



Managing Disease Information

(The Communication of Islamic Organizations During Covid-19 Outbreak in Indonesia)

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Abstract


The presence of COVID-19 has changed the religious information of Islamic organizations in Indonesia. To a certain extent, religious organizations play an essential role in handling outbreaks regarding their strategic position as opinion leaders for society. This study seeks to examine the religious discourse changes of Nahdlatul Ulama (NU) and Muhammadiyah in responding to the pandemic as portrayed on their official websites. This study uses a qualitative method with a critical discourse analysis approach from van Dijk (2001), in which language is analyzed by describing the aspects of language (texts) and relating to the context and social cognition. The study concludes that the state/government's power relation dominates NU and Muhammadiyah's discourses. Nahdlatul Ulama (NU) tends to show the theological-normative things based on culture, while Muhammadiyah discusses religious narratives based on charity and transformative actions. However, both of them are developing contextual fiqh and disaster fiqh facing the COVID-19 pandemic based on the Quran-Hadis direction.

Keywords: Islamic Organization Website; Discourse Analysis; Nahdlatul Ulama; Muhammadiyah; Disaster in Quran-Hadis.

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Introduction

The Covid-19 pandemic has affected almost all areas of life, including the religious sector.¹ Various religious activities must adapt to pandemic conditions.² Among the pandemic impacts directly related to religion is the obligation to implement health protocols in religious activities. To implement prayer services at the mosque (*Masjid*), the congregation must conduct social distancing/maintain distance between congregations, check body temperature, wash hands before entering the mosque, wear masks, and not linger in the mosque after doing the worship. Religious activities must adapt to all state policies regarding this pandemic rule.

To prevent the spread of Covid 19, the role of Islamic civil organizations such as Nahdlatul Ulama (NU) and Muhammadiyah is crucial. Syafiq Hasyim sees that in Indonesia, these two Islamic organizations play an essential role in handling Covid 19 because the majority of Muslims in Indonesia are under the ideology of these two organizations.³ According to World Health Organization's practical religious guidelines, religious leaders, faith-based organizations, and religious communities can significantly save lives and reduce COVID-19-related illnesses. They are the primary source of support, comfort, guidance, and immediate health care and social services for the community. Religious leaders from faith-based organizations and religious communities can share health information to protect their members and the wider community, which may be more likely to be received than from other sources. They can provide pastoral and spiritual support during public health emergencies and other health challenges.⁴

However, each group has a different orientation in religious discourse related to Covid 19.⁵ In connection with the urgency of Islamic organizations' role above, this article aims to answer how the Islamic organizations NU (Nahdlatul Ulama) and Muhammadiyah present their religious discourse through their official websites respectively in response to Covid 19? In other words, this article studies the religious discourse changes of each of these organizations since the Covid 19 Pandemic entered Indonesia. This study emphasizes how the communication of Islamic organizations works to produce information in the face of a pandemic disaster. This study departs from the assumption that religious discourse building in the online media website has undergone significant changes in providing responses and solutions to the Pandemic problems.

To answer this question, we use the discourse analysis approach of van Dijk who sees that a media text cannot be seen from merely a microstructure (text/language) but also from the context that surrounds a text.⁶ A context determines a media text constructed. Exploring the social cognition that produces the text will give a comprehensive discourse on the religious discourse of NU and Muhammadiyah, especially the power relations that affect the narrative/text of the NU and Muhammadiyah websites in their position as government partners in handling Covid 19.

¹Lukasz Sulkowski, Grzegorz Ignatowski, "Impact of COVID-19 Pandemic on Organization of Religious Behaviour in Different Christian Denominations in Poland," *Religions* 11, (2020), 254. Doi:10.3390/rel11050254.

² D. I. Ansusa Putra, Umma Farida, Dani Sartika, Abdurrohman Kasdi & Silvia Handayani (2022) Quranic Mental Health amidst pandemic: a cultural-hermeneutic reading to the Salawat community in Indonesia, *Mental Health, Religion & Culture*, DOI: <https://10.1080/13674676.2021.2009787>.

³Syafiq Hasyim, "Covid-19, Islamic Civil Society and State Capacity in Indonesia," *ISEAS: Yusuf Ishak Institute*, No. 39 (2020), ISSN 2335-6677.

⁴WHO, "Practical Considerations and Recommendations for Religious Leaders and Faith-based Communities in the Context of COVID-19", Interim guidance (7 April 2020).

⁵Nedim Begović, "Restrictions on Religions due to the covid-19 Pandemic Responses of Religious Communities in Bosnia and Herzegovina," *Journal of Law, Religion and State* 8 (2020), 228-250. Brill.com/jlrs.

⁶T. A. Van. Dijk, "Critical Discourse Analysis." In *The Handbook of Discourse Analysis* (Blackwell Publishers, 2001), 352–371.

Result and Discussion

The Coronavirus, Its Impact on Religious Discourse, and the Role of Religious Organization

Coronavirus disease 2019 (COVID-19) is an infectious disease caused by the acute respiratory syndrome coronavirus 2 (SARS-CoV-2). The disease was first identified in December 2019 in Wuhan, the capital of China's Hubei province, and has since spread globally, resulting in the ongoing 2019-21 coronavirus pandemic. Common symptoms include fever, cough, and shortness of breath. Other symptoms include muscle pain, phlegm production, diarrhea, sore throat, loss of smell, and stomach pain. While the majority of cases result in mild symptoms, some develop viral pneumonia and multi-organ failure.⁷

There are some discourses related to the existence of the pandemic. In Islam itself, seen from a theological perspective, the Coronavirus outbreak is a test for people to draw closer to Allah. Some scholars mentioned this disease as *Tha'un*, a plague that causes the population to get sick and is at risk of infection.⁸ More than fifty hadiths inform about the Black Death in the hadith literature, a plague that affects humans and animals to the same extent.⁹ Nevertheless, of course, an Islamic approach itself cannot stop the spread of this deadly virus, and therefore an empirical scientific approach is needed so that religion and the Coronavirus meet various discourses.

Concerning that, Sofya A. Ragozina's research reviewed Russian Muslim leaders' fatwas from March to May 2020 in defining discursive strategies to "translate" bureaucratic and medical language into Islamic language as theological justification for government decisions. The conclusion is that there are similarities between government policies and religious discourse, such as the recommendation to maintain cleanliness with the concept of *taharat*, the comparison of *hijab* and masks, and the sacralization of particular quarantine times for spiritual activities.¹⁰ However, Nedim Begović said that not all religious communities could accept government policies regarding restrictions and religious activities during the pandemic.¹¹

World Health Organization (WHO) requires sanitation. The sanitation measures recommended by modern medical science seem to be part of the daily routine of Muslims. Washing hands is a top priority for World Health Organization to minimize the spread of disease. Muslims are supposed to wash their hands three times before every prayer. Not to mention, along with that, other washing rituals for purification are also recommended for Muslims. The use of masks is also a necessary precaution to control the spread of the new Coronavirus. Islam does not avoid wearing masks. Instead, it is advisable to cover the face when sneezing and yawning.¹²

For a more comprehensive understanding, there is also the concept of *disaster fiqh* in response to Covid 19, developed in medical, theological, and educational movements. The medical movement is a movement for health and facilitation of hospitals, masks, gloves, and food for victims affected by Covid-19. The theological movement carries out a reconstruction of religious rulings in classical Islamic jurisprudence regarding worship rules to adapt to emergencies. The educational movement is a preventive effort for the public to fight hoax narratives related to

⁷https://en.wikipedia.org/wiki/Coronavirus_disease_2019.

⁸Eman Supriatna, "Wabah Corona Virus Disease Covid 19 dalam Pandangan Islam," *SALAM: Jurnal Sosial & Budaya Syar-i FSH UIN Syarif Hidayatullah Jakarta*, Vol. 7 No. 6 (2020), pp.555-564 DOI: 10.15408/sjsbs.v7i6.15247, 555.

⁹Zohaib Ahmad & Arzoo Ahad, "COVID-19: A Study of Islamic and Scientific Perspectives," *Theology and Science*, DOI: 10.1080/14746700.2020.1825192.

¹⁰Sofya A. Ragozina, "The Body in Islamic Discourse in Russia during the Pandemic: Between Religious, Medical, and Political Discourses," *Corpus Mundi*. No. 4 (2020), ISSN: 2686-9055, Doi: 10.46539/cmj.v1i4.32.

¹¹Nedim Begović, "Restrictions on Religions due to the covid-19 Pandemic Responses of Religious Communities in Bosnia and Herzegovina," *Journal of Law, Religion and State* 8 (2020), 228-250. Brill.com/jlrs.

¹²Zohaib Ahmad & Arzoo Ahad, "COVID-19: A Study of Islamic and Scientific Perspectives," *Theology and Science*, DOI: 10.1080/14746700.2020.1825192.

Covid 19.¹³ Besides, the recommendation to maintain distance and reduce religious activities in the congregation is also a recommendation that must get the religious community's attention because many people nearby can be a fertile ground for the spread of new pathogens. Refusal to postpone the meeting could lead to the potential for widespread infection to spread.¹⁴

The pandemic has attracted the serious attention of religious figures and organizations. Religion is understood as a theological system and must also have a social orientation in solving various problems faced by society. The pandemic that touches almost all aspects of life demands a vital role of religion. Religious conceptions and praxis must inevitably adapt to the social changes caused by the pandemic.

Therefore, Islamic organizations' religious discourse refers to two main fields: theological-normative (Islamic) and the socio-religious field. The theological-normative field includes everything related to spirituality aspects in a vertical dimension such as religious rituals, collective prayer, surrender to God (Allah), and belief in God's power during a pandemic.¹⁵ Meanwhile, the socio-cultural field contains everything related to the pandemic's socio-religious response, such as providing health services, hospital facilitation, masks, food, and public education related to the pandemic.

Website as Online Media Platform for Religious Discourse

Online media based on interactive technology and network communication plays a role in changing society.¹⁶ According to Soukup, the online world provides a fake meeting place that expands the social world, creates new knowledge opportunities, and provides a place to share views widely.¹⁷ This statement is in line with Anna Everett and John T. Caldwell¹⁸, and Natalia Fenton¹⁹, who view that the worldwide web is an open, flexible, and dynamic information environment that allows people to develop new knowledge and engage in a more interactive and shared democratic world, community-based, and empowerment.

The freedom and openness inherent in online media is an open space for the appearance of all community identities, including religious communities.²⁰ The so-called online religion becomes relevant here.²¹ Brasher researching a million religious sites that contain religious information argues that online religion could be a feature of religious humanism that will always be relevant for future generations.²² Dawson and Cowan divide the two forms of religion in online media. First, religion online refers to online religious activities, such as online prayer activities in the congregation. Second, online religion refers to religious services such as religious information available on online sites.²³ Meanwhile, Helland²⁴ and Campbell²⁵ see that the online security space

¹³Suyadi, Zalik Nuryana, Niki Alma Febriana Fauzi, "The fiqh of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience," *International Journal of Disaster Risk Reduction*, 51 (2020) 101848.

¹⁴Sayed A. Quadri, "COVID-19 and rReligious congregations: Implications for Spread of Novel Pathogens," *International Journal of Infectious Diseases*, 96 (2020), 219–221.

¹⁵Abdullah Muslich Rizal Maulana, "Pandemi dalam Worldview Islam; Dari Konsepsi ke Konspirasi", *Tribakti: Jurnal Pemikiran Keislaman*, Volume 31, Nomor 3, (Juli 2020). <https://doi.org/10.33367/tribakti.v31i2.1232>.

¹⁶M. Poster, *The Second Media Age* (Cambridge: Polity, 1995).

¹⁷C. Soukup, Computer-Mediated Communication as a Virtual Third Place: Building Oldenburg's Great Good Places on the World Wide Web. *New Media and Society*, 8, (2006), 421–440.

¹⁸Anna Everett & J. T. Caldwell. *New Media Theories and Practices of Digitextuality*. (London: Routledge, 2013).

¹⁹Natalia Fenton. *New Media, Old News Journalism and Democracy in Digital Age* (London: Sage Publications, 2010).

²⁰ As'ad, D. I. Ansusa Putra, and Arfan. 2021. "Being Al-Wasatiyah Agents: The Role of Azharite Organization in the Moderation of Indonesian Religious Constellation". *Journal of Islamic Thought and Civilization* 11 (2). <https://doi.org/10.32350/jitc.112.07>.

²¹ D.I. Ansusa Putra, Mohammad Hidayatullah, The roles of technology in al-Quran exegesis in Indonesia, *Technology in Society*, Vol. 63, 2020, 101418, <https://doi.org/10.1016/j.techsoc.2020.101418>

²²B. E. Brasher, *Give Me That Online Religion* (San Francisco: Jasey Bass Inc, 2001).

²³L. L. Dawson & D. E. Cowan. *Religion Online: Finding Faith on the Net* (New York: Routledge, 2004).

²⁴Christoper Helland. *Virtual Religion: A Case Study of Virtual Tibet*. Oxford Handbooks Online (Oxford University Press, 2018).

²⁵Heidi A. Campbell. *When Religion Meets New Media* (London: Routledge, 2010).

can be transformed into a platform to preserve community ideology because religious activities in the online space are related to three things: community, religious authority, and identity. The discourse awakened in the new media is different from the discourse in the old media. The new media discourse is broader and more open; even to a certain extent, it is difficult to predict and grasp its essence because it stands on a complex contextual background. According to Oprea, in the context of new media, the relationship between text and ideology and between the writer and the reader appears to have changed due to public communication opportunities expanded by social media applications such as Twitter, Facebook, and blogs.²⁶ In new media, content and applications are no longer created and published by individuals but are continuously modified by all users in a participatory and collaborative manner.²⁷ The popularity of new media technologies such as the internet has caused social communication to increase, and at the same time, the “discourse of identity” appears in digitally mediated communication.²⁸ This new development brings new opportunities for the world of discourse. Discourse on new media is complex and multicultural.

Discourse analysis/discourse is an approach to studying society's language, exploring the influence and power of language in responding to and constructing social change. There are four types of religious discourse: rituals, religious speech styles, religious language outside religious settings, and public controversies related to religion.²⁹ Meanwhile, van Dijk views that discourse is about microstructure (text) and macrostructure (context), but also there is a structure that connects text and context, namely social cognition. Social cognition emphasizes how the media itself produce a text. Also, social cognition is concerned with societal values that influence text-makers.³⁰ This article will use van Dijk's concept to see the changes in the religious discourse of NU and Muhammadiyah in responding to the Covid-19 pandemic. Of course, the discourse they build is directly related to various social problems that often involve them.

New media changed the face and orientation of the religious organizations NU and Muhammadiyah. New media that provide open space enable these Islamic organizations to disseminate information on their respective activities. Among the new media platforms they are using officially are websites. The use of websites as a platform for disseminating religious activities does not only occur during a pandemic. Long before the pandemic, websites were used as community religious media. This website shows all directions of religious orientation and discourse developed by each organization.

In Indonesia, two mainline Islamic organizations' websites that play an essential role in the religious and social fields are Nahdlatul Ulama and Muhammadiyah websites.

Nahdlatul Ulama's Website: The Traditional Islamic Orientation

²⁶D. Oprea, “Discourse Analysis in Social Media,” *International Multidisciplinary Scientific Conference on the Dialogue between Sciences & Arts, Religion & Education* (2019), <https://doi.org/https://doi.org/10.26520/mcdsare.2019.3.315-320>.

²⁷A. M. Kaplan, & M. Haenlein, “Users of the world, unite! The Challenges and Opportunities of Social Media,” *Business Horizons*, 53 (1), (2010), 59–68.

²⁸G. Bouvier, “What is a Discourse Approach to Twitter, Facebook, YouTube and other Social Media: Connecting with other Academic Fields?” *Journal of Multicultural Discourses*, 10(2) (2015). <https://doi.org/https://doi.org/10.1080/17447143.2015.1042381>. See also M. KhosraviNik, “Critical Discourse Analysis, Power, and New Media (Digital) Discourse” In *Why Discourse Matters: Negotiating Identity in the Mediatized World* (2014). Retrieved from https://www.researchgate.net/publication/304914039_Critical_Discourse_Analysis_power_and_New_media_discourse_In_M_Kopytowska_and_Y_Kalyango_eds_Why_Discourse_Matters_Negotiating_Identity_in_the_Mediatized_World_Peter_Lang_287-306.

²⁹Russell M. Parks and Karen Tracy, “Discourses of Religion,” <https://doi.org/10.1002/9781118611463.wbielsi177>; <https://onlinelibrary.wiley.com/doi/full/10.1002/9781118611463.wbielsi177>.

³⁰T. A. Van. Dijk, “Critical Discourse Analysis.” In *The Handbook of Discourse Analysis* (Blackwell Publishers, 2001), 352–371.

NU is the largest moderate traditional Islamic organization in Indonesia. It was founded by KH. Hasyim Asy'ari, in 1926 with a cultural da'wah movement, made the organization touched almost all levels of society in Indonesia. This organization has an official website with the link: <https://www.nu.or.id/>. This site contains several sections, namely: (a) Home, (b) News containing regional, national, international news, editorial minutes, ahead of the NU congress, and the obituary, (c) Fragments, (d) Islamic, (e) Opinion, (f) Interview, (g) Character, (h) Sermon, (i) Wisdom, (j) The gallery contains videos, photos, topics, downloads, and index, (g) Others contain arts and culture, Taushiya, education, economics, partners, literature, and humor. These aspects represent NU's face and religious orientation as a traditional Islamic organization, one of which is the Islamic face of the Archipelago (Islam Nusantara), which is the organization's prominent tagline. Because it is known as a traditional Islamic organization, several traditional tendencies such as religious narratives with madhab is styles, characterization of individual figures, and pesantren orientation are visible on the site.

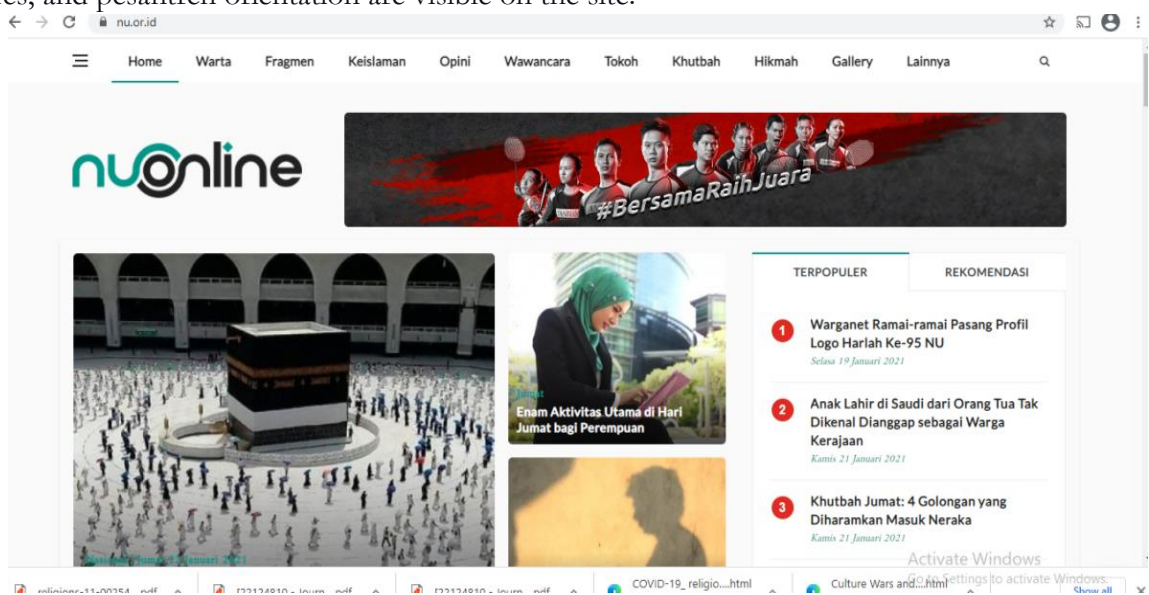


Figure 1: View 1 of the NU Website

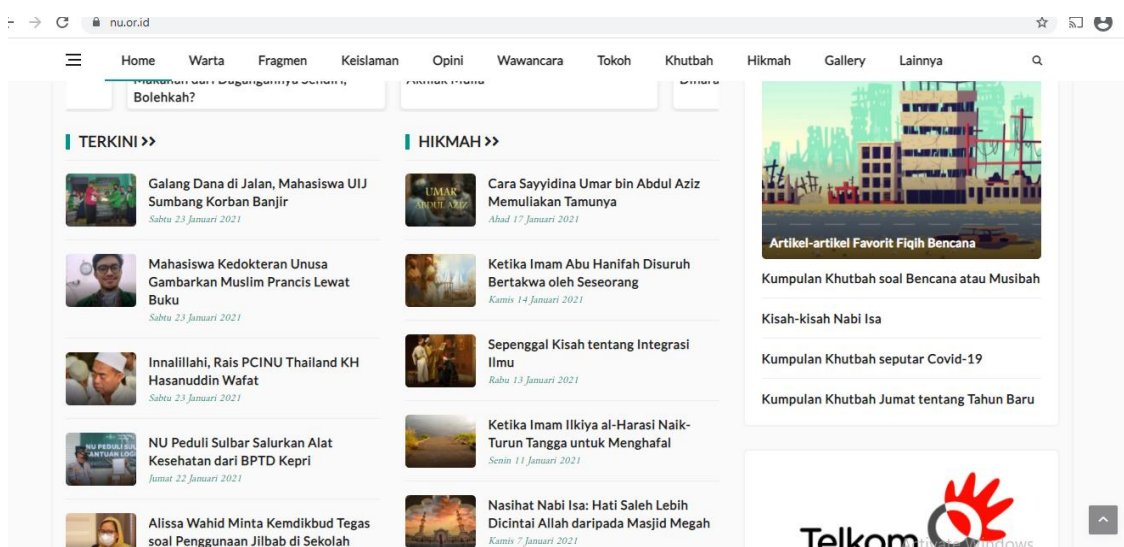


Figure 2: View 2 of the NU Website

The author will look at NU's religious discourse on the Pandemic in two main fields, namely the theological-normative/Islamic field and the socio-religious field. The following table contains several headings related to both theological and social responses of NU to Covid-19.

Theological-Normative/ Islamic Field	Site Portrait on Pandemic Issues
Belief-Aqidah	<ul style="list-style-type: none"> - "Covid-19: Do not Give Up Hope in the Middle of Trials."³¹ - "Remain Rewarding Amid Corona Outbreak"³² - "When a Plague, Staying at Home is a Reward"³³ - "The Importance of Effort, Prayer, and Tawakal in Facing Corona Virus"³⁴ - "Friday sermon: Vaccines and Efforts to Maintain the Health of Yourself, Family and Country."³⁵ - "Friday Sermon: 4 Lessons Behind Health Protocols."³⁶
Islamic law	<ul style="list-style-type: none"> - "The Law of Carrying Out Prayers with Complete PPE"³⁷ - "About the Positive Covid-19 Body Covered with Cement and Not Washed"³⁸ - "Does the Swab Test Break the Fast?"³⁹ - "Are the bodies of plague victims considered martyrs, not washed and scaled?"⁴⁰ - "The Law of Using Hand Sanitizer or Hand Antiseptic Liquid for Prayers"⁴¹ - "Government Law Bans Friday Worship due to Dangerous Virus."⁴²

³¹See <https://islam.nu.or.id/post/read/119477/covid-19--jangan-putus-harapan-di-tengah-cobaan>. Accessed on January 18, 2021.

³²See <https://islam.nu.or.id/post/read/119173/tetap-berpahala-di-tengah-wabah-corona>. Accessed on January 18, 2021.

³³See <https://islam.nu.or.id/post/read/118469/saat-wabah--diam-di-rumah-pun-berpahala>. Accessed on January 18, 2021.

³⁴See <https://islam.nu.or.id/post/read/118042/pentingnya-ikhtiar--doa--dan-tawakal-menghadapi-virus-corona>. Accessed on January 18, 2021.

³⁵See <https://islam.nu.or.id/post/read/125997/khutbah-jumat-vaksin-dan-ikhtiar-menjaga-kesehatan-diri-keuarga-dan-negara>. Accessed on January 18, 2021.

³⁶See <https://islam.nu.or.id/post/read/125974/khutbah-jumat-4-pelajaran-di-balik-protokol-kesehatan>. Accessed on January 18, 2021.

³⁷See <https://islam.nu.or.id/post/read/123681/hukum-melaksanakan-shalat-dengan-apd-lengkap>. Accessed on January 18, 2021.

³⁸See <https://islam.nu.or.id/post/read/122840/soal-jenazah-positif-covid-19-yang-berbantal-semen-dan-tidak-dimandikan>. Accessed on January 18, 2021.

³⁹See <https://islam.nu.or.id/post/read/122819/apakah-tes-swab-membatalkan-puasa->. Accessed on January 18, 2021.

⁴⁰See <https://islam.nu.or.id/post/read/117740/apakah-jenazah-korban-wabah-dianggap-syahid--tidak-dimandikan-dan-dishalatkan->. Accessed on January 18, 2021.

⁴¹See <https://islam.nu.or.id/post/read/117881/hukum-memakai-hand-sanitizer-atau-cairan-antiseptik-tangan-untuk-shalat>. Accessed on January 18, 2021

Table 1: NU's Site Portrait on Pandemic Issues in Theological-Normative Field

	Site Portrait on Pandemic Issues
Religious Social Field	<ul style="list-style-type: none"> - "Members of the House of Representatives Commission VI: Need Common Awareness to Control Covid-19"⁴³ - "PBNU Rais Syuriah: Effective Vaccine Protects the Soul, That is a Religious Order"⁴⁴ - "Vaccination Is Implemented, PBNU: Vaccines Alone Cannot Control Outbreak"⁴⁵ - "Vaccinations, a Glimmer of Hope in the Middle of a Pandemic Wave"⁴⁶ - "In 2021, Gus Ami: Overcoming Covid-19 and Preparing Post-Pandemic Recovery"⁴⁷ - "Members of Commission IX Ask the Government to Anticipate the Distribution of New Coronavirus Variants"⁴⁸ - "Minister of Religion Hopes Kiai and Religious Figures Get Priority for Covid-19 Vaccination"⁴⁹ - "NU Cares for Education to Prevent Covid-19 for West Sulawesi Earthquake Refugees"⁵⁰ - "Chairman of Ansor Aceh Invites Religious Leaders to Support Covid-19 Vaccination"⁵¹ - "Covid-19 Cases Increasing, PBNU Government Values Not Firm about Crowds"⁵² - "PBNU regrets that the government does not prioritize Covid-19 Vaccines for the Elderly"⁵³

⁴²See <https://islam.nu.or.id/post/read/117737/hukum-melarang-ibadah-jumat-oleh-pemerintah-karena-virus-berbahaya>. Accessed on January 18, 2021.

⁴³See <https://www.nu.or.id/post/read/125971/rais-syuriah-pbnu-vaksin-ikhtiar-melindungi-jiwa-itu-perintah-agama>. Accessed on January 18, 2021.

⁴⁴See <https://www.nu.or.id/post/read/125969/vaksinasi-dijalankan--pbnu--vaksin-saja-tak-bisa-kendalikan-wabah>. Accessed on January 18, 2021.

⁴⁵See <https://www.nu.or.id/post/read/125884/vaksinasi--secercah--harapan-di-tengah-gelombang-pandemi>. Accessed on January 18, 2021.

⁴⁶See <https://mitra.nu.or.id/post/read/125660/tahun-2021--gus-ami--atasi-covid-19-dan-siapkan-pemulihan-pasca-pandemi>. Accessed on January 18, 2021.

⁴⁷See <https://mitra.nu.or.id/post/read/125678/anggota-komisi-ix-minta-pemerintah-antisipasi-sebaran-varian-baru-virus-corona>. Accessed on January 18, 2021.

⁴⁸See <https://www.nu.or.id/post/read/126119/menag-harap-kiai-dan-tokoh-agama-dapat-prioritas-vaksinasi-covid-19>. Accessed on January 18, 2021.

⁴⁹See <https://www.nu.or.id/post/read/126169/nu-peduli-edukasi-cegah-covid-19-kepada-pengungsi-gempa-sulbar>. Accessed on January 18, 2021.

⁵⁰See <https://www.nu.or.id/post/read/126076/ketua-ansor-aceh-ajak-pemuka-agama-dukung-vaksinasi-covid-19>. Accessed on January 18, 2021.

⁵¹See <https://www.nu.or.id/post/read/125976/kasus-covid-19-meningkat--pbnu-nilai-pemerintah-tak-tegas-soal-kerumunan>. Accessed on January 18, 2021.

⁵²See <https://www.nu.or.id/post/read/125962/pbnu-sayangkan-pemerintah-tak-prioritaskan-vaksin-covid-19-untuk-lansia>. Accessed on January 18, 2021.

	<ul style="list-style-type: none"> - “UNJ Hopes that the Covid-19 Vaccine Does Not Become a Political Tool to Attack the Government”⁵⁴ - “Umrah pilgrims are required to have been injected with the Covid-19 vaccine”⁵⁵ - “Covid-19 Vaccination, FPKB Urges the Government to Prioritize Religious Figures”⁵⁶ - “25 NU Hospitals Ready to Treat Corona Patients”⁵⁷
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Table 2: NU’s Site Portrait on Pandemic Issues in Religious Social Field

Muhammadiyah's Website: The Progressive Islamic Orientation

Muhammadiyah was founded in 1912 by KH. Ahmad Dahlan. It is known as a moderate modernist Islamic organization because it was born in the context of the *Kejawen* community's religion, which was left far behind the very modern Dutch colonialists' progress. The birth of Muhammadiyah is an effort to modernize society in all fields. The Muhammadiyah website is on the link: <https://muhammadiyah.or.id/en/>. The Muhammadiyah website contains several sections, namely: (a)Home, (b)Organization (Profiles, characteristics of movements, ideologies, documents, special agencies, work programs, lists of members, Song of the Suns/*Lagu Sang Surya*), (c)Cakrawala (Local culture, philanthropy, and social welfare, community empowerment, environment and disaster, Indigenous Peoples, Millennials, Islamic Moderation, Review), (d)Wisdom, (e)Islamic Law (Aqidah, Muamalah, Worship), (f)Sermon (Friday sermon, eclipse sermon, marriage sermon, Eid al-Adha sermon, Eid al-Fitr sermon), (g)Figure, (h)News (International, National, Regional, Regional, Ortom), (i)Gallery (photo and video), (j)Language (Indonesian, Arabic, English).

The Muhammadiyah website has the tagline, “The Light of Advancing Islam.” This site appears as Muhammadiyah’s identity as a cultural movement that seeks to translate Islamic teachings in a more substantive-applicable way into social life. That is why the articles that appear on this website discuss more transformative Islam than normative Islam. Besides, visitors to this site can make the option to use Indonesian, Arabic, or English. The integration of three languages on the site allows the Muhammadiyah website to attract the global community.

⁵³See <https://www.nu.or.id/post/read/125943/unj-berharap-vaksin-covid-19-tidak-jadi-alat-politik-menyerang-pemerintah>. Accessed on January 18, 2021.

⁵⁴See <https://www.nu.or.id/post/read/125868/jamaah-umrah-disyaratkan-sudah-disuntik-vaksin-covid-19>. Accessed on January 18, 2021.

⁵⁵See <https://mitra.nu.or.id/post/read/125855/vaksinasi-covid-19-fpkb-desak-pemerintah-prioritaskan-juga-tokoh-agama>. Accessed on January 18, 2021.

⁵⁶See <https://www.nu.or.id/post/read/118016/25-rumah-sakit-nu-siap-rawat-pasien-corona>. Accessed on January 18, 2021.

⁵⁷



Figure 3: View 1 of the Muhammadiyah’s Website

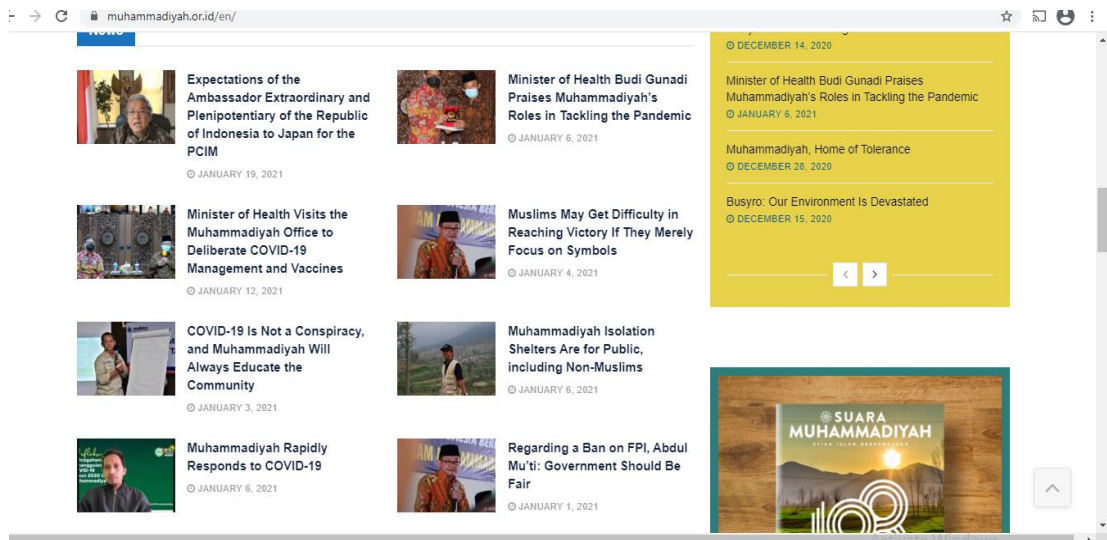


Figure 4: View 2 of the Muhammadiyah’s Website

The following is a portrait of the Muhammadiyah website on theological-normative /Islamic and socio-religious issues.

Site Portrait on Pandemic Issues	
Theological-Normative/ Islamic Field	- “Guidelines for Welcoming and Carrying Out Eid Al-Adha Prayers during the Covid-19 Pandemic” ⁵⁸
	- “Guidelines for the Implementation of Sacrifice during the Covid-19 Pandemic” ⁵⁹
	- “Halal or Haram Vaccines? The Following is Ushul Fiqh’s Overview” ⁶⁰

⁵⁸See <https://muhammadiyah.or.id/tuntunan-menyambut-dan-melaksanakan-shalat-idul-adha-di-masa-pandemi-covid-19/>. Accessed on January 19, 2021.

⁵⁹See <https://muhammadiyah.or.id/tuntunan-pelaksanaan-ibadah-kurban-di-masa-pandemi-covid-19/>. Accessed on January 19, 2021.

⁶⁰See <https://muhammadiyah.or.id/vaksin-halal-atau-haram-berikut-tinjauan-ushul-fikih/>. Accessed on January 19, 2021.

Table 3: Muhammadiyah's Site Portrait on Pandemic Issues in Theological-Normative Field

	Site Portrait on Pandemic Issues
Religious Social Field	<ul style="list-style-type: none"> - "11 Months to Handle Covid, Muhammadiyah Spends 344 Billion"⁶¹ - "Ambulan-MU: Muhammadiyah Movement in Providing the Best Service for the Community"⁶² - "Covid-19 Getting Higher, Aisyiyah and UMM (Malang Indonesia Muhammadiyah University) Distribute PPE and Create a Website"⁶³ - "Aisyiyah Shares With People Affected by Covid-19"⁶⁴ - "The Government's Covid-19 Handling Gets some Notes from the MCCC"⁶⁵ - "The Real Role of Religious Organizations During the Covid-19 Pandemic"⁶⁶ - "Complete the equipment; Muhammadiyah Hospital is Ready to Face the Surge in Covid-19 Patients."⁶⁷ - "Exposed to Corona Must Have Been Vaccinated, Here is Expert Explanation"⁶⁸ - "Strive for Organizational Resilience in the Covid-19 Pandemic"⁶⁹ - "Helping the Covid-19 Burial, Kulon Progo MDMC Team Carry the Body Across the River"⁷⁰ - "Muhammadiyah Ready to Support the Government in Covid-19 Vaccination"⁷¹ - "Haedar: Beware of Covid-19 is a Form of Taqwa"⁷²

⁶¹See <https://muhammadiyah.or.id/11-bulan-tangani-covid-muhammadiyah-gelontorkan-dana-344-miliar/>. Accessed on January 19, 2021.

⁶²See <https://muhammadiyah.or.id/ambulanmu-gerak-muhammadiyah-dalam-memberikan-layanan-terbaik-bagi-masyarakat/>. Accessed on January 19, 2021.

⁶³See <https://muhammadiyah.or.id/covid-19-kian-tinggi-aisyiyah-bersama-umm-bagikan-apd-dan-buat-website/>. Accessed on January 19, 2021.

⁶⁴See <https://muhammadiyah.or.id/aisyiyah-berbagi-kepada-masyarakat-terdampak-covid-19/>. Accessed on January 19, 2021.

⁶⁵See <https://muhammadiyah.or.id/penanganan-covid-19-pemerintah-mendapat-sejumlah-catatan-dari-mccc/>. Accessed on January 19, 2021.

⁶⁶See <https://muhammadiyah.or.id/peran-nyata-organisasi-agama-pada-pandemi-covid-19/>. Accessed on January 19, 2021.

⁶⁷See <https://muhammadiyah.or.id/rumah-sakit-muhammadiyah-siap-hadapi-lonjakan-pasien-covid-19/>. Accessed on January 19, 2021.

⁶⁸See <https://muhammadiyah.or.id/terkena-corona-mesti-telah-divaksin-begini-penjelasan-ahli/>. Accessed on January 19, 2021.

⁶⁹See <https://muhammadiyah.or.id/upayakan-resiliensi-organisasi-dalam-pandemi-covid-19/>. Accessed on January 19, 2021.

⁷⁰See <https://muhammadiyah.or.id/bantu-pemakaman-covid-19-tim-mdmc-kulon-progo-bawa-jenazah-seberangi-sungai/>. Accessed on January 19, 2021.

⁷¹See <https://muhammadiyah.or.id/muhammadiyah-siap-dukung-pemerintah-dalam-vaksinasi-covid-19/>. Accessed on January 19, 2021.

	<ul style="list-style-type: none"> - “Minister of Health Gathering at PP Muhammadiyah Discusses Handling Covid-19 and Vaccines”⁷³ - “Covid-19 Rises and Markets are Closed, Muhammadiyah Madiun Moves to Distribute Vegetables to the Community”⁷⁴ - “A-Z Tips to Avoid Covid-19 For Office Workers”⁷⁵ - “The Government is Helped by Muhammadiyah's Massive Role in Handling Covid-19”⁷⁶ - “Campaigning Covid-19, Muhammadiyah Students Wins Champion in National Poster Competition”⁷⁷ - “Muhammadiyah is One Step in Front of the Problem of Handling Covid-19”⁷⁸ - “Amidst the many unclear policies, Muhammadiyah does not give up on Covid-19.”⁷⁹ - “Full Hospital, Muhammadiyah Students Get Educated on Covid-19”⁸⁰ - “Covid-19 in DIY Getting More Violent, Muhammadiyah Recommends Large-Scale Territorial Limits”⁸¹ - “Muhammadiyah Students Find Potential Materials for Covid-19 Medicine”⁸²
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Table 4: Muhammadiyah’s Site Portrait on Pandemic Issues in Religious-Social Field

Analysis of Articles Themes on the NU and Muhammadiyah Websites

⁷²See <https://muhammadiyah.or.id/haedar-waspada-terhadap-covid-19-adalah-bentuk-ketaqwaan/>. Accessed on January 19, 2021.

⁷³See <https://muhammadiyah.or.id/menkes-silaturahmi-ke-pp-muhammadiyah-bahas-penanganan-covid-19-dan-vaksin/>. Accessed on January 19, 2021

⁷⁴See <https://muhammadiyah.or.id/konsep-otomascovid-19-meninggi-dan-pasar-ditutup-muhammadiyah-madiun-bergerak-bagikan-sayuran-pada-masyarakat/>. Accessed on January 19, 2021.

⁷⁵See <https://muhammadiyah.or.id/a-z-tips-hindari-covid-19-bagi-pekerja-kantoran/>. Accessed on January 19, 2021.

⁷⁶See <https://muhammadiyah.or.id/pemerintah-sangat-terbantu-oleh-peran-massif-muhammadiyah-tangani-covid-19/>. Accessed on January 19, 2021.

⁷⁷See <https://muhammadiyah.or.id/kampanyekan-covid-19-siswi-muhammadiyah-raih-juara-kompetisi-poster-nasional/>. Accessed on January 19, 2021.

⁷⁸See <https://muhammadiyah.or.id/muhammadiyah-satu-langkah-di-depan-soal-tangani-covid-19/>. Accessed on January 19, 2021.

⁷⁹See <https://muhammadiyah.or.id/di-tengah-banyaknya-kebijakan-tidak-jelas-muhammadiyah-tidak-menyerah-tanggulangi-covid-19/>. Accessed on January 19, 2021.

⁸⁰See <https://muhammadiyah.or.id/mahasiswa-pengabdian-masyarakat-umm-turun-edukasi-soal-covid-19/>. Accessed on January 19, 2021.

⁸¹See <https://muhammadiyah.or.id/covid-19-di-diy-makin-ganas-muhammadiyah-rekomendasikan-pembatasan-wilayah-berskala-besar/>. Accessed on January 19, 2021.

⁸²See <https://muhammadiyah.or.id/pelajar-muhammadiyah-temukan-bahan-potensi-obat-covid-19/>. Accessed on January 19, 2021.

Using Van Dijk's discourse theory, it is necessary to look at the thematic aspects of the articles on the NU and Muhammadiyah websites. Judging from the aspect of the title passed down by NU and Muhammadiyah, both NU and Muhammadiyah have Islamic and socio-religious discourse orientations. Both are trying to translate Islam into everyday life as a solution to the Covid-19 pandemic. However, there are differences in emphasis between the themes raised by NU and Muhammadiyah.

In the Islamic field, NU portrays Islamic law issues related to the pandemic quite comprehensively based on the community's religious needs. The NU website titles indicate that NU expects to strengthen the community's religious literacy during a pandemic. This effort seems to respond to public complaints regarding hoaxes about the pandemic and Islamic law surrounding the assumption that the bodies of people who died due to Covid managed by the Covid protocol are illegal under *sharia*, even though Islam provides convenience, and NU takes part in this context.

Meanwhile, in the socio-religious field, NU tends to display a reactive attitude only towards issues related to Covid-19. For example, NU regrets that the government has not prioritized the Covid-19 vaccine for the elderly; the Chairperson of Ansor Aceh, who appealed to religious leaders to support Covid-19 vaccination, or NU's assessment of the government was not strict about crowds so that the Covid-19 case soared. It was done by NU because, organizationally, NU did not yet have many social charity instruments to present transformative-applicable social movements like Muhammadiyah's.

In contrast to NU, Muhammadiyah does not speak much in the Islamic realm. Judging from the theme raised by Muhammadiyah on its website, we can see that Muhammadiyah only talks about religious guidelines that are practical and do not have *kehilafiyah* implications, such as guidelines for the implementation of prayer and sacrifice during the pandemic, as well as the law of using vaccines. In terms of vaccines, why is Muhammadiyah interested in highlighting them (it)? It seems that for Muhammadiyah, vaccines are the end of the Covid-19 issue, so it is necessary to discuss the legal status in Islam. Meanwhile, Muhammadiyah ignores other issues because NU has discussed them, as an Islamic organization that has studied Islamic law. On the other hand, vaccines are directly related to Muhammadiyah's religious orientation, which has dedicated many hospitals to handling Covid-19.

The themes of the articles displayed on the Muhammadiyah website show its socio-religious orientation. Articles on pandemic issues on the Muhammadiyah website are more of a transformative Islamic character, such as "Muhammadiyah students finding potential ingredients for the Covid-19 medicine;" or "Muhammadiyah social action, which has spent 344 billion in 11 months dealing with Covid;" or "procuring ambulance in providing the best service for the community;" or "Aisyiyah's activity with UMM which distributed PPE (Personal Protective Equipment) and created a website when Covid-19 increased sharply." It is a portrait of the transformative socio-religious movement of Muhammadiyah.

Analysis of Social Cognition on Each Discourse Developed by NU and Muhammadiyah

Van Dijk also talked about the relationship between discourse and social cognition. The NU and Muhammadiyah websites' discourse comes from the social context in which these two organizations are located. This social context influences the construction of the text produced in the media. Two necessary contexts influence the text on the NU and Muhammadiyah websites, namely:

First, both (NU and Muhammadiyah) are Islamic civil organizations that face the state or the government.⁸³ Although they stand independently, both are not the state within the state, but

⁸³Adeni Adeni and Nur Hamid, "Pergulatan Kelompok Civil Islam Arus Utama dan Sempalan dalam Ranah Private, Public, Market, dan State: Pendekatan Sosiologis," *International Journal Ihya Ulum al-Din*, Vol. 22, No. 1 (2020), DOI: <http://dx.doi.org/10.21580/ihya.22.1.5586>.

both have private status, in which the state manages their establishment and activities. It is why NU and Muhammadiyah have to follow the government/state in any organizational policies related to Covid 19. The position of NU and Muhammadiyah in handling Covid 19 are government/state partners. Even though NU and Muhammadiyah have hospitals prepared to handle Covid, they still have to follow the government's health policies. Therefore, the narrative produced on the NU and Muhammadiyah websites does not show any opposition to the state. Even if there are notes and criticisms leveled at the state, it is only something that is constructive and does not drop or oppose state policy. This socio-political context then colored the Islamic and socio-religious orientations of NU and Muhammadiyah with their respective focuses and tendencies.

Second, although the NU and Muhammadiyah websites' contents reflect the government's power relations over them, NU and Muhammadiyah continue to move based on their respective mass and cultural cultures. NU was born and raised in a traditional community that is the majority Muslim in Indonesia. So the traditional-cultural style is the hallmark of this organization's website. What NU saw and experienced at the grassroots then influenced the text building of the NU website. The discourse regarding praying law using PPE or the corpse of Covid 19 is among the community's social issues at the grassroots. The NU discourse is very contextual to the problems faced by the community at the grassroots.

On the other hand, Muhammadiyah, that was born and raised from and within modernists who are accustomed to scientific, empirical, and medical approaches, answers the problems faced by the community related to Covid 19 with a modern mindset, including providing direct services in the health sector and community economic empowerment in the pandemic period. It follows the social context of Muhammadiyah's life, which is not too close to community debates about Islamic law related to Covid 19, which occurred in rural areas (grassroots) as experienced by NU. However, NU and Muhammadiyah must play an essential role in fighting Covid-19 because most Muslim communities in Indonesia refer to their judgments and opinions. Although the narratives about Covid-19 among Indonesian Muslims are mixed, they generally agree that a pandemic is dangerous. In this context, mainstream Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, and the Indonesian Ulama Council have adopted a rational, pragmatic approach to getting their followers to comply with authority guidelines on social distancing. However, some developing Islamic narratives have complicated the situation with conspiracy theory propaganda, including the notion that Covid-19 is a Zionist or Christian imperialist tool. In the end, the effectiveness of Islamic civil society organizations is severely limited by the Indonesian state's weak capacity to address this problem.⁸⁴

Changes in the Religious Discourse of NU and Muhammadiyah during the Pandemic

Pandemic changed the discourse and religious orientation.⁸⁵ There has been a change in religious discourse within NU and Muhammadiyah in response to Covid 19. NU's discourse tends to be theological-normative by responding more to Covid-19 through Islamic narratives, faith, Islamic law, and only a few times presenting social-transformative actions. The Islamic issue they raised discussed the legal issue of praying using PPE for medical personnel; the law of the unwashed corpse of Covid; swab test law when fasting; using hand sanitizer or hand antiseptic for prayer, and others. At this level, NU is experiencing a change in religious discourse in a more contextual direction. The classical *fiqh* tradition within NU is increasingly finding its relevance in the context of modern society's problems. NU's *wasathiyah* character, which adheres to the Yellow Book (*Kitab Kuning*) tradition, allows NU to answer social challenges related to Covid-19. It means that

⁸⁴Syafiq Hasyim, "Covid-19, Islamic Civil Society and State Capacity in Indonesia," *ISEAS: Yusuf Isbak Institute*, No. 39 (2020). ISSN 2335-6677.

⁸⁵Lukasz Sulkowski, Grzegorz Ignatowski, "Impact of COVID-19 Pandemic on Organization of Religious Behaviour in Different Christian Denominations in Poland," *Religions*, 11 (2020), 254. Doi:10.3390/rel11050254.

NU is increasingly proving that Islamic law can be adapted to a developing social context on this side.

The following is an example of Islamic discourse in the legal field regarding a pandemic published on the NU website regarding handling the bodies of people who died due to Covid 19. NU quoted the Fiqh Ulama Syekh Izzuddin bin Abdissalam, who stated that among the types of *masyaqqah* (difficulties) were *masyaqqah* that could release demands from worship in general, such as the emergence of worry about the self's safety, the organs' safety, and their benefits. This type of *masyaqqah* requires worship mitigation and dispensation because maintaining the health of the body and limbs in the context of realizing the benefit of the world and the hereafter is prioritized compared to imposing oneself in one's activity worship or several acts of worship. However, other worship becomes neglected because of it.

Therefore, ideally, a Muslim body is obliged to be bathed, prayed to, made holy, and appropriately buried about the body's handling. However, the demands of reality sometimes require other things. In the explanation of Sheikh Izzuddin bin Abdissalam above, maintaining the safety of those who are still alive is stronger (*aqwa*) in terms of sharia to be prioritized. This applies the permissibility to take relief in the guidelines form, which is also legitimized by the Shari'a.⁸⁶

The form of contextualization of Izzuddin bin Abdissalam's opinion regarding the Covid corpse reflects contextual and solutive NU's religious discourse on modern society's problems. NU can prove that Islam is always relevant to all situations and conditions. In this regard, Simonsen et al. view that in history, including recently, religious communities must seek answers about the pandemic's importance and adapt their religious practices and behavior to those affected.⁸⁷ The contextualization of Islamic fiqh based on *the Kitab Kuning* from NU is the adaptation Simonsen meant.

In the socio-religious field, NU also plays a role. However, their role is not in the form of massive transformative actions. Some of the things they do are assisting the government in getting people to comply with health protocols, and supporting the government for vaccination, including criticizing government policies regarding health and vaccination protocols. Several times NU has also sent its delegates to educate people about the dangers of a pandemic for the community and provide assistance to people affected by the pandemic. For example, the NU website posted news about the Nahdlatul Ulama Muslim Cedistributingbuted 200 food packages and 600 masks to vulnerable groups in South Jakarta, East Jakarta, and North Jakarta. However, considering the development of Covid-19, there is no sign of an end; while basic daily needs cannot be postponed, the Muslimat of NU invites the sharing movement to be intensified by all parties.⁸⁸ Although what NU did is not too massive, it has reflected changes in religious discourse within NU. NU wants to orientate its discourse in the normative religious field and socio-religious field at the same time.

Discourse changes also occurred within Muhammadiyah the largest Islamic organization besides NU. The Muhammadiyah movement, which tends to be cultural-substantive-transformative, tries to translate religion into applied and sustainable actions. On the Muhamadiyah website, there are not many portraits of Islamic law problems regarding pandemic issues. However,

⁸⁶See <https://islam.nu.or.id/post/read/122840/soal-jenazah-positif-covid-19-yang-berbantal-semen-dan-tidak-dimandikan>. Accessed on January 18, 2021.

⁸⁷Simonsen, Lone, Gerardo Chowell, Viggo Andreasen, Robert Gaffey, John Barry, Don Olson, and Cécile Viboud, "A review of the 1918 Herald Pandemic Wave: Importance for Contemporary Pandemic Response Strategies," *Annals of Epidomology*, 28 (2018), 281-88.

⁸⁸See <https://www.nu.or.id/post/read/118702/muslimat-nu-bagi-sembako-dan-masker-untuk-ringankan-beban-dampak-covid-19>. Accessed on January 18, 2021.

Muhammadiyah has the concept of Disaster *Fiqh*,⁸⁹ translating into a transformative religious movement. Muhammadiyah *Fiqh* does not target secondary issues of the pandemic problem, but managing disasters on target through *fiqh*'s actualization is Muhammadiyah's priority. The synergy between theological, medical, and educational movements in disaster management has made Muhammadiyah's Islamic orientation able to answer social problems due to the pandemic. *Fiqh* of Disasters in Muhammadiyah is relevant to the concept of crisis management from Nawal A. Al Eid and Boshra A. Arnout mention four concepts in crisis management, namely crisis management strategies in Islam, the stages of crisis management, the characteristics of a leader who manages crises, and the role of the leader during crisis management process.⁹⁰

Therefore, to achieve the right thing in the religious field, Muhammadiyah discusses vaccine law as part of the reflection on disaster *fiqh*. On the Muhammadiyah website, we can see that there is a state called emergency (*al-dharurah*). According to Al-Yasa' Abubakar, if this situation happens to someone, he can do haram acts, which should not be done under normal circumstances. Emergencies, in general, are always associated with saving lives. The most famous example often cited is consuming haram when there is no longer halal food. Al-Baqarah verse 173 contains the basis for this emergency argument.

If scientific research has shown life-threatening things in the future, it can be categorized as an emergency. Thus, consuming vaccines is mandatory because scientific data has shown that not vaccinating will cause a person's death or disability, even though there are haram elements. This explanation relates to the context of the composition of the vaccine consisting of haram elements. If the vaccine manufacturing process uses lawful methods and materials, there is no reason not to vaccinate. Moreover, the Covid-19 pandemic condition has haunted the world's population for a year, and there is no other reason to refuse vaccination. Not only that BPOM and MUI have agreed that the Covid-19 vaccine is safe and lawful for consumption.⁹¹ The discussion of vaccines is urgent for Muhammadiyah in translating their disaster *fiqh*.

Apart from that, based on its trademark's charity effort (*Amal Usaha*), Muhammadiyah then translated Islam into real action.⁹² It can be seen in Muhammadiyah's reporting on providing hospitals for Covid 19 patients and spending 344 billion in funds during 11 months of dealing with Covid. It is also providing an ambulance for Covid services, free PPE distribution, assisting the government in vaccination, providing notes/criticisms to the government through the MCCC regarding the handling of Covid, and being active in public education Covid, and many others as illustrated in table 4 above. A real example of the social movement of Muhammadiyah is captured on the Muhammadiyah website, that Muhammadiyah during the covid-19 period had disbursed 344,162,461,061 billion rupiahs in funds for 31,869,988 beneficiaries. This is following the report of Muhammadiyah Covid-19 Command Center (MCCC) PP Muhammadiyah on January 5, 2020. Of course, these funds do not include the cost of caring for covid-19 patients at Muhammadiyah and 'Aisyiyah Hospitals (RS). It is known that the number of covid-19 patients at Muhammadiyah and 'Aisyiyah Hospitals was 7,347 patients. In covid-19 patients, Muhammadiyah also provides self-isolation services through the covid pesantren to 615 people

⁸⁹Suyadi, Zalik Nuryana, Niki Alma Febriana Fauzi, "The *fiqh* of disaster: The mitigation of Covid-19 in the perspective of Islamic education-neuroscience," *International Journal of Disaster Risk Reduction*, 51 (2020) 101848.

⁹⁰Nawal A. Al Eid and Boshra A. Arnout, "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as a Model (a Qualitative Study using the Grounded Theory)," *Journal of Public Affairs-Wiley* (2020), DOI: 10.1002/pa.2217.

⁹¹See <https://muhammadiyah.or.id/vaksin-halal-atau-haram-berikut-tinjauan-ushul-fikih/>. Accessed on January 19, 2021.

⁹²Muchammad Ichsan, "Islamic Philanthropy and Muhammadiyah's Contribution to the Covid-19 Control in Indonesia," *Jurnal AFKARUNA*, Vol. 16 No. 1 (2020), DOI 10.18196/AIJIS.2020.0116.114-130.

with 162 rooms.⁹³ The flushing of billions of rupiahs and several other services is an integral part of the discourse on disaster fiqh voiced by Muhammadiyah.

The actions of NU and Muhammadiyah towards Covid 19, as illustrated above, support the conclusion of Glair Alonso Arruda, who examines the global crisis caused by the Covid-19 Pandemic. The pandemic has affected the church's conception and praxis and local community leaders about poverty.⁹⁴ He concluded that the pandemic's impact led to emergency mobilization for the poor, carried out institutionally, especially in local religious communities. Social support is very much needed in the pandemic context because social distancing and lockdown have made many people unemployed, impacting rampant poverty. So socio-financial support is a necessity.⁹⁵

Conclusion

NU and Muhammadiyah developed religious discourse in two main fields: theological-normative/Islamic and socio-religious during the Covid 19 pandemic. These two fields are portrayed on the official websites of these two organizations. Both of them orient Islamic styles that are responsive and contextual to social changes due to the pandemic. This discourse is inseparable from the social context in which the two organizations develop. As the largest Islamic organizations in Indonesia, NU and Muhammadiyah control public opinion regarding religious relations and the pandemic. NU and Muhammadiyah's interpretations of the needs of society differ from one another.

From the exploration of texts on the NU and Muhammadiyah websites and their integration with the existing context, it can be seen that NU tends to prioritize religious discourse based on theological-normative rather than substantive and transformative socio-religious actions. However, NU is very rich in contextual *fiqh* in responding to pandemic issues that require legal answers. NU's social actions are more often shown in a reactive attitude only for pandemic issues and more often appear to trigger other social movements. Meanwhile, Muhammadiyah did not touch too much on Islamic law regarding the pandemic and was more likely to prioritize substantive and transformative social actions. It happened because Muhammadiyah understood the concept of disaster fiqh as a real solution to the root of the pandemic problem. So Muhammadiyah is more focused on health services, hospital facilitation, financial assistance for those in need, and education related to the dangers of Covid.

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⁹³See <https://muhammadiyah.or.id/11-bulan-tangani-covid-muhammadiyah-gelontorkan-dana-344-miliar/>. Accessed on January 19, 2021.

⁹⁴Glair Alonso Arruda, "The Impact of the Pandemic on the Conception of Poverty, Discourse, and Praxis of Christian Religious Communities in Brazil from the Perspective of Their Local Leaders," *International Journal of Latin American Religions*, 4 (2020), 380-401.

⁹⁵Hamid Ashraf, Ahmad Faraz, Md. Raihan, Sanjay Kalra, "Fighting pandemics: Inspiration from Islam," *Journal of the Pakistan Medical Association*, Vol. 70, No. 5 (2020), DOI: 10.5455/JPMA.34.

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