

# Muhammadiyah's Role in Overcoming the Covid-19 Pandemic through Preventive, Persuasive, And Spiritual Approaches In Southeast Sulawesi

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## Abstract

*This paper aims to clearly describe the role of Muhammadiyah in dealing with the Covid-19 pandemic through a preventive, persuasive, and spiritual approach in Southeast Sulawesi so that people can experience firsthand some of the assistance provided by Muhammadiyah, especially for the people of the island of Buton. The research method used in this study is a qualitative-descriptive method. While the data collection uses three events, namely: 1). Documentation; 2). Focus Group Discussion (FGD); 3). In-depth interview or dialogue (In-dept Interview). Data processing is carried out inductively so that data collection and data processing are carried out simultaneously. The results of this study indicate that the Muhammadiyah Association in Southeast Sulawesi plays an active and real role in dealing with the covid 19 pandemic. The first action is through preventive measures which are also carried out based on the advice of the Prophet's hadith in tackling the dangers of disease so that it does not spread quickly. There are at least four preventive measures so that COVID-19 does not spread further in the community. 1). Stay at home (stay at home); 2). Social distancing (social restrictions); 3). Increase alms; 4). Maintain body immunity. Second, by approaching it through appropriate persuasive communication so that it can influence people to change their behavior in a positive direction. This persuasive effort includes various aspects, such as attitudes, behavior and knowledge of the target audience. The third effort with a Spiritual approach includes 1). Calling to increase patience is conveyed in every lecture and Friday sermon; 2). Prayer; 3). Zakat; and 4). Sacrifice Worship. This research is the output of the Muhammadiyah Research Grant Batch IV managed by the PP Muhammadiyah Diktilitbang Council for the 2020 funding year.*

## Keywords

Innovation; e-government; local government; good government



## I. Introduction

History records that the establishment and development of Muhammadiyah based on Islam is characterized by a socio-religious renewal movement. It is said that because Muhammadiyah has always played a role in every socio-religious life in Indonesia. Muhammadiyah is a movement based on religion that always provides renewal, especially in socio-religious and purifying Islam from various beliefs and the influence of local traditions that come out of Islamic law. The dialectical-hermeneutical relationship is a feature of the reforms carried out by Muhammadiyah which not only emphasizes the exclusive dichotomy between the normative side of the Koran but is more reciprocal and

back and forth. Muhammadiyah provides a *tajdid* understanding of Islamic values that cannot be pawned and cannot be compromised with non-Islamic values and does not completely reject anything new from the outside. Because they think that something that comes from outside is not necessarily all bad, so acceptance of westernization or modernism can happen. However, they do not directly accept modernism until they leave the values of Islam itself.

Muhammadiyah always views that the door of *ijtihad* is always open at all times. So that the movement of *amar ma'ruf nahi munkar* by means of modernization is still being carried out. As long as the Qur'an and Sunnah are the guidelines, *ijtihad* will always be carried out. Muhammadiyah is a tool in terms of *da'wah* teaching the teachings of the prophet Muhammad SAW. As a movement based on religion, the idea of Muhammadiyah's renewal is emphasized on efforts to purify Islam from the influence of local traditions and beliefs that are contrary to Islamic teachings. The hallmark of the renewal of Islamic religious thought on the Muhammadiyah model is the existence of a dialectical-hermeneutical relationship (reciprocal and alternating relationships) not an exclusive dichotomous relationship between the normative side of the Qur'an (with a symbolization of returning to al-Qur'an). -Qur'an and al-Sunnah) and the historicity of Muslim human understanding of the norms of the Qur'an in certain historical areas (with a symbol of the need for '*ijtihad*' and '*tajdid*' at all times). The *tajdid* strategy implemented by Muhammadiyah is an understanding that Islamic values should not be "pawned" and should not be compromised with non-Islamic values but should not be completely refusing to accept anything that comes from outside Islam. Anything that comes from outside is not necessarily a bad thing, so acceptance of westernism or modernism may occur, in contrast to the response of traditionalists who reject it. However, it also does not take modernism for granted until it abandons Islamic values itself. For Muhammadiyah the door of *ijtihad* is still open all the time. Therefore, Muhammadiyah as a proselytizing movement *amar ma'ruf nahi munkar* by means of modernizing Islam for the Indonesian people as well as progressively revolutionary resistance against threats from the Dutch colonial government. In that way, *ijtihad* is always carried out as long as the Qur'an and the Sunnah of the Prophet are the guidelines and are not limited to the existing schools of thought. Muhammadiyah in this case is only a tool to always follow and continue the teachings of the Prophet Muhammad, so Muhammadiyah is a tool that is the subject of carrying out its *da'wah* to the Indonesian people who are the object. The tenacity of eradicating tuberculosis (*Takhayul*, *Bid'ah*, *Churafat*) which began to appear during the independence period was different from the colonial period during the leadership of Kiai Ahmad Dahlan and began to thaw after the leadership of this movement was dominated by a new elite with modern higher education during the last period of the New Order. In addition, the purification of Islam in Muhammadiyah's view is a search for references to Islamic belief systems and rituals on the historical facts of the prophethood of Muhammad SAW.

If in the early days of its establishment, the path of reform (*tajdid*) appeared in the form of building schools, hospitals, and orphanages, but along with the increasingly complicated problems of modernity, Muhammadiyah also made more transformative efforts, such as taking part in advocating for legal policies (constitutional *jihad*), disaster management (Muhammadiyah Disaster Management Center/MDMC), and Islamic philanthropy movements (*Zakat*, *Infaq*, and *Shadaqah Muhammadiyah/Lazismu*).

At the beginning of 2020, the world was shocked by the outbreak of the corona virus (Covid-19) which infects almost all countries in the world. WHO since January 2020 has declared the world to be in a global emergency regarding this virus (R Sebayang 2020). This is an extraordinary phenomenon that occurs on earth in the 21st century, the scale of

which can perhaps be compared to World War II, because large-scale events (international sports events for example) are almost entirely postponed or even cancelled. This condition has occurred only during the world war, there has never been another situation that can cancel these events. As of March 19, 2020, 214,894 people were infected with the corona virus, 8,732 people died and 83,313 people have recovered (NR Aida 2020).

Especially in Indonesia, the Government has issued a disaster emergency status starting from February 29, 2020 to May 29, 2020 regarding this virus pandemic with a total time of 91 days (NW Koesmawardhani 2010). Steps have been taken by the government to be able to resolve this extraordinary case, one of which is to promote the Social Distancing movement. This concept explains that to be able to reduce or even break the chain of Covid-19 infection, one must maintain a safe distance from other humans at least 2 meters, and not make direct contact with other people, avoiding mass gatherings (CNN Indonesia 14 March 2020). But many people do not respond to this well, for example, the government has given a leave of absence for students and students from studying or attending school or working from home, but this condition is actually used by many people for vacation (D Malik 2020). In addition, even though Indonesia is already in a state of emergency, there will still be an *akbar tabligh*, where thousands of people will gather in one place, which can clearly be the best mediator for the spread of the corona virus on a much larger scale.

Spread ODP in Southeast Sulawesi, especially the island of Buton, including Baubau City which reached 484 people, now the highest is South Buton Regency with 458 people. Dr. Rabiul Awal said, out of a total of 2,289 people with the status of ODP in Southeast Sulawesi, 155 people have finished monitoring, and the remaining 2,134 people are still being monitored. As for the distribution of ODP in other districts/cities Wakatobi 323 people. North Buton 43 people, and Central Buton Regency 214 people.

This research was carried out in the province of Southeast Sulawesi but focused more on the Buton archipelago. Currently, there are 6 regions including the Buton Islands, namely Baubau City, Buton Regency, North Buton Regency, Central Buton Regency, South Buton Regency and Wakatobi Regency. The six regions are under the province of Southeast Sulawesi. However, the city center or the center of culture / civilization is in the city of Baubau because in this city there are various historical relics, namely the palace of the Sultanate of Buton which has the largest fort in the world. In addition, the government plans to soon turn Buton into a province which will be named the Buton Raya Archipelago. Due to regional restrictions, this research will only be conducted in 3 regencies/cities namely Baubau City, Buton Regency,

Based on research conducted by Andi Hajar with the title "Ajaran Al-Mahabbah as an effort to overcome human unrest in the face of the covid-19 pandemic" Permanent Lecturer of STKIP Muhammadiyah Bone in the *Al-Qalam Journal of Journal of Islamic Studies & Education* Volume 2 No. 1 of 2020 resulted in conclusions that the teachings of Mahabbah are very important, especially in this country which has a multi-sector impact ranging from economics, education, social health to worship activities in the community. It is this essence that needs to be directed with a spiritual approach so that we always pray, be sincere and steadfast in the face of the corona virus outbreak in life to test the quality of the faith of His servants.

There is also a study conducted by Mukharom and Havis Aravik on "Policy of the Prophet Muhammad to Handle Outbreaks of External Diseases and Its Implementation in the Context of Overcoming the Corona Virus Covid-19" in the *Salam Journal: Syar-I Social and Cultural Journal* Vol. 7 N0 3 of 2020 stated that the Prophet Muhammad provided a policy on how to overcome the epidemic by conducting regional quarantine

both inside and outside the region so that the epidemic did not spread. The outbreak of this virus has an impact of a nation and Globally (Ningrum et al, 2020). The presence of Covid-19 as a pandemic certainly has an economic, social and psychological impact on society (Saleh and Mujahiddin, 2020). Covid 19 pandemic caused all efforts not to be as maximal as expected (Sihombing and Nasib, 2020).

The studies above only discuss the prevention of the corona virus through the Mahabbah approach, and also there are still many people who have not obeyed the government's appeal in tackling the COVID-19 pandemic, even though various government regulations / local regulations have been made. These studies have not specifically discussed the handling of the corona virus outbreak with the preventive, persuasive, and spiritual approach carried out by Muhammadiyah. Therefore, researchers are interested in conducting research with the title "The Role of Muhammadiyah in Handling the Covid-19 Pandemic Through Preventive, Persuasive, and Spiritual Approaches on Buton Island".

## **II. Research Method**

This study used qualitative research methods. This method was chosen with the reason to see how Muhammadiyah's role in dealing with the COVID-19 pandemic in Southeast Sulawesi with a Preventive, Persuasive, and Spiritual approach. Data collection is carried out in three events, namely: 1). Documentation, document review is a means of assisting researchers in collecting data or information by reading articles, books and the like in extracting secondary data; 2). By means of a Focus Group Discussion (FGD) on the public's understanding of COVID-19 with a Preventive, Persuasive, and Spiritual approach; 3). In-depth interview or dialogue, the aim is to find problems more openly, where the parties invited to the interview were asked to provide their views on the handling that has or has not been carried out against COVID-19 in Southeast Sulawesi. Techniques Data analysis is done inductively. Thus, data collection and analysis are carried out simultaneously, not separately as in quantitative research where data is collected first, then analyzed. The data collected is not intended to support or reject hypotheses that have been compiled before the research begins, but abstractions are compiled as specifics that have been collected and grouped together through a carefully carried out data collection process (Sutopo, 2002: 39).

## **III. Result and Discussion**

The Muhammadiyah organization which was founded in 1912 AD is present in social life as a form of solution in every situation. Despite facing difficult problems, at the beginning of its establishment, Muhammadiyah was able to overcome the challenges of the Dutch colonial government at that time. Muhammadiyah is a religious organization that upholds amar ma'ruf nahi munkar and plays an active role in various community empowerment, both in the fields of religion, education, health, economy and other social activities. The spirit of independence that has been the foundation since the beginning has been the key to Muhammadiyah's success in the field of social welfare. Now, Muhammadiyah faces a new challenge to prove its role as the best servant for the people. The challenge doesn't come from humans but from a microscopic creature that doesn't even have fangs: Covid-19.

Covid-19 is the technical term for the corona virus that originated in a city in China, Wuhan. Due to its rapid spread, WHO has declared Covid-19 a global health problem since

January 31, 2020. Apart from being scary because it can cause death and damage the national economy, the virus can also cause social unrest. Muhammadiyah as a socio-religious movement is called to carry out humanitarian work. The organization founded by KH. Ahmad Dahlan is always ready to be present to deal with various situations at times that are sometimes less friendly. Ilham Ibrahim (2020) said that Muhammadiyah was serious about Covid-19. Muhammadiyah has three important strategies, first the availability of health facilities; second, implementation in the field; third, religious guidance. The description is as follows:

### **3.1 Availability of health facilities**

The first strategy taken to deal with this global epidemic was to establish the Muhammadiyah Covid-19 Command Center (MCCC) on Thursday, March 5, 2020. The establishment of the MCCC was an effort to provide medical education to the public on how to stop the spread of the virus. MCCC also often reminds the public to prioritize a healthy lifestyle. By consuming nutritious food so that the immune system becomes stronger and less susceptible to disease, including those caused by Corona.

The establishment of the MCCC also focused on preparing the Muhammadiyah Hospital to treat positive patients with the corona virus. Around 20 Muhammadiyah hospitals are ready to become the first referrals spread across various regions in Indonesia. In order not to take over the government, Muhammadiyah Hospital was only an initial hospital. So, for example, people who have complaints of symptoms similar to Covid-19 can seek treatment at the Muhammadiyah Hospital. However, the Muhammadiyah Hospital has only carried out initial treatment, then it will be sent to a government referral hospital if it is indeed positive for Covid-19. Even though it is only the initial treatment, 20 Muhammadiyah hospitals are always ready with emergency plans or the worst disaster. If the government referral hospital is flooded with an increasing number of Covid-19 patients, Muhammadiyah Hospital is ready to accommodate them and provide the best service for all patients. When you need help, Muhammadiyah will be there to provide loans. This is Muhammadiyah's commitment from the start to always be ready to help patients and the Government of Indonesia.

### **3.2 Implementation in the field**

The role of the Muhammadiyah Disaster Management Center (MDMC) in organizing the field to repel the corona outbreak is felt by the community. Long before the crown disaster struck, MDMC's work in the country was undisputed. Its role has been felt in almost every disaster management that occurred in various regions in Indonesia. Not surprisingly, in Indonesia MDMC is currently the only Emergency Medical Team (EMT) registered with WHO.

When the coronary pandemic was declared a global epidemic, MDMC together with Pemuda Muhammadiyah actively took various concrete actions to expel parasitic microbes from public places. Spraying disinfectant in mosques, churches, campuses and schools. Distribute masks and hand sanitizer to the public. Propose directly to residents not to hold mass demonstrations. Establishing the position of MCCC as a center for education and information in various regions. Meanwhile, the task of raising funds is carried out by Lazismu, a national non-profit organization that is active in community empowerment through the use of zakat, infaq, waqf and other productive funds. The culture of cadre contributions is always instilled and becomes the hallmark of Muhammadiyah's independence. Public trust in Lazismu is so great that the National Zakat Agency (Baznas) gives appreciation to the Muhammadiyah zakat institution as the most disciplined zakat



manager in making annual reports. Recently, Lazismu has handed over an aid worth IDR 5.5 billion to MCCC. One of the allocations for aid funds is the provision of personal protective equipment (PPE) for medical personnel and increasing the capacity of wards or rooms in hospitals. In addition, in collaboration with MDMC and Pemuda Muhammadiyah, some of your Lazismu Anda donations are intended for the most vulnerable communities, such as providing hand sanitizers, masks, and spraying disinfectants. One of the allocations for aid funds is the provision of personal protective equipment (PPE) for medical personnel and increasing the capacity of wards or rooms in hospitals.

### **3.3 Religious guidance**

The Muhammadiyah Tablighi Assembly revealed how wrong a number of Muslims had made the arrival of Covid-19 in Indonesia. Muhammadiyah preachers have enlightened that the phrase "don't be afraid of corona, but fear Allah" is not a true characteristic of Muslims. They call it "neo-Jabariyyah". This group tends to reject scientific findings just to confirm the eschatological truth: that death is God's power, not Corona's will.

In the PP Muhammadiyah circular compiled by the Tarjih Council, it was stated that the arrival of Covid-19 was a disaster and a test from Allah (QS. 3: 142). This test requires humans to maintain a good and healthy quality of life and avoid things that are destructive and invite disease. This is important because it considers the cosmic function of humans in charge of the welfare of nature (Qur'an 11:61).

In providing the convenience of worship for its citizens, Muhammadiyah is of the view that active efforts to prevent the spread of Covid-19 are a form of worship that has the value of jihad, and conversely, deliberate and reckless actions that risk transmission are bad/wrong. Therefore, the implementation of religious rituals such as Friday prayers was replaced with four rakaat prayers in each house, as well as congregational prayers in mosques that were moved to their respective homes. In fact, Muhammadiyah has prepared many religious guidelines if the Covid-19 condition does not come down until the months of Ramadan and Shawwal.

In this case the Muhammadiyah Association in Southeast Sulawesi has played an active role in dealing with the covid 19 pandemic, these roles are carried out by organizations under the auspices of Muhammadiyah including PDM, PDA, Muhammadiyah Youth, IMM, AUM and Muhammadiyah branches. In addition, in Baubau city there are also several Muhammadiyah schools ranging from RA, MI, SMA, and PTM, namely RA Aisyiyah Baubau City, MIS Jabalnur, Muhammadiyah 1 SMA, 2 Muhammadiyah SMA and Muhammadiyah University of Buton as well as several Muhammadiyah mosques. This charity has played an active role in the fight against COVID-19. However, there are still many who do not know the role of Muhammadiyah. So that researchers study and reveal more deeply the role of Muhammadiyah in dealing with the COVID-19 pandemic through a preventive, persuasive, and spirituality in Southeast Sulawesi. However, in this study, researchers took samples in three cities/districts, namely Baubau city, Buton district, and South Buton district.

#### **a. Preventive Approach**

To avoid the negative impact of the development of Covid-19, various guidelines and protocols have been implemented by Muhammadiyah organizations in Southeast Sulawesi, including social distancing (social distancing) and efforts to stay at home or work from home as a preventive measure. while monitoring work productivity. For example, what has been done by the Muhammadiyah University of Buton is conducting lecture learning,

thesis testing, new student admissions, and campus introductions for new students carried out online. Likewise, learning activities carried out by MIS Jabalnur, Muhammadiyah Middle School, Muhammadiyah 1 SMA and Muhammadiyah 2 High School were carried out online to anticipate the spread of COVID-19 transmission in line with government recommendations. Not only in formal education situations,

This action was chosen by Muhammadiyah based on or based on the Circular Letter of the Minister of Religion number 6 regarding guidelines for Ramadan and Eid al-Fitr Syawal 1441 H in the Middle of the Covid 19 Outbreak Pandemic; Declaration of the Central Leadership of Muhammadiyah No. 02/MLM/1.0/H/2020 concerning the Implementation of Friday prayers and Fardu prayers in congregation when covid 19 hit; Government regulation number 21 of 2020 concerning Large-Scale Social Restrictions (PSBB); presidential decree number 7 of 2020 concerning the formation of the Covid-19 Handling Acceleration Group headed by the Disaster Management Agency (BNPB); and Permenkes number 9 of 2020 concerning Large-Scale Social Restrictions (PSBB). These actions are an effort to avoid the epidemic that hit the world community, especially Indonesia.

However, when the government has instructed the New Normal to allow worship in mosques, Muhammadiyah mosque administrators carry out various worship activities in mosques by providing hand washing facilities equipped with hand washing soap, sanitizers, recommendations for wearing masks and maintaining distance during worship activities in mosques.

Besides that, preventive measures are also carried out based on the advice of the Prophet's hadith in tackling the dangers of disease so that it does not spread quickly. There are at least six preventive measures so that COVID-19 does not spread further in the community. These actions include

1. *Stay at home*(stay at home)
2. *Social distancing*(social distancing)
3. Increase alms
4. Maintain body immunity

The preventive measures taught by the Prophet are very much in line with the government's recommendations in dealing with the current COVID-19 outbreak. This approach has succeeded in reducing the transmission of COVID-19 in Baubau City, Buton Regency and South Buton Regency by reducing the positive number of people exposed to Corona/Covid 19. Even at least the people who died from this Covid 19.

#### **b. Persuasive Approach**

The COVID-19 pandemic is being felt by the entire world community, especially Indonesia. The spread of this virus is so fast and increasing day by day. Even not only urban communities, rural communities also feel it. To reduce the number of COVID-19 transmissions, various parties have tried to provide education to the public about healthy lifestyles in accordance with health protocols to reduce the transmission of COVID-19. are also active in fighting this epidemic. In this case, the Muhammadiyah Southeast Sulawesi association approaches through appropriate persuasive communication so that it is able to influence people to change their behavior in a positive direction.

In this persuasive approach, it provides understanding to the community by convincing people to be more concerned about healthy living, limiting various activities by keeping a distance, and so on. The appeal was conveyed in the form of various banners / billboards related to how to comply with the health protocol to avoid the covid-19 outbreak. Not only that, Muhammadiyah cadres are also directly involved in various outreach activities regarding the handling of covid 19, starting from sharing masks to the

community as well as providing various educations about the dangers of the virus, and how to deal with it, starting from traditional markets, fishermen, farmers, entrepreneurs, at terminals and also in public areas. worship place.

After receiving education, understanding about the dangers of Covid 19, people's activities can be said to be reduced in crowding and they want to live healthy by complying with health protocols, always washing hands and wearing masks.

It is proven by the synergy between Muhammadiyah and the regional government, the police, the covid 19 cluster team, and other related NGOs working together to deal with the COVID-19 pandemic, it can be said that the number of people infected with COVID-19 is relatively low. Public understanding has increased after the education was carried out.

### **c. Spiritual Approach**

The Covid-19 pandemic has had many psychological effects on the population. To avoid emotions, several things can be done, including spiritual approaches. Corona sufferers are not only exposed to the physical effects of their illness. There are psychological effects that have the potential to disrupt the patient's life and can be fatal. According to WHO data, Covid-19 due to the corona virus attacks all types of human races and all ages. Hundreds of countries have registered positive cases of coronavirus with millions of patients worldwide. This patient was not at all embarrassed and had to be expelled. Instead, they need support, affection, and kindness.

The Muhammadiyah Association in Southeast Sulawesi carries out worship during a pandemic based on PP Muhammadiyah Circular number 03/EDR/I.0/E/2020 concerning Guidance for Worship in the Covid-19 Emergency and is sourced from the Decree of the Director General of Communicable Disease Eradication and Residential Environmental Health. The Ministry of Health of the Republic of Indonesia No. 451/91 of 2020. These decisions were taken based on the guidelines on some of the basic values of Islamic teachings and some of the principles derived from them. The values in question, first, are faith in Allah, the Almighty and the Most Just and the Most Merciful and Rahim, that whatever befalls humans cannot be separated from the will of Allah Almighty (Surah Al-Hadid: 22-23) but all befall humans is not because God is unjust.

The spiritual approaches taken include:

#### **a. Calling to increase patience**

Patience has a great influence on psychological factors, social relationships and health, therefore during a pandemic like the corona virus, avoid excessive anger and emotion to anyone because basically respiratory disorders in the body, such as tending to shortness of breath. because emotions are very big and not well controlled, "Practice patience with family, relatives and friends. when Allah SWT brings down the plague, the virus will automatically be in our bodies.

But it just becomes a dormant virus, and starts to move and wake up when we provoke it. One of them is that we often get angry. often disturbed, latent emotions, good emotions with partners, children and the environment, Patience is one way to avoid the current Corona outbreak. Because patience is the key to victory. The Covid-19 outbreak is one of the calamities that is a test from Allah on the basis of the nature of Rahman and Allah's Rahim, so Muslims must face it with patience, faith and effort. This message to be patient is always conveyed by the preachers of Muhammadiyah cadres during Friday prayers.

#### **b. Prayer**

The missionaries of Muhammadiyah cadres also called on the public to pray at home during the COVID-19 pandemic. In the current condition of the spread of Covid-19 and requiring social distancing, the five daily prayers are carried out at home and do not



need to be done in mosques, prayer rooms, and the like that involve the focus of many people, to avoid the danger of contagion of Covid-19. For people who because of their profession are required to be outside the home, in carrying out their prayers, they must continue to pay attention to the safe distance and cleanliness in accordance with health regulations. This is because prayer must be performed in all circumstances, in addition to avoiding sources of loss as is recalled in the hadith quoted above which reads, "There is no loss and wears off".

If the situation is very urgent because of their work which requires continuous work to provide very urgent medical services, health workers can perform their prayers. Friday prayers are replaced with Zuhur prayers (four rak'ahs) in every house. This is based on the condition of the masyaqqah and also on the stipulations in the following hadith that the Friday prayer is the main obligation, and that the Zuhur prayer is a substitute obligation (This is also the view of the ash-Shafii imam). Even in pronouncing the Adhan as a marker of prayer times, it is still said at the beginning of each prayer time by replacing the sentence "ḥayya 'alaṣ-ṣalah" with "ṣallū fi riḥālikum" or something else in accordance with sharia guidelines.

Even for this year, Muhammadiyah residents in Southeast Sulawesi performed Tarawih prayers and Eid prayers at home. Including the implementation of other worship such as lectures, congregational tadarus, I'tikaf and other congregational activities. The goal is to avoid crowds. The Messenger of Allah also taught that people may not attend congregational prayers, although it is highly recommended, but if there are excuses in the form of frightening conditions and the presence of disease.

From Abu Hurairah, from Nabu Muhammad SAW narrated that he said: "So if I forbid you from something, leave it, and when I order you to do something, do it according to your ability (HR AL-Bukhari and Muslim). Zakat, Donation, Alms

Even though during the Covid-19 pandemic, Muhammadiyah still urges to increase zakat, donations and alms and maximize distribution for the prevention and control of the Covid-19 epidemic. Encouraging good deeds (ihsan) and assistance (taawun) among community members, especially for the vulnerable, such as sharing masks, hand sanitizers, or meeting the basic needs of affected families directly and not panic buying (buying goods due to panic / saving based on fear) ). Shadaqoh distribution of masks is the most widely carried out in this era of the COVID-19 pandemic by Muhammadiyah organizations in Southeast Sulawesi, especially in Baubau City, Buton Regency, and South Buton Regency.

#### d. Sacrifice Worship

In this era of the covid-19 pandemic, Muhammadiyah residents are still carrying out qurban services, only the implementation is slightly different. This year it will be carried out while still complying with the Health protocol. Then the qurban meat is delivered/distributed directly to each recipient's house. By accepting this sacrificial meat, the community is greatly helped, especially in an era like this. This kind of activity is expected to ease people's thoughts and feelings in facing this very difficult condition so that people are healthier, especially mentally healthy so they can face this pandemic with patience, sincerity and trust in Allah SWT.

Based on information from the Southeast Sulawesi Covid-19 Cluster Team as of January 29, 2021, 9,373 people were positive, 7,794 people recovered, and 178 people died. This number was obtained from 17 cities/districts in Southeast Sulawesi. The detailed description can be seen in the following table:

**Table 1.** The Development of Covid-19 in Southeast Sulawesi As of January 29, 2021

No	Name of City/District	Positive Amount	Recover Amount	Number of Deaths	Total
1	Bombana	292	250	8	550
2	Buton	177	151	8	336
3	South Buton	44	36	3	83
4	Central Buton	214	184	2	400
5	North Buton	37	29	7	73
6	Kolaka	885	565	9	1459
7	East Kolaka	123	97	4	224
8	North Kolaka	748	486	9	1243
9	Konawe	430	333	16	779
10	Konawe Islands	61	24	1	86
11	South Konawe	413	225	14	652
12	North Konawe	228	157	1	386
13	Baubau	956	873	23	1852
14	Kendari	4302	3976	56	8334
15	Muna	244	208	13	465
16	West Muna	40	33	2	75
17	Wakatobi	179	167	2	348
<b>TOTAL</b>		9373	7794	178	17345

Based on the Preventive, Persuasive, and Spiritual approach in dealing with the COVID-19 pandemic in Southeast Sulawesi, starting from March to January 29, 2021, the number of people exposed to COVID-19 is relatively low, especially in this research location, for example in Baubau city, there are 1,852 people consisting of those who 956 people were positive, 873 people recovered, and 23 people were declared dead. For Buton Regency, 336 people consisted of 177 people who tested positive, 151 people recovered, and 8 people died. Meanwhile, for South Buton Regency, there were 83 people, with details of which 44 were positive, 36 were declared cured, and 3 people died. This is still relatively low when compared to other parts of Indonesia.

#### IV. Conclusion

Efforts to break the chain of spread of COVID-19 are a shared responsibility between the government, the community, the private sector, religious institutions, religious leaders, and law enforcement officers to work together to help and remind each other, work hard in the fight against COVID-19. After conducting this research on the Muhammadiyah Covid-19 Scheme, data and facts were found from informants that the role of Muhammadiyah in dealing with the Covid-19 pandemic through Preventive, Persuasive, and Spiritual approaches in Southeast Sulawesi, especially in 3 districts in the Buton archipelago, was very real. Evidence of Muhammadiyah's role in dealing with the Covid-19 pandemic on this island, many of which are the first through Preventive actions are also carried out based on the advice of the Prophet's hadith in tackling the dangers of disease so that it does not spread quickly. There are at least six preventive measures so that COVID-19 does not spread further in the community. 1). Stay at home (stay at home); 2). Social distancing (social restrictions); 3). Increase alms; 4). Maintain body immunity. The second effort is to

approach it through appropriate persuasive communication so that it can influence people to change their behavior in a positive direction. This persuasive effort covers various aspects, such as attitudes, behavior, and knowledge of the target audience. In this persuasive approach, it provides understanding to the community by convincing people to be more concerned about healthy living, limiting various activities by keeping a distance, and so on. The appeal was conveyed in the form of various banners / billboards related to how to comply with health protocols to avoid the covid-19 outbreak. After receiving education, understanding about the dangers of Covid 19, people's activities can be said to be reduced in crowding and they want to live healthy by complying with health protocols, always washing hands and wearing masks. The third effort with a Spiritual approach includes 1). Calling to increase patience is conveyed in every lecture and Friday sermon; 2). Prayer; 3). Zakat; and 4). Sacrifice Worship.

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