

Reactualization of the Muhammadiyah *Da'wah* Movement in Responding to the Covid-19 in Providing Peace

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ABSTRACT

This study aims to analyze the reactualization of the role of Muhammadiyah's *da'wah* in responding to the COVID-19 pandemic in providing a sense of calm for the congregation of Palu City. The method in this study is carried out by field and literature studies from a number of books, relevant journals and data obtained through literature studies are used to make a descriptive analysis of the focus of the study. The results of this study are divided into two parts; first, the actualization of the role of Muhammadiyah's *da'wah* in Covid-19 is to establish the Muhammadiyah Covid-19 Comment Center (MCCC), which is tasked with dealing with Covid 19. Muhammadiyah views active efforts to prevent covid 19 as a form of worship that has the value of jihad and is part of the *amar ma'rūf nahi munkar*. Second, Muhammadiyah chose the path of *da'wah bi al-ḥikmah*, using the pillars of revelation and scholarship, then set off a fatwa issued by the Tarjih Council as a guide for worship during the covid 19 pandemic, so Muhammadiyah's *da'wah* steps During the COVID-19 pandemic can have implications for peace for the community.

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Introduction

Corona Virus Disease (Covid-19) has become a global health problem since January 31, 2020, not only scary because it can cause death and destroy the economy of a country, but this virus can also trigger social chaos, including the terms of worship (Ortiz, Martínez, Mediavilla, González, Fernández, Bravo & Moreno, 2021). It can be seen through many mistakes in the attitude of some Muslims when the arrival of Covid-19 hit the world today, where there are some groups of Muslims whose viewpoint and opinion that there is no need to be afraid of Covid-19 but should be afraid of

Allah SWT, this group tends to deny scientific findings are only to legitimize the eschatological truth, that death is God ordained and not because of Corona. According to Muhammadiyah, this viewpoint is wrong and does not characterize the true Muslims as Ibrahim explained, that Muhammadiyah's principle with the spirit of independence from the start is the key to Muhammadiyah's success in the field of social charity (Ibrahim, 2020). Now, Muhammadiyah has a new challenge to prove its role as the best servant for the people. The challenge comes not from the human race but from the microscopic creature that doesn't even have fangs: Covid-19. The current Covid-19 pandemic should not hinder Muhammadiyah's *da'wah* movement, and on the contrary, it is an opportunity for preachers to be more creative in preaching.

Muhammadiyah, which was founded by KH. Ahmad Dahlan is always ready to be present to face various times conditions that are sometimes not pleasurable. Muhammadiyah is serious about dealing with Covid-19; even Muhammadiyah has gone far to prepare several religious guidelines if the Covid-19 condition does not reduce. In providing worship comfort to its follower, Muhammadiyah views active efforts to prevent the transmission of Covid-19 as a form of worship that has the value of jihad and conversely, deliberate and rash actions that carry the risk of transmission are wrong/unjust actions. Therefore, implementing communal religious rituals such as Friday prayers was replaced with four *raka'ah* of midday prayer in their respective homes and congregational prayers in mosques being transferred to their respective homes (Ayu, Lestari, and Gunawan, 2020).

The Islam offered by Muhammadiyah is a systemic Islam, namely Islam, whose teachings are a unity of aqidah, morals, worship, and *mu'āmalah*. This type of Islam is the impact of a religious understanding based on the *Qur'an* and *Sunnah* by using *mantiq*. The actualization of this type of Islam demands action so that it can give grace and enjoyment of life to humans without being divided into Muslim or non-Muslim predicates and demands the value of preaching *amar ma'rūf nahi munkar*. Such *da'wah* is a logical consequence of the Islamic mission offered (Arifin, Maimun, and Fuadi, 2017). The purpose of this paper is to provide a description and analysis of the role of Muhammadiyah's *da'wah* in Covid-19, in giving a sense of calm to the community in dealing with Covid-19 and completing previous studies that ignored the participation and involvement of Muhammadiyah in handling Covid-19, especially in providing peace to the community.

Da'wah is developed in various life activities, including *da'wah*, through tourism. The invasion or the beginning of Islam was a crucial factor that allowed the growing religion to spread more quickly and precisely throughout the world. When religion enters a territory that is not Islamic, it can attract more believers and disciples of Islam. The availability of Human Resources, especially *Dā'i* and *Dā'iyah* Muhammadiyah, in carrying out the *da'wah amar ma'rūf nahi munkar*, is still very limited, as well as the lack of willingness of Muhammadiyah congregation to provide time for preaching, especially during this Covid-19 period. So this is one of the factors causing it to be not

optimal. The role of Muhammadiyah's *da'wah* in describing a sense of peace in the community.

This research is a qualitative descriptive analysis. Supporting this research, the article uses library research on various documents, such as books and other related guides in the field of Muhammadiyah *da'wah*, as descriptive field research. The data sources of this research are categorized into two types. First, primary data sources were obtained from observations and interviews with several Muhammadiyah Regional Executive Boards of Central Sulawesi. The secondary data sources include manuscripts, documents, and all information from the *da'wah* activities of the Muhammadiyah organization in Palu. Type of this research is qualitative research which is limited to efforts to reveal the facts of a problem and the situation as it is so that it is only a disclosure of facts. The qualitative approach tends to use inductive analysis, where the research process gives meaning to data and information is more emphasized, with the main characteristic of this approach is the form of narrative is creative and deep and naturalistic (Dadang Kuswana, 2011).

Discussion

The Essence and Direction of Muhammadiyah Da'wah in the Middle of Covid 19

In 2020, Coronavirus (Covid-19) became a problem that impacted people's lives worldwide (Hayawi, Shahriar, Serhani, Taleb, & Mathew, 2021). Anxiety and uncertainty become a feeling that haunts daily as local transmission increases, and no effective vaccine has been confirmed to date (Ilda, Napsuparmna, Rusma, & Elihami, 2020). Travelling in some places is strictly prohibited, while in other areas, some prevention has been mandated (Mustakim, 2020). Another problem related to Covid-19 is the community's resistance to government policies due to a lack of knowledge and socialization in the community, written by Mustakim explains that; First, the public's lack of knowledge and understanding about the socialization of Covid-19 confirms several interpretations at the grassroots level. Second, the socialization of ulama policies has not been carried out effectively, as seen in several cases, such as the rejection of mosque closures and other prohibitions on religious activities, due to a lack of public knowledge about this epidemic. Third, the government's policy on large-scale Social Restrictions (PSBB) which is fully supported by the MUI (Indonesian Ulema Council) as a representation of Indonesian Muslim scholars still not able to hush the spirit of the Muslim community in practising religious activities. This explanation shows that the deauthorization of ulama to against the Covid-19 pandemic for the Muslim community in Indonesia (Ilda, Napsuparmna, Rusma, & Elihami, 2020).

Indonesia has become an affected country, so the Indonesian government issued a policy to respond to this plague by enforcing hand washing and social distancing rules at all levels of society. This policy was issued by following the rules submitted by public health to use non-pharmacological interventions (Haggerty, Khodaverdi, Dekeseredy, Wood, Hendricks, Peklinsky, &

Sidney, 2021). In fact, to prevent the spread of the virus more effectively, several major cities in Indonesia are enforced regulations, namely; PSBB (Large-Scale Social Restrictions), to break the chain of the spread of this virus. This policy impacts education in Indonesia, especially in the learning process for school students (Khadim, Hanan, and Arshad, 2018). The implementation of social distancing at the elementary and secondary school levels will continue to be implemented until conditions are declared conducive. Schools are closed during the pandemic, but the learning process must continue (Ayu, Lestari and Gunawan, 2020).

To respond to this situation, the Government of Indonesia issued a policy, namely the establishment of a special Covid-19 task force, instructions on how to use a mask, physical and social distancing rules, and also give an announcement to encourage research and innovation related to the eradication of the Covid-19 pandemic (Dewi, 2020). The mission of Muhammadiyah's *Da'wah* is to organize and provide direction for transformation. It changes social and cultural conditions from tyranny to justice, ignorance to progress and intelligence, poverty to prosperity, backwardness to progress, improvement and development (Kadir, 2020). Muhammadiyah is an *amar ma'ruf nahi munkar* missionary movement that has many meanings. Among its forms are inviting people to embrace Islam, upholding Islam for Muslims, and improving the quality of their lives, intellectually, socially, economically and politically. This is motivated by the Characteristics of Muhammadiyah, which has been committed to protecting and empowering the community from the start. (Zara, 2020). The goal of the Muhammadiyah Association, as stated in its *Muqaddimah*, is to create a truly Islamic society, which is also understood as a civil society (Hamdanny, 2021).

Muhammadiyah Da'wah Strategy During the Covid 19 Period

In the leaflet of Muhammadiyah circular compiled by the Tarjih Council, it was explained that the arrival of Covid-19 was a disaster and a test from Allah. This was reported in the Qur'an Surah Ali Imran verse:142. The test requires humans to maintain a good and healthy quality of life and avoid things that damage and invite disease. It is essential to do, considering the human cosmic function in charge of prospering nature, as the Word of God in (11:61). The meaning of the verse is that humans are made inhabitants of the world to rule and prosper the world. The Central Executive of Muhammadiyah issued a policy in response to the Covid 19 Pandemic, which was then followed up by the Regional Leadership of Muhammadiyah Central Sulawesi, together with the Regional Leader of Aisyiyah Central Sulawesi the following: 1) Establish a special institution that handles Covid 19, namely the Muhammadiyah Covid 19 Command Center (MCCC) starting from the regional level in Central Sulawesi to the regional level, including Palu City, Sigi Biromaru, Toli-toli, Donggala, Tojo Una-una, Morowali and MCCC Banggai and Banggai Islands. The events held by MCCC are the following:

Muhammadiyah Covid-19 Command Center (MCCC), MDMC and Lazismu Central Sulawesi in Palu have a Motto for Handling Covid 19, namely "Prevent Together, let's follow the coronavirus

prevention program". MCC, MDMD and Lazismu have carried out several activities related to da'wah bi al-ḥāl: a. Socialization and Education to the People of Palu City about Covid-19. To educate the public related to preventive measures also, a clean and healthy lifestyle and the prohibition of gathering large numbers of people; b) 1000 people online socialization, Volunteer gave education in the Covid-19 Alert Village; CPTS education and use of masks; Socialization of Safety Guidelines for Age Vulnerable Groups; PFA Service via Radio; c) Organize a Webinar with the theme "New Normal in the Covid 19 Era viewed from the Religion, Health and Economic Sector, (Sudirman: 2020); d) Fundraising among Muhammadiyah congregation to assist the people of Palu city and its surroundings; e) Spraying of disinfectants at mosques and schools in Palu City was 373 spot areas.

One of the steps to prevent the spread of COVID-19 that was carried out by various parties simultaneously was to spray disinfectant liquid on public facilities, social facilities, and densely populated settlements. Spraying disinfectants is very important and the Central Sulawesi Provincial Government is very supportive of all parties who have taken part, including the MCCC of Palu City; f) Alms of Hand Sanitizer to the people of Palu city as many as 410 people, Alms of Masks to congregation of Palu city as many as 3694 pieces; g) Providing PPE (Hazmat) to Medical Officers in several hospitals that have been designated as Covid-19 handlers, as many as 192 units, Providing hand washing stations, Making Face Shields as many as 150 and distributing them to the people of Palu City; h) Providing soup kitchens for ODP as many as 122 people, Providing multivitamins and nutrition for toddlers as many as 200 people, Providing multivitamins and nutrition to medical personnel as many as 200 people; i) Distribute of basic necessities to the congregation of Palu City; rice subsidies; social psycho mentoring; free meal program; and Distribution of school kits, (Sudirman: 2020); j) Socialization about the Covid 19 pandemic situation through virtual with the speaker dr. Mariani with MCCC and Aisyiah; k) Socialization of healthy living during the Pandemic through a virtual meeting by the PWA Health Assembly by dr. Nur Indriani Kasim Yahya, and the socialization of the use of the yard to fulfil family nutrition during the pandemic by Prof. Hj. Marhawati and dr. Nur Indriyani Kasim Yahya; l) Prospect vegetable cultivation for family resilience during the Covid-19 pandemic; m) Recite in the neighbourhood with the theme "Tadabbur nature" by the PWA Tablighi Assembly (Nurhayati, 2020).

2) Issuing a fatwa based on the tarjih conducted by the Muhammadiyah Leadership Tarjih Council concerning the worship procedures during the Covid-19 pandemic. Muhammadiyah in providing da'wah related to Covid-19, according to the Chair of the Central Sulawesi PWM, Hadi Sucipto, always refers to the PP Muhammadiyah Circular on Guidance and Guidelines for Facing the Pandemic and Impact of Covid-19 Number 05/EDR/I.0/E/2020 Concerning Guidance and Guide to Facing the Pandemic and Impact of Covid-19.

In connection with this situation, the Central Executive of Muhammadiyah conveyed the following guidelines: First, Muslims, in general and Muhammadiyah congregation, in particular,

should always carry out worship following Islamic Shari'a based on valid arguments accompanied by the function of worship that draws closer to Allah SWT and ihsān in life. Second, in areas declared unsafe (red zone), sunnah and fardu worship should be carried out at home, while in safe areas (green zone), sunnah prayers should be performed at home. Farḍu kifāyah prayer should be performed at home if the farḍu kifāyah conditions in the mosque have been met. Friday prayers can be held in mosques, prayer rooms, or other places. Praying in mosques/muṣallā is done as much as possible following the health protocols of the Muhammadiyah Covid-19 Command Center (MCCC) or the local government. To provide opportunities for people who want to perform Friday prayers can be carried out in more than one group/shift or multiplied by using buildings/rooms other than mosques/muṣallā that meet the requirements for prayer places.

Third, the Central Government and Regional governments determine the status of safe (green) or emergency (red). It should be noted that the zone's status can change at any time. Therefore Muhammadiyah congregation must always pay attention to the development of the situation so that when there is a change in status, they can take the necessary actions. Fourth, Muslims in general and Muhammadiyah congregation, in particular, should remain alert with efforts to overcome various problems of the Covid-19 pandemic; health, social, and economical. Take Action based on religion (dīniyyah) according to the Tarjih manhaj and science (scientific) is still prioritized. In worship, you should continue to prioritize health, benefit, safety and security considerations according to maqāṣid al-syarī'ah to avoid mafsadah and reduce the transmission of Covid-19. So every Muhammadiyah congregation remains obedient to the guidance of worship and religious guidance for the worship of Muhammadiyah congregations during the Covid-19 pandemic (Nasir, 2020). Chairman of the Muhammadiyah Regional Leadership of Central Sulawesi Province (Hadi Sucipto) said in a situation like this (plague), we must fix it ourselves because we are one of God's creations who live life on this earth. We believe that the Covid-19 plague can be overcome but must depart from cooperation and work together with all parties and all elements of society (Hadi, 2020).

Muhammadiyah Da'wah Strategy During the Covid 19 Period

According to the approach to its activities, Muhammadiyah has many varied *da'wah* movements. Muhammadiyah movement is called the Islamic da'wah movement *amar ma'ruf* and *nahi munkar*, whose Islamic beliefs are based on the *Qur'an* and *sunnah*. Muhammadiyah has the identity of an Islamic movement and *da'wah amar ma'ruf nahi munkar*. This identity has implications for the space and activities in various aspects of life, according to the needs of humans or society (Arifin, Maimun, and Fuadi, 2017).

The value of the Muhammadiyah movement has proven that Muhammadiyah can bring the organization to survive and evolve through a century and develop reforms in all areas of life. In line with the challenges of the second century, Muhammadiyah is required to present new ideas that can become a life reference for human life in the modern world of the 21st century. Those ideas are

actualising the Muhammadiyah movement's values as a way of life for the congregation and giving grace to the universe of life in an era full of challenges without being divided into Muslim or non-Muslim predicates and demanding the value of preaching *amar ma'ruf nahi munkar*. Such *da'wah* is a logical consequence of the Islamic mission offered (Arifin, Maimun, and Fuadi, 2017). Observing the things done by Muhammadiyah and MCCC, the actualization of Muhammadiyah's *da'wah* movement During this Covid 19 period can be seen in several *da'wah* movements in society.

There are three vital strategies carried out by Muhammadiyah in dealing with Covid-19: First, the readiness of health facilities; Muhammadiyah's commitment to dealing with Covid-19 is a *da'wah* spirit that has been known through education, health and social, especially the spirit of *Al-Mā'ūn*, the basis for Muhammadiyah to always move in handling Covid-19. Muhammadiyah has even ready to move to take part in preparing the hospital. Second, Practice; Muhammadiyah has set four strategic points in handling Covid-19, namely the following: 1) Counseling. In Counseling, the Muhammadiyah Covid-19 Command Center (MCCC) has made promotive and preventive efforts to increase awareness and provide public information through various media such as television, radio, newspapers, magazines, webinar programs, recitations and also mobile cars. Preventively, the effort was started by compiling guidelines for religious *fatwa* related to worship for Muhammadiyah congregation to distributing masks, PPE, and spraying disinfectants to all houses of worship of various religions that the MCCC could reach.

Muhammadiyah Covid-19 Command Center (MCCC), which was formed by PP Muhammadiyah to anticipate the spread of the Corona virus. The MCCC team always tries and strives earnestly to deal with Covid-19. Through the Health and Social Welfare sector, MCCC can continue to oversee the entire process of preventing Covid-19, both at the Muhammadiyah Association and at a wider level at the state and even international level. Muhammadiyah's steps in anticipating the spread of Covid-19 are part of the *amar ma'ruf nahi munkar*, where Muhammadiyah always chooses the bill wisdom path as Allah commands in QS. An-Nahl verse 125, (Azanella, 2020). 2) Health services. The second strategic role of health services, according to Rahmawati, Muhammadiyah provides Covid health services from testing to offering shelter to the isolation of Covid 19 positive patients. Muhammadiyah also provides medical and psychological consultation services. 3) Collaboration advocacy. In advocacy and collaboration as the third strategic role, Muhammadiyah is also involved in the government's Covid-19 Task Force. So that can provide direct and indirect input to the government. In addition to the government, MCCC has collaborated with various international parties such as DFAT Australia, USAID, WHO, Unicef, Temasek, TAF. 4) Community empowerment targeting all Indonesian congregations regardless of ethnic and religious background. Providing community empowerment such as the food endurance movement, resilient family movement with the Asian foundation, social assistance, teacher assistance through urban farming, MSMEs, Canthelan, Friday Blessing. The role of women is also active in Nasyiatul Aisyiyah and 'Aisyiyah.

Third, Religious Guidance. Muhammadiyah, in dealing with the Covid-19 pandemic, uses the pillars of revelation and science. Wahyu later developed into a *fatwa* issued by the *Tarjih* Council during the time of the Covid-19 plague. Meanwhile, the scientific pillars are driven by Muhammadiyah scientists who have integrity and goodwill to place knowledge as a tool of objectification in accomplishing problems and saving human souls. Muhammadiyah remains *istiqomah* on the path to create the benefit of the people. The obligation carried out by *Muballigh* Muhammadiyah to uphold religion also provides a guarantee for the safety of the people. Muhammadiyah responds to this problem not only from the perspective of faith but also from scientific rationality (Nasir, 2020). Some types of *da'wah* that are carried out are the following: First, *Farḍiyyah*. *da'wah* is *da'wah* carried out by individual Muslims that implement interpersonal communication, one to one, one person to another (one person), or one person to some people in a small and limited number, (Sitti, 2014). Lectures are carried out through Social Media, WA and FB in a relaxed and comfortable manner so that people who read can be touched. This method was carried out by Muhammadiyah and Aisyiyah in Palu City, preaching through the WA Group Muhammadiyah For Infokom Muhammadiyah and Aisyiyah in the Central Sulawesi PWA Management Group (Ya'kub, 2020);

Second, *Da'wah 'āmmah* is usually carried out on stage or in sermons (speech), is a type of *da'wah* carried out by someone using oral media aimed at many people to influence them through the pulpit media or stage (Make & Lauver, 2021). This *'āmmah ad-da'wah*, when reviewed from the point of view of the subject, is something held by individuals and certain organisations involved in *da'wah* matters (Imam, 2019). Muhammadiyah and Aisyiyah have carried out this type of *da'wah*, including: a) Special Leadership Recitations for *Ketarjih* and *Kemuhammadiyah* are held at the PWM office at the Al-Furqan Mosque every Friday night and the PWA Office once a month, b) General Recitation from house to house every Friday is held by Muhammadiyah and Aisyiah Branch Managers, attended by Muhammadiyah and Aisyiah Congregation, c) West Palu PCA holds a recitation every Tuesday attended by WIA, Aisyiah and DDI The joint recitation aims to provide religious strengthening to the surrounding community, d) Virtual *da'wah*: resilient family, the technical instructions are directly from the Central Leadership, providing input to increase/improve the family economy due to the Covid-19 pandemic (Teachers and students are affected by economic problems), e) Women recite the Quran (via virtual by recording and correcting by the ustadzah and offline at the Ulil Albab Mosque every Friday and Saturday afternoon at *Ba'da Aṣr*, in order to facilitate the reading of the *Qur'an* and explore the contents of the *Qur'an*, f) Strengthening Aisyiah's Body Care Movement in the Central Leadership of the *Tablīg* Assembly and the Social Welfare Council develop to Orphanages and Nursing Homes, the *Tablīg* Assembly gave reinforcement on how to accompany people before *sakarāt al-maūt*. According to *Tarjih* Muhammadiyah, Social Welfare, how is the social charity movement towards the bereaved, g) The

Ramadan pulpit was held during the month of Ramadan before the time of *ḍuḥā*, filled with recitation lectures by Aisyiyah's mothers alternately which the PWA Tabligh Assembly had scheduled, (Ya'kub, 2020).

Implications of Muhammadiyah Da'wah in Covid 19 to Provide Peace

Covid-19 awakens a new order in daily life, and that awareness is a positive aspect of the Covid-19 pandemic, a social life that has existed but has been forgotten. The presence of Covid-19, on the one hand, is a national pandemic that must be handled comprehensively and, on the other hand, is a re-awakening of social life that already existed. According to the viewpoint of the Secretary of the Muhammadiyah Regional Board of Central Sulawesi, every Muslim is a preacher. Whatever the profession, Allah commands every Muslim to call to goodness. Although Muhammadiyah's approach varies, Muhammadiyah calls itself an Islamic movement and *Da'wah Amar Makruf Nahi Munkar*, based on the *al-Qur'an* and *Sunnah*. So, Muhammadiyah has its own identity: an Islamic movement, a *da'wah* movement for *amar Ma'rūf Nahi Munkar*, and a movement with Islamic faith that is based on the *al-Qur'an* and *Sunnah*. This identity has implications for space and activities in various aspects of life, according to the needs of humans or society (Amin, 2020).

Some of the *da'wah* approaches that Muhammadiyah has taken include: 1) *Da'wah bi al-lisān*, verbal delivery through lectures and direct communication with the object of *da'wah*. This type of *da'wah* delivers information or *da'wah* messages directly (lectures or direct communication between the subject and object of *da'wah*). This type of *da'wah* will be effective if: it is delivered related to the day of worship, such as the Friday sermon or the Eid sermon, the study presented concerns practical worship, the context of programmed presentations, delivered using a dialogue method with the audience, (Jamaluddin & Sumpenal, 2020); 2) *Da'wah bi at-tadwīn*, through the form of writing, be it books, newspapers, or writings that contain *da'wah* messages. The *Muballigh* in Muhammadiyah Palu City uses *bi tadwīn ad-da'wah* in carrying out their *da'wah*. *Da'wah* in a virtual way is applied during this pandemic by utilizing social media as its distribution; 3) *Da'wah bi al-ḥāl*, through actions. This can be seen how the Prophet Muhammad and his companions. *Da'wah bi al-ḥāl* is closely related to Islam because Islam is a religion of *da'wah*.

Da'wah bi al-ḥāl, is a *da'wah* that someone who preaches with his actions, focusing on charities or real works. In other words, it can be called semiotic communication because semiotic communication is a message that is delivered through signs such as words, pictures, symbols, actions of behaviour and so on (Hussein & Aljamili, 2020). The form of *da'wah bi al-ḥāl*, such as the existence of Muhammadiyah educational institutions from elementary to tertiary levels, the existence of social institutions, such as hospitals, orphanages, mosques, radio, MU TV, and so on. All these Muhammadiyah charities are places of cadre for Muhammadiyah cadres, either directly or indirectly (Arifin, Maimun, and Fuadi, 2017). Muhammadiyah has proven to have made a great contribution to society. This is proven by the presence of Muhammadiyah in providing solutions for

handling Covid 19. Likewise, the establishment of the MCCC and the emergence of tarjih decisions regarding procedures for worship during the Covid-19 period. All of these efforts benefit the community and can provide solutions and peace.

Conclusion

From the results of the presentation above, it can be concluded that there are two things. First, The Muhammadiyah Covid-19 Command Center (MCCC) is part of Muhammadiyah's *da'wah* that plays a role in preventing Covid-19. Muhammadiyah's commitment to dealing with Covid-19 is a *da'wah* spirit known through education, health and social, and is the basis for Muhammadiyah to always move in handling Covid-19. Muhammadiyah was even ready to take part in preparing its hospitals and other facilities, starting from the central level. to regions, branches and twigs throughout Indonesia. Second, implementing Muhammadiyah *da'wah* can provide a sense of calm for the people of Palu City. In providing worship comfort to its follower, Muhammadiyah views active efforts to prevent the transmission of Covid-19 as a form of worship that has the value of *jihad*, and conversely, deliberate, and rash actions that carry the risk of transmission are wrong/unjust actions. Muhammadiyah has also guided how to worship during the Covid-19 pandemic so that the congregation of Palu City do not feel restless.

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