

A Review of *Maqâshid Sharîa* on Handling the COVID-19 Pandemic in Lampung and West Java Province

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Abstract: This research aims to determine and analyze the handling of the COVID-19 pandemic in Lampung Province and West Java from the perspective of *maqâshid sharîa*. Given that the pandemic has a wide impact on society, its handling must be comprehensive. This research method uses a qualitative method with an ethnographic approach. The data was obtained from the Lampung and West Java Provincial Governments, namely from the Regional Secretary and members of the DPRD. The data analysis uses interactive analysis and concept analysis. This study found that to handle the COVID-19 pandemic, the Lampung and West Java Provincial Governments have made several policies, including regional and gubernatorial regulations. The policy is intended to limit the worship and economic activities of the community. From the perspective of *maqâshid sharîa*, restrictions on worship and economic activities are part of protecting the human soul (*hifdz al-nafs*) as the highest protection or value before wealth (*hifdz al-mâl*) and even religion (*hifdz al-dîn*). With this handling, the rate of the virus spread can be prevented so that more human lives can be saved.

Keywords: COVID-19 pandemic; social restrictions and distancing; *maqâshid sharîa*

Abstrak: Riset ini bertujuan untuk mengetahui dan menganalisa penanganan pandemi COVID-19 di Provinsi Lampung dan Jawa Barat dalam perspektif *maqâshid syariah*. Mengingat, pandemi tersebut berdampak luas di masyarakat sehingga penanganannya harus komprehensif. Metode penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi. Datanya diperoleh dari pemerintah Provinsi Lampung dan Provinsi Jawa Barat, yakni dari Sekretaris Daerah dan anggota DPRD. Analisa datanya menggunakan analisis interaktif dan analisis konsep. Penelitian ini menemukan bahwa untuk menangani pandemi COVID-19 Pemerintah Provinsi Lampung dan Provinsi Jawa Barat telah membuat sejumlah kebijakan antara lain mengeluarkan peraturan daerah dan peraturan gubernur. Kebijakan itu dimaksudkan untuk membatasi aktivitas ibadah, sosial dan ekonomi masyarakat. Dalam perspektif *maqâshid syariah*, pembatasan ibadah, sosial dan ekonomi adalah bagian dari penjagaan terhadap jiwa manusia (*hifdz al-nafs*) sebagai penjagaan atau nilai tertinggi sebelum harta (*hifdz al-mâl*) dan bahkan agama (*hifdz al-dîn*). Dengan penanganan tersebut laju penyebaran virus dapat dicegah sehingga semakin banyak nyawa manusia yang terselamatkan.

Kata kunci: pandemi COVID-19; pembatasan dan penjarakan sosial; *maqâshid syariah*

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Introduction

The past COVID-19 pandemic has caused many problems in every country, including Indonesia. This outbreak not only attacks immunity but can also result in death.¹ This virus entered Indonesia in early March 2020 and the world calls it a spreader of non-natural disasters.² Various prevention strategies have been carried out with extreme measures such as lockdowns and social restrictions so that the spread of this virus does not become wider and claim many lives. The Indonesian government prefers a Large-Scale Social Restrictions (PSBB) policy rather than the lockdown policy as implemented by other countries.

The PSBB policy is implemented in each region based on the number of people exposed to COVID-19. The implementation of this policy uses PP No. 21 of 2020 concerning PSBB and Presidential Decree No. 11 of 2020 concerning the Determination of Public Health Emergencies signed by President Joko Widodo on March 31, 2020.³ The PSBB has been going on for quite a long time but it was still considered ineffective in suppressing the rate of spread of the virus. This can be seen from the number of residents exposed to COVID-19 which is still relatively high. Furthermore, the Government issued a new policy called the Implementation of Community Activity Restrictions (PPKM). Both PSBB and PPKM were issued to regulate various activities of the Indonesian

¹ Tarisa Novita Indana Zulva, "COVID-19 dan Kecenderungan Psikosomatis," *Journal of Chemical Information and Modeling*, 2.1 (2020): 1–4; See also Abdul Qodir Zaelani, Hari Sutra Disemadi, and Rumawi Sukron Mazid. "The Company's Contribution to Overcome the Economic Crisis Due to Covid-19 Pandemic in Indonesia Through Corporate Social Responsibility Policy." *NeuroQuantology*, 20.7 (2022): 747.

² Nawal El Zuhby, "Tafakur Pandemi COVID-19 Perspektif Pendidikan Islam," *Fikroh: Jurnal Pemikiran dan Pendidikan Islam*, 14.1 (2021): 15; See also Muhammad Fahrudin Nur, Anna Berliana, Evi Yuliana, Mawad Datul Mukaromah, and Aadil Ahmad Shaigojri. "Prohibition of Friday Prayer During COVID-19 Pandemic Period Against Red Zone Areas in Islamic Law Perspective." *MILRev: Metro Islamic Law Review*, 1.1 (2022): 54-69.

³ Muhyidin, "COVID-19, New Normal, dan Perencanaan Pembangunan di Indonesia," *Jurnal Perencanaan Pembangunan: The Indonesian Journal of Development Planning*, 4.2 (2020): 241; See also Azhari Akmal Tarigan. "An Analysis of Household Resilience and Divorce Within Muslim Families Amidst The Covid-19 Pandemic." *ADHKI: Journal of Islamic Family Law*, 5.1 (2023): 1-16; Bature, Habeebullah Hassan. "تحديات شرط الواقف في استخدام الوقف لمواجهة الجائحة العالمية كوفيد-19: Challenges of Condition of Waqif In Using Waqf As A Relief Tool To Fight Against The Covid-19 Pandemic." *Malaysian Journal of Syariah and Law*, 9.1 (2021): 125-136.

people, including the temporary suspension of school and lecture activities, the use of internet facilities to carry out educational, teaching, and lecture activities, the transfer of work from the office to the home, restrictions on religious activities in places of worship, and so on.⁴

After the Central government issued the PSBB and the PPKM policies to tackle COVID-19, local governments also issued derivative policies, for example, Lampung Province issued Regional Regulation No. 3 of 2020 concerning the policy of handling COVID-19, while on the island of Java, especially in West Java Province, the local government also made regulations in the form of Regional Regulation No. 36 of 2020 concerning PSBB. All policies issued by the central government, the Lampung provincial government, and the Java government aim to protect the public from the COVID-19 outbreak. The policy of restricting community activities, on the one hand, has a positive impact on people's health but on the other hand, it hurts the economic and educational aspects of the community. This is indicated by the increasing poverty rate because business activities are restricted or even closed, and the decreasing quality of education because school and lecture activities are stopped and replaced with online schools. In other words, the government's response to the global situation has also had a negative side effect on the dynamics of community development, especially in the economic sector and family life.⁵

In Lampung Province, for example, in September 2020 the number of poor people increased from 941,820 to 1,090,000, an increase of 12.76 percent compared to the number before COVID-19 or in March of the same year.⁶ The same is true in West Java, the poverty rate also increased by 682,000 people, from 4,290,000 to 4,200,000.⁷ The increasing number

⁴ Rudi Santoso, Fathul Mu'in, dan Arif Fikri, "Optimalisasi Tugas dan Fungsi DPRD dalam Mewujudkan Pemerintahan Bersih," *As-Siyasi: Journal of Constitutional Law*, 1.1 (2021): 100–117, <https://doi.org/10.24042/as-siyasi.v1i1.8960>.

⁵ Kamaruzzaman Bustamam-Ahmad, "The Application of Islamic Law in Indonesia: The Case Study in Aceh," *Journal of Indonesian Islam*, 1.1 (2007): 135–80.

⁶ [https://www.Republika.Co.Id/Berita/Qokh3r457/Penduduk-Miskin-Di-Lampung-Tambah-41820-Orang, Diakses 5 Oktober 2021, Pukul 11.15 WIB., n.d.](https://www.Republika.Co.Id/Berita/Qokh3r457/Penduduk-Miskin-Di-Lampung-Tambah-41820-Orang,Diakses%205%20Oktober%202021,%20Pukul%2011.15%20WIB.,n.d.)

⁷ <https://jabar.Bps.Go.Id/Pressrelease/2021/07/15/900/Tingkat-Kemiskinan-Jawa-Barat-Maret-2021-Sebesar-8-40-Persen-Dan-Ketimpangan-Pendapatan-Sebesar-0-412.Htm>, 5 Oktober 2021, 11.50, n.d.

of poor people due to government policies is an interesting phenomenon to study. This is because the policies taken by the government have a broad impact on the economic sector of society, including household life.⁸

To study this problem, research needs to be conducted using various perspectives, one of which is through the perspective of *maqashid sharia*. This is because, in Islam, the main purpose of Islamic law is to protect religion, soul, descendants, property, and reason. By using this parameter, the Government policy can be analyzed to find out whether it was conceptually correct or inappropriate to the situation of the wider community.

Several relevant studies discuss the Government policy and the impact of COVID-19 on community development. One of them is a study conducted by Muhyidin who identified three alternative policies that can be carried out by the Government after the COVID-19 Pandemic, namely preparing medium-term planning, making moderate revisions, and replacing them with new plans based on the assumption of the arrival of the COVID-19 pandemic in the future.⁹

The next study is conducted by Mutiara Fahmi related to the use of humans as volunteers in new drug trials. This study concludes that Islam views the use of humans as volunteers in drug trials as justifiable as long as the drug testing follows the stages of clinical trials that have been agreed upon in government regulations and international drug testing codes of ethics.¹⁰

Another study on the same theme is conducted by Subhan Sodik entitled "Handling COVID-19 in the Approach of Fiqh Principles and Usul Fiqh: Analysis of Large-Scale Social Restriction Policies in the Religious Sector".¹¹ This study concludes that the policy of restricting

⁸ Ulin Na'mah, Rezki Suci Qamaria, and Hesti Ayu Makrufah, "The Concept of Mubâdalah (Mutuality) and the Public Role of Wife to Prevent Domestic Violence," *Al-Adalah*, 19.2 (2022): 291–314, <https://doi.org/10.24042/adalah.v19i2.13682>.

⁹ Muhyidin, "Covid-19, New Normal, dan Perencanaan Pembangunan di Indonesia."

¹⁰ Mutiara Fahmi Razali, "Penggunaan Manusia Sebagai Relawan dalam Ujicoba Obat Baru: Kajian Alquran, Hadis dan Kaedah Fiqih," *El-Ushrah*, 4.1 (2021): 64–75, <https://doi.org/10.22373/ujhk.v4i1.9004>.

¹¹ Subhan Sodik, "Penanganan COVID-19 dalam Pendekatan Kaidah Fikih dan Ushul

worship activities in places of worship during the COVID-19 pandemic does not conflict with Islamic law. Moreover, Dian Kus Pratiwi, in her research, discussed the policies of the Regional Government in Handling COVID-19 in Indonesia. This study found that innovation in regional government policies in handling COVID-19 in Indonesia is important to be carried out to prevent the virus and recover the economy.¹²

Furthermore, related to the theory of *maqâshid sharia*, Muhammad Aziz et al. have conducted an in-depth study of the topic through their research entitled "Method of Determining *maqâshid sharia*: Study of Abu Ishaq Al-Syathibi's Thoughts".¹³ This study discusses the method of determining *maqâshid sharia* of Syathibi regarding the purpose of everything that is ordained by Allah to bring benefit to humans and prevent harm.

This research differs from previous studies, in that, apart from the different locations and research problems, this research analyzes these policies from the perspective of Islamic legal theory (*Ushul fiqh*). As for the research discussing a similar topic namely *maqâshid syariah*, this research is also different from the earlier research because it only examines theoretically and conceptually about *maqâshid syariah* while this research is more about the use of this concept in analyzing the policies of the ruler.

Research Methods

This study is classified as qualitative, descriptive research using a socio-political approach. The selection of the research location was determined in Lampung Province because Lampung is the gateway to Sumatra Island and West Java Province was chosen because it represents an area on Java Island with a large population. Data collecting activity was carried out through interviews with policymakers of Lampung and

Fikih: Analisis Kebijakan Pembatasan Sosial Berskala Besar Dibidang Keagamaan," *Jurnal Al-Adalah: Jurnal Hukum dan Politik Islam*, 5.2 (2020): 115.

¹² Dian Kus Pratiwi, "Inovasi Kebijakan Pemerintah Daerah dalam Penanganan COVID-19 di Indonesia," *Amnesti: Jurnal Hukum*, 3.1 (2021): 37–38.

¹³ Muhammad Aziz and Sholikah Sholikah. "Metode Penetapan *Maqâshid al-Syari'ah*: Studi Pemikiran Abu Ishaq al-Syatibi." *Ulul Albab: Jurnal Studi Islam*, 14.2 (2013): 160-175.

West Java Province. In addition, the author also used the observation method to complement the data obtained. Data analysis was carried out using interactive analysis techniques and concept analysis.

Result and Discussion

Definition and Legal Basis of *Maqâshid Sharîa*

The term *maqâshid sharîa* consists of two words, namely *maqâshid* and *sharîa*. *Maqâshid* is the plural of *maqâsad* which means “purpose or intent”.¹⁴ The dictionary explains that *maqâshid* can be related to good or bad.¹⁵ Meanwhile, the word *sharîa* linguistically means “a path to a water source”. In Munawir's dictionary, *sharîa* means regulation, law, or statute.¹⁶ Ahmad Hasan explained that Sharia is a holy text and includes *aqîdah* (theology), *amaliyah* (conducts), and *khulukiyah* (ethics).¹⁷

Imam As-Syatibi explained that *maqâshid sharîa* is the objective of sharia which aims to bring about benefit and goodness for humans. To realize this goal, clear evidence and arguments are needed.¹⁸ *Maqâshid sharîa* is also a collection of Allah's intentions to reveal Islamic law to the world. It contains the wisdom/purpose hidden behind which was established by Allah for the benefit of humanity and to prevent harm. The commands and prohibitions from Allah in the Qur'an and the Hadith of the Prophet Qur'an have noble purposes, and there is even beneficial wisdom behind them. For example, Islam commands its followers to pray. According to the explanation in QS. al-Ankabût: 45, prayer has two pearls of wisdom, namely as a deterrent to evil deeds and a shield from evil deeds. In other words, if the prayer is performed properly, the doer will gain goodness

¹⁴ Alan S. Kaye and J. Milton Cowan, “The Hans Wehr Dictionary of Modern Written Arabic,” *Journal of the American Oriental Society*, 1977, <https://doi.org/10.2307/600747>.

¹⁵ Suhaimi, Muhamad Rezi, and Maman Rahman Hakim, “*Maqâshid al-Sharî'ah*: Teori dan Implementasi,” *Sahaja: Journal Shariah and Humanities*, 2.1 (2023): 162-166.

¹⁶ M. Waritsul Firdaus. F, “Media of Law and Sharia *Maqashid al-Sharia* in the Contemporary Era 's Reinterpretation of Islamic Inheritance Distribution,” *Media of Law and Sharia*, 5.1 (2024): 76–87, <https://doi.org/https://doi.org/10.18196/mls.v5i1.47>.

¹⁷ Nawir Yuslem, “Sharia Contextualisation To Establish the Indonesian Fiqh,” *Petita: Jurnal Kajian Ilmu Hukum dan Syariah*, 5.2 (2020), <https://doi.org/10.22373/petita.v5i2.96>.

¹⁸ Herdiansyah Herdiansyah, “al-Muwafaqat Karya Masterpiece Imam Asy-Syatibi,” *Das Solen*, 3.01 (2019).

and avoid bad deeds. Another example is the prohibition of intoxicating drinks. The prohibition aims to maintain the health and clarity of the human mind so that it will be beneficial for behavior and actions.¹⁹

The Qur'an in the Surah al-Anbiyâ: 107 emphasizes that Allah did not send the Prophet except to be a mercy for the universe. In other words, the arrival of the Prophet brought mercy and grace to the universe. This gift to the universe is translated as extraordinary benefits, not only for humanity but also for all of nature. Benefits can be interpreted as all goodness. This is not only explained by Allah directly through revelation but can also be traced through rational considerations. If humans use their minds optimally to think deeply, they will understand the motives and goals behind the legal provisions revealed by Allah. Therefore, everyone who receives and acknowledges this grace is blessed. On the contrary, those who reject and even deny it are among the people who are at a loss both in this world and in the hereafter.²⁰

Levels of *Maqâshid Sharîa*

As-Syatibi divided *maqâshid sharia* into three levels: *dahrûriyya*, *hajjiya* and *tahsîniyya*. In realizing welfare, the interests of *dharûriya* must be prioritized over the interests of *hajjiya* and likewise, the interests of *hajjiya* must be prioritized over the interests of *tahsîniyya*. *Dharûriya* is the primary need. If the main needs are not realized, human welfare will be threatened in its existence, both in this world and the hereafter. There are five needs (*ushûl al-khams*) in the first level, namely religion, soul, mind, descendants, and property. These five things must be preserved by avoiding or preventing things that can interfere with or damage them.²¹ In modern times, maintaining *ushul al-khams* is contained in human rights (HAM) as explained as follows:

¹⁹ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah*, Terj. Rosidin Dan Ali Abd El Mun'im (Jakarta: Mizan, 2015), pp. 1-356.

²⁰ Chamim Tohari, "Islam in World Perspectives Critical Studies to the Authority of Shahih al-Bukhari as Source of Islamic Law," *Islam in World Perspectives*, 1.2 (2021): 89–104, <http://www.journal2.uad.ac.id/index.php/IWP/article/view/4690>.

²¹ Bitoh Purnomo, "*Maqâshid al-Syari'ah* and Human Rights Problems," *Nurani: Jurnal Kajian Syari'ah dan Masyarakat*, 20.1 (2020): 1–12, <https://doi.org/10.19109/nurani.v20i1.5631>.

The first is maintaining religion. Maintaining religion or *hifz al-dîn* is the main goal that must be maintained so that the *maqâshid sharîa* can be achieved. Some scholars or Islamic legal experts place maintaining religion as the main priority over other interests. Other scholars, however, determine that maintaining the soul is the first place. One form of maintaining religious norms that is included in the *dharûriyya* or primary rank is prayer. If prayer is not performed, then the existence of religion will be threatened.

The second is maintaining the soul. Maintaining the soul or *hifz al-nafs* is an effort to maintain an honorable life in order to avoid actions that endanger the soul, such as persecution or murder. Maintaining the soul is included in the second *maqâshid sharia* after maintaining religion. Maintaining the soul or life is one of God's commands. If these needs are ignored, the consequence is that human existence is threatened.

The third is maintaining reason. Maintaining reason or *hifz al-aql* is included in the category of *dharûriyya*. Human must use their reason optimally to think positively and constructively, away from negative-destructive thoughts. Maintaining reason is one of Allah's goals to send down laws to earth. One form of maintaining reason is the prohibition of alcoholic beverages, drugs, or other intoxicants. If this is not heeded, the consequence is that the existence of reason is threatened.

The fourth is maintaining descendants. Maintaining descendants or *hifz al-nasl* is the fourth principle. Descendants and honor must be maintained to realize human welfare, namely the preservation and continuity of a moral and civilized human generation.⁵⁶ Maintaining descendants is also included in the *dharûriyya* (urgent) rank. One form of maintaining descendants includes the requirement for marriage for men and women and the prohibition of adultery. If humans do not marry, the existence of a generation will be threatened.

The last is maintaining the property. Maintaining property or *hifz al-mâl* is also a goal to be achieved by Islamic law. Safeguarding property here means protecting it from actions that could eliminate or damage the safety, sanctity, and lawfulness of property. Maintaining wealth is also included in the rank of *daruriyyat*. One form of property preservation

is Islamic teachings on how to obtain good and halal property, and the prohibition of usury, stealing, corruption, or taking other people's property in other illegal ways. If this provision is violated, the existence of good, halal, and blessed assets will be corrupted.⁵⁷

The implementation of the above five aspects (*kullîya al-khamsa*) can be done in two ways. The first is a constructive method and the second is a preventative approach. In the constructive method, the obligations and prohibitions contained in the Qur'an and hadith can be used as a guide.

Next is the *Hajjiya*. *Hajjiya* is a level of interest that is secondary in nature, or the second need of mankind. If this interest is not realized, the consequences will not threaten human safety, but will only result in difficulties. Islamic law does not want to cause difficulties for humans in carrying out His commands and prohibitions. For that, Allah gives relief or *rukhsa* (relief) to humans. Example: Travelers may not fast on the condition that they must make up for it on another day.

The last type of interest is *Tahsîniyya*. *Tahsîniyya* represents human interests that are complementary/perfecting in nature. *Tahsîniyya* is also a human need, but if the need is not met, it does not result in threatening the existence of the five main points, nor does it cause difficulties for human beings, for example: making something beautiful/pleasing to the eye, buying a vehicle for personal use, using perfume, etc.

Pandemic Handling in Lampung Province and West Java

As previously explained, the policy for handling the COVID-19 outbreak in Indonesia is not only carried out by the Central Government but also by Regional Governments at all levels. The Lampung Provincial Government issued regulations governing the handling of the COVID-19 outbreak along with its provisions and sanctions through Regional Regulation (PERDA) No. 3 of 2020 concerning Adaptation to New Habits. Meanwhile, the West Java Government issued the West Java Governor Regulation (PERGUB) No. 36 of 20220 concerning PSBB Guidelines in Handling COVID-19.

Although the form of regulations and areas of these two policies are different, their purpose is the same, namely to prevent, slow down,

and localize the spread of COVID-19. With the existence of regional regulations that limit the distance of physical contact and social activities, direct contact between people infected with the virus and other healthy people is expected to be prevented/reduced so that transmission/spread of the COVID-19 virus can be controlled. In terms of the objectives and the wording of the rules, the policies of the Lampung and West Java Provincial Governments above lead to three things, namely: (1) implementing the Central Government's policy on Large-Scale Social Restrictions (PSBB) and Community Activity Restrictions (PPKM), (2) regulating Physical Distancing, (3) regulating Social Distancing. These three things are implemented by each provincial government according to the situation and conditions of the existing outbreak.

In Lampung Province, the implementation of the three things above is carried out simultaneously and in a coordinated manner by involving all existing work units. Activities in the community that invite crowds are prohibited, including shifting teaching and learning activities in schools and universities from offline to online. Civil servants and private employees are given leave or are arranged with a shift work schedules system or even working from home. Markets and shopping activities are restricted including activities in places of worship involving many people until the situation and conditions return to normal. In addition, the provincial government continues to socialize health protocols and regulations to all residents and conduct patrols to limit vehicle operations and other activities to prevent the spread of the virus from one place to another.²²

Furthermore, to reduce the economic pressure on affected communities, especially small traders and weak economic groups due to their business activities being restricted/stopped, the Lampung Provincial People's Representative Council (DPRD) encourages local governments to monitor the number of poor people affected and then provide social assistance to them.²³ Indeed, this physical and social distancing policy

²² Fahrizal Darminto, Regional Secretary of Lampung Province, *Interview* on June 5, 2022.

²³ Haru Suwandharu, Member of Regional People's Representative Assembly (DPRD) Lampung *Interview* on June 27, 2022.

is very risky, especially for the business world, because, as a result of this policy, people's productivity and income have drastically decreased because they cannot work in public spaces.²⁴

In West Java Province, the strategy for dealing with the COVID-19 pandemic is carried out through proactive, transparent, scientific, innovative, and collaborative efforts. For example, encouraging the public to always implement the 3M health protocol (washing hands, wearing masks, maintaining distance), optimizing 3 T (testing, tracing, and follow-up), monitoring the increase in the number of disease exposures and the availability of health equipment and workers, including vaccinations in all regions and so on.²⁵

Other activities are to appeal to and even prohibit community activities that have the potential to invite crowds, including shifting the pattern of teaching and learning activities in schools and universities from offline to online. Likewise, places that are usually centers of crowds, such as markets, shops, and places of worship, are limited or temporarily stopped until the situation and conditions return to normal. Socialization of health regulations and protocols (3M and 3T) to all residents is also being carried out continuously, including monitoring and quarantining residents who come from outside the area so that the spread of the virus can be prevented as early as possible.²⁶

All of the above policy was deliberately taken by the Government directly to the community in all corners of the village because the COVID-19 virus has spread to all regions. The solution must be done in a fast, precise, and extraordinary way as well as good unity and cooperation from all elements of the government.²⁷ However, the success of all the programs depends heavily on the cooperation and unity of both parties, the government as the policy controller and the community

²⁴ Arief Kresna dan Juni Ahyar, "Pengaruh Physical Distancing dan Sosial Distancing terhadap Kesehatan dalam Pendekatan Linguistik," *Jurnal Syntax Transformation*, 1.4 (2020): 14-19.

²⁵ Setiawan Wangsaatmaja, Regional Secretary of West Java Province, *Interview* on June 26, 2022.

²⁶ Fahrizal Darminto, Regional Secretary of Lampung Province, *Interview* on June 5, 2022.

²⁷ Rahmat Mirzani Djausal, Member of Regional People's Representative Assembly (DPRD) Lampung *Interview* on June 5, 2022.

as the beneficiary. The latter party is very decisive in determining the success or failure of the handling activities.

Initially, the policies taken by the government seemed less than optimal, even the government's response seemed slow and stuttering. Such weaknesses, however, must be wisely understood as the emergence of such a severe pandemic was a new experience since Indonesia's independence, so it was natural that there are shortcomings and obstacles here and there. After some time and continuous efforts, however, the policy yielded results. This was shown by the increasing number of healthy people and the decreasing number of COVID-19 sufferers.

Handling the Pandemic in Lampung Province and West Java in the Perspective of *Maqâshid Sharîa*

The handling of the COVID-19 pandemic carried out by all Regional Governments, especially the Lampung Provincial Government and West Java Province, aims to provide benefits and goodness to the community. The two regulations for handling COVID-19 issued by the Lampung Provincial Government and West Java Province aim to protect the lives and economy of the community in each region. This can be examined using two perspectives in Islamic law, namely the perspective of *maqâshid sharîa* and the perspective of *mashlahah*. These two perspectives can be used as a guide to managing the crisis by considering the welfare of humanity.²⁸

According to the *maqâshid sharîa* perspective, one of the main basics is preserving human life (*hifz al-nafs*).²⁹ The definition of preserving human life here does not only rely on efforts to prevent death but also ensures that the physical and mental health of the community is protected. To fulfill this basic interest, each Provincial Government has implemented many policies, both preventive and curative in nature. These policies are

²⁸ Suhaimi, Muhamad Rezi, and Maman Rahman Hakim, "Maqâshid al-Sharî'ah: Teori dan Implementasi," *Sabaja: Journal Shariah and Humanities*, 2.1 (2023): 162-166.

²⁹ Fuad Fuad and Said Munawar, "The Principle of *Maqâshid Sharî'ah* in Handling COVID-19 Pandemic in Indonesia," *Qistie*, 16.1 (2023): 51, <https://doi.org/10.31942/jqi.v16i1.7956>.

a direct manifestation of the government's obligation to protect people's lives, which is implemented in the form of providing health services and ensuring that those infected with the COVID-19 virus receive proper treatment. Likewise, the government's decision to impose a lockdown and social restrictions, although it has major economic and social implications, can be seen as in line with the *maqâsid* principle because it aims to minimize the spread of the virus and protect people's lives. On the other hand, these policies can also be seen from the perspective of *mashlahā al-amma* (public interest) and *mashlahā al-hurriya* (interests of freedom).

Preserving life in this context is placed as a higher value than other values, including preserving religion and property. This is in line with Imam Ghazali's argument which emphasizes the priority scale or *tartib tanâzul*. Prioritizing the preservation of the soul (*hifdz al-nafs*) is in accordance with the fact that humans are recognized as *mukallaf* when they are alive. For this reason, preserving the life or existence of a Muslim's soul is important to live in the world and to carry out religious commands while meeting economic needs.

In the context of *mashlahā al-'amma*, the policy of protecting the community is the obligation of each regional government as a policy maker. This is because all human needs and desires, both private and public, can be achieved if this *mashlahā al-amma* can be realized. For this reason, community compliance, especially those whose areas are infected with COVID-19, in implementing all government regulations aimed at creating a conducive environment is very much needed (*hajjiya*). However, if the community is not disciplined in complying with government policies, both regarding physical and social distancing, then the *mashlahā* will be lost and result in the transmission of the virus becoming more widespread and uncontrolled.

Related to *mashlahā al-hurriya*, these government policies are indirectly also aimed at creating a social life that is free from disturbances and threats including health and economic problems in society. God has given reason and abilities to humans that are perfect compared to other created beings. Thus, efforts to create a community environment free from fear and misery are part of the *maqâshid sharîa* as desired by Islamic law.

Furthermore, among all the government policies that have been taken in dealing with the pandemic, it turns out that there was also a policy related to the protection of religion (*hifz al-dîn*). The policy taken by the government in this case is to limit worship activities in worship places especially those having the potential to cause crowds. This policy, to a certain extent, became a dilemma for the government because on the one hand, it protects lives but on the other hand it can hinder the development of religion. Therefore, the policy that must be taken is a policy allowing Muslims to avoid the threat of death but also to be able to carry out their worship even in limited conditions.³⁰

The pandemic has indirectly encouraged people to broaden their understanding that worship is not limited to physical rituals in certain places, but can be done at home while maintaining the essence of sincerity and submission to Allah. This adaptation shows that the maqasid of religion is not only legal-formal but also spiritual, which can be adjusted to emergency conditions. So when viewed from the perspective of *maqâshid sharîa*, the Government's decision to postpone or limit physical worship activities in emergencies can be accepted because *sharîa* also teaches that preserving human souls is prioritized in certain conditions.³¹ This principle is also supported by *qawâid fiqhiyya* (jurisprudence rules), such as "*dar'ul mafâsid muqaddamun alâ jalbil mashâlih (repelling harm is prioritized over gaining benefits)*".³²

From another perspective, the Government's policy can also be linked to the third principle, namely the protection of reason (*hifz al-'aql*). *Maqâshid sharîa* emphasizes using reason appropriately to understand the situation and make the right decisions. In this context, the policy is realized through the dissemination of correct, accurate, and responsible information and combating hoaxes or misinformation that has the

³⁰ Abdur Rokhim Supardi, "Menafsir Ulang Konsep *Hifz Ad-Dîn* dalam Konteks Indonesia," 10.1 (2021): 91–103.

³¹ Nurfahiratul Azlina Ahamd Ahmad Termizi Ab Latch, Imaaduddin Abdul Halim, Adlan Saidin, "Aplikasi Prinsip *Maqâsid Syarîah* dalam Pengurusan Ibadah Korban Pasca COVID 19" *Multidisciplinary Social Science Journal*, 4.1 (2021): 187–94.

³² Ahmad Subekti, "Kemaslahatan dalam Fiqh Islam (Jawaban Atas Pandemi Covid-19)," *Jurnal Ilmiah Ahwal Syakhshiyah (JAS)*, 2.1 (2020): 68, <https://doi.org/10.33474/jas.v2i1.6823>.

potential to endanger the community. The importance of public education about the dangers of COVID-19, how to prevent it, and the success of the vaccination program are crucial issues.³³ For this reason, communication between regional governments must also be good,³⁴ guided by regulations on Information and Electronic Transactions (ITE) and the Fatwa of the Indonesian Ulema Council (MUI) Number 24 of 2017 concerning the Law and Guidelines for Transactions Through SocialMedia.³⁵ The use of technology, especially information technology, is indeed important because it can facilitate community activities, The wrong use of technology, however, must also be anticipated so that the community does not become a victim of the negative impacts of technology.³⁶

On the other hand, protecting reason also means maintaining the mental health of the community. The pandemic has increased psychological stress, such as anxiety, depression, and social isolation. Efforts to provide mental health services during the pandemic are in line with the maqasid of Sharia because maintaining people's emotional and mental balance is part of maintaining their ability to think and act rationally in crises.

The next is the protection of offspring (*hifz al-nasl*). In the context of the COVID-19 pandemic, the policies taken by the government can be interpreted as efforts to protect future generations from ongoing health threats.³⁷ This effort is realized through a vaccination program, which aims to build community immunity and protect children and the next generation from the long-term impacts of the virus. In addition, the protection of offspring is also related to the responsibility of parents and society to ensure that children receive a decent education even in

³³ Afaradi Asep, "Analisis Biblika Roma 12:1-2 dan Implikasinya Bagi Praktik Ibadah Orang Percaya Masa Kini," *Jurnal Teologi dan Pendidikan Kristen (SESAWI)*, 5.2 (2024): 292–307.

³⁴ Yuni Harlina, "Dampak Komunikasi Jejaring Sosial Terhadap Kehidupan Perkawinan dalam Islam," *Jurnal Hukum Islam*, 15.1 (2015): 84.

³⁵ Rudi Santoso dkk, "Peran Majelis Ulama Indonesia (MUI) Lampung Menghadapi Era Disrupsi Informasi," *Jurnal Ath-Thariq*, 4.1 (2020): 84.

³⁶ Rustandi, "Kinerja Manajemen Sumber Daya Manusia di Era Disrupsi," *Kebijakan: Jurnal Ilmu Administrasi*, 10.2 (2019): 67–73.

³⁷ St Samsuduha, "Masalah Kebijakan Pencegahan Wabah Pandemi COVID-19 dalam Islam" *Al-Tafaqqub: Jurnal of Islamic Law*, 1.2 (2020): 117–127 <https://doi.org/10.33096/>.

emergency situations. The transition from offline to online learning, including efforts to maintain access to education for children during the pandemic, is a real form of this *maqâshid*.

The last principle is the protection of property (*hifz al-mâl*). *Maqâshid sharîa* demands policies that support economic stability and ensure that people can meet their basic needs. Furthermore, *maqâshid sharîa* also encourages fair policies in the distribution of resources and welfare, so that vulnerable groups are not marginalized in the economic recovery process.³⁸ This is also related to the concept of distributive justice in *sharîa* where wealth and economic assistance must be distributed evenly to those most in need, especially in emergency situations such as in the pandemic.

At the government level, this principle is realized by the Lampung and West Java Provincial Governments in various forms of social assistance policies, such as direct cash assistance programs, food subsidies, electricity exemptions, easy access to the economy, and several other concrete steps that can be interpreted within the framework of protecting the community's economic capabilities. The government's steps in issuing this policy are in accordance with the priority scale of the need to protect the soul (*hifdz al-nafs*) and the interests of protecting property (*hifdzal-mâl*) or the community's economy.

In the context of household welfare, one form of application of this principle is cooperation with the principle of *mubâdala*.³⁹ The main value of the *mubâdala* principle is the relationship of equality between men and women,⁴⁰ equal status,⁴¹ and the possibility of both exchanging

³⁸ Malahayatie Putri Nabila Salvia, "Implementasi *Maqâsid Syaria*h dalam Bisnis Online," *AT-TAWASSUTH: Jurnal Ekonomi Islam*, 8.1 (2023): 1–19.

³⁹ Efa Rodiah Nur, Fathul Mu'in, dan Hamsidar Hamsidar, "The Reconstruction of The Livelihood Concept from A *Mubâdalah* Perspective in Lampung Province," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 7.3 (2023): p. 1897, <https://doi.org/10.22373/sjkh.v7i3.17613>.

⁴⁰ Nastangin Nastangin and Muhammad Chairul Huda, "The Role of Career Women in Creating a Sakinah Family: From *Mubâdalah* (Mutuality) Perspective," *Al-'Adalah*, 19.1 (2022): 123–40, <https://doi.org/10.24042/adalap.v19i1.11579>; About *Mubâdalah* see also Hanif al-Fauzi Nur, Agus Hermanto, and Abdul Qodir Zaelani. "Monogami dalam Tinjauan *Mubâdalah*." *El-Izdiwaj: Indonesian Journal of Civil and Islamic Family Law*, 3.2 (2022): 93-108.

⁴¹ Lastri P, "Qira'ah Mubadalah dan Arah Kemajuan Tafsir Adil Gender," *Mu'asarah: Jurnal Kajian Islam Kontemporer*, 2.1, <https://doi.org/10.18592/msr.v2i1.3655>.

tasks based on the principle of cooperation.⁴² Household economy is an important and fundamental thing,⁴³ because the family is built with a noble purpose, and cannot be separated from economic needs under the corridor of religious provisions.⁴⁴ Wives also need to help their husbands, because women also have resilience.⁴⁵ When the husband cannot work, the wife works to meet the needs of the household, while the husband can take turns taking care of the household's domestic needs.⁴⁶ A successful household must be fought for together⁴⁷, therefore, patriarchal culture is completely inappropriate for this situation.⁴⁸

Handling the COVID-19 pandemic from the perspective of *maqâshid sharîa* provides a comprehensive view that not only focuses on medical or economic actions, but also touches on deep spiritual, moral, and social values.⁴⁹ Through the five main dimensions of *maqâshid sharîa* which include protection of life, religion, reason, descendants, and property, it can be measured how far a policy made by the ruler can function in balance between the interests of physical and mental health, with the socio-economic interests of the community, and ensure the survival and welfare of future generations.

⁴² Salmah Intan, "Kedudukan Perempuan dalam Domestik dan Publik Perspektif Gender (Suatu Analisis Berdasarkan Normatifisme Islam)," *Jurnal Politik Profetik*, 2.1 (2014): 1–16, <https://doi.org/10.24252/profetik.v2i1a5>.

⁴³ Abdul Rahman Ghazali, *Fiqh Munakahat*, (Jakarta: Kencana Perdana Media Grup, 2010), p.22

⁴⁴ Muhammad Asnawi, *Nikah dalam Perbincangan dan Perbedaan*, (Yogyakarta: Darussalam, 2004), p. 19

⁴⁵ Andi Abdur Rahman Miswar, M, H, M Fakhurrazi, and Makmum Munzir Mukhtar, "Qur'anic Narratives of Women's Competencies and the Consequences of Islamic Law on Their Involvement in Society," *Samarah*, 7.3 (2023) <https://doi.org/10.22373/sjhk.v7i3.17945.1577>.

⁴⁶ Lukman Budi Santoso, "Eksistensi Peran Perempuan Sebagai Kepala Keluarga (Telaah Terhadap Counter Legal Draft-Kompilasi Hukum Islam dan Qira'ah Mubadalah)," *Marwah: Jurnal Perempuan, Agama dan Gender*, 18.2 (2020): 107, <https://doi.org/10.24014/marwah.v18i2.8703>.

⁴⁷ Awwaliyah, "The Gender Equality Argument of Nasaruddin Umar." *Indonesian Journal of Gender, Women, Child, and Social Inclusion Studies*, 3.2 (2020): 79–89.

⁴⁸ Mufidah Cholil and Sudirman Sudirman, "Gender Equality in Islamic Family Law: Breaking the Chain of Domestic Violence to Achieve Harmonious Family," *Kafa'ah: Journal of Gender Studies*, 9.2 (2019): 131, <https://doi.org/10.15548/jk.v9i2.270>.

⁴⁹ Jefik Zulfikar Hafid dan Ditta Mardiatta, "Urgensi Zakat, Infak, dan Sedekah di Masa Pandemi Covid-19," *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Islam*, 6.2 (2021): 125–226.

In the context of the policies of the Lampung Provincial Government and West Java Province, it can be said that the policies of the two regional leaders prioritize public safety, in line with the main objective of *sharîa*, namely to create welfare for all Indonesian people. The application of these issues in the government's policy in the context of the study of *maqâshid sharîa* can be considered an effort to take benefit and reject damage. This context has at least two equally strong interests at the level of *maqâshid sharîa*, namely protecting life and property as part of human life's needs, while protecting religion as part of protecting the existence and propagation of Islam.

Furthermore, two notes need to be considered by the government in compiling future disaster mitigation: The first is the speed in preparing medical and personnel needs and the second is the massive, full-coordinated publication of regulation and public awareness. The first problem was shown by the difficulty of the community in obtaining medical devices in the form of masks and hand sanitizers because these items suddenly disappeared and their prices soared several times over. As a result, residents were forced to carry out activities without the protection of masks, resulting in more residents being exposed to the COVID-19 virus.

The second problem that caused the less successful control of COVID-19 was the lack of public understanding and awareness of government regulations. This can be seen from the large number of people who still gather and carry out business activities in the midst of the outbreak even though the government has asked residents to maintain distance when socializing and avoid crowds.

In the future, the Central and Regional Governments must be able to carry out good management of preparation/mitigation for handling the pandemic early on before a similar disaster occurs. The mitigation may begin with good and neat planning, coordination between SKPD or stakeholders, and implementation of PSBB and PPKM according to procedures. In addition, the government needs to educate the public intensively by involving RT/RW. Besides, the government must be more assertive in implementing regulations so that violators are deterred and

do not commit violations again. Here, the role of the Civil Service Police Unit should also be increased and work together with working units in each region. Before strict law enforcement is carried out, however, violators should be first warned by the government. If the violations continue, the government should not hesitate to impose strict sanctions on the perpetrators.

On the other hand, the government must also guarantee the economic resilience of the community whose economic activities have been hampered or even stopped due to the COVID-19 pandemic. Because without assistance or convenience from the government, residents who are directly affected by government policies will find it difficult to survive, especially in meeting the economic needs of their families. With strict and consistent law enforcement coupled with serious efforts to guarantee the economic resilience of the community, the negative impact of the COVID-19 outbreak can be minimized to the smallest possible level.

Conclusion

The handling of the COVID-19 pandemic that has been carried out by the Lampung and West Java Provincial Governments, after being reviewed through the five main dimensions of *maqâshid sharîa* which include protection of the soul, religion, reason, descendants, and property, shows conformity and harmony with the concept of *mashlahah* and *maqâshid sharîa*. All efforts taken are also in line with the main objective of *sharîa*, namely to create welfare for all mankind. The policy of restricting social activities that prioritize public safety, good education for the community to innovate in carrying out worship, and socio-economic support are part of protecting the soul as the highest value before protecting religion (*hirdz al-dîn*) and protecting property (*hifdz al-mâl*). The COVID-19 pandemic does indeed demand a holistic and balanced response between the physical, spiritual, and economic interests of the community, as well as ensuring the survival and welfare of the community including for the benefit of future generations.

Authors Contribution

In this study, the first author, Faisal, acted as the Team Leader and was tasked with making proposals, designing, and directing research activities. The second author, Fathul Mu'in, was tasked with preparing research instruments and processing data. The third and fourth authors, Relit Nur Edy and Rudi Santoso were tasked with analyzing research data and drafting research reports. Furthermore, all team members worked together to proofread and finalize the draft of the research report.

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