kusumastuti et al., 2022; Sulaiman et al., 2019), employ public interest reasoning to reconcile religious practices with broader societal needs. However, the literature lacks comprehensive analyses of how these frameworks are operationalized in specific contexts, such as the Covid-19 pandemic. Notably, organizations like Wahdah Islamiyah, a smaller but influential Islamic group in Indonesia, have pioneered such approaches by issuing fatwas that address the challenges of pandemic-era worship.

Wahdah Islamiyah's fatwa on replacing Friday prayers with Zuhr prayers serves as a case study of adaptive Islamic jurisprudence in action. Drawing on Quranic verses, Prophetic traditions, and fiqh principles, the organization employs a multidimensional approach to justify this temporary measure. The fatwa integrates theological reasoning with insights from public health guidelines, reflecting an innovative model of Islamic legal adaptation. This approach aligns with recent scholarly discourse on the need for

"fresh *ijtihad*," as articulated by Abdullah (2019) and Auda (2022), which advocates the expansion of Islamic legal thought to incorporate interdisciplinary methodologies.

Despite these advances, gaps remain in understanding the practical implications and reception of such fatwas within diverse Muslim communities. Questions persist regarding the consistency of these rulings with broader Islamic jurisprudence, their impact on religious observance, and their potential to inform future crises. Moreover, the broader application of *Wahdah Islamiyah*'s methodologies to other aspects of Islamic law during emergencies remains underexplored.

The present study aims to address these gaps by critically analyzing *Wahdah Islamiyah*'s fatwa within the broader context of contemporary Islamic legal thought. By examining its underlying methodologies, contributions to adaptive jurisprudence, and alignment with *maqasid sharia*, this research offers a comprehensive evaluation of how Islamic law responds to global emergencies. The study contributes novel insights by situating *Wahdah Islamiyah*'s fatwa within the evolving discourse on progressive *ijtihad*, highlighting its implications for both theory and practice. In doing so, it seeks to bridge the gap between traditional jurisprudential frameworks and modern interdisciplinary approaches, offering a model for future adaptive responses in Islamic law.

LITERATURE REVIEW

The Concept and Evolution of *Ijtihad* in Contemporary Contexts

Ijtihad, a cornerstone of Islamic jurisprudence, has historically been employed to address new challenges not explicitly outlined in foundational Islamic texts. Its dynamic nature allows jurists to interpret legal principles in light of changing societal circumstances. Classical scholars, including Ibnu Qayyim al-Jauziyyah, emphasized that the rulings of Islamic law (*sharia*) are subject to alteration based on time, place, and situational needs (al-Jauziyyah, 1991). This foundational principle underscores the adaptability of Islamic law to diverse contexts.

In contemporary settings, *ijtihad* is increasingly applied to address complex, multi-dimensional issues such as pandemics, globalization, and advancements in science and technology. Scholars have underscored the importance of an integrative approach to *ijtihad* that incorporates insights from social sciences, humanities, and natural sciences (Abdullah, 2015; Rafikov & Akhmetova, 2020; Shaffat, 2021). This approach, often termed progressive *ijtihad*, expands the scope of classical jurisprudence to include solutions that align with modern realities.

The Role of *Maqasid Shariah* in Adaptive Jurisprudence

The objectives of Islamic law, or *maqasid sharia*, provide a framework for evaluating and prioritizing the outcomes of legal rulings. Protecting religion, life, intellect, lineage,

and property are core objectives that guide the application of sharia principles in varied contexts. When unforeseen crises such as pandemics arise, the emphasis often shifts towards safeguarding life and community welfare, as stipulated in Quranic and Prophetic teachings.

Modern scholars advocate for utilizing *maqasid sharia* as a philosophical lens to adapt Islamic legal frameworks to contemporary challenges (Auda, 2022; Duderija, 2014; Nouman et al., 2021; Raquib, 2015). By prioritizing overarching objectives over literalist interpretations of legal texts, jurists can develop rulings that preserve both the spirit and the practicality of Islamic law. In the context of public health crises, this approach enables measures such as social distancing and suspension of communal religious activities to mitigate harm while upholding core religious values.

Multidimensional Approaches in Islamic Jurisprudence

A critical development in contemporary Islamic law is the adoption of multidimensional approaches that integrate insights from various disciplines. Progressive *ijtihad* relies on interdisciplinary methodologies to address issues that transcend traditional religious boundaries (Hamid, 2024; Maulidi, 2015; Rabbani, 2021). For example, some scholars also highlight the importance of blending theological reasoning with sociological and scientific perspectives to ensure legal rulings remain relevant and applicable in diverse contexts (Auda, 2008; Keri et al., 2022; Rofii, 2014).

The pandemic has demonstrated the need for such integrative frameworks. Scholars and organizations have turned to health science and epidemiology to inform religious rulings, highlighting the interplay between faith and empirical evidence. This collaboration reflects a shift towards holistic methodologies that accommodate both spiritual and practical considerations, ensuring the continuity of religious obligations in a manner that aligns with public health imperatives.

Public Health and Religious Adaptations: A Comparative Perspective

The interplay between public health and religious practices during crises has been studied extensively across faith traditions. Research on Christian and Jewish responses to the Covid-19 pandemic reveals parallel efforts to adapt communal worship practices. For example, virtual services and remote participation have emerged as alternatives to traditional gatherings, preserving community bonds while adhering to health guidelines (Andriansyah, 2022b; Bryson et al., 2020; Langer, 2021; Margolis, 2021; Oxholm et al., 2021; Parish, 2020).

In Islamic contexts, the challenge of balancing communal worship with public health has been met with innovative interpretations of religious obligations. The concept of *darurah* (necessity) has played a pivotal role in justifying temporary adjustments (Aris, 2011; Idris & Ramli, 2018; Mustofa, 2019; Napitupulu et al., 2021), such as

replacing Friday prayers with Zuhr prayers at home. These adaptations highlight the universality of religious flexibility in responding to crises while underscoring the unique methodologies employed in Islamic jurisprudence.

Wahdah Islamiyah's Contribution to Contemporary Islamic Law

Wahdah Islamiyah, a prominent Islamic organization in Indonesia (Chaplin, 2018; Perdana & Panambang, 2019; Saddang et al., 2018; Saleh M, 2018; Tajuddin, 2013), has emerged as a key player in developing adaptive jurisprudence during the pandemic. Its fatwa on replacing Friday prayers with Zuhr prayers (Dewan Syariah Wahdah Islamiyah, 2020) exemplifies the application of progressive *ijtihad* within a multidimensional framework. The fatwa draws on Quranic principles, Prophetic traditions, and classical *fiqh* to address the unique challenges posed by Covid-19. This approach aligns with the broader discourse on *ijtihad istislahi*, which prioritizes public interest and harm reduction (Ansori, 2022; Bakar et al., 2021; Irawan et al., 2020). By incorporating insights from public health and epidemiology, Wahdah Islamiyah demonstrates the potential of Islamic law to address contemporary issues without compromising its foundational principles. The fatwa's integration of theological reasoning and scientific evidence serves as a model for future jurisprudential efforts to navigate global crises.

METHOD

Research Design and Approach

This study employs a qualitative research design, focusing on library research methods to analyze the fatwa issued by Wahdah Islamiyah regarding Friday prayer guidelines during the Covid-19 pandemic. Qualitative research, as noted by Abdullah (2022), is particularly well-suited for exploring normative frameworks, theological constructs, and the dynamic interplay of religious principles with contemporary social contexts. A sociological-normative approach is applied, enabling a comprehensive understanding of how Islamic jurisprudence adapts to societal challenges, particularly within the framework of *maqasid sharia* (objectives of Islamic law).

Data Sources and Collection

The study relies on primary and secondary sources. Primary data are derived from the official fatwa issued by Wahdah Islamiyah, as documented in its 2020 decree on pandemic worship guidelines. Secondary data include a wide range of scholarly literature on Islamic jurisprudence, interdisciplinary approaches to *ijtihad*, and public health responses during pandemics. Relevant Quranic verses, Prophetic traditions, and classical *fiqh* principles are also reviewed to provide theological context. Additionally,

contemporary studies on adaptive jurisprudence and multidimensional methodologies serve as crucial references to situate the fatwa within broader academic discourse.

Analytical Framework

The analysis adopts a descriptive-analytical framework aimed at critically examining the theological, social, and scientific dimensions of Wahdah Islamiyah's fatwa. This method allows for an in-depth exploration of the fatwa's underlying principles and its practical implications for Muslim communities during the pandemic. By emphasizing the interplay between normative Islamic principles and contemporary scientific insights, the framework facilitates a holistic evaluation of how the fatwa aligns with maqasid sharia and addresses the dual imperatives of safeguarding public health and fulfilling religious obligations.

Normative Analysis of Ijtihad and Fatwa Development

Central to this study is the examination of *ijtihad istislahi* (public interest-based reasoning) as employed by Wahdah Islamiyah. The normative analysis focuses on how this method integrates *maslahah* (public interest) and *darurah* (necessity) to justify temporary adjustments in religious practices. Theoretical contributions from scholars like Ibnu Qayyim al-Jauziyyah are pivotal in understanding the adaptability of Islamic law, particularly his assertion that legal rulings must reflect changing circumstances to achieve justice and welfare ([al-Jauziyyah, 1991](#)).

Multidimensional Approach in Methodology

The study highlights the role of a multidimensional approach in Wahdah Islamiyah's fatwa formulation. This approach combines theological reasoning with insights from social and health sciences, aligning with contemporary calls for interdisciplinary methodologies in Islamic jurisprudence ([Abdullah, 2022](#)). By analyzing epidemiological data, public health guidelines, and sociocultural contexts, the fatwa reflects a comprehensive response to the pandemic's unique challenges. The analysis evaluates how this integration enhances the fatwa's credibility and effectiveness in addressing both spiritual and practical concerns.

Validity and Reliability

To ensure the validity and reliability of the analysis, the study incorporates cross-references to established jurisprudential principles and contemporary scholarly discourse. The inclusion of diverse perspectives—from classical Islamic texts to modern scientific research—reinforces the robustness of the conclusions drawn. Furthermore, the study critically assesses the coherence of Wahdah Islamiyah's fatwa with the overarching principles of maqasid sharia, ensuring that the findings align with both theoretical and practical dimensions of Islamic law.

Comparative Analysis

A comparative dimension is incorporated to situate Wahdah Islamiyah's fatwa within the broader landscape of Islamic responses to the pandemic. This includes examining rulings from other Islamic organizations and comparing methodologies employed to address similar challenges. By juxtaposing these approaches, the study identifies unique contributions and potential limitations in Wahdah Islamiyah's framework, offering insights into its applicability across diverse Muslim contexts.

RESULTS AND DISCUSSION

A Brief History of Wahdah Islamiyah

The establishment of Wahdah Islamiyah traces its roots back to the complex socio-political challenges faced by Indonesian Muslims during the 1980s. This period witnessed significant political tensions within the Muslim community, prompting a group of young Muslim activists in Makassar to initially engage in individual da'wah (Islamic proselytizing) activities. Over time, these efforts evolved into collective da'wah initiatives aimed at societal transformation amidst the prevailing political challenges faced by religious communities. These activities took place during an era when Pancasila was enforced as the sole ideological foundation for all Islamic organizations under Indonesia's New Order regime. The focus of these da'wah activities was centered on mosques, serving as the primary hubs for religious outreach (Jurdi, 2007).

Wahdah Islamiyah was officially established on April 14, 2002, in Makassar. Prior to adopting its current name, it was known as Yayasan Fathul Mu'in, founded on June 18, 1988. Over time, the organization underwent several name changes: it became Yayasan Wahdah Islamiyah (YWI) in 1998 and later Yayasan Pesantren Wahdah Islamiyah (YPWI) in 2000. During its second General Assembly, the name was officially changed to Wahdah Islamiyah (Abbas & Darmawijaya, 2022; Samsuddin et al., 2020).

As an Islamic mass organization, Wahdah Islamiyah adheres to the principles of *Ahlussunnah wal Jama'ah* in its practices. Its members align themselves with the Sunnah of the Prophet Muhammad, adhering to his teachings both outwardly and inwardly, in words and deeds. Despite its commitment to these principles, Wahdah Islamiyah has faced criticism and negative perceptions from segments of society, often being labeled as a puritanical or radical Islamic movement. These challenges have been met with patience by its members, who view such perceptions as opportunities to strengthen their resolve in promoting Islamic values.

Wahdah Islamiyah remains dedicated to addressing societal issues through its focus on education, social welfare, economic development, and health. Over time,

these efforts have helped the organization gain recognition as an Islamic mass organization that engages with contemporary societal challenges.

Overview of Wahdah Islamiyah's Fatwa

On March 19, 2020, Wahdah Islamiyah issued a fatwa in the form of a Decree and Appeal from its Sharia Council. The fatwa provided guidelines on worship practices and responses to the Covid-19 pandemic, grounded in the Quran, Prophetic traditions (hadith), and principles of Islamic jurisprudence (*fiqh*) (Dewan Syariah Wahdah Islamiyah, 2020).

The first basis for the fatwa refers to the Quranic command to exercise caution against calamities, including contagious diseases, as emphasized in Surah Al-Hadid (57:22):

"No disaster strikes upon the earth or among yourselves except that it is in a register before We bring it into being. Indeed, that, for Allah, is easy."

The second basis derives from a hadith of the Prophet Muhammad (peace be upon him), narrated by Bukhari from Usamah bin Zaid: *"If you hear of an outbreak of plague in a land, do not enter it; and if it occurs in a land where you are, do not leave it."*

The third foundation incorporates principles of *fiqh*:

1. "Difficulty brings ease" (*al-mashaqqah tajlib al-taysir*).
2. "Harm must be prevented before benefit is sought" (*dar' al-mafasid muqaddam 'ala jalb al-masalih*).
3. "What is permitted in emergencies is determined by the extent of the necessity" (*ma ubih lil-darurat yuqaddar biqadariha*).

Regarding Friday prayers, the fatwa permitted their replacement with *Dhuhr* prayers during the pandemic, emphasizing *maslahah* (public welfare) as the core objective of Islamic law. This aligns with the views of Ibn Qayyim in *I'lam Al-Muwaqqi'in*: *"The Sharia is based on the welfare of the people."*

The fatwa reflects *ijtihad istislahi*, prioritizing public welfare and harm prevention through methodologies like *maslahah mursalah* (unrestricted public welfare) and *sadd al-dhara'i* (blocking harmful means). This comprehensive approach ensured contextual relevance for guiding worship practices during the pandemic.

Wahdah Islamiyah employs a multidimensional methodology in formulating its fatwa. This approach integrates traditional Islamic jurisprudence with contemporary insights from public health and social sciences. By consulting epidemiological data and adhering to government health directives, the organization demonstrates the adaptability of Islamic law to modern challenges. This interdisciplinary methodology

reflects progressive *ijtihad*, where religious rulings are informed by diverse fields of knowledge to achieve comprehensive solutions.

The fatwa significantly impacted religious practices during the pandemic, particularly among Muslim communities affiliated with Wahdah Islamiyah. By permitting Zuhr prayers at home, the ruling ensured that religious obligations were not entirely suspended while minimizing the risk of viral transmission. This approach balanced individual religious duties with collective welfare, aligning with the principle of proportionality in Islamic law.

The fatwa also provided detailed guidelines for its implementation, including:

- Encouraging community members to prioritize safety and adhere to health protocols.
- Recommending virtual platforms for religious sermons and educational activities to maintain spiritual engagement.
- Advising individuals to resume normal Friday prayers once public health conditions improved.

These practical measures reflect the fatwa's sensitivity to both spiritual needs and public health requirements, ensuring its relevance and applicability.

Comparative Analysis with Other Islamic Organizations

The COVID-19 pandemic has significantly impacted religious practices worldwide, and Indonesia, with its diverse Islamic organizations, has seen varied responses to the situation, particularly regarding Friday prayers. Two of the most prominent Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, have articulated their views and guidelines concerning the performance of Friday prayers during the pandemic, reflecting their theological interpretations and social responsibilities.

Nahdlatul Ulama, as the largest Islamic organization in Indonesia, has emphasized the importance of adhering to health protocols while maintaining religious obligations. During the pandemic, NU leaders issued guidelines that allowed for the continuation of Friday prayers under strict health measures, such as physical distancing and the use of masks. This approach was informed by the Indonesian Ulama Council (MUI), which provided fatwas that supported the conditional resumption of congregational prayers, including Friday prayers, as long as the spread of COVID-19 was controlled in specific areas (Efrinaldi, 2022; Nurhayati & Nasution, 2020; Rahvy & Ridlo, 2021). The NU's response highlighted a balance between maintaining religious practices and ensuring the safety of the community, reflecting a pragmatic approach to worship during a health crisis.

Conversely, Muhammadiyah took a more stringent stance, advocating for the suspension of Friday prayers in favor of performing them at home. This organization

issued a fatwa that allowed for the replacement of Friday prayers with Zuhr prayers, emphasizing the need for public health and safety over traditional practices (Afkarina, 2022). Muhammadiyah's approach was rooted in a strong commitment to the preservation of life, aligning with Islamic teachings that prioritize health and well-being. Their guidelines also included recommendations for online religious activities and virtual gatherings, which reflected an adaptation to the circumstances imposed by the pandemic (Abidin, 2020).

The differing responses of these organizations can be attributed to their theological underpinnings and historical contexts. NU, with its traditionalist orientation, tends to emphasize the communal aspects of worship, which is integral to its identity. Thus, while it supported health protocols, it also sought to maintain a connection among congregants through modified practices (Riyanta et al., 2022; Setiawan et al., 2022). In contrast, Muhammadiyah's reformist perspective often prioritizes rationality and public health, leading to a more cautious approach that favored individual worship over communal gatherings during the pandemic (Abidin, 2020; Afkarina, 2022).

Public perception and adherence to these guidelines varied widely among the Muslim community in Indonesia. Some individuals expressed resistance to the suspension of Friday prayers, viewing it as an infringement on their religious rights. This resistance was particularly evident in areas where traditional practices are deeply ingrained (Fauzi et al., 2021; Sarnoto & Hayatina, 2021). Studies indicated that many worshippers continued to gather for Friday prayers despite official recommendations, reflecting a complex interplay between faith, community, and public health (Nurrahmi et al., 2022).

Moreover, the role of local government and health authorities in enforcing these guidelines was crucial. In many instances, local leaders collaborated with religious organizations to disseminate information about COVID-19 and to encourage compliance with health protocols during religious gatherings (Noor & Saefulloh, 2023; Wibowo et al., 2023). This collaboration was essential in fostering a sense of community responsibility and collective action against the pandemic, as religious leaders often hold significant influence over their congregations.

The pandemic also prompted a reevaluation of religious practices beyond Friday prayers. Both NU and Muhammadiyah engaged in extensive community outreach, providing education on health protocols and distributing essential supplies such as masks and sanitizers (Abbasi et al., 2021; Abidin, 2020). These efforts were part of a broader strategy to mitigate the impact of COVID-19 on the community while reinforcing the social responsibility of religious organizations in times of crisis.

The responses of Nahdlatul Ulama and Muhammadiyah to the challenges posed by the COVID-19 pandemic reflect their distinct theological perspectives and social

responsibilities. While NU sought to adapt traditional practices to align with health protocols, Muhammadiyah emphasized the necessity of prioritizing public health over communal worship. The varied responses highlight the complexities of religious observance during a global health crisis and the critical role of religious organizations in guiding their communities through such unprecedented challenges.

Above comparative analysis highlights the unique features of Wahdah Islamiyah's fatwa. While many Islamic organizations issued similar rulings during the pandemic, Wahdah Islamiyah's emphasis on interdisciplinary collaboration and its focus on *maqasid shari'ah* distinguish its approach. Wahdah Islamiyah's explicit integration of scientific evidence and its use of progressive *ijtihad* set a precedent for adaptive jurisprudence. This distinction underscores the organization's commitment to bridging traditional Islamic principles with modern realities. It also highlights the potential for smaller Islamic organizations to influence broader jurisprudential discourse through innovative methodologies.

CONCLUSION

This study examines the fatwa issued by Wahdah Islamiyah during the Covid-19 pandemic, which allowed replacing Friday prayers with Zuhr prayers at home. The fatwa demonstrates how Islamic jurisprudence can adapt to unprecedented challenges by integrating traditional principles with contemporary methodologies. Grounded in Quranic and Hadith-based guidance, as well as *fiqh* maxims, the fatwa prioritizes public welfare and harm prevention, aligning with the objectives of Islamic law (*maqasid sharia*).

By employing a multidimensional approach that incorporates public health data and sociological insights, Wahdah Islamiyah exemplifies the potential of progressive *ijtihad*. This method ensures that religious obligations remain relevant in modern contexts while addressing pressing societal concerns. The fatwa's implications extend beyond the pandemic, offering a framework for navigating future crises.

The study contributes to the existing body of knowledge by highlighting the capacity of smaller Islamic organizations to influence jurisprudential discourse through innovative methodologies. It underscores the importance of interdisciplinary collaboration in contemporary Islamic law and sets a precedent for adaptive jurisprudence that balances spiritual and practical needs.

Limitations of the Study

While this study provides a comprehensive analysis of Wahdah Islamiyah's fatwa, several limitations must be acknowledged. First, the reliance on textual and theoretical analysis may not fully capture the lived experiences of Muslim communities that

implemented the fatwa. Empirical data on its reception and effectiveness in mitigating pandemic-related risks could provide valuable insights.

Second, the study's focus on a single organization limits its generalizability. Wahdah Islamiyah's methodologies, while innovative, may not reflect the broader spectrum of Islamic jurisprudence in Indonesia or globally. Including perspectives from other Islamic organizations could offer a more holistic understanding of adaptive jurisprudence during the pandemic.

Lastly, the study does not explore long-term impacts of the fatwa on religious practices. Future research could examine whether temporary adjustments during crises influence permanent changes in worship patterns or jurisprudential approaches.

Recommendations for Future Research

Future studies could address the limitations identified by incorporating empirical data to evaluate the fatwa's implementation and impact on Muslim communities. Surveys, interviews, and case studies could provide nuanced insights into the practical outcomes of such rulings.

Additionally, comparative analyses of fatwas issued by different Islamic organizations could offer a broader perspective on how Islamic law adapts to global crises. This approach would help identify best practices and common challenges in progressive *ijtihad*.

Exploring the long-term implications of pandemic-era jurisprudence could also be valuable. Investigating whether temporary adjustments lead to lasting changes in Islamic legal thought or worship practices could shed light on the evolving nature of Islamic jurisprudence.

Finally, interdisciplinary studies that bridge Islamic law, public health, and sociology could further enhance the understanding of how faith-based communities navigate complex crises. Such research would contribute to a more comprehensive framework for adaptive jurisprudence in an increasingly interconnected world.

Author Contributions

Conceptualization: S.N.M. & Y.; Data curation: S.N.M. & Y.; Formal analysis: S.N.M. & Y.; Funding acquisition: S.N.M. & Y.; Investigation: S.N.M. & Y.; Methodology: S.N.M. & Y.; Project administration: S.N.M. & Y.; Resources: S.N.M. & Y.; Software: S.N.M. & Y.; Supervision: S.N.M. & Y.; Validation: S.N.M. & Y.; Visualization: S.N.M. & Y.; Writing – original draft: S.N.M. & Y.; Writing – review & editing: S.N.M. & Y. All the authors have read and agreed to the published version of the manuscript.

Funding

This study received no direct funding from any of the institutions.

Institutional Review Board Statement

This study was approved by the Program Studi Ilmu Agama Islam (S2), Universitas Islam Indonesia, Yogyakarta, Indonesia.

Informed Consent Statement

Informed consent was not required for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author. The data are not publicly available because of the institution's policies.

Acknowledgments

The authors thank the Program Studi Ilmu Agama Islam (S2), Universitas Islam Indonesia, Yogyakarta, Indonesia, for administrative support for the research on which this article was based.

Conflicts of Interest

The authors declare that they have no conflicts of interest.

Declaration of Generative AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work the authors used ChatGPT, DeepL, Grammarly, and PaperPal in order to translate from Bahasa Indonesia into American English, and to improve clarity of the language and readability of the article. After using these tools, the authors reviewed and edited the content as needed and take full responsibility for the content of the published article.

REFERENCES

- Abbas, I. & Darmawijaya. (2022). Sejarah gerakan dakwah Wahdah Islamiyah di Maluku Utara [History of the Wahdah Islamiyah dakwah movement in North Maluku]. *ETNOHISTORI: Jurnal Ilmiah Kebudayaan dan Kesenjajaran*, 9(1), 7–20. <https://doi.org/10.33387/etnohistori.v9i1.4939>
- Abbasi, M. U. R., Ejaz, T., & Akhtar, S. (2021). Impact of COVID-19 on social cohesion and role of muslim communities to tackle the challenge. *Humanities & Social Sciences Reviews*, 9(2), 397–404. <https://doi.org/10.18510/hssr.2021.9239>
- Abdullah, M. A. (2015). Religion, science, and culture: An integrated, interconnected paradigm of science. *Al-Jami'ah: Journal of Islamic Studies*, 52(1), 175–203. <https://doi.org/10.14421/ajis.2014.521.175-203>
- Abdullah, M. A. (2019). *Fresh ijtihad: Manhaj pemikiran keislaman Muhammadiyah di era disrupsi [Fresh ijtihad: Muhammadiyah's Islamic thought method in the era of disruption]*. Suara Muhammadiyah.
- Abdullah, M. A. (2022). *Multidisiplin, interdisiplin, dan transdisiplin: Metode studi agama dan studi Islam di era kontemporer* (Fourth printing). IB Pustaka.
- Abidin, Z. (2020). Islamic philanthropy and COVID-19 pandemic crisis: The socio-economic role of Nahdhatul Ulama. *Al-Uqud: Journal of Islamic Economics*, 5(1), 166–183. <https://doi.org/10.26740/al-uqud.v5n1.p166-183>
- Adinugraha, H. H., Fakhrohin, & Mashudi. (2020). The reconstruction of maqāṣid al syarī'ah approach in Islamic economy: Insights from Jasser Auda perspective. *Social Sciences and Education Research Review*, 7(2), 206–224. <https://www.ceeol.com/search/article-detail?id=952789>
- Afkarina, A. (2022). The ijtihad of Muhammadiyah on the spread of the COVID-19 outbreak in Indonesia. *Jurnal Al-Dustur*, 5(1), 18–38. <https://doi.org/10.30863/jad.v5i1.1915>

- al-Jauziyyah, I. Q. (1991). *l'lam al-muwaqqi'in 'an Rabb al-'alamin [Informing the signatories about the Lord of the worlds]*. Dar Ibn Jauzi.
- al-Zuhaili, W. (2006). *Al-fiqh al-Islam wa adillatuhu [Islamic jurisprudence and its evidence]*. Daar al-Fikr.
- Andriansyah, Y. (2022a). Ethical dimensions of the COVID-19 pandemic: Some religious studies point of view. *Millah: Journal of Religious Studies*, xi–xxiv. <https://doi.org/10.20885/millah.vol21.iss3.editorial>
- Andriansyah, Y. (2022b). How religious leaders around the world are responding to the COVID-19 pandemic. *Millah: Journal of Religious Studies*, ix–xviii. <https://doi.org/10.20885/millah.vol21.iss2.editorial>
- Ansori, A. (2022). Controversial fatwas from Indonesian Ulema Council: A study of the legal sociology perspective. *Academic Journal of Interdisciplinary Studies*, 11(5), 242–254. <https://doi.org/10.36941/ajis-2022-0139>
- Aris, A. (2011). Efektifitas fikih darurat dalam menyelesaikan masalah hukum kontemporer [The effectiveness of darurat fiqh in resolving contemporary legal problems]. *DIKTUM: Jurnal Syariah Dan Hukum*, 9(2), 156–163. <https://doi.org/10.35905/diktum.v9i2.288>
- Arrasya, F. S., & Grayman, J. H. (2021). Islamic-based institutions during Coronavirus pandemic: A comparative case study of Auckland, New Zealand and Jakarta, Indonesia. *Journal of Indonesian Social Sciences and Humanities*, 11(Global Society in the Time of COVID-19), 19–30. <https://ejournal.brin.go.id/jissh/article/view/8835>
- Auda, J. (2008). *Maqasid al-shariah as philosophy of Islamic law. A systems approach*. International Institute of Islamic Thought (IIIT).
- Auda, J. (2022). *Re-envisioning Islamic scholarship: Maqasid methodology as a new approach*. Claritas Books.
- Bakar, M. A., Rahim, A. K. A., & Ismail, C. Z. (2021). The application of masalah in Islamic finance and banking products & fatwa resolutions in Malaysia. *The Journal of Contemporary Issues in Business and Government*, 27(1), 2793–2810. <https://cibgp.com>
- Ben-Lulu, E. (2021). Zooming in and out of virtual Jewish prayer services during the COVID-19 pandemic. *Journal for the Scientific Study of Religion*, 60(4), 852–870. <https://doi.org/10.1111/jssr.12746>
- Bryson, J. R., Andres, L., & Davies, A. (2020). COVID-19, virtual church services and a new temporary geography of home. *Tijdschrift Voor Economische En Sociale Geografie*, 111(3), 360–372. <https://doi.org/10.1111/tesg.12436>
- Chaplin, C. (2018). Salafi Islamic piety as civic activism: Wahdah Islamiyah and differentiated citizenship in Indonesia. *Citizenship Studies*. <https://www.tandfonline.com/doi/abs/10.1080/13621025.2018.1445488>
- Clemente-Suárez, V. J., Navarro-Jiménez, E., Moreno-Luna, L., Saavedra-Serrano, M. C., Jimenez, M., Simón, J. A., & Tornero-Aguilera, J. F. (2021). The impact of the COVID-19 pandemic on social, health, and economy. *Sustainability*, 13(11), 6314. <https://doi.org/10.3390/su13116314>
- Dewan Syariah Wahdah Islamiyah. (2020). *Buku panduan ibadah di masa wabah COVID-19 [Guidebook for worship during the COVID-19 outbreak]*. Wahdah Islamiyah.

- Duderija, A. (2014). Contemporary Muslim reformist thought and maqāṣid cum maṣlaḥa approaches to Islamic law: An introduction. In A. Duderija (Ed.), *Maqasid al-shari'a and contemporary reformist Muslim thought: An examination* (pp. 1–12). Springer.
- Efrinaldi. (2022). Islamic law perspective in viewing the implementation of Friday prayer in the workplace or not a mosque when the COVID-19 pandemic happened. *Endless: International Journal of Future Studies*, 5(2), 43–54. <https://doi.org/10.54783/endlessjournal.v5i2.74>
- Elmahjub, E. (2019). Transformative vision of Islamic jurisprudence and the pursuit of common ground for the social good in pluralist societies. *Asian Journal of Comparative Law*, 14(2), 305–335. <https://doi.org/10.1017/asjcl.2019.34>
- Fauzi, A. M., Maliha, N. F., & Mustofa, M. (2021). Javanese-Mataraman Muslim obedience towards religious and state leaders in performing Friday prayers during the COVID-19 pandemic. *Islamica: Jurnal Studi Keislaman*, 16(1), 105–122. <https://doi.org/10.15642/islamica.2021.16.1.105-122>
- Hamid, A. (2024). Abdullah Saeed's progressive ijtihad in the application of Rechtsvinding judges in religious courts. *Indonesian Journal of Islamic Law*, 5(2), 1–17. <https://doi.org/10.35719/ijil.v5i2.824>
- Henkel, H. (2005). 'Between belief and unbelief lies the performance of *salāt* ': Meaning and efficacy of a Muslim ritual. *Journal of the Royal Anthropological Institute*, 11(3), 487–507. <https://doi.org/10.1111/j.1467-9655.2005.00247.x>
- Holleman, A., Roso, J., & Chaves, M. (2022). Religious congregations' technological and financial capacities on the eve of the COVID-19 pandemic. *Review of Religious Research*, 64(1), 163–188. <https://doi.org/10.1007/s13644-021-00477-8>
- Ibn-Mohammed, T., Mustapha, K. B., Godsell, J., Adamu, Z., Babatunde, K. A., Akintade, D. D., Acquaye, A., Fujii, H., Ndiaye, M. M., Yamoah, F. A., & Koh, S. C. L. (2021). A critical analysis of the impacts of COVID-19 on the global economy and ecosystems and opportunities for circular economy strategies. *Resources, Conservation and Recycling*, 164, 105169. <https://doi.org/10.1016/j.resconrec.2020.105169>
- Idris, M. A. H., & Ramli, M. A. (2018). Aplikasi kaedah fiqh "al-darurah tuqaddaru bi qadariha" terhadap pengambilan bantuan makanan oleh gelandangan: The application of Islamic legal maxim "al-darurah tuqaddaru bi qadariha" on the intake of food distribution by the homeless. *Journal of Fatwa Management and Research*, 13(1), 100–112. <https://doi.org/10.33102/jfatwa.vol13no1.157>
- Irawan, I., Jayusman, J., & Hermanto, A. (2020). Fatwa contribution to the development of Islamic law (Study of the fatwa institute of Saudi Arabia). *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman*, 5(2), 181–206. <https://doi.org/10.24952/fitrah.v5i2.1979>
- Jacobi, C. J., Andronicou, M., & Vaidyanathan, B. (2022). Looking beyond the COVID-19 pandemic: Congregants' expectations of future online religious service attendance. *Religions*, 13(6), 559. <https://doi.org/10.3390/rel13060559>
- Jurdi, S. (2007). *Sejarah Wahdah Islamiyah [History of Wahdah Islamiyah]*. Kreasi Wacana.
- Keri, I., Musyahid, A., & Kurniati, K. (2022). Sociological aspects in the determination of Islamic law. *Al-Bayyinah*, 6(2), 152–165. <https://doi.org/10.30863/al-bayyinah.v6i2.2944>
- Kusumastuti, H., Rosyadi, I., Nugraha, dan T. P., & Rhain, A. (2022). Concepts of ijtihad bayani, ta'lili, and istislahi on Muhammadiyah and qauli approach to NU. *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)*, 73–78. <https://doi.org/10.2991/assehr.k.220708.010>

- Langer, R. (2021). Jewish liturgy during the early stages of the COVID-19 pandemic: Vignettes from Boston suburbs. *Contemporary Jewry*, 41(1), 23–37. <https://doi.org/10.1007/s12397-021-09363-5>
- Mahiya, I. T., & Murisi, R. (2022). 'Reconfiguration and adaptation of a church in times of Covid-19 pandemic: A focus on selected churches in Harare and Marondera, Zimbabwe. *Cogent Arts & Humanities*, 9(1), 2024338. <https://doi.org/10.1080/23311983.2021.2024338>
- Margolis, R. (2021). Forays into a digital Yiddishland: Secular Yiddish in the early stages of the Coronavirus pandemic. *Contemporary Jewry*, 41(1), 71–98. <https://doi.org/10.1007/s12397-021-09379-x>
- Maulidi, M. (2015). Paradigma progresif dan maqashid syariah: Manhaj baru menemukan hukum responsif [Progressive paradigm and maqashid sharia: New manhaj finds responsive law]. *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum*, 49(2), 251–264. <https://doi.org/10.14421/ajish.v49i2.141>
- Muhayati, S., Triningtyas, D. A., & Prawirosastro, C. L. (2022). Problematika sholat Jumat selama pandemi COVID 19 [Problems of Friday prayers during the COVID-19 pandemic]. *Syntax Literate; Jurnal Ilmiah Indonesia*, 7(1), 435–446. <https://doi.org/10.36418/syntax-literate.v7i1.6031>
- Mustofa, I. (2019). Analisis penggunaan kaidah al-hajah qad tunazzalu manzilah al-darurah dalam fatwa Dewan Syariah Majelis Ulama Indonesia [Analysis of the use of the rules of al-hajah qad tunazzalu manzilah al-darurah in the fatwa of the Sharia Council of the Indonesian Ulama Council]. *Analisis: Jurnal Studi Keislaman*, 18(2), 1–26. <https://doi.org/10.24042/ajsk.v18i2.3425>
- Napitupulu, A. K., Maysaroh, N. S., Masduqi, F. H., Zahra, A. N., Fahreni, A., & Makfi, M. (2021). Analisis konsep al-darurah dalam fatwa DSN-MUI No. 14 Tahun 2021 tentang penggunaan vaksin Strazeneca [Analysis of the concept of al-darurah in DSN-MUI fatwa no. 14 of 2021 concerning the use of the Strazeneca vaccine]. *At-Thullab: Jurnal Mahasiswa Studi Islam*, 3(2), 767–786. <https://doi.org/10.20885/tullab.vol3.iss2.art5>
- Noor, S., & Saefulloh, A. (2023). Impact of Covid-19 on routine activities at the Sholahuddin Mosque University of Palangka Raya, Indonesia. *The Journal of Society and Media*, 6(2), 309–324. <https://doi.org/10.26740/jsm.v6n2.p309-324>
- Nouman, M., Siddiqi, M. F., Ullah, K., & Jan, S. (2021). Nexus between higher ethical objectives (Maqasid Al Shari'ah) and participatory finance. *Qualitative Research in Financial Markets*, 13(2), 226–251. <https://doi.org/10.1108/QRFM-06-2020-0092>
- Nubowo, A. (2022). COVID-19, fatwas, and socio-religious praxis: Muhammadiyah's social engagement and mission in coping with the outbreak in Indonesia. *Social Sciences and Missions*, 35(3–4), 308–342. <https://doi.org/10.1163/18748945-bja10052>
- Nurhayati, N., & Nasution, M. S. A. (2020). Maqāsīd al-sharīa in the fatwa of the Indonesian Ulama Council regarding congregational worship during the COVID-19 pandemic. *Asy-Syir'ah: Jurnal Ilmu Syari'ah Dan Hukum*, 54(2), 251. <https://doi.org/10.14421/ajish.2020.54.2.251-275>
- Nurhayati, Rokhmad, A., Purnama, T. B., Siregar, P. A., Reni Ria Armayani Hasibuan, & Hayati, F. (2022). The Islamic perspective on the effect of religiosity, anxiety and belief regarding COVID-19 on undisclosed status of COVID-19 in the Muslim youth. *Journal of Islamic Thought and Civilization*, 12(2), 164–178. <https://doi.org/10.32350/jitc.122.12>
- Nurrahmi, F., Masykar, T., Harapan, H., & Masykar, T. (2022). Paradox of protective behaviors among Muslim men during the early stage of the COVID-19 pandemic in Aceh, Indonesia. *Disaster Medicine and Public Health Preparedness*, 16(6), 2438–2445. <https://doi.org/10.1017/dmp.2021.110>

- Oxholm, T., Rivera, C., Schirrmann, K., & Hoverd, W. J. (2021). New Zealand religious community responses to COVID-19 while under level 4 lockdown. *Journal of Religion and Health, 60*(1), 16–33. <https://doi.org/10.1007/s10943-020-01110-8>
- Parish, H. (2020). The absence of presence and the presence of absence: Social distancing, sacraments, and the virtual religious community during the COVID-19 pandemic. *Religions, 11*(6), 276. <https://doi.org/10.3390/rel11060276>
- Perdana, D. A., & Panambang, A. S. (2019). Potret dakwah Islam di Indonesia: Strategi dakwah pada organisasi Wahdah Islamiyah di Kota Gorontalo [Portrait of Islamic preaching in Indonesia: Preaching strategies at Wahdah Islamiyah in Gorontalo City]. *Fikri: Jurnal Kajian Agama, Sosial Dan Budaya, 4*(2), 229–242. <https://doi.org/10.25217/jf.v4i2.639>
- Pillay, J. (2020). COVID-19 shows the need to make Church more flexible. *Transformation: An International Journal of Holistic Mission Studies, 37*(4), 266–275. <https://doi.org/10.1177/0265378820963156>
- Rabbani, I. (2021). The progressive Islamic movement: Study of thinking methodology by Abdullah Saeed. *Dialogia, 19*(2), 484–499. <https://doi.org/10.21154/dialogia.v19i2.3025>
- Rafikov, I., & Akhmetova, E. (2020). Methodology of integrated knowledge in Islamic economics and finance: Collective *ijtihad*. *ISRA International Journal of Islamic Finance, 12*(1), 115–129. <https://doi.org/10.1108/IJIF-02-2019-0034>
- Rahvy, A. P., & Ridlo, I. A. (2021). How does Islamic organizations respond to COVID-19 in Indonesia? A case study. *Public Health and Preventive Medicine Archive, 9*(1), 11–16. <https://doi.org/10.15562/phpma.v9i1.274>
- Raquib, A. (2015). *Islamic ethics of technology: An objectives' (maqasid) approach*. The Other Press.
- Riyanta, Imam Muhsin, Fathur, F., & Saptoni. (2022). The dynamic of worship and responses of Nahdlatul Ulama members in Bantul, Yogyakarta, toward the Indonesian Council of Ulama's fatwa on the worship during the COVID-19 pandemic. *Al-Ihkam: Jurnal Hukum & Pranata Sosial, 17*(1), 136–164. <https://doi.org/10.19105/al-Ihkam.v17i1.5638>
- Rofii, A. (2014). Whither Islamic legal reasoning? The law and judicial reasoning of the religious courts. *Journal of Indonesian Islam, 8*(2), 235. <https://doi.org/10.15642/JIIS.2014.8.2.235-262>
- Rohayana, A. D. (2022). The mutualism interactions in the changes of social and Islamic law. *Hikmatuna: Journal for Integrative Islamic Studies, 8*(1), 16–27. <https://doi.org/10.28918/hikmatuna.v8i1.5683>
- Roza, A. F., & Tanjung, D. (2022). Hukum meninggalkan sholat jumat 3 kali di masa pandemic COVID 19 [The law of leaving Friday prayers 3 times during the COVID-19 pandemic]. *Risalah, Jurnal Pendidikan Dan Studi Islam, 8*(2), 523–534. <https://doi.org/10.31943/jurnalrisalah.v8i2.283>
- Saddang, M., Abubakar, A., & Munir, M. (2018). Implementasi metode dirosa dalam pembelajaran Al-Qur'an Dewan Pimpinan Daerah Wahdah Islamiyah Makassar [Implementation of the Dirosa method in learning the Qur'an at the Makassar Islamic Board of Directors]. *Jurnal Diskursus Islam, 6*(3), 481–500. <https://doi.org/10.24252/jdi.v6i3.6547>
- Salah M, M. (2018). Eksistensi gerakan Wahdah Islamiyah sebagai gerakan puritanisme Islam di Kota Makassar [The existence of the Wahdah Islamiyah movement as an Islamic puritan movement in Makassar City]. *Aqidah-Ta: Jurnal Ilmu Aqidah, 4*(1), 73–94. <https://doi.org/10.24252/aqidaha.v4i1.5174>

- Samsuddin, S., Iskandar, I., & Nurshamsul, M. (2020). Pendidikan kader da'i ormas Wahdah Islamiyah melalui halaqah tarbiyah [Education of preacher cadres for the Wahdah Islamiyah mass organization through tarbiyah circles]. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(2), 283–300. <https://doi.org/10.32832/tadibuna.v9i2.3527>
- Sarnoto, A. Z., & Hayatina, L. (2021). Polarization of the Muslim community towards government policies in overcoming the COVID-19 pandemic in Indonesia. *Linguistics and Culture Review*, 5(S1), 642–652. <https://doi.org/10.21744/lingcure.v5nS1.1449>
- Setiawan, A., Mushodiq, M. A., & Edris, M. E. (2022). Implementation of the Nahdlatul Ulama's brotherhood trilogy concept in pandemic COVID-19 mitigation. *Bulletin of Indonesian Islamic Studies*, 1(2), 159–172. <https://doi.org/10.51214/biis.v1i2.392>
- Shaffat, I. (2021). Scientific analysis methods of Islamic law in contemporary studies. *International Journal of Progressive Sciences and Technologies*, 29(1), 231–241. <https://doi.org/10.52155/ijpsat.v29.1.3599>
- Sulaiman, M., Ramli, M. A. R., & Ahmad, H. (2019). Ijtihad and its relationship with masalah: An analysis review. *International Journal of Humanities Technology and Civilization*, 4(3), 41–48. <https://journal.ump.edu.my/ijhtc/article/view/3456>
- Suyadi, Nuryana, Z., & Fauzi, N. A. F. (2020). The *fiqh* of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience. *International Journal of Disaster Risk Reduction*, 51, 101848. <https://doi.org/10.1016/j.ijdr.2020.101848>
- Tajuddin, M. S. (2013). Pemikiran dan gerakan politik organisasi Wahdah Islamiyah (WI) di Sulawesi Selatan [Wahdah Islamiyah's political thoughts and movements in South Sulawesi]. *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 17(1), 215–230. <https://doi.org/10.24252/jumdpi.v17i1.2279>
- Tang, J. W., Caniza, M. A., Dinn, M., Dwyer, D. E., Heraud, J.-M., Jennings, L. C., Kok, J., Kwok, K. O., Li, Y., Loh, T. P., Marr, L. C., Nara, E. M., Perera, N., Saito, R., Santillan-Salas, C., Sullivan, S., Warner, M., Watanabe, A., & Zaidi, S. K. (2022). An exploration of the political, social, economic and cultural factors affecting how different global regions initially reacted to the COVID-19 pandemic. *Interface Focus*, 12(2), 20210079. <https://doi.org/10.1098/rsfs.2021.0079>
- Taufiki, M., & Putra, G. R. A. (2022). Konsepi ijtihad Imam Asy-Syaukani [Imam Asy-Syaukani's concept of ijtihad]. *ADALAH*, 6(1), 35–42. <https://doi.org/10.15408/adalah.v6i1.26568>
- Wibowo, R. A., Hartarto, R. B., Bhattacharjee, A., Wardani, D. T. K., Sambodo, N. P., Santoso Utomo, P., Annisa, L., Hakim, M. S., Sofyana, M., & Dewi, F. S. T. (2023). Facilitators and barriers of preventive behaviors against COVID-19 during Ramadan: A phenomenology of Indonesian adults. *Frontiers in Public Health*, 11, 960500. <https://doi.org/10.3389/fpubh.2023.960500>
- Winarni, L. (2022). Indonesian democracy and Islamic religious activities in the age of "New Normal." *Politik Indonesia: Indonesian Political Science Review*, 7(1), 98–117. <https://doi.org/10.15294/ipsr.v7i1.38489>
- Yezi, S., & Khan, A. (2020). COVID-19 social distancing in the Kingdom of Saudi Arabia: Bold measures in the face of political, economic, social and religious challenges. *Travel Medicine and Infectious Disease*, 37, 101692. <https://doi.org/10.1016/j.tmaid.2020.101692>



This page intentionally left blank.