

## Response of Muslim Prayer to COVID-19 in Indonesia: The Role of Muhammadiyah Mosque in Enrekang, South Sulawesi

Mutmainna Muinuddin M Dyah; Elihami Elihami

<sup>1,2</sup> Muhammadiyah University of Enrekang

<sup>1,2</sup>Email: [iii21061999@gmail.com](mailto:iii21061999@gmail.com); [elihamid72@gmail.com](mailto:elihamid72@gmail.com).

### Abstract

This study discusses how the prayer in the mosque when the world is in a precarious situation caused by the Covid-19 virus originating from the city of Wuhan, China. Several UN countries including Indonesia have been infected by the virus. Indonesia itself has done various ways of handling related to this virus, one of which is to conduct PSBB or large-scale social restrictions that have been implemented in various major cities throughout Indonesia. The Indonesian government has also announced not to perform worship activities at the mosque or in other words pray at their respective homes. The results of this study indicate the role of Muhammadiyah Mosque in dealing with the problem of congregational prayers in the midst of covid-19. The Muhammadiyah Mosque made a decision to assist the government in breaking the chain of the spread covid-19 outbreak by not using or closing the mosque to pray in congregation.

**Keywords:** the role of the mosque, prayer in congregation, covid-19 virus

### Abstrak

Penelitian ini membahas tentang bagaimana pelaksanaan shalat berjamaah di masjid ketika dunia berada dalam situasi genting yang diakibatkan oleh virus Covid-19 yang berasal dari kota Wuhan, Cina. Beberapa negara PBB termasuk Indonesia telah dijangkit oleh virus tersebut. Indonesia sendiri telah melakukan berbagai cara penanganan terkait dengan virus ini, salah satunya adalah melakukan PSBB atau pembatasan sosial berskala besar yang telah diterapkan di berbagai kota besar di seluruh Indonesia. Pemerintah Indonesia juga telah mengumumkan untuk tidak melakukan kegiatan ibadah di masjid atau dengan kata lain shalat di rumah masing-masing. Hasil penelitian ini menunjukkan peran beberapa masjid di Enrekang, terkhusus Masjid Muhammadiyah dalam menangani masalah shalat berjamaah ditengah wabah covid-19. Masjid Muhammadiyah mengambil keputusan untuk membantu pemerintah dalam memutuskan rantai penyebaran wabah covid-19 dengan tidak menggunakan atau menutup masjid untuk melakukan shalat berjamaah.

**Kata kunci:** peran masjid, Shalat berjamaah, virus covid-19



## INTRODUCTION

2020 is a new history that will be recorded throughout world history. Where the world was shaken with a plague named Covid-19 from the city of Wuhan, China. This outbreak spread almost all over the world in a fairly short and very deadly time. Unfortunately, when this outbreak caused several countries to make a major closure immediately, Indonesia did not do the prevention as did some of these countries.

Coronavirus is a collection of viruses from the subfamily Orthocoronavirinae in the Coronaviridae family and the order of Nidovirales. This group of viruses that can cause disease in birds and mammals, including humans. In humans, coronaviruses cause generally mild respiratory infections, such as colds, although some forms of disease such as; SARS, MERS, and COVID-19 are more lethal. At present, Indonesia has been recorded as of April 15, 2020, there are 5,136 cases, 446 people recovered, and 469 people died.

The majority of Indonesian people are Muslim. So that in these conditions sometimes become confused about the procedures for implementing some of the obligatory rituals of worship that are properly prescribed in their religion. Moreover, conditions like this require someone to be very careful not to get infected because of its transmission is very fast. A few weeks ago, the government has issued a circular not to pray in congregation in the mosque and reduce visiting crowds. Therefore, in this brief explanation the roles of several mosques, specifically the Muhammadiyah mosque in Enrekang, South Sulawesi, will be

explained in addressing the government circular regarding prayer in congregation in the midst of the Covid-19 outbreak.

## RESEARCH METHODS

This research uses a qualitative method with the study of literature from several sources both print and electronic media, as well as electronic books and journals. Journal searches are carried out through Google Scholar. Based on the search results obtained and the selected data that meets the criteria. Literature review analysis includes data collection, data reduction, data presentation, and drawing conclusions.

## THEORITICAL REVIEW

### a. Prayers in congregation

Quoted in the book Prayer in Congregation and Its Problems by Wawan Shofwan Sholehudin, Rasulullah SAW said:

From Abu Umamah, he said: "Someone came and did not get the prayer. So the Messenger of Allah said to him, 'Salat' Then said, 'Is there anyone who wants to give charity, pray with him?' Then someone stood up and prayed with him. Then the Messenger of Allah (SAS) said, 'This is a congregation.' Ath-Thabrani, Al-Mu'jam Alkabir, VII: 285, no. 7091.

Regarding the virtue of prayer in congregation. Rasulullah SAW determined the size with multiples, convenience, the number of worshipers, until the distance of the journey to the congregation was all considered reward and virtue including

all work that would launch and concentrate congregational prayers.

1. Being friendly for the community

The virtue of praying in congregation at the mosque one of which is to be able to stay in touch with other pious Muslims. Prayer in congregation is an educational institution or more accurately called an educational laboratory that is very beneficial. We will develop with people who have a pious tradition. Namely those who have a great responsibility to Allah SWT. Then, we will become a true pious person.

2. Increased quality of prayer.

The quality of prayer consists of two stages, namely the validity of prayer and the acceptance of prayer. Rasulullah SAW said.

*"Whoever buys clothes for ten dirhams, while there is one dirham in the form of haram money, Allah will not accept his prayers as long as he wears these clothes,"* (Narrated by Ahmad from Ibn Umar)

*"Whoever drinks a sip of khamr, he will not receive his prayer for forty days."* (Narrated by Ahmad, At-Tirmidhi, Ibnu Majah and Al Darimi).

Of course prayer in congregation must be done at the beginning of time and in the mosque. A Muslim must learn the solemnity in prayer.

3. The reward of Salat Congregation

The virtue of praying in congregation over prayer alone is that the reward is greater. In the book Mutiara Prayers in Congregation: Reaching a 27 Degree Reward by M. Nurkholis states that

praying alone is likened to a sheep separated from his flock so that the wolf can easily pounce and eat it. While someone who performs congregational prayers, is like a compact flock so that the wolf does not dare dare attack him directly.

The following hadiths explain the importance of prayer in congregation compared to prayer alone.

صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَدِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً

Meaning: "Prayer in congregation goes beyond prayer alone with (getting) 27 degrees." (Narrated by Bukhari)

4. Kept away from hypocrisy

The virtue of prayer in congregation is kept away from the hypocritical nature. Because among the nature of the hypocrites are those lazing in prayer. As stated in the An-Nisa verse verse 142:

إِنَّ الْمُنَافِقِينَ يُخَدِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

It means: "Verily the hypocrites deceive Allah. And Allah will return their deception. And if they stand to pray, they stand lazily. They intend riya '(with prayer) before men. And they do not mention Allah except a little once." (An-Nisa: 142)

And in a hadith the Prophet said "There is no prayer that is more severe for hypocrites than the Prayer of the Fajr and Isha '. And if they know the reward for both, they will surely come (in congregation)

even if by crawling." (Muttafaqun 'Alaih)

5. His sins are forgiven by Allah SWT  
The virtue of prayer in congregation for women and men are equally forgiven of sins by Allah SWT. As the Prophet said:

إذا قال الإمام (غير المغضوب عليهم ولا الضالين) فقولوا: آمين، فإنه من وافق قوله قول الملائكة غفر له ماتقدم من ذنبه - رواه البخاري و مسلم

*"If the priest says" Ghoiril maghdhubi 'alaih waladhholiin", then say amen, because whoever utters amen together with the words of an angel will be forgiven of his past sins."*

Those are some of the virtues of prayer in congregation. So what about the ban on congregational prayer issued by the government?

There are many verses of the Qur'an and the hadith of the Prophet that invites us to always be resigned to Allah SWT. However, there are also many verses of the Qur'an and the hadiths of the Prophet that instruct us to be introspective and vigilant.

One example of the word of Allah about tawakkal is, Allah SWT said :

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Meaning: Say: "Nothing will ever happen to us but what Allah has decreed for us. He is our Protector, and it is only to Allah that believers must put their trust." (Surat at-Tawbah: 51).

Another verse says:

أَيُّمَّا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسْتَبَدَّةٍ ۗ

Meaning: "Wherever you are, will be overtaken by death, death. Even though you are in strong and strong fortresses "(QS an-Nisa: 78).

Allah subhanahu wata'ala also said:

قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تَمَتَّعُونَ إِلَّا قَلِيلًا

It means: "Say (Muhammad), 'Running is of no use to you, if you run away from death or murder, and if so (you avoid death) you will only taste pleasure for a while'," (QS al-Ahzab: 16)

From some of the verses above, we can see how Allah SWT teaches us to resign. Why are we afraid of viruses while Allah is our protector. Besides, even though we are in strong strongholds, if it is our destiny, then we will die, just like the virus. This is what is called the teaching of destiny.

However, there are also many verses and hadith that instruct us so that we are vigilant and introspective.

For example the word of Allah SWT:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

It means: "And spend (your possessions) in the way of Allah, and do not throw yourself into destruction, and do good, for surely Allah likes those who do good" (QS al-Baqarah: 195)

This verse means this: "Do not do things that cause you harm". Instead: "do not you leave the things that cause you harm".

Rasulullah sallallahu 'alaihi wasallam said: firra minal majdzûmi firaraka minal asad. "You should flee" - meaning avoid - "from a person affected

by leprosy, just as you have to run from a lion". We should not approach people who have leprosy, because it is the same as people who approach lions. This means that in danger, we must be introspective. This means that the teachings of trust and the precautionary teachings must go hand in hand. This means that there is no contradiction between the teachings of trust and the teachings of alert and introspective. Must be done together.

An example of this is in a state of martial law, they still pray in congregation but followed by resignation and introspective. When pilgrims are in an atmosphere of war, they do not fully pray together, but take turns to watch over the enemy. This from one side is the doctrine of trust. In the atmosphere of war it is still advisable to pray the congregation. But on the other side there is the introspective teaching. But in dealing with the Covid-19 virus it cannot be divided like it did during the war, because we do not know anyone who is infected with the Covid-19 virus.

#### **b. Covid-19 virus**

Coronavirus 2019 (Covid-19) is a subfamily Orthocoronavirinae, in the Coronaviridae family, the order of Nidovirales, and the Riboviria domain (Groot, et al., 2011, p. 806). Covid-19 was first identified in December 2019 in Wuhan, the provincial capital of Hubei province, and has since spread globally, producing a 2019-20 coronavirus that sustained a pandemic (Hui, et al., 2020, p. 264). Covid-19 has since been found to be spreading widely and has resulted in a global pandemic that continues to this day. Symptoms of covid-19 generally include 38 ° C fever, dry cough, and shortness of breath and the

worst effect for humans is death. Until April 19, 2020 at 10:38:37 IWST, there were reported 2,329,539 confirmed cases from 185 countries of which 160,717 people died and 595,229 people could be cured (Johns Hopkins CSSE, 2020).

The coronavirus pandemic 2019-2020 was reported to have spread to Indonesia on March 2, 2020. COVID-19 spread to Indonesia when a dance instructor and his mother were infected from Japanese citizens (Ratcliffe, 2020). On April 9, the pandemic had spread to all provinces in Indonesia after Gorontalo confirmed its first case, with Jakarta, West Java, and East Java being the most severely affected provinces. So far, Indonesia has recorded 496 deaths, more than any other Southeast Asian country. The fatality rate is also one of the highest in the world. Researchers suggest the main reason for this high number may be lack of testing, which results in many cases being undetected (Barker & Souisa, 2020).

Looking at it from an epidemiological point of view, from the nine patients who were the object of research, Roujian Lu et al. (2020), eight of them show a history of travel to the Huanan, Wuhan seafood market and one patient only stays in a hotel near the seafood market. Based on this finding, transmission media suspected of being a chain of transmission from one human to another are droplets in the form of saliva and sneezing fluids and transmission from human to human has been confirmed to occur.

Several other studies also revealed that there is a possibility of airborne disease transmission in certain situations through particles. S. Wesley Long, medical director of diagnostic

microbiology at Houston Methodist Hospital, explained that aerosol particles are not the same as respiratory droplets or fluids that may be released when someone sneezes or coughs. Basically, aerosol particles are much smaller and microscopic. Aerosol particles can last long in the air and travel long distances and can be easily breathed into the lungs. According to Long, respiratory droplets are generally 20 times larger and only able to walk about 2 meters before finally falling to the ground. However aerosol particles, such as fog, can only be found under certain conditions. In addition, the risk of infection from aerosol particles is very low for most people.

According to WHO, the way to prevent transmission of the corona virus is by implementing a healthy life and maintaining cleanliness. The procedure is to wash hands as often as possible, apply social distancing, Avoid touching eyes, nose and mouth, do the right rules of sneezing, and if you have a fever, cough, and difficulty breathing, get treatment immediately. At present, there is no vaccine or antiviral drug to prevent or treat human coronavirus infection.

## **RESEARCH RESULTS AND DISCUSSION**

The Covid-19 task force team of the Enrekang Regency Government updated data on the development of the covid-19 virus as of April 25, 2020 at 19.00 WITA. It was seen that there was a decline in the status of PDP, ODP or positive citizens. The number of ODP or people in monitoring is 6 people left, PDP or 1 patient under supervision and 1 positive patient is left. The patient is currently being isolated at the Swiss Bell Hotel in Makassar Beach, South

Sulawesi. This certainly makes the Enrekang people calmer in the face of the covid-19 outbreak.

After the government issued a fatwa not to pray in congregation, there were several mosques that did not follow the directions. For the Muhammadiyah Taqwa mosque, the implementation of the Fardu Prayers in congregation has continued until the last few days (before the circular prohibited the tarawih prayer). This was done because the implementation of the congregational prayer was only attended by residents around the mosque, so that those who performed the congregational prayer felt safe. However, for Friday prayers, the mosque is not used.

A few days ago, the government also issued a fatwa regarding the ban on taraweh worshipers in the mosque. This circular has certainly been agreed by several parties. After the circulation of the fatwa, the Muhammadiyah Taqwa Mosque decided to follow the direction by no longer being used to pray in congregation. According to Drs Mardan as Imam at the mosque argued that in dealing with this virus, we certainly must follow the sunnah of the Prophet, which is to stay at home when an outbreak of disease or run away from the plague. In addition, according to Imam Nurul Huda Mosque, Batili, when holding the Tablig Akbar on Fighting Covid-19, he argued that if there was an appeal from the government not to pray in congregation in the mosque, we as a community must obey these regulations. Because if the decision taken by the government is true, we will get the reward if we implement it. but if the decision is wrong, everything is just tagged by the government.

The mosque in the spotlight lately is the Nurul Ijtihad mosque which is close to the Enrekang central market. The mosque still performs congregational prayers, and on Thursday, April 23, the mosque also holds tarawih prayers in congregation. If the Jammah comes to pray a little, the rows will be stretched. However, if the Jammah who comes to pray more than before, then the ruling will be like in general. Even so, many of them decided to keep using masks.

There are many pros and cons, about this. The fatwa containing the prohibition of Friday prayers and worshipers as well as the closing of the mosque (prior to the circular prohibition on tarawih prayer) was not generally accepted, but specifically the red zones, danger zones and vulnerable zones. As for safe zones, the congregational prayer must go on. This also underlies why some mosques in Enrekang do not do a lockdown or closure because remembering Enrekang, South Sulawesi, is not a red zone but a yellow zone.

From some of the explanations above, of course we should follow the direction of the government as our ulil amri, according to the word of Allah SWT

"O believers, obey Allah and obey (His) Apostles, and to the leaders among you. Then if you disagree about something, then return it to Allah and His Messenger, if you truly believe in Allah and the last day. That is more important and the consequences are better." (Surat An-Nisa: 59)

## CONCLUSION

From this explanation it can be concluded that:

1. The role of the Taqwa Muhammadiyah Enrekang Mosque is to support or obey decisions by the Ministry of Religion by closing down the mosque not to pray in congregation at the mosque.
2. Differences in the pros and cons between humans become sunnatullah, but we certainly have to follow or obey the government because the government is the leader or ulil amri.

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