

From Shaking Hands to [Shaking] Elbows: Hadith Reviewed From The Theory of Maqashid Syaria in Indonesia's Covid-19 Period

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Abstract. This article discusses the shifting of hadith eyes while shaking hands and the phenomenon of changing the practice of shaking hands to elbow greetings initiated by the Indonesian government in 2020. Sri Mulyani (Minister of Finance) and Ma'ruf Amin (Vice President) practiced how to shake hands during the Corona Virus outbreak with elbow greetings, considering Indonesia occupies the first position in the spread of Coronavirus in Southeast Asia. The elbow greeting is opposed to the Sunnah, and the Prophet Muhammad taught his people to shake hands by shaking hands by the hadith of the Prophet narrated by Abu Daud. This paper uses the qualitative descriptive method of Maqashid Sharia theory, namely contextualizing verses with social conditions, which aims to find benefits and reduce harm in Indonesian society. The results of research using Maqashid Sharia theory in the phenomenon of elbow greeting practice have not been well elaborated so the practice of elbow greetings has not been able to minimize the spread of the Corona Virus in Indonesia with positive koban data and deaths continue to increase. The criteria for goodness and mudharatan in changing the practice of shaking hands to elbow greetings were not met, considering that there are some more important and precarious 'uzur elements that are not implemented by the Indonesian government.

Keywords: Covid-19; Elbow Greetings; Hadith Contextualization; Maqashid Sharia

Introduction

In 2020 Indonesia was enraged by an order to practice elbow greetings to replace the practice of shaking hands initiated by Sri Mulyani (Minister of Finance) and Ma'ruf Amin (Vice President).¹ Elbow greetings come when Indonesia is being hit by a deadly disease and quickly transmitted to fellow human beings. The disease has taken many lives, according to *Worldometers* data, with 1,464,721 deaths

¹ Reporter Antara, "Alternatif Pengganti Salaman Di Tengah Wabah Virus Corona," April 11, 2022, <https://gaya.tempo.co/read/1320534/alternatif-pengganti-salaman-di-tengah-wabah-virus-corona>.

worldwide.² This disease is called Coronavirus (Covid-19), which comes from the bamboo country of China.³ The Indonesian government mentioned the habit of physical touch and shaking hands during the Corona Virus outbreak to be very avoided to break the chain of spread. The Indonesian government replaced the practice of shaking hands by touching the elbow or called elbow greetings. The way of elbow greetings in Islam is very contrary to Islamic teachings, and the Prophet Muhammad teaches people to shake hands or meet both palms between two participants, not with elbow greetings.⁴

So far, studies on the concept of shaking hands have been done by many researchers. There are at least three tendencies in the study of the idea of shaking hands that take place in the Indonesian Muslim community. First, studies that focus on the realm of practice and the place that takes place;⁵ second, studies that emphasize the habituation shake hands with young children, form noble manners and morals;⁶ third, a task that focuses shakes hands as one form of apology;⁷ fourth, studies that focus on the Covid-19 pandemic represents a massive impact on human health, causing sudden lifestyle changes, through social distancing and isolation at home, with social and economic consequences.⁸ Shake hands taught by the Prophet by shaking hands when meeting. Looking at the trend of existing studies, shaking hands using the elbow is a study that went unnoticed by the researchers.

This paper shows a change in the pattern of practice of shaking hands using elbows. Then this paper aims to describe the Islamic response to the greeting elbow. First, how do concepts and terms shake hands? Second, what factors caused the change in the idea of shaking hands with the elbow? Third, how to shake hands with the elbow from an Islamic perspective?. These three questions will be the focus of the article. These questions show how the meaning

² Worldometer, "COVID Live - Coronavirus Statistics," April 20, 2022, <https://www.worldometers.info/coronavirus/>.

³ Hien Lau et al., "Internationally Lost COVID-19 Cases," *Journal of Microbiology, Immunology and Infection* 53, no. 3 (2020): 454–58. doi:<https://doi.org/10.1016/j.jmii.2020.03.013>.

⁴ Abdul Somad, *37 Masalah Populer: Untuk Ukhwah Islamiyah*. Pekanbaru: Tafaqquh Study Club. 2015.

⁵ Siti Fathonah, "Pengaruh Pembiasaan Berjabat Tangan Terhadap Peningkatan Kedisiplinan Anak Madrasah Ibtidaiyyah (MI) Darul Fikri Bringin Kauman Ponorogo," *S1 Pendidikan Guru Madrasah Ibtidaiyyah Fakultas Agama Islam Universitas Muhammadiyah Ponorogo Universitas Muhammadiyah Ponorogo*, January 7, 2021.

⁶ Evy Liestari, Muhamad Ali, and Sri Lestari, "Pembiasaan Sikap Bersalaman Pada Anak Usia 5-6 Tahun Di Taman Kanak-Kanak," *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa* 4, no. 9 (2015): 1–15.

⁷ Fauriyan Al Qudsy, "Persepsi Mahasiswa Terhadap Budaya Bersalaman Dalam Upaya Menumbuhkan Akhlakul Karimah," *S1 Komunikasi Dan Penyiaran Fakultas Dakwah Dan Komunikasi UIN Raden Intan Lampung*, 2020.

⁸ Laura Di Renzo et al., "Eating Habits and Lifestyle Changes during COVID-19 Lockdown: An Italian Survey," *Journal of Translational Medicine* 18, no. 1 (2020): 1–15.

of shaking hands by understanding a problem and condition. The Prophet taught his people when they met by shaking hands or shaking hands, but during the pandemic, the practice of shaking hands was changed to an elbow greeting.

This paper is based on the argument that the concept of elbow greeting practice is one form of creativity of the Indonesian government in responding to the disaster (Corona Virus) that is facing Indonesia. The government's invention seeks the Indonesian people to remain calm and smile in the face of tragedy. Instead of shaking hands, elbow greetings are also one form of minimizing the Corona Virus spread because Indonesia has the highest rate of coronavirus spread in Asia.⁹ According to the author of Islam, elbow greetings are a substitute for shaking hands as taught by the Prophet, considering the spread of the Corona Virus and the harm in Indonesia. Islam does not make it difficult for its people to choose something that they think is good.¹⁰ Shaking hands not only exists in Islam but shaking hands has become a cultural form for all humanity. Shaking hands in social relations is a form of strengthening friendships between fellow Muslims and non-Muslims. Thus, the concept of shaking hands has become a tradition and culture between fellow Muslims and non-Muslims around the world. Then shaking hands has become a social habit in society, although the concept and practice have turned into an elbow greeting.

As one of the disciplines in Islamic law, Maqashid Sharia science plays a crucial role in determining Islamic law (*al-fiqh al-Islami*). The use of Maqashid Sharia science in "exploring" an *ijtihad* result can not be ignored just like that because the science of Maqashid Sharia is very determining the accuracy in the application of a law produced by an *ijtihad* business.¹¹ One of the people concerned with Maqashid theory is Muhammad Thahir Ibnu 'Asyur. He was able to elaborate on the theory of Maqashid Sharia as the basis for establishing a *maslahat* and rejecting *mafsadah*.¹²

According to Ibnu 'Asyur, man has a fundamental nature by the principles of sharia, namely: *Al-Fitrah*. That is the nature of man or a system that God has created in every creature including the outward and inner. *Al-Samahah*, it means a choice of attitude in the middle between a too strict attitude and an over-design

⁹ Reporter Ihsanuddin, "Fakta Lengkap Kasus Pertama Virus Corona Di Indonesia," March 3, 2020, <https://nasional.kompas.com/read/2020/03/03/06314981/fakta-lengkap-kasus-pertama-virus-corona-di-indonesia?page=all>.

¹⁰ Supriadi Supriadi and Muhammad Roy Purwanto, "Wakaf Konten Youtube Sebagai Wakaf Produktif Di Era 5.0 Dalam Perspektif Maqashid Syariah," *At-Thullab Jurnal Mahasiswa Studi Islam* 2, no. 1 (2020): 237–51.

¹¹ Andriyaldi Andriyaldi, "Ijtihad Maqashidiy (Kontekstualisasi Teori Maqashid Syariah Di Era Modern)," *Al-Hurriyah: Jurnal Hukum Islam* 14, no. 1 (2018): 23–36.

¹² Maulana Iban Salda et al., "Discourse on the Authority of Sunnah and Hadith in the Perspective of Daniel W. Brown," *Al-Tabrir: Jurnal Pemikiran Islam* 22, no. 1 (May 24, 2022): 171–89. <https://doi.org/10.21154/altahrir.v22i1.3858> 10.21154/altahrir.v22i1.3858.

kind of mentality. *Al-Musawab*,¹³ meaning that one individual and another have similarities and equality in Islam. The term Maqhsid Shari'ah contains several meanings that are different from each other as explained by Nuruddin al-Khadîmi in his book *al-Maqâsid fi al-Mazâhib al-Maliki* which presents two reasons for the historicity of the term *maqâshid al-shari'ah*, namely; First, *maqâsid al-shari'ah* is just a scientific discourse whose discussions are mentioned in various disciplines of Islamic sciences such as interpretation, hadith, fiqh, and the proposal of fiqh. Second, *maqâshid al-shari'ah* is an independent scientific discipline (*ilm al-mustaqil*), science with its definitions, linguistic frameworks, and study targets, so historically this is based on Imâm Al-Syatibi.¹⁴

Ibnu 'Asyur shared the theory of Maqasyid Sharia into four stages.¹⁵ But in this study, the researcher only took three steps related to this discussion which was because only three points were most prominent with this study, namely; first, *al-Fitrah* is an instinct of understanding. Every reasoned is a religion, not an atheist, and in essence, religion is not against reason. Judging from the practice of shaking hands with elbows in the pandemic era, the reason is that it is necessary to limit every movement in determining a person's contact by shaking hands. Secondly, *al-Samahah* Moderate as a solution, neither extreme in applying nor applying it. In this case, the practice of shaking hands with the elbows does not create significant problems; When practicing, it's okay, and if it's not practicing, it's not blaming others. Third, *al-hurriyah* are freedom or freedom with responsibility. Freedom is doing shakes with the elbow is not an obstacle that must be followed or followed because it becomes a responsibility for every creature in doing or not doing.

Al-Fitrah means the condition of the creation of a man who tends to accept the truth. Man tends to seek and accept the truth even though he only dwells in his little heart.¹⁶ *Al-samahah* is a solution or tolerance in terms of various perspectives, both in religion and in other practical activities.¹⁷ *Al-Hurriyah* every individual human being has the same rights and obligations as each other, namely freedom and freedom. Talking about freedom and freedom in the development of a democratic society has a close correlation with the needs and desires of

¹³ Rosichin Mansur, "Pengembangan Kurikulum Pendidikan Agama Islam Multikultural (Suatu Prinsip-Prinsip Pengembangan)," *Vicratina: Jurnal Pendidikan Islam* 1, no. 2 (2016): 1–8.

¹⁴ Ainul Yakin, "Urgensi Teori Maqashid Al-Syari'ah Dalam Penetapan Hukum Islam Dengan Pendekatan Mashlahah Mursalah," *AT-TURAS: Jurnal Studi Keislaman* 2, no. 1 (2015).

¹⁵ Irham Sya'roni, "Maqâshid Al-Syari'ah Dalam Nalar Ilmiah Thahir Ibnu 'asyur," 2017.

¹⁶ Toni Fransiska, "Konsepsi Fitrah Manusia Dalam Perspektif Islam Dan Implikasinya Dalam Pendidikan Islam Kontemporer," *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran* 17, no. 1 (2016): 1–17. doi:<https://doi.org/10.22373/jid.v17i1.1586>.

¹⁷ Salma Mursyid, "Konsep Toleransi (Al-Samahah) Antar Umat Beragama Perspektif Islam," *Aqlam: Journal of Islam and Plurality* 1, no. 2 (2018): 35–51. doi:<https://doi.org/10.30984/AJIP.V1I2.504>.

human beings to interact with others to show existence and efforts to achieve goals.¹⁸

The three stages of a theory that have been stated above that, it is very correlated with the discussion of the practice of shaking hands with elbows in the Covid-19 era; hadith reviewed from Maqasyid Sharia. With these three stages of theory, the practice of shaking hands with elbows in the Covid-19 era can be seen from the sense of practicing, creating a solution so that the touch to the transmission can minimize the spread of the Covid-19 virus, as well as freedom in choosing to apply or practice and not practice.

This research seeks to understand the meaning of shaking hands with elbows in the Covid-19 era and this discussion also wants to describe the daily social activities of shaking hands into elbow greetings to foot greetings in the Covid-19 era, thus examining the initial problems that arise so that the practice of shaking hands with elbows becomes ineffective. The data collected in this study used library studies (Library Research).¹⁹ The data source uses primary and secondary. The initial data used is the book *37 Masalah Populer*, because in this book by Abdul Somad, there is a hadith about shaking hands which further explains the advantages of shaking hands. At the same time, secondary data use theories and ideas from relevant scientific books and journals. Data collection uses Content Analysis.

Literature research is a theoretical study related to Covid-19,²⁰ references, and other scientific literature related to culture, the growing Covid-19 issue, and the social situation during the spread of Covid-19.²¹ This research is used to collect various information related to the topic of Covid-19 in Indonesia or discussion themes with data from various literature assistance such as documents, books, journals, articles, and other types of literature. This research studies and analyzes books, journals, and magazines related to Covid-19. Literature related to the topic or theme of discussion, namely shaking hands with elbows during

¹⁸ Lutfi Fahrul Rizal, "Analisis Prinsip Al-Hurriyah Terhadap Hak Politik Pegawai Negeri (TNI Dan Polri) di Indonesia Ditinjau dari Demokrasi dan HAM," *ADLIYA: Jurnal Hukum Dan Kemanusiaan* 9, no. 2 (2015): 287–316. doi:<https://doi.org/10.15575/ADLIYA.V9I1.6168>.

¹⁹ Suharsimi Arikunto, Supardi, and Suhardjono, *Penelitian Tindakan Kelas: Edisi Revisi*, Pertama. Jakarta: Bumi Aksara. 2021.

²⁰ John M Amis and Brian D Janz, "Leading Change in Response to COVID-19," *The Journal of Applied Behavioral Science* 56, no. 3 (2020): 272–78.

²¹ Esther T Van der Werf et al., "Lifestyle Changes during the First Wave of the COVID-19 Pandemic: A Cross-Sectional Survey in the Netherlands," *BMC Public Health* 21, no. 1 (2021): 1–11.

Covid-19; hadith reviewed from Maqashid Sharia.²² After the data was obtained, the researcher analyzed and formulated the data into findings in this study.

Result

Concepts And Terms Shake Hands

Shaking hands in Arabic (مصافحة) is derived from the word (تصافح-يتصافح) means to shake hands.²³ The word *bersalaman* (shake hands) in the *Kamus Besar Bahasa Indonesia* (KBBI) has two meanings, *first*, to greet each other, to greet each other by shaking hands: before they part, and *second*, shake hands.²⁴ Al-Hattab expressed the intention of shaking hands by saying: "*Our scholars (Malikiyah) say shaking hands means putting palms on the palms of people who are naturalized and detained for a while, as long as they are vulnerable enough time to deliver greetings.*"²⁵ Shaking hands is different from the word *bersalam* (shake), which means a statement of respect and saying or giving greetings.²⁶ Shake one of the good deeds and encouraged by the Prophet to Muslims to practice it both when meeting fellow Muslims and when finished praying both *fardhu* and Sunnah. As Muslims who believe in Allah, it is obligatory to follow the Sunnahs and behavior of the Prophet Muhammad in everyday life, such as shaking hands. This is part of Islamic law.²⁷

All the people in the world make *bersalaman* (shake hands) as greetings and greetings in the form of strengthening ties.²⁸ Shaking hands with people can have a positive impression and build innovation towards the natural person. In the business world, shaking hands and shaking hands is a negotiation process between two participants for an agreed agreement. In the study, Wiliam F. Chaplin shook hands firmly and can be extraverted and open, to experience and not neurotic and shy compared to those who shake hands less firmly or limply.²⁹ This way of

²² Milya Sari and Asmendri Asmendri, "Penelitian Kepustakaan (Library Research) Dalam Penelitian Pendidikan IPA," *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA* 6, no. 1 (2020): 41–53.

²³ Ewen Callaway and David Cyranoski, "Why Snakes Probably Aren't Spreading the New China Virus.," *Nature*, 2020. doi:<https://doi.org/10.1038/d41586-020-00180-8>.

²⁴ "Arti Kata Salam - Kamus Besar Bahasa Indonesia (KBBI) Online," accessed May 24, 2022, <https://kbbi.web.id/salam>.

²⁵ Fathonah, "Pengaruh Pembiasaan Berjabat Tangan Terhadap Peningkatan Kedisiplinan Anak Madrasah Ibtidaiyyah (MI) Darul Fikri Bringin Kauman Ponorogo."

²⁶ Shohibul Maqom, "Resepsi Atas Hadis Bacaan Salat Jum'at Di Masjid UIN Sunan Kalijaga Oleh Robert Nasrullah," *Living Islam: Journal of Islamic Discourses* 3, no. 1 (2020): 65–82. doi:<https://doi.org/10.14421/lijid.v3i1.2204>.

²⁷ Somad, *37 Masalah Populer*.

²⁸ Tanya Scobie Oliveira, "Handshake," *A Public-Private Partnerships Journal*, no. 16 (June 2015): 1–70.

²⁹ William F Chaplin et al., "Handshaking, Gender, Personality, and First Impressions.," *Journal of Personality and Social Psychology* 79, no. 1 (2000): 110. doi:<https://doi.org/10.1037/0022-3514.79.1.110>.

shaking hands can predict and assess a person's behavior when they meet. In Islam, shaking hands is one of the missions of Islamic teachings in the form of peace, realizing peace one way by shaking hands followed by a bright face and smile. Shaking hands makes the heart calm (peaceful) and happy and will produce an atmosphere and produce a peaceful atmosphere without hostility.³⁰

Shaking hands also belongs to the category of traditional religious practices that Muslims must preserve.³¹ Shaking hands with greetings is strongly recommended by *syari'at Islam*, as contained in the hadith of the Prophet who has the status of *sahih* From Barra' bin 'Azib, he said: "The Prophet (peace and blessings of Allah be upon him) said: *The two Muslims met and shook hands, so Allah forgave them both before they parted ways.*" (HR. Abu Daud, Ibnu Majah dan at-Tarmdzi). The Prophet's words above, according to Abdul Somad, shaking the hands of fellow Muslims can abort the sin between the two.³² Shaking hands or shaking hands has a very significant priority, and the reward of shaking hands is enormous. Shaking hands is among the causes of the erased sin.³³ Abdul 'Aziz ibn Baz said, "*The Sunnah shakes hands with different people on the right and left when they finish praying. When he met his companions, he shook hands with them. When the friends met, they shook hands, too. When he prays comes to the Mosque, he comes to the shaft; then he should say greetings before the prayer. After the prayer, he shakes hands with the person on his right and left if he has not shaken hands with them before the prayer because it follows the deeds of the Messenger of Allah*". Shaking hands taught by the Prophet met him between the two palms of participants using his right hand.³⁴

Shake Hands In Indonesia

As a multicultural country, Indonesia has six official religions and faith schools; also, the community has various traditions and cultures. However, pandemic conditions and situations become a severe challenge to some religious traditions and practices that are communal and require physical touches, such as ritual worship in houses of worship in each religion, and other social-religious traditions such as the practice of shaking hands, which is a symbol of social interaction. Shaking hands has been common in almost all communities around the world, including in Indonesian society. For example, in the tradition of Eid

³⁰ Rahmadanni Pohan, Leni Fitrianti, and Robiatul Hidayah Siregar, "Program Mushafahah (Bersalaman) Sebagai Upaya Character Building Pada Siswa Sekolah Dasar Islam Swasta Pekanbaru," *Belajea: Jurnal Pendidikan Islam* 2, no. 1 (2017): 01–20. doi:<https://doi.org/10.29240/bjpi.v2i1.297>.

³¹ Maulana Iban Salda, "Tradisi Zikir Dan Pengajian Kitab Turast Malam Kamis Di Dusun Papringan," *Jurnal Living Hadis* 5, no. 1 (2020): 79–103. doi:<https://doi.org/10.14421/livinghadis.2020.2173>.

³² Somad, *37 Masalah Populer*.

³³ Liestari, Ali, and Lestari, "Pembiasaan Sikap Bersalaman Pada Anak Usia 5-6 Tahun Di Taman Kanak-Kanak."

³⁴ Somad, *37 Masalah Populer*.

al-Fitr and Eid al-Adha (Muslim festival), in this tradition, shaking hands becomes a must-do for the Muslim community because it is considered a form of greeting as a symbol of binding social interaction.³⁵ However, several other forms of shaking are also practiced by a small part of Indonesian society, such as *namaste* greetings in Hindu tradition. The models and practices of shaking hands in society are also motivated by certain religious values.³⁶

The practice of shaking hands is a symbol of human social relations and interactions and part of the communication culture in Indonesian culture. Shaking hands is the most common thing to do in various communities around the world as a symbol of interaction, including in the context of Indonesian society. The practice of shaking hands exists in religious traditions, tribes, and customs in Indonesia, for example, *sungkeman*³⁷ in Javanese tradition, *talangke*³⁸ in Gayo tribe. There are several other terms related to shaking hands in Indonesia, such as *salam tempel* and *salam Pancasila*. *Salam tempel* is a greeting that is done in the event of *hajatan* (traditional celebrations), done by shaking hands, by simultaneously attaching an envelope containing some money. While the *salam Pancasila* is a new term that appears in Indonesian society, instead of greetings *assalamualaikum*. *Salam Pancasila* is intended as an alternative to greetings between religious communities, or greetings spoken in a meeting or event involving various religious affiliations. Understanding and meaning of the practice of shaking hands in Indonesian society are motivated by religious teachings and values that exist in certain customs or tribes.³⁹

The practice of shaking hands is also found in religious traditions in Indonesia, as in Muslim tradition, shaking hands is usually done by shaking hands, which begins before saying the word "*assalamualaikum*." Another thing that shakes hands between women and men who are not mahram is just by putting hands on the chest or simply by smiling at each other while slightly bending over. In Christian tradition, for example, shaking hands is interpreted as a manifestation of love and brotherhood. Shaking hands is done when giving each other peaceful

³⁵ Rinda Aunillah, "Determinisme Teknologi: Perayaan Idul Fitri Di Saat Pandemi," *Journal of Islamic Communication* 3, no. 1 (2020): 1. doi:<https://doi.org/10.21111/sjic.v3i1.4616>.

³⁶ Maulana Iban Salda et al., "Term Kafir in Al-Qur'an Perspective as Well as Actualization in Indonesian Society Religion," vol. 4 (Ushuluddin International Conference (USICON), UIN Sunan Kalijaga: USICON, 2020), 1–20.

³⁷ Umy Hasanah, "The Sungkeman Tradition in Cepuri Parangkusumo Relic Parangtritis Village Kretek Distric Bantul Regency," *BENING: Jurnal Penelitian Mahasiswa Prodi Pendidikan Babasa Jawa* 7, no. 1 (2018).

³⁸ Tri Pertiwi, "Kesantunan Berbahasa Dalam Tindak Tutur Perkawinan Suku Gayo Di Desa Ampakolak Kecamatan Rikit Gaib Kabupaten Gayo Lues," *Linguistik: Jurnal Babasa Dan Sastra* 2, no. 1 (2018): 1–13.

³⁹ Maulana Iban Salda, Syamsul Rijal, and Taslim HM Yasin, "Perseteruan Voltaire Terhadap Islam Dan Nabi Muhammad," *Jurnal Pemikiran Islam* 2, no. 1 (2022): 1–19.

greetings, and this is practiced during *liturgical* rituals in the church by Christians.⁴⁰ While in the Indonesian Hindu tradition, there is the term *Namaste* which is a model who shakes hands by covering both palms with the fingertips facing upright up while smiling at each other, this greeting model comes from the tradition in India. The practice of shaking hands exists in the tradition of religions both in worship rituals and daily social interactions, which are generally motivated by religious texts and teachings.⁴¹

Salam Siku (Elbow Greetings) During Covid-19 In Indonesia

Indonesia, with the fourth largest population in the world, is one of the countries most affected by covid-19. Since it was announced on March 16, 2020, until the latest data update on December 15, 2020, the map affected by covid-19 was recorded: positive number 629,429, which was declared cured 516,656 and who died 19,111 people. In that period, Indonesia has implemented lockdowns in some areas where the Covid-19 spread is in the red zone, as well as issued several policies related to handling the increasing transmission of covid-19,⁴² such as issuing strict health protocols; keeping your distance, wearing a mask and wash your hands. However, these efforts do not stop the decline of covid-19 transmission in Indonesia.⁴³ Such data and social facts have imposed changes, and adaptations in every element of world social life are no exception in Indonesia, such as in the world of education,⁴⁴ economics,⁴⁵ religion, social life, and others. However, one of the most felt impacts directly by the community is on religious, and social life such as restrictions on social interactions and religious rituals that both require direct physical contact.⁴⁶

⁴⁰ Haryanti Haryanti, "Liturgi Hari Minggu Dalam Perspektif Kristen Protestan Dan Katolik (Studi Perbandingan Di Gereja Protestan Indonesia Bagian Barat Bukit Zaitun Makassar Dan Gereja Santo Yakobus Mariso)," 2018.

⁴¹ Jitendra Nathabhai Varsakiya, Mahesh Kumar, and Bishnu Choudhury, "COVID-19: Perspective of Traditional Medical Care in Prevention of Communicable Diseases," *AYUHHOM* 6, no. 2 (2019): 65.

⁴² Jordan Hindson, "COVID-19: Faecal–Oral Transmission?," *Nature Reviews Gastroenterology & Hepatology* 17, no. 5 (2020): 259–259.

⁴³ Susan Olivia, John Gibson, and Rus'an Nasrudin, "Indonesia in the Time of Covid-19," *Bulletin of Indonesian Economic Studies* 56, no. 2 (May 3, 2020): 143–74. doi:<https://doi.org/10.1080/00074918.2020.1798581>.

⁴⁴ Riyanti Djalante et al., "Review and Analysis of Current Responses to COVID-19 in Indonesia: Period of January to March 2020," *Progress in Disaster Science* 6 (2020): 100091. doi:<https://doi.org/10.1016/j.pdisas.2020.100091>.

⁴⁵ Dito Aditia Darma Nasution, Erlina Erlina, and Iskandar Muda, "Dampak Pandemi Covid-19 Terhadap Perekonomian Indonesia," *Jurnal Benefita* 5, no. 2 (2020): 212–24. doi:<https://doi.org/10.22216/jbe.v5i2.5313>.

⁴⁶ D Darmawan et al., "Sikap Keberagamaan Masyarakat Menghadapi Wabah COVID-19. Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya, 4, no. 2 (2020): 115–124. doi:<https://doi.org/10.15575/rjsalb.v4i2.8596>.

One of the communication practices in religious, and social life is to shake hands, usually done by shaking hands, but, in the pandemic era, hand-held is replaced with other alternatives such as waving, nodding their heads, namaste greetings, and elbow greetings. The change in the practice of shaking hands is a consequence of the implementation of a physical distancing protocol. These forms of shaking have been pioneered and socialized by Indonesian public figures and officials, especially elbow greetings, namely the state of shaking hands by only touching each other's elbows. Socialist greetings are as reported by some news media in Indonesia who preach the activities of the figure with the practice of elbow greetings: For example, Ma'ruf Amin (vice president of Indonesia) as a form of socialization in the community to promote the way of shaking hands without touching each other, with the alternative of elbow greetings (*salam siku*):⁴⁷

Ma'ruf introduced corona greetings as an alternative handshake during the coronavirus outbreak in Indonesia. Ma'ruf introduced the salute when opening the National Deliberation V Association of DPRD Kota Seluruh Indonesia (Adeksi) at Lombok Raya Hotel, Mataram, NTB, Wednesday (11/3).

"I apologize for having to greet him now using corona greetings. Usually, someone kisses the hand; this is forced to greet him no kiss the hand to ward off the corona".

In addition to Ma'ruf Amin, other figures such as Presidential Chief of Staff Moeldoko, Jusuf Kalla, and Sri Mulyani also follow the practice of elbow greetings in their work agendas. For example, Moeldoko says: "If there is a risk. But in this way, no one is offended. It's kind of funny, but it's good. I've applied. But the president hasn't."⁴⁸

Elbow greetings that were initially practiced by some public officials such as Sri Mulyani, Ma'ruf Amin, Moeldoko, and Yusuf Kalla, who later became popular in the community, were considered ineffective by some medical experts such as, Pulmonary Cardiologist, Vito A. Damay, mentioned that corona greetings or elbow greetings by touching each other's elbows do not guarantee safety from viruses, because with elbow greetings make the distance between people who shake hands must be close. "*If people in the crowd, for example, he did not know his elbow had hit anyone. Therefore, elbows are not the main recommendation. From afar*",⁴⁹ In this case, the Director-General of the World Health Organization (WHO) also stated the same thing that the elbow greeting popularized by Indonesian public officials

⁴⁷ Hesti Rika, "Ma'ruf Perkenalkan Salaman Corona Alternatif Jabat Tangan," March 11, 2020, <https://www.cnnindonesia.com/nasional/20200311193233-20-482621/maruf-perkenalkan-salaman-corona-alternatif-jabat-tangan>.

⁴⁸ FIN, "Istana Pamerkan Salam Siku," [fin.co.id](https://fin.co.id/read/44977/istana-pamerkan-salam-siku), March 3, 2020, <https://fin.co.id/read/44977/istana-pamerkan-salam-siku>.

⁴⁹ Lutfi Dwi Puji Astuti, "Viral Salam Corona Ala Sri Mulyani, Dokter: Tidak Direkomendasikan," [viva.co.id](https://www.viva.co.id/gaya-hidup/kesehatan-intim/1207975-viral-salam-corona-ala-sri-mulyani-dokter-tidak-direkomendasikan), March 27, 2020, <https://www.viva.co.id/gaya-hidup/kesehatan-intim/1207975-viral-salam-corona-ala-sri-mulyani-dokter-tidak-direkomendasikan>.

in the value is still unsafe because there is still contact between people each other. WHO recommends that the way to shake hands should be done by avoiding direct contact because there is still the potential for transmission or spread of Coronavirus.⁵⁰

Discussion

In the Indonesian context, shaking hands has the purpose of shaking hands, in contrast to shaking hands, giving respect, and saying greetings (*assalamu'alikum*). In Islam, following the Sunnah of the Prophet is called proof of people's love for the Prophet Muhammad. In this writing, shake one of the Prophet's Sunnah, encouraged and rewarded for practicing it. Shaking hands is not only recommended in Islam; in the business world, shaking hands is also recommended to signify the agreed agreement. Unlike shaking hands when meeting, according to Chaplin, one can read and predict a person's behavior when shaking hands. Indonesia, which is referred to as a multicultural country and has six religions, shakes each religion with different views. Christianity shaking hands is not recommended and not prohibited by faith, and those who do shake hands do not get rewarded because it is a natural thing. *salam tempel*, *salam Pancasila*, *salam sungkem* are other alternatives in Indonesia in place of shaking hands. When Indonesia was hit by the Corona virus in 2020 early March, the practice of shaking hands was changed to an elbow greeting initiated by Sri Mulyani and Ma'ruf Amien. However, the elbow greetings introduced in 2020 by the vice president of Indonesia have not been able to reduce the spread of the Corona Virus and are considered unable to minimize its spread due to positive data and deaths due to the Corona Virus which continues to grow from March 2020 to the end of 2020.

The author reflects on the elbow greetings that have become another alternative to shaking hands in the Covid-19 era in Indonesia, ineffective in changing the concept of shaking hands to elbow greetings. Elbow greetings are aimed at minimizing the spread of Coronavirus, but the number of victims continues to increase. The practice of elbow greetings initiated by Sri Mulyani and Ma'ruf Amin harmed Islam, the concepts and practices they narrated oversee". Due to changes in practice taught by Islam without harm and 'excuses are forbidden to change the practices that have been taught by the Prophet Muhammad. This elbow greeting is no harm, and '*uzur*' is clear because the Corona Virus in Indonesia continues to increase over time. The author also reflects on shaking hands with the meeting of two palms between the two participants by the hadith of the Prophet. While the change in the practice of greeting elbows leads to no reward at all for reasons of harm and '*uzur*' unclear,

⁵⁰ Adi Suhendri, "Salam Corona Dengan Saling Tempel Siku Dinilai Masih Bahaya, Simak Cara Salaman Dirjen WHO," *Tribunnews.com*, March 15, 2020, <https://www.tribunnews.com/nasional/2020/03/15/salam-corona-dengan-saling-tempel-sikut-dinilai-masih-bahaya-simak-cara-salaman-dirjen-who>.

then the practice that has been changed is no change and does not reduce the spread of Coronavirus.

Results showing elbow greetings have not been able to minimize the spread of Coronavirus in Indonesia. Indonesia only focuses on elbow greetings and keeping their distance, not on implementing a lockdown in which almost all countries impose lockdowns for their citizens. Lockdown is considered more effective than elbow greetings narrated by the government. Data mentions by imposing a lockdown of positive victims and deaths due to Coronavirus decreased. Therefore, the three points of the Maqashid Sharia theory are one part of maintaining life. *Al-fitrah* is an instinct of understanding where the government changed the concept of shaking hands with elbow greetings on the grounds that it wanted to reduce the spread of the Corona Virus but elbow greetings were not effective in protecting a person's life. Furthermore, *al-Samahah*, which means a solution, the government considers the practice of elbow greetings during the Covid-19 period as the right solution, but elbow greetings are not effective in maintaining a person's life. In this case, the practice of shaking hands with the elbow does not make it a significant problem if practicing it is okay and if not practicing it does not blame others. Finally, *al-Hurriyah* is independence or freedom with responsibility. Freedom in doing elbows is not an obstacle that must be followed or not followed, because it is a responsibility for every creature to do or not do. Where in 2020 the coronavirus has gotten worse, the government only pays attention to how to shake hands, but the government does not pay attention to the more significant aspects, namely imposing lockdowns and crowds everywhere. The criteria for changing the practice of shaking hands to elbow greetings have been met, but the practice becomes futile when applying a command, that does not pay attention to other elements that can lead to a greater spread of the Corona Virus. So this practice has not been able to fully make benefit for the people of Indonesia.

Research on socio-religious change during the pandemic has shown various changes that occur, such as changes in the pattern of community interaction, religious rituals, and forms of community response and adaptation caused by the pandemic. However, existing research focuses less on changes that occur in social interaction-related practices, such as the practice of shaking hands. This research shows that the presence of the pandemic covid-19 has also imposed changes to the practice of shaking hands as a symbol of social interaction in the community. On the other hand, this study also showed an adaptation of the text and religious values to the changing practice of shaking hands. The way of shaking hands that have been practiced by the community, especially in the tradition of Indonesian Muslims motivated by religious texts, has been considered well-established. However, during this pandemic, the traditions that have been considered established must change. And this shows that religion has flexibility and flexibility of interpretation when faced with certain situations and conditions

in society. It has a willingness to source basic religious principles in the Islamic tradition, namely Maqasyid Syria.

Research shows there are changes in religious, and social life, such as the practice of shaking hands caused by pandemics. These findings confirm previous statements that pandemics have caused major changes in the world community's lives, occurring in almost all dimensions of people's lives. The changes are both macro and micro. The change in the practice of shaking hands is one of the micro-problems, which is rarely the focus of research. Therefore, more research is needed related to micro-changes that occur in religious, and social life. So it is expected that the study's findings can be the basis for answering future challenges related to unpredictable conditions and situations such as pandemics.

Based on this study's results, show the response of figures and public officials in responding to pandemics. It requires balanced consideration for public officials in planning new adaptations in response to pandemics—the need for policies and discourses that take into account the community's conditions during the pandemic. There is also a need for policies that also accommodate religious practices and rituals. There is expected to be no clash between religious practices and government policies in handling covid-19.

Conclusion

The concept and practice of elbow greetings initiated by the Indonesian government shocked the Islamic world, which has shifted the *matan hadith*. The change in concept and practice of shaking hands to the elbow greeting was not able to lower Corona's positive number and minimize its spread. The main purpose of the change in practices and concepts is so that the coronavirus rate in Indonesia continues to decline, and the death rate does not increase. Elbow greetings by touching each other's elbows do not guarantee safety from viruses because elbow greetings make the distance between people who shake hands must be close and keep in contact with each other. Elbow greetings are not effective in handling the spread of the Indonesian Corona Virus and reflect the Indonesian government's underestimating of the handling of the Corona Virus.

The change in concept and practice of shaking hands to the elbow greeting has eliminated the reward of the Sunnah. Shaking hands has the reward of Sunnah because of the practice of shaking hands taught by the Prophet by shaking hands, not with elbow greetings. The change in the practice of shaking hands to the elbow greeting is no harm, and '*uzur*' is clear. Before and after the elbow greeting, the positive number of Corona and the deceased continues to increase from day to day. If the number of positive and who died from Coronavirus decreases, then categorized into harm and '*uzur*' clear.

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