

The Implications of Post-Pandemic Religious Life Through the Indonesian Ulema Council Fatwa Concerning Covid-19; A Case Study of the Moslem Community in Makassar

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How to Cite

Musyahid, Achmad, Halim Bahri Darwis, and Sulfianti Sulfianti. "The Implications of Post-Pandemic Religious Life Through the Indonesian Ulema Council Fatwa Concerning Covid-19: A Case Study of the Moslem Community in Makassar". *Parewa Saraq: Journal of Islamic Law and Fatwa Review* 1, no. 1 (October 9, 2022). <https://ejournal.sulselmui.com/index.php/PS/article/view/4>.

Abstract

This study examined the conditions of religious life in Manggala District during and after the pandemic, especially in worship, as well as the community's response to the fatwa issued by the Indonesian Ulema Council concerning Covid-19. A qualitative field study was adopted with an interview technique. The primary data were interviews with the Manggala District community, and the secondary included literature, books, journals, and scientific works related to this study. The results showed that the condition of the Manggala District community during Covid-19 in religious matters was significantly impacted and underwent drastic changes, including the implementation of Friday and congregational prayers and the non-observance of Eid al-Fitr and Eid prayers. The worship condition of the people after the pandemic was operating properly and could be implemented as stipulated in Islamic law. Furthermore, there were differences in attitudes among the community. Some agreed, and others disagreed with the issuance of the MUI fatwa on Covid-19 according to their respective reasons.

Keywords: Impact, Covid-19, IUC Fatwa

Abstrak

Penelitian ini membahas bagaimana kondisi kehidupan beragama di Kecamatan Manggala selama Covid-19 dan Pasca Pandemi terkhusus dalam persoalan ibadah serta sikap masyarakat kecamatan Manggala terhadap dikeluarkannya fatwa Majelis Ulama Indonesia tentang Covid-19. Penelitian ini menggunakan jenis penelitian kualitatif lapangan dengan teknik wawancara. Sumber data yang digunakan yaitu primer dan sekunder. Dimana data primer yaitu wawancara dengan masyarakat Kecamatan Manggala dan data sekunder yaitu menggunakan literatur buku, jurnal, dan karya ilmiah yang berkaitan dengan penelitian ini. Metode pengumpulan data yang digunakan adalah pengamatan lapangan dan kutipan literature yang ada. Selanjutnya pengolahan data / analisis data yaitu teknik menggambarkan hasil penelitian dengan menguraikan kalimat dan mengambil suatu kesimpulan. Hasil penelitian ini menunjukkan bahwa 1) kondisi masyarakat manggala selama Covid-19 dalam persoalan keagamaan sangat berdampak dan mengalami perubahan yang drastis yaitu pelaksanaan salat Jum'at dan salat Berjamaah ditiadakan, shalat idul fitri dan Idhul adha juga tidak dilaksanakan, 2) Kondisi ibadah masyarakat Pasca pandemi sudah berjalan normal dan sudah bisa dilaksanakan sebagaimana yang telah ditetapkan dalam hukum Islam 3). Adanya perbedaan sikap di kalangan masyarakat ada yang mengatakan setuju dan tidak setuju dengan di keluarkannya fatwa MUI tentang Covid-19 dengan sesuai dengan alasan masing-masing.

Kata Kunci: Implikasi, Covid-19, Fatwa MUI

1. Introduction

The end of 2019 is the end of the toughest year for humans in almost all countries in the world. The global disaster that came unexpectedly caused world commotion due to the Covid-19 pandemic in the form of the Corona virus, which quickly became a terror for people around the world. This outbreak began in Wuhan City, Hubei Province, China, in 2019 and then spread to various other regions of the country. Covid-19 first entered Indonesia on March 2, 2020, with 2 cases. The cases continue to grow with data shown as of March 31, 2020, namely 1,528 cases, with cases of death. The Covid-19 percentage rate in Indonesia is 8.9%; this figure is the highest number in Southeast Asia (Arianto, Dedi, 2021).

The Indonesian Ulema Council (IUC) is the official state religious institution of Indonesia which is an important actor in socio-religious actions in the current Covid-19 pandemic situation (Husni, 2022). With the emergence of the corona pandemic (Covid-19) that hit Indonesia, the IUC issued several fatwas, one of them regarding a new model in the implementation of Friday prayers, namely by not requiring Friday prayers in mosques for those infected with the Corona virus or for people who live in the corona emergency area, and Friday prayers are replaced with *dhuhur* prayers at their respective homes.

The restrictions on religious activities mainly involve large gatherings of people or result in crowds. Muslims are encouraged to continue to carry out religious activities in their respective homes, especially in worship activities usually carried out in bulk, such as Friday prayers, Eid prayers, and Eid al-Adha. In addition, it also limits other celebrations, such as the celebration of the Prophet's birthday and Isra Mijrah. Another policy issued by the government is the prohibition of going home or returning to the village on Eid al-Fitr and Eid al-Adha (Sugara & Ulfa, 2021).

Islamic community must be more moderate in carrying out religious teachings. The religious situation in the midst of the Covid-19 pandemic is certainly different from before, for example, the month of Ramadan. This time is not carried out as in previous years; tarwih prayers are held in mosques. This Ramadan is different because it is carried out in their respective homes without reducing the sacredness of the practices during the month of Ramadan (Syatar et al., 2020).

The impact caused by the Covid-19 pandemic also affected religious activities in the Manggala District, Makassar City. After the Covid-19 pandemic, community worship activities were slightly hampered from carrying out large amounts of worship (communal worship) as they used to do before, especially with the Community Activities Restrictions Enforcement (CARE) policy and Social Distancing which limits activities in carrying out congregational worship.

Therefore, the Covid-19 pandemic has had a major impact on the religious activities of the community in Manggala District, Makassar City, especially those who are Muslim. This is a separate complaint for the community, especially the community in Manggala District,

Makassar City, because the Covid-19 pandemic is enough to hamper worship activities for congregations or individuals for them.

Based on the description of the existing background, the researcher formulates the problem that will be the basis for this study, namely "how is the condition of religious life during Covid-19 and post-pandemic in Manggala District and community attitude in Manggala District towards the fatwa of the Indonesian Ulema Council concerning Covid-19?"

2. Literature Review

2.1. Covid-19

The World Health Organization (WHO) argues that Coronavirus disease (Covid-19) is an infectious disease centered on the newly discovered coronavirus, and people who are exposed to the virus will experience moderate breathing and will not receive special treatment.

Coronavirus disease 2019 (Covid-19) is one of the outbreaks that emerged at the end of 2019 in Wuhan, China which then spread widely from 190 countries. This virus is classified as a dangerous and deadly virus because it can be transmitted between humans. Indonesia is included in the ranks of the 20 most populous countries in the world and has not escaped the spread of the corona outbreak. The beginning of the entry of Covid-19 in Indonesia. In March 2020, there were two reported cases, and until now, the reported cases have been increasing (Shatri et al., 2019).

This Covid-19 outbreak originated in Wuhan City, Hubei Province, China, in 2019 (Cleopas et al., 2020). In December 2019, there were nine residents of Wuhan City rushed to the hospital for treatment of severe respiratory syndrome centered on an unknown disease (Hadi et al., 2020). The Kingdom of China reported that the first Covid-19 case occurred on December 31, 2019, centered on a contagion at the Huanan Seafood Market in Wuhan, Hubei area (Huang et al., 2020).

According to one study, Covid-19 occurs because bats are contagious to other animals, so it can also be transmitted to humans (Hertanto, 2021). SARS CoV and SARS CoV-2 were first discovered in China, which had a habitat of 100 types of bats that carried coronavirus (Morens et al., 2020).

There are three categories of conditions when a person is exposed to the Covid-19 virus includin:

- a. Stay healthy because someone has a strong immune system so that the incoming virus can be killed by the immune system.
- b. Stay healthy but exposed to the Covid-19 virus. A person's immune system is not strong enough, so this condition is called a virus carrier (carrier). People like this are called people without symptoms.

- c. Covid-19 victims. This condition is due to a poor immune system. This can infect patients who are young or old. Elderly people are at risk of being exposed to Covid-19, especially if it is accompanied by congenital diseases such as diabetes, heart disease, and others. This person then became the source of the spread of the new plague (Sutaryo et al., 2020).

2.2. Policies and Efforts in Preventing Covid-19

a) Keeping Clean

One of the causes of disease is easy to spread because of personal hygiene, and the environment is not well maintained. Therefore, the existence of Covid-19 must be understood as a correction of human negligence toward personal and environmental hygiene. The aspect of cleanliness is a very important thing that must be emphasized in Islam. Allah SWT also loves those who purify themselves, as he says in Q.S at-Taubah/9:108:

وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ

“and Allah loveth those who make themselves pure.”(Kementerian Agama, 2019)

b) Self-Isolation at Home

Since the beginning of Covid-19, the public has been advised that everyone should stay at home, which is hope and an important thing to protect themselves from being exposed to the plague. Self-isolation is important for healthy people and those who have been exposed to Covid-19; even for people who have just returned from a long trip, they are required to self-isolation so as not to endanger others.

c) Physical Distance

Physical care is an effort to stop the transmission of the virus by at least one meter. This is to protect yourself from transmission through sneezing of an infected person. Most of the transmission of Covid-19 is through coughing or sneezing. Drops of liquid from people who sneeze are very dangerous if infected with Covid-19.

d) Large-Scale Social Restrictions (LSSR)

Large-scale social restrictions (LSSR) are policies officially issued by the Government in an effort to overcome the corona virus outbreak. In the Minister of Health Regulation Number 9 of 2020 (Ministry of Health 2020), it is explained that LSSR is a restriction on certain activities of residents in an area that has been confirmed to be infected with Covid-19 so as to prevent the possible spread of Covid-19.

e) Prohibition of Congregational Prayers in Mosques

The policy of prohibiting prayer in congregation is the most contradictory decision because of the pros and cons in the community. Some people do not heed this policy. This policy is the Fatwa of the Indonesian Ulema Council Number 14 of 2020, regulating the implementation of worship in a situation where the Covid-19 outbreak occurs (Samsuduhah, 2020).

2.3. Islamic Point of View on Covid-19

Life on earth is described in the Al-Qur'an, including disease and the Covid-19 outbreak has been explained in Q.S ar-Rum / 30:41:

"Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil)." (Kementerian Agama, 2019)

This can be seen from the damage on land and at seas, such as lack of rain, many diseases, and epidemics. All of this is due to the disobedience committed by humans so that they receive punishment for some of their deeds in the world so that they repent to Allah SWT and return to Him by leaving behind their disobedience. Then their condition will improve, and their affairs will become straight.

The message of the Prophet Muhammad in an effort to avoid and at the same time, prevent the spread of this infectious disease is explained in the hadith, which is the basis for the truth of the IUC around the prevention of the Covid-19 virus:

"The Prophet sallallahu 'alaihi wasallam said: "Tha'un (a contagious disease) is a warning from Allah Subhanahu Wa Ta'ala to test His servants from among humans. So when you hear that a disease is spreading in a land, do not enter that land. And when the plague strikes in the land where you are, do not flee from it either." (Narrated by Bukhari and Muslim from Usamah bin Zaid) (Danarto, 2021).

2.4. Religious Life

Life is more than life itself from birth to living beings die (Jannah et al., 2017). Religion is embracing and practicing religion, as seen from the practice of the teachings of that religion (Subqi et al., 2016). Religion, for humans, is a guide to life. Islam as a religion has been permanent since it was revealed to the Prophet Muhammad until the end of human history later. The teachings contained in the holy book Al-Qur'an and their elaboration in the Sunnah of the Prophet Muhammad. This teaching is a refinement of previous teachings; the Messenger of Allah, as the bearer of the last revelation, is an example for humans until the end of time.

2.5. Fatwa of the Indonesian Ulema Council (IUC)

As for the limitation of the problem, the IUC fatwas related to the Covid-19 pandemic are reviewed in the fatwas, as also the IUC appeal related to the worship of Muslims. The following are the IUC's fatwas and appeals in this regard:

- 1) IUC Fatwa No. 14 of 2020 concerning the implementation of worship in a situation where the Covid-19 outbreak occurs
- 2) IUC Fatwa No. 17 of 2020 concerning guidelines for prayer for health workers who wear Personal Protective Equipment (PPE) when treating and handling Covid-19 patients

- 3) IUC Fatwa No. 18 of 2020 concerning guidelines for the management of corpses (*Tajhizal-Jamaiz*) of Muslims infected with Covid-19
- 4) IUC Fatwa No. 23 of 2020 concerning the use of zakat, infaq, and shadaqah assets to overcome the Covid-19 outbreak and its impact
- 5) IUC Fatwa No. 31 of 2020 concerning the implementation of congregational Friday prayers to prevent the transmission of the Covid-19 outbreak
- 6) IUC Fatwa No. vaccine products from zinovac life scienceco.ltd China and PT. Bio Farma (Persero)
- 7) IUC Fatwa No. 14 of 2021 concerning the law on the use of the Covid-19 vaccine for Astrazeneca products (Noor, 2020).

3. Research Methods

This study used a field research type with qualitative research methods using a normative syar'i approach and a phenomenological approach. The sources of data in this study were primary and secondary data. The data collection method used was an interview technique with the Manggala District community.

4. Discussion

4.1. The Conditions of Religious Life of Manggala District Community during Covid-19

Covid-19, or Coronavirus Disease 2019, is a disease outbreak that infects humans at the end of 2019 (Bakry et al., 2020). The results of interviews conducted by the researcher with the Manggala District community are as follows. As stated by Mr. Arifin, the Imam of the Mosque in the Borong Village RT 004, RW 003 said that:

"It is true that the government urges that mosques be closed to avoid Covid-19. Also, during the pandemic, there is no activity in mosques, especially congregational prayers."

Mr. H. Muh Yahya S.Ag, the imam of the Bitowa Village mosque RT 004/RW 004, said that:

"At the time of Covid-19, the mosque was completely closed in the Bitowa Village; there was no worship activity, especially Friday prayers, because people were afraid of contracting Covid-19. However, if they want to continue to force Friday prayers, then the community will continue to apply strict health protocols in the mosque, and those who don't want to go to the mosque for Friday prayers can do it at home."

As also expressed by Mrs. Hj. Nurhaedah S.Pd as a community member in Borong Village RT 003 RW 004:

"Eid prayer is the end of the spiritual journey of the month of Ramadan. Celebrating Eid al-Fitr is purifying oneself, returning to the beginning of creation like a newborn baby. Eid al-Fitr and Eid al-Adha during the pandemic yesterday were certainly very different. In normal times, we still carry out Eid al-Fitr and Eid al-Adha, but during the pandemic, we

are prohibited by the government from carrying out Eid prayers in mosques, and it is recommended to pray Eid al-Fitr at our respective homes. The following year, we were able to carry out Eid al-Fitr and Eid al-Adha prayers while still implementing health protocols, and Eid al-Fitr prayers were recommended in the field."

As stated by Mr. Samsir, the Imam of the Biring Romang Village mosque RT 004 RW 001:

"At the beginning of the Covid-19 pandemic, the implementation of weddings is not optimal as usual because of public doubts and fears about carrying out marriages. Especially in Manggala District, many people postpone their wedding parties, and marriage administration matters are carried out online or offline. Even if you have to carry out a wedding, either in a mosque or a building, a maximum of 30 people and still carry out health protocols."

During the Covid-19 pandemic, religious activities in Manggala District had a major impact on the implementation of worship at the mosque. With the impact of Covid-19, the community was required to implement health protocols, namely by bringing prayer mats from home and wearing masks when in the mosque. As the administrator of the mosque, they also have to provide a place for washing hands in front of the mosque, provide soap and hand sanitizer, give an appeal to the public to perform ablution first at home, and provide a distance between the rows of prayer. Tarwih prayers are carried out in their respective homes.

4.2. The post-Pandemic Conditions of Religious Life

Manggala District has implemented a new normal life. The implementation of Muslim worship in every village has been carried out normally, with a note that it must still meet the requirements and implement health protocols. Every religious activity is always directed to five goals, namely guarding the soul, guarding religion, guarding property, guarding offspring, and guarding reason.

In carrying out worship at the new normal, the Manggala District government allows a number of mosques and prayer rooms to be reopened. Thus, the public can perform prayers and other worship in accordance with health protocols and continue to pay attention to the development of Covid-19.

Religious matters, such as Friday prayers and congregational prayers, can be carried out in mosques. For the health protocol system, there are still some people who are obedient, and some people have not enforced it; people no longer wear masks, wash their hands and keep their distance in praying. Other activities can be carried out as usual.

The month of Ramadan this year is different from the year during the pandemic. During the pandemic yesterday, our regulations were very strict in terms of movement,

especially in issues that caused crowds and the ban on Eid al-Fitr prayers. However, this year we have been able to perform Eid al-Fitr prayers both in the field and in the mosque.

1.1. Community's Attitude of Manggala District towards the Fatwa of the Indonesian Ulema Council concerning Covid-19

The attitude of the community who agrees with the Fatwa of the Indonesian Ulema Council No. 14 of 2020:

"I strongly agree with the Fatwa of the Indonesian Ulema Council in 2020 because the fatwa of the Ulema Council takes the path of ijtihad in the implementation of worship, which has the goal of solving problems that arise and making it easier in the policy. This policy is in line with Islamic jurisprudence, and the most important consideration is to maintain the safety of the soul and religion through ruksoh (lightening). This fatwa is expected to be a guide in building community solidarity."

The attitude of the community who do not agree with the Fatwa of the Indonesian Ulema Council No. 14 of 2020:

"Regarding the Fatwa of the Indonesian Ulema Council concerning the implementation of worship in the Covid-19 situation, I do not agree because wherever we are, if we want to be infected with the virus, we will definitely be infected; there is no need to limit it. Before entering the mosque, we have done ablution; of course, we are clean, why do we have to have many more rules"

Based on the statements above, it can be concluded that the community that agrees thinks that this is part of Ulama's effort to manage and prevent the increasing spread of Covid-19. The attitude of agreement is also stated that the fatwa of the Indonesian Ulema Council is a guideline that must be carried out by the community in order to maintain mental safety and public health and as an effort to support government policies in how to implement health protocols.

Some people do not agree because the fatwa is too excessive, everything is limited, wherever we are, if we are infected with Covid-19, we will definitely be infected, and why is it strict in religion while in other matters, it is not.

The attitude of the community who agree with the fatwa of the Indonesian Ulema Council No. 18 of 2020:

"Concerning the Fatwa on the management of Muslim bodies exposed to Covid-19, I agree because it is still possible for the corpse to still have a deadly virus and will certainly cause the transmission to medical personnel. In this case, it is very important for the hospital to be used as a guide in shrouding, praying, and burying them. Thus, they are not exposed to the Covid-19 virus, which is so vicious."

The attitude of the Manggala community who do not agree with the fatwa of the Indonesian Ulema Council No. 18 of 2020:

"I don't agree with the fatwa because the family of a person who died could not witness his burial. In the sense of humanity, we would want to see the last time his family was buried, even though in the process of managing it properly."

Based on the reasons for the community in Manggala District, it can be concluded that they show to agree attitude because the management of Muslim bodies exposed to Covid-19 can be accepted and applied in hospitals as long as they are in accordance with the provisions of Islamic law, maintaining the rights of corpses and health workers while maintaining health protocols so that they are protected from the Covid-19 virus.

The attitude of disapproval expressed by the people is because they generally question the procedures for organizing corpses in hospitals. According to the informant, this is not appropriate because patients or families who die during the Covid-19 pandemic are required to have their bodies handled in accordance with the fatwa of the Indonesian Ulema Council No. 18 of 2020. The results of the swab have not been released, but they are still carrying out the Covid-19 procedure. The public complains about what if the swab results are negative for Covid-19, while the body is carried out according to the body of a person who has been positively exposed to Covid-19. The technical implementation cannot be seen or visited by the family of the corpse. This is burdensome for the family who wants to see his family's last funeral.

The conditions of religious life in Manggala District during Covid-19 underwent a very drastic change. Before the Covid-19 pandemic, people still worshiped normally, but during the Covid-19 pandemic, the community had to adapt to the so-called health protocol, starting with Friday prayers. If people have to do worship at the mosque, they must wear masks, soap, or hand sanitizer before entering the mosque and keep their distance or stretch their heads at the mosque when the prayer is performed. The impact of the Covid-19 period is also felt in the month of Ramadan, where two years later, during the pandemic, the condition of the people in the month of Ramadan is also different from the previous month of Ramadan, where during the pandemic, breaking the fast together which can cause crowds was also prohibited by the government, tarwih prayers must be carried out in their respective homes. The Eid al-Fitr and Eid al-Adh prayers are also not carried out during the Covid-19 pandemic and are carried out in their respective homes with family. With Covid-19, it doesn't always have a negative impact; of course, there are positive impacts in it, one of them is giving a lot of time to be with family.

5. Conclusion

The condition of post-Covid-19 religious life in Manggala District in terms of worship can be carried out normally. In a number of urban villages, mosques have been opened. People can worship in the congregation, and Eid al-Fitr prayers can be done in mosques. The community's attitude of Manggala District towards the issuance of the fatwa of the

Indonesian Ulema Council has various reasons and statements. People agree because the fatwa of the Indonesian Ulema Council is an effort to break the chain of the spread of Covid-19. Of course, the community must obey and carry out the fatwa in order to be protected from the Covid-19 virus, but the attitude is not agreed because, according to the community, the Indonesian Ulema Council's fatwa is too excessive and completely limited according to informants wherever they are, when it is time to contract Covid-19, we will definitely be infected, there is no need for strict rules, let alone human affairs with God.

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