

SHARIA MAQASHID URGENCY IN MANAGEMENT OF HANDLING COVID-19 PANDEMIC IN INDONESIA

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ABSTRACT

Pandemic COVID-19 had an impact on various sectors of the life of many people. Because of it, the government has been doing a variety of efforts to deal with the impact of COVID-19 as requiring strict health protocols, recommended to Work from Home, set up specific medical facilities, issuing various social and economic programs in communities affected by COVID-19, and others. However, the various attempts that have been made resulted in a lot of problems that have a significant impact on society's welfare in this pandemic. As a country in which a huge part of the population consists of Muslims, of course, people need to pay attention to other aspects of welfare and benefits besides the economic aspects, such as aspects of lineage, soul, and reason which are called maqashid sharia. Therefore, this study aims to analysed the aspects of maqashid sharia in handling COVID-19. By using literature studies and documentation studies, this research proves that the aspects of maqashid sharia have not been fulfilled in handling COVID-19 in Indonesia.

Keywords: COVID-19; welfare; maqashid sharia ; maslahat ; shariah

INTRODUCTION

COVID-19 was first discovered in Wuhan, People's Republic of China, in early January 2020. Coronavirus originates from the same virus family as the virus in the Severe Acute Respiratory Syndrome (SARS) outbreak in 2003 and the Middle East Respiratory Syndrome (MERS) outbreak in 2012. Although all three diseases arose from animal hosts, they are now spread through human-to-human contact. But the rate of COVID-19 infection is higher than seasonal flu and MERS (Asian Development Bank, 2020).

Even though it started in China, COVID-19 has become a pandemic in various countries around the world, including in Indonesia. In Indonesia alone, the Corona case began to emerge since 2 Depok City residents were identified as COVID-19. Since then, the number of Corona cases in Indonesia has continued to increase until now. As of 7 October 2020, the total number of positive patients for COVID-19 in Indonesia has become as many as 315,714 people. Of the 315,714 positive cases of COVID-19, 63,951 patients are currently undergoing treatment (20.3% of those confirmed), 240,291 patients have successfully recovered from the COVID-19 disease, and 11,472 patients have died (COVID-19 Task Force, 2020).

Since Covid-19 cases have increased in Indonesia, various problems have arisen in society. It is undeniable that Covid-19 has almost paralyzed the socio-economic conditions of the Indonesian people, especially in some areas with the highest distribution rates, such as Jabodetabek, West Java, East Java and Central Java. To deal with the Corona case, the Indonesian government has begun to implement various policies such as requiring social distancing, issuing an appeal for Work from Home for employees, imposing area restrictions, building special hospitals for handling Covid-19, providing Social Cash Assistance, and

others. With the existence of this government policy and the situation of increasing increasingly precarious cases, of course, it has an impact on society, both the middle to lower class society, middle society, to the elite. Various socio-economic problems arise and the impact is immediately felt by the community. Some of the problems felt by the community include:

1. Raising Disorganization and Social Dysfunction

If you look at the news circulating lately, there are interesting social facts that occur in society. This interesting fact is the existence of prejudice and discrimination against victims of COVID-19. This prejudice and discrimination are caused by people's fear of uncertain situations due to the spread of the Coronavirus. This can be seen clearly from the attitude of the community who keeps their distance when interacting with others, avoids shaking hands, avoids gatherings, and so on. This attitude of society originates from prejudice which leads to discriminatory attitudes. This prejudice and discrimination are a manifestation and social disorganization (Syaifudin, 2020). This COVID-19 case not only causes social disorganization but also causes social dysfunction. Social dysfunction occurs when a person is unable to carry out social functions by social status due to fear of COVID-19. A clear example of social dysfunction can be seen in the attitude of people who begin to limit the distance from other people and do not want to help others because they are worried about COVID-19.

This social dysfunction causes individuals to experience problems in their health. From the perspective of health sociology, a person is considered healthy if their physical, mental, spiritual, and social conditions can make the individual perform their social function. However, if this condition is disturbed, then the person is declared sick. In the case of Covid-19, the illness in question is socially ill. According to Talcott Parsons in his book "The Social System", illness is not only a biological condition but also a social role that does not function properly. Parsons sees pain as a form of deviant behaviour in society because people who are sick cannot fulfil their social role normally (Syaifudin, 2020). Social disorganization and dysfunction are the real manifestations of social pain.

2. Increasing Crime Actions

COVID-19 has also increased criminal activity. The criminal acts carried out can be various, such as stealing personal protective equipment which is currently scarce, making fake hand sanitizers or disinfectants that endanger health, fraud in the price of basic commodities, and others. An increase in the crime rate can be seen, for example, from criminal cases in DKI Jakarta Province which increased by 10 percent in one month after the COVID-19 pandemic (Zaelany, 2020). Ironically, most of the perpetrators are young people who experience the threat of unemployment, which encourages them to commit criminal acts such as brawls, robbery, theft, alcoholic drinks, or narcotics.

Crime data in other areas such as Bali also shows an increase in cases during the pandemic. The daily report of the Bali Police Operations Bureau on April 10 listed 12 criminal cases. This figure increased to 15 crime cases in the daily report dated April 20. The number of detainees during April 10-15 in Bali also increased from 492 to 504 (katadata.co.id, 22 April 2020). According to the Head of the National Police Inspector General, Agus Andrianto, the increase in the crime rate is partly because many people are economically affected amid the pandemic. They finally choose a shortcut to committing crimes by taking advantage of situations of social restrictions that make the environment quiet to act.

The link between economic problems and crime during this pandemic was strengthened by the statement of Al-Azhar University criminal law expert, Suparji Ahmad, who considered that many layoffs after the implementation of Large-Scale Social Restrictions (PSBB) during the COVID-19 pandemic in Indonesia made society becomes desperate to commit crimes (Al-Azhar University Indonesia, 2020). This is related to police data which states that crime has increased by 10 percent since the implementation of the PSBB in Indonesia. Increased crime acts, such as theft, drug cases, and fraud. The increase in the number of crimes is based on comparative data in the previous month. The current emergency can cause people who cannot meet their basic needs anymore to be determined to commit crimes to survive during the Corona Virus pandemic in Indonesia.

The majority of the perpetrators said they did their actions because of economic difficulties or the perpetrators' need to consume drugs. Ironically, many of the perpetrators were recidivists of the same crime before. Criminals take advantage of the situation when all focus on handling and overcoming the spread of COVID-19, tackling and handling the spread of COVID-19 in Indonesia which affects all aspects of people's lives (Millah, 2020). Forensic psychology expert, Reza Indragiri Amriel, reminded me that several crimes could occur during the COVID-19 pandemic, one of which is a type of crime committed only to meet the needs of daily life. This cannot be denied because the existence of the PSBB (Large-Scale Social Restriction) policy has an impact on the loss of people's livelihoods.

3. Weakened Tourism Sector

The tourism sector is one of the sectors that contribute greatly to regional income and to increase employment for the community. The tourism sector is related to hotels, restaurants, tourist attractions, and others. However, since the COVID-19 case has increased, various tourist attractions have to be closed indefinitely to prevent the spread of Corona. The closure of tourist attractions will affect regional income and particularly the income of the surrounding community. For regions that rely on the tourism sector as the largest contributor to regional income, they must be aware of the decline in regional income due to the closure of tourist attractions (Fadjarudin, 2020).

Besides, the closure of tourist attractions also affects workers who also rely on income from the tourism sector, especially informal sector workers whose income is irregular. Even though so far tourism is a labour-intensive sector that absorbs more than 13 million workers. This figure does not include the multiplier effect that follows, including the derivative industries formed under it. The decline in the tourism sector, particularly the decrease in the number of foreign tourists, will affect foreign exchange earnings from tourism.

The Centre for Statistics (BPS) noted that foreign tourist visits (tourists) who came to the country in early 2020 had decreased. During January 2020, foreign tourist visits reached 1.27 million visits. This figure has decreased by 7.62 percent when compared to the number of foreign tourist arrivals in December 2019 of 1.37 million visits. The decline in the number of foreign tourist visits was mainly due to the outbreak of COVID-19 which occurred in the last week of January 2020. The decline in foreign tourist visits to Indonesia was also evident from the data on foreign tourists arriving through air entrances (airports). When compared with visits in December 2019, the number of foreign tourists visiting Indonesia through air entrances in January 2020 has decreased by 5.01 percent (Sugihamretha, 2020).

4. Increasing Poverty and Unemployment Rates

Since the government has implemented various policies such as Work from Home, large-scale area restrictions (PSBB), the closure of various public places, strict application of health protocols in all places, etc., this has had an impact on changes in people's daily socio-

economic activities. This situation has a broad impact on the socio-economic conditions of the community, including job security and a decrease in workers' income. This of course can cause the poverty and unemployment rates in Indonesia to increase. As of March 2019, the population of the vulnerable to poor and near-poor in Indonesia has reached 66.7 million people or almost three times the number of people below the poverty line (the poor and very poor). Ironically, most of this group work in the informal sector, especially those who rely on daily wages. If the handling of a pandemic lasts for a long time, the period of limitation and decrease in the mobility of people will be even longer. As a result, the poor and near-poor who work in the informal sector and rely on daily wages will very easily lose their livelihoods and fall below the poverty line (CNBC Indonesia, 29 March 2020).

The International Labour Organization has estimated that around 25 million jobs worldwide could be lost due to the COVID-19 pandemic (ILO, 2020a). Furthermore, in the second quarter of 2020, the ILO predicts the working hours of all workers will decrease by 10.5 percent or the equivalent of 305 million full-time workers assuming full-time working hours is 48 hours per week (ILO, 2020b). This shows that COVID-19 pandemic is causing strong economic shocks around the world.

In Indonesia itself, the number of workers affected by layoffs and workers experiencing a decline in income has continued to increase since the beginning of the pandemic. DKI Jakarta, which is a barometer of Indonesia's economy, cannot be separated from the layoffs of employees during the COVID-19 pandemic. Approximately 11.8 percent of employees/laborers in Jakarta are victims of layoffs. Some of the employees who were not affected by layoffs also experienced a decrease in income. It was recorded that 6.8 percent of employees experienced a decrease in income of 50 percent and above and 30.8 percent experienced a decrease in income of less than 50 percent (Ngadi, et al, 2020).

However, the areas with the highest number of layoffs were not in DKI Jakarta but occurred in Bali-Nusa Tenggara (39.9 percent) and Banten (24.8 percent). Apart from experiencing layoffs, some workers/workers in Bali experienced a decline in income of more than 50 percent, namely 16.7 percent. Even the cases of layoffs without severance pay in Bali Province are the highest in Indonesia (Ngadi, et al, 2020). It is feared that the wave of layoffs will get bigger if the PSBB lasts for a long time because most goods and services production activities have stopped.

5. The Increasing Rate of Divorce and Domestic Violence

Not only does it have an impact on the community's economic sector, this COVID-19 pandemic also has an impact on increasing divorce rates and domestic violence. This can be seen from the increase in filing for divorce suits in various regions in Indonesia. For example, the Soreang Religious Court, Bandung Regency, has received hundreds of filings for divorce, where this number has continued to increase since the implementation of the New Adaptation (AKB) to create long queues. Within a month, the average filing for divorce can reach 800 files, so that per day it can serve 150 divorce suits. In June 2020, the Soreang Religious Court received 1,012 divorce suits. In August, the filing for divorce that had been submitted reached 592. This number is predicted to continue to increase even though it is entering the end of the month (Merdeka.com, August 25, 2020).

One of the factors that caused this divorce was domestic violence. Some factors cause domestic violence during the COVID-19 pandemic such as social, economic factors, etc. Economic factors are the main cause during the COVID-19 pandemic because economic activity has also decreased or even stopped. There have been many layoffs (PHK) so that the economy of the families who are laid off experiences no income to finance their daily lives.

From these problems, it can trigger pressure and cause excessive emotions in the breadwinner which can lead to physical violence (Radhitya et al, 2020).

6. Cause Psychological and Psychosomatic Disorders

The impact of the Corona outbreak has not only caused death from the virus itself, but also other factors such as stress and depression. The stopping of the economy has led to layoffs (layoffs) and increased the stress in question. Several cases of layoffs have led to suicide. The government should also pay attention to this problem, regarding the need for psychologist services for those who are stressed.

Not only does it cause psychological disorders such as stress and depression, but the COVID-19 pandemic is also psychosomatic. Psychosomatic is a physical illness caused by psychological pressure which can come from stressors/sources of stress such as the social environment to form anxiety that affects bodily functions, for example, stress can cause ulcers. Psychosomatic complaints can include palpitations, heartburn, headaches, shortness of breath, and lethargy. In a pandemic situation and the circulation of so much information related to COVID-19, this has greatly influenced the mindset of modern society today, such as the rampant cases of COVID-19 which have always been the main topic of conversation among netizens (Zulva, 2020).

The various social and economic problems mentioned above need to be addressed promptly by both the government and society. Therefore, both central and regional governments have issued several policies to deal with the impact of the pandemic while reducing the spread of COVID-19. The government has issued several policies in response to the coronavirus outbreak that has occurred since early March 2020, one of which is the formation of a Task Force through Presidential Decree Number 7 of 2020 concerning the Task Force for the Acceleration of Handling Corona Virus Disease 2019 in March 2020, therefore this task force is very It is hoped that the optimal handling during the Covid-19 outbreak, including providing solutions to improve the distribution of COVID-19 Social Assistance. This is because the government has distributed some social assistance to people affected by COVID-19, such as cash social assistance distributed by the Ministry of Social Affairs or worker subsidies issued by the Ministry of Manpower. Besides, local governments also provide special social assistance for residents in the area.

The budget allocated by the central government for handling the coronavirus outbreak is around Rp. 677.2 trillion, which is divided into various treatment needs, such as for medical treatment, PPE, and others including the provision of social assistance (Dewi, 2020). With the variety of social assistance and distribution mechanisms, the most visible problems are the data collection problems for recipient residents, data un-synchronization, and the double (twice) distribution of one person. After the distribution of phase 1 (one) was carried out, until the beginning of June 2020, it was discovered that the problem of the complexity of data collection on the distribution of social assistance was still a public discussion and was questioned by many people.

As evidence of the complexity of distributing social assistance, it can be seen from the large number of complaints received by the Indonesian Ombudsman regarding special complaints during the COVID-19 outbreak. Since April 29, 2020, the Indonesian Ombudsman has opened a special complaint related to problems during the Covid-19 outbreak. On June 3, 2020, in his press release, the Chairman of the Indonesian Ombudsman said that he had received 1,004 complaints regarding public service problems from the impact of the COVID-19 outbreak, of which 817 complaints or 81.37% of all complaints were channelling problems. social assistance (Dewi, 2020).

Furthermore, he conveyed that the problems of the Distribution of Social Assistance (Bansos) that were complained of to the Ombudsman of the Republic of Indonesia were related to unequal distribution of aid, both in terms of time, target/recipient community, and distribution area; unclear procedures and requirements for receiving assistance; people whose condition is more emergency hunger are not registered and vice versa, some are registered but do not receive assistance; and some cannot receive assistance at their place of residence because of their ID cards (Dewi, 2020).

The problems that occur in the distribution of social assistance to people affected by COVID-19 above and in handling the COVID-19 outbreak, in general, show that there are still many shortcomings that need to be fixed in handling the Corona outbreak. Handling the impact of this pandemic must not only pay attention to aspects of survival but must also pay attention to the benefit of all aspects of human life. Even though the government has issued various policies and provided various types of assistance to the community, these matters have not yet touched all aspects of human life, but rather only touch the sectors of the people's economic needs. Even though humans need many aspects of their needs to achieve a prosperous life.

As the country with the largest Muslim population in the world, the question arises how does Islam play a role in tackling and overcoming the impact of the COVID-19 pandemic? How will the impact of COVID-19 affect the Indonesian people, who are predominantly Muslim? Islam considers that it is not only an increase in income and wealth that is important to realize but the fulfilment of spiritual and non-material needs is also necessary so that it is not only to ensure the truth of welfare but also to maintain long-term economic development. If all these needs are not met, there will be a decline in welfare and a decline in society itself and its civilization. The satisfaction of all these needs is a human right and has been handled in Islam which is called *maqasid sharia* (the goal of *Shari'ah*) (Chapra, 2008).

In Islam, the main needs of humans include three important things, namely *dharuri*, *hajy*, and *tahsiny*. The first is the fulfilment of basic needs which includes five important things, namely *hifdz ad-din* (maintaining religion), *hifdz an-nafs* (nurturing the soul), *hifdz al-aql* (maintaining reason), *hifdz al-mal* (maintaining the property), and *hifdz al-irdl* (maintaining honour). Efforts to realize and maintain this need are realized through *maqashid sharia*.

This *Maqashid shari'ah* is closely related to the benefit of mankind. The essence or purpose of the initial implementation of *shari'ah* is to realize if the main elements can be realized and maintained. The five main elements are religion, soul, descent, intellect, and property. To realize and maintain the five main elements, there are three levels of *maqashid syari'ah*, namely: (1) *Maqashid al-daruriyaat*; (2) *Maqashid al-hajiyaat*; and (3) *Maqashid al-tahsiniyat*. If further analysed, to achieve the perfect maintenance of the five essential elements, the three levels of *maqashid* above cannot be separated. The basic concept of *maqasid sharia* is focused on meeting basic needs without missing the basic needs. Therefore, this study seeks to analyse aspects of *maqashid syari'ah* in various sectors of life in handling this COVID-19 pandemic.

METHODS

This research uses a descriptive approach that seeks to understand the various concepts found in the research process using content analysis techniques and library research. The content analysis technique is a research method used to find out the conclusions of a text.

Content analysis is a research method that seeks to reveal manifested and latent writers' ideas. Meanwhile, library research in this study uses types and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to research themes, namely regarding maqashid sharia.

DISCUSSION

The discussion about maqashid sharia or the objectives of Islamic law is an important discussion in Islamic law that does not escape the attention of scholars and experts in Islamic law. Some of the scholars put it in the discussion of Ushul fiqh, and other scholars discussed it as a separate material and expanded in the philosophy of Islamic law. If you examine all the commands and prohibitions of Allah in the Qur'an, as well as the commands and prohibitions of the Prophet, SAW in the sunnah formulated in fiqh, it will be seen that all of them have a specific purpose and nothing is in vain. All of them have a pearl of profound wisdom, namely as a blessing for mankind, as confirmed in several verses of the Koran, including in Surah Al-Anbiya verse 107, about the purpose of the Prophet Muhammad being sent. Mercy for all nature in this verse is defined as the benefit of the people. Meanwhile, in simple terms, maslahat can be interpreted as something good and can be accepted by common sense (Shidiq, 2009).

Maqashid sharia is a new trend in Ushul Fikh's studies which has developed in the contemporary era. But even so, the seeds of maqashid sharia have appeared implicitly in some classical literature such as in the book *Al Mustashfa* by Al Ghazali and *Qawa'idul Ahkam* by Al Izz Bin Abd. Regards. In the later period, the study of maqashid sharia received great attention from one of the Andalusian scholars named Imam Asy Syatibi with his book *Al Muwafaqat*. And now, the existence of studies on maqashid sharia is increasingly being explored by Islamic legal experts in several parts of the world so that many new pieces of literature have emerged which focus on discussing maqashid sharia (Nizar, 2016).

Maqashid sharia contains four aspects, namely: (1) The initial purpose of the maqashid syari'ah, namely the benefit of humans in this world and the hereafter; (2) Shari'ah as something that must be understood; (3) Shari'ah as an taklif law that must be carried out; and (4) The purpose of shari'ah is to bring people under the law. The content of maqashid syari'ah can be known by referring to the expression of al-Syathibi, a reformer figure of ushul fiqh who lived in the 8th century Hijriah, in his book *Al-Muwafaqat fi Ushul al-Syari'ah*. Al-Syathibi said that the shari'ah was established for the benefit of humans in this world and in the hereafter. So, basically, the Shari'ah is made to realize individual and congregational happiness, maintain rules and enliven the world with all the means that will convey it to the noble level of perfection, goodness, culture, and civilization, because the preaching of Islam is a blessing for all human beings. (Shidiq, 2009).

Maslahat, in general, can be achieved in two ways, namely: 1) Realizing benefits, kindness, and pleasure for humans (*jalb al-manafi '*) which can be felt directly at that time or indirectly in the future; and 2) Avoid or prevent damage and ugliness (*dar 'al-mafasid*). As for what is used as a benchmark to determine the pros and cons (benefits and mafsadah) of something that is done is what is a basic need for human life (Shidiq, 2009).

The benefit is the main goal desired by the Shari'a and this goal refers to five main things that must be maintained for the good and survival of humans: namely religion, soul, mind, descent, and maintenance of the property. In traditional terminology, the five benefits which are the targets of Islamic law are oriented towards the concept of guarding and

protection (al-hifdz), whereas in the view of contemporary scholars, these concepts are further expanded towards the development and fulfilment of human rights. The five main things that must be maintained are described as follows:

Maintenance of religion (hifdz al-dîn).

In the maintenance of religion (hifdz al-dîn), people who leave their religious obligations must be punished for committing acts of apostasy which destroy religion. However, in Ibn 'Assyria's term, the maintenance of religion is freedom of faith as an implementation of the word "lâ ikrahâ fi al-dîn" (no compulsion in religion) as stated in the QS. Al Baqarah verse 256. This understanding is appropriate in its current application, given the heterogeneity of people's beliefs. Therefore, it is hoped that each party will not only maintain the benefit of religion but also respect the beliefs of other religions: tolerance (Hikmat, et al, 2020).

Maintenance of the soul (hifdz al-nafs).

The concept of caring for the soul (hifdz al-nafs) or honor (hifdz al-'ird), in classical terminology, is interpreted as an effort to protect the soul and honor of each individual or group. In its development, this concept includes the protection of human rights (Hikmat et al., 2020).

Maintenance of reason (hifdz al-'aql).

The concept of protection of human reason was originally understood as prohibiting every action that damages one's mind, such as giving punishment to people who consume khamr. However, in the current context, the concept of preserving reason is expanded to become an effort to prevent the spread of hoaxes that can disturb the public. This is because when various information becomes easier to obtain along with the development of communication and information technology, it turns out that many people spread and are influenced by hoaxes. Therefore, the government's step by giving punishment to the spreaders of fake news is the right step, so that the public is protected from fake news that is sometimes misleading and destabilizes national stability (Hikmat, et al, 2020).

Maintenance of offspring (hifdz al-nasl).

The concept of maintaining offspring (hifdz al-nasl) is intended as the goal of Islamic law to preserve human beings, as well as to foster the attitudes and mentality of the next generation so that friendship and unity are planted among the people. For this purpose, Islam requires the institution of marriage that can give birth to a good generation of humans and prohibits actions that can destroy the family structure. This is because a good family structure becomes the pillar of teachers for the formation of good community order (Hikmat, 2020).

Maintenance of property (hifdz al-mâl).

For Al-Ghazali, the concept of protection of the property is interpreted as a punishment contained in the Islamic syari'at for acts of theft. Meanwhile, Al-Juwaini expanded the concept, so that it includes economic development, social assistance, and narrowing the gap between the socio-economic class differences of society (Hikmat, et al, 2020). In the context of handling the current COVID-19 outbreak, the aspects of maqashid sharia can be seen from several policies and efforts that have been made by the government and society. Five aspects of maqashid sharia in handling COVID-19 can be described as follows:

Maintenance of religion (hifdz al-dîn).

In terms of preserving religion, there are efforts to protect worship services during the COVID-19 pandemic. This can be seen from the efforts of the MUI to issue a circular letter from the MUI Fatwa Commission Number 14 of 2020 concerning the Implementation of Worship in a Situation of a Covid-19 Outbreak. Two main points have received the spotlight

from the community, namely restrictions on Friday prayers and congregational prayers at mosques (Bedong, 2020). The MUI fatwa on the first point mentions the considerations of maqashid al-sharia. In the implementation of the Friday Prayers, the Friday Prayers are indeed obligatory for male Muslims, but some ages can allow them to be left. So that the Friday Prayers, in this case, fall into the category of hajiyyat / secondary where the obligations are not as strong as those of fardhu which are categorized as dharuriyyat / primary. In the condition of the very large potential for COVID-19 transmission at this time, the implementation of Friday prayers can be done because there is a large congregation gathering which if infected can be life-threatening, so that when viewed from the priority scale it is very clear that the dharuriyyah category is prioritized from the hajiyyat / secondary category Swaddling, 2020). The MUI fatwa is very clear, there is no prohibition on worshiping, and there is a prohibition not to carry out worship which involves many people who have the potential for infection.

Maintenance of the soul (hifdz al-nafs).

Some say that guarding the soul in the COVID-19 case is prioritized over safeguarding the religion. Whereas when we protect our souls, we have guarded against religion. Currently, the call to learn from home, work from home, and worship from home is being intensified. If you refer to the hadith "kullu ardin masjidun" then there should be no problem with the place and where the location of worship is. One of the considerations in the fatwa is the use of the rule of 'al-dararu yuzālu' or eliminating harm. In this case, the danger in question is the danger of transmission of COVID-19 that occurs from human to human (Irawan, 2020). Efforts to care for the soul are also realized by maintaining health by consuming healthy food and drinks and adopting a healthy and balanced lifestyle.

Maintenance of reason (hifdz al-'aql).

Mindfulness is important amid the current pandemic because the COVID-19 pandemic also causes psychological and psychosomatic disorders in society. One of the causes of psychological and psychosomatic disorders is because there is so much news related to COVID-19, not infrequently the news is fake news that disturbs the public. Therefore, the role of religious leaders and religious organizations in the COVID-19 pandemic is important to provide psychosocial support to the community. Religious leaders can provide understanding to the public about the various stigmas that arise regarding COVID-19 and can provide a sense of calm, comfort, and encourage people to always pray and be patient during the COVID-19 pandemic (Office of Women's Empowerment, Child Protection, Population Control, and West Nusa Tenggara Disaster Family, 4 June 2020). Maintaining reason amid this pandemic is also manifested in the #dirumahaja appeal, following webinar studies and reading books are also very important for reason health. Positive thinking is also good nutrition for the mind. Ibn Taymiyyah in his majmu fatawa said that the best intellectual nutrition is Al-Qur'an and Sunnah (Irawan, 2020).

Maintenance of offspring (hifdz al-nasl).

Djamil (1997: 130) in Samsugaa (2020) explains this as a process of preserving mankind through population development. This maintenance will allow humans to live and develop. Viewed from the aspect of dhururiyat, it is mandatory to marry to avoid adultery and if it is not done it will threaten the existence of human descendants. In the hijiyyat aspect, it is related to the mention of the amount of dowry and talak, if not done, it does not threaten human existence but complicates human life. Whereas in the aspect of tahsiniyyat, this maintenance process is carried out through khitbah and walimah. If this is not done, it does

not threaten the existence of the offspring, nor does it make it difficult for the man himself in his life.

The increase in divorce cases during this pandemic should be a concern because this divorce case will affect many aspects of family life. For example, a child who is a victim of a broken home may lose the complete love of his parents, so that he ends up trapped in the wrong world of associations, and there are many other effects due to divorce. The cause of divorce during this pandemic is generally due to economic factors, namely reduced income and an increase in the number of layoffs. Therefore, the current stay at home period should be used by improving relationships with family and partners. This opportunity is a good quality time with the family which is not possible on normal days usually. Maximizing quality time will of course have an impact on the level of the country's welfare at a macro level. The role of religious leaders also plays a role in reinforcing families in the face of the current Corona pandemic.

Maintenance of property (hifdz al-mâl).

The manifestation of maqashid syari'ah in terms of maintaining this property is seen in the framework of the concept and system of Islamic social finance and economy in the face of a pandemic. Islam has a social finance concept that is useful for the welfare of society, especially amid the COVID-19 pandemic. First, the distribution of direct cash assistance from zakat, donations, and alms, both from zakat collection units and from the community. In the context of Islamic finance, maqasid sharia is not only focused on the prohibition of usury, but also on promoting the circulation of wealth in society, continuity of investment and wealth disbursement, achieving economic prosperity for all societies by satisfying their basic needs, transparency in financial activities, and personal permits. and public ownership of wealth (Qoyum, 2018). The distribution of aid such as zakat is following the maqashid sharia related to aspects of maintaining mustahik assets. In the social dimension, zakat is a form of human responsibility on earth to help each other and share. In the social system too, zakat is expected to eradicate poverty, foster a sense of care and love for the weaker groups. From an economic perspective, zakat also makes the economy move fast, fraternity is built among economic actors, and economic disparities will narrow (Sudiana, 2020).

Then assistance in the form of waqf can also be maximized to help the community. Strengthening cash waqf with cash waqf schemes, productive waqf and sukuk waqf needs to be improved which in turn can be used for the construction of various waqf-based infrastructures such as the Waqf Hospital (RSW) specifically for COVID-19 victims, waqf Personal Protective Equipment (PPE), waqf masks, waqf polyclinic, Waqf Isolation House (RIW), procurement of waqf ventilators, waqf universities and others. Furthermore, solute measures must also be taken for people who cannot work or experience a decrease in income and micro businesses that run out of business capital even those that cannot meet debt payments. The role of OPZIS can help gharimin, for debt relief and empowerment of productive zakat funds to help micro-businesses. The role of BMT is to provide financial stimuli such as distributing benevolent loans or qardhul hasan, leniency in cooperation agreements (mudharabah) that can help people run micro-businesses again. Waqf institutions can also provide a development role by providing labour-intensive programs to absorb labour, land for MSME business development, and also commercial projects (Republika.co.id, 29 March 2020).

Based on the above discussion of Maqashid Syari'ah, in principle, Sharia law aims to achieve the happiness of human life, both in this world and in the hereafter. This happiness can be achieved if you seek and collect everything useful, and avoid everything destructive.

In terms of ushul fiqh, it is known as the rule of dar'ul mafasid muqoddam 'alâ jalbil masholih (avoiding damage/loss is prioritized for bringing profit/goodness) and adh-dhororu yuzalu (danger must be eliminated). Islam also does not want harm to its people (Mukharom & Aravik, 2020).

Therefore, every harm is obliged to be eliminated, so that the prevention of things that bring harm is prioritized and prioritized rather than attracting some benefit in it. To prevent harm due to the further spread of the Coronavirus, various efforts must be made including taking less dangerous risks to avoid greater dangers (Mukharom & Aravik, 2020).

As an effort to reduce the impact of COVID-19 on society, it is necessary to make strategic efforts by the government in designing a program to alleviate the spread of COVID-19 using the PDCA management stage. The PDCA method was introduced by Dr. W. Edwards Deming which is often called the Deming Cycle (Deming Cycle). The PDCA method is a process of improvement that is continuously being improved. The PDCA cycle is usually used to test and implement changes to improve the performance of a product, process, or system that has an impact on future success. The stages in the PDCA cycle can be explained as follows (Nasution, 2001):

Developing a plan (Plan) is planning the details and setting good process standards.

Carrying out the plan (Do) is implementing the plans that have been put forward at the planning stage and being implemented gradually, and making the best possible improvements so that the planned targets are achieved.

Checking the results achieved (Check) is checking the results of improvements with predetermined targets. If the target has been achieved, the process stage can be continued at the next stage, namely the Action stage. If the process does not meet the desired target, the process is rolled back at the planning stage to re-plan the activities that must be carried out to achieve the specified targets.

Taking action (Action) is making adjustments to a process if needed based on the results of the analysis that has been done in the previous stages. This adjustment is made to prevent the problem from being resolved from recurring. And put forward what other problems will be done after fixing the problem in the previous problem is resolved.

Furthermore, the PDCA cycle is developed into 8 steps for implementing Maslahah Performance. Plan (P) is developed into steps: compiling strategic planning, identifying benefit foundations, determining benefit behaviour, determining measures, agreeing on performance contracts. Do (D) is developed into a step to implement performance. Check (C) was developed into a monitoring step. Action (A) is developed into follow-up steps. The first step is compiling strategic planning (Firdaus, 2018). Sharia management can be applied at every stage of the PDCA with full attention to maqashid sharia. The maintenance of soul, mind, religion, text, and property is a collective concern and awareness of the community, especially stakeholders.

CONCLUSIONS

Amid the current Corona pandemic, several strategic and comprehensive efforts are needed to prevent the spread of Corona while reducing the impact in various sectors of life. As a country with a majority Muslim population, special attention is needed to handle COVID-19 following sharia principles. This strategic and comprehensive effort is realized through maqashid sharia. Maqashid syari'ah is closely related to the benefit of mankind who

pay attention to the five main elements of life, namely religion, soul, descent, reason, and wealth.

The meaning of *maslahah* is taking a benefit and rejecting harm or harm to maintain religion and personal safety. During a pandemic outbreak, problems are related to various COVID-19 prevention policies. There are many arguments in the Al-Qur'an which can be referred to as a warning of the arrival of disease and the hadith of the Prophet as the basis for mankind to take *maslahah* from it. Some of the policies currently in effect are the importance of maintaining cleanliness, maintaining health by adopting a healthy & balanced lifestyle, conducting independent isolation at home, maintaining physical distancing, large-scale social restrictions (PSBB), and prohibiting congregational prayers in mosques has *maslahah* that is useful for religion and the soul of the people and has problems to break the chain of transmission of COVID-19. *Maqashid sharia* is important in the management of accelerating the handling of COVID-19, both in the PDCA (Plan, Do Check, and Action stages).

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