Samarah: Jurnal Hukum Keluarga dan Hukum Islam
Volume 10 No. 2. July 2026
ISSN: 2549 – 3132; E-ISSN: 2549 – 3167
DOI: 10.22373/vzhq2k40

The Theological-Academic Resilience of Muhammadiyah in Receiving The Value of The Quran and Hadith During the COVID-19 Pandemic at Al-Azhar University, Egypt

Agung Danarta
Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
Fadwa Aly Sayed
Universitas Al-Azhar, Cairo, Egypt
Mahatva Yoga Adi Pradana
Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia
Aly Aulia
Universitas Muhamamdiyah Yogyakarta, Indonesia
Agung.danarta@uin-suka.ac.id

Abstract: The COVID-19 pandemic was a major challenge for the entire world, prompting varied religious and social reactions among Muslim communities. In Indonesia, Muhammadiyah showed a lively and adaptable response through providing theological guidance, engaging in humanitarian efforts, and transforming education during these difficult times. This study explores how Muhammadiyah students at Al-Azhar University responded to the pandemic, focusing on how they embraced Qur'anic and Hadith values. Using a qualitative, descriptive-interpretive approach rooted in Living Qur'an and Hadith studies, the research gathered data from documentation, observations, and detailed interviews with six key individuals including Indonesian students and leadership at Pimpinan Cabang Istimewa Muhammadiyah Mesir. The results highlight two main ways Muhammadiyah communities received religious messages during the pandemic: exegetical and functional reception. Exegetically, Muhammadiyah tended to focus on Qur'anic verses and Hadiths that view disasters as tests from Allah that call for patience, rational effort, solidarity, and social responsibility rather than seeing them as divine punishment or doom. This interpretation shows Muhammadiyah's thoughtful approach to Islamic teachings, guided by Manhaj Tarjih, which blends scriptural insights with scientific and humanitarian considerations. Functionally, these religious insights translated into tangible social actions, such as health campaigns, online education, social aid, and organizational efforts coordinated through the Muhammadiyah Covid-19 Command Center (MCCC). Muhammadiyah's guidance helped Indonesian students in Egypt stay balanced between religious devotion, scientific awareness, and social ethics during the pandemic. Overall, this study enriches Islamic studies, especially Living Hadith studies, modern Islamic jurisprudence, and the understanding of Islamic organizations like Muhammadiyah and Nahdlatul Ulama in their responses to worldwide humanitarian crises.

Keywords: Muhammadiyah, Covid-19 Pandemic, Living Qur'an and Hadith, Egypt

‖ Submitted: June 18, 2024 ‖ Accepted: June 06, 2026 ‖ Published: July 18, 2026

DOI: 10.22373/vzhq2k40

Abstrak: *Pandemi COVID-19 merupakan tantangan besar bagi seluruh dunia, memicu beragam reaksi agama dan sosial di antara komunitas Muslim. Di Indonesia, Muhammadiyah menunjukkan respons yang hidup dan mudah beradaptasi dengan memberikan bimbingan teologis, terlibat dalam upaya kemanusiaan, dan transformasi pendidikan di masa-masa sulit ini. Studi ini mengeksplorasi bagaimana mahasiswa Muhammadiyah di Universitas Al-Azhar menanggapi pandemi, dengan fokus pada bagaimana mereka merangkul nilai-nilai Al-Qur'an dan Hadis. Menggunakan pendekatan kualitatif, deskriptif-interpretatif yang berakar pada studi Al-Qur'an dan Hadis Hidup, penelitian ini mengumpulkan data dari dokumentasi, pengamatan, dan wawancara terperinci dengan enam individu kunci, termasuk mahasiswa Indonesia dan pimpinan di Pimpinan Cabang Istimewa Muhammadiyah Mesir. Hasilnya menyoroti dua cara utama komunitas Muhammadiyah menerima pesan keagamaan selama pandemi: penerimaan eksegetis dan fungsional. Secara eksegetik, Muhammadiyah cenderung berfokus pada ayat-ayat Al-Qur'an dan Hadits yang memandang bencana sebagai ujian dari Allah yang menuntut kesabaran, upaya rasional, solidaritas, dan tanggung jawab sosial daripada melihatnya sebagai hukuman atau malapetaka ilahi. Penafsiran ini menunjukkan pendekatan Muhammad yang bijaksana terhadap ajaran Islam, dipandu oleh Manhaj Tarjih, yang memadukan wawasan kitab suci dengan pertimbangan ilmiah dan kemanusiaan. Secara fungsional, wawasan keagamaan ini diterjemahkan ke dalam aksi sosial yang nyata, seperti kampanye kesehatan, edukasi online, bantuan sosial, dan upaya organisasi yang dikoordinasikan melalui Pusat Komando Covid-19 Muhammadiyah (MCCC). Muhammadiyah membantu mahasiswa Indonesia di Mesir tetap seimbang antara pengabdian beragama, kesadaran ilmiah, dan etika sosial selama pandemi. Secara keseluruhan, penelitian ini memperkaya studi Islam, terutama studi Hadits Hidup, yurisprudensi Islam modern, dan pemahaman organisasi Islam seperti Muhammadiyah dan Nahdlatul Ulama dalam menanggapi krisis kemanusiaan di seluruh dunia.*
Kata Kunci: *Muhammadiyah, Pandemi Covid-19, Living Al-Qur'an dan Hadis, Mesir*

Introduction

The COVID-19 pandemic has profoundly impacted communities worldwide, including Muhammadiyah, currently studying at Al Azhar University, Egypt. In response to this crisis, the Muhammadiyah group has referred to the teachings of the Quran and Hadith as theological guidance.[1] Muhammadiyah

[1] Sulton Sulton, et.al., "Strengthening Citizen Political Education To Muhammadiyah Youth," *Didaktika Religia: Journal of Islamic Education* 9, no. 2 (2021). Ahmad Muttaqin, "Religion, Science, and Culture Amidst the Covid-19 Pandemic: Muhammadiyah's Worship Guidance and Members' Responses," *Al-Albab* 10 (2021), p. 3–32. Nurul Humaidi, et.al.,

DOI: 10.22373/vzhq2k40

scholars are seeking calm and guidance from these sacred texts in the face of the challenges posed by the pandemic. One of the central teachings emphasised by the Muhammadiyah group at this time is the importance of faith and prayer. People believe strengthening faith through consistent prayer and supplication to God can provide comfort and strength amid these difficult times. In addition, the Muhammadiyah group encourages its members to follow the teachings of self-discipline and self-control. These teachings include social distancing practices, wearing masks, and following health guidelines to prevent the spread of the virus.[2]

The Muhammadiyah group also emphasised the value of community support and solidarity.[3] Based on confidence built on believing that by supporting and helping each other, the impact of the pandemic can be mitigated, and burdens can be shared. In addition, the Muhammadiyah group highlighted the importance of compassion and empathy towards those affected by the virus. They believe supporting and assisting those in need, inside and outside their communities, is essential to alleviate their suffering. Overall, the Muhammadiyah group responded to the COVID-19 pandemic by referring to the teachings of the Quran and Hadith as theological guidance.[4] Through faith, prayer, self-discipline, community support, and compassion, they sought to meet the challenges of the pandemic while still upholding their religious values and maintaining a strong sense of unity and compassion among their members.[5]

The coronavirus disease (COVID-19) outbreak that has spread in various countries, including Indonesia, is a pandemic threatening human life. The World Health Organization (WHO) on March 11, 2020, designated Covid-19 as a pandemic. On March 14, 2020, the Indonesian government declared the coronavirus a non-natural national disaster. On March 17, the government established an emergency response status for the coronavirus disaster. Not many elements of civil society pay attention and are actively involved in tackling the

---

"Challenges of Muhammadiyah's Contribution in Handling Covid-19 in the MCCC Program in Indonesia," *Khazanah Sosial* 4, no. 1 (2022), p. 176–86.

[2] Ruth Dowson, "A Discussion of the Practical and Theological Impacts of COVID-19 on Religious Worship, Events and Pilgrimage, from a Christian Perspective," *International Journal of Religious Tourism and Pilgrimage* 8, no. 7 (2020), p. 33–51. Sutarman Sutarman and Yusutria Yusutria, "The Education of School Cultural Values to Increase the Students' Character Values of the Muhammadiyah School in the Pandemic Covid 19 Era," *AL-ASASIYYA: Journal Of Basic Education* 5, no. 2 (2021), p. 47–58.

[3] Wahyudi Akmaliah, "Bukan Sekedar Penggaung (Buzzers),Media Sosial Dan Transformasi Arena Politik," *MAARIF* 13, no. 1 (2018).

[4] Robin Bush, *Muhammadiyah and Disaster Response: Innovation and Change in Humanitarian Assistance*, 2015, p.3.

[5] Sri Maulida et al., "Post-Pandemic Digital Transformation in Zakat Management: Insights From Maqāṣid Syari'ah in South Kalimantan," *El-Mashlahah* 14, no. 2 (2024). Muhammad Taufiq et al., "Tengka, Identity Politics, and the Fiqh of Civilization: The Authority of Madura's Kiai in the Post-Truth Era," *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024), p. 139-165.

DOI: 10.22373/vzhq2k40

COVID-19 pandemic. One of those few is Muhammadiyah. On March 5, after the President of Indonesia announced that there were Indonesians who had tested positive for the Coronavirus, the Chairman of the Muhammadiyah Central Leadership, Haedar Nashir, immediately stated that Muhammadiyah had prepared 15 hospitals it owned to participate in handling pandemic victims and immediately established a Command Center for Covid-19 (Muhammadiyah Covid-19 Command Center). On March 14, Muhammadiyah stated that the COVID-19 outbreak is an extraordinary event that must be immediately carried out in a serious, massive, well-coordinated prevention and action. Muhammadiyah is an Islamic movement amar ma'ruf nahi munkar and is based on the Qur'an and al-Sunnah al-Maqbulah. For Muhammadiyah, the Qur'an and al-Sunnah are sources of reference for every activity.[6]

So far, only one study discusses the concept of "*living hadith explicitly*" in the context of the COVID-19 pandemic. The study was conducted by Inayatul Mustautina, who examined the practice of Tablighi pilgrims and the influence of the hadith "*No infectious disease*" on the spread of COVID-19.[7] In her research, Mustautina found that the fatalistic and resigned understanding of Tablighi pilgrim members had contributed to transmission and became a new cluster of COVID-19 spread. However, the research that will be carried out now has a different approach to Mustautina's research. This research will examine Muhammadiyah's reception and understanding of the Qur'an and hadith. The focus will be on how this understanding results in different practices and influences on Tablighi pilgrims regarding the COVID-19 pandemic.[8] This research will deepen our understanding of how Muhammadiyah responded to this pandemic differently as a group that also refers to the Qur'an and hadith.[9] This can involve practices such as the moral and ethical values contained in such texts,

[6] Nicholas Kuipers, et.al., "Encouraging Indonesians to Pray from Home during the COVID-19 Pandemic," *Journal of Experimental Political Science* 8, no. 3 (2021), p. 211–22. Andria Pragholapati, "Mental Health in Pandemic Covid-19," *Available at SSRN* 3596311 (2020). Jeanet Sinding Bentzen, "In Crisis, We Pray: Religiosity and the COVID-19 Pandemic," *Journal of Economic Behavior & Organization* 192 (2021), p. 541–83.

[7] Muhammad Alfatih Suryadilaga, et.al., "Digitalisasi Hadis Ala Pusat Kajian Hadis (PKH, p. Distribusi, Ciri, Dan Kontribusi dalam Kajian Hadis Indonesia," *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis* 3, no. 2 (2021), p. 105–28.

[8] Mujib Hendri Aji, et.al., 'The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies', *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021, p. 78–84.

[9] Abdul Manan Ismail and Ahmad Syukran Baharuddin, "Moderation in Fatwas and Ijtihad: An Analysis of Fatwas Issued by the MKI Malaysia Concerning the Covid-19 Pandemic," *AHKAM : Jurnal Ilmu Syariah* 22, no. 1 (2022).

DOI: 10.22373/vzhq2k40

as well as the implementation of practical measures such as social discipline, the use of masks, and following health guidelines to prevent the spread of the virus.[10]

By conducting this research, it is hoped that there will be a more comprehensive understanding of how groups in Muslim societies are responding to the COVID-19 pandemic based on their knowledge of the Qur'an and hadith.[11] The research can also provide valuable insights into differences in understanding and implementation of religious teachings in the context of global health crises such as the COVID-19 pandemic. Living Qur'an and hadith is a form of acceptance and response to the texts of the Qur'an and hadith carried out by individuals or groups and expressed in the practices, rituals, traditions, and behaviours of Muslim societies. Acceptance and response to the texts of the Qur'an and hadith are not limited to academic understanding or interpretation of the text but also involve practical implementation in everyday life. In this case, a person or group might apply the moral and ethical values of the Qur'an and hadith in their daily conduct. Living Qur'an and hadith, therefore, go beyond mere intellectual involvement and translate into life experiences and actions that reflect Islamic values and teachings.

Referring to the theory of reception of the Qur'an, as mentioned by Ahmad Rafiq, reception of the Qur'an and hadith has three forms: exegesis reception, aesthetic reception, and functional reception.[12] The reception of exegesis is concerned with the act of interpreting. Aesthetic reception means receiving the Qur'an and hadith through aesthetic means, and functional reception is treating the text of the Qur'an and hadith for practical purposes and benefiting from the text. In Berger and Luckmann's sociology of knowledge or social construction, humans are seen as objective creators of social reality through externalisation, just as objective reality influences humans through internalisation (which reflects subjective reality). In dialectical thinking (thesis-antithesis-synthesis), Berger views society as a product of man and man as a product of society.[13]

---

[10] Salman Abdul Muthalib et al., "Changes in Congregational Prayer Practices During the Covid-19 Pandemic in Aceh from Maqashid Al-Sharia Perspective," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (2021), p. 421–49.

[11] Shinta Nurani, et al., 'Living Qur'an as New Market Trends of Islamic Education in Indonesia', *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022), p. 1–18. Munirah Munirah, 'Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)', *Ulumuna* 21, no. 2 (2017), p. 278–97. Ahmad Rafiq, 'The Living Qur'an: Its Text and Practice in the Function of the Scripture', *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021), p. 469–84. Aji, Hilmi, and Rahman, 'The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies'.

[12] Rafiq, 'The Living Qur'an: Its Text and Practice in the Function of the Scripture'.

[13] Peter Berger and Thomas Luckmann, 'The Social Construction of Reality', in *Social Theory Re-Wired* (Routledge, 2016), 110–22.

DOI: 10.22373/vzhq2k40

Society is both an objective reality and a subjective reality[14]. As an objective reality, society seems to be outside of man and vis-à-vis him. As a subjective reality, individuals exist in society as an inseparable part. In other words, the individual is the shaper of society, and society is the shaper of the individual. Social reality or reality is dual and not singular, that is, subjective and objective reality.[15] Reality or objective reality is the reality that is outside of man, while subjective reality is the reality that resides within man. Through Hegel's touches, namely theses, antitheses and synthesis,[16] Berger discovered the concept of connecting the subjective and the objective through dialectics, known as externalisation, objectification and internalisation. Externalisation is the adjustment to the sociocultural world as a human product, objectification is social interaction in an intersubjective world that is institutionalised or undergoes a process of institutionalisation, and internalisation is the individual identifying himself amid the social institutions of which the individual is a member.[17]

Sociologically, the response to the COVID-19 pandemic is born from two essential processes: interactions that indicate contact between individuals or groups and mutually influencing relationships between the two.[18] So, from these two things, knowledge can be transferred to form patterns in people's lives or become phenomenology different from other groups of society in general.[19] In phenomenology, three conditions or elements of the formation of a phenomenon in society are known. First, the aspect of knowledge is scattered and structured in a sociological frame. This knowledge is transformed and dispersed to form patterns of social interaction, which in turn form patterns of social phenomena. Second, the element of meaning is formed. A phenomenon formed from the

[14] Alan Sica, 'Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the Social Construction of Reality after 50 Years', *Cultural Sociology* 10, no. 1 (2016, p. 37–52.

[15] Lukis Alam et al., "Negotiating Ethnic and Religious Identities: Indonesian Chinese Muslims in Sharīʿah Compliant Business," *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (2025), p. 92–54.

[16] Karl Ameriks, 'Hegel's Critique of Kant's Theoretical Philosophy', *Philosophy and Phenomenological Research* 46, no. 1 (1985, p. 1–35.

[17] Aimie Sulaiman, "Memahami Teori Konstruksi Sosial Peter L. Berger," *Society* 4, no. 1 (2016), p. 15–22.

[18] Alison Stone, et al., *British Journal for the History of Philosophy* 22, no. 6 (2014, p. 1118–41. Thomas S Eberle, 'A New Paradigm for the Sociology of Knowledge:" The Social Construction of Reality" after 25 Years', *Schweizerische Zeitschrift Für Soziologie* 18, no. 2 (1992, p. 493–502. Aji, et al., 'The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies'. Ameriks, 'Hegel's Critique of Kant's Theoretical Philosophy'. Sica, 'Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the Social Construction of Reality after 50 Years'.

[19] Mahatva Yoga Adi Pradana, et al., 'Integration of Islamic Religious Values and Javanese Culture in the Development of Pilgrimage Tourism in Ngawonggo, Indonesia', *International Journal of Religious Tourism and Pilgrimage* 11, no. 6 (2024, p. 11.

DOI: 10.22373/vzhq2k40

transformation of knowledge gives birth to its meaning for the forming society and the outside community.[20] From this meaning, traditions or phenomena can survive because of the meaning or value obtained. Third, language or communication that takes place continuously. This communication is vital because it is a means and guide to ongoing social interaction.[21]

In addition, the COVID-19 pandemic has also had a significant impact on Muhammadiyah who are studying in Egypt in carrying out their worship.[22] As one of the countries with a large Muslim student population, Egypt is becoming a popular study destination for many Muhammadiyah who want to pursue higher education and deepen their religious understanding. However, the pandemic has led to restrictions on international travel, the closure of mosques, and a reduction in spiritual activities in various regions, including Egypt. As a result, Muhammadiyah who are studying in Egypt face difficulties in carrying out their worship in the way they used to do before the pandemic.[23] Such Muhammadiyah

[20] Yoga Adi Pradana, Wisadirana, and Imron Rozuli.

[21] Agung Danarta et al., 'Encouraging Religion and Sustainable Tourism as a Conception of Indonesian Halal Tourism Development', *Revista de Gestão Social e Ambiental* 18, no. 7 (2024, p. e05920–e05920. Fatahuddin Aziz Siregar et al., "Staying at Home: The Perspectives of Minangkabau Ulemas Concerning Husbands' Provision of Sustenance in Covid-19 Impacted Households," *JURIS (Jurnal Ilmiah Syariah)* 21, no. 2 (2022), p. 133. Zulkifli et al., "Social Capital and Family Resilience to The Pandemic," *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (2025), p. 724–48.

[22] Aji, Hilmi, and Rahman, "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies". Stone, "Adorno, Hegel, and Dialectic". Ameriks, "Hegel's Critique of Kant's Theoretical Philosophy". Sica, "Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the Social Construction of Reality after 50 Years". Eberle, "A New Paradigm for the Sociology of Knowledge:" The Social Construction of Reality" after 25 Years". Anisur Rahman Khan, S M Anowarul Kayes Shimul, and Najuwa Arendse, "Suicidal Behaviour and the Coronavirus (COVID-19) Pandemic: Insights from Durkheim's Sociology of Suicide," *International Social Science Journal* 71, no. S1 (2021), p. 7–21. Patrick Brown and Jens Zinn, "Covid-19, Pandemic Risk and Inequality: Emerging Social Science Insights at 24 Months," *Health, Risk & Society* (Taylor & Francis, 2021). Mauro Basaure, et al., "Between Distancing and Interdependence: The Conflict of Solidarities in the COVID-19 Pandemic," *Sociological Perspectives* 64, no. 5 (2021), p. 706–25. Nurul Sepfiatin Nurul and Gerry Katon Mahendra, "Evaluasi Kebijakan Ppkm Darurat Covid-19 Dalam Perspektif LHKP PP Muhammadiyah," *The Journalish: Social and Government* 3, no. 3 (2022), p. 198–206. Sulton Sulton, Ardhana Januar Mahardhani, and Sunarto Sunarto, "Strengthening Citizen Political Education to Muhammadiyah Youth," *Didaktika Religia: Journal of Islamic Education* 9, no. 2 (2021), p. 399–418.

[23] Shabir Ahmad Lone and Aijaz Ahmad, "COVID-19 Pandemic–an African Perspective," *Emerging Microbes & Infections* 9, no. 1 (2020), p. 1300–1308. David M Morens et al., "Pandemic COVID-19 Joins History's Pandemic Legion," *MBio* 11, no. 3 (2020), p. 10–1128. Roman Ryszard Szałachowski and Wioletta Tuszyńska-Bogucka, "'Yes, in Crisis We Pray'. The Role of Prayer in Coping with Pandemic Fears," *Religions* 12, no. 10 (2021), p. 824. Aji,et al., "The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies". Stone, "Adorno, Hegel, and Dialectic". Ameriks, "Hegel's Critique of Kant's Theoretical Philosophy". Sica, "Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the

DOI: 10.22373/vzhq2k40

may face challenges such as difficulty attending recitations, congregating in mosques, or participating in other religious activities involving crowds. These restrictions may affect their spiritual experience and demand adaptation in worship according to applicable health protocols. Nonetheless, Muhammadiyah studying in Egypt can try to stay connected to their communities through social media or virtual platforms. They can also use their free time to deepen their understanding of religion through independent study or online discussions with fellow students.

In this challenging situation, Muhammadiyah must maintain enthusiasm and firmness in worship and relationships with Allah and fellow Muslims. Although the pandemic has changed the way they worship, Muhammadiyah can find creative and adaptive ways to stay connected to their religion and strengthen their faith amid this challenging situation.

So far, studies on the living Quran and hadith related to COVID-19 tend to display fatalistic and resigned attitudes.[24] There has been no study of living hadith and living Qur'an that displays rational understanding and inspires people to respond positively to the pandemic. This paper will provide a different perspective from previous writings. This paper will discuss how the verses of the Qur'an and al-Sunnah al-Maqbulah inspire and motivate so that Muhammadiyah is swift in responding to the COVID-19 pandemic. What verses of the Qur'an and hadith are used, and is the text understood to cause high awareness and concern and a positive response to the COVID-19 pandemic? In addition, there is awareness of gaining community support in the dialectic of religious and cultural values so that it becomes a joint movement in overcoming the COVID-19 pandemic until this theological awareness mobilises public participation to continue to be involved in the movement to overcome this pandemic-19.

Social Construction of Reality after 50 Years". Eberle, "A New Paradigm for the Sociology of Knowledge:" The Social Construction of Reality" after 25 Years". Khan, Shimul, and Arendse, "Suicidal Behaviour and the Coronavirus (COVID-19) Pandemic: Insights from Durkheim's Sociology of Suicide". Brown and Zinn, "Covid-19, Pandemic Risk and Inequality: Emerging Social Science Insights at 24 Months". Basaure, Joignant, and Mascareño, "Between Distancing and Interdependence: The Conflict of Solidarities in the COVID-19 Pandemic". Nurul and Mahendra, "Evaluasi Kebijakan Ppkm Darurat Covid-19 Dalam Perspektif LHKP PP Muhammadiyah". Sulton, Mahardhani, and Sunarto, "Strengthening Citizen Political Education To Muhammadiyah Youth."

[24] Kuipers, et al., 'Encouraging Indonesians to Pray from Home during the COVID-19 Pandemic'. Pragholapati, 'Mental Health in Pandemic Covid-19'. Bentzen, 'In Crisis, We Pray: Religiosity and the COVID-19 Pandemic'. Nurani, Maulana, and Purwati, 'Living Qur'an as New Market Trends of Islamic Education in Indonesia'. Sica, 'Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the Social Construction of Reality after 50 Years'. Munirah, 'Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)'. Rafiq, 'The Living Qur'an: Its Text and Practice in the Function of the Scripture'.

DOI: 10.22373/vzhq2k40

This paper is based on three arguments. First, the reception of the Quran and hadith texts is unique depending on experience and socio-cultural context.[25] Second, overcoming a problem must start with changing the mindset. Third, the Qur'an and hadith are sources of inspiration for overcoming humanitarian issues. These three arguments will underlie the following discussion. The approach used in this study is living Qur'an and hadith. The survey of Living Qur'an and Hadith in this study was used to examine the form of reception (acceptance, response, response) of the Qur'an text and hadith carried out by the Muhammadiyah so that it manifested in Muhammadiyah's reaction to the Covid-19 Pandemic.[26] This study seeks to photograph a social phenomenon, namely how Muhammadiyah responds to the COVID-19 pandemic. The method used is a qualitative method with a descriptive-interpretive approach.

Qualitative methods are used to understand social phenomena from the participant's point of view. In this case, people are interviewed, observed, and asked for data, opinions, and thoughts on the object of study. Meanwhile, a descriptive-interpretive approach was taken to study intensively the background of Muhammadiyah in response to the COVID-19 pandemic. To find out the facts in the field, researchers based on official documents issued by Muhammadiyah, including those issued by the Muhammadiyah Covid-19 Command Center (MCCC), in the form of circulars, information, reports on handling COVID-19, guidelines, and related documents. Researchers also explored data through sources directly related to the research material through interviews, observation, and documentation techniques. The study involved six key informants consisting of the leaders of Muhammadiyah students at Muhammadiyah in Egypt, including the chairman, vice chairmen, secretary, and treasurer of the Pimpinan Cabang Istimewa Muhammadiyah Mesir. These informants were selected purposively based on their active involvement in religious, academic, and organizational activities during the COVID-19 pandemic. Researchers conducted an interactive analysis model based on the collected data, with three stages: data reduction, data display, and conclusion drawing.

[25] Mutiara Fahmi et al., "Islamic Jurisprudence and Local Wisdom in the Humanitarian Protection of Rohingya Refugees by Acehnese Figures," *El-Mashlahah* 14, no. 2 (2024).

[26] Frans Pantan et al., "Resiliensi Spiritual Menghadapi Disruption Religious Value Di Masa Pandemi Covid-19 Pada Lembaga Keagamaan," *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)* 7, no. 2 (2021), p. 372–80. Siti Khodijah Nurul Aula, "Peran Tokoh Agama Dalam Memutus Rantai Pandemi Covid-19 Di Media Online Indonesia," *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020), p. 125–48. Hasan Bastomi, "Optimization of Religious Extension Role in COVID-19 Pandemic," *Journal of Advanced Guidance and Counseling* 1, no. 2 (2020), p. 157–79. Eline Huygens, "Practicing Religion during a Pandemic: On Religious Routines, Embodiment, and Performativity," *Religions* 12, no. 7 (2021), p. 494.

DOI: 10.22373/vzhq2k40

About Muhammadiyah

Muhammadiyah who continue their studies are cadres from the Muhammadiyah Indonesia organisation, committed and enthusiastic to deepening religious understanding and improving Islamic science. The have a strong background in the teachings and values of Muhammadiyah, which emphasises education, da'wah, and social welfare.[27] With a high spirit of Islam, they set out to continue their studies to gain a deeper understanding of the religion and become agents of change that contribute to the progress of society and Muslims.[28]

Muhammadiyah is an Islamic organisation founded by KHA Dahlan in Yogyakarta on November 18, 1912. The most prominent work of this organisation besides the religious field is the social, educational and health fields. This is because one of the reasons for the establishment of Muhammadiyah is the poor and ignorant state of Islam. Surat al-Ma'un inspired the Muhammadiyah social movement in the Qur'an, encouraging concern and willingness to help people experiencing poverty and mustadh'afin. The Muhammadiyah Education Movement is driven by the vision that Islam will be a mercy for the universe if its adherents obtain sufficient education. The Muhammadiyah health movement implies and continues the Muhammadiyah social movement. Many poor people and mustadh'afin turned out to have unhealthy lifestyles and various diseases.

Muhammadiyah's Understanding Of Qur'anic Texts And Hadith

Two official documents issued by the Central Leadership of Muhammadiyah can be used to see the attitudes and understanding behind and become the basis for all activities related to the response of Muhammadiyah to the COVID-19 pandemic. First is the Declaration Letter of the Central Leadership of Muhammadiyah number 02/MLM/I.0/H/2020 regarding the coronavirus disease 2019 (COVID-19) outbreak.

Second, the circular of the Central Leadership of Muhammadiyah number 02/EDR/I.O/E/2020 concerning guidance for worship in COVID-19 emergency conditions is dated March 24, 2020.

Third, the Circular of the Central Leadership of Muhammadiyah, number 03/EDR/I.0/E/2020, concerns guidance for worship in COVID-19 emergency conditions and is dated March 31, 2020.

In this section, it is also important to include several references and previous studies explaining Muhammadiyah's methodological framework in interpreting

[27] Anwar Sadat et al., "The Development of Trends and Themes of Polygamy in Islamic Law in the Contemporary World," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025), p. 896–914.

[28] Amelia Rahmi et al., "Formulation Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic," *Meyarsa: Jurnal Ilmu Komunikasi Dan Dakwah* 4, no. 1 (2023), p. 34–52. Ardhana Januar Mahardhani, "Strengthening Citizen Political Education To Muhammadiyah Youth," n.d.

DOI: 10.22373/vzhq2k40

and referring to the Qur'an and Hadith, particularly through the tradition of Manhaj Tarjih developed by the Majelis Tarjih dan Tajdid Muhammadiyah. This addition is necessary to provide a stronger theological basis for understanding Muhammadiyah's religious responses during the pandemic. Several studies discussing Muhammadiyah's approach to Islamic legal reasoning, contextual interpretation of religious texts, and the role of the Tarjih Council in responding to contemporary social issues should therefore be incorporated to strengthen the analytical framework of this research.

In the edict there are three hadiths, namely:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّاعُونُ آيَةُ الرِّجْزِ ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ فَإِذَا سَمِعْتُمْ بِهِ فَلَا تَدْخُلُوا عَلَيْهِ وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَفِرُّوا مِنها

The Prophet (peace and blessings of Allaah be upon him) said: "Tha'un (plague of infectious diseases) is a warning from Allah Subhanahu Wa Ta'ala to test His servants from among men. So when you hear that the disease is contagious in a country, do not enter that country. And if the plague breaks out in the land where you are, do not flee from it." (HR Bukhari and Muslims from Osama bin Zaid)

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ

The Prophet (peace and blessings of Allaah be upon him) said: "Let not the sick be mixed with the healthy." (HR Bukhari and Muslims from Abu Hurayrah)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا ضَرَرَ وَلَا ضِرَارَ

The Prophet Sallallahu 'alaihi wasallam said: "It is not permissible to do mudharat and things that cause mudharat." (HR Ibn Majah and Ahmad ibn Hanbal from Abdullah ibn 'Abbas)

These three hadiths are used as a reference for Muhammadiyah to direct its citizens, which are formulated in 6 points, namely: 1). To postpone all activities that involve many people, such as recitations, seminars, meetings and social activities, or are held in other limited ways or use information technology. 2). Friday prayers can be replaced with dhuhur prayers at home, and congregational prayers can be performed in an emergency. 3). Educational activities within Muhammadiyah and 'Aisyiyah are to be aligned with government policies. 4) Health business charities should prepare to handle COVID-19 in synergy with assemblies, institutions, autonomous organisations, and other business charities. 5). To improve a healthy lifestyle. 6) Limit travel to places and activities at risk of Covid-19 transmission.

In the circular, either number 2 or number 3 contains 29 groups of Qur'anic verses and 22 hadiths. These verses and hadiths include the following:

DOI: 10.22373/vzhq2k40

a. The COVID-19 outbreak is a test that must be faced patiently and effortlessly.

وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ۗوَمَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ

Nothing calamity befalls (a person), except with Allah's permission; whosoever has faith in God will surely instruct his heart. And Allah knows all things. (QS. Al-Taghabun,(64):11)

In this section, other verses are also mentioned, namely al-Baqarah (2) verses 155-157; al-Anfal 98) verse 25; al-Baqarah (2) verse 195; al-Hadid (57) verses 22-23.

b. Covid-19 patients who die receive rewards such as the reward of martyrdom, if they have previously tried to prevent and treat it.

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الطَّاعُونِ فَأَخْبَرَنِي أَنَّهُ عَذَابٌ يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ وَأَنَّ اللَّهَ جَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ لَيْسَ مِنْ أَحَدٍ يَقَعُ الطَّاعُونُ فَيَمْكُثُ فِي بَلَدِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ شَهِيدٍ

From 'Aisha *radhiyallahu 'anhu*, wife of the Prophet sallallahu 'alaihi wasallam said; "I once asked the Prophet sallallahu 'alaihi wasallam about the problem of tha'un and then he taught me that tha'un (pestilence, bubonic plague, leprosy) is a kind of torture that Allah sends to whom He wills and indeed Allah makes it a mercy for Muslims and no one suffers from tha'un and then he persists in his abode patiently and expects reward and knows that he is not affected by calamity but because of Allah has ordained it to him, and he has a reward like the reward of a martyr." (HR. Bukhari)

In addition to this hadith also stated a hadith from Abu Hurairah that the Holy Prophetsa said: ... There are five martyrs: people affected by plague, people who die of pain in their stomachs, people who drown, people who are crushed by the rubble of buildings, and martyrs in the way of Allah (die in war in the way of Allah). (Narrated by al-Bukhari)

c. Active efforts to prevent the transmission of COVID-19 are jihadi worship. Conversely, deliberate actions that carry the risk of transmission are acts of cruelty.

مَنْ قَتَلَ نَفْسًاۢ بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۗوَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا

Whoever kills someone, not because he killed another or does not do mischief on earth, it is as if he had killed all men. Whoever preserves a man's life is as if he had preserved the life of all men. (QS. Al-Maidah (5) verse 32).

Also stated al-Baqarah (2) verse 195 and hadith from Said bin Zaid:

DOI: 10.22373/vzhq2k40

"I have heard the Holy Prophets say: Whoever is killed for protecting his property is martyred. Whoever is killed for protecting his religion is martyred. Whoever is killed for protecting his blood is martyred. Whoever is killed for protecting his family is martyred (HR. al-Tirmidhi).

d. Treatment efforts must be carried out as a form of effort. The government is obliged to organise it.

From um al-Darda' (narrated), he said: From the Holy Prophet (peace be upon him) (he said): Verily Allah created disease as well as its cure. Therefore, seek treatment, but do not seek treatment with the haram (HR. al-Thabrani).

e. Practice social distancing, stay at home and work from home.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُورِدَنَّ مُمْرِضٌ عَلَى مُصِحٍّ

The Prophet (peace and blessings of Allaah be upon him) said: "Let not the sick be mixed with the healthy." (HR Muslim).

Also, the hadith was narrated by Abdurrahman bin Auf. The Prophet said: If you hear of a plague in a region, do not enter it. But if the plague occurs where you are, then do not go out (leave) from that place (HR. al-Bukhari).

Also, the hadith tells that once, in the entourage of Bani Saqif messengers, a man who suffered from leprosy (infectious disease) wanted to pledge allegiance to the Prophet. When he learned of this, the Prophet sent a messenger who conveyed a message to him that: Verily we (the Messenger of Allah) have received your bait, so go home now (HR. Muslim).

And also put forward surah al-Tawbah (9) verse 105.

f. In conditions of the spread of COVID-19, five daily prayers are carried out in each house and do not need to be carried out in mosques.

From Ibn 'Abbās (it is narrated that), he said: The Holy Prophet said: Whoever hears the call to prayer, there is no age for him to attend the congregation – the Companions ask: What is his age? He replied: a state of fear and disease – hence the disapproval of his prayer [HR Abū Dāwūd].

Subjectification of The organization To Its Members

In front of the state palace in Jakarta, the chairman of the Muhammadiyah Central Leadership, Prof. Haedar Nashir, told reporters that Muhammadiyah was ready to participate in tackling the Covid-19 pandemic outbreak, which at that time on March 2, 2020, there were no positive cases in Indonesia. Muhammadiyah prepared 15 PKU Muhammadiyah / 'Aisyiyah Hospitals to treat corona patients. The thing conveyed by Prof. Haedar Nashir was considered an order by the ranks below. So, in a short time, coordination was carried out between Dr Agus Taufiqurrahman, the head of the Muhammadiyah Central Leadership in charge of health, with the chairman of the PKU PP Muhammadiyah Council Agus

DOI: 10.22373/vzhq2k40

Syamsuddin, members of the PKU PPM council, the PWM PKU Council, and the directors of PKU hospitals. This coordination resulted in 3 important decisions[29].

First, there are 17 PKU Hospitals that are ready to serve COVID-19 patients, more than Prof. Haedar Nashir said. *Second,* Initiate forming a task force to handle victims of the COVID-19 pandemic, which will be named the Muhammadiyah Covid-19 Command Center. *Third,* the personnel composition of the task force must be drafted. To formulate Muhammadiyah's attitude and response in dealing with the COVID-19 pandemic, several sessions were held to deepen information about the COVID-19 pandemic and the concepts of the Qur'an and Hadith related to the pandemic. The March 18, 2020, plenary meeting at the PP Muhammadiyah Yogyakarta office presented and conducted teleconferences with pulmonologists, clinical microbiology specialists and epidemiologists. This meeting is mainly to obtain sufficient information about the ins and outs of the coronavirus, how it is transmitted and contained, and the prediction of the time and level of transmission in Indonesia. The second meeting was held on March 21 by presenting several central-level councils, namely the Tarjih and Tajdid Councils, the Tabligh Council, the Public Health Advisory Council, the Disaster Management Institute, and the Muhammadiyah Covid-19 Command Center (MCCC). This meeting focused on formulating religious principles derived from the Qur'an and hadith related to Muhammadiyah's attitude and response to the COVID-19 pandemic. The results of this meeting were then compiled and formulated by the Tarjih and Tajdid Councils. The results were then used as an annexe to the circular of PP Muhammadiyah. They became a guideline for Muhammadiyah citizens in particular and Muslims in general in dealing with the COVID-19 pandemic that hit Indonesia.[30]

From the description of the expressive meanings above, it can be concluded that social behaviour to respond to the disaster of the COVID-19 pandemic in Indonesia was motivated by motivations that influenced psychology until finally giving birth to actions to carry out these responses. In this case, the visible meaning is very subjective and inevitably differs. Those meanings are produced by all parties involved because many things, especially experience, influence

[29] Pantan et al., 'Resiliensi Spiritual Menghadapi Disruption Religious Value Di Masa Pandemi Covid-19 Pada Lembaga Keagamaan'. Aula, 'Peran Tokoh Agama Dalam Memutus Rantai Pandemi Covid-19 Di Media Online Indonesia'. Bastomi, 'Optimization of Religious Extension Role in COVID-19 Pandemic'. Huygens, 'Practicing Religion during a Pandemic: On Religious Routines, Embodiment, and Performativity'. Nurul and Mahendra, 'Evaluasi Kebijakan Ppkm Darurat Covid-19 dalam Perspektif LHKP PP Muhammadiyah'. Khan, Shimul, and Arendse, 'Suicidal Behaviour and the Coronavirus (COVID-19) Pandemic: Insights from Durkheim's Sociology of Suicide'. Brown and Zinn, 'Covid-19, Pandemic Risk and Inequality: Emerging Social Science Insights at 24 Months'.

[30] Kuipers, et al., 'Encouraging Indonesians to Pray from Home during the COVID-19 Pandemic'. Muttaqin, 'Religion, Science, and Culture Amidst the Covid-19 Pandemic: Muhammadiyah's Worship Guidance and Members' Responses'.

DOI: 10.22373/vzhq2k40

them. This subjective meaning arises from the existence of responses or patterns of externalisation from all parties involved in initiating the response. This meaning will continue until a pattern of interaction is formed in Muhammadiyah.

Objectification Of The Organization For Its Members

The second process is objectification, which is the result or continuation of expressive meaning. This process can be seen when the ideas obtained are realised with a mutually agreed concept, namely when the response to the Corona pandemic is still in the collective notion of the Central Leadership of Muhammadiyah projected into the collective activities of Muhammadiyah citizens. To coordinate and mobilise the resources of the Muhammadiyah association in dealing with the outbreak of the COVID-19 pandemic that has begun to infect Indonesia, the Central Leadership of Muhammadiyah formed a cross-assembly task force called the Muhammadiyah COVID-19 Command Center at the central level. The organisational governance is as follows: The person in charge, Dr Agus Taufiqurrahman, Sp.S, M.Kes, who also serves as chairman of PP Muhammadiyah, is in charge of health. The steering consists of 7 chairmen of the assembly at PP Muhammadiyah, namely Budi Setiawan, chairman of the disaster management agency; Hilman Latief, chairman of the Amil Zakat Institute infaq Shadaqah Muhammadiyah; Nurul Yamin, chairman of the Community Empowerment Assembly, Sularno chairman of the Social Service Assembly, Muhammad Sayuti secretary of the Higher Education and R&D Council, Ahmad Norma Permata chairman of the Branch and Branch Development Institute, and Choirunnisa chairman of the PP 'Aisyiyah Health Council.

The chief executive of MCCC is mandated to Agus Syamsuddin, chairman of the Public Health Advisory Council. Equipped with six vice chairmen, Corona Rintawan in charge of cooperation and advocacy, Aldila S Arfah in charge of health services, Ahmad Muttaqin Alim in charge of public health, Bahtiar Dwi Kurniawan in charge of socio-economy, Arif Jamali Muis in charge of strengthening emergency response and restoring the company's network, and Rahmawati Husein in charge of fundraising and equipped with secretaries, treasurers, and division members involving at least 100 people.

The establishment of MCCC at the central level was followed by the establishment of MCCC at the regional and branch levels. For this reason, PP Muhammadiyah issued a letter of instruction for establishing MCCC at the lower level. As of April 9, 2020, 22 MCCCs have been formed at the regional level, namely six provinces on the island of Sumatra, namely North Sumatra, Riau, West Sumatra, Bengkulu, South Sumatra, and Lampung. 5 provinces on the island of Java, namely DKI Jakarta, West Java, Central Java, Yogyakarta, and East Java. As for the island of Kalimantan, all five provinces have formed MCCC, namely West Kalimantan, Central Kalimantan, South Kalimantan, East Kalimantan and

DOI: 10.22373/vzhq2k40

North Kalimantan. The island of Sulawesi has been established in 4 provinces, namely South Sulawesi, West Sulawesi, Central Sulawesi and Gorontalo. Then, the two provinces established by MCCC are NTB and West Papua. (Muhammadiyah Covid-19 Handling Report, 9 April 2020). As for provinces that still need to form their MCCC, it is estimated that they are in the process of preparing for their formation.

The Central Leadership of Muhammadiyah proclaimed on March 14, 2020, addressed to Muhammadiyah citizens in particular and Muslims and Indonesian citizens in general. In its information, Muhammadiyah stated that the COVID-19 outbreak is an extraordinary event that must be taken immediately, and measures are massive and well coordinated. Therefore, Muhammadiyah encourages the government to involve all parties to cooperate and synergise. The declaration also contains the direction of PP Muhammadiyah to residents and institutions in Muhammadiyah to take various preventive measures to protect themselves, their families, and the environment from contracting the pandemic and breaking the chain of spread.

Again, PP Muhammadiyah issued a declaration dated March 20, 2020, containing further appeals and guidance related to religious fatwas to avoid the pandemic. This appeal includes guidance that: 1). Muslims perform Dhuhur prayers at home instead of Friday prayers. 2). The taker administrator can hold Friday prayers without holding Friday prayers. 3) Congregational fardhu prayers are held in each house.

On March 24, 2020, PP Muhammadiyah issued a guidance for worship in the COVID-19 emergency condition, which contains instructions for Muhammadiyah company leaders at all levels to guide and implement these guidelines in their environment. This letter was then strengthened again by the circular of PP Muhammadiyah on March 31, 2020, which was intended not only for Muhammadiyah residents but also for all Muslims in Indonesia, with an attachment to guidance for worship in the same COVID-19 emergency conditions.

The contents of the worship guidance in the COVID-19 emergency condition include:

1. The COVID-19 outbreak is a test from God, so it must be faced patiently, captively, and effortfully.
2. COVID-19 patients who die receive rewards such as the reward of martyrdom if they have previously tried to prevent and or treat it.
3. Preventing the transmission of COVID-19 is a worship that has the value of jihad. Conversely, deliberate actions that carry the risk of transmission are acts of tyranny.
4. Treatment efforts as a form of effort must be carried out.
5. Must observe the instructions and protocols set by the authorities, including social distancing, stay at home, or work from home as a preventive measure.

DOI: 10.22373/vzhq2k40

6. The five daily prayers should be performed under all conditions.
7. The five daily prayers are performed in each house and do not need to be performed in mosques or mosques.
8. The implementation of prayers must observe safe distance and cleanliness by health protocols, especially for people required to be outside the home because of their profession.
9. The health worker on duty may perform his prayers but not the qashar.
10. The Friday prayer replaces the Dhuhr prayer of four raka'ats in each house.
11. Azan is still chanted at the beginning of every prayer time.
12. If the Covid-19 outbreak does not decrease during Ramadan and Shawwal, then: a). Tarawih prayers are carried out in their respective homes, and takers can hold various Ramadan activities without holding various Ramadan activities. b). Ramadan fasting is still carried out except for those who are sick and whose immune condition is not good. c). Health workers can abandon fasting during Ramadan. d). Eid prayers and the entire series need not be held.
13. Multiply zakat, infak and alms.
14. Promote good deeds (Ihsan) and mutual help (ta'awun), especially to vulnerable groups and directly affected families.
15. Standard health protocols carry out the treatment of COVID-19 bodies from death to burial.
16. The body can be buried without bathing and diaphany.
17. The funeral prayers can be replaced with supernatural prayers in each house. Takziah is done on a limited basis or is done online.
18. The marriage contract is carried out according to health protocols. A reception or walimah can be held after normal conditions.
19. Multiply istighfar, repent, pray, read the Qur'an, pray and qunut nazilah.[31]

Internalisation of The Organization For Its Members

The final process in Berger's sociological theory of knowledge is the process of internalisation,[32] that is, the process by which man undergoes to take over himself. This stage is where humans socialise what they think into their

[31] Zalik Nuryana and Niki Alma Febriana Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction* 51 (2020), p. 101848. Sutarman and Yusutria, "The Education of School Cultural Values to Increase the Students' Character Values of the Muhammadiyah School in the Pandemic Covid 19 Era". Nurul and Mahendra, "Evaluasi Kebijakan Ppkm Darurat Covid-19 Dalam Perspektif LHKP PP Muhammadiyah". Khan, Shimul, and Arendse, "Suicidal Behaviour and the Coronavirus (COVID-19) Pandemic: Insights from Durkheim's Sociology of Suicide". Sulton, Mahardhani, and Sunarto, "Strengthening Citizen Political Education To Muhammadiyah Youth."

[32] Khoidul Hoir, 'Internalisasi Nilai-Nilai Aswaja Al Nahdliyah Dalam Praktek Ideologi Kebangsaan Di Kalangan Pemuda Sampang' (UIN Sunan Ampel Surabaya, 2019).

DOI: 10.22373/vzhq2k40

world, namely the social world, until social interaction is formed. Objectivity in Muhammadiyah's response to the COVID-19 pandemic can be seen when PP Muhammadiyah disseminates its ideas in information and circulars addressed to all levels of the Muhammadiyah association and all Muslims. Objectification can also be seen when forming the MCCC task force and requesting that similar task forces be formed at lower levels. This process shows the socialisation carried out by PP Muhammadiyah to the community. The existence of social interaction as the end of the sociological process of knowledge transferred by PP Muhammadiyah and responded to in various forms of activities either carried out by MCCC, elements of Muhammadiyah or Islamic ummah is a characteristic that there is an internalisation of the response to the COVID-19 pandemic that seeks to be understood and projected into the social sphere of Muhammadiyah.[33]

Muhammadiyah's response was evident when, in some places, schools, ranging from the lowest education, namely kindergarten, to the highest education, namely universities, and the learning system was replaced with online or online communication technology.[34] This school closure even predates the government-owned public school. Muhammadiyah schools in Yogyakarta City and Bantul district have been closed and replaced by online learning since March 16, 2020. In Yogyakarta and Bantul, there are more than 200 Muhammadiyah schools. Madrasah Muallimin and Muallimat closed their schools and dormitories and sent their students home from March 17, 2020, to June 19, 2020. Universitas Muhammadiyah Yogyakarta and Universitas Ahmad Dahlan have minimised on-campus activities and optimised the online lecture system since March 16, 2020. The learning system in the classroom was changed from face-to-face to an online learning system to avoid physical interaction gradually, which was then carried out in almost all Muhammadiyah and Aisyiyah schools in Indonesia. This is in line with the government's campaign to carry out social distancing, stay at home, work from home, and the policy of the minister of education and culture regarding learning in schools and universities during the COVID-19 pandemic.[35]

Many mosques also minimise contact between worshippers. Initially, it continued to hold congregational prayers by setting a tenuous shaft between worshippers.[36] In its development, along with information from the Central Leadership of Muhammadiyah, many mosques then closed their mosques by

[33] Umi Qodarsasi et al., "Strengthening Communities' Disaster Resilience during COVID-19 Time: A Case of Muhammadiyah in Indonesia," *Simulacra*, 2021.

[34] Mahardhani, "Strengthening Citizen Political Education To Muhammadiyah Youth."

[35] Nuril Maghfirah et al., "The Strategy of Muhammadiyah Disaster Management Center (MDMC) in Forming Disaster Resilience Community in Kudus Regency," *Jurnal Penelitian*, 2025.

[36] Ja'far Auzan Muzakki, "Subconscious Buzzer in Strengthening Audience's Subject Reality Construction Through Social Media Platform Facebook," *Journal Acta Diurna* 16, no. 2 (2020).

DOI: 10.22373/vzhq2k40

eliminating Friday prayers and congregational fardhu prayers. This mosque still chants the adhan as a marker of entering prayer times. On March 25, 2020, at least 39 mosques in Yogyakarta did not hold Friday prayers and congregational fardhu prayers in mosques and encouraged their worshippers to do so in their homes. The mosques are almost all affiliated with Muhammadiyah. Likewise, recitation activities held regularly by Muhammadiyah mosques or organised by PRM, PCM, PDM, or other rooms are also temporarily suspended. Ramadan recitations were held for decades by the Central Leadership, Regional Leaders, and Regional Leaders of Muhammadiyah, and in the year 1441, Hijri was abolished.

The holding of the Muhammadiyah and 'Aisyiyah conferences was postponed. The event, which was supposed to be held on July 1-5, 2020, was postponed to December 24-27, 2020. Eight pre-conference seminars dedicated to preparing conference materials that were supposed to be held at 8 Muhammadiyah Universities, according to Supriyanto, head of the Muhammadiyah PP office, were postponed for an undetermined time. PTM, whose pre-conference seminars were postponed, includes UM Palembang, UM Surabaya, UM Pontianak, UNISA Yogyakarta, UM East Kalimantan, UM Bandung, UM Magelang, and UM Kupang. (Sofriyanto, interview May 8, 2020).

The response to the COVID-19 pandemic in the form of activities carried out by MCCC (Muhammadiyah Covi-19 Command Center), which has branches in 21 provinces (April 9 data) and has five areas of work, namely cooperation and advocacy, health services, public health, socio-economic, strengthening emergency response and restoring company networks, and fundraising.[37] In collaboration and advocacy, MCCC actively works with the government and society to prevent the COVID-19 pandemic. MCCC always coordinates with the Task Force for the Acceleration of Handling Coronavirus Disease 2019 (COVID-19) formed by the government. The health service sector is tasked with preparing PKU Muhammadiyah and 'Aisyiyah hospitals to be able to treat people exposed to COVID-19. It is also tasked with ensuring the sustainability of the hospital, especially those related to health facilities, medicines, facilities and infrastructure, as well as various personal protective equipment (PPE) for health workers. At the beginning of the program, Muhammadiyah intended to involve 15 hospitals in handling patients exposed to the coronavirus. Still on its way due to the high needs and demands of the community, until April 11, 2020, not only 15 hospitals were involved, but there were 60 hospitals owned by Muhammadiyah / 'Aisyiyah involved. The number of patients treated by the hospital amounted to 1662 ODP

[37] Miftahus Sholehudin, "The Contextualization of the Sakinah Family Concept: The Struggle for Family Law Ideas in the Interpretation of the Qur'an," *De Jure: Jurnal Hukum Dan Syar'iah* 12, no. 2 (2020), p. 201–13.

DOI: 10.22373/vzhq2k40

(People Under Monitoring), 480 PDP (Patients Under Monitoring), and 26 confirmed positive.[38]

The public health sector has conducted campaigns to prevent COVID-19 in various media.[39] This field is aggressively campaigning against COVID-19 on social media with multiple memes and guidelines. There are 15 technical guidelines for dealing with covid-19 that are intensified socialisation on various social media, including environmental disinfection guidelines, Guidelines for independent covid-19 care at home, Vulnerable group guidelines: Elderly, Masks for all, COVID-19 Preparedness Guidelines, Worship Guidelines in covid-19 emergency conditions, understanding PDP and ODP, Social restrictions, covid-19 health protocols, guidelines for preventing covid-19 in mosques, preventing covid-19 in education units, Transmission and prevention of covid-19, Can Coronavirus multiply in hot and humid environments, six steps to wash hands, and Healthy living community movement. This public health sector also makes an Android-based application called SAFARI-MU that can be downloaded through the Play Store. This app contains information about COVID-19 so that you can check it yourself. The results of self-examination through this SAFARI-MU application, from 6,952 people who have downloaded this application, 48% are relatively safe, 10% are secure with the risk of infection, 27% are sick with Covid potential, 9% are sick with ODP potential, 3% are potentially infected and have PDP status, and 3% are potentially infected and have PDP status. (Muhammadiyah Covid-19 Handling Report dated April 11, 2020. The public health sector of MCCC also held psychological consultations for residents affected by COVID-19 and health consultations.

The field of strengthening emergency response and recovery sprayed disinfectant liquid from March 16 to April 11 in 14,191 locations consisting of 4,208 places of worship, 1,887 schools/campuses, 7,564 houses/public facilities, and 471 AUM buildings. These activities were spread across 28 provinces in Indonesia and involved volunteers from various autonomous organizations under Muhammadiyah, including KOKAM, Hizbul Wathan, IMM, IPM, and Nasyiatul Aisyiyah. Through the Muhammadiyah Covid-19 Command Center (MCCC), Muhammadiyah also produced and distributed hand sanitisers,

[38] Muttaqin, 'Religion, Science, and Culture Amidst the Covid-19 Pandemic: Muhammadiyah's Worship Guidance and Members' Responses'. Humaidi, Darmayanti, and Sugianto, 'Challenges of Muhammadiyah's Contribution in Handling Covid-19 in the MCCC Program in Indonesia'.

[39] Zainal and Deby Zeriand, "Good Governance In Corporate Social Responsibility (C.S.R.) Program At Siak Regency," *Jurnal Ilmiah Peuradeun* 10, no. 3 (2022).Ramadhita Ramadhita, Sudirman Sudirman, and Syabbul Bachri, "Model of Zakat Utilization in the Covid-19 Pandemic Era: Perspective of Maqashid Sharia," *Al-Istinbath : Jurnal Hukum Islam* 7, no. 1 (2022), p. 245. Abdul Syatar et al., "Consequences for Counterfeiting and Distributing of Counterfeit Vaccines under Jināyah and Criminal Law: A Comparative Study," *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 1 (2023), p. 1–12.

DOI: 10.22373/vzhq2k40

masks, and medical PPE to vulnerable communities and health workers. In addition, decontamination posts and COVID-19 funeral teams were established as part of emergency mitigation efforts.

Beyond health services, Muhammadiyah expanded its social response into the educational sector through the strengthening of the online learning platform www.edumu.id. As of April 9, 2020, around 374 schools and approximately 85,819 students had registered on the platform. This indicates that Muhammadiyah viewed the pandemic not merely as a medical crisis but also as a challenge to educational continuity, social solidarity, and religious responsibility.

However, these findings still require a deeper analytical framework, particularly regarding the theological and legal reasoning underlying Muhammadiyah's response to the pandemic. Muhammadiyah's policies during COVID-19 were strongly influenced by its *Manhaj Tarjih*, namely the interpretative methodology developed by the Majelis Tarjih dan Tajdid Muhammadiyah in understanding the Qur'an and Hadith contextually. The organisation's decisions reflected a form of adaptive Islamic jurisprudence (*fiqh al-nawāzil*) that emphasised public benefit (*maslahah*), protection of human life (*hifz al-nafs*), and scientific considerations in religious decision-making.[40] Therefore, the discussion should further explore Muhammadiyah's model of legal thought and its theological reconstruction during emergency situations such as the COVID-19 pandemic.

The findings were also strengthened through interviews with six key informants consisting of Indonesian students at Al-Azhar University and administrators of Pimpinan Cabang Istimewa Muhammadiyah Mesir. Their testimonies demonstrated how Muhammadiyah's theological guidance was received and practiced among Indonesian Muslim students abroad. One informant (R1), explained that

> "…Muhammadiyah's response during the pandemic was not solely based on normative religious texts, but also integrated scientific knowledge and humanitarian considerations in accordance with the objectives of Islamic law."[41]

Another informant, R2, stated that online religious studies and digital learning activities became

[40] Maskur Rosyid, "Reading Fatwas of MUI a Perspective of Maslahah Concept," *Syariah: Jurnal Hukum Dan Pemikiran* 19, no. 1 (2019), p. 91. Zahrul Mubarrak, et. al. "The Urgency of the Islamic Law and Contemporary Societal Challenges: The Flexibility of Al-Maslahah in Determining the Hierarchy of Maqāṣid Al Sharīʿah.," *El-Usrah : Jurnal Hukum Keluarga* 8, no. 1 (2025). Faisal Faisal et al., "A Review of Maqāshid Sharīa on Handling the COVID-19 Pandemic in Lampung and West Java Province," *Al-'Adalah* 21, no. 1 (2024), p. 221.

[41] Interview with respondent 1.

DOI: 10.22373/vzhq2k40

> "…a new model of da'wah and intellectual resilience among Muhammadiyah students in Egypt during social restrictions."[42]

Similarly, informant R3 emphasized that Muhammadiyah students at Al-Azhar perceived the pandemic as

> "a theological challenge requiring balance between faith, rationality, and social responsibility."[43]

The informant also noted that the adaptation to online academic and religious discussions helped students maintain their intellectual traditions despite the limitations imposed by the pandemic.

Meanwhile, antother informant (R4) highlighted that organizational communication within PCIM Egypt became an important instrument for maintaining solidarity and psychological support among Indonesian students abroad.[44] Different with informant (R5) explained that social assistance and mutual aid initiatives carried out by Muhammadiyah networks reflected the practical implementation of Islamic values derived from the Qur'an and Hadith during times of crisis.[45] These interview findings indicate that Muhammadiyah's resilience during the COVID-19 pandemic was not only institutional but also theological and academic.[46] The integration between religious interpretation, scientific reasoning, and social activism became the primary foundation for Muhammadiyah's adaptive response in addressing the multidimensional impacts of the pandemic, both in Indonesia and among Indonesian Muslim communities abroad.[47]

The socio-economic sector distributed necessities to the community in Central Java, East Java, Yogyakarta, South Kalimantan, East Kalimantan, South Sumatra, and Central Sulawesi. The necessities were also distributed to residents of Muhammadiyah companies affected abroad, including in Sudan and Malaysia. The fundraising sector conducts community fundraising by calling, urging and inviting the public to spend their assets to help prevent COVID-19. Various media are used, including mass media, newspapers, magazines, posters, banners,

---

[42] Interview with respondent 2.

[43] Interview with respondent 3.

[44] Interview with respondent 4.

[45] Amir Fazlim Jusoh Yusoff and Mursyid Djawas, "Problems of Muslim Society in Southeast Asia: A Study of the Impact of Online Games from an Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025), p. 737–57.

[46] Interview with respondent 5

[47] Budiarsih Budiarsih et al., "The Problem of Non-Communicable Disease Service Policy During Covid -19 in Indonesia and Malaysia," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 2 (2022), p. 241–57. Henky Fernando, et. al. "Reception of Law Worship:The Experiences of Muslims Worship During Pandemic Covid-19," *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 22, no. 2 (1970), p. 201–12. Safrul Muluk et al., "Developing Generic Skills at an Islamic Higher Education Institution Curriculum in Aceh, Indonesia," *Higher Education, Skills and Work-Based Learning* 9, no. 3 (2019).

DOI: 10.22373/vzhq2k40

pamphlets, or digital media and social media such as websites, Instagram, Facebook, WhatsApp, and others. Also, cooperate with third parties such as Alfamart, gojek, Kita Bisa, and others. The community fundraising carried out by MCCC is all through racism in the "Hadang Covid-19" campaign. As of April 9, 2020, at 13.00, MCCC reported that the funds raised through lazismu the national total had reached Rp. 4,246,206,224,-.

MCCC always actively communicates with the community. The "Hadang Covid-19" campaign program is always present to greet the public. It contains public education in dealing with the COVID-19 pandemic in various forms, and the fundraising program also aggressively greets the community. MCCC also issues a report on handling COVID-19, which is issued daily, containing a summary of the development of people infected with COVID-19 at the world, national level in Indonesia and those managed by Muhammadiyah, both positive infected, PDP or ODP. The report also contains a summary of the activities carried out by MCCC.

According to Ahmad Rafiq, there are three kinds of reception to the Qur'an and hadith: exegesis, aesthetic, and functional. Muhammadiyah's receptions in response to the COVID-19 pandemic take two forms, namely exegesis and functional receptions. The reception of exegesis takes shape in the understanding and interpretation of the texts contained in the Qur'an and hadith. The functional reception takes shape by using Qur'anic texts and hadith as a basis for motivation to carry out various activities in response to the COVID-19 pandemic that has plagued Indonesia.

In taking verses and hadiths, Muhammadiyah chooses texts that support its understanding, namely plagues, calamities, and disasters, which are tests from Allah to improve the quality of human faith. At the same time, text that does not help is not retrieved. In addition to viewing the plague, calamity, or calamity as a test, the Qur'an also views the plague as a punishment inflicted by Allah on humanity as punishment for the sins he has committed. For example, it can be seen in the Qur'an surah al-Isra' (17) verse 16:

وَاِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا

And if We want to destroy a land, then We command those who live luxuriously in that land (to obey God), but if they do iniquity in that (land), then it is fitting to do to it the word (Our punishment), and We eradicate it (the land).

Other examples of sinful behavior that can bring disaster to the destruction of a society include the exploitation of the strong against the weak, poor, and lowly in society (Q.S.al-A'raf/7:755; al-Qasas/28:46);

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ
قَالُوْٓا اِنَّا بِمَآ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ۗ

DOI: 10.22373/vzhq2k40

The bragging princes said to those who were considered weak, that is, believers among their people, "Know ye that the Righteous is an apostle of his Lord?" They answered, "We believe in what he says." (7: 75)

قَالَ الَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا بِالَّذِيْٓ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ

The bragging people say, "Verily we deny what you believe." (7:76).

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ

Then they slaughtered the female camel, and behaved arrogantly against the command of their Lord. They said, "O Saleh! Prove your threat to us, if you are one of the apostles." (7: 77).

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ

Then an earthquake struck them, and they lay dead in the ruins of their homes. (7: 78).

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ لَكُمْ وَلٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ

Then he (Saleh) left them saying, "O my people! Truly, I have delivered my Lord's commission to you and I have counseled you. But you don't like people who give advice." (7: 79).

Likewise with other examples of sin that lead to calamity, damage and disaster. Freedom of sexual behavior and deviation of sexual behavior that occur in Lut society (Q.S.al-A'raf (7) verses 80-84); an-Naml (27) verses 54-58); al-'Ankabut (29) verses 32-34); Fraud, deception and misappropriation in the economic field, as practiced by the Shu'aib community (Q.S.al-A'raf (7) verses 85-91; Hud (11) verses 84-94); and defiance of the Apostles of Allah. (Q.S.al-Anfal (8) verse 54; al-A'raf (7) verse 136; al-Furqan (25) verses 36-73; ar-Ra'd (13) verse 22; Saba (34) verse 45; al-'Ankabut (29) verse 37; al-Qamar (54) verse 24 et al.).

Such tyrannical and immoral acts are described in the Qur'an as major causes of social destruction and collective suffering within human civilization. The Qur'an repeatedly narrates that the collapse of earlier communities was not merely caused by natural disasters, but by persistent injustice, moral corruption, arrogance, and disobedience toward divine guidance. For instance, the great flood that destroyed the people of Prophet Noah is mentioned in Q.S. al-A'raf (7): 64, Yunus (10): 73, and ash-Shu'ara (26): 120. Likewise, the people of 'Ad during the time of Prophet Hud were destroyed by a freezing wind that lasted seven nights and eight days due to their arrogance and oppression (Q.S. al-Haqqah (69): 6–7; Fussilat (41): 16). The people of Prophet Shu'aib were struck by a devastating earthquake because of economic fraud and social injustice (Q.S. al-A'raf (7): 91), while the people of Prophet Lut were overturned by a rain of stones due to moral deviation and social corruption (Q.S. al-A'raf (7): 84; Hud (11): 82). Similarly, Qarun was swallowed by the earth because of greed and excessive pride (Q.S. al-Qasas (28): 81), and Pharaoh together with his followers drowned in the

DOI: 10.22373/vzhq2k40

sea because of tyranny and rejection of truth (Q.S. al-Baqarah (2): 50; Yunus (10): 90).

From Muhammadiyah's theological perspective, these Qur'anic narratives are not merely historical accounts but also ethical and social lessons concerning the consequences of collective moral failure.[48] The interpretation developed by Majelis Tarjih dan Tajdid Muhammadiyah emphasizes that disasters should not simply be understood as divine punishment in a literal sense, but rather as warnings for humanity to strengthen social ethics, justice, scientific awareness, and collective responsibility. In this regard, Muhammadiyah's *Manhaj Tarjih* demonstrates a contextual approach to the Qur'an and Hadith by integrating scriptural interpretation with rationality, humanitarian values, and scientific understanding. This approach became particularly relevant during the COVID-19 pandemic, when Muhammadiyah encouraged preventive health measures, vaccination, social restrictions, and public discipline as part of Islamic responsibility to protect human life (*hifz al-nafs*).

The findings of this study therefore require a deeper theoretical examination, especially concerning the model of Islamic legal reasoning and fiqh developed by Muhammadiyah in responding to modern crises. Muhammadiyah's response reflects an adaptive form of *fiqh al-nawāzil* (jurisprudence of contemporary emergencies), where religious teachings are interpreted contextually to address public health emergencies and social vulnerability. This theological orientation can also be seen from interview findings with Indonesian students at Al-Azhar University and administrators of Pimpinan Cabang Istimewa Muhammadiyah Mesir. One informant (R6) explained that

> "…Muhammadiyah does not interpret disasters solely as punishment from God, but as a test that requires scientific effort, social solidarity, and moral reflection."[49]

Another informant from PCIM Egypt (R4) stated that Muhammadiyah's religious guidance during the pandemic

> "…helped students balance religious commitment with medical and scientific considerations."[50]

These interview findings reinforce the argument that Muhammadiyah's theological-academic resilience during the COVID-19 pandemic was built through the integration of Qur'anic ethics, contextual fiqh, and scientific responsibility in responding to global humanitarian crises.

The denial of the text of the Quran and hadith that refers to the doom and torture of a calamity that occurs, according to Budi Setiawan, chairman of the PP

[48] Wahyu Prihanta, Moh. Nurhakim, and Saiful Amien, "The Strength of Muhammadiyah's Existence in the Modern Era: Pillars of Empowerment and Community Strengthening," *Journal of Community Service and Empowerment*, 2024.

[49] Interview with Respondent 6.

[50] Interview with respondent 4

DOI: 10.22373/vzhq2k40

Muhammadiyah Disaster Management Institute, is to avoid arbitrary judgment against victims of disaster disasters by stigmatising the perpetrators of sins and immorality. Bad stigma is considered to aggravate the situation of disaster victims. They are already suffering physically, and the psychological suffering of the negative stigma compounds possessions. Negative stigma is also seen as unable to generate sympathy and empathy for others to be kind (*Ihsan*) and help (*tawn*). Putting forward the Qur'an and hadith texts that give the meaning of calamity as a test rather than torment and doom is considered more able to encourage people to do better. For victims, it is easier to recover and improve their condition, both physical, psychological, property and faith and piety. In addition to patience and laughter, efforts still need to be made. Likewise, for other non-victims, it will be more able to generate sympathy and empathy so that they can provide help and assistance (*ta'awun*) to ease the burden for victims. (Delivered in the ba'da dzuhur recitation at the musholla of the PP Muhammadiyah office on May 19, 2020).

The critical aspect of the effort, along with patience and awakeness, is essential in selecting the text of Qur'anic verses and hadith by Muhammadiyah. Although the COVID-19 outbreak is a test from God, it must be faced with patience, laughter and effort. Likewise, the reward of martyrdom for victims of COVID-19 is determined by the efforts he has made, both by efforts to prevent and avoid being infected or treatment efforts when infected. This is in contrast to some opinions circulating on social media, which state that life and death are in the hands of God, Fear of God, or Corona. To die of Corona is martyrdom;

The importance of effort is also apparent when Muhammadiyah believes that active efforts to prevent the transmission of COVID-19 are worship that has jihad value. COVID-19 is considered an enemy that can eliminate human lives, and preserving life is the obligation of every human being, so fighting everything that can destroy life is a worship that has the value of jihad.

Guarding the soul is a dharuri obligation that must be done. Safeguarding the soul from threats that can take one's life must take precedence and precedence over other worship. COVID-19, which has been declared a pandemic by the WHO and a national disaster, is a real threat that can take a person's life. Therefore, minimising and guarding yourself from contracting the coronavirus must be prioritised. Muhammadiyah considers the situation of Indonesia infected with the coronavirus to be in a state of emergency, so the rules of worship, especially congregational prayers, Friday prayers, Ramadan fasting and Eid al-Fitr, use rules in emergencies.

Conclusion

This study demonstrates that Muhammadiyah responded to the COVID-19 pandemic through two interconnected forms of reception toward the Qur'an and Hadith, namely exegetical reception and functional reception. In the

DOI: 10.22373/vzhq2k40

exegetical dimension, Muhammadiyah interpreted the pandemic primarily as a test from Allah that should be addressed through patience, rational effort, solidarity, and social responsibility rather than as divine punishment. This interpretation reflects Muhammadiyah's contextual approach to Islamic teachings through the framework of Manhaj Tarjih, which integrates scriptural understanding with scientific reasoning and humanitarian values. In the functional dimension, these theological interpretations were institutionalized into concrete social actions through organizational policies, religious guidelines, educational adaptation, and humanitarian programs coordinated by the Muhammadiyah Covid-19 Command Center (MCCC). The findings further reveal that Muhammadiyah's theological-academic resilience was strengthened by the interaction between religious authority, medical expertise, and organizational leadership, enabling Muhammadiyah to formulate adaptive religious responses during the pandemic. Interview findings with Indonesian students at Al-Azhar University and administrators of Pimpinan Cabang Istimewa Muhammadiyah Mesir also indicate that Muhammadiyah's guidance was perceived as capable of balancing faith, scientific awareness, and social ethics in times of crisis. Therefore, this study contributes significantly to the development of Islamic studies, particularly in the fields of Hadith studies, contemporary Islamic jurisprudence, and the study of Islamic organizations such as Muhammadiyah and Nahdlatul Ulama, especially in understanding how religious organizations reinterpret sacred texts and construct social resilience in responding to global humanitarian challenges.

References

Journals and Books

Abdul Muthalib, Salman, et al., 'Changes in Congregational Prayer Practices During the Covid-19 Pandemic in Aceh from Maqashid Al-Sharia Perspective'. *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 16, no. 2 (2021). https://doi.org/10.19105/al-lhkam.v16i2.5250.

Aji, et al., 'The Living Qur'an as a Research Object and Methodology in the Qur'anic Studies'. *Jurnal Iman Dan Spiritualitas* 1, no. 1 (2021).

Akmaliah, Wahyudi. 'Bukan Sekedar Penggaung (Buzzers): Media Sosial Dan Transformasi Arena Politik'. *MAARIF* 13, no. 1 (2018). https://doi.org/10.47651/mrf.v13i1.9.

Ameriks, Karl. 'Hegel's Critique of Kant's Theoretical Philosophy'. *Philosophy and Phenomenological Research* 46, no. 1 (1985).

Aula, Siti Khodijah Nurul. 'Peran Tokoh Agama Dalam Memutus Rantai Pandemi Covid-19 Di Media Online Indonesia'. *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020).

DOI: 10.22373/vzhq2k40

Basaure, Mauro, Alfredo Joignant, and Aldo Mascareño. 'Between Distancing and Interdependence: The Conflict of Solidarities in the COVID-19 Pandemic'. *Sociological Perspectives* 64, no. 5 (2021).

Bastomi, Hasan. 'Optimization of Religious Extension Role in COVID-19 Pandemic'. *Journal of Advanced Guidance and Counseling* 1, no. 2 (2020).

Bentzen, Jeanet Sinding. 'In Crisis, We Pray: Religiosity and the COVID-19 Pandemic'. *Journal of Economic Behavior & Organization* 192 (2021).

Berger, Peter, and Thomas Luckmann. 'The Social Construction of Reality'. In *Social Theory Re-Wired*, 110–22. Routledge, 2016.

Brown, Patrick, and Jens Zinn. 'Covid-19, Pandemic Risk and Inequality: Emerging Social Science Insights at 24 Months'. *Health, Risk & Society*. Taylor & Francis, 2021.

Budiarsih, Budiarsih, Yovita Arie Mangesti, Muhammad Chaidar, and Anisah Che Ngah. 'The Problem of Non-Communicable Disease Service Policy During Covid -19 in Indonesia and Malaysia'. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 22, no. 2 (December 2022): 241–57. https://doi.org/10.30631/alrisalah.v22i2.1270.

Bush, Robin. *Muhammadiyah and Disaster Response: Innovation and Change in Humanitarian Assistance*, 2015. https://doi.org/10.1007/978-4-431-55157-7_3.

Danarta, Agung, et. al. 'Encouraging Religion and Sustainable Tourism as a Conception of Indonesian Halal Tourism Development'. *Revista de Gestão Social e Ambiental* 18, no. 7 (2024).

Dowson, Ruth. 'A Discussion of the Practical and Theological Impacts of COVID-19 on Religious Worship, Events and Pilgrimage, from a Christian Perspective'. *International Journal of Religious Tourism and Pilgrimage* 8, no. 7 (2020).

Eberle, Thomas S. 'A New Paradigm for the Sociology of Knowledge:" The Social Construction of Reality" after 25 Years'. *Schweizerische Zeitschrift Für Soziologie* 18, no. 2 (1992).

Fahmi, Mutiara, et. al. 'Islamic Jurisprudence and Local Wisdom in the Humanitarian Protection of Rohingya Refugees by Acehnese Figures'. *El-Mashlahah* 14, no. 2 (2024). https://doi.org/10.23971/el-mashlahah.v14i2.8958.

Faisal, Faisal, et. al. 'A Review of Maqāshid Sharīa on Handling the COVID-19 Pandemic in Lampung and West Java Province'. *Al-'Adalah* 21, no. 1 (June 2024): 221. https://doi.org/10.24042/adalah.v21i1.21796.

Fernando, Henky, et. al. 'Reception of Law Worship:The Experiences of Muslims Worship During Pandemic Covid-19'. *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 22, no. 2 (January 1970): 201–12. https://doi.org/10.19109/nurani.v21i2.14402.

Hoir, Khoidul. 'Internalisasi Nilai-Nilai Aswaja Al Nahdliyah Dalam Praktek

DOI: 10.22373/vzhq2k40

Ideologi Kebangsaan Di Kalangan Pemuda Sampang'. UIN Sunan Ampel Surabaya, 2019.

Humaidi, Nurul, et. al. 'Challenges of Muhammadiyah's Contribution in Handling Covid-19 in the MCCC Program in Indonesia'. *Khazanah Sosial* 4, no. 1 (2022).

Huygens, Eline. 'Practicing Religion during a Pandemic: On Religious Routines, Embodiment, and Performativity'. *Religions* 12, no. 7 (2021): 494.

Ismail, Abdul Manan, and Ahmad Syukran Baharuddin. 'Moderation in Fatwas and Ijtihad: An Analysis of Fatwas Issued by the MKI Malaysia Concerning the Covid-19 Pandemic'. *AHKAM : Jurnal Ilmu Syariah* 22, no. 1 (June 2022). https://doi.org/10.15408/ajis.v22i1.22299.

Khan, Anisur Rahman, et. al. 'Suicidal Behaviour and the Coronavirus (COVID-19) Pandemic: Insights from Durkheim's Sociology of Suicide'. *International Social Science Journal* 71, no. S1 (2021).

Kuipers, Nicholas, et. al. 'Encouraging Indonesians to Pray from Home during the COVID-19 Pandemic'. *Journal of Experimental Political Science* 8, no. 3 (2021).

Lone, Shabir Ahmad, and Aijaz Ahmad. 'COVID-19 Pandemic–an African Perspective'. *Emerging Microbes & Infections* 9, no. 1 (2020): 1300–1308.

Lukis Alam, et. al. 'Negotiating Ethnic and Religious Identities: Indonesian Chinese Muslims in Sharīʿah Compliant Business'. *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 25, no. 1 (June 2025). https://doi.org/10.18326/ijtihad.v25i1.92-54.

Maghfirah, Nuril, et al., 'The Strategy of Muhammadiyah Disaster Management Center (MDMC) in Forming Disaster Resilience Community in Kudus Regency'. *Jurnal Penelitian*, 2025. https://doi.org/10.28918/jupe.v22i1.10196.

Mahardhani, Ardhana Januar. 'Strengthening Citizen Political Education To Muhammadiyah Youth', n.d.

Maulida, Sri, et al., 'Post-Pandemic Digital Transformation in Zakat Management: Insights From Maqāṣid Syari'ah in South Kalimantan'. *El-Mashlahah* 14, no. 2 (2024). https://doi.org/10.23971/el-mashlahah.v14i2.7772.

Morens, David M, Peter Daszak, Howard Markel, and Jeffery K Taubenberger. 'Pandemic COVID-19 Joins History's Pandemic Legion'. *MBio* 11, no. 3 (2020).

Muluk, Safrul, et al., 'Developing Generic Skills at an Islamic Higher Education Institution Curriculum in Aceh, Indonesia'. *Higher Education, Skills and Work-Based Learning* 9, no. 3 (2019). https://doi.org/10.1108/HESWBL-06-2018-0064.

Munirah, Munirah. 'Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)'. *Ulumuna* 21, no. 2 (2017).

DOI: 10.22373/vzhq2k40

Muttaqin, Ahmad. 'Religion, Science, and Culture Amidst the Covid-19 Pandemic: Muhammadiyah's Worship Guidance and Members' Responses'. *Al-Albab* 10 (2021).

Muzakki, Ja'far Auzan. 'Subconscious Buzzer in Strengthening Audience's Subject Reality Construction Through Social Media Platform Facebook'. *Journal Acta Diurna* 16, no. 2 (2020). https://doi.org/10.20884/1.actadiurna.2020.12.2.2730.

Nurani, Shinta, et. al. 'Living Qur'an as New Market Trends of Islamic Education in Indonesia'. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 6, no. 1 (2022).

Nurul, Nurul Sepfiatin, and Gerry Katon Mahendra. 'Evaluasi Kebijakan Ppkm Darurat Covid-19 Dalam Perspektif LHKP PP Muhammadiyah'. *TheJournalish: Social and Government* 3, no. 3 (2022).

Nuryana, Zalik, and Niki Alma Febriana Fauzi. 'The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience'. *International Journal of Disaster Risk Reduction* 51 (2020).

Pantan, Frans, et. al. 'Resiliensi Spiritual Menghadapi Disruption Religious Value Di Masa Pandemi Covid-19 Pada Lembaga Keagamaan'. *KURIOS (Jurnal Teologi Dan Pendidikan Agama Kristen)* 7, no. 2 (2021).

Pragholapati, Andria. 'Mental Health in Pandemic Covid-19'. *Available at SSRN* 3596311 (2020).

Prihanta, Wahyu, et. al. 'The Strength of Muhammadiyah's Existence in the Modern Era: Pillars of Empowerment and Community Strengthening'. *Journal of Community Service and Empowerment*, 2024. https://doi.org/10.22219/jcse.v5i2.33085.

Qodarsasi, Umi, et. al. 'Strengthening Communities' Disaster Resilience during COVID-19 Time: A Case of Muhammadiyah in Indonesia'. *Simulacra*, 2021. https://doi.org/10.21107/sml.v4i2.11952.

Rafiq, Ahmad. 'The Living Qur'an: Its Text and Practice in the Function of the Scripture'. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, no. 2 (2021).

Rahmi, Amelia, et al., 'Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic'. *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah* 4, no. 1 (2023).

Ramadhita, Ramadhita, et. al. 'Model of Zakat Utilization in the Covid-19 Pandemic Era: Perspective of Maqashid Sharia'. *Al-Istinbath : Jurnal Hukum Islam* 7, no. 1 (May 2022): 245. https://doi.org/10.29240/jhi.v7i1.4462.

Rosyid, Maskur. 'Reading Fatwas of MUI a Perspective of Maslahah Concept'. *Syariah: Jurnal Hukum Dan Pemikiran* 19, no. 1 (June 2019): 91. https://doi.org/10.18592/sjhp.v19i1.2726.

Sadat, Anwar, et al., 'The Development of Trends and Themes of Polygamy in Islamic Law in the Contemporary World'. *Samarah: Jurnal Hukum*

DOI: 10.22373/vzhq2k40

Keluarga Dan Hukum Islam 9, no. 2 (2025).

Sholehudin, Miftahus. 'The Contextualization of the Sakinah Family Concept: The Struggle for Family Law Ideas in the Interpretation of the Qur'an'. *De Jure: Jurnal Hukum Dan Syar'iah* 12, no. 2 (2020). https://doi.org/10.18860/j-fsh.v12i2.8790.

Sica, Alan. 'Social Construction as Fantasy: Reconsidering Peter Berger and Thomas Luckmann's the Social Construction of Reality after 50 Years'. *Cultural Sociology* 10, no. 1 (2016).

Siregar, Fatahuddin Aziz, et al., Nurhayati Nurhayati, and Benny Ridwan. 'Staying at Home: The Perspectives of Minangkabau Ulemas Concerning Husbands' Provision of Sustenance in Covid-19 Impacted Households'. *JURIS (Jurnal Ilmiah Syariah)* 21, no. 2 (2022). https://doi.org/10.31958/juris.v21i2.6551.

Stone, Alison. 'Adorno, Hegel, and Dialectic'. *British Journal for the History of Philosophy* 22, no. 6 (2014).

Sulaiman, Aimie. 'Memahami Teori Konstruksi Sosial Peter L. Berger'. *Society* 4, no. 1 (2016). https://doi.org/10.33019/society.v4i1.32.

Sulton, Sulton, et al., 'Strengthening Citizen Political Education To Muhammadiyah Youth'. *Didaktika Religia: Journal of Islamic Education* 9, no. 2 (2021).

Suryadilaga, et. al. 'Digitalisasi Hadis Ala Pusat Kajian Hadis (PKH): Distribusi, Ciri, Dan Kontribusi Dalam Kajian Hadis Indonesia'. *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 3, no. 2 (2021).

Sutarman, Sutarman, and Yusutria Yusutria. 'The Education of School Cultural Values to Increase the Students' Character Values of the Muhammadiyah School in the Pandemic Covid 19 Era'. *AL-ASASIYYA: Journal Of Basic Education* 5, no. 2 (2021).

Syatar, Abdul, et al., 'Consequences for Counterfeiting and Distributing of Counterfeit Vaccines under Jināyah and Criminal Law: A Comparative Study'. *Al-Manahij: Jurnal Kajian Hukum Islam* 17, no. 1 (2023): 1–12. https://doi.org/10.24090/mnh.v17i1.7654.

Szałachowski, Roman Ryszard, and Wioletta Tuszyńska-Bogucka. '"Yes, in Crisis We Pray". The Role of Prayer in Coping with Pandemic Fears'. *Religions* 12, no. 10 (2021).

Taufiq, Muhammad, Jet al., 'Tengka, Identity Politics, and the Fiqh of Civilization: The Authority of Madura's Kiai in the Post-Truth Era'. *Ijtihad: Jurnal Wacana Hukum Islam Dan Kemanusiaan* 24, no. 1 (2024). https://doi.org/10.18326/ijtihad.v24i1.139-165.

Yoga Adi Pradana, Mahatva, et al., 'Integration of Islamic Religious Values and Javanese Culture in the Development of Pilgrimage Tourism in Ngawonggo, Indonesia'. *International Journal of Religious Tourism and Pilgrimage* 11, no. 6 (2024).

DOI: 10.22373/vzhq2k40

Yusoff, Amir Fazlim Jusoh, and Mursyid Djawas. 'Problems of Muslim Society in Southeast Asia: A Study of the Impact of Online Games from an Islamic Law Perspective'. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 9, no. 2 (2025).

Zahrul Mubarrak, et. al. 'The Urgency of the Islamic Law and Contemporary Societal Challenges: The Flexibility of Al-Maslahah in Determining the Hierarchy of Maqāṣid Al Sharīʿah.' *El-Usrah: : Jurnal Hukum Keluarga* 8, no. 1 (2025). https://doi.org/https://doi.org/10.22373/pxydd884.

Zainal, and Deby Zeriand. 'Good Governance In Corporate Social Responsibility (C.S.R.) Program At Siak Regency'. *Jurnal Ilmiah Peuradeun* 10, no. 3 (2022). https://doi.org/10.26811/peuradeun.v10i3.706.

Zulkifli, Nuryaman, et. al. 'Social Capital and Family Resilience to The Pandemic'. *El-Usrah: Jurnal Hukum Keluarga* 8, no. 2 (September 2025). https://doi.org/10.22373/rj290a90.

Interviews

Interview with respondent 1
Interview with respondent 2
Interview with respondent 3
Interview with respondent 4
Interview with respondent 5
Interview with respondent 6