INCONSISTENCY OF SALAFI'S *BID'AH* CONCEPT:
Shifting the Qur'an and Hadith Law Consideration During Covid-19 Pandemic in Indonesia

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Abstract: For the past century, *bid'ah* (in English know as religious innovation) has been a fundamental sociological problem in modern Muslim life. Regarding this aspect, during the COVID-19 pandemic, Salafi group in Indonesia used a different method to evaluate *bid'ah* in the rules of Islamic practices. Therefore, this research aimed to illustrate the dynamics of Salafi understanding of *bid'ah* in Indonesia during the COVID-19 pandemic. The data collected were acquired digitally from the YouTube platforms of the following Salafi figures Syafiq Riza Basalamah, and Firanda Andirja as well as written documents, uploaded websites, such as rumaysho.com by Muhammad Abduh Tuasikal, almanhaj.or.id by Yazid bin ʼAbdul Qadir Jawas, and others. The result showed that Salafi provided new innovations in religious practices during the COVID-19 pandemic. This showed the inconsistency associated with Salafi teachings in *bid'ah* because it shifted from the Qur'an and Hadith. The inconsistency was carried out by quoting the Qur'an and Hadith from the *Ashalah* (puritanism) and the *maslahah* (public interest). This was aimed at selecting legal propositions to the conditions of the *thaun* (plague). In conclusion, the inconsistency of Salafi by accepting *bid'ah* (new innovations) to gain Covid-19 survival is proof of the acceptability of Salafi *fiqh* to social change.

Keywords: New *bid'ah*, Salafy, Qur'an and Hadith Direction, COVID-19 Pandemic

Abstrak: Selama satu abad terakhir, *bid'ah* (dalam bahasa Inggris dikenal dengan inovasi keagamaan) telah menjadi masalah sosiologis mendasar dalam kehidupan umat Islam modern. Selama pandemi COVID-19, kelompok Salafi di Indonesia mengambil cara yang berbeda dari biasanya dalam merespons inovasi baru dalam aturan praktik Islam. Artikel ini menyoroti dinamika pemahaman *bid'ah* Salafi di Indonesia pada masa pandemi COVID-19. Melalui analisis data digital ceramah

tokoh Salafi seperti Riza Syafiq Basalamah, Firanda Andirja yang menyebarkan pendapatnya di platform YouTube serta dokumen tertulis tokoh Salafi di website seperti rumaysho.com oleh Muhammad Abduh Tuasikal, almanhaj.or.id oleh Yazid bin 'Abdul Qadir Jawas, dll. Artikel tersebut menemukan bahwa Salafi menegaskan inovasi baru dalam praktik keagamaan selama pandemi. Berbeda dengan order Salafi sebelumnya yang berjargon "merujuk langsung pada Al-Qur'an dan Hadith". Hal ini menunjukkan adanya inkonsistensi ajaran Salafi dalam permasalahan *bid'ah* melalui pergeseran pertimbangan hukum dari Al-Qur'an dan Hadith. Inkonsistensi tersebut dilakukan dengan cara: pertama, mengubah pendekatan mengutip dan merujuk Al-Qur'an dan Hadits dari pendekatan *Ashalah* (puritanisme) menjadi pendekatan *maslahah* (kepentingan umum). Kedua, mengubah tujuan pemilihan dalil hukum Al-Qur'an dan Hadits dari kembali pada pemahaman salaf menjadi mengacu pada pengalaman salaf mengenai kondisi thaun (wabah). Lebih jauh lagi, ketidakkonsistenan kaum Salafi dalam menerima *bid'ah* (inovasi baru) untuk bertahan hidup dari Covid-19 adalah bukti penerimaan fiqh Salafi terhadap perubahan sosial.

Introduction

The Salafi movement which was formed in the 19th century, in modern Islamic society affected the popularity of the term *bid'ah*. Relating to this discussion, *bid'ah* (in English known as religious innovation)[1] was generally viewed in a negative context. The acceptance implied embracing evil to maintain the purity of Islam. For this reason, many Salafi movements supported the concept, leading to the widespread implementation.[2] Additionally, it also led to the spread of heretical ideas in all societal aspects.

Considering this perspective, the Salafi movement was divided into two sects with different ideologies. First, the sect founded in 1918 by Muhammad Abduh and Rashid Ridha in Egypt, popularized the ijtihad in Islam. This Salafi movement engaged in the reformation and modernization of Islam, by directly referring to the Al-Qur'an and Hadith. Furthermore, the members were referred to as reformists and modernists by historians.[3]

Second, the sect formed in Saudi Arabia, led by Muhammad Abdul Wahab (1928), reflected on the importance of returning to the Salafi generation to avoid the thoughts of *takhayul* and *khurafat*, which were common at the time. During the developmental process, this group was referred to as Wahhabism. It differed from the reformist Salafi, concentrating on puritanism. According to several experts, the movement was perceived

[1] Ahmad Haris, innovation and Tradition in Islam: A Study on *Bid'ah* Interpretation of The Religion In The Indonesian Experience, Doctoral Dissertation Temple University, December 13, 1997.

[2] Jajang Jahroni Ritual, *Bid'ah*, and the negotiation of the public sphere in contemporary Indonesia. Studia Islamika. Gedung Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta. (2018). https://doi.org/10.15408/sdi.v25i1.5308

[3] As'ad, D.I. Ansusa Putra, Arfan, Being al-Wasatiyah Agents: The Role of Azharite Organization in the Moderation of Indonesian Religious Constellation, Islamic Thought and Civilization (JITC) 11 (2), 124-145

as a continuation of Ibn Taymiyyah's belief in the 13th century.[4]

Building on this idea, the *bid'ah* concept was widely spread through this Puritan Salafi movement.[5] The term was popularized, touching all aspects of modern Muslim life. In addition, Puritan Salafi defined *bid'ah* as a new concept with the basis originating from the Al-Qur'an and Hadith. This definition covered all aspects, resulting in controversial issues. Furthermore, it was intensified by developments, leading to the direct intersection of the concept with the advancement of science and technology.[6] The two conflicting sects resulted in the division of social existence.[7]

In light of these findings, conflicts associated with the definition of *bid'ah* concept led to the division of many Muslims. A certain fanatical group believed innovations developed after the era of the Prophet, the Companions, and Tabi'in were considered *bid'ah* needed to be eradicated. The group also refused to divided *bid'ah* into *hasanah* and *sayyiah bid'ah*, implying it strictly adhered to religious practices. However, the second group was characterized by the flexible proposal of *bid'ah* into good (*Hasanah bid'ah)* and bad (*Sayyiah bid'ah*). The struggle between the two groups led to wider societal conflict with both claiming affiliation.

Given this scenario, misunderstanding between Muslims also led to social conflicts,[8] disputes, disturbances, hasty judgments, including the attack of fellow Muslims. The misunderstanding was associated with factors of fragmentation in modern Muslim society, particularly in Indonesia.[9] Furthermore, there was an increase in cases of horizontal conflict, such as the dissolution of religious research and the ban on lecturers. This showed the consequences of heretical discourse in society, particularly khilāfiyah issues.

With respect to this analysis, the Al-Qur'an and Hadith have validly outlined instructions, referred to as the basis for the conception of *bid'ah*. Muslim scholars, including Ar. Ulama from the classical and contemporary periods have conducted several research on *bid'ah*, while obtaining differing categorization. Some of these scholars limited the investigations to certain aspects. However, others reviewed it in respect to broad aspects. Considering that the differences arose at a theological level, it had a significant impact on social life. According to George V. Zito, *bid'ah* is socially legitimized through mazhabs and certain religious sects.[10]

The debate on the existence of *bid'ah* in a sociological context reflects on the reality of

4   D.I. Ansusa Putra, Konsep Etnosentrisme Ibn Taimiyyah Dan Gerakan Arabisme Di Indonesia, Sulthan Thaha Journal fo Social and Political Studies, Vol 1 No 01 (2018), 1-28

5   Baskara, Islamic Puritanism Movements in Indonesia as Transnational Movements. DINIKA : Academic Journal of Islamic Studies, (2017), 2(1), 1–22. https://doi.org/10.22515/dinika.v2i1.103

6   D.I. Ansusa Putra, Agus Firdaus Chandra, Mediatization Of Islamic Doctrine In A New Era Of Digital Indonesia: The Case of Ḥadīth on Dajjāl. Jurnal Theologia, 30(2), (2019). 177-196. doi: https://doi.org/10.21580/teo.2019.30.2.4327

7   Putra, D. A., Quran-Bible Validation in Contemporary Indonesia: Social Media,

Religious Conversion, And Theological Debate. Khazanah: Jurnal Studi Islam Dan Humaniora, 20(1), (2022). 111–126. https://doi.org/10.18592/khazanah.v20i1.5541

8   Musawar, M. (2019). Bid'a in the Perspective of Islamic Theology and Law. Ulumuna, 23(1), 193-219. https://doi.org/10.20414/ujis.v23i1.348

9   Fajar Rachmadhani, Konsep *Bid'ah* Menurut Perspektif Muhammadiyah: Kajian Fatwa Majelis Tarjīh dan Tajdīd Muhammadiyah, Kalimah: Jurnal Studi Agama Dan Pemikiran Islam, Vol. 18 No. 1 (2020) Doi: Https://Doi.Org/10.21111/Klm.V18i1.3433

10   George V. Zito, Toward a Sociology of Heresy, Socoloical Analysis 1983, 44, 2:123-130

changes and developments in respect to time and place. This requires innovation and adaptation to changes. Occasionally, the adaptations result in religious innovations, perceived as *bid'ah*.[11]

A significant condition that led to this change, was the COVID-19 pandemic experienced from 2019 to early 2021. The outbreak gave rise to a new phenomenon in congregational Muslim prayers,[12] referred to as the *new bid'ah*.[13] This led to the holding of congregational prayers one meter apart on Fridays, thereby implementing social distancing to curb the spread of the virus.

From this viewpoint, most Muslim groups consistently adhered to government policies regarding social interaction. The Indonesian Ulema Council, and other religious authorities such as Nahdlatul Ulama and Muhammadiyah, partnered with the government, in ensuring the implemented policies were observed in respect to religious rituals. This was realized by adopting concrete steps, including the issuance of various fatwas.[14] In practice, Islamic community groups responded differently to the new *bid'ah* model. Some groups rejected it, while others accepted the model. However, a particular group refused to comment and submitted the new *bid'ah* model to the government as *ulil amri.*

Within this framework, Salafi group supported this new *bid'ah*. In Islam, the Ar. Mazhab group thoroughly reflected on the understanding of *bid'ah*. This group, known for its Puritan orientation, uses *bid'ah* as a fundamental term for categorizing Original and Artificial Islam.[15] Meanwhile, Arrazy stated that the theological perspective is the most dominant factor in influencing Salafi thought. This perspective showed that Salafi literally referred to religious texts in the Qur'an and Hadith. Additionally, it forms a rigid theology in terms of dealing with social change, and aggressively showed an attitude of infidelity, while cultivating other Islamic groups.[16] Regarding the COVID-19 pandemc, Salafi adopted a different path than usual. The group is absolutely prepared to cooperate with the practice of the new *bid'ah* in worship rituals. This was showed by Salafi figures in Indonesia during lectures and writings in mainstream media.

Reflecting on the evidence, this research aimed to describe changes observed in the attitudes of Salafi groups regarding religious innovation, widely known as *bid'ah* during the COVID-19 pandemic. Meanwhile, indications that these groups accept religious innovations, ignoring references to the Qur'an and Hadith regarding worship during the COVID-19 pandemic were recorded in

[11] Muhammad Lukman Arifianto, Yusuf Hanafi, Faris Khoirul Anam, Revisiting *Bid'ah* Hasanah Term As A Counterdiscourse Towards *Bid'ah* Dalalah In The Public Sphere, Jurnal Masyarakat dan Budaya, Volume 23 No. 2 Tahun 2021, DOI: https://10.14203/jmb.v23i2.1098

[12] Ahmad Zaenurrosyid, Hidayatus Sholihah, Ghofar Shidiq, Typologies of the Fiqh Conception in the Covid-19 Pandemic Era (Exploration on Religious Views and Attitudes of Kyai-in mosques of North Coast of Java), Samarah: Jurnal Hukum Keluarga dan Hukum Islam, Vol 5, No 2 (2021). DOI: https://10.22373/sjhk.v5i2.9121

[13] Muhammad Ishom, Virus Corona dan Fenomena *Bid'ah* Baru, NU Online, 2020, https://www.nu.or.id/opini/virus-corona-dan-fenomena-bid-ah-baru-YlFUn

[14] D.I. Ansusa Putra, Adeni, Managing Disease Information the Communication of Islamic Organizations During Covid-19 Outbreak in Indonesia, Waraqat: Jurnal Ilmu-Ilmu Keislaman Vol. 7 No. 1 (2022), DOI: https://doi.org/10.51590/waraqat.v7i1.293

[15] Arrazy Hasyim, Teologi Islam Puritan: Geneologi dan Ajaran Salafi, Ciputat: Maktabah Darusunnah, 2017, 10

[16] Arrazy Hasyim, Teologi Islam Puritan: Geneologi dan Ajaran Salafi, Ciputat: Maktabah Darusunnah, 2017, 10

documents of Salafi figures, and practiced in the diverse communities. The research question focused on how salafi groups refer to the Qur'an and Hadith while dealing with religious innovation during the COVID-19 pandemic. This was framed into three research questions, namely 1) how do Salafi groups understand the concept of *bid'ah*? 2) What practices were adopted by these groups regarding *bid'ah* during the pandemic? 3) What impact did the pandemic have on *bid'ah*?

These questions were answered using qualitative-descriptive methods. In addition, the methods were used to analyze research questions on the understanding of the group regarding religious innovations during COVID-19. The responses were realized from digital data on the ideas of salafi figures on YouTube such as Syafiq Riza Basalamah, Firanda Andirja, including articles on the following websites rumaysho.com, almanhaj.or.id, and ahlussunnah.com uploaded by Muhammad Abduh Tuasikal, Yazid bin 'Abdul Qadir Jawas, etc.

From this viewpoint, video and written data were transcribed and grouped into several keywords appearing most frequently. Consequently, the data was interpreted using associative analysis between keywords, and conclusions drawn based on the interconnectedness of the Salafi figures ideas regarding the rules of religious practice during Covid-19. The acquired data was also compared with Salafi groups in other countries such as Saudi Arabia.

Directly to the Qur'an and Hadith as A Salafi Main Order

Salafis adhered to the main principle of referring to the Qur'an and Hadith, including the understanding by previous generations (Ar. Salaf al-Shalih).[17] In linguistics, the term salaf means predecessor, which in Islamic context refers to the period of the Prophet, companions, and tabi'in. Building on this idea, orthodoxy (salafiyah), means following the steps of previous generations, without paying attention to the dimensions of space and time. Furthermore, the principle of returning Islam to the source is called salafiyyah. Ramadhan al-Bhuti stated that reference to previous generation was because it was the best, according to the hadith narrated by al-Bukhari

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

The best of people was encountered during the era of the Prophet, followed by the subsequent generation (HR: al-Bukhari).

Considering the developmental process, salafi (followers of the Salaf sect) paid great attention to authenticity and validity. This terminology was used by every movement that claimed it was rooted in the authenticity and validity of (puritan) Islam. The purification process comprised all aspects (cleansing) of religion, socio-political ideology, educational, and thought methods. Religious purification rejects the taqlid offered by fiqh, while traditional theology aims to associate all existing problems to the true sources of Islam, namely the Al-Qur'an and Hadith.[18]

Regarding this aspect, Faqihuddin Abdul Kodir stated that Salafiyah group is the new *zhahiriyyah*, divided into several factions, characterized by both religious, and political nature. Despite the diverse characteristics, the groups are similar in terms of religious

literalism. Some are truly immersed in zhairiyyah, possessing textual understanding of religious teachings, evident in the attitude of this Salafi group towards female issues, family, culture, education, economics, and politics. In addition to administrative, liberty, human rights, and dialogue issues with others. This was particularly observed in international relations, including association with non-Muslims.[19]

Reflecting on this evidence, Salafi were attributed to Ibn Taymiyyah (w. 728 H) and the student, Ibn Qayyim al-Jawziyyah (w. 751 H).[20] This was based on the fact that Ibn Taymiyyah mobilized and spearheaded the revival of religious puritanism in the 13th century. The aim was to refer Islamic teachings to the original basis, namely adhering to the Qur'an and Hadith.[21] This was observed in the religious tendencies towards Ibn Taymiyyah. The group adopted the reasoning (logic), and ijtihad derived from the method proposed by Ibn Taimiyyah. In this context, the epistemology served as a guide for the Salafi mazhab of thought. Therefore, Ibn Taymiyyah was considered the founder of the Salafi movement. Even though it was only institutionalized in the 16th century AD, Islamic literature recorded that the thought had originated during the era of Ibn Taymiyyah.

Certain religious principles pioneered by Ibn Taymiyyah were stated as follows first, referring to the Qur'an and hadith. Ibn Taimiyyah stated that interpretations referring to the Qur'an and Hadith do not require language analysis or other opinions. Building on this idea, the interpretation of words can be divided into three types. First, those defined in respect to sharia', such as prayer and zakat. Second, terms defined linguistically, namely sun and moon. Third, words defined by custom and culture, including the pronunciation of 'al-Qabd}' and al-Ma'ruf. Therefore, Muslims are encouraged to refer to the Qur'an and hadith, as well as seek the opinion of friends and tabi'in to arrive at an understanding of Islam, far from the interests and fanaticism of the diverse sects.

In this context, Ibn Taymiyyah reported that there are three sources of ijtihad (1) Al-Qur'an, regarded as an imam that offers guidance. (2) Hadith is similar to Al-Qur'an. This is because the Hadith is also regarded as a revelation. Allah forbids Muslims from accepting a revelation and rejecting another. Many verses explained the validity of the sunnah as proof in the Islamic religion therefore, Allah mandates strict adherence. According to Ibn Taimiyyah, in practice, a Muslim should not differentiate between Al-Qur'an and Hadith.[22] Individuals who differentiate between these two sources are considered to be at odds with the Al-Qur'an, as stated in Surah al-Nisa' verses 150 to 151. (3) the words of friends and tabi'in. Ibn Taimiyyah, stated that there are three reasons why the opinions of friends and tabi'in are used in ijtihad, first, because the early generation had the least khila>fiyah and conflict between Mazhab of thought. Second, understanding the Al-Qur'an and Hadith through the Companions and Tabi'in was due

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[19] Faqihuddin Abdul Kodir, PRINSIP-PRINSIP USHUL FIQH MAZHAB SALAFI SAUDI, Empirisma, Vol. 25 No. 1 Januari 2016

[20] Putra, D.I. Ansusa. "Otoritas TafsirPeriode Mazhab: Dimensi NalarKritis Pada Interprestasi IbnuTaymiyyah Dalam Tafsir Al-Kabir, Jakarta: Cinta Buku Media, (2016).

[21] Menurut Y. Haddad didalam buku Pioneers of Islamic Revival bertujuan agar dapat kembali kepada pemahaman salaf yang kompleks.

[22] Nasrulloh, Nasrulloh, et al. "Understanding of the Hadith, Marriage Age and the Islamic Law: Study of Regent's Regulations in Bojonegoro, East Java." Samarah: Jurnal Hukum Keluarga dan Hukum Islam 8.2 (2024): 998.

to contradictory opinions in respect to reason, analogy, and intuition.[23]

Third, Ibn Taymiyyah believed that there were no contradictions between the following sources Al-Qur'an and Hadith. In circumstances where there is a contradiction between verses, the source is referred to as mansukh. [24]Although, there is no hadith that states the verse is mansukh. A typical example is surah al-Taghabun verse 16, referred to as a mansukh by Surah Ali Imran verse 102. Similarly, considering the contradictory verses, the hadith was termed mansukh, because one of the functions is to explain and interpret the Al-Qur'an. An example is the Hadith which removes the legal verse in Surah al-An'am 145.

Ibn Taimiyyah's thoughts are shared and adhered to by Salafi groups in the contemporary context. The following is a partial description of the Salafi-Wahhabi ideologies

1. Campaigning for jargon while referring to the Qur'an and hadith, by abandoning the Islamic jurisprudence madzhab, including the views of previous scholars.
2. Understand the Qur'an and hadith textually, without the use of knowledge tools usually adopted by scholars namely, ushul fkih, tafsir, and hadith sciences, linguistics, etc.
3. Understanding the Qur'an and hadith thoroughly, without confirming or adapting it to other verses.

4. Considering every practice for which there is no specific evidence proving the Qur'an and hadith were *bid'ah*.
5. Understanding every act that the Prophet did not engage in was referred to as *bid'ah* and haram.
6. Belief that any impossible act was carried out by the Messenger of Allah and the companions.
7. Inviting people to refer to the Qur'an and hadith, as well as abandoning the Islamic jurisprudence mazhab of thought. However, these individuals often refer to the opinions of certain figures.
8. Understanding the problem from the packaging, without studying the contents and substance.

Given this scenario, Salafi applied three *salafiyyah* methods, namely, (1) the group needs to be recognized as being authorized to interpret Islam, which was started by the Prophet Muhammad, the madrassas, and trusted tabi'in.[25]This is in line with the reviving and dismantling of intellectual treasures regarded as the earliest books (kutub al-awa`il) or *al-Turath* written by Muhammad al-Bahi, and published in the first century of the hijrah. (2) All interpretive texts, except the Qur'an, need to be investigated and analyzed in depth, as well as measured and standardized. (3) All Islamic sects and mazhab of thought need to be protected without interference from the government. Meanwhile, the umara` or government should be independent of tendencies towards any mazhab of thought,

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[23] Taqiyuddin Ibn Taimiyyah, al-Tafsir al-Kabir, (Baerut: Da>r al-Kutub al-Ilmiya, t.t), Vol IV, 119-120

[24] Majid, Abdul, et al. "Salafi, Hadith, and Islamic Law: Identity Politics and Wahabi Movement in East Kalimantan." Ahkam: Jurnal Ilmu Syariah 23.1 (2023).

[25] Yaqin, Ainol, Moch Cholid Wardi, and Achmad Mulyadi. "Actualization of Moderation in Reasoning at Ma'had Aly Salafiyah Syafi'iyah Sukorejo Situbondo and Its Influence on Istinbâth of Islamic Law." AL-IHKAM: Jurnal Hukum & Pranata Sosial 17.2 (2022): 434-457

enabling intellectual prosperity to develop Islam.[26]

The uniqueness of Ibn Taimiyyah's thought in the 12th century, adhered to by Salafi, is worthy of respect. However, it also resulted in serious problems, particularly regarding the awareness that Ibn Taimiyyah's thought differed from contemporary Islamic context.

Relating to this discussion, several problems were identified, such as (1) Salafi, a conventional Islamic movement perceived as the best generation of Islam has an impact on the religious legitimacy of the Arab nation. This because majority of the Salafi generation are Arabs, and interpreting the Qur'an through athar is inseparable from the paradigm of the Arab context and situation.[27] (2) Understanding that the thought was oriented towards Puritan tendencies and *Ashalah*, had always been an issue in the contemporary Islamic world. In this regard, Abid al-Jabiri, stated that there was a fundamental structural problem associated with thought in the classical Arabic reason.[28] It included the tendency to always offer referential authorization to previously proposed models (namuzhaj salafi). This tendency caused religious discourse to be ideological under the pretext of authenticity (asaya).[29]

(3) The expansion of the terminology *bid'ah*. Ibn Taimiyyah stated that *bid'ah* is perceived as a bad concept that would lead to other depraved acts. Furthermore, Ibn Taimiyyah rejected the opinion of Imam Syafi'i regarding the *mahmudah* and *mazmumah bid'ah*.[30] This led to the questioning of the argument on the division of *bid'ah*. Ibn Taimiyyah was worried about customs intended to legalize pure Islamic law.[31]This is similar to an individual observing the customs practiced by majority of the people, then considering it as part of the evidence for the existence of good *bid'ah*. Based on this, it was concluded that *bid'ah* does not result in any good, except evil.[32]Ibn Taymiyyah failed to regard the existence of *bid'ah*,[33] despite the good intentions.

[26] Sumitro, Warkum, and Fiqh Vredian Aulia Ali. "Reformulasi ijtihad dalam pembaruan hukum Islam menuju hukum nasional: Ikhtiar metodologis A. Qadri Azizy mentransformasikan fikih Timur Tengah ke Indonesia." Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan 15.1 (2015): 39-60.

[27] Haq, Yahdi Dinul, Hafizah Muchtia, and Zia Alkausar Mukhlis. "Bid'ah in concept of Maslahah Mursalah and Istihsan according to Imam asy-Syathibi." JURIS (Jurnal Ilmiah Syariah) 20.2 (2021): 225-237.

[28] Ayu, Rizqa Febry, and Khaeruddin Kiramang. "The Family's Roles in the Effects of Working from Home During the Covid-19 Pandemic on Children (A Case Study of Families in Banda Aceh City)." El-Usrah: Jurnal Hukum Keluarga 6.1 (2023): 27-43.

[29] Hadi, Mukhammad Nur, Latifatul Islamiyah, and Cecep Soleh Kurniawan. "Conservatism on Islamic Legal Maxims: Judicial Interpretation of Polygamous Marriage at the Religious Courts of Mojokerto, Indonesia." J. Islamic L. 4 (2023): 172.

[30] Tentang dalil *bid'ah* mahmudah ini, Imam Syafi'i mengambil perkataan Umar tentang tarawih. Umar mengomentari tarawih sebagai *bid'ah* yang baik. Lihat Riwayat dari Saidina Umar disebut oleh Imam Malik dalam *al-Muwata'*, (Beirut: Maktabat al-Matbu'a>t al-Islamiyya, 1994), ed. 'Abd al-Fattah Abu Ghudda, no. 3671. dan al-Bukhari dalam *Sahih Bukhari,* (6 vols, Beirut: Dar Ibn Kathir, 1407/1987), ed. Mustafa bin al-Bagha, vol. 3, p. 1917 (no. 2615); vol. 6, p. 2515 (no. 6465).

[31] Shkuta, Oleh, et al. "National Security in the Conditions of the Russia-Ukraine War: Legal Regulation and Islamic Law Perspectives." Al-Ahkam 34.1 (2024): 99-120.

[32] Lihat Taqiyuddin Ibn Taimiyyah, *al-Tafsir al-Kabir*, Vol. III, 275

[33] Definisi *bid'ah* menurut etimologi diambil dari asal perkataan *al-bida'* yang bermakna : "Mencipta (atau mengada-adakan sesuatu pekerjaan, amalan, benda atau perkara) yang

Bid'ah Conception in Salafi-Puritan *Madzhab*

Salafi group is of the opinion that *bid'ah* refers to the opinions of Salafi scholars.[34] This argument was based on statements made during the Salaf generation. Several conceptions of *bid'ah* in accordance with this group are stated as follows

First, the definition of *bid'ah* according to Salafi. This group defined *bid'ah* as a newly proposed ideology, implemented without any previous example. However, it is perceived as actions that had been introduced either in religious matters or other activities. Salafi believe that an ideology proposed in respect to religion, whether good or bad, is a mistake.[35] Meanwhile, some scholars defined *bid'ah* as an ideology introduced in a religion that is not based on valid postulates, either from books, the sunnah, vows, or reasoning proposed by scholars. Regarding this aspect, *bid'ah* was excluded from the general rules and principles—Islam.[36]

It was concluded that the Salafi definition of *bid'ah* covered broad aspects.[37] This led to focusing on all aspects of lives. The reason being that no single fact escapes religion. Salafi believe that *bid'ah* focuses on worship, including the social, economic, and political, aspects of life.

Second, Salafi categorize *bid'ah* as the opposite of sunnah. This was popularized by the fact that there are two conditions for the acceptance of charity before God, namely sincerity and following the Sunnah.[38] It is also believed that *bid'ah* is contradictory, therefore, the perpetrator destroys the Sunnah. In this context, heretics included heretical aspects, not part of religion. According to several hadiths, following the Sunnah is regarded as a great worship and sacrifice. Salafi strongly encouraged upholding good Sunnah in Islam. However, bad deeds (*bid'ah*), causes an individual to commit sin,afterwards.[39]

Third, the influence of *bid'ah*, causes people to misinterpret religion. Salafi stated that *bid'ah* is the origin of heretical teachings, deviating society from the Qur'an and Hadith. *Bid'ah* is believed to mislead humans, while distancing individuals from the path of truth and guidance.[40]

From this viewpoint, *bid'ah* is regarded as a religious fabrication, characterized by Sharia dimensions. This term is used in prompting worship, which is dangerous and worrying. It implied that the initiator has enacted a law

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sama sekali tiada contoh atau misal sebelumnya". Lihat al-Shat}ibi, *al-I'tisam*, Vol. 1, 36)

[34] Adis Duderija, The Salafi Worldview and the Hermeneutical Limits of Mainstream Sunni Critique of Salafi-Jihadism, Studies in Conflict and Terrorism, Vol. 46, 2023 - Issue 7 (2023)

[35] Said bin Ali bin Wahaf al-Qahtani, Nur al-Sunnah wa Zulumat al-*Bid'ah* fi dau'I al-Quran wa Sunnah, Riyadh: Maktabah Malik Fahd al-Wathaniyah atsna al-Nashr, 1999, 49-50.

[36] Sukarni Sukarni, Hafini bin Mahmud. "Development and Concept of Environmental Fiqh in the Works of Banjar Scholars: Historical and Thought Analysis" Syariah: Jurnal Hukum dan Pemikiran. (2024): 172-188.

[37] Sumeyra Yakar, The Consideration of Bid'a Concept according to Saudi and Iranian Scholars. Mazahib, (2020). 19(2), 219-246. https://doi.org/10.21093/mj.v19i2.2645

[38] Yusuf al-Qaradhawi, Sunnah vs *Bid'ah*, Terj. Fuwadz Fadzil Noor, Selangor: PTS ISLAMIKA SDN. BHD, 2013, 6-8

[39] Hairillah, Hairillah. "Kedudukan As-Sunnah dan Tantangannya Dalam Hal Aktualisasi Hukum Islam". Mazahib 14, no. 2 (1). Accessed March 2, 2024. https://journal.uinsi.ac.id/index.php/mazahib/article/view/347

[40] Fakhyadi, Defel, and Muhammad Adib Samsudin. "Islamic Law Meets Minangkabau Customs: Navigating Forbidden Marriages in Tanah Datar." El-Mashlahah 14.1 (2024): 1-20.

equivalent to God, regarded as a grave sin byscholars.[41]

Salafi warned against *bid'ah* because of the consequences it causes, such as superstition. This warning is similar to stating that whoever respects and honors a heretic expert has destroyed Islam. Some examples of *bid'ah* include fake currency circulating on the market. This leads to the destruction of trade, as well as defrauding. *Bid'ah* is a heretical teaching that destroys religion, falsifying the creeds and Sharia. It does not teach the truth, making some people engage in religious activities when in reality the reverse is the case. This is in accordance with the hadith narrated by 'Aisyah whoever introduces into religious affairs contradictory ideology, would be rejected (Muttafaq Alaihi).[42]

Salafi stated that the significant influence of *bid'ah* was the cause of disagreements in the nation. This is because it distances society from the actual religious teachings, thereby causing division and weakness. Additionally, *bid'ah* leads people to embrace misguided beliefs. Salafi base respect statements on hadiths which warn against falling into *bid'ah* by isolating the perpetrators.[43]

Fourth, Salafi view the issue of *bid'ah* as a means to maintain the purity of Islam, also referred to as Puritanism. It is also regarded as a central issue. This is because *bid'ah* is an instrument for maintaining the purity of Islam, and avoiding distortions, as experienced by other religions. Furthermore, the issue is one of the efforts adopted to maintain the pillars of Islam.

Bid'ah is considered as ignorance, because it is committed by people who are oblivious of religious principles. Meanwhile, the religion revealed to the Prophets before Muhammad were heretical due to *bid'ah*. This issue perverts Abrahamic religion, as well as Christianity and Judaism. Furthermore, Jahiliah carried out new heresies on the diverse religions practiced by these prophets. Salafi tend to observe the depravity of ignorance, caused by the practice of *bid'ah* in the religion revealed by Allah SWT through the holy books and apostles who delivered good news, including threats. Therefore, Islam is a movement connected to the origins, namely to the natural religion taught by Allah SWT. It is similar to the religion preached by Abraham.[44]

Some examples of *bid'ah* in the Salafi view include fiqh products with a salafiyah pattern produced during the establishment of the law. This included canceling the price of paper money, zakat on trade assets, the exclusion of zakat fitrah from food only, forbidding photos, and determining the beginning of the Hijriyah month. Despite the sophisticated advancement of the science of astronomy or reckoning, refusing to hold the jurah before the sun sets, led to obliging to attend to prayers in Mina on Tasyrik days, even though the city is crowded and congested.[45]

The application of Salafi fiqh, particularly those discussing issues related to Mahda worship such as prayers, was reported in the books of famous ulama. This served as references for Salafi groups globally,

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[41] Yulian Purnama, Bahaya *Bid'ah* dalam Agama, muslim.or.id, https://muslim.or.id/82851-10-bahaya-bidah-dalam-agama.html

[42] Muhammad Abduh Tuasikal, Mengenal *Bid'ah* (10), Dampak Buruk *Bid'ah*, March 2010, https://rumaysho.com/895-mengenal-bidah-10-dampak-buruk-bidah.html

[43] Insani, Nur, et al. "Empowering Muslim Women: Bridging Islamic Law and Human Rights with Islamic Economics." De jure: Jurnal Hukum dan Syariah 16.1 (2024).

[44] (an-Nisaa':125).

[45] Asman, Asman, and Resali bin Muda. "Social Dynamics on the Increasing Divorce of Malay Communities during COVID-19 in Sambas West Kalimantan, Indonesia Perspective of Islamic Family Law." Al-Manahij: Jurnal Kajian Hukum Islam (2023): 153-166.

including those in Indonesia, such as the fatwa books of Haramain ulama, a collection or compilation of laws originating from from several ulama in the kingdom of Saudi Arabia. However, the collection of fatwas is famous, because it is legally recognized by Salafi groups throughout the world, particularly in Indonesia. The collection discussed several provisions of Islamic law from issues of Worship, Aqidah, Mu'amalat, Contemporary jurisprudence, Criminal Law, corpses, female jurisprudence, household relations, economics, developments and changes over time, to cultural, domestic and foreign relations, etc.

Considering this perspective, the discussion focused on explaining diverse examples of fatwas by Islamic scholars from Saudi Arabia particularly relating to the issue of prayer services before the coronavirus outbreak hit the entire world, specifically in Indonesia. Therefore, among the fatwas are

a. Ruling on congregational prayer for those who adhere to the call.

The law of congregational prayer is for those whose homes are close to the mosque who can hear the sound of the muezzin, because the distance from the mosque is approximately one kilometer to two and a half kilometers. In addition, the sound is not prohibited by any Sharia obstacles, such as illness, and travelers, otherwise, fulfilling the call to congregational prayer is obligatory.[46] Abdullah Bin Baz, stated that any Muslim who neglects congregational prayer, must be strongly criticized. This is because congregational prayer is important and reprehensible when neglected. The evidence or proof is the word of Allah SWT in Surah al-Baqarah verse 43: which statedEstablish

prayer, pay alms-tax, and bow down with others
This verse serves as a proof of an obligation that must be carried it, even in war conditions.

b. The law of shaking hands after prayers.
Sheikh Abdullah Bib Baz, stated that it is advisableto greet when an individuals meetwith the other Muslims. Even the Sharia founded in the time of the Prophet Muhammad SAW, and the sunnah recommended the shaking of hands when worshippers met at the mosque or in the shaf. However, the practice of greetings carried out immediately after prayers is not found in law. This is because after praying, the individual is expected to get busy with dhikr.[47]

c. The law of straightening and tightening the rows during congregational prayer.
Sheikh Abdullah Bin Jabirin stated that the law of straightening and closing the shaf refers to sunnah. However, some other scholars reported that straightening and tightening the shaf is obligatory. According to the hadith of Imam Bukhari, it is a sin for people not to close and straighten the shaf, during congregational prayer.[48]

d. Does the law on congregational prayers held in a building, differ from the Imam?
Sheikh Abdullah Bin Jabirin stated that based on the ruling on congregational prayer, if the building is overcrowded, then some of the congregation can prayoutside the mosque or on the grounds. Therefore, it is permissible to pray in a different building, provided the voice of the Imam is heard. The congregation must be behind the Imam, and not to the left or right, let alone in front.[49]

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[46] Sykh Nashirudddin Al-Banni, Abdullah Bin Baz, Sekh Muhammad Bin Shalih Al-Usaimin, Syekh Abdullah Bin Abdurrahman Al-Jabirin, Syekh Sholeh Fauzan al-Fauzan, Syekh Mukhtas Al- Sanqity dan lain sebagainya.

[47] Abdullah Bin Baz, dkk. *Fatawa Ulama Baladul Haram* (Kairo: Dar Ibnu Haisam, 2003), h. 104
[48] Abdullah Bin Baz, dkk. *Fatawa Ulama Baladul Haram* (Kairo: Dar Ibnu Haisam, 2003), h. 104
[49] Abdullah Bin Baz, dkk. *Fatawa Ulama Baladul Haram* (Kairo: Dar Ibnu Haisam, 2003), h. 104

New *Bid'ah* During Covid-19 Pandemic: An Inconsistency of Salafi?

Salafi have a clear stance on the issue of *bid'ah*. However, the COVID-19 outbreak tested the consistency in adhering to the principles of Salafism and Puritanism. The pandemic brought about massive changes to religious practices. It impacted almost all areas of life, including the religious sector. Meanwhile, various religious activities adapted to the conditions of the pandemic.

An impact directly related to religion is the obligation to implement health protocols in related activities. Therefore, to conduct prayers at the mosque, congregants must maintain social distancing, have body temperature checked, wash hands before entering the mosque, wear masks, and not stay in the building for too long after performing prayers. It was mandated that religious activities comply with all state policies regarding the regulations of the pandemic.[50]

Building on this idea, Salafi stated several discourses on the pandemic, were conducted. Based on a theological perspective, Salafis believed that the outbreak of the coronavirus was a test for humanity to get closer to Allah. This disease was called *Tha'un*, an epidemic that causes the population to become sick, exposing the people to the risk of infection. Salafi referred to more than 50 hadiths informing about the Black Death in literatures, defined as a plague that affected humans and animals. However, the Islamic method alone cannot curb the spread of this deadly virus. This led to the need for an empirical scientific method, exposing religion and the virus to various discourses.

Salafi responded to the demand for changes in worship practices by accepting the new

bid'ah. This included adhering to government policies and the appeals of WHO regarding religious practices. Through media control, Salafi spread adopted directives and views on YouTube media. The following figures, Syafiq Riza Basalamah, and Firanda Andirja generously shared personal views regarding the worship procedures during the COVID-19 pandemic. Additionally, media websites such as rumayso.com, http://www.alsofwah.or.id/,http://muslim.or.id/,http://almanhaj.or.id/,http://ahlulhadiits.wordpress.com/, http://assunnah-qatar.com/,http://salafiyunpad.wordpress.com/ were also used, with views shared in the form of a written statement.

Several keywords frequently appeared in the lectures and writings of Salafi figures, and these were stated as follows:

No	Character name	Keywords			
		Had ith	Pande mic	Ye ar	Friends' experie nce
1.	Firanda Andirja	10	6	15	12
2.	Reza Syafiq Basalamah	15	4	13	9
3.	M. Abduh Tuasikal	18	15	8	6
4.	Yazid bin Abdul Qadir Jawas	11	12	7	10

The data showed that legal arguments were considered during the pandemic by referring to the experiences of Salafi. According to these individuals, pandemics occurred in the first century of the Hijriyah (the Companions'

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[50] Salman Abdul Muthalib, Tarmizi M. Jakfar, Muhammad Maulana, Lukman Hakim, Changes in Congregational Prayer Practices During the Covid-19 Pandemic in Aceh from

Maqashid al-Sharia Perspective Al-Ihkam: Jurnal Hukum dan Pranata Sosial, VOL. 16 No. 2 (2021), DOI: https://doi.org/10.19105/al-lhkam.v16i2.5250

time). Arwin July Rakhmadi [51] stated that 14 outbreaks had been recorded in Islamic society. Therefore, Salafi altered the aim of selecting legal propositions based on the Qur'an and Hadith to referring to the experiences of the *Salaf* regarding the conditions of the *thaun* (plague).

In this context, Salafi applied the *Qiyas* method in establishing laws. Furthermore, *Qiyas* analogs are one of the four sources of Islamic law implemented by scholars. In this case, it occupies the fourth position, after the Qur'an, hadith, and ijma.[52]

Linguistically, the word qiyas (قياس) was derived from *qaasa-yaqishu-qiyaasan* (يقيس قياسا قاس) meaning measurement. *Ushul fiqh* scholars had diverse definitions of *qiyas,* with similar meaning. The term equates context that lacked a legal text with one characterized by it, based on the similarity of illat or benefit, considered in sharia. *Qiyas* can also be interpreted as the activity of performing the equivalent of the law, in repsect to another.[53]

Reflecting on Salafi principles in establishing law, the use of *qiyas* in the context of the COVID-19 pandemic entirely differed from the general orders. In addition, Salafi encouraged direct reference to the Qur'an and Hadith in every legal determination. Any principle not stated in the Qur'an and Hadith was regarded as *bid'ah*.

These individuals also prioritized *athar* data rather than logic. In Islam, logic is not considered as a pure source.[54] Moreover, logical and philosophical methods are claimed to be influenced by heretical thoughts.

Regarding this aspect, the practice of worship during the pandemic was also categorized into several issues, such as

First, affirming worship according to health and medical demands during the Covid-19 pandemic. Given this scenario, Salafi figures in Indonesia stated to accept and respect the decisions of doctors. The narrative was justified by stating the arguments and istidlal from the Qur'an and Hadith, in line with Muhammad Abduh Tuasikal.[55]

Second, wear a mask when praying, Abduh Tuasikal, stated that the law of wearing a mask while praying is *makruh*, even the Prophet forbade the covering of mouth when engaging in this act.[56] It was also reinforced in the book written by al-Nawawi, entitled al-Majmu'.[57] Initially, Salafi had a firm stance regarding the use of masks during prayer, referring to the hadith. This meant that the original law prohibited the wearing of masks when praying. According to the consensus of the ulama, it is forbidden to cover the face during prayer. Salafi also referred to the proposition of the Qur'an (al-Araf: 31), stating

[51] Arwin Juli Rakhmadi Butar-Butar, https://almanhaj.or.id/21377-literatur-islam-tentang-wabah-pandemik-sepanjang-sejarah.html

[52] Saloua Chatti, The logic of Avicenna between al-qiyas and man? iq al-mašriqiyyin. Arabic Sciences and Philosophy, 29(1), (2019). 109–131. https://doi.org/10.1017/S0957423918000115

[53] Ahmad Masfuful Fuad, Qiyas Sebagai Salah Satu Metode Istinbat Al-Hukm. MAZAHIB: Jurnal Pemikiran Hukum Islam. (2016).

[54] Quintan Wiktorowicz, Anatomy of the Salafi Movement. Studies in Conflict & Terrorism, 29(3), (2006). 207–239. https://doi.org/10.1080/10576100500497004

[55] Muhammad Abduh Tuasikal, Hormati Keputusan Para Dokter di Masa Pandemi Ini, rumayso.com, July 13, 2021. Link: https://rumaysho.com/28766-hormati-keputusan-para-dokter-di-masa-pandemi-ini.html

[56] Muhammad Abduh Tuasikal, Hukum Memakai Masker Saat Shalat di Masa Pandemi Covid-19, May 28, 2020 https://rumaysho.com/24594-hukum-memakai-masker-saat-shalat-di-masa-pandemi-covid-19.html

[57] Imam al-Nawawi, al-Majmu' Sharh al-Muhazzab, (3: 179)

that wearing a mask does not meet the criteria for beauty commanded by Allah.

However, Tuasikal diverted the original legal considerations by adopting the following rule *al-Karohah tazulu bil hajah* (something that is *makruh* disappears due to hajat). It was reported that makruh is permissible, only when the need arises, such as coughing, suffering from a cold, fear of infection, or being infected. Therefore, wearing a mask for congregational prayers during the pandemic was permissible, due to the need to curb the virus.

This suggestion was strengthened by understanding the social context related to Covid-19. The emergence of the pandemic altered the original law, while concerns about the disease outbreak made it legal to use masks. Therefore, in this context wearing of masks is mandatory.[58]

Third, praying together at a distance. Syafiq Riza Basalamah stated, it is sunnah for the rows to be close to each other. The distance between the front and back rows, must be accommodate someone intending to prostrate during prayers. However, if there are concerns about infectious disease or other relevant reasons, the front and rear shafts were made wider. It is also permissible for an individual to pray alone behind the row when urgent. Ibn Taimiyyah stated that forming one row (al-mushaffah) was obligatory. However, rows were prohibited during urgent scenarios. A typical example of an urgent situation is the presence of an infectious disease, therefore, praying alone behind the row is validated. If the situation is not urgent, rows could be formed. This is based on the words of the Prophet there is no need to pray for those behind the row. The hadith was narrated by Ahmad and others. (Al-Ahkaam Al-Fiqhiyyah Al-Muta'alliqah bi Waba' Kuruna, p. 17).[59]

Congregational prayer was greatly prioritized. This led to certain changes in the procedures for performing the Khauf prayer. The essence was to ensure the continuity of congregational prayers. During that period, Masbuk was praying with the imam. For this reason, it is appropriate to alter the shape of the rows during congregational prayer, ensuring it appeared loose.

Social Change as Islamic Law Consideration in The Covid-19 Context

When viewed from a historical perspective, Islamic law had entered the sixth period of development (*tarikh tashri' Islami*). Umar Sulaiman al-Ashqar divided the historical aspect of Islamic law into six periods, namely the time of the Prophet, Companions, period of tabi'in, and codification, mujtahid figures, period of taqlid and jumud, as well as the present.[60] The several periods undergone by Islamic law showed that it had been maintained, while adapting to diverse times and cultures. Therefore, Islamic law presently exists in various parts of the world. This is inseparable from the adopted flexibility, including the legal objectives (*maqasid al-shari'ah*) in Islam.

In the context of social change, Islamic law has at least two general functions. First, a responsive function, requiring responding to societal challenges, and the needs of the changing times. This was aimed to adapt legal theory to new social conditions. In addition, Islamic law should be adaptable to

58 RumayshoTV,https://www.youtube.com/watch?v=hMuDLsHBaqo

59 Muhammad Abduh Tuasikal, Hukum Shalat Berjamaah dengan Jarak Antara Jamaah Satu Sampai Dua Meter, rumayso.com, March 28, 2020. Link: https://rumaysho.com/28766-hormati-keputusan-para-dokter-di-masa-pandemi-ini.html

60 Umar Sulaiman al-Asyqar, al-Mudhkhal ila al-syari'ah wa al-Fiqh alIslami. Al-Ardan: Dar al-Nafais. 2005.

changes and social needs. The principles of *maslahah* and *maqasid al-shari'ah*, shows that it accepts adaptation to social change, although not in all legal aspects. Muhammad Abu Zahrah stated that based on *istiqra* (empirical research) and passages from the Qur'an and hadith, it is evident that Islamic law considers human benefits.[61] Al-Shatibi stated several terms used by Allah in the i*stiqra' ma'nawi* method, to show that the purpose of sharia was for human benefit.[62] According to Ridwan Ibda [63], Islamic Law and Social Change, also reported that *maslahah* is a crucial element, relevant to the context of changing times.

Second, Islamic law also functions as a means of changing society (*social engineering*). Therefore, it is perceived as a means of changing social structures. This depicted that if social change is delayed, then the law and all related instruments play a significant role in bringing society into a new order, considered more beneficial. According to Wael B. Hallaq, the legal aspect of Islam plays an important role in the Islamic revitalization and reform agenda.

Relating to this discussion, one of the social changes that require the reformulation of Islamic law is COVID-19. The virus spread rapidly, prompting several religious services to adopt the implemented policies. In this situation, the flexibility of Islamic law was increasingly visible, and the *rules of fiqhiyah* became popular among Muslims, particularly academics. Considering this perspective, policy research is also known in Islamic law as tasharruful imam 'alarra'iyyah manutun bil mashlahah, meaning any policy implemented by a leader must be based on the benefit of the people. The application of *maslahah* and *maqashid* sharia during the COVID-19 pandemic focused on the benefits and disadvantages of the community worship. Therefore, the pandemic led to social changes in mafāsid and maṣāliḥ. Reflecting on this, Islamic law engages in both responsive and social engineering functions in responding to the wide opportunities associated with implementing ijtihād al-maṣlaḥî (al-maqāṣidi) amidst the changes that occurred, while considering the risk of the pandemic.[64]

The fatwas produced during the pandemic showed the flexibility of Islamic law in facing social changes. These were perceived as jurisprudence, recorded in the history of Islamic law. However, almost all fiqh mazhab and groups are considering reformulating the worship practices in the face of the pandemic. This reformulation adopted Islamic legal instruments, while considering the benefit and maqashid sharia. Fiqh qaidahs were also used to complement these considerations. Consequently, the reformulation of law during thepandemic was the largest ijma' of ulama in the history of Islam. This was because it occurred simultaneously and across many countries globally. Salafi groups also considered certain social changes during the pandemic. The group, which is known to be strict in implementing Islamic law, finally agreed to prioritize the welfare of the people, slightly ignoring the texts of the Qur'an and Hadith. Finally, Salafi also relented by becoming more flexible regarding the issue of *Bid'ah*.

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[61] Muhammad abu Zuhrah, ushul fiqh (mesir: dar al-fikr al-arabiy, 1985).

[62] Abu Ishak Ibrahim ibn musa ibn Muhammad Al-Syatibi, Al-Muwafaqat fi Ushul al-Syari'ah jilid 2. Dar ibn Affan, 1997.

[63] Hasbi Ridwan. Elastisitas Hukum Nikah Dalam Perspektif Hadits. Jurnal Ushuluddin Vol. Xvii No. 1. (Januari 2011).

[64] Rasyada Basri, Ibnu Qayyim al-Jawziyyah tentang Pengaruh Perubahan Sosial. Al-Manahij: Jurnal Kajian Hukum Islam, (2015). 9(2), 193–206. https://doi.org/10.24090/mnh.v9i2.489

Conclusion

In conclusion, the COVID-19 pandemic weakened the arguments about *bid'ah* that had been strongly held by Salafi group. This was perceived as a form of inconsistency, particularly in Indonesia. Based on data analysis, it was further proven that first, Salafi implicitly recognized changes in worship procedures during the pandemic as the new bid'ah. According to this group, bid'ah was perceived as a permanent and binding law. While, those based on the conditions of the pandemic were regarded as temporal laws.

Second, Salafi continued to use the texts of the Qur'an and Hadith as the main reference for facing legal innovation. However, the method adopted in selecting the propositions of the Qur'an and Hadith was different. Initially, the issue of *bid'ah*, focused on referring to the texts of the Qur'an and Hadith based on a puritanical attitude. During the COVID-19 pandemic, these texts were analyzed from a *maslahah* perspective.

Third, the selection of the Qur'an and Hadith arguments in respect to the new law was also selected based on a different perspective. Previously, the selection of legal propositions was aimed at referring to the understanding of the Salaf, while during the pandemic, it focused on seeking Salafi group experiences regarding the conditions of the epidemic (*thaun*). This meant Salafi adopted the *Qiyas* method in establishing laws. Therefore, it was justified that Salafi experience was sufficient for accepting innovations in worship (even though these were not recognized as innovations) during the COVID-19 pandemic.

This research greatly contributed to the literature on the history of Islamic law (*Tarikh Tasyri*) by providing a different perspective of the legal reality of Salafi circles. In addition, it also impacted other views on the issue of *bid'ah*, particularly concerning the problems associated with social change. Furthermore, research on the three issues of *bid'ah*, Salafi, and the COVID-19 pandemic needs to be thoroughly conducted in respect to different cases and phenomena in the future.

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