

Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives

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Abstract

The World Health Organization (WHO) has declared that the COVID-19 virus pandemic has become a world non-natural disaster and various prevention strategies have been carried out. Indonesia did not choose a lockdown, but rather Large-Scale Social Restrictions (PSBB) and the Enforcement of Micro-scale Community Activity Restrictions (PPKM). This regulation regulates various issues, such as online schools and lectures, working from home, restrictions on religious activities in places of worship, and restrictions on activities in public facilities. The government's policy that instructs religious people to worship at home, requires masks, and maintains a safe distance between prayers, reaps pros and cons, especially among Muslims because they are considered unusual and feel that their worship activities are being intervened by the government. Allah SWT stipulates the law of *'azimah*, which is the obligation to carry out the law in normal circumstances, but if there are obstacles to implementing the original law, Allah SWT gives the law of *rukhsah* to provide dispensation, relief, convenience, and flexibility to His servants. According to the perspective of *ushulfiqh*, regulations, fatwas, and edicts prohibit the holding of Friday prayers and replace them with *dzuhur* prayers at home for residents who live in zones where the spread of COVID-19 is uncontrollable and life-threatening, prohibit holding worship activities involving large numbers of people, and is believed to be a medium for the spread of COVID-19, such as congregational prayers five times a day, *Tarawih* and *Eid* prayers in mosques or other public places, including fatwas that allow the application of physical distancing during congregational prayers by stretching the rows, is a form of *rukhsah*, dispensation or leniency in the implementation of worship, does not violate and does not conflict with Islamic law.

Keywords: Dispensation, Worship; COVID-19 Pandemic, UshulFiqh; Islamic Law.

Introduction

Although daily cases of COVID-19 had slid to touch the average per day below 2000 in October – December 2021, on February 15, 2022, it was reported to have increased again, and there were an additional 57,049 positive cases of COVID-19 in Indonesia (Permana, 2022). This figure exceeds the peak of the second wave on July 15, 2021, which reached 56,757 cases. This shows that the COVID-19 pandemic is not over, especially with the new variant of Omicron. Indeed, coronavirus (COVID-19) is a big problem facing countries around the world. The World Health Organization (WHO) has declared this virus a pandemic and a non-natural disaster (Supriyatna, 2020). Various prevention strategies have been carried out by each country, both with extreme measures such as lockdowns or other measures to anticipate the spread of the virus. Indonesia did not choose a lockdown, but rather Large-Scale Social Restrictions (PSBB) and the Enforcement of Micro-scale Community Activity Restrictions (PPKM). Government Regulation (PP) of the Republic of Indonesia Number 21 of 2020 concerning Large-Scale Social Restrictions

in the Context of Accelerating the Handling of Corona Virus Disease 2019 Article 4 regulates sharing of issues, such as schools and lectures conducted online, working from home, restrictions on religious activities in places of worship, and restrictions on activities in public facilities.

Worship activities are carried out at homes for all religions in Indonesia, in general, starting from March 22, 2020. Several religious assemblies issued fatwas and edicts for this. This policy is a derivative of the Circular of the Minister of Health on March 16, 2020. The Indonesian government under the control of President Joko Widodo clearly and firmly asks the Indonesian people to work from home, study from home, and worship at home. Government policies that instruct religious people to worship at home reap the pros and cons among Muslims. Some people feel "disturbed" because their worship activities are interfered with by this rule (Sodiq, 2020). The expression of some people, "Don't stop me from worshipping in congregation at the mosque, I'm not afraid to die from corona, I'm more afraid of Allah SWT. They emphasized that leaving the mosque made Muslims far from Allah SWT. On the other hand, by continuing to worship and pray in the mosque of Allah, Allah will lift this virus from the face of the earth (Ihsom, 2021).

In addition to religious arguments, the public also compares it to activities in the market and other business activities that are still wide open. Therefore, they consider this policy not necessarily justified in Islamic law. This means that everyone has their way of understanding religious teachings, especially for some people whose religious spirit is very high without an adequate understanding of fiqh and ushulfiqh. Even though it is very familiar to the people, when traveling or traveling, Muslims may not fast with the obligation to make up *qadla*, may summarize the number of rak'ahs of prayer, and so on (Maravia, 2020).

The religious response to COVID-19 is very important because it is intended for legal developments that aim to *maslahat* (attract benefits) and avoid *mafsadat* (damage or bad consequences that befall a person (group) because of his actions). This religious response comes from the principles of fiqh elements that are sourced from the Qur'an and Hadith (Atmojo, 2022). In simple terms, *ushulfiqh* is a set of theories used to explore *syara'* law from the arguments of the Qur'an and Hadith. By using the *ushulfiqh* approach, a mujtahid can apply the rules of *syara'* arguments to determine sharia law. In other words, *ushulfiqh* is a discipline that has epistemological principles, not just a legal derivation methodology. By understanding the science of *ushulfiqh* formulated by previous scholars, then when the community faces a new problem for which the law is not found, the search for legal answers to these problems can be applied to the rules that have been formulated (Syarifuddin, 2014). Among the terms, *ushulfiqh* are *rukhsah*, relief, exception, or dispensation in the implementation of worship (Hasibuan & Siddiq, 2020).

Many previous studies have investigated the religious response to the COVID-19 pandemic, but very few have examined the issue of Muslim worship during the pandemic based on this study of *ushul fiqh*. The novelty of this research is the study of *ushul fiqh* regarding the implementation of worship during the pandemic. The study will examine the arguments of fiqh in the form of rules to find out their use, find out the condition of the people who use them (*muttahid*) to issue the practice of law (deeds) from the arguments about worship in detail, and clearly. The majority of previous findings focused on the theme of the flexibility of Islamic law during the pandemic (Mutaakabbir & Said(2022); Rachmadhani et al.(2022); Yusli et al.(2021); Silfiah(2020), pandemic prevention policy in Islam (Nurdin(2021); Samsuduhah(2020), and the fiqh approach in the context of handling COVID-19 (Ismail et al.(2021); Ali(2020); Shodif(2020). A study conducted by Arofik (2021) revealed that Muslims must respond to the COVID-19 pandemic wisely and professionally through revelation, reason, and scientific research. This kind of attitude does not violate Islamic law as explained in the study of *ushul fiqh* which is reviewed from the perspective of Islamic jurisprudence اصد الشريعة, *Rukhsah* and

Takhfif Theory. Another study explains that the attitude of Muslims is related to problem-solving strategies that are being faced in any situation (Rusdianto, 2015). Previous literature explained that the implementation of worship during a pandemic must be viewed with an Islamic law approach so that worship is carried out according to religious guidance. In addition, Islamic law can be a solution to the life of a harmonious society. Awareness of studying Islamic law in addition to providing understanding, softening the mind and heart also so that the emergence of a sense of religious tolerance. Islamic law can become a learning medium for better attitudes and behavior, not just building social interaction but also leading to the benefit of the world and the hereafter (Silfiah, 2020).

Based on the background of the phenomenon above, the purpose of this research is to study "Dispensation for the Implementation of Worship During the COVID-19 Pandemic from the UshulFiqh Perspective". This is important as part of providing comprehensive education and enlightenment to the community, especially Muslims who come from sources of Islamic law. This finding is expected to support the previous study conducted by Muthalib et al. (2021); Musyafaah et al. (2021); and Hadana & Irwansyah (2021) regarding the practice of worship during the COVID-19 pandemic based on a study of Islamic law. This study implies that Muslims understand and comply with government policies to protect the safety of their citizens, and at the same time, Muslims can carry out worship according to Islamic sharia guidelines.

Literaturereview

The Basic Concept of Rukhshah in the Study of Ushul Fiqh

Ruskhsah or understood as legal relief in the study of useful fiqh is an exceptional law that is different from the 'azimah law because there are other reasons that make it difficult for the *mukallaf* to implement the 'azimah law. This means something that is allowed to a *mukallaf* because of his inability, even though something is forbidden in Islamic law. This phenomenon has occurred in modern society (Bunyanin, 2018). Islamic law is set by Allah SWT as mercy and benefit for His servants so that Islamic law which contains orders to do positive things and prohibits negative things, is always within the limits of human ability. However, the ability of each person to implement Islamic law varies, depending on the situation and conditions. Actions that can be done by one person may be difficult for others under certain conditions. Relevant to this, to realize the benefit of His servants, Allah SWT makes exceptions from generally accepted legal demands which in the science of *ushulfiqh* are known as *rukhsah*. In the context of realizing benefit, Islamic law is divided into two, namely 'azimah and *rukhsah*. 'Azimah is the original law and in its implementation, there are no obstacles while *rukhsah* is a law established by Allah SWT (Zahrah, 1958). To give relief to His servants when they encounter obstacles or difficulties (Khallaf, 1978). *Rukhsah* is a law ordained by Allah SWT for a reason; while 'azimah is the obligation to carry out the law in normal circumstances. *Rukhsah* is intended by Allah SWT to provide convenience and flexibility to His servants when in difficult conditions, may leave some legal demands, and allow some prohibitions (Al-Shan'ani, t.th).

Some conditions that can be used as an argument for the existence of *rukhsah* are: First; an Emergency state; like people experiencing extreme hunger and fearing that they will die and find no food other than carrion. So for that person, the law is allowed to eat carrion, even according to some scholars the law is obligatory to maintain his life. Second; There are difficulties or pettiness, such as when sick or traveling, it is permissible not to fast during Ramadhan, and for male doctors, it is permissible to see the genitals of female patients while in the treatment process (Zahrah, 1958). In Islamic law, *rukhsah* or dispensation is an

alternative option when certain conditions do not support it. This explains that the understanding of Islamic law is very flexible and dynamic according to one's condition and the demands of the times (Caniago, 2014).

There are 6 forms of *rukhsah* or relief, namely: 1) *Takhfif isqath*: namely waivers that negate, such as eliminating obligatory Friday prayers, hajj, and umrah and *jihad/war*; 2) *Takhfif tanqish*, which is the ease of reducing, such as reducing four *rak'ahs* in the *qashar* prayer to two *rak'ahs*; 3) *Takhfif ibdal*, which is the ease of replacing, such as replacing ablution with *tayammum*, replacing standing with sitting or lying down when praying; 4) *Takhfif taqdim*, namely the relief of prioritizing, as in the plural *taqdim*, hastening to pay zakat before a year, zakat *fitriah* before the end of Ramadhan; 5) *Takhfif ta'akhir*, which is the ease of ending, like the plural of *ta'akhir*, postponing the fast of Ramadhan for people who are sick or traveling; 6) *Takhfif tarkhish*, which is lightening to provide convenience, such as being allowed to use unclean or haram objects for treatment (Khallaf, 1978).

Abu Ishaq al-Syathibi (1976) divides *rukhsah* in terms of the level of difficulty in carrying out the original law. First; The level of difficulty is severe, such as a sick person who is unable to perform the pillars of prayer perfectly, or unable to fast because he is worried for his safety, or a person who is forced to eat pork when he cannot find other halal food, his life is in danger if he does not eat pork. Second; The level of difficulty is mild, and does not endanger the life of the perpetrator. *Rukhsah* in this form becomes the slave's right to obtain convenience from Allah SWT and His love. In this case, a person may carry out the original law of *'azimah* even though he is in a difficult situation and may also carry out the law of *rukhsah*.

The Law of Practicing Rukhsah

The attitude of a Muslim related to the implementation of *rukhsah* when there are obstacles that can be justified by Islamic law there are 5 alternatives: (1) It must be carried out, such as having to eat carrion when starvation has threatened the safety of his life. Likewise, a person must break his fast when the hunger he suffers from fasting is very dangerous for his life, even though he is not traveling or not sick. (2) Sunnah to be carried out, such as summarizing the number of *rak'ahs* in the prayer while traveling, does not fast for those who are traveling. traveler or sick person, who if fasting will result in exhaustion. (3) *Mubah*, as in some types of *muamalah* contracts, should be abandoned, such as wiping the *muzah* in ablution, pluralism, *qashar*, and not fasting for people who do not experience difficulties, even when traveling. (4) *Makruh* is done, like *qashar* in a trip that is less than 3 marhalah (Jalaluddin, t.th).

Rukhsah legal provisions as stated above have valid references from primary Islamic legal sources, namely the Qur'an and the Prophet's hadith which place *rukhsah* as part of *maqashid al-syari'ah*. Some of the words of Allah SWT., Hadith of the Prophet SAW. and the rules of fiqh, among which is the word of Allah SWT which means: Allah will not burden a person but according to his ability (Surah Al-Baqarah: 286) Allah SWT Word which means: He (Allah SWT) has never made for you in religion a short-sightedness (Surah Al-Hajj: 78) The word of Allah SWT which means: Allah wants ease for you and Allah does not want difficulty for you (Surat al-Baqarah: 185) The word of Allah SWT which means: Allah wants to give relief to you all and humans were created in a weak state (Surah Al-Nisa ': 28).

There is also a hadith of the Prophet SAW which means: (Narrated) from Ibn Umar RA, he said, Rasulullah SAW said: Verily Allah Ta'ala is pleased to give various lightening laws, as Allah is also happy to give the original law (HR Ahmad), Rasulullah SAW said which means: (Narrated) from Jabir bin Abdillah ra, he said: The Messenger of Allah. said: I was sent

to bring a true and tolerant religion. (Narrated by Al-Khatib al-Baghdadi in the book Al-Tarik). In another hadith it is stated that the Prophet also said means: (Narrated) from Abu Hurairah RA, he said: The Messenger of Allah SWT. said: Religion is easy and no one can oppose religion unless he will be opposed by religion. (HR Al-Baihaqi). In the rules of *fiqhiyah* it is stated that *al-masyaqqat tajlib al-taysir*, meaning: difficulty requires ease (Al Shan'ani, t.th; Jalaluddin, t.th; Al Suyuthi).

The Wisdom of Rukhshah

Dogmatically, the authority to determine the law belongs only to Allah SWT. With the horses and *iradah* that is in Him, Allah SWT able to lead mankind to obey and serve Him. However, Allah SWT makes special provisions that are adapted to the capabilities, situations, and conditions when the law is implemented. Such provisions are intended to realize the benefit and avoid difficulties for someone who has limitations because the imposition of law (*taklif*) is intended for human interests, not for the interests of the Khaliq. In other words, the obligation to carry out the law of 'azimah is balanced with the ability to practice the law of *rukshah* (Al Zuhaili, 1982a). In fiqh treasures, the form of wisdom in worship or *rukshah* to carry out the Shari'a is given to the *mukallaf* as an exception to the general principle due to a need (*al-hajat*) or adversity (*ad-darurat*). For example, people who get *rukshah*, people who are seriously ill they get relief from fasting in the month of Ramadan. If the elements of necessity and compulsion have disappeared, then the policy is not used as a guide because it must return to its original state, namely 'azimah (Abd Razak & Ramli, 2018).

Al-masyaqqah (difficulty) or *al-haraj* (short-sightedness) must be removed from human life for at least two reasons. First; because it is feared that it will be interrupted in carrying out worship or hate to worship and all forms of *taklif* and it is feared that it will cause damage to the body, property, and human dignity because the essence of all *taklif* is for the benefit of humans themselves. Second; for fear that it will reduce social activities related to relationships between humans, children, families, and the surrounding community because maintaining good relations with the rights of others is also worship (Al Zuhaili, 2009).

Research methodology

This study uses the library research method. The approach used is philosophical-normative through the science of *ushulfiqh*. The data in this study came from primary and secondary legal materials, such as verses from the Koran and Hadith, laws and regulations, MUI fatwas, books of fiqh, scientific journals, and research reports related to the COVID-19 virus. Data analysis uses deductive logic, starting from the *rukshah* theory to analyze the dispensation of worship during the pandemic. With the *ushulfiqh* approach which is a methodology for determining Islamic law, it is hoped that it can be used as a knife for analyzing how the law of worshiping from home is carried out, both at the discretion of the government and the will of the Muslims themselves. With this approach, it is hoped that the status of dispensation or the ability to worship from home will become clear during the COVID-19 pandemic.

Results and discussion

The COVID-19 Pandemic and Its Impact on Indonesia

Coronavirus disease 2019 or abbreviated as COVID-19 is a virus originating in Wuhan Province, China, at the end of 2019. This virus then spread to all provinces in China and infected more than 20 countries in January 2020 (Wilder-Smith & Freedman, 2020). Corona is a new type of virus that attacks the body's immunity and can cause death (Zulva, 2020). This

virus creates a non-natural disaster whose impact is so devastating. If humans are infected with the virus, it causes symptoms ranging from the common cold to Severe Acute Respiratory Syndrome (SARS) (Murniati, 2017). This virus entered Indonesia around March 2020 (El Zuhby, 2021).

Positive cases of corona in Indonesia continue to increase every day. On February 17, 2021, the total number of positive cases of the coronavirus in Indonesia was 1,252,685 since it was first announced by the government in early March 2020. Of the total positive cases, 1,058,222 of them have recovered (an increase of 10,546) and 33,969 died (an increase of 181) (CNN Indonesia, 2021). It is predicted that this number will continue to grow because vaccination has not been able to reach all levels of Indonesian society.

The coronavirus has had a huge impact on the increasing number of deaths in Indonesia. Almost every day, dozens of Indonesian people die from contracting the deadly virus. The high death rate from this virus is caused by several factors, namely the individual and from outside the individual. A person's factors include age because biologically the elderly category of citizens will feel the aging process which is characterized by decreased physical endurance. This can make the body more susceptible to disease, especially because of coronavirus disease. Based on statistical data on the elderly population by the Central Statistics Agency (BPS) 1 out of 4 elderly people was sick in the last month (BPS, 2019). Meanwhile, in Indonesia, based on the data registered on the Kawal COVID-19 page which is a reference for some Indonesians, it shows that 40% of the victims who died were over 60 years old. While the other 56% are in the range of 50 to 59 years. It is not only the elderly who belong to the group that is vulnerable to being exposed to the coronavirus. This is because the data on the page states that humans in the age category of 40 to 49 years account for 12.5% of deaths and 6.25 percent of those under 40 years of age. Medical history is one of the causes of death. Diabetes is a congenital disease that is quite dangerous if infected with corona. This is a chronic disease characterized by high levels of sugar in the blood (Permana, 2022).

Based on the Decree of the Minister of Health of the Republic of Indonesia Number 854/MENKES/SK/IX/2009 regarding guidelines for controlling heart and blood vessel disease, it is revealed that COVID-19 is a dangerous disease that attacks the human respiratory. WHO also lists asthma, along with diabetes and heart disease as conditions that make a person more susceptible to becoming seriously ill due to corona; cardiovascular diseases, namely diseases involving the heart and blood vessels. Several diseases are included in the collection of cardiovascular diseases (heart and blood vessels) such as hypertension, coronary heart disease, hypertensive heart disease, rheumatic heart disease, valvular heart disease, vascular disease peripheral blood, and congenital heart disease, cardiomyopathy, and others (Shah & Farrow, 2020).

Coronavirus usually infects the respiratory tract in the lungs and then damages the heart, so, someone who has cardiovascular disease and hypertension has a higher risk of infection and feels a very vital impact when exposed to corona. Coronavirus infection looks more severe than other viruses because it causes damage to the heart muscle which is detected by measuring the troponin protein in the blood and can cause heart injuries such as pericarditis (inflammation of the lining of the heart) and myocarditis (inflammation of the heart muscle). The total number of deaths due to the coronavirus in Indonesia on February 19, 2021, was 34,152 people (Flora, 2021).

In addition to having an impact on health, the virus also has an impact on the Indonesian economy and the world. At least, in the second quarter, Indonesia experienced a contraction

(negative economic growth) of around 3%. This happened because of the social distancing policy which began in mid-March 2020. The social distancing and PSBB that were imposed greatly affected the economic activities of the community. Indonesia's economic situation is still relatively better at the regional and world levels. Because several countries feel a very deep contraction. An example is Singapore which experienced a contraction of 41.2 percent, then the United States is suspected of experiencing a contraction of around 10 percent, and the UK by 15 percent. Meanwhile, the World Bank predicts that the global economy in 2020 will experience a contraction of 5.2 percent and Indonesia by 0.3 percent, which is the second-best economy after Vietnam, which is estimated to have positive economic growth. Several world economic observers and International Institutions (IMF, World Bank, OECD) predict that there will be a world economic recession in 2020. The recession will be experienced more deeply by developed countries. Indonesia is expected to experience a recession but a mild recession because the economic contraction is estimated to be "only" around -3%-0% and will not last long around 2 quarters. The Indonesian Central Statistics Agency reported that Indonesia's gross domestic product (GDP) in the third quarter of 2020 was minus 3.49 percent. Thus, Indonesia officially entered the brink of recession, after in the second quarter of 2020 the Indonesian economy also contracted or was negative (Fauzia, 2020).

Strategies to Prevent the Spread of the COVID-19 Virus

The government has taken several measures to contain the spread of the COVID-19 pandemic. If you refer to the regulatory umbrella used in handling COVID-19, including Law Number 4 of 1984 concerning Outbreaks of Infectious Diseases, Law Number 24 of 2007 concerning Disaster Management, and Law Number 6 of 2018 concerning Health Quarantine. Furthermore, it is operationalized in Government Regulation Number 21 of 2020 concerning PSBB (Nuraini, 2021). At the same time, Presidential Decree No. 11 of 2020 concerning the Determination of Public Health Emergency and other regulations was issued. Not only the central government, but almost all regional governments are also making massive prevention efforts. One of them is by issuing Regional Regulations that regulate community activities during the pandemic, including the imposition of sanctions for those who violate health protocols.

According to Sesilo et al. (2020), the spread of the coronavirus from one human to another is the main source of transmission of this very dangerous virus. Transmission of this virus can occur through several things. Such as through droplets or splashes of water that come out when coughing or sneezing. Based on research, it is also possible to be present in aerosols within three hours. Aerosols are liquid or solid particles that are suspended in gas particles such as air, for example, such as dew. For prevention, the Ministry of Health has published the Corona Virus Prevention and Control Manual. According to this book, based on the available evidence, the coronavirus is transmitted through close contact, not through air transmission. Humans who are prone to infection are people who are in close contact with people who are positive for COVID-19.

Prevention efforts can be done in various ways. Ways that are very effective in the community include maintaining hand hygiene with soap and using hand sanitizer. Even if your hands are not clean, avoid touching your eyes, nose, and mouth, practice etiquette when coughing or sneezing by covering your nose and mouth, then applying coughing or sneezing etiquette. by covering the nose and mouth with the inside of the upper arm or a tissue. After that throw, the tissue in the trash, use a medical mask if you have respiratory symptoms and clean your hands after throwing the mask away and keep a distance of at least one meter (Aziza et al., 2020).

Humans can do things to prevent the spread of the virus. They must comply with health protocols and maintain a healthy lifestyle. The central and regional governments also take preventive measures by limiting worship activities in places of worship and public places. In Islam, worship carried out in the congregation is generally the five daily prayers, Friday prayers, Eid al-Fitr, Eid al-Adha, and other rituals. Not only the government, but religious organizations such as the MUI have also issued Fatwa Number 14 of 2020 concerning the Implementation of Worship in the Situation of the COVID-19 Outbreak, which states that: "In conditions of uncontrolled spread of COVID-19 in a life-threatening area, Muslims may not holding Friday prayers in the area, until the situation returns to normal and it is obligatory to replace it with the midday prayer in their respective places. Likewise, it is also not permissible to hold worship activities that involve large numbers of people and are believed to be a medium for the spread of COVID-19, such as congregational prayers five times a day, Tarawih and Eid prayers in mosques or other public places." MUI also condemns public actions that can cause panic, such as buying goods or hoarding basic needs and those related to other community needs during the pandemic (Mashabi, 2020). Meanwhile, in the MUI Fatwa Number 31 of 2020 concerning the Implementation of Friday Prayers and Congregations to Prevent the Transmission of the Covid-19 Outbreak, among others, it is stated that "To prevent the transmission of the COVID-19 outbreak, the application of physical distancing during congregational prayers by stretching the legal rows is permissible, the prayers are valid. and do not lose the virtue of being in the congregation because of this condition as a *hajat syar'iyah*."

Regulations from the Government as well as fatwas and edicts from religious institutions, among others, stipulate that during the implementation of PSBB, there will be a temporary suspension of religious activities in places of worship. Then, during the temporary suspension of religious activities at places of worship, religious activities were carried out in their respective homes. This is because the spread of the coronavirus occurs between humans to humans. So, if humans interact with each other, including in places of worship, the spread of the virus will be more widespread and there will be more victims. The explanation above shows that corona is a virus that attacks the body's immunity and can cause death. Coronavirus disease 2019 or abbreviated as COVID-19 has become an epidemic and is a big problem faced by countries around the world. The World Health Organization (WHO) has declared that the COVID-19 virus is a pandemic and a non-natural disaster, its spread is so fast and massive and has caused millions of people to die (Shah & Farrow, 2020). The outbreak of the COVID-19 pandemic has also inevitably had an impact on the global economic crisis (Nicola et al., 2020). Various prevention and anticipatory steps have been taken by several countries to break the chain of the spread of the virus, including by the Indonesian government and several religious organizations by making regulations, and issuing fatwas and edicts (Ni'am, 2020). These regulations, fatwas, and edicts regulate various issues, such as online schools and lectures, working from home, restrictions on religious activities in places of worship, and restrictions on activities in public facilities. This all shows that the COVID-19 pandemic is something that is an emergency and an emergency.

In the end, these findings reveal the science of *ushul fiqh*, the estuary of the establishment of Islamic law by Allah SWT as mercy and the benefit of mankind. Previous studies have revealed that Islamic law has a flexible and dynamic principle (*taghayyur*), not petty and not complicated (*'adam alharaj*) and if you encounter difficulties at the level of application, there is always convenience (*al-masyaqqah tajlib al-taysir*) (Rachmadhani et al., 2022). The novelty of this study reveals that the implementation of worship during a pandemic can refer to the law of *'azimah*, namely the obligation to carry out the law in normal circumstances. However, if there are obstacles to implementing the original law, Allah SWT

gives the law of *rukhsah* to provide dispensation, relief, convenience, and flexibility. to His servants. More deeply, the implementation of worship during the pandemic is a form of *rukhsah*, dispensation, or leniency as long as it does not conflict with Islamic law. Obstacles in the implementation of worship can be minor, such as causing difficulties or fatigue. But it is also an emergency that has the potential to threaten a person's life. Thus, it can be understood that the study of *ushul fiqh* concerning the implementation of worship has a valid reference because it is based on the main sources of Islamic law, namely the Qur'an and Hadith.

Conclusions and suggestions

Based on the explanation above, it can be concluded that according to the perspective of *ushul fiqh*, regulations, fatwas, and edicts prohibiting the holding of Friday prayers and replacing them with *dzuhur* prayers at home for residents living in zones where the spread of COVID-19 is uncontrolled and life-threatening, prohibits holding worship activities that involve large numbers of people and is believed to be a medium for the spread of COVID-19, such as congregational prayers five times/*rawatib*, *Tarawih* and Eid prayers in mosques or other public places, including fatwas that allow the application of physical distancing during congregational prayers by stretching *saf*, is a form of *rukhsah*, dispensation or relief in the implementation of worship, does not violate and does not conflict with Islamic law. Therefore, it is recommended for scholars, preachers, preachers, and Muslim scholars to convey the teachings of *rukhsah* in the implementation of worship when there are reasons that can be justified by *syarak*, so that the people of the community do not stutter religiously when one day there is a policy or regulation from the Government that regulates the implementation of worship. in an emergency, worship is not the same as in normal conditions.

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