



New Adaptation of Friday Prayers During Covid-19

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Abstract

The purpose of this article is to find out the new adaptations in the implementation of Friday's *sholat*. This research uses research methods of literature studies with data collection techniques in the form of documentation. Data analysis using Miles and Huberman models. The results of this study show that the worship of Friday prayers has been arranged some conditions that become a common obligation in its implementation, but for the implementation of Friday prayers in the midst of the outbreak there are several things that must be considered before its implementation. Worshipers *shalat juma'at* should pay attention to health protocols.

Keywords: *Covid-19; Sholat Jum'at*

Introduction

In December 2019, a new respiratory disease was discovered in China precisely in the Wuhan region. This new respiratory disease is called Coronavirus Disease 2019 (Covid-19), this coronavirus is caused by the virus (SARS-COV-2). Covid-19 is spreading rapidly throughout the world. WHO reported on March 13, 2020 Covid-19 cases were present in 122 countries, with a total of 132,758 confirmed cases and 4,955 deaths since March 12, 2020 (Fathiyah, Pompini, 2020). In the process of the outbreak of *Coronavirus Disease 2019* in parts of the world, every country seeks to impose *Lockdown* (closure of access from land, air, and sea), as well as the Indonesian nation that imposes social restrictions to anticipate the spread of the Covid-19 outbreak in each region. But in the midst of social restrictions due to Covid-19, there are many implications in the scope of people's lives both in economic, social, political, and religious contexts. In the description above that initially had implications led to polemics globally.

The decision and policy of President Joko Widodo regarding social restriction policies stipulated in Government Regulation No. 21 of 2020 in order to break the chain of spread of the Covid-19 outbreak, then the Ministry of Health issued regulations regulated in PMK Number 9 of 2020 on guidelines for social restrictions in the context of handling the Covid-19 outbreak, in accordance with the instructions and directives of the World Health Organization (WHO). These policies and regulations, many things that change the Indonesian community order system, one of which is the fear of the pandemic outbreak and this is seen in every region in Indonesia because there is an outbreak of Covid-19 (Panji Fortuna Hadisoemarto, 2020). Gubernur DKI Jakarta which implemented PSBB on April 10, 2020. Governor

Regulation No. 33 of 2020 on the implementation of social restrictions to overcome the pandemic and keep the people of Jakarta who are in an unstable condition, due to the Covid-19 pandemic. On the other hand, there is a new problem that has implications for the religious context, especially worship in each mosque, mosque, langgar, surau, and several pesantren in all corners of DKI Jakarta, namely the easing of shaf that was even eliminated for a while.

In the midst of the outbreak of *coronavirus* infection appears various terms related to this disease, ranging from *social distancing*, *physical distancing*, *lockdown*, to self-quarantine that is devoted to the general public especially for people under the supervision of medical personnel. Of course, the term also applies to the rules of worship. Friday prayers for the Islamic community are a must. Sharia Prayer Friday is a mandatory prayer of two raka'ah which is carried out in congregation at the time of dzuhur by preceded by two sermons, which are carried out in the mosque in accordance with the agreement of Friday prayers. It is called Friday because on this day every good that is given to mankind gathers. Then among the customs of the ignorant at that time they were happy to gather on Friday to negotiate a problem and solved together, which even the separate existence of Muslims is called a day of victory for Muslims, on the other hand Friday is a very main day, because on Friday' The prophet Adam was created by Allah (Indira S. Rahmawaty, 2009). Friday prayer is one of the privileges given by Allah SWT to the people of the prophet Muhammad (peace be upon him), historically there has never been a history given guidance and obligation to perform Friday prayers other than Rasulullah (peace be upon him) which will be part of the obligation (*Fardhu 'Ain*) to be carried out by his people. This Friday prayer decree begins when Rasulullah saw was in Makkah, precisely when on the night of Isra' Mi'raj.

The scholars have said that whoever denies the obligation of Friday prayers, then he is infidel for denying the Qur'an and sunnah of the Prophet Muhammad (peace be upon him). (Ahmad Sarwat, 2018). In the Qur'an Q.S. Al Jumu'ah verse 9 instructs Muslims when called to pray on Friday, to rush to go to *dzikrullah*. The scholars differ on the meaning of the word *dzikrullah*, some say that the meaning of *dzikrullah* is Friday prayer itself, while others mention that the meaning of *dzikrullah* is two Friday sermons (Abdullah bin Muhammad Alu Shaykh, 2012). In the case of Friday prayer, it is mandatory for believers to mobilize themselves in the implementation of Friday prayers without exception other than those who have *udzur* in the implementation of Friday prayers because this is one of the responsibilities that will be a burden on believers in interpreting these obligations in order to achieve pleasure and carry out their provisions. (Ghazirah Abdi Ummah & Baz, 2002). Friday prayer is a unique prayer, because this prayer is only done once a week, there is no prayer that is narrated only once a week except Friday prayers. Friday prayers are also unique because they have a position that fills each other and negates with dzuhur prayer. If among Muslims perform Jum'at prayer then the obligation of dzuhurnya prayer will fall, no longer need him to perform dzuhur prayer as usual. But there are some conditions where every Muslim can fall his Friday prayer because there are several factors that become a barrier so that he is obliged to perform Dzuhur prayer as usual. Shalat Jum'at also has its own uniqueness, because there are several privileges that distinguish between one worship with the lain. The existence of this covid-19 pandemic there are pros and cons in carrying out Friday prayers then this article will explain the application of Friday prayers during the covid-19 pandemic.

Research Methodology

This study uses literature study research related to Friday sholad worship rules during the covid-19 period. Data collection technique through documentation by collecting data in the form of worship policies during covid-19. Data analysis uses Miles and Huberman model analysis techniques by analyzing data to find saturation points.

Result and Discussion

Coronavirus is a large family of viruses that cause diseases ranging from mild to severe symptoms. There are at least two known types of coronavirus that cause diseases that can cause severe symptoms such as *Middle East Respiratory Syndrome* (MERS) and *Severe Acute Respiratory Syndrome* (SARS). *Coronavirus Disease 2019* (COVID-19) is a new type of disease that has never been identified before in humans. Broadly speaking, the cause of Covid-19 is called Sars-CoV-2. Coronavirus is zoonis (transmitted between animals and humans). In the study experts mentioned that SARS is transmitted from *civet cats* (*civet cats*) to humans and MERS from camels to humans. However, the source of Covid-19 transmission is still in the process of analysis and while it is still not known the source of transmission (Ahmad Yurianto, Bambang Wibowo, Kirana Pritasari, 2020) Sars-CoV-2 virus is betacoronavirus, just like Mers-CoV and Sars-CoV. All three viruses come from bats. The emergence of Covid-19 began in animal shelters, precisely in Wuhan, China, and has some connection to the large live animal and seafood markets and in huana animal market (Wang Zhou, 2020). The spread of the covid-19 outbreak is a public health concern because the transmission is so fast that in the process of tackling the health sector makes the Sars-CoV-2 outbreak into a class A infectious disease that should be categorized as a class B infectious disease, this disease shows the rate of transmission from animals to humans. Transmission of new viral outbreaks among people is always a concern, the risk of this outbreak depends on the characteristics of the virus, including how well it spreads among people, the severity produced, and the medical or other measures available to control the impact of the virus (e.g., vaccines or treatment). The fact that the disease has caused respiratory illness, including diseases that result in death, and its spread from person to person has been of particular concern by health teams. A concern, because the symptoms of Covid-19 can cause periodic spread may include fever, dry cough, sneezing and some other symptoms that result from the transmission due to the spread through small droplets from the nose or mouth released by people infected with Covid-19. Transmission occurs when coughing, sneezing or talking and this transmission can occur if they inhale small droplets or commonly said droplets (small droplets). Coronavirus mainly infects adults or older children, with milder clinical symptoms such as *common cold* and severe *pharyngitis* such as sars or mers as well as some strains causing diarrhea in adults. Coronavirus infections usually occur frequently in the winter and spring it is related to climate factors and population movements or displacement that tend to travel or move a lot. In addition, it is associated with coronavirus characteristics that prefer cold temperatures and humidity is not too high.

Large-scale social restrictions are restrictions on certain activities of residents in an area suspected of being infected with Covid-19 to prevent the possibility of spreading Covid-19. And is one of the policies of the central government of the Republic of Indonesia. With regard to *coronavirus disease* (Covid-19), the president has made two decisions, namely: Presidential Decree No.11 of 2020 on The Determination of Public Health Emergency Covid-19 and Presidential Decree No.12 of 2020 on Determination of Non-natural Disasters spreading Corona Virus Disease 2019 (COVID-19) as a National Disaster. To follow up on the two Presidential Decrees, the central government issued regulation No.21 of 2020 on Large-Scale Social Restrictions in order to Accelerate the Handling of coronavirus disease (Covid-19), which in detail on the technical implementation of large-scale social restrictions refers to Decree No. 9 of 2020 on Guidelines for Large-Scale Social Restrictions in order to Accelerate the Handling of *Corona Virus Disease*. 2019. All this is done to prevent the entry of outbreaks and the increasingly widespread spread of public health emergencies reported by the World Health Organization (WHO).

The implementation of large-scale social restrictions (PSBB) in addition to limiting social movements in the community also provides concrete steps in the implementation of PSBB to cope with the Covid-19 outbreak on a national scale in Indonesia, many things are imposed in the regulation, including imposing new customs or cultures in the face of New life during the Covid-19 pandemic, such as the application of *social distancing* and *physical distancing* in the social environment.

Social distancing is a new habit in carrying out social restrictions by not meeting directly with others. while for *physical distancing* is maintaining distance between fellow social creatures with a distance limit of about 1-2 meters to avoid things that can cause outbreaks or epidemiology due to movement (Didik Haryadi Santoso and Awan Santosa, 2020). Based on the regulations that have been applied in Indonesia, and in efforts to implement and implement large-scale social restrictions (PSBB) designed in such a way by the local government in Indonesia, in order to create a community and community life that is clean from the outbreak. The implementation of large-scale social restrictions of the central and local governments, especially the DKI Jakarta government, issued several important points on matters that will be limited in the social environment which include school and work involvement, restrictions on religious activities, restrictions on activities in public places or facilities, restrictions on social and cultural activities, restrictions on modes of transportation, restrictions on other activities unless related to defense aspects. and security.

Islamic religious leaders have issued a *social distancing* policy dated March 16, 2020, namely MUI fatwa No: 14 of 2020 on the implementation of worship in the event of the Covid-19 outbreak, which is in charge of which is submitted to the Mosque Prosperity Council and other Islamic religious leaders. The provisions in the fatwa are based on three categories in the implementation of worship, namely the first, which is in the red zone is required to leave the five-time prayer and Friday prayer at replaced with Dzuhur prayer because there will be a spread of the corona virus. The second, for those exposed to the corona virus to remain isolated at home or in quarantine that has been provided by the health, so that there is no transmission to others. Third, for those in the green zone or in the location it is safe to epidemiologically *coronavirus* is required to carry out worship and still pay attention to basic things in the prevention of transmission of the Covid-19 pandemic outbreak (Didik Haryadi Santoso and Awan Santosa, 2020)

Worship is one of the obligations of religious people in expressing themselves to the religion embraced, as well as the Religion of Islam every Muslim is required to prioritize worship, especially on the obligation of Muslims in performing five times and Friday prayers in Friday which in their implementation must be carried out in congregation. In the context of the implementation of worship in the midst of the Covid-19 pandemic outbreak there are several MUI fatwas related to the issue of the Covid-19 virus which include:

- a. Mui Rule Number. 14 of 2020 on the implementation of worship in the situation of the Covid-19 outbreak.
- b. Mui Rule Number. 17 of 2020 on prayer kaifiat for health workers who wear personal protective equipment when caring for and protecting Covid-19 patients.
- c. Mui Rule Number. 31 of 2020 on the implementation of Friday prayers and pilgrims to prevent the transmission of the Covid-19 outbreak.

The implementation of Friday prayers has been arranged several conditions that become a joint obligation in its implementation, but for the implementation of Friday prayers in the midst of the outbreak there are several things that must be considered before its implementation as the results of the clerical *ijtihad* for the sustainability and benefit of the ummah in the era of pandemic covid-19. Technically the implementation of Friday prayers is carried out in accordance with the guidelines that have been listed in the Qur'an and hadith, but during the pandemic fatwa of the Indonesian Ulema Council which became the legal basis, namely MUI fatwa No.31 of 2020 which included DKM and pilgrims must prepare several things of special concern in the handling of Covid-19 which included the Covid-19 fatwa.

1) Stretching shaf during congregational prayers

In essence and essence in the worship of Friday prayers at generally done by close shaf because it is part of the virtues and perfection in prayer. In handling Covid-19, many things are considered in the

implementation of worship but do not reduce the existence and meaning of worship. This shaf stretch explanation is to carry out health protocols recommended by the Ministry of Health and part of the implementation of PSBB, namely maintaining distance between pilgrims who in terms are referred to as *phisycal distancing* with a distance limit of 1-2 meters backwards and sideways (Fatwa of the Indonesian Ulema Council No. 31 of 2020 concerning the Implementation of Friday Prayers and Pilgrims to Prevent transmission of the Covid-19 Outbreak, 2020)

2) Ta'addud al-jumu'ah

Konteks implementation of Friday^{at} worship emphasized by MUI is carried out once in one mosque and in one area that becomes a residential area. However, if worshippers cannot be accommodated in one mosque due to the shaf, then it is permissible to perform friday prayers, namely *ta'addud al-jumu'ah*. *Ta'addud al-jumu'ah* is the implementation of Friday prayers in one village or city. Berbi-said the implementation of Friday^{at} affects the distribution of the number of worshippers in one region because there are several mosques that stand in one region so that there is a division of jama'ah. The implementation of *ta'addud al-jumu'ah* can be carried out by the Mosque Prosperity Council in mushalla, langgar, surau, hall, meeting hall, sports hall, stadium and places that can facilitate the number of worshippers and free from unclean in order to create an atmosphere of worship full of khitmad and speciality. The Fatwa Commission of the Indonesian Ulema Council agreed that in the implementation of the *ta'addud* it could not be implemented, because there is no location that can be used to perform Friday prayers in the region (Ahmad Yani Nasution, 2017)

3) Wearing a mask

Jamaah Friday prayers to wear masks during Friday prayers take place in every area of the mosque, mushala, surau, langgar, or field that is carried out in muslim community settlements. Worshippers are intended to use masks while inside the mosque and outside the mosque.

4) Bring each prayer mat

Given the response to the Covid-19 outbreak in each region, it is recommended that Friday prayers be encouraged to bring their own prayer mats from home before leaving the house of Allah (mosque). So that nothing happens that is expected by the community and the government.

5) Wudhu at home

The Indonesian Ulema Council listed at number one related to purifying themselves before going to the mosque is the obligation of every Friday prayer worshipper. And this is the virtue of ablution described in the hadith because what is seen as the journey of a servant to the mosque is not from which he walks.

6) Shorten the time of Friday prayers^{at}

In order not to have a long association, the Indonesian Ulema Council appealed to the Mosque Prosperity Council as an organizer in the implementation of Friday prayers in every village and urban area to inform the candidates of Friday prayer imams and candidates for Friday^{at} khotib to shorten the recitation of surahs during friday prayers and shorten friday sermons and shorten friday sermons at the time. pandemic so that there is no association in the long term that can cause the spread of the Covid-19 epidemiological outbreak.

7) For Jama'ah exposed to covid 19

Pilgrims exposed to Covid-19 are urged to stay away from crowds. The explanation of exposed pilgrims described by the Indonesian Ulema Council is to fall into the category of people who are in medical monitoring and have clinical symptoms, in the term pneumonia is currently commonly called people in monitoring (ODP), patients under surveillance (PDP) and people without symptoms (OTG). Therefore, MUI recommends to people exposed to Covid-19 to replace Friday prayers with Dzuhur prayers as usual.

Conclusion

The implementation of Friday prayers has been arranged several conditions that become a joint obligation in its implementation, but for the implementation of Friday prayers in the midst of the outbreak there are several things that must be considered before its implementation as the results of the clerical ijthid for the sustainability and benefit of the ummah in the era of pandemic covid-19. Implementation by complying with rules that have been issued by the government and community organizations and meet health protocols.

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