IMPLEMENTATION OF LEARNING DURING PANDEMIC BASED ON MAQASHID AS-SYARI’AH PERSPECTIVE

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Abstract: This study examines the implementation of learning system during covid-19 pandemic at Pesantren of Maslakul Huda Pati based on maqashid as-syar’ah view. The aim is to find out the implementation of maqashid as-syari’ah values in the curriculum used and in the learning system implemented at the pesantren of Maslakul Huda Pati. The research method used was descriptive qualitative. The subjects of this study were curriculum and learning system at the pesantren. The data collected using observation, interviews, and documentation, the data then analyzed by interactive analysis with steps of data reduction, data presentation, and drawing conclusions. The results of the study showed that the values of maqashid as-syari’ah have been applied in the learning system during the covid-19 pandemic. It can be seen from the implementation of the value of hifẓ and the realization of the attitude of trust (faith), make ikhtiyar and surrender (tawakal). The value of hifẓ an-nafs is realized from preventive actions to minimize and break the chain of Covid-19 spread. The value of hifẓ al-’aql is realized from efforts to maintain learning in the pesantren even in a pandemic situation.

Keywords: implementation, learning, covid-19, Maqashid as-syari’ah, perspective


Kata kunci: implementasi, pembelajaran, covid-19, Maqashid as-syari’ah, perspektif
INTRODUCTION

Covid-19 has become an intensive discussion in the past two years. All countries felt such a big impact through the spread of the virus. The impacts had raised include the loss of life in all affected countries, declining economic stability, the breakdown of health facilities, the education system that was confused about determining policies and other environmental impacts. All the impacts that arise due to the virus ferocity, and uncertainty of all parts dealing with the virus which spreads quickly. In Indonesia, since the first case in early March 2020, until now it has increased dramatically to around three million cases with tens of thousands of deaths. This very significant increase in cases is due to the very fast transmission of this virus.

In responding to the spread of the Covid-19 virus, countries in the world including Indonesia had implemented very strict activity restrictions aimed to prevent the spread of Covid-19. The Indonesian government made several regulations had to be obeyed by all Indonesian people, such as the implementation of lockdowns and physical quarantine for areas that were already in the dangerous category or red zone. In addition, all residents were also encouraged to always maintain physical distancing.

In the education field, the policy of limiting people's movements and keeping their distance was implemented by organizing online learning through several internet applications from student's home. This method became a very meaningful foundation for the continuation of the teaching and learning process at schools which at that had to be closed. This decision was taken in order to maintain the students’ safety without compromising their right to learn.

One of the affected educational institutions was pesantren. The spread of the Covid-19 virus entered the pesantren environment faster than expected. This required fast
action from all levels of pesantren stakeholders. The policies taken had to really be a solution in preventing the spread of the virus but still accommodate the implementation of learning in it. In this case, the pesantren of Maslakul Huda took several steps dealing with the Covid-19 virus, including by forming a handling task force and changing the learning system. The formation of the task force is was intended to take preventive steps against the Covid-19 virus. Meanwhile, the administrators of the boarding school made several changes in terms of learning materials and the implementation system. This step was taken in order to maintain the students’ safety without compromising their right to continue studying.

All the changes made by the pesantren had evoked various reactions from several pesantren institutions, santri, guardians, and local residents. Some sectors consider the step taken by the pesantren was too excessive in responding the virus. The other sector considered the system used to be less effective because it was different so far from the culture had been implemented in Islamic boarding schools. Therefore, the researcher intended to examine the learning system carried out during the pandemic from the perspective of maqashid al-shari’ah. This analysis is necessary to be done, because this concept is one of the theories that can measure the extent to which the policies taken by pesantren are in line with the objectives mandated by the Shari’a, but not many researchers have used it in measuring the learning process in educational institutions. Several previous studies have focused more on examining maqashid al-Syari’ah in general activities, including research on "Implementation of Maqashid al-Syariah in determining PPKM Policies for UMKM ". This study concluded that PPKM activities were included in the form of implementing maqashid al-shari’ah in the form of hifz al-nafs (safeguarding life).6 The next is research on "Covid-19: Review of maqashid al-shari'ah against the suspension of Prayer in Worship Places. The study concluded that worship in worship places is maqasid al-shari'ah manifestation form of hifz al-nafs formation (safeguarding life).7 The other study concerning "Implementation of

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Maqashid Syari’ah in dealing with the Covid-19 outbreak” concluded that the removal of Friday and congregational prayers was a conformation about implementation of maqashid al-shari’ah values. Therefore research on maqasid al-syari’ah in educational institutions is important to do in order to know what extent maqashid al-shari’ah values are implemented in educational institutions during a pandemic.

**METHOD**

Design of this research was qualitative descriptive in the form of field research. The research location was at pesantren of Maslakul Huda Kajen Pati. The research subjects were management assistants, the Covid-19 task force and students, while data collection techniques using interviews, observation and documentation. To analyze the data, the researchers used techniques developed by Miles and Huberman (interactive and continuous analysis to obtain complete data and answer research questions) such as data collection, data display or data presentation and concussion drawing/verification, so that it would be seen how the implementation of maqashid al-shari’ah values was carried out in the teaching and learning at pesantren of Maslakul Huda.

**FINDING AND DISCUSSION**

**A. Definition of Maqashidussyari’ah**

Maqāṣid asy‐syar’īah linguistically consists of two words, (Maqāṣid and syari'ah). The word maqāṣid is the plural maqāṣd which is maṣdar mim which means the straight path, backrest, mother, and objective. While syari'ah, is the laws taught by Allah to his servants. Jasser Auda cites the opinion of Ibn al-Qayyim basing syari’ah as wisdom that aims at the happiness of the world and hereafter. The

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essence of syari’ah is realizing justice, compassion, wisdom and goodness. So, everything that contradicts, this is not syari’ah.\footnote{11}

The term maqāṣid asy-syari’ah according to 'Allal al-Fasi is the purpose and wisdom shown by Allah SWT in all or most of the syari’ah conditions.\footnote{12} Whereas Wahbah Zuhaili argues that, Maqasid asy-syari’ah are the values and goals of syara’ existing in most of His laws in which its values and goals are Allah secrets that has been established in every legal provision.\footnote{13} One of the contemporary figures, Jasser Auda, defines them as principles contain legal secrets and a set of syari’abs’ goals as well as moral concepts that form the basis of Islamic law, such as justice, human dignity, freedom, generosity, convenience and community cooperation.\footnote{14} Realizing the maqāṣid should be a staple in all ijtihad methods. For this reason, the validity of ijtihad must be determined based on the level of success in realizing maqāṣid asy-syari’ah.

The purpose of syara’ law determinations or Maqashid asy-syari’ah is one of the important concepts in the study of Islamic law. Because of the importance of maqashid asy-syari’ah, the legal theorists make maqashid asy-syari’ah something that must be understood by scholars who have the status of mujtahid who carry out ijtihad. The essence of that theory is to realize good while avoiding evil, or to gain benefits and reject harm. The same term with maqashid asy-syari’ah is maslahat, that is why the determination of law in Islam must lead to benefit.\footnote{15}

According to al-Syatibi, the benefits are divided into three levels, namely primary needs (dharuriyat), secondary needs (hajiyat), and tertiary needs (tahsiniyat).

The first level is dharuriyat needs (primary needs). It is the needs levels that must be owned by human being in their life. If this level of need is not met in life, it automatically will threaten the mankind safety both in this world and in the

\footnote{11} Jasser Auda, Membumikan Hukum Islam Melalui Maqashid Asy-Syari’ah. (Yogyakarta: Mizan, 2015). 22


hereafter, and they will be very difficult to achieve happiness in the afterlife (sa’adat ad-darain). According to Imam al-Syatibi there are five main values that include in this category, namely, maintaining or protecting religion, soul, mind, honor and descendant, and protecting property. To maintain and protect these five basic values, Islamic law was revealed, and if every law verse in the Qur’an is examined carefully with the tools and people who are in accordance with the guidelines, then the reason for its formation will be found, which is maintaining the five basic values.

The second level, the needs of hajiyat (additional needs) or secondary needs, if these needs are not realized in life then they will not threaten human safety, but will cause difficulties for that person. This need only as a support for life, but if it is fulfilled it will increase happiness. Islamic Sharia in this case makes effort to eliminate or minimize any difficulties that may occur. The existing of rukshah (relief) in Islamic law, as explained by Abd al-Wahhab Khallaf, is an example of Islamic Sharia’s concern about the above needs. Examples of this maqasid in the field of Islamic economics is the permission to carry out mudharabah, muzara‘ah, musaqat dan hai’ salam, contracts, as well as various other economic activities which aimed at facilitating life and eliminating difficulties. In the context of worship, Islam prescribes several rukshah laws (waivers) if at the implementation Muslim get difficulties justified syara’ in carrying out taklīf order. The example of the relief as mentioned above is Islamic law allows a person not to fast when traveling long distances (according to sharia provisions) and so does someone who is sick, but they are required to make up for it on another day. The reason why Muslim is not fasting is permissible with the above provisions is because it fulfills the needs of this hajiyat.

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19 Nst and Nurhayati.
The third level is the need of *tahsiniyat*, this need is just supporting or complementary, when it is not realized then it will not threaten the existence of five points above, and will not cause difficulties.\(^{20}\) This need is in the form of complementary needs, including something that is appropriate according to customs or habits that are in accordance with moral. For examples politeness in speaking and acting, as well as developing the quality of production and work results. This benefit has more of an aesthetic and ethical focus, for example teachings on cleanliness, decoration, charity and humanitarian assistance\(^{21}\). This kindness is also important to improve and support primary and secondary benefits as described above.

**B. Teaching & Learning at Maslakul Huda Pesantren during Covid-19 Pandemic**

Regarding the curriculum, as explained by Sholahudin, one of the administrators of pesantren Maslakul Huda, learning at the beginning of pandemic was more focused on mastering Nahwu and fiqh. Such books were taught: *matanjurmiyah*, *antsilatutasrifiyah*, *safinatunnajab* and *fathul qorib*. It was conducted once a day (Tuesday and Saturday afternoons for Nahwu) and the rest was used for studying *fiqh*. This is different from normal conditions, where learning in Islamic boarding schools takes place three times a day, (after *Subuh*, *Asr* and *Maghrib*). The rest is used for students memorizing al Qur’an activities. So it can be concluded that learning activities at *pesantren* of Maslakul Huda during the pandemic only focused on reciting books and memorizing al Qur’an, it was done for the sake of safety from a pandemic, students were not allowed to go out carelessly, and the recitation was not carried out fully because there was fear of creating a crowd that would cause the spread of covid at the *pesantren* and its surroundings. In addition, 60% of the Islamic boarding school activities were focused on the students’ health as an effort to prevent the spread of the Covid-19 virus. This is in accordance with

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the government's appeal to reduce crowds in the room and maintain physical
distancing when carrying out activities.22

There was reduction of lesson hours for male students at pesantren of
Maslakul Huda during pandemic, such as there were no recitations after Asr,
because of the learning shift model at the Mathaliul Falah school (the 2nd shift just
entered after noon and ended at 5.30 pm). Besides, there was a system change, at
the pesantren, in which the recitation process changed from the classical system to
be permarhalah. In this case one class for Marhalah Tsanawiyah, and one class for
Marhalah Aliyah. After all students were in the pesantren environment, the learning
was continued as usual while constantly carried out health protocols, and the
learning took place conditionally.

The teaching and learning during covid-19 at the Maslakul Huda Islamic
Boarding School was carried out by combining 2 systems (offline and online). The
offline system was joined by administrators, musyrif/musyrifah who were still in
the Islamic boarding school's dormitory environment. Then the online system was
joined by students who are still at their homes using the zoom and clodx
applications. The learning at pesantren of Maslakul Huda during the pandemic was
not only referring to government policies, but also adjusted to policies implemented
by the school. After the Matholiul Falah established school holiday policy, Maslakul
Huda continued to carry out learning activities, but the implementation still
complied with the health protocols set by task force Covid-19 at pesantren of
Maslakul Huda such as using masks, face shields, maintaining distance, adding
nutrition to students' food, administration of vitamins and supplements.

The implementation of learning activities at Islamic boarding schools during
the pandemic was carried out online, several teachers continued to teach students
by utilizing several available applications such as zoom and clodx. This learning was
carried out when the condition of the pesantren was still possible and did not enter
the Covid-19 danger zone.

To overcome the increasing of worried conditions and considering the
environment around pesantren which had entered the danger zone where there were
cases of contracting Covid-19, so the pesantren of Maslakul Huda implemented a

policy of sending all the students back to their homes in accordance with the government's recommendations to stop learning activities in all educational institutions. After that, Islamic boarding schools independently asked the students to continue learning activities even though it was carried out in their homes.

This was done to make the students did not leave their learning activities too long; therefore the pesantren implemented online learning. The learning was carried out in the beginning of fasting month. The students were required to attend online class using zoom application. The recitation was only guided by four ustadz regularly every day. The implementation of online recitation was in the morning from 6.30 to 8.00, continuing at 10.00 then at the afternoon till two o'clock, then after Asar until five o'clock. The implementation of online learning specifically for new students at the beginning of the year was only kitabah (writing in Arabic pegon), because the schedule for the arrival of new students had to wait for the schedule of old students returning to the pesantren, so it needed a long time.

C. Learning System During Pandemic Perspective of Maqashid As-Shari'ah

Dealing with the Covid-19 pandemic, pesantren of Maslakul Huda had made changes from the existing learning system. All changes had been made was based on preventing the spread of Covid-19 virus. The changes included subject matter, learning system, time of implementation and learning approach. The changes had created various reactions from various groups, either positive or negative.

However, all the actions that have been carried out by pesantren of Maslakul Huda were actually still muallaq bissyar' (in accordance with the provisions of syariat). All policies had been formulated was only for the benefit of all society elements without coming out from the guidance of syariat law. One of the intended benefits could be reached by realizing maqāṣid asy-ṣyari‘ah, because the five points contained in it briefly describe the benefits which raised by the religion of Islam. Therefore, in order to realize benefit and respond to the challenges of this era, it is necessary to reorient maqāṣid asy-ṣyari‘ah by actualizing the classical maqashid which is protection and preservation towards contemporary maqashid which is development
and right (freedom). For the implementation of the Covid-19 task force policy at pesantren of Maslakul Huda which is related to the learning system at the pesantren during the pandemic in terms of the Islamic law teaching value (maqāṣid asy-sharīʿah) aspect, as follows:

The value of ḥifẓ ad-dīn is realized through the attitude of pesantren community including caregivers, coordinators and task force officers as well as all residents of that pesantren environment dealing with the outbreak of Covid-19 virus. The justification of all policies was intended as an attitude of endeavor by pesantren members to minimize and even break the chain of the Covid-19 spread in Maslakul Huda environment and in the area around the pesantren. This was also conveyed in the socialization about Covid-19 at the beginning of the Covid-19 dissemination which was attended by all pesantren residents. By doing this endeavor, the Islamic boarding school community was expected to always pray and trust to Allah SWT because basically the Covid-19 outbreak is of Allah SWT creation and only Allah Almighty can eliminate this virus. Therefore, the attitude of believing (faith), doing endeavors and surrendering (tawakal) dealing with Covid-19 was form of the development aspects of ḥifẓ ad-dīn (maintaining the existence of religion).

The values of Hifd Nafs are realized through various preventive efforts within the pesantren environment. In general, the efforts to prevent the Covid-19 virus spread at the Maslakul Huda Islamic Boarding School were carried out by increasing cleanliness, maintaining a diet, exercising, keeping a distance and other efforts. For offline learning, preventive efforts were carried out by applying physical distancing and had to wear masks and face shields. In addition, learning was also carried out using an online system through Google, zoom and other media. The existing regulations were conducted in order to maintain the safety of all elements inside and outside pesantren. By implementation of this system it was hoped that it could minimize or even break the chain of the spread of Covid-19. Based on the above explanation, it can be said that preventive effort was done to minimize and break the chain of transmission of Covid-19 in order to protect the safety of

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pesantren residents from contracting Covid-19 which was a development from the aspect of ḥifẓ an-nafs (safeguarding the soul).

The policy about efforts to maintain learning in Islamic boarding schools even in a pandemic situation by implementing health protocols regulated by the Covid-19 task force at pesantren of Maslakul Huda is a form of implementing ḥifẓ al-ʿaql values. Because students must get their rights to study even with different methods at normal times, for example combining the talaqi method (face to face) with the online method by utilizing supporting applications such as zoom and Google meet. This is intended that students do not take too long holiday after the policy of all students being sent home at the start of the pandemic. Because the long holidays will cause negative effect on students such as missing course material, excessive cell phone use so that students become careless and undisciplined.24

The policy of continuing to conduct the learning process during the pandemic is also development of aspects of ḥifẓ ʿaql (keeping one’s mind, because maintaining minds aspect is generally limited on the wisdom behind drinking khamr prohibition in Islam. However, the term ḥifẓ ʿaql (guarding the mind) has undergone paradigm shift now. Jasser Auda said the meaning of ḥifẓ ʿaql (guarding the mind) at this time includes theory which is oriented towards the use of brain functions such as prioritizing to search knowledge, suppressing mindsets that prioritize crowd crime, and avoiding efforts to disparage brain’s work.

CONCLUSION

From the above explanation, it can be concluded that Maslakul Huda Islamic Boarding School has made policies to prevent the spread of Covid-19 virus by increasing the cleanliness, maintaining patterns of diet, rest, and other activities. Meanwhile, the changes of learning system were reducing hours and learning materials. This is done in order to all students stay healthy and can carry out learning well. The results of the analysis using the Maqāṣid asy-asyārī’ahs’ view can be concluded as follows: The value of ḥifẓ ad-din is realized from an attitude of belief (iman), doing endeavor and surrender (tawakal) in

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dealing with Covid-19 carried out by all pesantren residents. The value of ḥifẓ an-nafs is realized from preventive actions to minimize and break the chain of transmission of Covid-19 as an effort to protect the safety of Islamic boarding school residents from contracting Covid-19. The value of ḥifẓ an-nasl is realized from the role of parents (guardians of students) in guiding, encouraging and coordinating their children while they are still at home to take part in online learning which was conducted by Islamic boarding schools. And the value of ḥifẓ al-‘aql is realized from efforts to maintain learning in Islamic boarding schools even in a pandemic situation by implementing health protocols regulated by the Covid-19 task force at the Maslakul Huda Islamic boarding school.

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