

SOCIAL RELATIONSHIPS IN CONGREGATIONAL PRAYERS TOWARD SOCIAL LIFE IN MAKASSAR CITY DURING COVID-19 PANDEMIC

Andi Sumardin¹

Lomba Sultan²

Nurman Said³

M. Saleh Ridwan⁴

Universitas Muslim Indonesia Makassar¹

Fakultas Syariah dan Hukum UIN Alauddin Makassar^{2,4}

Fakultas Ushuluddin, Filsafat dan Politik UIN Alauddin Makassar³

ardi.fai@umi.ac.id

Abstract: This paper elaborates the social relationships in congregational prayers toward the social life in Makassar City during Covid 19 pandemic. The study used qualitative method and took place in Makassar City, South Sulawesi Province. The researchers applied phenomenological, normative, and anthropological approaches and used in-depth interviews, non-participatory observation, and documentation for data collection. The research instrument was interview guide and observation guide. After the data was collected, it was analyzed through three stages; data reduction, data presentation, and data verification/ conclusions drawing. The data triangulation involved credibility, dependability, confirmability, and transparency criteria. The results show that the role of congregational prayers on social problems in Makassar city during the Covid-19 pandemic is to educate the public directly to face the pandemic, encourage more self-reflection in interpreting the pandemic, and take wisdom from the situation.

Keywords: Social Relationships; Congregational Prayers; Covid-19 Pandemic

I. INTRODUCTION

Islam is a religion that regulates all aspects of human life. Islam contains teachings and values that cover all aspects of human life, not only vertical in nature between humans and their God (*hablu min Allah*), but also horizontal between humans (*hablu min Al-Nas*). The comprehensive teachings of Islam that touch all aspects of life make it different from other religious teachings which only make religion a set of certain religious rituals that the adherents must carry out as a form of obedience to Him, lack of the teachings that regulate relations between humans as His fellow creatures.

Islam has a very important social dimension, namely unity by paying attention to the major impacts associated with association and harmony. Islam emphasizes the social dimension in the majority of its ritual events. One of these ritual events is to hold daily obligatory prayers in the congregation.¹ The benefits of congregational prayers are very good for the integrity of the Islamic community. Prayer also has a special feature with the call to prayer, that is the call of Rabbani whose voice rises five times a day.

¹Said bin Ali bin Wahf Al-Qahthani, *Lebih Berkah Dengan Shalat Berjamaah*, terj. Muhammad bin Ibrahim (Solo: Qaula, 2008), p. 19

Adhan means announcing the entry of prayer times, announcing the basic aqidah and basic principles of Islam. This call to prayer is like the national anthem for Muslims, recited in a high voice by the muezzin, then answered by believers everywhere. Together they participate in repeating the sentences of the call to prayer simultaneously, to instill its values in the soul and strengthen those values in the mind and heart.

Prayer is a pillar of religion and is the first act in the reckoning by Allah SWT later. In *ma'quli* (view of the mind), the statement can be justified because the activity of prayer reflects a personality that is kaffah.² Prayer can prevent from heinous and evil deeds and in fact with prayer we can always remember Allah SWT. Indeed, prayer is an act of worship whose priority is greater than other acts of worship.

Prayer is the main worship in the sight of Allah SWT, the Qur'an repeatedly confirms that Allah SWT commands humans to pray. The Prophet Muhammad also gave the understanding that the first act of worship to be reckoned with on the day of judgment is prayer. If the prayer is good, all the deeds are good. If the prayer is damaged, then usually the other deeds are damaged.³

Rasulullah SAW said: "Prayer is a pillar of religion, whoever upholds it, then he has upheld the religion, and whoever demolishes it, then he has demolished the religion." (HR. Imam Baihaqi). This indicates that the strength of the social joints of the Muslim community will be highly dependent on the extent to which they uphold their prayers. If this is not the main priority, then the corruption of the social joints of society will ensue, which continues to the destruction of the Muslims themselves. It can be said that a building is strong when its pillars are strong.

Social problems are an inseparable part of human life. This is because social problems are manifested as a result of human culture and relationships with other humans. Social problems are measured by the discrepancy between social values and social actions, public attention, social problems, and the existence of parties who determine a social phenomenon depending on the characteristics of society.

To find out the implications of congregational prayers on social behavior, it is necessary to preemptively understand how to shape religious social behavior. Whether or not prayer in congregation affects behavior, it must be known to what extent are the virtues and psychological aspects of the congregational prayers can motivate someone.

II. LITERATURE REVIEW

Congregational prayer is when two people pray together and one of them follows the other; both are called congregational prayers. The person who follows (the one in front) is called the imam, while the one who follows behind is called the makmum.

The four imams of the sect agreed that congregational prayers are prescribed. The congregational prayers must be seen in the life of the community. Therefore, if all members of the community in a place leave the congregational prayers, they should be fought. The imams of the sect also agreed that the minimum number of congregation members for obligatory prayers, in addition to Friday prayers, is two people, namely an

²Muhaimin, dkk, *Dimensi Studi Islam* (Surabaya: Karya Abditama, 1994), h. 261

³Mukhlis Asy-Syarkani al-Falahi, *Rahasia dan Keajaiban Takwa* (Jogjakarta: Al-Dawa Press, 2003), p. 52

imam and a standing makmum. However, they have different opinions in determining the law; some say *fardu kifayah*, *sunnah muakkad* and *wajib*.

In fact, Islam is not an individual religion that only thinks of a personal relationship with Allah SWT alone without thinking of the social life. However, Islam is a religion of unity of congregations in an ummah with one homeland, one Qibla, and even one body.

Congregational prayers with the present context include the following:

First, congregational prayer is a symbol of the unity of the ummah. Congregational prayer is the most important practice. In addition to great rewards, it is a means of bringing together and uniting the ummah in the shade of divine light. Islam came for the happiness of humankind and elevated it to the highest peak. Every God prescribes something, then surely something will revive the human race and give it goodness and benefits in this world and the hereafter.

Second, Prayer in congregation and obedience to the leader. The imam is made the leader, and it is obligatory to follow in the congregational prayers. The hadiths of the Prophet related to this issue are very numerous, and some of them will be presented in this paper. One of the hadiths is explained in the hadith of Abu Hurairah ra that the imam is only to be followed, so do not differ. When he bows, then bow down. And when he says "*sami'allahu liman hamidah*" then say "*rabbana walaka alhamduh*". When he prostrates, then prostrate. Furthermore, if he sits, then sit.

Third, give birth to social equality. With the congregational prayers, the community has the same feeling in terms of worship, there is no difference between the poor and the rich, nobles and farmers and so on. Congregational prayer also teaches equality, not distinguishing between the rich and the poor, an official or commoner, superior or subordinate, standing equally high sitting equally low.

Fourth, important lessons about organization. Humans were deliberately created by Allah swt, as complete creatures. Social beings who are related to each other. Therefore, humans cannot live alone, especially in such a confusing era like today. However, Allah swt does not allow humans who need each other to be in inequality in living this life.

Fifth, shoulder-to-shoulder between each other. The wisdom of congregational prayer is also the existence of mutual help between one congregation and another. That is, because with the congregational prayers, we can know if there are members of the congregation who are sick, in a disaster or something else. So easily, we try to help, fulfill and lighten (our brother's burden). Regarding this shoulder-to-shoulder or mutual help, Allah swt says in the QS. al-Maidah/5: 2 that "O you who have believed, do not violate the rites of Allah or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty".

III.METHOD

This type of research is qualitative, and the research location is in Makassar City, South Sulawesi Province. The researchers used phenomenological approaches,

normative approaches, and anthropological approaches. The data collection techniques include in-depth interviews, non-participatory observations and documentation. The research instrument was interview guide and observation guide. After the data was collected, it was analyzed through three stages; data reduction, data presentation and data verification or drawing conclusions. The data triangulation involved credibility, dependability, confirmability, and transparency criteria.

IV. RESULTS AND DISCUSSION

Prayer is an important and main worship for Muslims. So important is prayer that in order to give the command of prayer, Allah SWT is pleased to call Rasulullah saw himself at that time to face Him directly. As for the other commands of Allah SWT, they are always conveyed to Rasulullah through the mediation of Jibril. Because prayer is the most important worship for the life of the ummah, then of course, there are many wisdoms in it both morally (spiritual) and physically (physical).

The Covid-19 virus that hit the world should further strengthen our human relations because we all come from one descendant, Adam and Eve. God made us made up of men and women, tribes and nations to "know one another." It is affirmed in QS. al-Hujurat/49: 13. Indeed, we humans are created to have shortcomings so that we all have dependence as social beings; from here, we need to know each other's strengths and weaknesses so that we as a unit can work together after acknowledging each other's existence. One makes up for the shortfall of the other one. QS. al-Zukhruf/ 43:32 explains that those who divide distinguish their source of life so that some of them use the services of others.

Elsewhere, the Qur'an asserts that all humans are brothers, at least the brotherhood of humanity, despite their different gender, religion, nation, and ethnicity. They are all ordered to work together in virtue and piety and are prohibited from cooperating in sin and enmity as stated in the QS. al-Maidah/5: 2. We are all brothers and sisters, those who pollute the air, not only have a bad impact on others but also on themselves. And vice versa.⁴

Furthermore, it must be realized that the brotherhood of humanity does not invalidate the brotherhood of religion, we can cooperate and help even if we are of different religions. Allah swt confirms that Allah swt does not forbid you to do good and be fair (give some of your wealth) to those who do not fight you or expel you from your bloodshed (even though they are not of the same religion as you) which is contained in the QS. al-Mumtahanah/ 60: 8.⁵

Therefore, in the context of human brotherhood, especially in times of crisis, we are encouraged to help each other without requiring religious equality. Even to animals, religion recommends assisting them, even if it is necessary to prioritize the urgent interests of living beings over the implementation of religious guidance. If the two interests cannot be combined, it is wrong for our temporary attitude to be reluctant to help fellow human beings only because of religious differences. At times like the Covid-19 pandemic, we have to remember and remind ourselves of social functions, the property, which, among other things, gives birth to the obligation to pay tithe and the

⁴Kementerian Agama RI, *Al-Qur'an dan Terjemahnya* (Yogyakarta: Dar al-Fikri, 2015), p. 106

⁵ Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, p. 550

recommendation to give alms, especially in times of crisis. The Prophet (saw) described the many benefits of almsgiving, including rejecting evil, curing disease, erasing sins, enlightening the mind, cleaning wealth and blessing it, and inviting the pleasure of Allah SWT.

The Covid-19 disaster requires togetherness and solidarity of all parties to overcome it. The government plays its role as a policymaker; the community obeys and runs it well is a much-needed civic role. The formation of the Covid-19 Handling to neighborhood/community association levels is a form of community togetherness. Those who have provide assistance, in the form of groceries, food, money and other things to those affected by Covid-19.

Togetherness can also be realized by helping each other who is affected, not by stigmatizing which is even more painful. Not to mention that togetherness can be realized by giving attention and mental protection to families whose family members have "patients under surveillance" (PDP) or "person under surveillance" (ODP) status. Many family members are socially excluded because their family members are in PDP or ODP status. In fact, even people who have fully recovered sometimes experience social isolation due to a lack of understanding of Covid-19. Isolating them is inhumane. Those who feel they have symptoms such as flu, cough, sneeze, and the like, can isolate themselves at home and maintain physical distance from family members and or those closest to them. Especially people who experience symptoms of being exposed to Covid-19, then with self-awareness report themselves to the relevant parties to get treatment as soon as possible. This togetherness in dealing with Covid-19 may be the glue of national and state solidarity. The nature of mutual cooperation that characterizes the Indonesian people must increasingly manifest in their daily lives.

Basically, the basic law of praying in a congregation is sunnah mu'akkadah. As for protecting the soul from contracting a deadly virus, it is obligatory. Prioritizing the obligatory over the sunnah is better. Suppose someone continues to pray in congregation at the mosque with a distance between *makmum* to avoid physical contact, in that case, it can reduce the primacy of our congregational prayer. Congregational prayer requires neat and tight rows (*taswiyah al-shufuf*). However, Hanafi, Maliki, Shafi'i and Hanbali scholars state that the law of *taswiyah shufuf* is mustahab not mandatory, so leaving the tidiness and tightness of the rows in congregational prayers does not invalidate the prayer.

One of the arguments is the hadith lafadz "*tidiness of rows is part of the perfection of prayer*" (HR. Al-Bukhari). The word *tamam* which means "perfection" is additional, beyond what it should be, so that it does not invalidate the prayer if you leave it. Even though there are scholars who allow the congregation's rows to be loose in emergency conditions, our cautious attitude must be prioritized. There are many other factors that must be considered, such as there is no guarantee of who has or has not been infected from the congregation in attendance, and the presence of asymptomatic sufferers, and so on. We need to understand well the meaning of the hadith "Avoid disease outbreaks such as running away (avoiding) the pursuit of tigers" (HR. Al-Bukhari). We are asked to seriously avoid disease, especially the Covid-19 virus, which is highly contagious and deadly. Another Hadith says, "Those who eat onions or garlic should stay away from us or stay away from our mosques" (Muttafaq 'Alaih). That is,

it's not eating onions or garlic that is forbidden, but the smell that can disturb other people.⁶

Social relations in praying together against the impact of Covid-19: because there is a health protocol set by the government to maintain physical distance (physical distancing) and social distance (social distancing), congregational prayers are carried out at a distance. This is actually to the best of my knowledge there is no direct argument that regulates the permissibility of congregational prayers at a distance. The guidance, on the contrary, must be closed. However, because the argument about the obligation to prioritize avoiding harm rather than achieving benefit, this is forced to be done in order to continue to perform congregational prayers. Thus, the form of social relations in congregational prayers during Covid is a tolerant associative social relationship. Congregations are tolerant of government protocol rules, tolerant of unhealthy congregations not praying in congregation, even including tolerant individuals who do not pray together in mosques for fear of being infected or transmitting the virus when in congregation.⁷

Meanwhile, another view says that the impact of Covid-19 in social relations on congregational prayers is completely inconsistent with Islamic law. Even very contrary to the distance setting. In congregational prayers, it is ordered to close the rows. But in reality, this is not the case, in fact what has happened is mutual suspicion with other worshippers, with fears of being affected by the corona virus with the term People Without Symptoms (OTG). Because it causes the form of relationships in congregational prayers to be more tenuous and fuller of suspicion with other worshippers.⁸

We often hear that in the daily life of Muslims, there are several parties who try to dichotomy between individual piety and social piety. The debate is centered on the priority scale of worship that needs to come first, individual worship or social worship. It is as if the two forms of piety are diametrically distant from each other. The debate about individual piety and social piety is of course not born in a vacuum. Instead, it comes from a fact about the behavior of Muslims with degrees of faith that look mature but their social attitudes are far from being burnt. Not just looking at other parties who are not in line with suspicion, more than that, they often position different groups as entities worthy of being hostile and fighting.

The form of social relations in congregational prayers looks at the social status and rank of all the same position, both when sitting the same low as well as when standing the value is the same, no one is privileged or in society their social status is looked down upon. This situation proves that there is a very high value and must be maintained in the common life, nation, state and religion. These instructions give an indication to us as religious social beings to always uphold the values that God gave us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's

⁶ Faried F. Saenong, dkk, *Fikih Pandemi: Beribadah di Tengah Wabah* (Jakarta Selatan: NUO Publishing, 2020), p. 23-24

⁷Mulyadi Hamid, Secretary of Masjid Alauddin Kompleks UMI, interviewed by the researchers at his residence on 17 May 2020

⁸H. Said Sampara, The head of Ta'mir Masjid Nurul Amal Kelurahan Tamalabba Kec. Ujung Tanah, interviewed by the researchers at his residence on 18 Mei 2020

shortcomings. each. So, if there is an illness among the congregation, it is necessary to pray for his recovery together.⁹

Individual piety is a form of worship that prioritizes personal religious rites as a bridge of direct communication with Allah (*hablum minallah*) for self-supremacy as a servant of faith such as prayer, fasting, pilgrimage, remembrance, and so on. The reward incentive is only consumed for self-goodness as a provision in the hereafter.¹⁰

In practice, individual piety is sometimes not directly proportional to social sensitivity. In fact, they often ignore the values of Islamic humanism in social life in society. In other words, individual piety is not a guarantee in facing a complex life that requires a more responsive religious reasoning and a culture of mutual respect. While social piety refers to the behavior of someone who is very concerned with Islamic values that are social. For example, being friendly to others, caring about people's problems, upholding tolerance, fostering empathy, and respecting all forms of differences.

Therefore, the dichotomy between individual piety and social piety is actually irrelevant. This is because good actions are actually the implementation of the appreciation of the values taught in individual rituals. Moreover, individual rites actually contain many social aspects such as praying in congregation, giving zakat, and fasting.¹¹

Thus, social piety can be interpreted as a manifestation of the appreciation of individual worship that is practiced in the form of social sensitivity in the form of good actions for the surrounding community. So that there is a feeling of comfort and peace between each other. The combination of the two is called total piety. Therefore, total piety in Islam includes a good relationship with Allah (*hablum minallah*) and warm relations with fellow human beings (*hablum minan nas*). Both must be narrated in balance.¹²

Prophet Muhammad saw say that the best human beings are those who are useful to others. In addition, the sign that we are blessed by God Almighty, one of which is that we are happy to love fellow creatures of His creation. This is as recorded in the hadith narrated by Imam al-Baihaqi (384-458 H) in the book of al-Sunan al-Kubra:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِرِ ضَيْعَ اللَّهُمَّ أَنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ (رَوَاهُ الْبَيْهَقِيُّ)

The translation:

“It was narrated from Abdillah ibn ‘Amr ibn al-‘Ash ra, the Messenger of Allah (may peace be upon him) said:“ Those who are merciful will be loved by Allah,

⁹ Usman Dimas, Jamaah Masjid Zalzabila Kel. Paccerakang Kec. Biringkanaya, interviewed on 7 September 2020

¹⁰ Hamzah, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, interviewed on 28 Agustus 2020

¹¹ Abdul Rahman Bahnadi, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, interviewed on 28 Agustus 2020

¹² Abdul Rahman Bahnadi, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, interviewed on 28 Agustus 2020

the Most Merciful. So love the creatures that are on earth, surely the creatures that are in the sky will love you.” (H.R. al-Baihaqi).¹³

In addition, good deeds for others, the benefits will also return to the individual. Likewise, doing bad things to others will also have a bad impact on yourself. This is as confirmed in the Qur'an letter al-Isra':

إِنِ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنِ أَسَأْتُمْ فَلَهَا (الإسراء: 7)

The translation:

“If you do good, it means you do good for yourself. And if you do evil, the loss of evil is for yourself.”¹⁴

At present, it is important for the discourse of social piety to be echoed in the midst of increasingly extreme fragmentation of society, our faction (minna) and their faction (minhum) are increasingly hardened along with differences in life choices. Whereas Islam teaches the pattern of responding to differences wisely. None other than because differences are God's grace to be grateful for.¹⁵

Islam is not just a ritual religion that mediates humans to be close to God. More than that, Islam is a comprehensive value system that contains guidelines for etiquette (morals) in the daily actions of social life. Islam teaches politeness and love for others. There is almost no point in increasing the value of personal worship if in our daily lives we still often slander, spread hate (hate speech), and cause fear to others, especially during a pandemic like today. It would not be an exaggeration if Islam is always associated as an integrated character, behavior, and action at the same time.

Since the beginning, Islam has had a religious moral doctrine as the basis for building social cohesiveness. Prophet Muhammad was sent to earth with the main purpose of perfecting the morals of mankind (*innama bu'istu li utammima makarimal akhlak*). This is the religious provision that Muslims believe in the principle of social action.

Moral improvement includes efforts to eliminate mutual hostility, discrimination against minority groups, elevating the status of women, opposing the attitude of infidelizing other parties who do not share the same faith, fostering tolerance and respect for differences. Only the level of piety to Allah that distinguishes us from others, not social class, race, or political position.¹⁶

Various events in this country provide many important lessons on how sympathy, friendship, and interpersonal trust are uprooted from the roots of our religious culture. Slandering each other was brutal. This kind of social action in turn distorts the value of humanism which fosters hostility. Whereas the attitude of empathy full of friendship is ingrained in our religious message which is intrinsically embedded in every scripture

¹³HR Al-Baihaki, 384-458 H

¹⁴Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, h. 282.

¹⁵Muh. Haris, Jamaah Masjid Al-Ikhlal Kecamatan Panakkukang, interviewed by the researchers on 28 Agustus 2020

¹⁶ Muh. Farid, Jamaah Masjid Al-Ikhlal Kecamatan Panakkukang, interviewed by the researchers on 28 Agustus 2020

text. In this political year, we must abandon the old barbaric traditions while re-inviting to the Islamic teachings of the civilized hanif in the midst of barren social ethics.¹⁷

Empathy and respect for differences have led Indonesia to live a peaceful life. Various socio-political frictions and communal conflicts are under control because this nation has a well-proven social capital stock. After the Reformation, there was almost no bloodshed due to the extreme fragmentation of the people. Even if there is an explosion, it is still within normal limits as a nation just been freed from the New Order's authoritarianism. That means, Muslims in Indonesia from the beginning have used social capital as a provision to maintain democratic stability.¹⁸

The flourishing practice of democracy overturns the claim that Islam is hostile to civilization. Although the values of Islam and democracy collide with each other in many ways, they can still go hand in hand. Therefore, social capital must be the main provision to face the dynamics of nationality. Indonesia is like a big house in that it consists of many rooms that must be maintained in harmony with the lives of its different inhabitants. The rooms are a representation of the plurality that is naturally attached to the national identity. There is no need to be contradicted, let alone uniformed. There is also no need to feel right. All rooms are a reflection of the people whose rights and obligations should be respected.

Islam teaches the importance of social morality in dealing with differences. Humanist values are placed above all in building harmonious relations between the occupants of the national house. Social morality manifests personal religious rituals that we adhere to, believe in, and implement in real life. This is the essence of social piety in Islam.

The national heart is glued together by inclusive values that are mutually agreed upon to put the public interest above all else. Empathy is a complete commitment to building true brotherhood without primordial barriers. Because Islam breaks through the barriers that make differences are always contested. Islam has incarnated as a liberation theology that erodes the practice of inequality based on claims of superiority of certain clans.

At this stage, social piety must be the spirit of developing Indonesian pluralism in order to create a harmonious and harmonious life, especially in times of crisis such as the current pandemic. Mutual respect is developed because of religious doctrines that promote peace, brotherhood, and harmony. Islam is a universal religion of mercy *lil'alam* that definitively opposes any form of discrimination in all levels of life.¹⁹

Therefore, let us take care of the national togetherness that was built hard with the provision of social capital according to Islamic teaching. A doctrine that never stops preaching the importance of upholding the feeling of *ukhuwah Islamiyah* in order to build plenary humanitarian solidarity. The doctrine of social piety is not merely a domestic consumption among Muslims. However, far beyond noble goals that cross

¹⁷ Kadir Ahmad, Jamaah Masjid Adewiyah Kecamatan Panakkukang, interviewed by the researchers on 29 Agustus 2020

¹⁸ Muh. Taha, Jamaah Masjid Adewiyah Kecamatan Panakkukang, interviewed by the researchers on 29 Agustus 2020

¹⁹ Muh. As'ad, Jamaah Masjid Adewiyah Kecamatan Panakkukang, interviewed by the researchers on 29 Agustus 2020.

national borders, religious boundaries, and cross-racial boundaries. This is one of the important missions of the contextualization of social piety today.

Ibnul Qoyyim rahimahullah described the nature of prayer, "There is no doubt that prayer is a very pleasing thing for those who love it and is a spiritual pleasure for those who admire God, the peak of the state of the honest and the parameters of the state of the people who walks the path to God. Prayer is a blessing of God bestowed on His servants, God instructs them to be able to implement it and introduces it as a blessing for them and an honor for them, so that with the prayer they obtain glory from Him and good fortune because of being close to Him. God does not need them (in the implementation of prayer), but rather (the fact that prayer) is a grace and gift of God for them. With prayer, the heart of a servant and all the limbs of the body worship. (In prayer), Allah makes the part (grace) for the heart more perfect and larger, that is in the form (the heart can) facing his Lord Subhanahu, rejoice and feel the pleasure of being close to Him, feel good by loving Him, joyfully facing to Him, do not turn to other than Him when worshiping (prayer) and perfect the rights of worship to Him, so that his worship is in accordance with what He blessed".

Congregational prayer is the implementation of the embodiment of social relations that have a very high value both in the eyes of society and in the eyes of God. Congregational prayer brings to the same degree level, regardless of social status and rank, all are equal, both when sitting the same low as well as standing, the value is the same, no one is privileged or in society their social status is looked down upon. This situation proves that there is a very high value and must be maintained in the common life, nation, state and religion.²⁰

These instructions give an indication to us as religious social beings to always uphold the values that God gave us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings. Each. It is undeniable that humans will not be able to live normally without the help of others, humans have many shortcomings and advantages, some of which are in others, so it is appropriate for us to work together to cover each other's shortcomings.

The practice of prayer gives an illustration to us as religious social beings to always uphold the values given by Allah swt to us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings because each human has flaws.²¹

The practice of prayer gives an illustration to us as religious social beings to always uphold the values given by Allah swt to us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings because each human has flaws.

Congregational prayer significantly adds to public education that people always need guidance, education, and direction to run their lives according to state and religious

²⁰ Amiruddin, Jamaah Masjid Babuttaqwa Kel. Paccerakang Kec. Biringkanaya, interviewed by the researchers on 10 September 2020

²¹ H. Andi Rum Tunreng, Jamaah Masjid Alauddin Kel. Panakukang, interviewed by the researchers on 1 Agustus 2020

guidelines. Every intelligent human is a human being who always corrects himself a lot from every behavior they have done, whether the act is good for him or not good for him. Always take lessons from the pandemic situation.

The situation proves that there is a very high value and must be maintained in life together, as a nation, state and religion. These instructions give an indication to us as religious social beings to always uphold the values that God gave us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings. It is undeniable that humans will not be able to live normally without the help of others, humans have many shortcomings and advantages, some of which are in others, so it is appropriate for us to work together to cover each other's shortcomings.²²

Makassar City is a civilized and cultured city that has been closely entrenched for a long time, in such circumstances it is not difficult to socialize about how to apply forms of social relations in congregational prayers, because you already know that social status and rank are all the same, both when sitting the same way. Also, when it stands its value is the same, no one is privileged or in society its social status is looked down upon. This situation proves that there is a very high value and must be maintained in the common life, nation, state and religion. These instructions give an indication to us as religious social beings to always uphold the values that God gave us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings. So, if there is an illness among the congregation, it is necessary to pray for his recovery together.²³

Makassar people are people who always obey orders and stay away from prohibitions, so with the instructions of prayer it gives an indication to us as religious social beings to always uphold the values that God has given us to always instill togetherness in society whenever and wherever because we are social beings who always need other people around us to help each other and cover each other's shortcomings. It is undeniable that humans will not be able to live normally without the help of others, humans have many shortcomings and advantages, some of which are in other people, so it is appropriate for us to work together to cover each other's shortcomings.²⁴

The transmission and transmission of Covid-19 was massive, resulting in more deaths than SARS and MERS. Covid-19 has accounted for 31.4% of deaths worldwide²⁵ so that on March 11, 2020, WHO officially declared COVID-19 a pandemic.²⁶ For the

²² Jamaluddin, Jamaah Masjid Zalabila Kel. Paccerakang Kec. Biringkanaya, interviewed by the researchers on 5 September 2020.

²³ Lukman, Jamaah Masjid al-Adawiyah Kel. Panakukang, interviewed by the researchers on 7 Agustus 2020

²⁴ Zainal, Jamaah Masjid Baiturrahman Kel. Panakukang, interviewed by the researchers on 9 Agustus 2020

²⁵https://www.researchgate.net/publication/340224377_DUNIA_DALAM_ANCAMAN_PANDEMI_KAJIAN_TRANSISI_KESEHATAN_DAN_MORTALITAS_AKIBAT_COVID-19, Diakses pada 1 Juni 2020.

²⁶<https://www.kompas.com/tren/read/2020/03/12/064800265/virus-corona-jadi-pandemi-global-apa-dampak-dan-langkah-selanjutnya>-Diakses pada 1 Juni 2020.

case of Indonesia, the case fatality rate is quite high, which is around 8.73%.²⁷ This indicates that the disease has infected so many populations in various countries and is very dangerous. This condition is disturbing and worrying the community. On the other hand, the public's interest in coming to the mosque was very enthusiastic. The mosque is a place of worship that is most crowded at certain times. This is because the function of the mosque is very significant to human life, namely as a center of worship, social, da'wah, education, politics, economy, culture, and civilization. Meanwhile, the social interaction between the congregation in the mosque is very intense. One of the factors causing the transmission and spread of Covid-19 is through social interaction between individuals. In addition, the congregation who is most intense in the mosque to perform congregational prayers is the male congregation. Because, Ibn Taymiyyah and Ibn al-Qayyim argue that it is obligatory for men to pray in congregation in the mosque.

V. CONCLUSION

Based on the above description, it can be concluded that the role of congregational prayer on social problems in Makassar City during the Covid-19 pandemic, is to educate the public directly to face the Covid-19 pandemic, encourage more self-reflection in interpreting the pandemic, and draw wisdom from the situation.

REFERENCES

- Falahi, Mukhlas Asy-Syarkani al-, *Rahasia dan Keajaiban Takwa*, Yogyakarta: Al-Dawa Press, 2003.
- Kementerian Agama RI, *Al-Qur'an dan Terjemahnya*, Yogyakarta: Dar al-Fikri, 2015.
- Muhaimin, dkk, *Dimensi Studi Islam*, Surabaya: Karya Abditama, 1994.
- Qahthani, Said bin Ali bin Wahf Al-, *Lebih Berkah Dengan Shalat Berjamaah*, terj. Muhammad bin Ibrahim Solo: Qaula, 2008.
- Saenong, Faried F., dkk, *Fikih Pandemi: Beribadah di Tengah Wabah*, Jakarta Selatan: NUO Publishing, 2020.

Interview Data

- Mulyadi Hamid, Sekertaris Masjid Alauddin Kompleks UMI, wawancara oleh peneliti di tempat kediaman pada tanggal 17 Mei 2020
- H. Said Sampara, Ketua Ta'mir Masjid Nurul Amal Kelurahan Tamalabba Kec. Ujung Tanah, wawancara oleh peneliti di tempat kediaman pada tanggal 18 Mei 2020

²⁷<https://www.covid19.go.id/situasi-virus-corona/>, Diakses pada 1 Juni 2020.

- Usman Dimas, Jamaah Masjid Zalzabila Kel. Paccerakang Kec. Biringkanaya pada tanggal 7 September 2020
- Hamzah, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, pada tanggal 28 Agustus 2020
- Abdul Rahman Bahnadi, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, pada tanggal 28 Agustus 2020
- Muh. Haris, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, pada tanggal 28 Agustus 2020
- Muh. Farid, Jamaah Masjid Al-Ikhlas Kecamatan Panakkukang, pada tanggal 28 Agustus 2020
- Kadir Ahmad, Jamaah Masjid Adewiyah Kecamatan Panakkukang, pada tanggal 29 Agustus 2020
- Muh. Taha, Jamaah Masjid Adewiyah Kecamatan Panakkukang, pada tanggal 29 Agustus 2020
- Muh. As'ad, Jamaah Masjid Adewiyah Kecamatan Panakkukang, pada tanggal 29 Agustus 2020.
- Amiruddin, Jamaah Masjid Babuttaqwa Kel. Paccerakang Kec. Biringkanaya, pada tanggal 10 September 2020
- H. Andi Rum Tunreng, Jamaah Masjid Alauddin Kel. Panakukang pada tanggal 1 Agustus 2020
- Jamaluddin, Jamaah Masjid Zalzabila Kel. Paccerakang Kec. Biringkanaya pada tanggal 5 September 2020.
- Lukman, Jamaah Masjid al-Adawiyah Kel. Panakukang pada tanggal 7 Agustus 2020
- Zainal, Jamaah Masjid Baiturrahman Kel. Panakukang pada tanggal 9 Agustus 2020

Internet Data

https://www.researchgate.net/publication/340224377_DUNIA_DALAM_ANCAMAN_PANDEMI_KAJIAN_TRANSISI_KESEHATAN_DAN_MORTALITAS_AKIBAT_COVID-19, Diakses pada 1 Juni 2020.

<https://www.kompas.com/tren/read/2020/03/12/064800265/virus-corona-jadi-pandemi-global-apa-dampak-dan-langkah-selanjutnya>-Diakses pada 1 Juni 2020.

<https://www.covid19.go.id/situasi-virus-corona/>, Diakses pada 1 Juni 2020.