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## ULAMA'S CONTRIBUTIONS IN FACING THE COVID-19 PANDEMIC

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**Abstract:** The purpose of the study was to analyze the contribution of scholars who are members of Islamic organizations in Indonesia in determining policies and efforts to deal with the Covid-19 pandemic that hit the world, including in Indonesia. This qualitative research uses library research methods, with data collection techniques based on research results in journals, magazines and articles on social media. The data analysis technique used is descriptive analysis. While the technique of checking the validity of the data uses a credibility test, namely increasing persistence by using reference materials. The results of the research related to the contribution and role of Indonesian ulama in dealing with the Covid-19 pandemic were carried out on scholars who were involved in six major organizations in Indonesia, namely Muhammadiyah, Majelis Ulama Indonesia (MUI), Al-Irsyad Al-Islamiyah, Dewan Masjid Indonesia (DMI), Ikatan Cendekiawan Muslim Indonesia (ICMI), and Nahdlatul Wathan. The six organizations are expected to be able to represent the many Islamic organizations in Indonesia, all of which play an active role together against Covid-19, in providing solutions for handling the impact of Covid-19 in various aspects of people's lives.

**Keywords:** contribution, pandemic, ulama.

### Introduction

The world health organization, WHO (World Health Organization), has declared Coronavirus disease 2019 abbreviated as Covid-19 as a pandemic (Susilo, A., Rumende, C. M., Pitoyo et al., 2020). More than 200 countries have been affected by the corona virus, including Indonesia, whose spread is increasing day by day (Juaningsih et al., 2020). Common symptoms of being infected with Covid-19 are fever, cough, difficulty breathing, and close contact with countries that have been infected. Transmission of transmission from human to human (Yuliana, 2020). Various impacts arise due to the presence of this virus, not only threatening physical health, but also mental health, especially medical workers who are on the front line. In addition to health, Covid-19 has also shaken the country's economy, changed the pattern of education, work culture, worship, social, food security, and other aspects.

The impact of physical and mental health is felt by patients infected with the corona virus, and also by health workers who have a high work risk. Several factors were identified as the cause of virus transmission, namely inadequate hand hygiene before and after contact with patients, inappropriate use of PPE, diagnosed family members, contact with patients more than 12 times a day, long daily contact hours (more than 15 hours), and so on. Common symptoms felt by health workers can be identified such as fever, cough, fatigue, prolonged use of PPE that causes damage to the skin, as well as breathing. This makes health workers experience depression, anxiety, insomnia, and distress (Shaukat et al., 2020). Stress and anxiety are reactions to threatening and unexpected situations, such as this Covid-19 outbreak (Rosyanti & Hadi, 2020). The Covid-19

pandemic is an unprecedented societal challenge. Supporting the mental health of medical personnel and health care workers affiliated staff is an important part of the public health response (Walton et al., 2020).

The economic impact that has occurred in Indonesia due to Covid-19, namely the difficulty of finding jobs, the difficulty of meeting the needs of daily life, especially for those who do not have a steady income (Hanoatubun, 2020). Many sectors have been affected by Covid-19, such as transportation, tourism, trade, health, and other sectors, but the economic sector most affected by Covid-19 is the household sector (Susilawati et al., 2020). The negative social impact that has occurred due to Covid-19 is the number of unemployed who become new poor citizens. While the positive impact is the growth of community collective awareness to help each other, so as to create social solidarity in society (Encup Supriatna, 2020).

### Literature Review

The impact of Covid-19 on education in Indonesia is the temporary closure of educational institutions, which disrupts the learning process. This step was taken as an effort to contain the spread of the corona virus, but it had a psychological impact on students and reduced the quality of students' skills. This problem is the responsibility of all elements of education, especially the state, in providing facilities for all education stakeholders so that school activities continue to take place using distance learning (Syah, 2020). The new education system that was built due to the impact of Covid-19, requires the readiness and motivation of teachers to advance knowledge and skills, in order to improve the quality of education. Opportunities to advance the quality of online learning require support from teachers, parents, and families (Duraku & Hoxha, 2020). The implementation of online learning in schools can be carried out if there is good cooperation between teachers, students, and parents in learning at home (Dewi, 2020).

Another impact of Covid-19 is changing work methods and culture. The emergence of the phenomenon of working from home as an effort to spread the corona virus has an impact on decreasing employee productivity. The fact that working from home is not generally accepted, many areas of work cannot be done at home (Mustajab et al., 2020). Apart from studying and working from home, worship is only done at home. One of the impacts of Covid-19 is the temporary closure of places of worship. Though the role of religion may be very helpful in overcoming mental health, such as symptoms of depression and anxiety, due to the Covid-19 pandemic (Dein et al., 2020). A Muslim believes that Islam deals with various aspects of life, including psychological problems, as well as how Muslims are able to survive during the Covid-19 pandemic (Ezziti et al., 2020). The strategies recommended by several religions for their congregations are practicing social distancing, as well as limiting gatherings that involve large numbers of people (Quadri, 2020).

Various reports and policies related to handling this virus have been carried out by the Government, from the central to the regional levels. These policies include, PSBB (Large-Scale Social Restrictions), conducting health quarantine and self-isolation for 14 days at home. All activities such as work, study, and worship are carried out at home. Residents are also required to comply with health protocols, such as using masks/face shields, habituation to frequent hand washing, social distancing, and checking body temperature. Optimizing the Government's efforts in tackling the Covid-19 pandemic is a form of fulfilling the rights of citizens, among others, fostering collective unity, creating state economic stability, developing science and technology, and perfecting Indonesia's independence (Bima Jati & Putra, 2020).

In addition to policies from the Government, many Islamic organizations in Indonesia have not remained silent in tackling Covid-19. In fact, these organizations have joined forces to strengthen the Government's appeal. For example, the Friendship Institute for Islamic Organizations (LPOI), which consists of 14 Islamic organizations, namely Nahdatul Ulama, Al-

Irsyad Al-Islamiyyah, Persatuan Islam, Al-Ittihadiyah, Al-Washliyah, Az-Zikra, Syarikat Islam Indonesia, Mathlaul Anwar, Indonesian Chinese Islamic Association (PITI), IKADI, Tarbiyah Islamiyah Association, HBMI, Islamic Community Association (PUI), and Nahdlatul Wathan. LPOI appealed to all people not to go home for Eid during the Covid-19 condition. In addition, LPOI also appealed to worship at their respective homes, not to break the fast together, and not to do takbir around (Rochim, 2020), as is a common tradition for Muslims to do in the month of Ramadan.

This article discusses the perspective of Islamic organizations in Indonesia in dealing with the situation during the Covid-19 pandemic. What are the efforts and policies set by the organization as a form of concern for the handling of the Covid-19 outbreak in Indonesia. This article does not include all the efforts of Islamic organizations in Indonesia, but is limited to only 6 (six) organizations, namely Muhammadiyah, the Indonesian Ulema Council (MUI), Al-Irsyad Al-Islamiyyah, the Indonesian Mosque Council (DMI), the Association of Muslim Intellectuals. Indonesia (ICMI), and Nahdlatul Wathan. The six organizations are expected to be able to represent the many Islamic organizations in Indonesia, all of which play an active role together against Covid-19, in providing solutions for handling the impact of Covid-19 in various aspects of people's lives.

### Method

This article was compiled using the 'library research' method, namely by obtaining information and data sourced from the literature, such as books, scientific articles, magazines, documents, and also collecting several research results related to the contributions of scholars in dealing with the Covid-19 pandemic, to then be analyzed descriptively qualitatively.

The more sophisticated today's technology, making humans no longer difficult to collect the data or information needed. Likewise, in writing a scientific work that aims to provide new discoveries or analyze a situation or event, so that it becomes new information that is useful for human benefit. As is the case with this article, the author tries to gather various information obtained from articles sourced from social media, to then be analyzed, to find information related to the contribution of scholars in dealing with the covid-19 pandemic.

### Result and Discussion

The Covid-19 outbreak is not only a national problem, but has become a global problem. The spread of the corona virus is so fast and deadly, it is transmitted through physical contact, such as shaking hands, fluids from the mouth, nose, and eyes. The impact of the Covid-19 outbreak is the emergence of social problems and the weakening of the country's economy and society. For this reason, in overcoming it, strong cooperation is needed between the government, the community, and religious leaders, in the fight against Covid-19 in Indonesia (Syafri & Hartati, 2020). In the view of Islam, an epidemic such as the corona virus, once occurred at the time of the Prophet, namely the bubonic plague and leprosy. The policy carried out at that time was regional quarantine, both inside and outside the region, so that the virus did not spread. Then immediately look for anti-virus, so that it can treat and stop its spread (Mukharom & Aravik, 2020). The way to overcome this, is the same as the implementation of lockdown and social distancing as a solution in dealing with the spread of the corona virus.

Leaders, including leaders of community organizations, have a very important role in efforts to overcome Covid-19 in their environment (Prawoto et al., 2020). It is undeniable that community organizations in Indonesia have a strong influence on their followers. For this reason, the government cannot fight Covid-19 alone, but it needs support from the community. Various steps have been taken by Islamic organizations in Indonesia, including:

*First*, an Islamic organization known as Persyarikatan Muhammadiyah. General Chairman of Muhammadiyah Central Executive, Prof. Haedar Nasir, stated that Covid-19 is a disaster, and there are several essences of faith for a Muslim in dealing with disasters, including believers who are increasingly confident in the power of Allah SWT. That everything is never separated from the sunatullah, including the presence of the corona virus on Indonesian earth. But rest assured that Islam as a revealed religion will provide answers to all problems that come up (Anam, 2020). In social life, religion provides guidelines in guiding behavior and peace of mind. The community needs religious guidance in relation to the implementation of mahdah and muamalah worship.

Based on consideration of various problems that have arisen as a result of Covid-19, such as problems from the health, economic, and social aspects of the community. Thus, Muhammadiyah issued the "Muhammadiyah Central Leadership Circular" Number 05/EDR/1.0/E/2020, regarding guidance and guidelines for dealing with the COVID-19 pandemic and impact. The guide contains 6 points containing an appeal to Muhammadiyah residents to pay attention to the status of the zone (red/green) set by the Central Government and Local Government, in the implementation of worship. In worship, you should still prioritize health, benefit, safety, and security considerations according to maqasid al-syari'ah to avoid mafsadat and reduce the transmission of Covid-19. Worship guidelines and religious guidance - worship of Muhammadiyah congregations during the Covid-19 pandemic are listed in the appendix of this circular (Muhammadiyah, 2020).

The steps taken by Muhammadiyah in establishing guidelines and guidance for worship during the Covid-19 pandemic are in line with research conducted by Qotadah (2020), namely Covid-19: a review of maqasid al-syari'ah on the suspension of the implementation of prayers in places of worship (Hifdz al-Nash is more important than Hifdz al-Din?). The results of this study conclude that during the Covid-19 outbreak which is a dangerous threat to human life and soul, the suspension or prohibition of the implementation of Friday prayers or congregational prayers in mosques is appropriate and in line with the maintenance of muqasit shariah, namely maintaining soul that aims to bring maslahah and avoid mafsadah that befall humans (Qotadah, 2020).

*Second*, is the Indonesian Ulema Council (MUI) as an institution that accommodates ulama, zu'ama, and Islamic scholars in Indonesia, to guide and foster Muslims in Indonesia. MUI is very aware of its responsibilities as a servant of the people (khadim al-ummah), especially in dealing with the Covid-19 outbreak with istikamah. MUI is very quick to respond to people's anxiety, in the period 16-27 March 2020, MUI has issued 3 (three) fatwas to respond to people's expectations. (1) MUI Fatwa number 14 of 2020 regarding the implementation of worship in a situation where the Covid-19 outbreak occurs. (2) MUI fatwa number 17 of 2020 regarding guidelines for prayer for health workers who wear personal protective equipment (PPE) when treating and handling Covid-19 patients. (3) MUI Fatwa number 18 of 2020 concerning guidelines for managing the bodies of Muslims infected with Covid-19, including procedures for bathing, shrouding, praying, and burying the bodies of Covid-19 (Nasution, 2020).

MUI has also formed a task force (Satgas) to deal with the Covid-19 outbreak. MUI is committed to maximizing its performance in helping the community, both the medical team and residents affected by Covid-19. In order to maximize the performance of the Covid-19 Task Force, MUI synergizes with related parties, such as the BNPB (National Disaster Management Agency) and the Covid-19 National Task Force, including with networks of Islamic mass organizations and philanthropic institutions. The MUI Covid-19 Task Force prepares volunteers for virtual religious assistance for patients, who are undergoing isolation, as well as being a consultant for asking the public in handling corpses. MUI also educates the public about important issues related to Covid-19, such as the prohibition of refusing the burial of bodies infected with the corona virus and educating the public regarding the implementation of worship during the Covid-19 pandemic (Fransisca, 2020).

MUI's efforts to assist the Government in tackling <sup>59</sup> Covid-19 outbreak are in line with research by Mushodiq and Imron (2020), which examines the role of MUI in mitigating the Covid-19 pandemic: a review of social actions and the dominance of Max Weber's power. The results of the study revealed 7 (seven) MUI motives in issuing a fatwa for worship of the Muslim community during the Covid-19 pandemic. (1) MUI is an actor of socio-religious actions. (2) the motives of MUI's socio-religious actions through the issued fatwas contain three dominant motives. (3) the instrumentally rational motif in the fatwa refers to various models of worship. (4) MUI uses Islamic religious values sourced from the Qur'an, hadith, and fiqh rules. (5) MUI seeks to carry on the traditions of the Prophets and Companions. (6) The dominance of the MUI's power to determine what is obligatory and illegitimate in worship in Indonesia. (7) MUI has a very important role in mitigating the Covid-19 pandemic (Fransisca, 2020).

In addition, research conducted by Aji (2020) states that MUI responds to the Covid-19 emergency by providing views related to the attitude of worship of Muslims, whether it is the obligation to pray Friday, pray in congregation at the mosque, as well as handling corpses infected with Covid-19. The religious views given by the MUI are expected to provide an overview for the Indonesian people in facing the Covid-19 pandemic (Aji, 2020).

*Third*, the Al-Irsyad Al-Islamiyyah organization. Regarding the stipulation of Covid-19 as a global disaster by the WHO and non-natural disasters set by the Government of Indonesia, the Central Executive of Al-Irsyad Al-Islamiyyah is concerned and asks Allah SWT to end the Covid-19 outbreak soon. The Central Leadership of Al-Irsyad Al-Islamiyyah conveyed condolences to the Covid-19 victims who died, asked for healing for those who were infected with the corona virus, and gave appreciation for medical personnel, as well as all parties involved in handling Covid-19. Considering how fast the corona virus is spreading. The Central Leadership of Al-Irsyad Al-Islamiyyah asked the government to take real, fast, controlled, measurable, serious, open, and involving all parties steps (Alislamiyyah, 2020).

The Central Leadership of Al-Irsyad Al-Islamiyyah issued a "Maklumat" number: 034-M-03.2020 regarding the corona virus (Covid-19) outbreak. There are 8 (eight) points conveyed in the Declaration. (1) An appeal to increase piety, worship, dhikr, ask forgiveness and help from Allah SWT to avoid the Covid-19 outbreak. (2) Postponing activities that involve many people, and replaced with activities that do not involve many people or by utilizing information technology. (3) An appeal to pray at home for people who are sick, and still pay attention to health procedures. (4) An appeal to mosque administrators to improve cleanliness and provide hand sanitizers in various places in the mosque. (5) Educational activities in Al-Irsyad are harmonized with the Central and Local Governments, and their implementation is coordinated with the Education and Teaching Council. (6) Appeals to limit activities outside the home, delay travel, and limit activities with other people who are feared to have the potential to transmit Covid-19. (7) An appeal to maintain a healthy lifestyle. (8) An appeal to always live all this patiently and adhere to Islam (Alislamiyyah, 2020).

The announcement about the Covid-19 outbreak issued by the Central Leadership of Al-Irsyad Al-Islamiyyah is in line with research conducted by Hidayah (2020), which analyzes various responses of the Muslim community to the Covid-19 outbreak. The results show that the influence of Jabbariyah theology leads to an attitude of fatalism, the influence of Qadariyah theology leads to an attitude of accepting the plague as a disaster, and the influence of progressive Islamic theology leads to the flexibility of Islamic interpretation rooted in the Maqasid Sharia concept to prioritize prevention of harm rather than seeking benefit and the teachings of *amar ma. 'ruf nahi munkar* Islam as a religion that actively carries out social transformation (Hidayah, 2020).

*Fourth*, the Indonesian Mosque Council (DMI), is one of the mosque management institutions in Indonesia that takes part in anticipating the spread of Covid-19 in Indonesia. DMI appealed to Muslims to maintain the sanitation of mosques and prayer rooms. DMI conveyed its appeal by

issuing a Circular Letter from the Central Leadership of the Indonesian Mosque Council, number 041/PP-DMI/A/II/2020. In the circular letter, the Central Executive (PP) of DMI appealed to all ranks of Regional Leaders (PW), Regional Leaders (PD), Branch Leaders (PC), and Branch Leaders (PR) to take standby sanitation steps together with the Council. Prosperity of the Mosque (DKM) and takmir of mosques and prayer rooms (Eman Supriatna, 2020).

There are six steps for sanitation of mosques and prayer rooms. (1) The mosque management regularly maintains the cleanliness of the mosque floor or prayer room with disinfectant liquid. (2) Maintain the cleanliness of carpets and other prayer mats regularly or in cash, by using a vacuum cleaner or other recommended cleaning tools. (3) Maintain the cleanliness of the ablution place and toilet with disinfectant liquid. (4) Calling on prayer congregations to bring their own prayer rugs or handkerchiefs and clean cloths, as a base for their prostration. (5) Asking the congregation who are coughing, feverish, and experiencing symptoms of illness such as flu and colds, to pray at home until they recover. (6) Mosque administrators participate in supervising the spread or transmission of the corona virus and make response efforts or report if there are community members suspected of being affected by Covid-19, especially around mosques and prayer rooms (Dirgantara, 2020).

Preventive steps taken by the Indonesian Mosque Council, in maintaining the cleanliness of mosques and prayer rooms, so that the implementation of worship becomes cleaner and safer, in line with research conducted by Supriatna (2020). In Islam this corona virus outbreak is a test for a people to always get closer to Allah SWT. Some scholars refer to this disease as Tho'un, which is an epidemic that causes people to get sick and is at risk of infection (Eman Supriatna, 2020). To minimize the transmission of the corona virus in the mosque environment, it is important to carry out standby sanitation.

**6** *Fifth*, is the view of the Indonesian Muslim Intellectuals Association (ICMI) in dealing with the Covid-19 pandemic. In connection with the current Covid-19 pandemic, there are 11 (eleven) points recommended by ICMI to the Government. (1) Implementing PSBB consistently and firmly, with clear sanctions. (2) Improving coordination and the role of all groups in order to be able to meet food needs independently. (3) Increase security and support for medical personnel. (4) Strengthening food security. (5) To mobilize a national movement to support economic independence. (6) Improving the quality of distance learning. (7) Involving religious leaders in increasing public awareness about the dangers and prevention of Covid-19, as well as the need to strengthen the body and soul through a spiritual approach. (8) Give special tasks to Universities and Research Agencies, to develop epidemic control technology. (9) Focusing the budget for the prevention of Covid-19. (10) Prioritizing the national interest by fully using Indonesian human resources. (11) Facing new normalities in Indonesia, such as more dominant online interactions, deglobalization, and the concentration of economic power on MSMEs and SMEs so that economic resilience is stronger and lasts (ICMI, 2020).

The recommendations submitted by ICMI to the Government, especially in point 1 are in line with research conducted by Zahrotunnimah (2020). The results of the study conclude that tactical steps can be taken quickly to prevent the spread of the Covid-19 virus, but the central government's slowness in taking command is unfortunate. The role of the central government at this time seems to only carry out several communication strategies and is not comprehensive, in the form of coercive techniques that are still in the form of instructions without sanctions and also informative. We need a guarantee that the central government will provide assistance if something goes unresolved. The central government must be ready to carry out national commands, and provide security and safety guarantees for all Indonesian citizens (Zahrotunnimah, 2020).

ICMI's recommendations to the Government regarding food security in Indonesia are in line with research conducted by Diwangkara (2020). Fulfilling food needs during the Covid-19 pandemic must be a special concern, so that national food security is maintained. The policies

taken by the government include: stability of food prices, changes in food supply chain patterns, more distribution processes towards online markets, increasing production and distribution facilities, availability of food ingredients. Optimization of food distribution and the importance of logistical protocols, especially during outbreaks in meeting domestic consumption needs (Diwangkara, 2020) (Hirawan & Verselita, 2020).

ICMI's recommendations in improving the quality of distance learning are strengthened by the research results of Purwanto et al., (2020) which show that there are several obstacles experienced by students, teachers, and parents in online learning, such as weak mastery of technology, internet quota costs, employment additional parents accompanying their children to study at home, lack of socialization and communication between teachers and students, working hours become unlimited for teachers because they have to communicate with parents, other teachers, and school principals (Purwanto et al., 2020).

ICMI's recommendations regarding support for medical personnel are in line with research conducted by Walton, et al. (2020) which stated the importance of supporting mental health and medical staff during the Covid-19 pandemic. In addition, Rosyanti and Hadi's research (2020) states that health workers are the most vulnerable to mental health disorders, such as stress, changes in concentration, irritability, anxiety, insomnia, reduced productivity, interpersonal conflict, separation from family, abnormal situations, increased exposure, fear of contracting the virus, fear of carrying infection and transmitting family members or other people, isolation, feelings of uncertainty, excessive workload, and feeling of insecurity when providing services and care for Covid-19 patients. While ICMI's recommendations regarding the role of religious leaders in participating in tackling the Covid-19 outbreak are in line with Syafrida's research (2020), which concludes that to prevent the spread of Covid-19, support and cooperation are needed, between the government, the community and religious leaders to work hand in hand, help help, and remind each other together against corona.

Sixth, the youth organization Nahdlatul Wathan (NW). The General Chairperson of the Nahdlatul Wathan Executive Board, Syaikhuna Tuan Guru Bajang views that this Covid-19 is a form of test from Allah SWT with a plague that befell all regions of the world. The number of transmission and the number of positive cases of Covid-19 continues to increase, this can happen because people still ignore health protocols and because there are still many people who do not understand the dangers of Covid-19, and how to prevent it. Nahdlatul Wathan seeks to conduct socialization and general education about the existence, distribution patterns and terms related to Covid-19, education units in the school/madrasah environment must also pay attention to in adjusting to new habits. Based on this, the Nahdlatul Wathan (NW) Youth Regional Leader of West Nusa Tenggara (NTB) Province launched the Covid-19 Protocol Pocket Book as an effort to increase public awareness in implementing health protocols (Imansyah, 2020).

The pocket book launched by Pemuda Nahdlatul Wathan contains 43 pages containing guidelines and procedures for implementing the Covid-19 health protocol. The publication of the pocket book is an effort by NW youth to participate in breaking the chain of the spread of Covid-19 in NTB. The pocket book was distributed to the people in Lombok and Sumbawa. For the initial stage of the new pocket book can be printed as many as 3000 copies, but will be printed again to 5000 copies. The pocket book is a practical guide that can be used by anyone who wants to understand how to implement the correct health protocol, especially for those who do not have the time specifically to understand the Covid-19 health protocol (Imansyah, 2020).

The efforts made by Nahdlatul Wathan Youth to provide education to the public to be aware of the dangers and ways to prevent the spread of Covid-19 are in line with research conducted by Dein, et al., (2020). Dein stated that the current Covid-19 pandemic that has hit the world has yet to find effective drugs and vaccinations. Countries around the world are implementing global lockdowns and implementing social distancing, so take steps to prevent the spread of the corona

virus. Nahdlatul Wathan is a youth organization in Indonesia that has participated in efforts to prevent the Covid-19 outbreak.

### Conclusion

Basically Islamic organizations in Indonesia have a high concern in dealing with Covid-19. This is evidenced by the efforts made, including: (1) Muhammadiyah, issued a circular from the Central Leadership of Muhammadiyah, Number 05/EDR/1.0/E/2020, regarding guidelines and guidelines for dealing with the pandemic and the impact of Covid-19; (2) The Indonesian Ulema Council (MUI), issued three fatwas, namely numbers 14, 17 and 18, in 2020 regarding the implementation of worship and fardhu kifayah during the COVID-19 pandemic; (3) Al-Irsyad Al-Islamiyyah issued a notice number: 034-M-03.2020 regarding the corona virus (Covid-19) outbreak; (4) DMI issues a Circular Letter from the Central Leadership of the Indonesian Mosque Council, number 041/PP-DMI/A/II/2020 regarding sanitation measures for mosques and prayer rooms; (5) The Indonesian Muslim Intellectuals Association (ICMI) provided 11 (eleven) points of recommendation to the Government in dealing with the Covid-19 pandemic, and (6) the youth organization Nahdlatul Wathan (NW) launched the Covid-19 Protocol Pocket Book as an effort to increase public awareness in implementing he35 protocols (LIPI, 2020).

Islamic organizations in Indonesia have participated in preventing the spread of Covid-19. They have carried out government regulations, such as enforcing PSBB, self-isolation, and providing advice on the implementation of worship during the Covid-19 period [39]. According to a survey by the Institute for Strategic and Development Studies (LKSP) stated that Muhammadiyah is a social organization that is most concerned with dealing with Covid-19 in Indonesia. Then followed by the Indonesian Doctors Association, Nahdlatul Ulama, and Indonesian Volunteers United Against Corona (Fakhruddin, 2020). Community participation (ormas) is the best model in helping the government deal with the Covid-19 pandemic. Through the religious route, it turns out that the community is more effective in providing solutions to the Covid-19 pandemic in Indonesia and it is hoped that the community will be able to deal with it calmly, patiently, accept destiny, and always pray to Allah SWT as part of the endeavor.

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