

ḤADĪTH AND THE COVID-19 PANDEMIC: PRACTICE OF ISLAMIC STUDIES CIRCLE AT PESANTREN DARUS-SUNNAH, SOUTH TANGERANG

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Abstract: *This study discusses how the Ḥadīth related to the pandemic and how the practice of a ḥadīth boarding school - Darus-Sunnah in South Tangerang, Banten, Indonesia- deal with this issue using a qualitative, and descriptive-analytical method with an anthropological-phenomenological paradigm, this research identifies and constructs their discussion on pandemic and their effort to deal with it. The study finds that Darus-Sunnah bases their discussion about the Covid-19 outbreak on Hadīth sources. It also finds that understanding the Prophet's traditions can thoroughly help to prevent the spread of Covid-19 as the Ḥadīth sources suggest to avoid the possibility for the viruses to transmit to others, and recommend to collaborate between religious, government, and health care agents in combatting the pandemic.*

Keywords: *Covid-19; Darus-Sunnah Islamic Boarding School; policy.*

Abstrak: *Kajian ini membahas bagaimana sumber hadits terkait pandemic dan bagaimana praktik pesantren Hadis Darus Sunnah di Tangerang Selatan, Banten Indonesia, dalam membahas masalah ini. Dengan Menggunakan metode kualitatif, dan deskriptif analitik dengan paradigma antropologi fenomenologia, penelitian ini mengidentifikasi dan mengkonstruksi diskusi sarjana dan mahasiswa di pesantren ini tentang pandemi dan upaya mereka untuk menghadapinya. Kajian ini menemukan bahwa para sarjana di Darus-Sunnah mendasarkan pembahasannya pada wabah Covid 19 sebagaimana sumber hadits menyarankan untuk menghindari kemungkinan penularan virus ke orang lain, dan merekomendasikan untuk melakukan kolaborasi antara tokoh agama, pemerintah, dan tenaga medis dan Kesehatan.*

Kata kunci: *Covid-19; Pesantren Darus-Sunnah; kebijakan.*

Introduction

On December 31, 2019, the Wuhan city health commission in China reported on the pneumatic cluster case of pneumonia, lung inflammatory disease. It was later discovered that this pneumonia was uncommon, and the inflammation of the lungs is caused by a virus that is both dangerous and highly contagious. Not long after the first cluster report, the World Health Organization (WHO) on January 31 stated that this is a pandemic disease caused by a virus with a global reach throughout the world.¹ Then this Virus is known as the SARS-CoV-2 as known as Covid-19 (coronavirus disease).

The government official stated on March 2, 2020, the first case in Indonesia has occurred in Depok.² This virus is life-threatening because it can cause death and is contagious. As a result, the spread of the Covid-19 virus automatically pulls humans towards rapid changes. Amid an era that is moving, the presence of the virus has accelerated changes in society. The previous order should adapt to the new order called the “new normal.”³ Various policies of the Indonesian government had influenced people’s lives when the initial spread of this virus occurred. Either social distancing was finally revised to physical distancing as a term to keep a distance of one to two meters as an effort to prevent the spread of the Covid-19 virus. In addition, the government has also issued a PSBB policy (Large-Scale Social Restrictions) in several volumes.

For Indonesian people who enjoy a community culture, these regulations would be very contrary to old habits that have been going on for generations. It is not surprising that government regulations on the advice of health experts have caused debate in various circles, including religious leaders. Specifically, regarding worship, not long after there were confirmed cases in Indonesia, the Indonesian Ulama Council issued a

fatwa no. 14 of 2020 which contains guidelines for the community during a pandemic.

Various comments and responses about how to respond to Covid-19 from the perspective of the Islamic religion are unavoidable. Starting from the comments that Covid-19 is God's army, we still should pray in a congregation like normal conditions and so on.⁴ If we are observant, it turns out to be a debate like this is nothing new. The debate about how a Muslim should respond to the plague occurred when the caliph Umar served as caliph. We would describe it in more detail soon.

Furthermore, the environment affected by Covid-19 is the boarding school environment. One of them is the Darus-Sunnah Boarding School, a *takhasus* pesantren that specializes in ḥadīth, which is located on the outskirts of the capital city, Ciputat area, South Tangerang. As a response to the virus spread, many new policies have emerged. Because this Islamic boarding school is involved in ḥadīth in its daily life, it seems impossible if the various policies of this Islamic boarding school are not following the words of Prophet Muhammad. Among the new policies, for example, to immediately form a Task Force and lock down the boarding school area a few days after the government's official release that residents of Depok, West Java, had tested positive for Covid-19. In addition, Darus-Sunnah urges congregational prayers in mosques by keeping a distance and obeying health protocols, washing hands when entering a mosque or dormitory. Unlike other Islamic boarding schools, Darus-Sunnah divides teaching and learning activities to 50% offline and 50% online. To ascertain whether this Darus-Sunnah policy is truly by Ḥadīth's messages, the researchers collected data by interviewing the leaders of the boarding school, the head of the boarding school, the head of the Task Force as well as the administrators of the male and female students, and the male and female students themselves.

The study involves a qualitative approach. In qualitative research methods - research methods commonly used are:

1. Observations which used to observe the symptoms manifest in the daily life of the people they study. By using the observation method, a researcher can get a complete picture of symptoms (actions, objects, events, etc.) and the relationship between one symptom and another, which is meaningful to the lives of the studied public.
2. Observation is involved a data-gathering technique that requires researchers to presume themselves in the lives of the subject studied to see and understand the symptoms, according to their meaning or perceived by the subject studied. It includes understanding observation

methods, engaging in interviews, and listening to and understanding what he is hearing.

3. The guided interview is a technique for collecting information from the member of the community under study about a particular problem by asking questions that are free but based on a guideline whose purpose is to obtain specific information and not to obtain a response or opinion on an issue. An example of using the interview method with guidelines is collecting data on the kinship system that includes information about the rules regarding the structure of the position and roles of relatives. This structure is reflected in relative terms. Therefore, the one who provides information, in qualitative research, is called an informant. This is distinguished from research by using a questionnaire, which is collecting data about the responses or opinions of the interviewees regarding a symptom or event, where the giver of information or responses is called the respondent.⁵

History of Darus-Sunnah Islamic Boarding School

In this subchapter, the following points are discussed: profile of the founder history of the institution, curriculum, and students.

Prof. Dr. KH. Ali Mustafa Yaqub, MA., or familiarly called by his *santri* as “Pak Kiai”, was born to Yaqub and Siti Habibah in Kemiri Village, Subah District, Batang, Central Java on March 2, 1952. Ali is the fifth of seven children. Ali was born into a religious family, his Father himself being a “village Kiai”. Ali Mustafa took his first formal education in 1957 in Rakyat (SR) near his home for six years. Then in 1963, Ali continued his education at Junior High School (SMP) still in his homeland. At first, Ali Mustafa wanted to become a doctor. However, his Father did not allow him to continue his education to high school and was more likely to suggest that his son continue his education at an Islamic boarding school.⁶

In 1966 Ali Mustafa studied at the Seblak Islamic boarding school, Jombang, East Java. At this boarding school, Ali Mustafa repeated himself from the first-grade level of Madrasah Tsanawiyah (junior high school level) in the hope of mastering the basic lessons of Islamic boarding schools. For three years Ali Mustafa studied at the Seblak boarding school until graduating in 1969. After graduating from the Seblak boarding school, Ali continued his boarding school education at the Tebuireng boarding school until 1975.

After graduating from Madrasah Aliyah in 1972, Ali continued his studies at the Sharia faculty of the Hasyim Asy'ari Islamic Institute (IKAHA). Before graduating from IKAHA, in 1976 he continued to S1

at the Syari'ah faculty, Muhammad bin Saud Islamic University, Riyadh, Saudi Arabia. Ali completed a four-year bachelor's degree in 1980, then continued to master's degree at a university specializing in Tafsir and Ḥadīth. Ali Mustafa completed his master's degree in 1985. This year also Ali decided to return to Indonesia after approximately nine years in Saudi Arabia. Ali Mustafa is one of the Indonesian clerics who, even though he has been in Saudi Arabia for a long time, does not necessarily make him an Arab. Ali advised his son, Zia Ul Haremein who wanted to continue his studies in Medina,

“You are Indonesians who come to Arabia not to change your culture, but only to seek knowledge. Don't let you go to Arabia and then go back to being an Arabian. Mbah Hasyim and Mbah Dahlan returned from Mecca to remain Indonesian. Then imitate them!”

Ali taught at several institutions while he led the boarding school, including the Institute of Al-Quran Science (IIQ) Jakarta, College of Al-Quran Science (PTIQ) Jakarta, lecturer at Islamic Higher Education (PTI) Istiqlal Mosque Jakarta, and the Salahuddin Institute of Islamic Religion Al-Ayyubi (INISA), Tambun Bekasi. He began to lead at Darus-Sunnah Islamic Islamic Boarding School in 1997. He was also appointed as Imam of the Istiqlal Mosque in Jakarta for the period of 2005-2010.

While the establishment of the Darus-Sunnah Islamic Boarding School began in the early 90s, in the corner of Ciputat near the IAIN Jakarta Girls Dormitory (now UIN Jakarta) Ali Mustafa opened regular weekly recitations for anyone who wanted to learn from him. Nadirsyah Hosen, one of the young Islamic intellectuals at this time, once studied the Koran directly to Ali Mustafa. The teachings and knowledge conveyed by Ali Mustafa were very easy to digest until finally, Ali Mustafa's students stood out in their respective campuses, especially in the field of ḥadīth science. This triggers more and more students who are interested in attending Ali Mustafa's lectures. Until finally in 1997 Ali Mustafa officially established the Darus-Sunnah Islamic Boarding School, which in Indonesian means the Sunnah House, complete with the Darus-Sunnah Islamic Ḥadīth Boarding School where Ali and his students live the traditions of the Prophet Muhammad.

This Islamic boarding school focuses on studying the Quran as well as studying the prophetic traditions. Darus-Sunnah itself is the first Islamic boarding school or perhaps the only one in Indonesia that has a curriculum to complete the polar al-shittah (six main ḥadīth sources); Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abi Daud, Sunan al-Tirmidhi, Sunan al-Nasai, and Sunan Ibn Majah within four years.

In addition to the six-ḥadīth curriculum, the students are given a curriculum to understand ḥadīth textually and contextually. So that, the student understands ḥadīth inclusively. In the last year of study, every student is assigned to perform a takhrij al-ḥadīth and if pass the exam, he or she is entitled to an LC degree, in the field of ḥadīth science. Another curriculum is to examine the comparison of the *Muqāranat al-Madzāhib* schools, the rules of *Fiqh al-Qawā'id al-Fiqhīyah*, the terms of the science of ḥadīth *Muṣṭalaḥ al-Ḥadīth*, *Ulūm al-Qur'ān*, memorization of the Quran as many as eight juz, knowledge of Arabic and even English. Because of this curriculum, Darus-Sunnah has a strict student acceptance selection system. If someone wants to become an official student of Darus-Sunnah, he must go through a selection of student admissions which is held every year. Before the Covid-19 pandemic, two stages must be followed. First, the written test, the exam's prospective students of Darus-Sunnah must work on a multiple-choice sheet containing one hundred questions, all of which are in Arabic. The content of the material in the question sheet includes the Prophet's *sīrah*, *balāghah*, *fiqh*, *naḥw*, *ṣarf*, *ḥadīth* and other Islamic sciences. After being declared to have passed the first stage, the candidates are entitled to take the second exam in the form of an oral exam, which is a deepening of the material contained in the written exam.

Every year there are hundreds of people who are interested in becoming students of Darus-Sunnah. However, Darus-Sunnah only accepts students with a total of 50 students. 30 people from male students and 20 from female students. This greatly affects the quality of Darus-Sunnah students, every year Darus-Sunnah can produce graduates with good quality, especially in the field of ḥadīth science.

Due to the quality of the students who are not inferior to Middle Eastern graduates, in 2011 Darus-Sunnah opened a branch in Malaysia to be precise at Janda Baik Pahang, about 40 kilometers from Kuala Lumpur. Thanks to this, the Darus-Sunnah Islamic Islamic Boarding School changed its name to Darus-Sunnah International Institute for Ḥadīth Sciences or in Arabic *Ma' had Dār al-Sunnah al-Daulī li-' Ulūm al-Ḥadīth*. Moreover, since 2014 Darus-Sunnah has opened Darus-Sunnah Madrasah at the level of Madrasah Tsanawiyah and Aliyah.⁷ Darus-Sunnah led by Zia ul-Haramein, the eldest and only son of Ali Mustafa and his wife, Ulfah Uswatun Hasanah.

The following are the books used in Darus-Sunnah International Institute for Ḥadīth Sciences. *Al-' Aqīdah al-Ṭahāwīyah*, *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwud*, *Sunan al-Tirmidhī*, *Sunan al-Nasā'ī*, *Sunan Ibn Mājah*, *Manāhil al-'Irfān*, *Taysīr Muṣṭalaḥ al-Ḥadīth li al-*

Ṭahhān, Tadrīb al-Rāwī li-al-Suyūṭī, ‘Ulūm al-Ḥadīth al-Mu‘āshirah, al-‘Ilal li-al-Tirmidhī, Ta’wīl Mukhtalaf al-Ḥadīth li-Ibn Qutaybah, Uṣūl al-Takhrīj wa-Dirāsāt al-Asānīd li-al-Ṭahhān, al-Mawāhib al-Sanīyah Sharḥ Fawā’id al-Bahīyah, Bidāyat al-Mujtahid li-Ibn Rushd, al-Lughah al-‘Arabīyah li-Ghayr al-Nāṭiqīn bihā, Sharḥ Ibn ‘Aqīl, Jawāhir al-Balāghah li-al-Hāshimī, al-Farq bayna al-Firāq li-al-Baghdādī, Asālib al-Ghazw al-Fikrī, Diwān al-Imām al-Shāfi‘ī, and al-Khulāsah fī Uṣūl al-Fiḥ li-Ḥasan Hītou.

Pros and Cons Ḥadīths About Pandemic

This is not the first time a pandemic has occurred in human civilization. About fourteen centuries ago the Prophet Muhammad SAW who has become an example for all Muslims in several recorded ḥadīth master books, has given directions regarding how a Muslim should behave when a critical situation occurs due to the pandemic. One of them is the ḥadīth narrated by al-Bukhārī (d. 256 H.):

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِذَا سَمِعْتُمْ بِالطَّاغُوتِ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا.

“From the Prophet Muhammad. He said, ‘If you hear (the news) of a plague in an area, then you are not allowed to enter that area. Then if the epidemic occurs in your area, you must not leave your area.’”⁸

From the ḥadīth above we can see that the lockdown method is the most classic way of first handling when an outbreak or pandemic occurs. Moreover, if a disease is spreading very quickly. Actually, on this matter there is a more complete history which is also narrated by al-Bukhārī. This history tells the story of ‘Umar b. al-Khaṭṭāb when he wanted to travel to Sham.

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرَعٍ لَفِيهِ أُمَرَاءُ الْأَجْنَادِ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِأَرْضِ الشَّامِ. قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوْلِيَيْنِ، فَدَعَاهُمْ فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ خَرَجْتَ لِأَمْرٍ، وَلَا تَرَى أَنْ تَرْجِعَ عَنْهُ، وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَا تَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُوا لِي الْأَنْصَارِ، فَدَعَوْهُمْ فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ،

فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ
 الْفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ مِنْهُمْ عَلَيْهِ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ وَلَا
 تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَنادَى عُمَرُ فِي النَّاسِ: إِنِّي مُصَبِّحٌ عَلَى ظَهْرٍ فَأَصْبِحُوا عَلَيْهِ.
 قَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ عَيْرَكَ قَالَهَا يَا أَبَا عُبَيْدَةَ؟
 نَعَمْ نَفَرٌ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ أَرَأَيْتَ لَوْ كَانَ لَكَ إِبْلٌ هَبَطْتَ وَإِدْيَا لَهُ عُدْوَتَانِ،
 إِحْدَاهُمَا خَصْبَةٌ، وَالْأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ وَإِنْ
 رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟

قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ - وَكَانَ مُتَعَبِّبًا فِي بَعْضِ حَاجَتِهِ - فَقَالَ: إِنَّ عِنْدِي
 فِي هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا
 تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» قَالَ: فَحَمِدَ اللَّهُ عُمَرَ
 ثُمَّ انْصَرَفَ

“From ‘Abdullah b. ‘Abbās RA, indeed ‘Umar b. al-Khaṭṭāb traveled to Syria. Until when he arrived at Sargh, he met with the leaders of the troops Abū ‘Ubaydah b. al-Jarrāḥ, and his companions. They informed him that a plague was engulfing the area of Sham. Ibn ‘Abbās said: ‘Umar then said: “Call for me the early Emigrants. He then consulted with them and informed them that a plague was hitting Syria. Then they disagreed.

Some said: “You’ve left for a purpose and we don’t think it’s appropriate for you to come back from it.” Others said: “You brought a group especially the companions of the Messenger of Allah, we don’t think it is good for you to bring them into the plague.” ‘Umar then said: “Please all of you get out of my place.

Then ‘Umar said (to Ibn ‘Abbās): “Call for me the Ansar.” So I (Ibn ‘Abbās) called them and he (‘Umar) consulted with them. It turned out that the Ansar had a different belief as did the Muhajirin. ‘Umar then said: “Please all of you get out of my place. Then ‘Umar said: “Call for me the old people of Quraysh from Muhajir al-Faṭḥ (who migrated after changing the Qibla and before Faṭḥ Makkah).” So I (Ibn ‘Abbās) called them. It turned out that there was no difference of opinion among them, all of whom suggested: “You should go back with your group and don’t bring them into the plague. Umar then called to the group: “Truly tomorrow I will head home, so get ready you guys.” Abū ‘Ubaydah b. al-Jarrāḥ said: “Are you going to run away from Allah’s destiny?” ‘Umar replied: “If only you said that, O Abū ‘Ubaydah. Yes, we run from Allah’s destiny to Allah’s other destiny too. Isn’t it that if

you herd camels and descend into a valley where there are two edges of the valley, one fertile and the other barren, then when you shepherd on the fertile edge, you are shepherding by Allah's will? And isn't it also when you shepherd on the edge of a barren valley, you shepherd it by Allah's destiny?

Ibn 'Abbās said: 'Abdurrahman b. 'Awf then came, he did not attend the previous consultation because there was a need. 'Abdurrahman then said: "I know this matter. I heard the Messenger of Allah (saw) say: "If you hear that there is a plague in one area, do not come there. But if the plague strikes an area when you are already in that area, don't go out and run away from it. Said Ibn 'Abbās: 'Umar then praised Allah and then went home."⁹

Ibn Ḥajar al-'Asqalānī (d. 852 H) in his work *Fatḥ al-Bari* as a commentary (syarḥ) from the book *Ṣaḥīḥ al-Bukhārī* explains that the story of 'Umar above occurred in the month of *al-Rabī' al-Akhīr* between the year seventeen or eighteen hijra. In his explanation, Ibn Ḥajar quoted Ibn 'Umar who said that at that time the plague had spread from the beginning since the month of Muharram until the month of Safar and then increased uncontrollably. When 'Umar was approaching Sham in the month of *al-Rabī' al-Akhīr*, news spread to him that the plague was getting worse. The plague that occurred in Sham was known as the 'Amwas plague. As for Sargh, Ibn Ḥajar quoted from Ibn 'Abd al-Barr that Sargh is the name of the valley near Tabūk and the distance between this place and Medina is about thirteen marhalah.¹⁰

In the books of *Tāriḫ* recorded the companions who died because of the plague 'Amwas. Among them was Abū 'Ubaydah al-Jarrāḥ who at that time served as the Governor of Sham. Abū 'Ubaydah died when he was 58 years old.¹¹ Apart from Abū 'Ubaydah, other companions who died from this 'Amwas plague were Mu'ādh b. Jabal, Yazid b. Abi Sufyān, Hāris b. Hishām, Suhayl b. 'Amr, 'Utbaḥ b. Suhayl and other noble people.¹² Mu'ādh b. Jabal himself was the governor who replaced Abū 'Ubaydah, Mu'ādh died when he was 38 years old. The story of the heroism of the two governors of Sham when facing the epidemic is clearly recorded in *Tāriḫ al-Ṭabarī*. At that time Caliph 'Umar sent a letter to Abū 'Ubaydah. In the contents of his letter 'Umar suggested that Abū 'Ubaydah go to avoid the plague. However, Abū 'Ubaydah was unmoved and reluctant to follow 'Umar's advice until he was killed by 'Amwas. The same thing happened to Mu'ādh, he followed the previous Governor to take full responsibility and not leave his people. In the contents of Abū 'Ubaydah's letter in reply to 'Umar's letter, he said:

يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي قَدْ عَرَفْتُ حَاجَتَكَ إِلَيَّ، وَإِنِّي فِي جُنْدٍ مِنَ الْمُسْلِمِينَ لَا أَجِدُ بِنَفْسِي

رَغْبَةً عَنْهُمْ، فَلَسْتُ أُرِيدُ فِرَاقَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي وَفِيهِمْ أَمْرَهُ وَقَضَاءَهُ

“O Amir al-Mu’minin (‘Umar) I have known your wish for me, I am among the army of Muslims and I do not feel hatred towards them at all. Then I will not part with them until Allah fulfills His will!”¹³

If we look at the ḥadīths and stories in the book of Tārikh, we would see how the companions of the Prophet SAW debate about how to respond to an outbreak or pandemic. In the ḥadīth narrated by al-Bukhārī above, the early Muhajirin had different opinions about what ‘Umar should have done when he received information that the area of Sham is affected by the plague. Some of them think that it is inappropriate if an affair has been started and then just canceled. However, others think it is inappropriate for ‘Umar to bring a group and plunge them into the plague. Likewise, the Ansar people have different opinions like the Muhajirin people.

In addition, we know how an Abū ‘Ubaydah b. Jarrāḥ on several occasions, seemed to tend to be fatalistic by telling ‘Umar if he came home then he had gone to flee from God’s destiny. Then he also said to ‘Umar in one of his letters he would not run away from his people until Allah fulfills His will. Fortunately, thoughts like Abū ‘Ubaydah are in the right place, situation and time. Because in his time the attitude of Abū ‘Ubaydah helped to prevent the spread of the plague. He practiced what the Prophet saw. said about the prohibition of going in and out of one area to another and completely surrendering to Allah. This attitude at that time at a time when human resources, knowledge, and technology were all very limited was very relevant and helpful. In contrast to today’s era when human resources, knowledge, and technology are advancing rapidly, the attitude of simply surrendering without any other effort would only destroy oneself.

Debates like ‘Umar and ‘Ubaydah like the one above remind us of the early days of the pandemic when Indonesian people debated on how to do religious practice amid a pandemic. In contrast to the fatalistic attitude of Abū ‘Ubaydah which was still relevant at the time and had a positive impact, the fatalistic attitude of the Indonesian people at the beginning of the pandemic was on the contrary and tended to be extreme. Although some argue that we should get used to praying at home, it would be dangerous to worship in a place of worship because it would invite crowds and increase the chances of the spread of Covid-19. This view is represented by the central MUI.

However, others argue that by getting closer to His house, Allah will soon eliminate the Covid-19 pandemic because this virus is a creature of Allah

and is under His control. Launching a survey conducted by the Reboan Assembly Program and the Survey of Actual Issues - released on May 13, 2020 - they reported that there were still around 17.98% of respondents who agreed that religious practice would still be carried out in mosques, while 43.04% of the total respondents are part of the red zone area.¹⁴ Moreover, the news in the public media such as the news of a former TNI (Indonesian National Army) general who invited Muslims to continue to do religious practice in the mosque as usual as a form of resistance to the Covid-19.¹⁵ At the beginning of this pandemic, which appeared and spread, many figures took the initiative to gather large numbers of people and held an istigasah kubra so that God would immediately lift Covid-19 from the motherland.

If we trace the opinions of classical scholars who have also experienced the severity of the epidemic, we would not find opinions suggesting that people gather and then pray to relieve the epidemic. One of the scholars who experienced the suffering of the plague was Ibn Ḥajar al-ʿAsqalānī. He even has a special work entitled *Badhl al-Māʿūn fi Fadl al-Ṭāʿūn*. In the introduction to muhaqiq aka the editor of this book, he tells us that three of Ibn Ḥajar's favorite daughters are killed by the plague. His two daughters named ʿAliyah and Fatimah died in 819 H. While his other daughter died in 833 H. while carried a pregnancy.¹⁶

In another part of this book, Ibn Ḥajar recounts the horrors that occurred in the city of Damascus in the year 749 H. At that time, people even gathered in the desert just as they were about to perform the *istisqāʾ* prayer. They pray for the plague to subside soon. According to Ibn Ḥajar, this act is never exemplified by the Prophet or the *fiqh* experts of previous times. The incident that occur in Damascus, repeated itself when the plague raged in the city where he live, Cairo, Egypt on 833 H. In his work, Ibn Ḥajar said:

وَوَقَعَ هَذَا فِي زَمَانِنَا، حِينَ وَقَعَ أَوَّلُ الطَّاعُونِ بِالْقَاهِرَةِ فِي ٧٢٢ مِنْ شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ ٣٣٨ هـ، فَكَانَ عَدَدُ مَنْ يَمُوتُ بِهَا دُونَ الْأَرْبَعِينَ، فَخَرَجُوا إِلَى الصَّحْرَاءِ فِي ٤ جُمَادَى الْأُولَى بَعْدَ أَنْ نُودِيَ فِيهِمْ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ - كَمَا فِي الْإِسْتِسْقَاءِ -، وَاجْتَمَعُوا وَدَعُوا وَأَقَامُوا سَاعَةً ثُمَّ رَجَعُوا. فَمَا انْسَلَخَ الشَّهْرُ حَتَّى صَارَ عَدَدُ مَنْ يَمُوتُ فِي كُلِّ يَوْمٍ بِالْقَاهِرَةِ فَوْقَ الْأَلْفِ.

“This event (a gathering of people who prayed during the plague in Damascus in 749 AH which caused the plague to spread and worsen) also happened in my time. That was when the plague first invaded the city of Cairo on 27 Rabīʿ al-Akhir in 833 H. Initially the victims who

died were no more than 40 people. Then the people went out of their homes and gathered in the desert on the 4th of Jumadil Ula after they were called to fast for three days as if they were about to do istisqa. Then they huddled together, prayed, and remained there for an hour (a few moments), then they went home. At the end of the month of Jumadil Ula, the death toll increased even more and every day more than a thousand victims fell.”¹⁷

The last thing we need to understand is that Allah will not send punishment for people if they maintain good relations with their fellow human beings and nature. This kind of understanding is important because during this pandemic many people and even religious leaders think that if we do not worship, as usual, the same as before the pandemic, such as prospering mosques, Friday prayers, closing rows of prayer lines, and other worship that triggers a crowd, Allah will bring down punishment on us. Yet Allah said:

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ.

“For, your Sustainer will never destroy society because of [mere] unjust [belief], as long as its inhabitants do good [to one another].” (Hud [11]: 117).

Muhammad Asad (d. 1992 M) when interpreting the verse above is very different from most classical commentators where the majority of classical or medieval commentators interpret the word *zalim* as polytheism, Muhammad Asad interprets it as more than just shirk or associating partners with God. In his work, *The Message of the Quran* Asad interprets the word *zalim* in the above verse not only as shirk but also as doing bad things to others. Accordingly, Allah will not bring down punishment on people who in their daily interactions with other human beings or with nature take place in harmony even though these community groups oppose God’s commands a lot.¹⁸

To strengthen this argument, Asad cites a classical interpreter who interprets the mentioned verse with an evocative explanation. The interpreter quoted by Asad is Fakhr al-Dīn al-Rāzī (d. 606 H). In his explanation in the commentary *Mafātīḥ al-Ghayb*, al-Rāzī said:

والمعنى أَنَّهُ تَعَالَى لَا يُهْلِكُ أَهْلَ الْقُرَىٰ بِمَجْرَدِ كَوْنِهِمْ مُشْرِكِينَ إِذَا كَانُوا مُصْلِحِينَ فِي الْمُعَامَلَاتِ فِيمَا بَيْنَهُمْ، وَالْحَاصِلُ أَنَّ عَذَابَ الْإِسْتِثْصَالِ لَا يَنْزِلُ لِأَجْلِ كَوْنِ الْقَوْمِ مُعْتَقِدِينَ لِلشِّرْكِ وَالْكَفْرِ، بَلْ إِنَّمَا يَنْزِلُ ذَلِكَ الْعَذَابُ إِذَا أَسَاءُوا فِي الْمُعَامَلَاتِ

“The above verse means that Allah will not destroy the community (simply) because of polytheism provided they do good to others (humans

and nature). Therefore, Allah's punishment of destruction will not come down just because the people are polytheists and disbelievers. Allah sent down the punishment because if society did badly in associating with other humans and nature."¹⁹

When reading the two exegetes' thoughts above, they are very relevant to how advanced civilized countries such as Western societies try to find solutions to the problem of tackling the pandemic. Although most of the Western society are people who oppose Allah's commands (read: infidels) but the relationship between the government, scientists, and society is very good, the handling of the pandemic there has proven to be better than most Muslim countries that claim to surrender to Allah's commands. Why? The answer is most likely because the relationship between government, scientists, and society is not well established.

It was proven when we witnessed the EURO 2020 event which was held in 2021. In the four-year football match between European countries, the stadium has already packed with people who wanted to watch live when their favorite country competed. Meanwhile, in other parts of the world, in the Middle East, for example, the Grand Mosque in Mecca, still must be empty. From this phenomenon, at least we can see that even though Western people do not read the Quran-Ḥadīth or interpretation of the Quran, the light of the Koran and the light of its interpreter who is of course Muslim is brighter there than in a country where the population is mostly Muslim.

Even though many of the arguments of the Quran and ḥadīths have been explained very well by scholars and are relevant to be applied today, unfortunately, the Muslim community believes more in the arguments that are no longer relevant and violate good relations with scientists. For example, the question of how to do religious practice by gathering people in the mosque with the excuse of maintaining a good relationship with God. About the relationship between humans and God, al-Rāzī added in his commentary, the 117th verse of the letter Hud above, added by al-Rāzī, is the basis for the fiqh experts to formulate the rule that the relationship between humans (and nature) is tighter than the relationship between humans with God!

قَالَ الْفُقَهَاءُ إِنَّ حُقُوقَ اللَّهِ تَعَالَى مَبْنَاهَا عَلَى الْمُسَاحَاةِ وَالْمُسَاهَلَةِ، وَحُقُوقَ الْعِبَادِ
مَبْنَاهَا عَلَى الصِّيْقِ وَالشَّحِّ.²⁰

Then, in addition to the two ḥadīths narrated by al-Bukhārī that we have explained at length, there are many other authentic narrations about how a Muslim behaves when facing an epidemic or pandemic. Among

them:

Hadīth narrated by Muslim (d. 261 H) No. 2221:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ»

Rasulullah saw said, “Do not mix a sick (camel) with a healthy (camel).”²¹

Hadīth narrated by al-Bukhārī no. 5707:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ، وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ»

Rasulullah saw said, “There is no infectious disease, thiyarah and owls and shafar (which are considered to bring bad luck). And flee from leprosy as you run from a lion.”²²

Islamic Boarding School’s Policy in Handling the Covid-19 Pandemic

About two weeks after the news was confirmed that there were positive cases of Covid-19 in Depok, West Java, the Darus-Sunnah Islamic boarding school began to clean up and implement new rules that had never been considered before. In approximately one and a half years of the spread of Covid-19 in Indonesia, there have been several Darus-Sunnah policies to anticipate the spread of the Covid virus. These include the decision to prohibit all Darus-Sunnah residents from entering and leaving if there are no important matters, whether it is students, *ustaz*, dormitory security officers, cleaners, cooks, especially non-Darus-Sunnah residents, they are temporarily prohibited from entering the dormitory area.²³

In addition to the lockdown policies above, Darus-Sunnah also enforces health protocols when praying in the congregation by stretching the prayer lines, wearing masks, washing hands before and after prayers. Darus-sunnah also regularly recited the qunut nazilah prayer every last rakaat of the fard prayer. When the pandemic situation was felt to be getting out of control, around the beginning of April 2020, Darus-Sunnah sent all students back to their respective homes, of course with very strict procedures so that things didn’t happen, even though teaching and learning activities still had one month left. Then, unlike most other pesantren, when entering the even semester in September 2020, Darus-Sunnah issued a hybrid policy in which 50% of students study online while others study offline or face-to-face. Especially for students who choose face-to-face, the lockdown policy and congregational prayers with health protocols will continue to apply.²⁴

Another policy is that Friday prayers are held in the hut even though the congregation is praying for less than 40 people even though most of Darus-Sunnah residents are from the Shāfi’ī school of thought. This

had happened when every semester break. Some students and some *ustaz* chose to stay in the dorm. When the Friday prayer arrived, the Darus-Sunnah continued to carry it out even though the congregation was only a few people. This is interesting because if we refer to the books of fiqh of the Shāfi‘ī school, it is explained that Friday prayers are not valid if the congregation is less than 40 people. Lastly, the Darus-Sunnah policy related to Covid-19 is to recommend vaccination to all Darus-Sunnah residents.

If we summarize from the explanation above, there are at least six Darus-Sunnah policies in response to the spread of Covid-19:

1. Lockdown the boarding school area
2. Pray in the congregation by keeping distance and obeying health protocols
3. Friday prayers are still held in the hut even though there are less than 40 worshippers
4. Sharing offline and online teaching and learning activities
5. Vaccination

The Use of Ḥadīth in Dealing with the Pandemic Covid 19

Living ḥadīth has been used in the daily life of a group of people in dealing with things. However, this includes efforts to create community groups that behave following the words of the Prophet Muhammad.²⁵ This is reflected in every policy in Darus-Sunnah, from the results of the researcher’s interview with the leadership of Darus-Sunnah, Kiai Zia Ul Haremein, Lc., M.Si.²⁶ he admits that every policy in Darus-Sunnah is about Covid-19 prevention is all inspired by the words of the Prophet Muhammad. For example, regarding the lockdown policy, Zia admitted that Darus-Sunnah was inspired by the ḥadīth narrated by ‘Aisyah who asked about *ṭā‘ūn* to the Prophet:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا أَخْبَرَتْنَا: أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الطَّاعُونِ، فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِّلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونُ، فَيَمُوتُ فِي بَلَدِهِ صَابِرًا، يَعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ»

From ‘Aisha, the wife of the Prophet that she had told us that she had asked the Messenger of Allah about *ṭā‘ūn* disease, then Nabiyullah told him, “That *ṭā‘ūn* disease is a punishment that Allah inflicts on whom

He wills and makes it mercy for those who believe. There is not a person who is in an area that is infected with leprosy, then he remains in his country and is always patient, knowing that the disease will not infect him except what Allah has decreed for him, then for him is like the reward of a martyr.”²⁷

Kiai Zia explained that this ḥadīth can be understood that staying at home or staying at home at the beginning of the pandemic is the best step that can be taken. Because at the beginning of the pandemic, there was no clarity on how to best deal with the pandemic. So, at least confining oneself in a boarding school can at least reduce the possibility of the spread of the Covid-19 virus. He also explained that the Darus-Sunnah policy does not only rely on ḥadīth texts, the Darus-Sunnah policy also considers government policies and recommendations from health experts.²⁸ In addition to the ḥadīth above, the researcher has also mentioned another ḥadīth regarding the limitation of interaction during a pandemic:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا»

From the Prophet Muhammad. He said, “If you hear (the news) of a plague in an area, then you are not allowed to enter that area. Then if the plague occurs in your area, you must not leave your area.”²⁹

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفْرًا، وَفِرَّ مِنَ الْمَجْدُومِ كَمَا تَفِرُّ مِنَ الْأَسَدِ»

Rasulullah saw said, “There is no infectious disease, thiyarah and owls and shafar (which are considered to bring bad luck). And flee from leprosy as you run from a lion.”³⁰

In general, these traditions are also the basis for the limitation of face-to-face teaching and learning activities at Darus-Sunnah so that pesantren implements a hybrid system with details of 50% of students learning face-to-face and the other 50% learning online. In addition to adhering to the ḥadīth of the Prophet, Darus-Sunnah in implementing this policy also adheres to the rules of fiqh:

الضَّرَرُ يُزَالُ

“Damage to be avoided

دَرءُ الْمَفَاسِدِ مُقَدَّمٌ عَلَى جَلْبِ الْمَصَالِحِ

“Preventing harm takes precedence over seeking benefit”

As for the other Darus-Sunnah policies related to the prevention of Covid-19, namely the policy of praying in the congregation while

maintaining a distance. Indeed, in the traditions of the Prophet we would find the virtue of closing ranks during congregational prayers such as the following ḥadīth:

As for the other Darus-Sunnah policies related to the prevention of Covid-19, namely the policy of praying in the congregation while maintaining a distance. Indeed, in the traditions of the Prophet, we will find the virtue of closing ranks during congregational prayers such as the following ḥadīth:

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رُصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَادُوا بِالْأَعْنَاقِ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَدَفُ

From Anas b. Malik from the Messenger of Allah. said: “Close your ranks and draw close to each other and stick your shoulders. By the One in Whose hand is my soul, I have seen the devil enter between the rows like Hadzaf (the son of a scapegoat, a type of goat in Yemen)”.³¹

However, although the editorial form of this ḥadīth is in the form of amr (word of command) which implies obligation, the fiqh experts understand that this ḥadīth is only sunnah. Among them is al-Ramli who argues that under certain circumstances, such as hot weather, for example, it is okay for the congregation not to close ranks.

فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ تَمَامِ الصَّلَاةِ كَمَا وَرَدَ فِي الْحَدِيثِ، بِخِلَافِ تَرْكِ التَّخَطِّي فَإِنَّ الْإِمَامَ يُسْنُّ لَهُ عَدَمَ إِحْرَامِهِ حَتَّى يُسَوِّيَ بَيْنَ صُفُوفِهِمْ نَعَمَ إِنْ كَانَ تَأَخَّرُهُمْ عَنْ سَدِّ الْفُرْجَةِ لِعَذْرِ كَوْنِهِ الْحَرِّ بِالْمَسْجِدِ الْحَرَامِ لَمْ يُكْرَهْ لِعَدَمِ التَّفْصِيرِ

Straightening the rows includes the perfection of congregational prayers as stated in the ḥadīth of the Prophet. This is different if the line is irregular, then it is sunnah for the imam not to perform takbiratul ihram before straightening the rows. If a person does not close the rows due to aging, such as the hot weather in the Haram Mosque, then it is not makruh because it is not an intention to belittle.³²

In this case, the Darus-Sunnah also has its view. Based on the results of our interview with the village head of Pondok *Ustaz* Muhammad Hanifuddin.³³ He explained that when there is danger, praying can be very flexible. Therefore, the implementation of prayer while maintaining a distance is a form of religious flexibility in the implementation of ritual worship. This is analogous to praying in a state of war, where there is a ḥadīth:

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ النَّاسُ مَعَهُ

فَكَثَّرَ وَكَبَّرُوا مَعَهُ وَرَكَعَ وَرَكَعَ نَاسٌ مِنْهُمْ مَعَهُ ثُمَّ سَجَدَ وَسَجَدُوا مَعَهُ ثُمَّ قَامَ لِلثَّانِيَةِ فَقَامَ
الَّذِينَ سَجَدُوا وَحَرَسُوا إِخْوَانَهُمْ وَأَتَتْ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا وَسَجَدُوا مَعَهُ وَالنَّاسُ
كُلُّهُمْ فِي صَلَاةٍ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا

From Ibn ‘Abbās said, “The Prophet performed the prayer and a group of people followed him. He then recited the takbir and they recited the takbir with him. Then he bowed and those who were with him bowed. Then he prostrated and the people who were with him prostrated. Then he stood for the second rak‘ah, then those who were prostrating with him stood and watched for their brother. Then another group came (who had been awake and had not prayed), they then bowed and prostrated with him and each one continued their prayer but kept watch over one another.”³⁴

Based on the above ḥadīth, we can see how prayer in an emergency allows it to be carried out not as usual. Moreover, closing ranks during congregational prayers is only sunnah. Thereby, by stretching the line of prayer in a critical situation of the pandemic, let’s say that we are fighting the spread of Covid-19 and taking care of each other.

When the Covid-19 pandemic escalated, the ḥadīth of the Prophet who was then very much alive in Darus-Sunnah was to maintain cleanliness by washing hands when going to and after praying together, before entering the boarding school gate or the dormitory. Maintaining cleanliness has been living in Darus-Sunnah long before Covid-19 hit, but with Covid-19 this seems to be a momentum for Darus-Sunnah residents to improve cleanliness. Regarding the recommendation to wash hands, the Prophet said:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَوَضَّأَ أَحَدُكُمْ فَلْيَجْعَلْ فِي
أَنْفِهِ ثُمَّ لِيَنْثُرْ وَمَنْ اسْتَجَمَرَ فَلْيُوتِرْ وَإِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَغْسِلْ يَدَهُ قَبْلَ
أَنْ يُدْخِلَهَا فِي وَضُوئِهِ فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ

From Abū Hurayrah, that the Messenger of Allah said, “When one of you performs ablution, let him put water into his nose, and whoever has intercourse with a stone, let it be an odd number. And if one of you wakes up from his sleep, let him wash his hands before putting it in. in the vessel of his ablution water, because one of you does not know where his hand has spent the night.”³⁵

In addition to washing hands, another regulation that is emphasized is to always wear a mask when going out of the boarding school area.³⁶ This is done so that the citizens of Darus-Sunnah do not endanger themselves and others. In this regard, the Prophet said:

عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا ضَرَرَ وَلَا ضِرَارَ»

From Abū Hurayrah, Rasulullah saw. said: “It is not permissible to harm other people, and it is also not allowed to repay harm with other harm.”³⁷

Among all the Darus-Sunnah policies, the most interesting one according to the researcher is, Friday prayers are still being held in Islamic boarding schools when Darus-Sunnah boarding schools until the holiday period. There are only a few worshipers who attend this Friday prayer, even though the prayer lines are tenuous, there are only about two to three lines. This shows the congregation of Friday prayers is not up to 40 participants. It is widely known that in the al-Shāfi‘ī school of jurisprudence the minimum number of congregational Friday prayers reaches 40 people. In other words, it is clear in this case that Darus-Sunnah no longer follows the Shāfi‘ī school even though most of Darus-Sunnah residents, if not entirely, are followers of this school of thought. After we confirmed with the head of the Darus-Sunnah hut, Kiai Zia Ul Hamein, he believed that after deliberation by the *ustaz* and through a long legal istinbath, Friday prayer activities in Darus-Sunnah during the holiday period are no longer following the Shāfi‘ī school of thought. even in his view, considering the benefits and losses that exist due to the effects of the Covid-19 pandemic in the implementation of Friday prayers, Darus-Sunnah in this case is more inclined to follow the Abū Hanifah school which based on its presentation allows Friday prayers with a minimum of three participants. One preacher and priest, one muezzin, and one congregation. Regarding the ḥadīth of this regulation, the reference is still to the ḥadīth we mentioned above regarding the restriction of interaction during a pandemic.

The last policy that we will discuss is the policy regarding the recommendation of vaccination for all citizens of Darus-Sunnah, although according to Kiai Zia, this is not coercive because there are some *ustaz* who refuse to participate in taking the vaccine. Darus-Sunnah itself has carried out mass vaccinations several times, first on September 3, 2021, then October 1, 2021, and finally on October 28, 2021. Almost all Darus-Sunnah residents have received doses of vaccines 1 and 2. Regarding this vaccination, the Prophet saw. said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَنْزَلَ اللَّهُ دَاءً إِلَّا أَنْزَلَ لَهُ شِفَاءً

From Abū Hurayrah from the Prophet SAW he said, “Allah will not send down a disease but also send down a cure.”³⁸

In addition to relying on the ḥadīth above, Darus-Sunnah has also based on the rules of fiqh:

الدَّفْعُ أَوْلَى مِنَ الرَّفْعِ

“An ounce of prevention is worth a pound of cure”

After seeing firsthand and in-depth interviews with leaders at the Darus-Sunnah Islamic boarding school, we assess what this Islamic boarding school did for its inspiration from the Prophet’s ḥadīth. If Umar withdrew his troops to avoid the plague only by considering his knowledge and the ḥadīth of ‘Abdurrahman b. ‘Awf, then Darus-Sunnah seeks to anticipate pandemics by considering various kinds of views, not only considering the text of the ḥadīth.

The explanation from the leadership of the Darus-Sunnah Kiai Zia boarding school, for example, explained clearly that all Darus-Sunnah policies related to Covid-19 were based on sources of several ḥadīths, then from other sources such as qiyas or analogies, *shadd al-dhari’ah* prevention of something that unwanted, also based on *masalih al-mursalah*, the general benefit of which there is no explicit description of the details in either the Quran or ḥadīth. In addition, another consideration is the deliberation among the *ustaz*, even involving students several times.

Moreover, Kiai Zia explained that Darus-Sunnah upholds, obeys, and follows government policies as well as the recommendations of paramedics who are experts in the health field. In fact, Darus-Sunnah has even formed a special anti-Covid-19 task force team assigned to always communicate with the South Tangerang City government and the nearest Puskesmas so that they can participate and work hand in hand in handling the spread of the Covid-19 virus. Although in daily life the *ustaz* and students read at least dozens of ḥadīths, concerning this Covid, Darus-Sunnah does not only rely on ḥadīth texts in formulating policies. Efforts to maintain a living prophetic tradition and efforts to revive the prophetic tradition in Darus-Sunnah try to relate to various existing views. This is important because, in some other community groups, it is not uncommon to find them in their attitude towards Covid-19 trying to clash religious views with scientific views, for example. With this, we hope that this research can show that the sources of Islamic religious guidance, both the Quran and ḥadīth, if understood thoroughly and in-depth with various considerations, would not clash with other disciplines and the general benefits. It would not be an exaggeration if Darus-Sunnah could be used as a model for a ḥadīth boarding school that collaborates with living ḥadīth with other living sciences so that living ḥadīth is born - borrowing the term of Amin

Abdullah – Multi-, Intra- and Transdisciplinary.³⁹ The application of the living ḥadīth model like this is not only when dealing with Covid-19 but also when dealing with fast-paced advances in science and technology.

Regarding the necessity of living ḥadīth in the sense of reviving ḥadīth in the modern era by interpreting ḥadīth to suit his era, Ibn Rushd in the introduction to his work *Bidāyat al-Mujtahid wa-Nihāyat al-Muqtaṣid* said:

وَذَلِكَ أَنَّ الْوَقَائِعَ بَيْنَ أَشْخَاصِ الْأَنْبِيَاءِ عَيْرُ مُتَنَاهِيَةٍ وَالنُّصُوصُ وَالْأَفْعَالُ وَالْإِقْرَارَاتُ
مُتَنَاهِيَةٌ وَحُكْمٌ أَنْ يُقَابَلَ مَا لَا يَتَنَاهَى بِمَا يَتَنَاهَى

“Human civilization will continue to develop and will not stop while the texts (al-Quran and ḥadīth) of the actions and approvals of the Prophet have stopped. It seems impossible to compare things that will never stop with things that have stopped.”⁴⁰

At first glance, it would appear that Ibn Rushd’s statement is quite controversial as though Ibn Rushd said that the Quran and ḥadīth have stopped and would not be able to accommodate the progress of human civilization. We hope that this is not what Ibn Rushd meant, it is precise with this opinion that Ibn Rushd invites students of the Quran and Ḥadīth to be able to reinterpret the Quran and Ḥadīth so that they can always keep pace with the progress of the times.

Conclusion

Plague or today we call a pandemic is not a new thing in the Islamic world. Many ḥadīth narrations explain how a Muslim responds to the spread of the plague. Among the famous narrations is the story of Umar when he was about to visit Sham. After reports that the epidemic was getting worse in Sham, the friends had time to debate how to react to it. The debate was unavoidable between ‘Umar and ‘Ubaydah b. Jarrāh in which case they argued until finally ‘Abdurrahman b. ‘Awf brought a history of ḥadīth from the Prophet. In addition to the companions, there are also many works of classical scholars specifically on plague, for example, the work of Ibn Ḥajar al-‘Asqalānī.⁴¹ If in the past the practice of preventing epidemics by the scholars only relied on ḥadīth texts and tended to be mono-disciplined, in the present era there are more Darus-Sunnah Islamic boarding schools than ever before. To prevent Covid-19, continue to be inspired by the text of the ḥadīth and then bring the text of the ḥadīth to life in the context of contemporary life. This Darus-Sunnah Islamic Boarding School in various policies and daily behavior in preventing Covid-19, apart from being inspired by ḥadīth, also collaborates with

various views from scientific disciplines, especially health and science so that multi-, inter-, and transdisciplinary living ḥadīth are born. This can be applied not only in the face of Covid-19 but also in the face of progress in general.[]

End Notes

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3. M. Amin Abdullah, *Multidisciplinary, Interdisciplinary, and Transdisciplinary Methods of Religious Studies and Islamic Studies in the Contemporary Era* (Yogyakarta: IB Pustaka, 2020). p. 263
4. Quraish Shihab, *Corona is God's Test Muslim of Attitudes Facing It* (Ciputat: Lentera Hati, 2020).
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9. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 5729.
10. Ibn Ḥajar al-ʿAsqalāni, *Fath al-Bārī* (Beirut: Dār al-Maʿrifah, 1379 H), 10/184.
11. Al-Balāzuri, *Futūḥ al-Buldān* (Beirut: Dār wa-al-Maktabah al-Hilal, 1988), 141.
12. Muhammad b. Jarīr al-Ṭabarī, *Tārikh al-Ṭabarī* (Beirut: Dār al-Turāth, 1387), 4/60.
13. Al-Ṭabarī, *Tārikh al-Ṭabarī*, 4/61.
14. Akmal Salim Ruhana dan Haris Burhani, "Knowledge, Attitudes and Actions of Religious People Facing Covid-19." Reboan Assembly Program and Survey of Current Issues. p. 38
15. Sarah Hutagaol, "Gatot Nurmantyo Calls for Congregational Prayers at the Mosque in the Face of the Corona Virus." Accessed September 24th, 2021. Source: <https://nasional.okezone.com/read/2020/03/18/337/2185486/gatot-nurmantyo-serukan-salat-berjamaah-di-masjid-hadapi-virus-corona>.
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17. Ibn Ḥajar al-ʿAsqalāni, *Badhl al-Māʿūn*, 328-30.
18. Muhammad Asad, *The Message of the Quran*, translated by Translator Team of Mizan (Bandung: Mizan, 2017), 1/414.
19. Fakhr al-Dīn al-Rāzī, *Mafatih al-Ghayb* (Beirut: Dār al-Turāth al-ʿArabī, 1420), 18/410.
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21. Muslim, *Ṣaḥīḥ Muslim* (Beirut: Dār Ihya' al-Turath al-ʿArabī, t.t.), No. 2221.
22. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 5707.
23. Interview with Zia Ul Haremein, on November 15th, 2021 at Darus-Sunnah, South Tangerang, Banten.
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26. Interview with Zia Ul Haremein
27. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 5734.
28. Interview with Zia Ul Haremein, Living Hadis Pandemi at Darus-Sunnah.
29. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 5728.
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32. Shams al-Dīn Muhammad al-Ramlī, *Nihāyat al-Muḥtāj ilā Sharḥ al-Minhāj* (Beirut: Dār al-Fikr, 1984), 2/197.
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38. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No. 5678.
39. More can be seen at M. Amin Abdullah, Multidisciplinary, Interdisciplinary, and Transdisciplinary Methods of Religious Studies and Islamic Studies in the Contemporary
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