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

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Moh. Bahrudin

Semester Gazal

TA. 2022/2023

Moh. Bahrudin <moh.bahrudin.uinrill@gmail.com>

[resmilitaris] Submission Acknowledgement

Editor Res Militaris <editor@resmilitaris.net>

Kepada: **Moh. Bahrudin** <moh.bahrudin.uinrill@gmail.com> Sun, Mar 6, 2022, 9:14 AM

Moh Bahrudin:

Thank you for submitting the manuscript, " Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives" to Res Militaris Journal.

If you have any questions, please contact me. Thank you for considering this journal as a venue for your work.

We will inform you about the developments of your paper. Thank you for your interest to our journal.

Resmilitaris



Moh. Bahrudin <moh.bahrudin.uinrill@gmail.com>

[JEMT] Editor Decision

Editor Res Militaris <info@resmilitaris.net>

Kepada: Moh. Bahrudin moh.bahrudin.uinrill@gmail.com Tue, Mar 24, 2022, 9:35 AM

Dear Moh Bahrudin,

We have looked at your manuscript carefully so that we have reached a decision regarding your submission to Journal Res Militaris: Social Science Journal, "Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives".

Our decision is: "Resubmit for review"

Please take a look at your manuscript containing the comments of the reviewers given below and further revise your manuscript according to the reviewers' comments. Please also address each reviewer's comments point by point in the cover letter after resubmission. Proofreading the entire paper and removing spelling and grammatical errors is necessary. Be sure to have it Proof-edited by a native English specialist. Please revise your manuscript within 10 days and upload it through the journal's online management system and please confirm the recipients of this message.

We're excited to move forward with your submission.
Sincerely,

Editorial Team.

Reviewer:

See the attached document for the comments given on the manuscript

Relevance of the title with content:

Relavant

Type of manuscript (Research, Lit. review etc.):

Research

Quality of the work:

Fair

Theoretical Framework:

accepted

Objectives and Rationale:

Low

Method: Very weak

Findings: needs rewriting

Conclusion:

rewrite

smoothness:

fair

Originality:

fair

Note for Author/s:

Revise and rewrite



Moh. Bahrudin <moh.bahrudin.uinrill@gmail.com>

[JEMT] Editor Decision

Editor Res Militaris <info@resmilitaris.net>

Kepada: Moh. Bahrudin moh.bahrudin.uinrill@gmail.com

Tue, Mar 24,

2022, 11:24 AM

Dear Author,

We have reached a decision regarding your submission to Journal Res Militaris: Social Science Journal, "Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives".

Our decision is: "Resubmit for review"

Please take a look at your manuscript containing the comments of the reviewers given below and further revise your manuscript according to the reviewers' comments. Please also address each reviewer's comments point by point in the cover letter after resubmission. Proofreading the entire paper and removing spelling and grammatical errors is necessary. Be sure to have it Proof-edited by a native English specialist. Please revise your manuscript within 10 days and upload it through the journal's online management system and please confirm the recipients of this message.

We're excited to move forward with your submission.

Sincerely,

Editorial Team.

Reviewer:

order to proceed to publish your submission we will need you to submit the following:

1. You can find reviewers comments in the RM-Review Report. Please revise your manuscript based on reviewer's comments and submit the final version for publication. Please make sure to follow journal format and referencing style.
2. Please make sure that the plagiarism of your work is less than 20% otherwise your paper will not be published
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Review report

2 messages

info@resmilitaris.net <info@resmilitaris.net>

Fri, Apr 22, 2022 at 5:07
PM

To: moh.bahrudin.uinrill@gmail.com

Dear Authors,

I am pleased to inform you that RES MILITARIS would like to publish your manuscript "Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives" in our next issue. In order to proceed to publish your submission we will need you to submit the following:

- Final Version: You can find reviewers comments in the RM-Review Report. Please revise your manuscript based on reviewer's comments and submit the final version for publication. Please make sure to follow journal format and referencing style.
- Plagiarism: Please make sure that the plagiarism of your work is less than 20% otherwise your paper will not be published.
- Invoice: You can find invoice and payment instructions in the attached files. Therefore, please follow payment instructions and submit payment evidence "copy of payment slip" together with the final version of your manuscript. Please make payment within Seven (7) days of this email.
- Copyright form.
- Author Checklist

The letter of acceptance, payment invoice, copyright form, and review report are attached herewith for your kind consideration.

We're excited to move forward with your submission.
Sincerely,

Editorial Team.

5 attachments

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 **Reviewer A.pdf**
183K

 **Reviewer B.pdf**
179K

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Comments from Reviewer A

| |
|--|
| ❖ Recommendation to Editor (Please mark “x” for appropriate option) |
| <input type="radio"/> Excellent, accept the submission (5) |
| <input checked="" type="radio"/> Good, accept the submission with minor revisions required (4) |
| <input type="radio"/> Acceptable, revisions required (3) |
| <input type="radio"/> Resubmit for review, major revisions required (2) |
| <input type="radio"/> Decline the submission (1) |

The editor will forward the section below to author/s

| | |
|---|--------------|
| Evaluation (Please assign the score for each item below) | |
| 5=Excellent 4=Good 3=Average 2=Below Average 1=Poor n/a=Not Applicable | |
| Items | Grade |
| Overall evaluation on the paper | |
| 1. Contribution to existing knowledge | 4 |
| 2. Appropriate formatting and structure | 4.0 |
| 3. Readability | 3.0 |
| 4. Soundness of methodology | 4.5 |
| 5. Evidence supports conclusion | 4.5 |
| 6. Adequacy of literature review | 4.5 |
| ❖ Strengths | |
| The paper entitled “Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives” is received for review and in my view the above title is suitable for publication in Res Militaris . | |
| ❖ Weaknesses | |
| In my view | |
| - Review of the literature on the variables and concepts need to be more exhaustive. | |
| - Add more literature. | |
| - The background needs restructuring to highlight the objective of | |

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the study.

- Please check your references.

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Comments from Reviewer B

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| ❖ Recommendation to Editor (Please mark “x” for appropriate option) |
| <input checked="" type="checkbox"/> (x) Excellent, accept the submission (5) |
| <input type="checkbox"/> () Good, accept the submission with minor revisions required (4) |
| <input type="checkbox"/> () Acceptable, revisions required (3) |
| <input type="checkbox"/> () Resubmit for review, major revisions required (2) |
| <input type="checkbox"/> () Decline the submission (1) |

The editor will forward the section below to author/s

| | |
|--|--------------|
| Evaluation (Please assign the score for each item below) | |
| 5=Excellent 4=Good 3=Average 2=Below Average 1=Poor n/a=Not Applicable | |
| Items | Grade |
| Overall evaluation on the paper | |
| 1. Contribution to existing knowledge | 4 |
| 2. Appropriate formatting and structure | 4.0 |
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| 5. Evidence supports conclusion | 4.5 |
| 6. Adequacy of literature review | 4.5 |
| ❖ Strengths | |
| The paper entitled “ Dispensation for the Implementation of Worship During the COVID-19 Pandemic, Islamic Law Perspectives ”. In my view the above title is suitable for publication in Res Militaris . | |
| ❖ Weaknesses | |
| In my view the authors must | |
| a. Include the objective of the study. | |
| b. Add more literature. | |
| c. Proofread the work | |
| d. Please check the missing references. | |

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SOCIAL SCIENCE JOURNAL - MANUSCRIPT RESPOND TO EDITOR'S

Overall, the author has corrected all the weaknesses of the paper by referring to the comments of reviewer A and reviewer B.

| No. | Page | Comment | Revision |
|-----|------|--|---|
| 1 | | Comments from Reviewer A: Weakness | Respond |
| | 3-4 | In my view - Review of the literature on the variables and concepts need to be more exhaustive. | - A review of the literature on Islamic law and its relation to the practice of worship during a pandemic has been completed |
| | 2-3 | - Add more literature. | - Relevant literature has been reproduced. About 15 new and relevant references have been added |
| | 1.3 | - The background needs restructuring to highlight the objective of the study | - The background has been restructured to highlight the research objectives and the novelty of the research added. |
| | 8-11 | - Please check your references | - Reference check has been done. |
| | | | INTRODUCTION The religious response to COVID-19 is very important because it is intended for legal developments that aim to <i>maslahat</i> (attract benefits(and avoid <i>mafsadat</i> (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, <i>ushul fiqh</i> is a set of theories used to explore <i>syara'</i> law from the arguments of the Qur'an and Hadith. By using the <i>ushul fiqh</i> approach, a mujtahid can apply the rules of <i>syara'</i> arguments to determine sharia law. In other |

words, *ushul fiqh* is a discipline that has epistemological principles, not just a legal derivation methodology. By understanding the science of *ushul fiqh* 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.....

LITERATURE REVIEW

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

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| | | <p>forbidden in Islamic law. This phenomenon has occurred in modern society (Bunyamin, 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 <i>ushul fiqh</i> are known as <i>rukhsah</i>. In the context of realizing benefit, Islamic law is divided into two, namely <i>'azimah</i> and <i>rukhsah</i>. <i>'Azimah</i> is the original law and in its implementation, there are no obstacles while <i>rukhsah</i> is a law established by Allah SWT (Zahrah, 1958). To give relief to His servants when they encounter obstacles or difficulties (Khallaf, 1978). <i>Rukhsah</i> is a law ordained by Allah SWT for a reason; while <i>'azimah</i> is the obligation to carry out the law in normal circumstances. <i>Rukhsah</i> 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).</p> <p>Some conditions that can be used as an argument for the existence of <i>rukhsah</i> 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, <i>rukhsah</i> or dispensation is an alternative option when</p> |
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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 *rukshah* 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'khir*, which is the ease of ending, like the plural of *ta'khir*, 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 *rukshah* 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. *Rukshah* 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 *rukshah*.

The Law of Practicing Rukshah

The attitude of a Muslim related to the implementation of *rukshah* when there are

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| | | | <p>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) <i>Mubah</i>, as in some types of <i>muamalah</i> contracts, should be abandoned, such as wiping the <i>muzah</i> in ablution, pluralism, <i>qashar</i>, and not fasting for people who do not experience difficulties, even when traveling. (4) <i>Makruh</i> is done, like <i>qashar</i> in a trip that is less than 3 marhalah (Jalaluddin, t.th).</p> <p>Rukhshah legal provisions as stated above have valid references from primary Islamic legal sources, namely the Qur'an and the Prophet's hadith which place <i>rukshah</i> as part of <i>maqashid al-syari'ah</i>. 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).</p> <p>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</p> |
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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 *iradahn* 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,

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| | | | and human dignity because the essence of all <i>taklif</i> 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). |
| 2 | <p>2-3</p> <p>1-11</p> <p>1-8</p> <p>8-11</p> | <p>Comments from Reviewer A:</p> <p>Weakness</p> <p>In my view the authors must</p> <p>a. Include the objective of the study.</p> <p>b. Add more literature.</p> <p>c. Proofread the work</p> <p>d. Please check the missing references.</p> | <p>Respond</p> <p>a. The author has included the research objectives in the last paragraph of the introduction</p> <p>b. The author re-corrects the paper and adapts it to the journal template</p> <p>c. Author checks for missing references</p> <p>d. add appropriate references.</p> <p>..... 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).</p> <p>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</p> |

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On Fri, Aug 19, 2022 at 5:07 PM <info@resmilitaris.net> wrote:

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Moh. Bahrudin^{1*}

Universitas Islam Negeri Raden Intan Lampung

Email: moh.bahrudin.uinrill@gmail.com;

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Moh. Bahrudin [PDF](#)

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

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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

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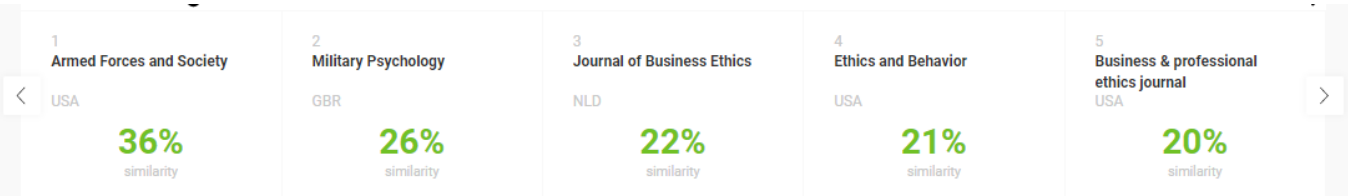
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Universitas Islam Negeri Raden Intan Lampung
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Abstract

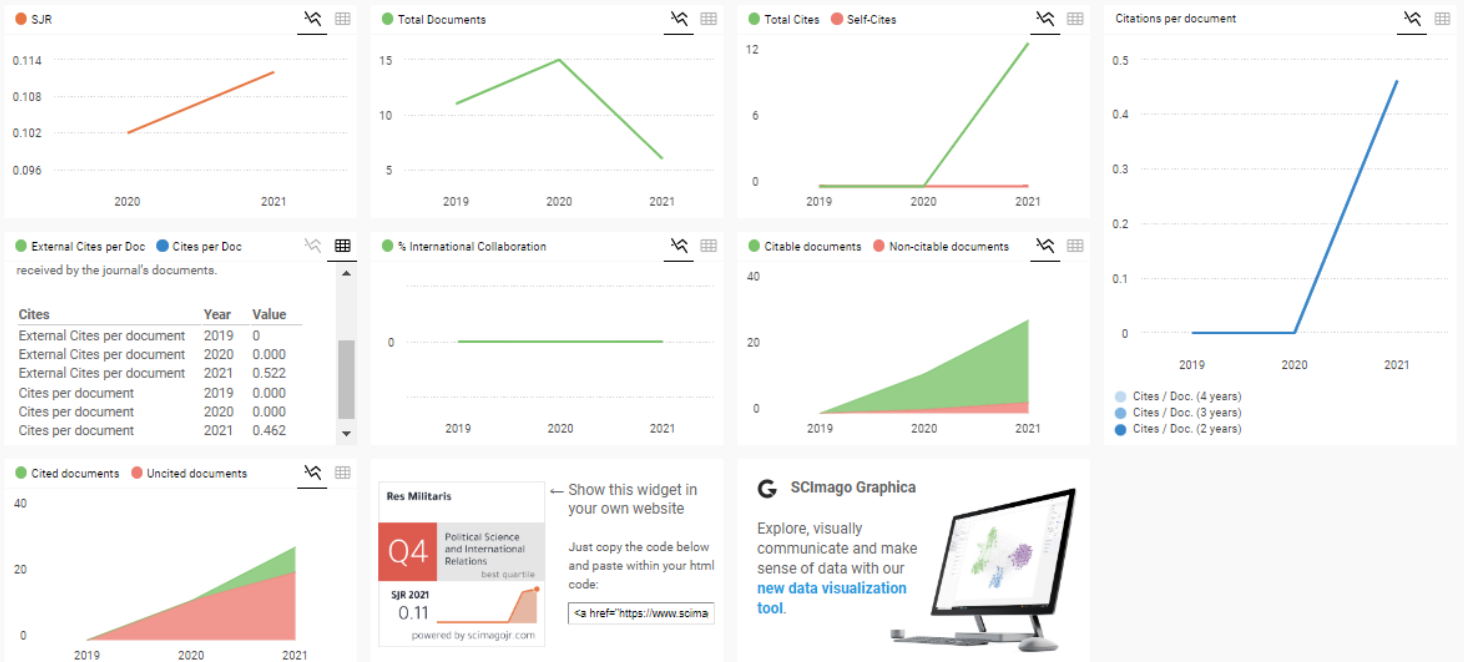
The World Health Organization (WHO) has declared that the COVID-19 virus pandemic has become a world non-natural disaster and various prevention strategies have been carried out. Indonesia did not choose a lockdown, but rather Large-Scale Social Restrictions (PSBB) and the Enforcement of Micro-scale 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

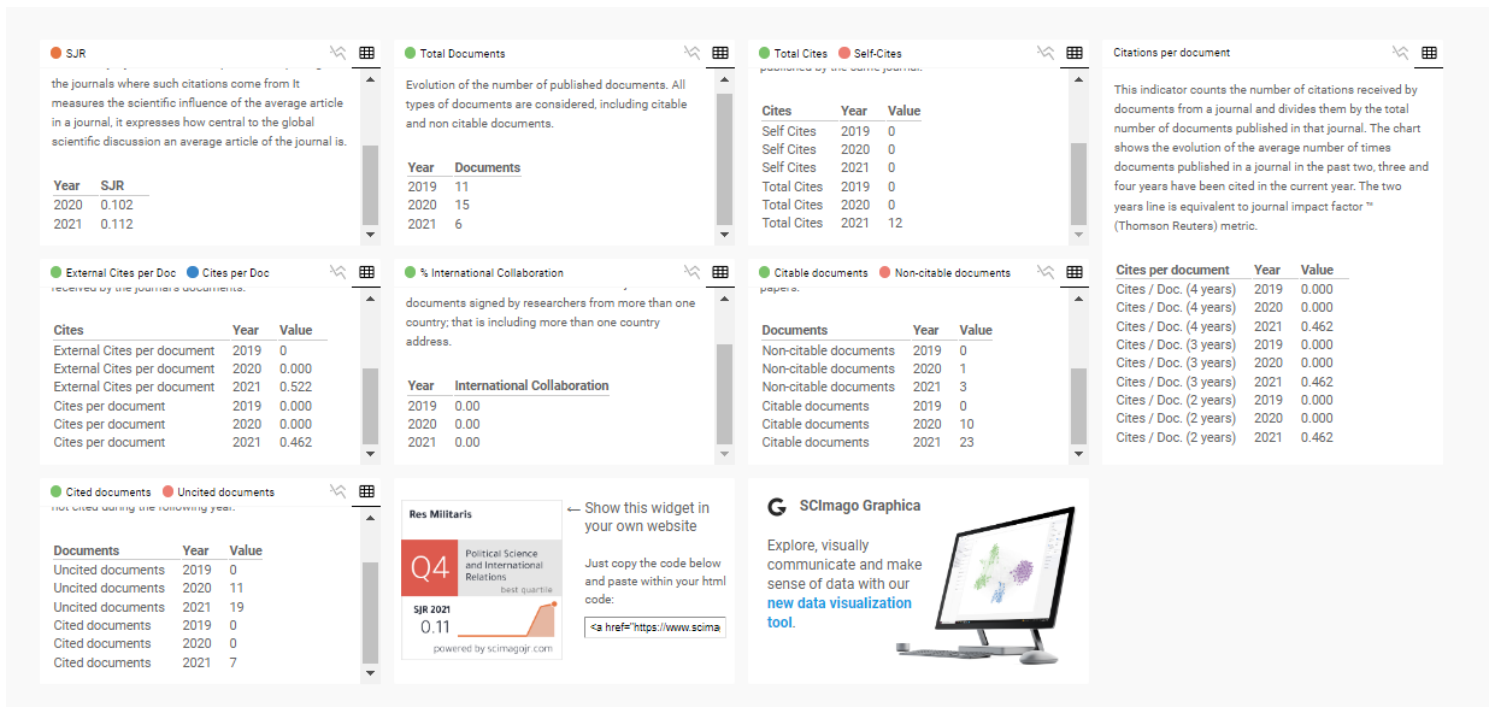
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