

Implementation of the Nahdlatul Ulama's Brotherhood Trilogy Concept in Pandemic Covid-19 Mitigation

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ABSTRACT

During the Covid-19 pandemic, religious doctrine often clashed with mitigation efforts. This paper aims to interpret the brotherhood trilogy concept initiated by KH. Achmad Siddiq as a guide in mitigating the Covid-19 pandemic. The author relates these guidelines to the mitigation efforts that have been carried out by PCNU Metro Lampung Indonesia. In conducting the research, the authors use qualitative research with data analysis and interpretation according to Miles and Huberman which includes data reduction, data presentation, and data verification. The results of this paper are: First, pandemic mitigation efforts with the brotherhood trilogy are the application of fair 'wasatīyah', balance 'tawāzun', tolerance 'tasāmuh', and dynamic 'taṭawuriyah' values. Second, from the perspective of Islamic Brotherhood, the mitigation of the Covid-19 pandemic, carried out by PCNU Metro Lampung Indonesia, includes equalizing the perception of Muslims regarding the nature of the Covid pandemic, education, and distribution of medical or non-medical assistance at the Islamic brotherhood among Nahdlatul Ulama people level 'Islamic Brotherhood of Nahdliyah'. Third, in the perspective of Nationality Brotherhood, the efforts made are by distributing masks to the general public and spraying disinfectants in public places. Fourth, in the perspective of Humanity Brotherhood, the effort made is in educating to the public so as not to spread hoax news related to the pandemic on social media as a global communication tool

ABSTRAK

Pada masa pandemi Covid-19, doktrin keagamaan seringkali dibenturkan dengan upaya mitigasi. Tulisan ini bertujuan untuk menginterpretasikan Trilogi Ukhuwah yang dicetuskan KH. Achmad Siddiq sebagai pedoman dalam mitigasi pandemi Covid-19. Penulis mengaitkan pedoman tersebut dengan upaya mitigasi yang telah dilakukan oleh PCNU Kota Metro. Dalam melakukan penelitian, penulis menggunakan penelitian kualitatif dengan analisis dan interpretasi data menurut Miles dan Huberman yang mencakup reduksi data, penyajian data, dan verifikasi data. Adapun hasil dari tulisan ini adalah: Pertama, upaya mitigasi pandemi dengan Trilogi Ukhuwah merupakan penerapan nilai *wasatīyah*, *tawāzun*, *tasāmuh*, dan *taṭawuriyah*. Kedua, dalam perspektif *Ukhuwah Islāmīyah*, mitigasi pandemi Covid-19, yang dilakukan PCNU Kota Metro meliputi penyamaan persepsi umat Islam terkait hakikat pandemi Covid, edukasi, dan penyaluran bantuan medis ataupun non medis pada taraf *Ukhuwah Islāmīyah Nahdliyah*. Ketiga, dalam perspektif *Ukhuwah Waṭāniyah*, upaya yang dilakukan adalah dengan melakukan pembagian masker kepada masyarakat umum dan penyemprotan disinfektan di tempat-tempat umum. Keempat, dalam perspektif *Ukhuwah Basyariyah*, upaya yang dilakukan ada pada edukasi para ulama NU di Kota Metro kepada masyarakat agar tidak melakukan penyebaran berita hoaks terkait pandemi di media sosial sebagai alat komunikasi global.

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A. Introduction

The year 2022 is allegedly a period of preparation and strengthening of the transition from the Covid-19 pandemic to an endemic period in Indonesia.¹ This is indicated by changes in government policies in regulating the travel of Indonesian citizens, both domestically and abroad.² One of the goals is to restore the Indonesian economy while still implementing the health protocol. According to data obtained through the official state website, the number of Indonesians who have been confirmed to have been exposed to Covid-19 has reached more than six million people.³ This shows that continuing to apply the health protocol is an urgent matter to be implemented.⁴

The Indonesian government has made efforts to overcome the pandemic, either through education, policies, issuing fatwa,⁵ or concrete efforts by vaccinating and treating.⁶ However, the number of cases exposed to Covid-19 in Indonesia is still increasing.⁷ The author sees that the character of the Indonesian people's community, both in terms of worship or *muamalah*, is one aspect that hinders the prevention of the pandemic.⁸ This view is reinforced by the results of Dadang Darmawan's research. He said that the social distancing recommendation campaigned by the government was often violated by the Muslim people when carrying out Friday prayers as community worship.⁹ On the other hand, there are lots of other activities such as wedding celebrations that violate health protocols.

According to Amin Abdullah, the character of the association must be handled wisely. In today's situation, the clash between religious logic and science continues. As a result, dealing with the pandemic is experiencing problems. Amin put forward two solutions to end the clash. The first is to establish good communication between the government through the task force and health workers and the people. Second, the government and health workers provide other alternatives, if the public does not agree with the pattern of redistributing corpses following the health protocol. There is a need for insight and dialogue between health workers and the people.¹⁰

According to the author's opinion, the character of the community people has a strong relationship with the concept of brotherhood '*ukhuwah*' which was initiated by K.H. Achmad Siddiq. Thus, the author seeks to see the community culture that is full of the concept of brotherhood '*ukhuwah*' as a Covid-19 mitigation tool and not as a cause of a pandemic. The

¹ Ali Murtadho et al. (2022), "Religious Coping for Covid-19 Patients: Islamic Approaches," *Journal of Al-Tamaddun*, Vol 17, No. 1, pp. 31–42.

² Asep Kurnia and Vita Nurul Fathya (2022), "Covid-19 Mitigation Strategy in Higher Education Institutions: A Qualitative Study at Indonesian Immigration and Correctional Science Colleges," *Jurnal Ilmiah Kebijakan Hukum* Vol. 16, No. 2, pp. 301–322.

³ Siti Marwiyah, Andhi Rahmadi, and Riza Aisyah (2022), "Efektivitas Program Cash For Work (CFW) Sebagai Upaya Pemerintah Dalam Mitigasi Pandemi Covid-19 (Studi Pada Kelurahan Kebonsari Wetan Kecamatan Kanigaran Kota Probolinggo): (Studi Pada Kelurahan Kebonsari Wetan Kecamatan Kanigaran Kota Probolinggo)," *Administratio*, Vol.13, No. 1, pp. 15–32.

⁴ Carlos del Rio and Preeti N. Malani (2022), "COVID-19 in 2022—The Beginning of the End or the End of the Beginning?," *JAMA* Vol. 327, No. 24, p. 90.

⁵ Ali Murtadho et al. (2022), "Religious Coping for Covid-19 Patients: Islamic Approaches," *Journal of Al-Tamaddun*, Vol. 17, No. 1, pp. 31–42.

⁶ Zeffry Alkatiri (2021), "Covid 19 Pandemic Mitigation in Indonesia," *Journal of Indonesian Social Sciences and Humanities*, Vol. 11, No. 1, pp. 93–98.

⁷ Lei He et al. (2022), "Editorial: COVID-19: Mitigation Strategies and Their Implications for the Global Environment," *Frontiers in Environmental Science*, p. 10.

⁸ Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi (2020), "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction*, pp. 51

⁹ Dadang Darmawan et al. (2020), "Sikap Keberagamaan Masyarakat Menghadapi Wabah COVID-19," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya*, Vol. 4, No. 2, pp. 115–24.

¹⁰ M. Amin Abdullah (2020), *Multidisiplin, Interdisiplin, & Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer*, Yogyakarta: IB Pustaka, p 268.

concept offered is based on the formulation of the Brotherhood Trilogy presented by KH Achmad Siddiq and various interpretations of the Indonesian Islamic Organization Nahdlatul Ulama figure in the trilogy.

Research related to the Covid-19 pandemic and Islam so far can be grouped into three categories. First, studies related to the role of Islam in dealing with the Covid-19 pandemic. Among those who carried out this study was Azwar Iskandar et al. In his article, he concludes that Islamic Economics has an important role in helping the community during a pandemic in various forms, including the distribution of assistance to the community directly through *infaq*¹¹ and *zakat*.¹² Second, studies related to criticism of policies issued by mass organizations or other Islamic institutions in dealing with the Covid-19 pandemic. Among those who conducted studies in this category was Syafruddin who said that the Majelis Ulama Indonesia (MUI) Fatwa related to the implementation of worship was important to be presented and implemented in the mitigation of Covid-19. This implementation must be carried out because it is following the considerations of the Qur'an, hadith, Fiqh rules, and the opinions of experts or Islamic scholars.¹³

Third, Islamic views regarding the nature of the Covid-19 pandemic. Among those who studied in this category was Eman Supriatna. He concluded that in Islam the Covid-19 pandemic can be compared to the plague that occurred at the time of the Prophet Muhammad and Companions of the Prophet. In addition, from the Islamic point of view, the Covid-19 pandemic is a test from Allah SWT for mankind.¹⁴ If viewed based on the three categories above, this paper falls into the first category, which is finding solutions to the pandemic through concepts formulated by scholars in the Islamic world. Studies related to the Indonesian Islamic Organization Nahdlatul Ulama's Brotherhood Trilogy as a Covid-19 mitigation solution have not been carried out by other authors. However, other studies are relevant to this paper.

First, a journal article written by Makhfud Syawaludin analyzed the meaning of the three brotherhoods conveyed by KH. Achmad Siddiq, used it to analyze the phenomenon of elite Islamic relations in Pasuruan, East Java, Indonesia. In analyzing the data, he uses qualitative research with a phenomenological approach. In his research, Makhfud concluded that the meaning of brotherhood '*ukhuwah*' can be understood through three perspectives, namely the exclusive, pseudo-inclusive, and inclusive-pluralist perspectives. He formulated the Multicultural Brotherhood as a concept of brotherhood built in the reality of life by mutual respect for various activities in the internal flow of religion, interreligious, religious adherents,¹⁵ social activities in general, socio-religious, traditional and cultural, as well as political views.¹⁶ The difference between this article and this article is in the research objectives. If the article examines the meaning of brotherhood '*ukhuwah*' among the elites of Islamic organizations and formulates multicultural brotherhood, then this article examines the meaning of brotherhood '*ukhuwah*' through various kinds of literature and formulates the concept of brotherhood '*ukhuwah*' as a solution to the Covid-19 pandemic mitigation. In addition, the author uses this

¹¹ Fahmi Ali Hudaefi, Rezzy Eko Caraka, and Hairunnizam Wahid (2021), "Zakat Administration in Times of COVID-19 Pandemic in Indonesia: A Knowledge Discovery via Text Mining," *International Journal of Islamic and Middle Eastern Finance and Management*, Vol. 15, No. 2, p. 271.

¹² Azwar Iskandar, Bayu Taufiq Possumah, and Khaerul Aqbar (2020), "Peran Ekonomi dan Keuangan Sosial Islam saat Pandemi Covid-19," *SALAM: Jurnal Sosial dan Budaya Syar-i*, Vol.7, No. 7, p. 625.

¹³ Syafruddin Syafruddin (2020), "Fatwa Mui Tentang Penyelenggaraan Ibadah Di Masa Pandemi Covid 19," *Al Aqidah (Jurnal Studi Islam)*, Vol. 2, No. 2, p. 20.

¹⁴ Eman Supriatna (2020), "Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam," *SALAM: Jurnal Sosial dan Budaya Syar-i*, Vol. 7, No. 6, p. 555.

¹⁵ Agazhe Aemro, Beletech Fentie, and Mulugeta Wassie (2022), "Adherence to Covid-19 Mitigation Measures and Its Associated Factors among Health Care Workers at Referral Hospitals in Amhara Regional State of Ethiopia," *PLOS ONE*, Vol. 17, No. 8, p. 23.

¹⁶ Makhfud Syawaludin (2020), "Multicultural Ukhuwah Concept: The Study of Various Signification on Ukhuwah Perspective of Islamic Elite Religion in Pasuruan District," *Jurnal Ilmiah Islam Futura*, Vol. 20, No. 1, pp. 69-85.

concept as a guide to see to what extent, Nahdlatul Ulama Branch Manager of Metro Lampung Indonesia has mitigated Covid-19.

Second, an article was written by Limmatus Sauda which examines Surah Ali Imron verse 103 with a hermeneutical reception of Nahdlatul Ulama' organization. In conducting the analysis, she uses the *tahlili* method with a linguistic style which is strengthened by data analysis related to the history of Nahdlatul Ulama and its relationship with Surah Ali Imron verse 103. The conclusion conveyed by the author is that differences are a necessity, so to get peace brotherhood '*ukhuwah*' is needed, namely *ukhuwah Nahdliyah*, *ukhuwah Islamiyah*, *ukhuwah Wataniyah*, and *ukhuwah Basyariyah*.¹⁷ The difference between this article and this article is in the object of the research material. If the article examines Surah Ali Imron verse 103 and relates it to the Nahdlatul Ulama paradigm regarding brotherhood '*ukhuwah*', then the author makes brotherhood '*ukhuwah*' itself the object of research material and formulates solutions to deal with the pandemic with brotherhood '*ukhuwah*'.

Third, an article was written by Imroatul Hasanah that examines the urgency of the brotherhood trilogy in education, especially at Nahdlatul Ulama institutions. In conducting the analysis, she used qualitative-descriptive research methods. Among the Nahdlatul Ulama schools which were used as research samples were MTs Ma'arif Pare-Kediri, and MTs Ma'arif Blitar. Through schools under the auspices of NU, schools can deliver the Brotherhood Trilogy on Aswaja subjects.¹⁸ The author sees that the difference between the study of the article and this article is in the object of the study material. Imroatul Hasanah tries to see the urgency of the Brotherhood Trilogy material taught at Nahdlatul Ulama schools that have been selected as samples. Meanwhile, the author -as described previously- reviews and re-conceptualizes the Brotherhood Trilogy as a solution to deal with the Covid-19 pandemic.

Fourth is the article written by Mukerjee. The US is experiencing a disproportionate spike in COVID-19 infections. She created a state-specific stringency index adapted to US conditions, to gauge the level of stringency of public mitigation measures. The time-modified SEIRD model, incorporating this Stringency Index and the Compliance Indicator, is then estimated with daily data for a sample of 6 US states: New York, New Hampshire, New Mexico, Colorado, Texas, and Arizona. She provided a simple visual policy tool for evaluating various combinations of mitigation and compliance policies that can reduce the baseline reproductive rate to less than one, the threshold recognized in the epidemiological literature for controlling pandemics.¹⁹

Thus, this paper aims to conceptualize the Brotherhood Trilogy which has been formulated by KH Achmad Siddiq as a solution for mitigating Covid-19. In addition, this concept is used as a guideline '*das sollen*' to see the concrete efforts that have been made by Nahdlatul Ulama people in Metro Lampung Indonesia through the Nahdlatul Ulama Branch manager of Metro Lampung Indonesia Covid Task Force in mitigating Covid 19 as a *das sein* and at the same time an evaluation of it.

B. Method

In conducting the analysis, the authors use qualitative research²⁰ with data analysis according to Miles and Huberman through data reduction steps, data presentation, and

¹⁷ Limmatus Sauda' (2019), "Al-Qur'an Dalam Budaya Indonesia (Resepsi Hermeneutis Nahdlatul Ulama' Atas Surat Ali Imran [3]: 103)," *Al-Tsiqoh : Jurnal Ekonomi dan Dakwah Islam*, Vol. 4, No. 2, pp. 62-76..

¹⁸ Imroatul Hasanah (2018), "The Trilogy of Brotherhood on the Subject of Aswaja as Prevention of Radicalism at NU Schools," *Asketik : Jurnal Agama Dan Perubahan Sosial*, Vol. 2, No. 2, pp. 153,.

¹⁹ Swati Mukerjee, Clifton M. Chow, and Mingfei Li, "Mitigation Strategies and Compliance in the COVID-19 Fight; How Much Compliance Is Enough?," *PLOS ONE* 16, no. 8 (August 9, 2021): e0239352, <https://doi.org/10.1371/journal.pone.0239352>

²⁰ John W. Creswell (2014), *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, New York: SAGE, p 43.

concluding.²¹ There are two sources of data used, namely ART NU Chapter VIII text which was presented at the National Alim Ulama National Conference in Cilacap Indonesia in 1987 and was used to see the Indonesian Islamic Organization Nahdlatul Ulama's brotherhood trilogy and the Nahdlatul Ulama Branch Manager of Metro Lampung Indonesia Covid-19 task force. The library data was collected using the listen and note method,²² while the data from the informants were collected through in-depth interviews with several key informants using the purposive sampling technique

C. Results and Discussion

1. The Nahdlatul Ulama's Brotherhood Trilogy Concept and Its Implementation as a Covid-19 Mitigation Effort

In the Indonesian Islamic Organization of Nahdlatul Ulama (NU), there is the Brotherhood Trilogy '*Ukhuwah*' which was initiated by KH. Ahmad Siddiq.²³ The three are Islamic Brotherhood '*Ukhuwah Islamiyah*', Nationality Brotherhood '*Ukhuwah Wathaniyyah*', and Humanity Brotherhood '*Ukhuwah Insaniyah*' or '*Basyariyah*'. This idea was presented at the Alim Ulama National Conference in Cilacap in 1987²⁴ and the 28th NU Congress in 1989 in Krapyak Yogyakarta. This conception is used as a guideline for NU in interacting with fellow NU people, other Islamic organizations, Indonesian society, and global society. This is embodied in ART NU Chapter VIII regarding the obligations and rights of members to maintain Islamic Brotherhood, Nationality Brotherhood, and Humanity Brotherhood. The Brotherhood trilogy was presented again at the 33rd NU Congress in Jombang in 2015, which specifically examined the *Khasa'is Aswaja An-Nahdliyah* 'Characteristics of Aswaja NU'.²⁵ The following is an explanation related to the *Ukhuwah* Trilogy by several experts.

The first is Islamic Brotherhood '*Ukhuwah Islamiyah*'. According to Slamet, *Ukhuwah Islamiyah* is the foundation for communication and association among Muslims (Muslims) in Indonesia and even the world. With this foundation, differences in views between Muslims that are not principal or *furuiyyah* can be controlled and do not cause divisions and crashes.²⁶ According to Faisal Ismail, *Ukhuwah Islamiyah* is a brotherhood between Muslims regardless of the schools and understandings that may be different. Even in the Qur'an there are principles that must be adhered to so that the relationship between fellow Muslims can run well. Among them are (1) reconciling disputes between Muslims in a fair way, (2) avoiding criticizing each other, and (3) avoiding bad prejudice, finding fault with other Muslims, and gossiping.²⁷

Brotherhood among Muslims can be spirituality or physical-outward. With this brotherhood, Muslims must help each other, live peacefully, and be tolerant of differences.²⁸ Meanwhile, according to Ahmad Ali MD, *Ukhuwah Islamiyah* is a guideline for the relationship

²¹ Matthew B. Miles, A. Michael Huberman, and Johnny Saldana (2014), *Qualitative Data Analysis*, New York: SAGE, p. 45.

²² Sudaryanto (1993), *Metode dan aneka teknik analisis bahasa: pengantar penelitian wahana kebudayaan secara linguistik*, Yogyakarta: Duta Wacana University Press, p. 54.

²³ Abdillah Afabih (2019), *Ukhuwah Islamiyah: Bersatu atau Berseteru?*: Majalah Tebuireng, Ed. 61, p. 57.

²⁴ Chafid Wahyudi (2013), *Nahdlatul Ulama & Civil Religion: Melacak Akar Civil Religion dalam Keagamaan NU*, Yogyakarta: Graha Ilmu, pp. 86.

²⁵ Afabih, *Ukhuwah Islamiyah*, p. 57.

²⁶ Ahmadi Ahmad (2017), "Trilogi Ukhuwah: Fondasi Pembangunan Indonesia," <https://www.nu.or.id>.

²⁷ Faisal Ismail (2019), *Islam, Konstitusionalisme dan Pluralisme*, Yogyakarta: IRCiSoD, p. 34.

²⁸ Ismail, p. 36.

between humans who have similarities in being Muslim.²⁹ The *ukhuwah* appears and continues to grow because Muslims have similarities in terms of *aqidah*, *fiqh*, *muamalah*, *munakahat*, *mu'asyarah*, and daily interactions. Thus it can be understood that *Ukhuwah Islamiyah* refers to brotherhood which is based on the same feeling in matters that are *ushuliyah* and *furuiyah*. However, it is more dominant in the similarity of *ushul* such as faith.³⁰

The second is Nationality Brotherhood '*Ukhuwah Wathaniyah*'. *Ukhuwah Watahniyah* has a larger scope related to the social life of the community, nation, and state. Where the Indonesian people, in particular, are very diverse, both in terms of trusted religion, ethnicity, race, and so on. Thus, *ukhuwah wataniyah* must be a commitment of mutual brotherhood to realize a peaceful, mutually tolerant, mutually supportive, and other positive life together. When referring to the opinion conveyed by Chafid Wahyudi, the term *ukhuwah wataniyah* is very closely related to public ethics, where private religious values and morals can be brought into the public area.³¹ Meanwhile, according to Ahmad Ali, *Ukhuwah Wathaniyah* is a guideline for interaction between people related to nationality and statehood. Dominantly this interaction guide focuses on *muamalah*, both social, national, and state. Citizens in a country, especially Indonesia, have the same degree and responsibility as an effort to bring about a peaceful and prosperous life.

Third, Humanity Brotherhood '*Ukhuwah Insaniyah*' is a brotherhood concept with a wider scope than the previous two categories. In the *Ukhuwah Insaniyah* it is stated that all humans are brothers because they come from Adam and Eve.³² There are no geographical boundaries, religion, ethnicity, citizenship, and nationality to build brotherly ties. *Ukhuwah Insaniyah* is closely related to humanity.³³ With this humanity, justice and the welfare of mankind in the world can be achieved.

The Implementation of the Nahdlatul Ulama's Brotherhood Trilogy Concept as a guideline for the mitigation of the Covid-19 Pandemic is essentially an actualization of the fundamental Islamic values of *ahl sunnah wal jama'ah*, including fair '*wasatiyah*', balance '*tawazun*', tolerance '*tasamuh*', and dynamic '*tatawauriyah*'.³⁴ In *Ukhuwah Islamiyah* as a guideline and arrangement of relations between Muslims, it is described in two points as follows.

First, to equalize the perception of the nature of the Covid-19 pandemic among Muslims. From the data found, the contestation of the religious ideology of the Islamic Organization, especially in Indonesia in the face of the Covid-19 pandemic, is very diverse.³⁵ This is caused by the various schools of theology/*kalam* and *fiqh* that are embraced. The diversity of people in understanding religion, gives rise to different attitudes. There are *ustaz* who call for Muslims to fear Allah more than they are afraid of the virus, and even consider the fear of the virus an act of shirk. On the other hand, there are *ustaz* or *kiai* who are more moderate,

²⁹ Abdul Muchith Muzadi (2006), *NU dalam perspektif sejarah dan ajaran: refleksi 65 th. ikut NU*, Khalista, p. 64.

³⁰ Azibur Rahman, Wahyu Eko Pujiyanto, and Indra Pratama Putra Salmon (2021), "Pandemi Covid-19 Indonesia: Kajian Pemikiran, Kebijakan Ritual Ibadah, Dan Ekonomi Islam (Maqasid Asy-Syariah)," *Jurnal Studi Agama dan Masyarakat*, Vol. 17, No. 2, p. 121.

³¹ Wahyudi, *Nahdlatul Ulama & civil religion*, 87.

³² Muhammad Efendi, Masriyah Masriyah, and Selamat Riadi (2020), "Islamic Contribution In The Covid-19 Pandemic Viewed From History," *Abjadiah*, Vol. 5, No. 2, p. 157.

³³ Mohamad Sobary (2010), *NU dan keindonesiaan*, Jakarta: Gramedia Pustaka Utama, p. 20.

³⁴ Ahmad, "Trilogi Ukhuwah."

³⁵ Mohammad Zaki Arrobi and Amsa Nadzifah (2020), "Otoritas Agama di Era Korona: Dari Fragmentasi Ke Konvergensi?," *MAARIF*, Vol. 15, No. 1, pp. 197-215.

stating that the Islamic community must make efforts, either through religious or medical practices, to fight the virus. In addition to fatalistic and moderate attitudes, there are also those who are overreacting to the pandemic by buying masks, hand sanitizers, and other preventive equipment in excess.

In Indonesia, this difference can be softened because most of the mainstream Islamic organizations such as Muhammadiyah, Nahdlatul Ulama, and others adhere to the understanding of the *Ahl Sunnah wal Jama'ah* faith.³⁶ This was also conveyed by Arrobi and Nadzifah, the trend of togetherness and mutual acceptance of opinions regarding the prevention of the corona virus among Islamic organizations in Indonesia has blended or experienced convergence.³⁷ With the similarity of faith, efforts to equalize perceptions can be made. In the *ahl sunnah* faith there is the principle of *wasatiyah*. This principle can be used as a basis for understanding the nature of Covid-19.

In relation to the pandemic, the concept of *wasatiyah* can be embodied in a moderate attitude in understanding the nature of the Covid-19 pandemic.³⁸ Where the people do not adhere to the fatalistic and theodic *Jabbariyah* understanding, they believe that everything that happens is absolutely due to God's destiny and humans must surrender to whatever befalls them. On the other hand, Muslims are also not allowed to adhere to the *Qadariyah* understanding which believes that everything that happens in human life is caused by the efforts made by humans themselves without God's intervention.³⁹ If it is associated with the Covid-19 pandemic, this understanding tends to ignore "God's destiny" as a test of life. This understanding has the potential to bring its adherents to extreme efforts, making every effort to protect themselves by buying excessive health equipment. As a result, multivitamins, health drinks, oxygen cylinders are becoming scarce in many pharmacies.⁴⁰

Besides *wasatiyah*, there is the principle of *tasamuh* 'tolerance'. This principle is important to be used as a guide in the activities of advising each other and respecting the arguments of others that can be accepted by reason and on the basis of religion. Thus, "rigidity" and "selflessness" in religion are not justified, especially in the case of muamalah because they are related to the benefit of others. For this reason, Islamic organizations must carry out serious discussions in equalizing perceptions and taking actions in accordance with religious teachings and scientific logic in a pandemic situation like this.⁴¹ With this *tasamuh* attitude, the collaboration between the government and mainstream Islamic organizations in Indonesia can be carried out properly.⁴²

³⁶ Fauzi Fauzi (2020), "Ahlussunnah Wal Jamaah Di Indonesia: Antara Al-Asy'ariyyah Dan Ahli Hadits," *Rusydiah: Jurnal Pemikiran Islam*, Vol. 1, No. 2, pp.149.

³⁷ Arrobi and Nadzifah, "Otoritas Agama di Era Korona."

³⁸ Mohammad Syahrul Ra, Yusuf Hamdika, and Sholahuddin Al-Fatih (2020), "The Impact of COVID-19 Through the Lens of Islamic Law: An Indonesian Case," *Lentera Hukum*, Vol.7, No. 3, p. 267..

³⁹ Supriatna, "Wabah Corona Virus Disease Covid 19 Dalam Pandangan Islam."

⁴⁰ Fachrudin Fiqri Affandy and Ira Eka Pratiwi (2021), "The Pandemic of Covid-19 and Muslim Consumer Behavior (Case Study in Kota Jayapura, Papua Province)," *SALAM: Jurnal Sosial Dan Budaya Syar-i*, Vol. 8, No. 3, p. 735.

⁴¹ Oscarius Yudhi Ari Wijaya (2021), "Risk Management Mitigation in the New Normal Era," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, Vol. 4, No. 1, p.1088..

⁴² Masdar Hilmy and Khoirun Niam (2020), "Winning the Battle of Authorities: The Muslim Disputes Over the Covid-19 Pandemic Plague in Contemporary Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)*, Vol. 8, No. 2, pp. 293-326.

Furthermore, there is the principle *tatawuriyah* 'dynamic'. A dynamic attitude can be embodied in the worship model, especially during a pandemic.⁴³ Where Muslims are advised not to perform Friday prayers in congregations in areas with a high potential for the spread of the virus.⁴⁴ In addition, Muslims must also be dynamic in carrying out the burial of corpses.⁴⁵ There must be assisted by health workers and in accordance with the evil protocol without ignoring the arguments from religion. This is in accordance with the *tajdid* renewal steps in the fiqh of Nahdlatul Ulama'.⁴⁶

Second, concrete efforts by giving mutual help to fellow Muslims. In situations like this, organizational egoism must be kept away. Muslims must use the principle of *islahiyah*. This is in accordance with the formulation of *Ukhuwah Islamiyah* in which the Islamic community must help each other to lead to the good of the ummah, both nationally and internationally. One of them is by providing assistance for basic needs, medicines, vitamins and so on that are needed by the community.

Ukhuwah Wataniyyah. Indonesia is a country with heterogeneous people, whether seen through ethnicity, race, or religion. Only by feeling "one", people can live side by side in peace and security. For this reason, the concept of "Bhineka Tunggal Ika" emerged, different, but still one.⁴⁷ During a pandemic like this, the sense of belonging to the nation's history and common destiny needs to be improved.⁴⁸ *Ukhuwah Wathaniyyah* is a formulation from NU circles that must be strengthened and renewed its spirit. After Muslims can "make peace" with each other, the next level that is no less important is to strengthen the ties of brotherhood among Indonesian citizens, even humans globally, regardless of religion and ethnicity. Working hand in hand in overcoming the pandemic is absolutely necessary. Doing charity and alms as a form of concern for anyone affected by Covid-19 is an act that must be encouraged.

Doing good for humanity is of course not limited to material things. For preachers to provide education about cleanliness or *taharah* is highly recommended. Many preachers have said that the study of cleanliness or *taharah* is the initial discussion in various fiqh books. This indicates the importance of *taharah* in our lives, especially when the virus is rampant in the world.

As for the realm of *Ukhuwah Insaniyah*, the easiest and most frequent communication done by the world community is through online media.⁴⁹ For scientists, publishing or disseminating research findings in an effort to prevent Covid is also a concern among others. Drug discovery, for example, is an extraordinary jihad for humanity that is priceless.⁵⁰ As for the general public who are not *concerned* in the health sector and are not scientists who can find vaccines or drugs to prevent the virus, they must comply with the recommendations of

⁴³ Ahmad Baso (2006), *NU Studies: Pergolakan Pemikiran antara Fundamentalisme Islam & Fundamentalisme Neo-Liberal*, Jakarta: Erlangga, p. 42.

⁴⁴ Muhamad Agus Mushodiq et al. (2021), "Jalb Masalih Izzuddin Dan Relevansinya Dengan Fatwa NU Terkait Shalat Jumat Masa Pandemi Covid-19," *Al-Istinbath : Jurnal Hukum Islam*, Vol. 6, No. 1, p. 15.

⁴⁵ Patrick G. T. Walker et al. (2020), "The Impact of COVID-19 and Strategies for Mitigation and Suppression in Low- and Middle-Income Countries," *Science*, Vol. 369, No. 6502, p. 413.

⁴⁶ Baso, *NU studies*, p. 42.

⁴⁷ Zudi Setiawan (2007), *Nasionalisme NU*, Jakarta: Aneka Ilmu, p. 87.

⁴⁸ Joel Myerson et al. (2021), "Individual Differences in COVID-19 Mitigation Behaviors: The Roles of Age, Gender, Psychological State, and Financial Status," *PLOS ONE*, Vol. 16, No. 9, p. 54.

⁴⁹ M. Ifigeneia and A. Dimitrios (2018), "Globalization, Social Media and Public Relations: A Necessary Relationship for the Future?," *KnE Social Sciences*, p. 309

⁵⁰ Ra, Hamdika, and Al-Fatih, "The Impact of COVID-19 Through the Lens of Islamic Law."

the government and health workers in preventing Covid-19.⁵¹ By keeping a distance and using a mask when traveling, consuming balanced nutritious food, and so on. In addition, the general public must also refrain from sharing information about Covid-19 whose source is not clear. Both news about patients and news about drug discovery that do not know the validity of the source. Bearing in mind that spreading vaccine-related hoaxes is allegedly aggravating the pandemic situation.

On the other hand, concern for humanity can also be in the form of sympathy and empathy for people who are infected with the virus.⁵² The community must strengthen each other, not intimidate and discriminate against other people who are exposed to Covid-19. In Indonesia, intimidation and discrimination continue to occur, including the refusal to return corpses due to Covid-19 and the expulsion of health workers who will collect data on residents affected by Covid-19.

2. Nahdlatul Ulama Branch Manager of Metro Lampung Indonesia Covid-19 Mitigation Efforts in the Portrait of the Nahdlatul Ulama's Brotherhood Trilogy Concept

In an effort to mitigate the Covid-19 pandemic in Indonesia, the Nahdlatul Ulama Branch Manager of Metro Lampung Indonesia (also called by name PCNU) formed the NU Cares Covid-19 Task Force, chaired by Joko Prayitno.⁵³ The task force is the embodiment of PBNU's instructions so that NU people can collaborate with the government in handling the pandemic. The formation of the task force is a serious effort to tackle the problem of the pandemic together with the government and other mass organizations. This also shows that NU people in Metro, through PCNU are not indifferent to the spread of the virus. At this initial stage, it appears that the *wasatiyah* practiced by the PCNU Metro Lampung by not taking the pandemic lightly and taking concrete actions to prevent it.

Based on the data obtained, PCNU Metro Lampung Indonesia has made several efforts in accordance with the principles of the Brotherhood Trilogy Concept described above. In the principle of *Ukhuwah Islamiyah*, PCNU Metro Lampung Indonesia has made the same perception about the virus by means of socialization. The same perception exists among NU people through religious da'wah or through direct socialization with the people when providing assistance. According to Hanif Amrullah as a member of the Covid-19 Care Task Force, socialization and education were provided directly when the Task Force provided assistance, such as distributing disinfectant liquids, washing hands,⁵⁴ and soap and masks to NU people in Metro People.⁵⁵ According to Agus Setiawan, as secretary of the PCNU Metro Lampung Care Task Force, internally the task force coordinates with the Banser, Fatayat, Muslimat, and other autonomous bodies regarding education and socialization of health protocols for the community, especially for NU people.⁵⁶

⁵¹ Anasuya Haldar and Narayan Sethi (2022), "The Economic Effects Of Covid-19 Mitigation Policies On Unemployment And Economic Policy Uncertainty," *Buletin Ekonomi Moneter Dan Perbankan*, Vol. 25, No.1, pp. 61-84.

⁵² Ayman Shabana (2021), "From the Plague to the Coronavirus: Islamic Ethics and Responses to the COVID-19 Pandemic," *Journal of Islamic Ethics*, Vol. 1, No. aop, pp.1-37.

⁵³ Mahmudi Mahmudi (2021), "Wujud Kepedulian Kepada Warga, NU Metro Bentuk Satgas NU Peduli Covid-19 | IAIMNU METRO LAMPUNG," <https://iaimnumetrolampung.ac.id/>.

⁵⁴ Hanif Amrullah (2021), Mitigasi Covid Satgas Peduli Covid-19, Recorder.

⁵⁵ Mahmudi Mahmudi (2021), "Terus Bergerak, Satgas NU Peduli Covid-19 PCNU Kota Metro Lakukan Penyemprotan Disinfektan Bersama MWC Dan Ranting NU," <https://iaimnumetrolampung.ac.id/>.

⁵⁶ Agus Setiawan (2021), Mitigasi Covid Satgas Peduli Covid-19, Recorder.

Based on interviews conducted, the mitigation efforts carried out by PCNU Metro Lampung can be divided into two categories, namely medical efforts and non-medical efforts. The medical efforts carried out include distributing disinfectant fluids, distributing multivitamins, masks, and socializing the importance of implementing health protocol recommendations during distribution. In addition, the PCNU Metro Lampung also collects data on people who are currently in self-isolation assisted by branch administrators. After being recorded, branch administrators distributed aid in the form of multivitamins, fruits, honey, masks, and eucalyptus oil. Meanwhile, non-medical efforts were carried out by praying together or *istighasah* at the Ma'arif NU Metro Islamic Institute multi-purpose building which was attended by *kiai* in Metro Lampung and Branch Managers with strict health protocols. In addition, *istighasah* also broadcast online so that it can be followed by Metro Lampung people and Nahdliyin people in particular. These two kinds of efforts show that the principle of *tawazun* (balancing mitigation efforts with medical and non-medical) is practiced by PCNU Metro Lampung.

In addition, PCNU Metro Lampung also communicates and collaborates with the government through the handling of Covid-19 and internal institutions such as LazisNU. If referred to the results of the interview, PCNU Metro Lampung has not communicated seriously with other Islamic organizations, such as Muhammadiyah. PCNU focuses on distributing aid to NU people in particular who are directly affected by Covid-19. So the author sees that in the realm of *Ukhuwah Islamiyah*, mitigation efforts are carried out from the perspective of *Ukhuwah Islamiyah Nahdliyah*. Bearing in mind that according to Hanif Amrulloh's explanation, in urban communities, other Islamic organizations also predominantly focus on members or communities identified as sympathizers of these organizations, both structurally and culturally.

According to the author, this phenomenon is the impact of the existence of social identity in society. A person's tendency to prioritize others in the same group is a consequence of the existence of this identity. The relationship between members is more psychological. A group has attributions that distinguish it from other groups so that each member will have the same feelings and thoughts. As for what makes the behavior of helping others with the same organizational group (*Ukhuwah Islamiyah Nahdliyah*) in the PCNU Metro Lampung case, it is based on religion, even more specifically, namely based on the implementation of worship and ideology that has differences with other mass organizations or groups. So that efforts to prioritize fellow members in the same mass organization can be explained scientifically, namely with a psychological approach.⁵⁷

However, PCNU Metro Lampung also plays a role in assisting the government from the perspective of *ukhuwah wathaniyah*. That is by spraying disinfectants in public places such as roads, markets, and places of worship. This is a form of *tasamuh* or in the term used by Chafid Wahyudi as "social ethics" by realizing religious morals in front of the public. The concept *ta'awaun* to the community is a social ethic that has been practiced by PCNU Metro Lampung. On the other hand, the *Ukhuwah Islamiyah Nahdliyah* above can also be equated with the *Ukhuwah Wataniyah Nahdliyah*. Given that the Nahdlatul Ulama people in Indonesia is also an Indonesian citizens. This was conveyed by Agus Setiawan during an interview.

⁵⁷ Dominic Abrams and Michael A. Hogg (2006), *Social Identifications: A Social Psychology of Intergroup Relations and Group Processes*, Routledge, p. 65.

As for the *Ukhuwah Insaniyah* level, the PCNU Metro Lampung through the Covid Task Force and the scholars in the Nahdlatul Ulama environment continue to remind people to follow the health protocols that have been recommended by the government and not to spread hoax news related to vaccines and other things regarding the development of the pandemic from non-authoritative sources. So that the level of implementation of *Ukhuwah Insaniyah* is on education and advice, not on the publication of research results related to vaccines, and multivitamins that can ward off the Covid-19 virus.

D. Conclusion

Based on the description above, the authors conclude that the COVID-19 mitigation efforts carried out by Nahdlatul Ulama Branch Manager (aka PCNU) of Metro Lampung Indonesia are in accordance with the Nahdlatul Ulama's Brotherhood Trilogy Concept with the principles of fair '*wasatiyah*', balance '*tawazun*', tolerance '*tasamuh*', and dynamic '*tatawuriyah*'. It's just that the scope of application is not yet holistic. In *Ukhuwah Islamiyah*, PCNU Metro Lampung is more dominant in distributing aid and education to equalize the perception of the nature of the pandemic with the perspective of *Ukhuwah Islamiyah Nahdliyah*. Meanwhile, *Ukhuwah Islamiyah* in general with collaboration and communication with other Islamic organizations has not been carried out. While at the *Ukhuwah Watahaniyah* level, PCNU Metro Lampung has made efforts by distributing masks, spraying disinfectants in public places, and socializing the importance of obeying 3M rules to the wider community. On the other hand, it can also be said that the PCNU Metro Lampung has practiced *Ukhuwah Wataniyah Nahdliyah*, because the NU people who were given assistance are also Indonesian citizens. As for the *Ukhuwah Basyariyah*, the efforts made by PCNU Metro Lampung through the ulama are to provide education not to spread hoax news related to vaccines and so on at social media as a global communication medium.

The author suggests that PCNU Metro Lampung can interact with other Islamic Mass Organizations to be able to discuss, exchange ideas, and collaborate in mitigating Covid-19. With this collaboration, it is hoped that the people of Metro Lampung, who are predominantly Muslim, can come together to take steps to prevent the transmission of the Covid-19 virus. In academia, the author also suggests other researchers develop the *Ukhuwah* Trilogy, either as a method of dealing with Covid-19, or as a method of dealing with other social problems.

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