

Religious Life, Economy When the Plague of Foot and Mouth Disease Ahead of Eid Al-Adha Sharia Maqashid Perspective

Abdul Majid Toyyibi

STAI Al Fithrah, Indonesia, abdulmajidtoyyibi93@gmail.com

Abstract: The end of the Covid-19 pandemic is a relief for the community because that's when they can breathe fresh air in their activities, both socially, religiously, especially in the economy. However, this is still not fully because Indonesia has been hit by a new outbreak, namely PMK. This type of research uses a qualitative descriptive approach in which researchers conduct direct interviews with informants in order to obtain accurate information so that field data analysis is carried out by taking into account the validity of the data. The thesis argument in this study, namely the life of religion and economics, has resulted in several problems appearing and both are a must because on the other hand, religion itself is a must for those who can afford it and from an economic point of view it is a source of income which is almost 80% increased. before Eid. So it is good that PMK will find a solution when paying attention to the 5 (five) safeguards mentioned in the Sharia maqashid.

Keywords: religious life, economic life and sharia maqashid

INTRODUCTION

Everyone wants an ideal life, a life that provides comfort, well-being and security. But in reality, sometimes the opposite is found. When lived it is not as beautiful as expected and imagined. This certainly has an influence on belief in God which is very influential in one's life. But there are also those who think that the mission of religion is to build prosperity and peace on earth. The salvation of the afterlife is a reproduction and a result of the achievements of building a humanitarian project during his lifetime. (Komaruddin Hidayat, 2015)

The early stages of the religious revolution had a core in a form of the doctrine of divinity as the bestowal of grace described as a strict melody of salvation through good works. In the view of Islam, the abundance of grace is called fitrah which was bestowed by Allah when humans were still in the realm of eternal embryology. Meanwhile, according to Weber, in religious life, it is found that the first three divisions of all societies at every level always have magical and religious elements with different portions. Both all components have wars that support the belief system (faith) even with various differences. Third in the normative order. (M. Ridwan Lubis, 2017)

A prominent sociologist Max Weber assumes that religion is the cause of the spirit and source of inspiration for human beings in carrying out life. Therefore Religion can create an individual image of the world that is able to free them from suffering. Through the face of a religion that is peaceful, harmonious, harmonious, cool and peaceful, the values contained in it become a sacred canopy. So if Canopy is illustrated as a shelter from the rain and heat that occurs. Sacred messages and love are like medicine for heat or rain sufferers which in this case are spiritual or psychological. According to him, religion is a solution to social, spiritual and psychological problems. (Nita Amriani, 2021)

Remarkably, the PMK outbreak that occurred and hit the people in the month approaching Eid al-Adha, forced them to make choices, PMK has changed the standard that has been carried out by Muslims. That is about worship. The provisions of the law of worship for people afflicted by the epidemic actually exist in the Qur'an and Sunnah, but it turns out that PMK can cause changes in the pattern of public awareness even though this cannot be predicted, but in fact there are no activities in the field so that people are still given the option to use cows, although some other Muslims consider sacrificing not only with cows.

Furthermore, economic life is an activity that is of value in the form of income earned by someone who does it. Economic action will always appear in its activities to become a primary need.

Therefore, one of the important elements of living on the economic side is how to achieve economic independence which must be encouraged by developing the economic potential of the community. Maximizing resources and improving management capabilities so that community welfare peaks. One of the efforts to develop micro, small and medium enterprises. Therefore, UMKM must be able to anticipate these conditions by studying the external environment to obtain the reliability of basic knowledge and study internal capabilities seriously. (Tati Handayani, Pusporini. 2021)

The view above is the importance of UMKM to grow economic life into a necessity, this is also a boomerang or serious problem that must have a solution, such as the PMK, so that what happens will affect the economic activities of the community because it is like people who are bankrupt, post-endemic society has started limping to make ends meet. back in the economy. As can be seen with the full start of markets, streets, hangouts and so on.

The sincere efforts made by the Muslims are an inseparable part of life, namely a self-conscious effort to improve the quality of life in the context of achieving *maslahah* life in this world and the hereafter. Every action or effort he does is merely an incarnation of submission, obedience to Allah SWT, as a consequence of his perfection as a creature and his caliphate on earth. (Muhtadi Ridwan, 2011)

The occurrence of a turmoil or pandemic some time ago became a terrible shock so that finally last January, President Jokowi declared that Indonesia was free from activities that required masks, meaning that the Covid-19 pandemic was over. This information can not breathe a sigh of relief, of course, because in fact in the few months approaching Eid al-Adha, which is known as the Eid of Sacrifice, there was a PMK Virus that attacked cows.

According to the Association of Meat and Livestock Animal Entrepreneurs, the PMK virus outbreak said that the economic impact of the PMK outbreak on livestock was becoming more real and worrying. Currently, many farmers, collectors and entrepreneurs of livestock and processed meat are restless because their business sector has practically stopped. So that the quarantine policy of the drum and the closed distribution of livestock between regions/regions makes the availability of meat and livestock threatened. (Masdarul, 2022)

In living a good life from a religious and economic point of view, it is important to review based on the maqashid view. As for etymologically maqashid sharia are two combined terms of maqashid and al sharia. Maqashid itself is a plural form of maqsud, qasd, maqsid or qusud which is a derivation of the verb qasada yaqsudu, with various meanings such as towards a direction, a goal. Then Sharia, etymologically defined as the road to the spring, the road to the spring can also be referred to as the road to the main source of life. Sharia in terminology is al nusus al muqaddasah (sacred texts) from the Al-Qur'an and As-Sunnah which are muttawatir which have not been interfered with by human thought. In terminology, maqasid al sharia can be interpreted as the value and meaning that is used as a goal and is intended to be realized by the maker of sharia (Allah SWT) behind the making of sharia and law, which is researched by mujtahid scholars from sharia texts. So that the existence of maqashid Syariah becomes a determinant of how Syariah views the five safeguards described in the maqashid Syariah as a source later being able to find out the impact of PMK both in terms of economy and religion.

Based on the background above, there are several problems which consist of the following:

1. How was the religious life of the community during the PMK period?
2. How was the economic life of the community during the PMK period?
3. How is Religious and Economic Life During PMK from Maqashid Perspective?

METHODS

The type of research that will be used by the author is a descriptive field research. Qualitative is a study in which researchers collect data by means of face-to-face and interact with people who are research subjects. (Sugiyono, 2019)

The data used to answer the problems in this study consisted of primary data sources and secondary data sources. Primary is data that is primary and related to the problem to be studied. Then secondary is the support that comes from books or other sources.

The data collection techniques in this study are:

1. Observation method which means a technique or method of collecting data by observing activities. (Nana Syaodih Sukmadinata, 2019)
2. The interview method is a conversation process with the intention of constructing about people, events, organizations, motivations, feelings, and so on, carried out by two parties, namely the interviewer (interviewer) who asks questions and the interviewee (interviewer). (Burhan Bungin, 2018)

While the data analysis technique is that after the data is collected, the next step is to analyze the data using the Descriptive Analysis method. The descriptive method of analysis is to provide a broad and in-depth picture which is then analyzed on the sources or literature obtained previously. (M. Burhan Bungin, 2011)

This analysis consists of three streams of activities that occur simultaneously, namely: (A. Mari Yusuf, 2014)

1. Data reduction

Data reduction is an activity that cannot be separated from data analysis. Data reduction is a form of analysis that sharpens, selects, focuses, discards and organizes data in a way in which final conclusions can be drawn.

2. Data Display

After data reduction, the next step is to display the data. A display is an organized collection of information that allows drawing conclusions. Data display of a phenomenon will help someone understand what is happening or doing something. Data display in qualitative research is data carried out in the form of brief descriptions, charts, relationships between categories and the like.

3. Conclusion Drawing

The third main activity in data analysis is drawing conclusions. Researchers will make conclusions based on the data that has been presented, and researchers will verify these findings by returning to the field or by combining their findings with other findings.

After analyzing the data, then making corrections to the validity of the data which guarantees that the data and findings in the field written in the research report are in accordance with the actual reality. In this method, the researcher extends observations, binds persistence, and trigulation (sources and techniques). (Djaman Satori and Aan Komarin, 2009)

1. Extension of observation is research back to the field, making observations, interviewing again with data sources that have been encountered and new ones. With the extension of observations, the researcher's relationship with the resource person will be more intimate, more open, trusting each other so that there is no hidden information.

2. Increasing persistence means making more careful and continuous observations. Then the certainty of the data and the sequence of events will be recorded in a definite and systematic manner.

3. The triangulation in the study was used to check the validity of the data. This triangulation is defined as checking data from various sources in various ways and times. Researchers used two triangulation techniques, namely technical triangulation and data source triangulation. Technical triangulation is checking data using different techniques to compare the results. While triangulation of data sources is checking data by looking for data from various sources that are still related to each other.

RESULTS AND DISCUSSION

Two years ago, in 2020, almost all countries experienced an economic crisis caused by an epidemic known as Corona Virus Disease (Covid-19), so that with the outbreak all countries experienced a drastic economic decline and certainly had an impact on our country, Indonesia, both macro and micro. economics and microeconomics. Microeconomically, the Covid-19 outbreak has impacted all Micro, Small and Medium Enterprises (MSMEs) which are the pillars of Indonesia's economic development, many MSME businesses in Indonesia have experienced a decline in income turnover and even closed their businesses due to bankruptcy. And it is estimated that in February 2022, the President said that people may open masks in open spaces, until before Eid al-Adha comes a new outbreak called PMK.

Problem Mouth and nail disease or commonly called PMK in cattle. Known that lately. PMK disease is caused by a virus that is destructive to cell tissue. The losses both in terms of religious and economic life affected by this disease are not only felt by farmers, but can also be felt by the wider community. Therefore, it is important to have education about oral and nail diseases in livestock. Mouth and nail disease (PMK) is also known as Foot and Mouth Disease (PMK) This type of disease is caused by type A virus from the Picornaviridae family, Aphthovirus genus, namely Aphtae epizooticae. The incubation period of the disease is 1-14 days, which is the period from the time the animal is infected with the disease until symptoms of the disease appear. This virus can survive for a long time in the environment and survive in bones, glands, milk, and dairy products. This morbidity rate can reach 100% and the high mortality rate is in young animals or children. The transmission rate of oral and nail disease (PMK) is quite high, but the mortality rate is only 1-5%. So if you find livestock that look weak, lethargic, limp legs, excessive salivation, don't want to eat, and mouth blisters, immediately contact the authorized animal health officer so that they can be handled immediately.

Religious Life

Ahead of Eid al-Kurban, it is estimated that H-5 months before Eid, the surrounding community, especially in Madura, are affected by the PMK, this was explained by the administrator of the Nurul Huda Omben Mosque in Sampang, Mr. Tollip, that in the 5th month, usually there are several people who have registered sacrifices in the form of cows in the mosque is different from the very alarming situation, namely that there is no worship activity in the form of slaughtering cows. People are worried about this situation because it happened near Eid. (Tollip, Informant 1)

On the other hand, it was also said by the administrator of the Agun Mosque in Sampang City, Mr. Muhammad Roziq, that almost no one sacrificed for sacrifice, thus causing a drastic decrease in awareness of sacrifice which is the guiding principle in Islam. Therefore, even though the sacrifice is not only with cows, our community is more dominant in cows so that the enthusiasm for worship activities in the form of sacrificing has decreased and is a big impact in the religious life of the community. (Muhammad Roziq, Informant 2)

Based on the explanations of the mosque managers in the two places, it was concluded that religious activities carried out in the form of slaughtering qurbani were

disrupted as a result of the ongoing PMK virus. This is also supported by data information on several mosques around the city of Sampang where there are no religious activities in the form of slaughtering cows, namely as follows:

Table 1.0
Mosques Around Sampang City

No	Mosque Name	Description
1	Masjid Agung	No cow slaughter
2	Masjid Suhada'	No cow slaughter
3	Masjid Rajawali	No cow slaughter
4	Masjid Gudang Garam	No cow slaughter

Source of data: processed by researchers

Based on the field data above, the mosque as a means of worship and religious activities in the form of slaughtering sacrificial cows has the impact of PMK which causes religious activities to be disrupted. This research shows that how important is the commandment about sacrificial worship for Muslims, so that even in the midst of the PMK outbreak. The effect for the congregation of the Sampang City Mosque is so great in the process of carrying out religious rituals in the midst of the PMK outbreak, in the context of the PMK they assume that the PMK outbreak is God's destiny, but efforts or efforts to change God's destiny are always iktiar, in accordance with the recommendations government despite greater concerns. On the other hand, Allah has given reason to humans to regulate the flow of their lives, both their actions because Allah has given freedom to humans to determine their destiny. Thus, it is an effort to break the chain of distribution.

Many aspects of life, one of which is religion, are affected by the outbreak of PMK or what is called an epidemic of mouth and foot disease. This global scale epidemic has taken many things from this life. This greatly affected religion and the economy, religious life changed on a large scale almost all places of worship were closed while religious rituals were in the form of slaughtering sacrificial cows for fear of contracting the PMK outbreak. This epidemic also has an impact on changes in religious law. In religiosity, Islamic religious joints find a problem point, namely that religious activities are reduced. In Islam there are certain rules regarding the issue of sacrifice, in essence, sacrificial worship is a series of rituals carried out by humans in the context of devotion or obedience to the Creator. Worship in this case includes the sacrifice of cows carried out in the mosque but it is canceled with many considerations, one of which is health that does not support the existence of PMK.

Economic life

The community's economy when PMK began to spread in the midst of the community was completely afraid because what they feared was that the economy would be tested again. Therefore, the community, in this case the youth leaders of Karangtaruna at the Sampangan Srimangunan market, said that the economic situation did not basically have an impact on the community, but rather on the meat business sector and the buying and selling of animals.

Even if you look at the data related to the closure of the animal market in the Madura area, it can be said that there is 100% no business activity, this does not mean that it is becoming rare, but it causes the selling price and purchasing power of the community to decline because it is feared that the beef being traded is an animal infected with PMK.

In terms of the economic business value of meat and cattle traders, according to the head of the community, 69 Madura cattle said that there was a decrease in the attractiveness of purchasing which will soon be held for Eid al-Fitr, last year, 372 cows were sold out and this year when PMK was only around 291 heads. cow. On the other hand, cattle slaughter workers also said that the impact on animal slaughter house workers can be up to 3 months without any slaughtering activity, this is very pronounced because it turns off work activities.

In line with the above, the chairman of the Madura region community, Muhammad Taufik, gave the assumption that the impact of economic life has a significant effect on the community's economy so that among these impacts also occur.

1. Sales decreased, due to public or buyer concerns regarding the dangers of PMK to health
2. delivery delays due to strict rules in the shipping process in the form of licensing.
3. Income decreased

Therefore, the economic life based on the informants shows that economic life is disrupted by the presence of PMK. Therefore, to support the assumption that PMK is a disease that usually attacks the mouth and feet of the cattle, government intervention must be present to provide a solution so that economic life will not be disrupted in order to restore the attractiveness of buying meat and beef back to its original state.

This was said by Ngatpiyat, a livestock employee in Sampang Regency, who said that the government's rapid response to speedy economic recovery was carried out, so various follow-up activities were issued, such as ensuring that animals met the contents of the healthy criteria according to health experts at the local animal hospital. In fact, if Qurban is managed properly, it should later be able to create economic power that not only increases the welfare of the lower class but also empowers farmers from communities whose welfare level is also low. In this post-PMK economic recovery activity, trying to prioritize Qurban as a socio-economic institution is increasingly finding its relevance and urgency,

The Center for Indonesian Veterinary Analytical Studies states that PMK is the most important disease in livestock because of its direct impact on productivity and enormous economic consequences on the trade in livestock and livestock products. . The impacts are particularly severe in low- and middle-income countries, where livestock are a fundamental component of the agriculture-based economy and social structure of society. It becomes a deep consideration if you look at the US, Canada, and UK authorities there will try hard to stop the culling, this cannot be done in Indonesia because the State cannot provide compensation for livestock if they are destroyed.

So the ending is that in the international world, PMK becomes the main barrier to trade because it prevents the export of livestock and their products to the market.

Maqashid Sharia Perspective

Based on the results of the research above, the maqashid Syariah sees 5 safeguards:

1. Protection of Faith or Religion (din)

Religious and economic life during the PMK period included maintaining religion in the "hajiyat" level, namely carrying out religious provisions, with the aim of avoiding difficulties. If this provision is not implemented, it will not threaten the existence of religion, but may complicate its implementation. Thus the existence of PMK although it will have an impact on the interest in sacrificing but more importantly religion also provides a solution by sacrificing not only with cows but also with other animals.

2. Soul or Human (annas)

Religious and economic life during the PMK period took the form of maintaining the soul in terms of its existence (min nahiyat al-Manifest), namely by providing nutrition in the form of food and drink; and maintain the soul in terms of its non-existence (min nahiyat al-'adam) thus the existence of PMK the government has given a warning not to consume meat on cows that are indicated to have PMK

3. Intellect (aql)

Keeping the mind in terms of its existence (min nahiyat al-Manifest) by studying and practicing positive thinking; and maintain the mind in terms of its non-existence (min nahiyat al-'adam) by giving had al-shurb (punishment) for those who consume liquor and drugs. Thus, reason should be used to think that the existence of PMK must certainly find a way out so that the impact of religion and economy is not significant.

4. Descendants (nasl)

Maintain offspring or self-esteem in terms of its existence (min nahiyat al-Manifest) namely by recommending to carry out religious activities such as the recommended sacrificial worship and maintaining offspring or self-esteem in terms of their absence (min nahiyat al-'adam). carried out both in his religious rituals and in the economy based on his livelihood.

5. Wealth or property (mall)

Protecting property from the side of its existence (min nahiyat al-Manifest) that is by advocating to work and seek lawful sustenance and guarding property from the side of its non-existence (min nahiyat al-'adam). , looking for new opportunities if they can be free from the effects of PMK. The five focuses are closely related to protecting the interests of the community, because the goal of a community member is to strive approaching the ideal conditions which of course expect and help each other humans improve their problems continuously. The term protection is part of an ongoing development and enrichment effort in achieving its goals.

CONCLUSION

Based on the results of the research above, the following conclusions were found:

1. Religious life has become an inconvenience lately, because of the PMK that occurred so that religious routines that are guided by Sharia cannot be carried out, this is sacrificial worship

2. Economic life, it was found that the existence of PMK economic activity resulted in a decrease in people's income, this impact was not direct but became a way of decreasing income when there was PMK. Especially for some people who are part of the beef and animal business.

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