

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

Muhammad Cholilulloh
UIN Raden Mas Said Surakarta
e-mail: Muhammadcholil70@gmail.com

Siti Choiriyah
UIN Raden Mas Said Surakarta
e-mail: siti.choiriyah@staff.uinsaid.ac.id

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 maqasid 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 hifz and the realization of the attitude of trust (faith), make ikhtiyar and surrender (tawakal). The value of hifz an-nafs is realized from preventive actions to minimize and break the chain of Covid-19 spread. The value of hifz 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

Abstrak: Penelitian ini mengkaji tentang pelaksanaan sistem pembelajaran selama pandemic covid-19 di Pesantren Maslakul Huda Pati dikaji dari sudut pandang maqashid as-syar'ah. Tujuannya adalah untuk mengetahui implementasi dari nilai-nilai maqashid as-syari'ah dalam kurikulum yang digunakan serta dalam system pembelajaran yang dilaksanakan di Pesantren Maslakul Huda Pati. Metode penelitian yang digunakan adalah metode deskriptif kualitatif. Subjek dalam penelitian ini adalah kurikulum dan system pembelajaran di Pesantren Maslakul Huda. Metode pengumpulan datanya menggunakan metode observasi, wawancara, dan dokumentasi. Teknik analisis data menggunakan analisis interaktif dengan langkah reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa nilai-nilai maqasid as-syari'ah sudah diterapkan dalam system pembelajaran pada masa pandemi covid-19. Hal ini dapat dilihat dari implementasi Nilai hifz ad- dīn terealisasi dari sikap percaya (iman), melakukan ikhtiyar dan berserah diri (tawakal). Nilai hifz an-nafs terealisasi dari tindakan preventif untuk mencegah serta memutus mata rantai penyebaran Covid-19. Nilai hifz al-'aql terealisasi dari upaya tetap mempertahankan pembelajaran di pesantren meskipun dalam situasi pandemi.

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.¹ 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.²

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 distancing³.

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.⁴ 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.⁵

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

¹ Silfiyani Musoffa, "Pembelajaran Daring Masa Pandemi COVID-19 Di Sekolah Indonesia Kuala Lumpur," *Tarbawi: Jurnal Pendidikan Islam* 18, no. 1 (2021), <https://doi.org/10.34001/tarbawi.v18i1.1654>.

² Achmad Syauqi, "Jalan Panjang Covid19 (Sebuah Refleksi Dikala Wabah Merajalela Berdampak Pada Perekonomian)," *JKUBS: Journal of Chemical Information and Modeling* 1, no. 1 (2020): 1–19.

³ Kemenkes RI, "Panduan Pencegahan Dan Pengendalian Corona Virus Disease 2019 (Covid-19) Di Tempat Kerja," *Menteri Kesehatan Republik Indonesia*, 2020.

⁴ Wilem Musu, Wayan Simpen, and Indra Samsie, "Identifikasi Pola Pembelajaran Daring Dimasa Pandemi Covid-19 Menggunakan Teknik Data Mining," *Jurnal_Pekommas* 11 (2021): 11–20, <https://doi.org/10.30818/jpkm.2021.2060302>.

⁵ Nahariah Nahariah, "Pemanfaatan Teknologi Pembelajaran Di Masa Pandemi Covid-19," *Jurnal Al-Qiyam* 3, no. 1 (2022): 68–72, <https://doi.org/10.33648/alqiyam.v3i1.200>.

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 uspension 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

⁶ Sisi Ade Linda et al., "Implementasi Maqashid Syariah Dalam Penetapan Kebijakan Ppkm (Pemberlakuan Pembatasan Kegiatan Masyarakat) Bagi Umkm (Usaha Mikro Kecil Menengah)," *Al-Amwal: Journal of Islamic Economic Law* 7, no. 2 (2022): 1–12, <https://doi.org/10.24256/alw.v7i2.2929>.

⁷Hudzaifah Achmad Qotadah, "COVID-19: TINJAUAN MAQASID AL-SHARIAH TERHADAP PENANGGUHAN PELAKSANAAN IBADAH SHALAT DI TEMPAT IBADAH (Hifdz Al-Nafs Lebih Utama Dari Hifdz Al-Din?)," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 7 (2020), <https://doi.org/10.15408/sjsbs.v7i7.15676>.

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.⁸ Therefore research on *maqasid al-syri'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.⁹

FINDING AND DISCUSSION

A. Definition of Maqashidusyari'ah

Maqāṣid asy-syari'ah linguistically consists of two words, (*Maqāṣid and syari'ah*). The word *maqaāsīd* is the plural *maqṣd* which is *maṣdar mim* which means the straight path, backrest, mother, and objective¹⁰. 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

⁸ Laily Noor Ikhsanto, “Implementasi Maqashid Syari'ah Dalam Menghadapi Wabah Covid-19” 21, no. 1 (2020): 1–9.

⁹ Johny Saldana Matthew B. miles, A. Michael Huberman, *Qualitative Data Analysis: A Methods Sourcebook* (California: SAGE Publications, 2014).

¹⁰Linda et al., “Implementasi Maqashid Syariah Dalam Penetapan Kebijakan Ppkm (Pemberlakuan Pembatasan Kegiatan Masyarakat) Bagi Umkm (Usaha Mikro Kecil Menengah).” *Jurnal al-Amwal* Vol. 7, No. 2(2022). 4

essence of *syari'ah* is realizing justice, compassion, wisdom and goodness. So, everything that contradicts, this is not *syari'ah*.¹¹

The term *maqāshid 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.¹² Whereas Wahbah Zuhaili argues that, *Maqasid al- 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.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.¹⁴ Realizing the *maqashid* 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 *maqāshid 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 *mujtabid* 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.¹⁵ According to al-Syatibi, the benefits are divided into three levels, namely primary needs (*dharuriyat*), secondary needs (*hajiyyat*), 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

¹¹ Jasser Auda, *Membumikan Hukum Islam Melalui Maqashid Asy-Syari'ah*. (Yogyakarta: Mizan, 2015). 22

¹² Nasitotul Janah and Abdul Ghofur, "Maqashid As-Ayari'ah Sebagai Dasar Pengembangan Ekonomi Islam," *International Journal Ihya' 'Ulum Al-Din* 20, no. 2 (2018): 167–92, <https://doi.org/10.21580/ihya.20.2.4045>.

¹³ Qotadah, "Covid-19: Tinjauan Maqasid Al-Shariah Terhadap Penanggulangan Pelaksanaan Ibadah Shalat Di Tempat Ibadah (Hifdz Al-Nafs Lebih Utama Dari Hifdz Al-Din?)." *Jurnal Salam* Vol. 7, No. 7(2020). 6.

¹⁴ Muhammad Faisol, "PENDEKATAN SISTEM JASSER AUDA TERHADAP HUKUM ISLAM: Ke Arah Fiqh Post-Postmodernisme," *Kalam* 6, no. 1 (2017): 39, <https://doi.org/10.24042/klm.v6i1.393>.

¹⁵ Paryadi. *Maqashid Syariah: Definisi dan Pendapat Para Ulama*. *Jurnal* Vol. 4, No 2 (2021).9.

hereafter, and they will be very difficult to achieve happiness in the afterlife (*sa'adat ad-darain*).¹⁶ 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.¹⁷ 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.¹⁸ 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 *rukhsbah* (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 bai' 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 *rukhsbah* laws (waivers) if at the implementation Muslim get difficulties justified *syara'* in carrying out *taklif* 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.¹⁹ The reason why Muslim is not fasting is permissible with the above provisions is because it fulfills the needs of this *hajiyat*.

¹⁶ Khodijah, "Maqashid Syari'ah Dan Masalah Dalam Ekonomi Dan Bisnis Syari'ah," *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 3, no. 1 (2014): 659–72, <http://ejournal.stiesyariahbangkalis.ac.id/index.php/iqtishaduna/article/view/44>.

¹⁷ Sulaeman Sulaeman, "Signifikansi Maqashid Asy-Syari'Ah Dalam Hukum Ekonomi Islam," *DIKTUM: Jurnal Syariah Dan Hukum* 16, no. 1 (2018): 98–117, <https://doi.org/10.35905/diktum.v16i1.524>.

¹⁸ M. Ziqhri Anhar Nst and Nurhayati Nurhayati, "Teori Maqashid Al-Syari'Ah Dan Penerapannya Pada Perbankan Syariah," *Jesya (Jurnal Ekonomi & Ekonomi Syariah)* 5, no. 1 (2022): 899–908, <https://doi.org/10.36778/jesya.v5i1.629>.

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 assistance²¹. 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*, *amtsilatuttasrifiyah*, *safinatunnajah* 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

²⁰ Suansar Khatib, "Konsep Maqoshid Perbandingan Antara Pemikiran Al-Ghazali Dan Al-Syatibi," *MIZANI: Wacana Hukum, Ekonomi Dan Keagamaan* 5, no. 1 (2018): 47–62.

²¹ Musolli 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>.

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 *Matholi'ul 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 *permarbahah*. In this case one class for *Marbahlah Tsanawiyah*, and one class for *Marbahlah 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

²² Kementerian Kesehatan RI. *Pedoman Pencegahan dan Pengendalian Coronavirus Disease*. (2020).

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 ustadzs 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 *kitabab* (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 *maqāshid asy-syarī'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 *maqāshid asy-syarī'ah* by actualizing the classical *maqashid* which is protection and preservation towards contemporary *maqashid* which is development

and right (freedom).²³ 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-syarī'ah*) 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 (*tawakkal*) 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

²³ Jasser Auda. *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. Rosidin, Ali Abd al-Mun'im, (2015). 56.

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-'aql* 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 'aql* (keeping one's mind, because maintaining minds aspect is generally limited on the wisdom behind drinking *khamr* prohibition in Islam. However, the term *ḥifẓ 'aql* (guarding the mind) has undergone paradigm shift now. Jasser Auda said the meaning of *ḥifẓ 'aql* (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-syarī'ahs' view can be concluded as follows: The value of *ḥifẓ ad-dīn* is realized from an attitude of belief (*iman*), doing endeavor and surrender (*tawakal*) in

²⁴ Dituturkan oleh Koordinator Satgas Covid-19 Ponpes Maslakul Huda dalam sebuah wawancara pada tanggal 27 April 2022 di Kajen, Margoyoso, Pati.

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.

REFERENCES

- Auda, Jasser. *Membumikan Hukum Islam Melalui Maqashid Asy-Syari'ah*. Yogyakarta: Mizan, 2015.
- Faisol, Muhammad. "PENDEKATAN SISTEM JASSER AUDA TERHADAP HUKUM ISLAM: Ke Arah Fiqh Post-Postmodernisme." *Kalam* 6, no. 1 (2017): 39. <https://doi.org/10.24042/klm.v6i1.393>.
- Ikhsanto, jurusan teknik mesin Laily Noor. "Implementasi Maqashid Syari'ah Dalam Menghadapi Wabah Covid-19" 21, no. 1 (2020): 1–9.
- Janah, Nasitotul, and Abdul Ghofur. "Maqashid As-Ayari'ah Sebagai Dasar Pengembangan Ekonomi Islam." *International Journal Ihya' 'Ulum Al-Din* 20, no. 2 (2018): 167–92. <https://doi.org/10.21580/ihya.20.2.4045>.
- Jasser Auda. *Membumikan Hukum Islam Melalui Maqasid Syariah*, terj. Rosidin, Ali Abd al-Mun'im,(2015). 56.
- Kemenkes RI. "Panduan Pencegahan Dan Pengendalian Corona Virus Disease 2019 (Covid-19) Di Tempat Kerja." *Menteri Kesehatan Republik Indonesia*, 2020.
- Khatib, Suansar. "Konsep Maqoshid Perbandingan Antara Pemikiran Al-Ghazali Dan Al-Syatibi." *MIZANI: Wacana Hukum, Ekonomi Dan Keagamaan* 5, no. 1 (2018): 47–62.
- Kementerian Kesehatan RI. *Pedoman Pencegahan dan Pengendalian Coronavirus Disease*. (2020).

Koordinator Satgas Covid-19 Ponpes Maslakul Huda dalam sebuah wawancara pada tanggal 27 April 2022 di Kajen, Margoyoso, Pati.

Khodijah. "Maqashid Syari'ah Dan Masalahah Dalam Ekonomi Dan Bisnis Syari'ah." *IQTISHADUNA: Jurnal Ilmiah Ekonomi Kita* 3, no. 1 (2014): 659–72. <http://ejournal.stiesyariahbengkalis.ac.id/index.php/iqtishaduna/article/view/44>.

Linda, Sisi Ade, Muhamad Yusuf, Rifqi Nurdiansyah, Doli Witro, and Mu'tashim Billah. "Implementasi Maqashid Syariah Dalam Penetapan Kebijakan Ppkm (Pemberlakukan Pembatasan Kegiatan Masyarakat) Bagi Umkm (Usaha Mikro Kecil Menengah)." *Al-Ammal: Journal of Islamic Economic Law* 7, no. 2 (2022): 1–12. <https://doi.org/10.24256/alw.v7i2.2929>.

Matthew B. miles, A. Michael Huberman, dan Johny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. California: SAGE Publications, 2014.

Musoffa, Silfiyani. "Pembelajaran Daring Masa Pandemi COVID-19 Di Sekolah Indonesia Kuala Lumpur." *Tarbawi: Jurnal Pendidikan Islam* 18, no. 1 (2021). <https://doi.org/10.34001/tarbawi.v18i1.1654>.

Musolli, 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>.

Musu, Wilem, Wayan Simpen, and Indra Samsie. "Identifikasi Pola Pembelajaran Daring Dimasa Pandemi Covid-19 Menggunakan Teknik Data Mining." *Jurnal_Pekommas* 11 (2021): 11–20. <https://doi.org/10.30818/jpkm.2021.2060302>.

Nahariah, Nahariah. "Pemanfaatan Teknologi Pembelajaran Di Masa Pandemi Covid-19." *Jurnal Al-Qiyam* 3, no. 1 (2022): 68–72. <https://doi.org/10.33648/alqiyam.v3i1.200>.

Nst, M. Ziqhri Anhar, and Nurhayati Nurhayati. "Teori Maqashid Al-Syari'Ah Dan Penerapannya Pada Perbankan Syariah." *Jesya (Jurnal Ekonomi & Ekonomi Syariah)* 5, no. 1 (2022): 899–908. <https://doi.org/10.36778/jesya.v5i1.629>.

Qotadah, Hudzaifah Achmad. "COVID-19: TINJAUAN MAQASID AL-SHARIAH TERHADAP PENANGGUHAN PELAKSANAAN IBADAH SHALAT DI TEMPAT IBADAH (Hifdz Al-Nafs Lebih Utama Dari Hifdz Al-Din?)." *SALAM: Jurnal Sosial Dan Budaya Syar-I* 7, no. 7 (2020). <https://doi.org/10.15408/sjsbs.v7i7.15676>.

Paryadi. *Maqashid Syariah: Definisi dan Pendapat Para Ulama*. Jurnal Vol. 4, No 2 (2021):9.

SULAEMAN, SULAEMAN. "Signifikansi Maqashid Asy-Syari'Ah Dalam Hukum Ekonomi Islam." *DIKTUM: Jurnal Syariah Dan Hukum* 16, no. 1 (2018): 98–117. <https://doi.org/10.35905/diktum.v16i1.524>.

Syauqi, Achmad. "Jalan Panjang Covid19 (Sebuah Refleksi Dikala Wabah Merajalela Berdampak Pada Perekonomian)." *JKUBS: Journal of Chemical Information and Modeling* 1, no. 1 (2020): 1–19.