

Interpretation of *Istitha'ah* in Tafsir Al-Azhar and Its Relevance to the Implementation of Indonesian Hajj Pilgrimage During the Covid-19 Pandemic

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Abstract. This paper explains the meaning of *istitha'ah* in the interpretation of al-Azhar and its relevance to the implementation of the Indonesian pilgrimage during the Covid-19 pandemic. This research is library research, using the research methodology of maudhu'i interpretation. The primary source in this research is the book of Tafsir Al-Azhar written by Haji Abdul Malik Karim Amrullah and published by the Nurul Islam Foundation Jakarta in 1982. This study found that the meaning of *istitha'ah* in the interpretation of al-Azhar is the provision of piety, because according to Buya Hamka the best provision is piety to Allah SWT. Therefore, the author concludes that the concept of *istitha'ah* offered by Buya Hamka in the interpretation of al-Azhar seems irrelevant if it is applied to the implementation of the pilgrimage during the Covid-19 pandemic, because it is not in harmony with the concept of al-maqasid al-syariah which is centered on to the five benefits, especially the benefit of the soul of *Hifzih an-nafs*. In addition, Buya Hamka's experience when performing the hajj pilgrimage in 1927 is also impossible to apply at this time, considering the differences in legal rules. Theoretically, this research is expected to contribute to the development of Islamic studies, especially in the field of interpretation, while practically this research is expected to provide scientific explanations to the wider community regarding the problems of implementing the Indonesian Hajj during the Covid-19 pandemic.

Keywords: Covid-19; hajj, *istitha'ah*; Tafsir Al-Azhar

Introduction

Hajj is an obligation for every Muslim who is able to do it. This is the last message or the fifth from the Islamic dimension in the dialogue of the Prophet Muhammad with Jibril. The previous four pillars are reciting the two sentences of creed, establishing prayer, paying zakat, and fasting during the month of Ramadan¹. The purpose of the pilgrimage is *Mabrur*. Hajj *mabrur* is always trying to get closer to Allah by improving worship, behaving well, right, useful, and having noble character in everyday life². Ibn Hajar al-Asqalani said that there is no reward worthy of the *mabrur* pilgrimage, except heaven³. The existence of the obligation to perform the pilgrimage in Islamic teachings triggers the enthusiasm of Muslims to be able to carry it out. This can be seen with the waiting list for Indonesian Hajj pilgrims⁴.

The obligation to perform the pilgrimage only applies to Muslims who are able to do it. With these exceptions, giving rise to various interpretations of the meaning of *istitha'ah* to perform the pilgrimage from among scholars, especially from the *mufassir* group. Yusuf Qardawi interprets *istitha'ah* with physical ability and wealth, because the pilgrimage does not only require physical

¹ Syekh Islam Muhyiddin Abu Zakariya Yahya bin Syarif An-Nawawi, *Riyadhus Shalihin* (Al-Haramain, 2005).

² Danarto, *Cahaya Rasul* (Yogyakarta: DIVA Press, 2016).

³ Ibn Hajar Al-Asqalani, *Bulughul Maram, Terj. Irfan Maulana Hakim* (Bandung: Mizan, 2010).

⁴ "Estimasi Waiting List Jamaah Haji | Website Haji Dan Umrah Kementerian Agama RI," accessed August 26, 2022, <https://haji.kemenag.go.id/v4/waiting-list>.

health, but also costs money when living in Mecca⁵. Al-Razi said *istitha'ab* is the material ability to go to the *baitullah*⁶. In addition, Wahbah Zuhaili also interprets *istitha'ab* with the ability to travel to the baitullah without any obstacles⁷.

During the Covid-19 pandemic, Hajj regulations in Indonesia could not run as well as in previous years. In mid-2020, Fachrul Razi as Minister of Religion of the Republic of Indonesia was forced to issue a policy in the form of canceling the departure of Indonesian pilgrims in order to maintain the health, safety and security of Indonesian pilgrims from the threat of Corona Virus Disease Covid-19 which has hit all countries in the world⁸. In 2021, Yaqut Cholil Qoumas as Minister of Religion of the Republic of Indonesia had to make a similar decision regarding the cancellation of the departure of Indonesian Hajj pilgrims⁹. The longing of Indonesian pilgrims to carry out the pilgrimage can finally be realized in 2022, in which the government of Saudi Arabia has allowed various countries including Indonesia to perform the pilgrimage. However, due to the ongoing Covid-19 pandemic, the Saudi Arabian government does not allow the Hajj pilgrimage for those over the age of sixty-five¹⁰.

The emergence of various new phenomena in the Hajj during the Covid-19 pandemic would attract the attention of the author to conduct scientific research on the implementation of the Indonesian Hajj during the Covid-19 pandemic. So in this paper, the author will specifically discuss the concept of *istitha'ab* in the interpretation of al-Azhar and its relevance to the implementation of the pilgrimage during the Covid-19 pandemic using the maudhu'i interpretation approach.

It is undeniable that research related to the implementation of the pilgrimage has been carried out by many previous researchers, such as research conducted by Hendri Tanjung¹¹, Budi Kisworo¹², Nida Farhanah¹³, Achmad Muchaddam Fahham¹⁴, Azalia Mutammimatul Khusna¹⁵. Research on Hajj and its relation to politics has also been carried out by many scholars, including

⁵ Yusuf Qardawi, *Menjawab Masalah Haji, Umrah, Dan Qurban*, Terj. Yusuf Sinaga (Jakarta: Embun Publishing, 2007).

⁶ Imam Fahrudin Muhammad Husein al-Razi, *Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, Jilid VIII (Beirut: Dar al-Fikr, 1981).

⁷ Ala al-Din Ali Muhammad Ibrahim al-Khazin, *Tafsir Al-Ghazin, Lubab Al-Ta'wil Fi Ma'ani Al-Tanzil* (Beirut: Dar al-Kutub al-Ilmiyah, 2004).

⁸ Menteri Agama, "Keputusan Menteri Agama Nomor 494 Tahun 2020 Tentang Pembatalan Keberangkatan Jemaah Haji Pada Penyelenggaraan Ibadah Haji Tahun 1441H/2020 M," *Sirandang (Sistem Informasi Perundang-Undangan)*, 2020, <http://itjen.kemenag.go.id/sirandang/peraturan/6155-494-keputusan-menteri-agama-nomor-494-tahun-2020-tentang-pembatalan-keberangkatan-jemaah-haji-p>.

⁹ Agama Menteri, "Keputusan Menteri Agama Republik Indonesia Nomor 660 Tahun 2021 Tentang Pembatalan Pemberangkatan Ibadah Haji Tahun 1442 H/2021 M," 2021.

¹⁰ Menteri Agama, "Saudi Tetapkan Batasan Usia Haji, Dirjen PHU: Kita Harus Ikuti," 2022, <https://kemenag.go.id/read/saudi-tetapkan-batasan-usia-haji-dirjen-phu-kita-harus-ikuti>.

¹¹ Hendri Tanjung, "Hikmah Ibadah Haji Terhadap Ekonomi," *AL-INF AQ* 1, no. 1 (September 14, 2010): 6–20, <http://ejournal.uika-bogor.ac.id/index.php/al-inafaq/article/view/84>.

¹² Budi Kisworo, "Ibadah Haji Ditinjau Dari Berbagai Aspek," *Al-Istinbath : Jurnal Hukum Islam* 2, no. 1 (2017): 75, <https://doi.org/10.29240/jhi.v2i1.194>.

¹³ Nida Farhanah and Iain Palangka Raya, "Problematika Waiting List Dalam Penyelenggaraan Ibadah Haji Di Indonesia," *Jurnal Studi Agama Dan Masyarakat* 12, no. 1 (March 20, 2016): 57–80, <https://doi.org/10.23971/JSAM.V12I1.469>.

¹⁴ Achmad Muchaddam Fahham, "Penyelenggaraan Ibadah Haji: Masalah Dan Penanganannya," *Kajian* 20, no. 3 (September 19, 2016): 201–18, <https://doi.org/10.22212/KAJIAN.V20I3.625>.

¹⁵ Azalia Mutammimatul Khusna, "Hakekat Ritual Ibadah Haji Dan Maknanya Berdasarkan Pemikiran William R. Roff," *An-Nas* 2, no. 1 (April 10, 2018): 132–45, <https://doi.org/10.36840/AN-NAS.V2I1.93>.

the following; Eka Yudha Wibowo¹⁶, Isabella¹⁷, Istikomah¹⁸, Ahmad Syamsir¹⁹. In addition, the author also finds that there are previous studies that examine the pilgrimage and its correlation to the economy, such as research; M. Sulthoni²⁰, Inti Ulfi Sholichah²¹, H.M. Nasrun Nazaruddin²², Wuryaningsih Dwi Lestari²³, Latifatul Izzah²⁴. In searching the literature, the authors also found research on the pilgrimage and its correlation with education, among these studies are as follows; Muhaemin²⁵, Sifwatir Rif'ah²⁶. Besides that, there are also several studies that are specifically almost similar to the author's research, namely about the implementation of worship during the Covid-19 pandemic, such as research; Sultan Nur²⁷, Mila Kartika²⁸, Lailatussani Alfiah²⁹.

Based on the results of the author's literature review of various previous studies as described above, the author did not find any research that specifically examined the implementation of the pilgrimage during the Covid-19 pandemic using the Maudhu'I interpretation approach in the book of al-Azhar interpretation by Buya. Hamka. Therefore, it can be said that this research is original research and avoids overlapping research. So doing research on the implementation of the pilgrimage during the Covid-19 pandemic using the maudhu'I interpretation approach in the book of al-Azhar Buya Hamka's interpretation is something new and actual.

¹⁶ E Y Wibowo, "Pengaruh Haji Terhadap Politik Islam Di Indonesia (Tahun 1900-1945)," *Jurnal Babasa, Peradaban Dan Informasi Islam* 16, no. 1 (2016): 34–52, <https://core.ac.uk/download/pdf/228604406.pdf>.

¹⁷ Isabella Isabella and Firdaus Komar, "Kebijakan Penetapan Biaya Penyelenggaraan Ibadah Haji Di Indonesia," *Jurnal Pemerintahan Dan Politik* 5, no. 2 (June 25, 2020): 30127, <https://doi.org/10.36982/JPG.V5I2.1035>.

¹⁸ Istikomah, "Pelaksanaan Ibadah Haji Abad Ke 19 Dan Dampaknya Terhadap Perlawanan Rakyat Kepada Kolonialisme Belanda," *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 5, no. 2 (November 30, 2017), <https://doi.org/10.24235/TAMADDUN.V5I2.2105>.

¹⁹ Ahmad Syamsir, "Implementasi Kebijakan Penyelenggaraan Ibadah Haji Di Kota Bandung Tahun 2018," *JISPO Jurnal Ilmu Sosial Dan Ilmu Politik* 9, no. 1 (January 28, 2019): 69–81, <https://doi.org/10.15575/JISPO.V9I1.4084>.

²⁰ M. Sulthoni, Muhlisin Muhlisin, and Mutho'in Mutho'in, "Haji Dan Kegairahan Ekonomi: Menguak Makna Ibadah Haji Bagi Pedagang Muslim Di Yogyakarta," *JURNAL PENELITIAN* 9, no. 1 (May 17, 2012), <https://doi.org/10.28918/JUPE.V9I1.130>.

²¹ Inti Ulfi Sholichah, "Implikasi Perubahan Mekanisme Setoran Awal Biaya Penyelenggaraan Ibadah Haji Perspektif Ekonomi Islam," *Madani Syaria'ah* 3, no. 2 (August 31, 2020): 161–78, <https://doi.org/10.51476/MADANISYARI>.

²² H M Nasrun Nazaruddin, Rahmat Hidayat, and Ricco Andreas, "Analisis Strategi Pemasaran Dan Pelayanan Dalam Upaya Peningkatan Kualitas Daya Saing Biro Perjalanan Haji Dan Umroh Prospektif Ekonomi Syaria'ah (Studi Pada PT. Makkah Multazam Safir Dan Al Madinah)," *Nizham Journal of Islamic Studies* 8, no. 01 (May 18, 2020): 95–112, <https://doi.org/10.32332/NIZHAM.V8I01.2090>.

²³ Wuryaningsih Dwi Lestari, Sri Murwanti, and Muhammad Sholahuddin, "Pembiayaan Ibadah Haji Pada Lembaga Keuangan Syariah," *Cakrawala: Jurnal Studi Islam* 12, no. 2 (December 23, 2017): 141–50, <https://doi.org/10.31603/CAKRAWALA.V12I2.1703>.

²⁴ Latifatul Izzah, "Kopi Rakyat: Investasi Ibadah Haji Masyarakat Desa Mulyorejo Kecamatan Silo Kabupaten Jember," *LITERASI: Indonesian Journal of Humanities* 5, no. 2 (December 16, 2015): 158–69, <https://jurnal.unej.ac.id/index.php/LIT/article/view/6097>.

²⁵ Muhaemin B Muhaemin, "Dimensi Pendidikan Dalam Ibadah Haji (Telaah Tentang Aspek Pendidikan: Tauhid, Etika, Moral, Sosial Yang Tersirat Dalam Pelaksanaan Ibadah Haji)," *Jurnal Adabiyah* 13, no. 2 (December 4, 2013): 214–22, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/322>.

²⁶ Sifwatir Rif'ah, Dan Ahmad, and Badrut Tamam, "Pengaruh Latar Belakang Pendidikan Dan Usia Jemaah Calon Haji Dalam Memahami Materi Bimbingan Manasik Ibadah Haji," *Madinah: Jurnal Studi Islam* 7, no. 2 (December 5, 2020): 101–17, <http://ejournal.iai-tabah.ac.id/index.php/madinah/article/view/552>.

²⁷ Sultan Nur, "Pelaksanaan Ibadah Haji Pada Masa Pandemi Covid 19; Studi Komparatif Perspektif Mazhab Fikih," *Mazhabuna*, December 1, 2020, 134–50, <https://doi.org/10.24252/MH.V2I2.15075>.

²⁸ Mila Kartika, Sudin Saepudin, and Dudih Gustian, "Analisis Sentimen Dampak Covid-19 Terhadap Pembatalan Keberangkatan Ibadah Haji Pada Tahun 2020," *J-SAKTI (Jurnal Sains Komputer Dan Informatika)* 5, no. 2 (September 30, 2021): 964–72, <https://doi.org/10.30645/J-SAKTI.V5I2.392>.

²⁹ Lailatussani Alfiah and Wibowo Isa, "Strategiadaptasi Perusahaan Biro Tour And Travel Dalam Menghadapi Pandemi Covid-19 (Studi Kasus Pada Perusahaan Tour and Travel Haji Dan Umrah PT. Amanu Izzah Zamzam Sakinah Di Kota Surakarta)" 16, no. 2 (2020): 113–27.

This research is library research³⁰, using the *maudhu'i* interpretation research methodology³¹. The primary source in this research is the Tafsir Al-Azhar book written by Haji Abdul Malik Karim Amrullah and published by the Nurul Islam Foundation Jakarta in 1982³². In this study, the author tries to interpret the meaning of *istitha'ah* in the interpretation of Al-Azhar and contextualize it to the phenomenon of the Indonesian pilgrimage during the Covid-19 pandemic.

Discussion

Tafsir Al-Azhar: Monumental Creation by Buya Hamka

Tafsir al-Azhar is a monumental masterpiece of all Hamka's works. With his commentary works, Hamka is not only known and remembered in Indonesia and even abroad. Tafsir al-Azhar was originally a material presented in a morning lecture given by Hamka at the al-Azhar Grand Mosque in Kebayoran, Jakarta since 1959. At that time, the mosque was not yet named al-Azhar. The name al-Azhar for the mosque was given by Sheikh Mahmud Shaltut as Chancellor of al-Azhar University when he visited Indonesia in December 1960. The naming of Hamka's interpretation with the name of al-Azhar interpretation is closely related to the birthplace of the interpretation, namely the great mosque of al-Azhar.³³

There are several factors that encourage Hamka to produce this commentary. This was stated by Hamka himself in the preamble to his commentary. Among them is his desire to instill the spirit and belief of Islam in the souls of the younger generation of Indonesia who are very interested in understanding the Koran, but are hindered by their inability to master Arabic. His tendency towards writing this commentary also aims to facilitate the understanding of the missionaries and preachers and increase the effectiveness of delivering sermons taken from Arabic sources.

In the interpretation of Al-Azhar Buya Hamka interprets the verses of the Qur'an according to the arrangement in the Qur'anic manuscripts, verse by verse, letter by letter from Surah al-Fâtiḥah to an-Nâs, so it can be said that in his interpretation Buya Hamka uses the *tablîli* (detailed) method. This can also be seen from the description of Buya Hamka's interpretation which discusses various aspects contained in the interpreted verse such as the meaning of vocabulary, connotations, sentences, background of the revelation of the verse, connection with other verses (*munasabah*), not to be missed by including the opinions that have been given regarding with the interpretation of these verses, both those conveyed by the Prophet, the Companions, as well as the *tabi'in* and other commentators.

Buya Hamka also shows his caution in interpreting the Qur'an, such as in interpreting *Alif Lām Mīm, Kaf Hā Yā 'Ain Shād*, according to Buya Hamka the letters are not sentences that can be interpreted. Because if the letters have a clear meaning, then the Arabs will not hesitate in interpreting it. Therefore, you should accept the verse as it should be without speculating as to what it means. The Tafsir al-Azhar was completed by Buya Hamka when he was detained in prison on charges of treason against the state, this accusation arose because the Al-Azhar mosque was considered a forum for "Neo-Masyumi" and "Hamkaism". With its various advantages, the interpretation of al-Azhar has been published by various publishers, such as; Publisher of Advisors, Surabaya Islamic Library, and Jakarta Nurul Islam Foundation.

³⁰ Suharsini Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 1993).

³¹ Makhfud Makhfud, "Urgensi Tafsir Maudhu'i (Kajian Metodologis)," *Tribakti: Jurnal Pemikiran Keislaman* 27, no. 1 (January 31, 2016): 13~24-13~24, <https://doi.org/10.33367/TRIBAKTI.V27I1.256>.

³² Hamka, *Tafsir Al-Azhar Juz I* (Jakarta: Yayasan Nurul Islam, 1982).

³³ Abdul Rouf et al., "Tafsir Al-Azhar Dan Tasawuf Menurut Hamka," *Jurnal Usuluddin* 38 (December 31, 2013), <https://ejournal.um.edu.my/index.php/JUD/article/view/7465>.

The Concept of Istitha'ah in Tafsir Al-Azhar Buya Hamka

Hajj is *qashad* or deliberately going to something which in this case is a deliberate intention to go to Mecca to worship based on Allah's command in the letter al-Imran verse 97; *and because Allah is obligatory upon mankind to go on Hajj for those who are able to do so*. In the previous verse Allah has also emphasized that the first place of worship for Muslims is the *Baitullah* of Mecca, which is then blessed by Allah to be a guide for all mankind. According to Hamka asbab al-Nuzul from this verse is a narration from Ibn al-Munzir and al-Azraqi from Ibn Juraij who said: we have received news, that some Jews say: Baitul Maqdis is greater than the Ka'bah, because Baitul Maqdis the place where the prophets moved and because it is located in the most holy of earth. Hearing that, some of the Muslims replied, "The Kaaba is the greatest." Then this quarrel was heard by the Messenger of Allah, and this verse came down as an answer and a breaker for their quarrel.

The pilgrimage has been since the time of the prophet Ibrahim and his son the prophet Ismail, and then perfected by the prophet Muhammad SAW. Hajj is an obligation (*fardhu 'ain*) for every Muslim who is able to carry it out. As the word of God in Surah al-Baqarah verse 196 which reads as follows:³⁴

"And complete the Hajj and Umrah for the sake of Allah. If you are surrounded (obstructed by the enemy or because of illness), then (slaughter) an easy-to-get victim, and do not shave your head before the victim reaches the place of slaughter. If any of you is sick or there is a problem in his head (then he shaves), then it is obligatory for him to perform fidyah, namely: fasting or giving charity or sacrificing. If you have (feel) safe, then for those who want to perform Umrah before Hajj (in the month of Hajj), (he must slaughter) a sacrifice that is easy to get. But if he does not find (animal sacrifice or is unable), then it is obligatory to fast three days during the pilgrimage and seven days (again) when you have returned. Those are the perfect ten (days). Thus (the obligation to pay fidyah) for people whose families are not located (around) the Grand Mosque (people who are not residents of the city of Mecca). And fear Allah and know that Allah is severe in punishment".

The beginning of the verse is the commandment sentence "And complete the Hajj and Umrah for the sake of Allah". This verse mentions the word "perfect", because the pilgrimage existed before the Prophet Muhammad received revelation and has been commonly performed by Arab tribes since the time of the prophet Ibrahim As. So according to Hamka, the Shari'ah of Muhammad SAW only needs to acknowledge and perfect it. According to the majority of scholars, the Shari'ah of Hajj became the Shari'ah of the Prophet Muhammad in the 9th year of Hijriah. In that year the Muslims in Medina and throughout the Arab lands made the pilgrimage to Mecca which had been cleansed of idols, and the Prophet, his friend Abu Bakr, appointed him as the head of the group (Amirul Hajj) that year. It was in the tenth year that the Prophet Muhammad himself performed the pilgrimage known as *hajj wada'* which because eighty-two days after that he died.³⁵

The obligation of the pilgrimage is emphasized to Muslims who have the ability or ability (*istitha'ah*) to travel to the *Baitullah* in Mecca, because indeed it is a difficult task that requires not only physical and spiritual ability or health but also requires significant costs. little, besides that it must also be completely safe in realizing the intention of the pilgrimage and when worshiping in the holy land. With regard to this ability, according to Hamka, the pilgrims prepare a complete and sufficient provision, and the provision is not obtained from the wrong way. The existence of sufficient provisions has also been recorded in the word of God in surah al-Baqarah verse 187; *"The Hajj season is a number of months that are understandable, whoever sets his intention in that month will perform Hajj, then it is not permissible to rafat, do evil and argue during the time of performing Hajj. And what you do is good, Allah will know it. Have provisions, and indeed the best provision is piety and fear Me, O people of understanding."* Buya Hamka explained that this verse is the essence of gathering provisions before

³⁴ Hamka, *Tafsir Al-Azhar, Jilid I* (Jakarta: Pustaka Panjimas, 1982).

³⁵ Hamka, *Tafsir Al-Azhar, Juz XXVII* (Jakarta, 1982).

performing the pilgrimage, because the best provision is piety. With piety, then all supplies to perform the pilgrimage will not come from everything that is forbidden by Allah, such as acts of corruption, riya, and so on.

In the interpretation of al-Azhar, Buya Hamka tells how he was in performing the pilgrimage in 1927 when he was still nineteen years old. When he was on his way to perform the pilgrimage, in addition to being equipped with strong piety, Buya Hamka only had funds for the cost of a ticket to Mecca, while on arrival at the holy land, Buya Hamka worked to meet his needs while in Mecca. Buya Hamka's experience was born from his understanding of surah al-Baqarah verse 198 which reads; it does not matter that you seek grace from your Lord. According to Hamka, the explanation of this verse is the main provision for performing the pilgrimage is piety. So he allowed when he arrived in the holy land while making ends meet by working in a lawful way. This opinion is also corroborated by the experience of Ahmad bin Hambal when performing the pilgrimage, where he received wages from his work carrying other people's luggage in an atmosphere of pilgrimage. However, Buya does not allow it, if a person's main intention to go to the holy land is to do business, but not solely to perform the pilgrimage.

Hajj Phenomenon in Indonesia During the Covid-19 Pandemic

The first case of Covid-19 entered Indonesia in early March 2020, as stated by President Joko Widodo on Monday 2 March 2020³⁶. Until August 1, 2022, it was recorded on the official website of the Ministry of Health of the Republic of Indonesia that there were 6,210,794 Indonesians exposed to Covid-19. This data shows that from the beginning of March 2020 to August 2022, the country of Indonesia is still not free from the Covid-19 pandemic situation. Therefore, in this sub-chapter, the author will describe the phenomenon of Hajj in Indonesia in the period from 2020 to 2022.

In 2020 the government through the Ministry of Religion took a decision to cancel the departure of Indonesian Hajj pilgrims. This can be seen in the decision of the Minister of Religion of the Republic of Indonesia Number 494 of 2020. This decision was taken by the Minister of Religion based on four considerations. First, the health, safety, and security of the Hajj pilgrims are not guaranteed while they are at embarkation or debarkation, on their way, and in Saudi Arabia. Second, the health, safety and security of the Hajj pilgrims are threatened from the Corona Virus Disease Covid-19 which has hit all countries, including Indonesia and Saudi Arabia. Third, in the teachings of Islam, protecting the soul is one of the five maqashid shari'ah as consideration for the determination of the law in order to realize the benefit of the people. Fourth, as of June 1, 2020, the government of Saudi Arabia has not opened access to services for the Hajj pilgrimage in 1441 H/2020.³⁷

In 2021, through Yaqut Cholil Qoumas as Minister of Religion of the Republic of Indonesia, he also made a decision to cancel the departure of Indonesian pilgrims. This can be seen in the Decree of the Minister of Religion of the Republic of Indonesia Number 660 of 2021. This decision was taken based on seven considerations. The seven considerations are as follows: First, the health, safety and security of the Hajj pilgrims are not guaranteed while they are at embarkation or debarkation, in travel, and in Saudi Arabia. Second, the health, safety and security of the Hajj pilgrims are threatened from the Corona Virus Disease Covid-19 which has hit all countries, including Indonesia and Saudi Arabia. Third, the government is obliged to safeguard and protect Indonesian citizens both at home and abroad through efforts to overcome the Covid-19 pandemic. Fourth, the five maqasaid sharia must be used as the main basis in establishing laws or government policies in order to realize the benefit of the community. The five maqasaid sharia are guarding

³⁶ Indonesia.go.id, "Indonesia.Go.Id - Kasus Covid-19 Pertama, Masyarakat Jangan Panik," 2020, <https://indonesia.go.id/narasi/indonesia-dalam-angka/ekonomi/kasus-covid-19-pertama-masyarakat-jangan-panik>.

³⁷ Menteri Agama, "Keputusan Menteri Agama Nomor 494 Tahun 2020 Tentang Pembatalan Keberangkatan Jemaah Haji Pada Penyelenggaraan Ibadah Haji Tahun 1441H/2020 M."

religion (hifzh ad-din), guarding the soul (hifzh an-nafs), guarding reason (hifzh al-aql), and guarding property (hifzh al-maal). Fifth, the Saudi Arabian government has not invited the Indonesian government to discuss and sign a memorandum of understanding regarding the implementation of the 2021 Hajj. Sixth, the Saudi Arabian government has not opened access to services for the 2021 Hajj pilgrimage, while the Indonesian government needs sufficient time to prepare services for Hajj pilgrims. Seventh, approval from Commission VIII DPR RI decision to cancel the departure of Hajj pilgrims in 2021.³⁸

After two consecutive years (2020-2021) of not sending pilgrims, in the end in 2022 the Indonesian government succeeded in sending 100,501 Indonesian pilgrims to the holy land. This can be seen in the Decree of the Minister of Religion Number 405 of 2022. Due to the ongoing Covid-19 pandemic situation, especially in Saudi Arabia, there are several Saudi Arabian government policies that must be adhered to so that the departure of pilgrims can be carried out. Some of these rules are as follows: first, pilgrims who may depart are those who are under the age of sixty-five and have received the Covid-19 vaccination approved by the Ministry of Health of Saudi Arabia. Second, every pilgrim outside Saudi Arabia, including Indonesia, must attach the results of a negative PCR test for Covid-19 which is carried out within seventy-two hours before departure to Saudi Arabia. Hilman Latief in his statement stated that the Saudi Arabian government's decision must be followed and communicated to the Indonesian people effectively. Thus the explanation of the phenomenon of the implementation of the pilgrimage in Indonesia, then as a sub-section of the discussion in this study, the author will explain the concept of *istitha'ah* in Buya Hamka's al-Azhar interpretation and its relevance to the implementation of the Indonesian pilgrimage during the Covid-19 pandemic.

The Relevance of Istitha'ah in Tafsir Al-Azhar to the Implementation of the Indonesian Hajj During the Covid-19 Pandemic

The concept of *istitha'ah* in Buya Hamka's interpretation of al-Azhar shows that the main provision in performing the pilgrimage is piety to the commands of Allah and His Messenger, as He has said in the Qur'an. and said by Rasulullah SAW. In his interpretation of surah al-Baqarah verse 187 Buya Hamka explains that the best provision is piety, and it is because of piety that a person can carry out His various commands. This interpretation is also reflected in Buya Hamka's experience when he performed the first hajj pilgrimage in 1927, he only had a ticket to go to Mecca and then work in the holy land to make ends meet during the pilgrimage and a ticket back to Indonesia. Buya Hamka explained this attitude by interpreting the verse of the Qur'an which reads; *it does not matter that you seek grace from your Lord*. A similar experience was also carried out by Ahmad bin Hambal when performing the pilgrimage, where he received wages from his work carrying other people's luggage in an atmosphere of pilgrimage.

The concept of *istitha'ah* offered by Buya Hamka in the interpretation of al-Azhar seems irrelevant if it is applied in the implementation of the Hajj during the Covid-19 pandemic, it will actually endanger the pilgrims. This is because the application of Buya Hamka's *istitha'ah* concept in performing the pilgrimage during the Covid-19 pandemic is not in line with the al-maqasid al-shariah concept which is centered on five benefits; the benefit of religion (hifzh ad-din), soul (hifzh an-nafs), reason (hifzh al-aql), and property (hifzh al-maal)³⁹. Based on the benefit of the soul or hifzh an-nafs, it is natural that the cancellation of the departure of the Hajj pilgrims in 2020-2021 is carried out by the Indonesian government. Likewise, it is not permissible for pilgrims who are

³⁸ Menteri, "Keputusan Menteri Agama Republik Indonesia Nomor 660 Tahun 2021 Tentang Pembatalan Pemberangkatan Ibadah Haji Tahun 1442 H/2021 M."

³⁹Musolli Musolli, "Maqasid Syariah: Kajian Teoritis Dan Aplikatif Pada Isu-Isu Kontemporer," *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (2018): 60–81, <https://doi.org/10.33650/at-turas.v5i1.324>.

over the age of sixty-five to perform the pilgrimage in 2022. By using a different perspective, especially on the implementation of the Hajj in 2022, the sixty-five-year-old congregation may be able to departed with a record of ensuring the health of the congregation while in the holy land until they returned to their homeland, just like Buya Hamka who looked for his personal needs while in the holy land. However, this is also difficult for the Indonesian government to do because the government of Saudi Arabia has determined the rules for the implementation of the pilgrimage that must be followed by every country, including Indonesia. As stated by Hilman Latief as Director General of Hajj and Umrah Organization at coordination meetings and working visits DPR RI commission VIII at Yogyakarta. In addition, in the author's opinion, applying Buya Hamka's experience when performing the pilgrimage at that time is also impossible to apply at this time, considering the differences in the legal rules that apply in Indonesia, as stipulated in the Law of the Republic of Indonesia Number 6 of 2011 Regarding Immigration, especially during the Covid-19 pandemic, where regulations related to immigration are stricter than before, as stated in Circular Letter Number 23 of 2021 concerning International Travel Health Protocols During the Corona Virus Disease 2019 (Covid-19) Pandemic.

Conclusion

Based on the results of the research described previously, this study found that the meaning of *istitha'ah* in the interpretation of al-Azhar is the provision of piety, because according to Buya Hamka the best provision is piety to Allah SWT. Therefore, in this study the author concludes that the concept of *istitha'ah* offered by Buya Hamka in the interpretation of al-Azhar seems irrelevant if it is applied to the implementation of the pilgrimage during the Covid-19 pandemic, because it is not in line with the concept of *al-maqasid al-Islam. sharia* which is centered on five benefits, especially the benefit of the soul of *Hifzh an-nafs*. In addition, Buya Hamka's experience when performing the hajj pilgrimage in 1927 is also impossible to apply at this time, considering the differences in legal rules.

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