

Bayani, Burhani And Irfani's Approach In Ijtihad Jama'i In The Muhammadiyah Pandemic Covid-19 Emergency Fiqh

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ABSTRACT

Covid-19 had shocked the world because it became a global pandemic in a short time, including in Indonesia. To counteract the spread, the government through the Ministry of Health has released guidelines for the prevention of Covid-19. These guidelines include recommendations for wearing masks, physical distancing, and not leaving the house, especially for areas with high transmission rates. This has an impact on Muslim worship activities including congregational prayers at mosques and mushalla, so a quick response is needed for this. The Muhammadiyah Tarjih and Tajdid Council, one of the fatwa institutions that was quick to respond to this incident, immediately released several fatwas. The guide was produced through an ijtihad jama'i which was not only attended by Muhammadiyah scholars but also experts from the health sector, by implementing the bayani, burhani, and irfani approaches. The purpose of this writing is to find out how the Tarjih and Tajdid Assembly implements these three approaches in determining the fiqh law of a pandemic emergency, especially in the fatwa of canceling congregational prayers, praying at a distance and praying while wearing a mask. To reach this goal the author uses library research using a descriptive analysis approach to describe the results of the author's analysis. The results of this study state that in these fatwas the bayani, burhani and irfani approaches are used in an integrative, complementary, and perfecting way, not used separately which makes the practical benefits of the three cannot be achieved optimally.

Keywords: *Bayani Approach, Burhani Approach, Irfani Approach, Pandemic Emergency Fiqh.*

INTRODUCTION

The Muhammadiyah Tarjih and Tajdid Council (MTT) is a fatwa institution that is responsive in answering the people's need for shari'ah law. (Fanani 2017) Since its inception, MTT used Ijtihad Jama'i which was not only attended by Muhammadiyah scholars, but also

experts in other general fields relevant to the discussion. (Amalia 2019) MTT Muhammadiyah's stance is to return Islamic law to the two main sources of the legacy of the Prophet ﷺ, namely the Koran and as-Sunnah al-Maqbulah, (Nasih 2013) with a methodology and approach that has been formulated in the book *Manhaj Tarjih Muhammadiyah* the decision of the Tarjih XXX National Conference in Makassar by Syamsul Anwar in 2018. (Fanani 2017)

As for matters of worship, the provisions of which are obtained from the texts of the Qur'an and as-Sunnah, as long as the background and objectives are known, understanding can be done by using reason. (Abdurrahman 2012) Understanding of the two main sources of law is done through the bayani, burhani and irfani approaches. (Fanani 2017) The bayani approach is understanding the text (nashush) of the Koran and as-Sunnah al-Maqbulah so that laws are obtained from texts that contain law in them. Burhani's approach combines text (nushush) with reason, while Irfani's approach to understanding relies on inner experience and intuition. With these three approaches, Muhammadiyah is open to modern developments. (Rosyadi 2012)

The bayani, burhani and irfani approaches are used by Muhammadiyah in the published fatwas, including the determination of the emergency fiqh for the Covid-19 pandemic, this is of interest to the author because the irfani approach itself is an adaptation of philosophy. This paper highlights the implementation of these three approaches in the fiqh of the Covid-19 pandemic emergency released by the Muhammadiyah Tarjih and Tajdid Council, specifically on the issue of eliminating congregational prayers at the mosque, praying at a distance and praying while wearing a mask. penelitian sebelumnya.

Several studies on pandemic fiqh and the approach to determining MTT fatwas have been carried out by several researchers before, such as research conducted by Musda Asmara which compared fatwas related to procedures for carrying out worship during the Covid-19 emergency from three religious authorities, namely the Indonesian Ulema Council (MUI), Lajnah Bahtsul Masail Nahdhatul Ulama' and the Muhammadiyah Tarjih and Tajdid Council (MTT), the result of which is that the three religious authorities synergize and work together to support the government in tackling Covid-19. (Asmara 2022)

Another study was conducted by Siti Khodijah Nurul Aula who found that religious leaders in preventing the COVID-19 outbreak further strengthened their social hierarchy in patron-client relations. (Aula 2020) The research on the MTT methodology in establishing its fatwa was conducted by Kholidah and her friends, in this research discusses the dynamics of

manhaj tarjih which continues to upgrade so that it is by the times. (Kholidah, Yuslem, and Qorib 2021)

The discussion in this study regarding the development of the manhaj tarjih methodology from its inception to the present is different from this research which focuses on the implementation of the three approaches used by MTT in the fiqh of the covid-19 emergency. This is important to know because with these three approaches the resulting law is more dynamic and not rigid. Taufiqurrarhman and Fuad Riyadi also researched the Bayani, burhani and irfani approaches. The object of the research focused on determining the initial time of dawn in Indonesia. (Kurniawan and Riyadi 2021) The difference with this paper is in terms of the object studied.

RESEARCH METHOD

This research is classified as qualitative research, a type of literature (library research). It is said to be qualitative because this research emphasizes an in-depth understanding of the implementation of the bayani, burhani and irfani approaches to the covid-19 emergency fiqh of the Tarjih Council and Tajdid Muhammadiyah. Then it is called the type of literature because it uses the library as the main source of data acquisition. In this writing, the primary data sources that the author uses are circulars released by Muhammadiyah regarding the Covid-19 emergency fiqh, and secondary data in the form of books relating to Muhammadiyah studies, Tarjih journals.

Data collection was carried out using the documentation method by collecting data related to the guidelines for worship during the pandemic related to Muhammadiyah's manhaj tarjih, which were then processed by editing and organizing according to a predetermined framework, then concluded. To get a complete picture of the implementation of the Bayani, Burhani, and Irfani methods in the Covid-19 emergency fiqh, the author uses a descriptive analysis approach to describe the results of the author's analysis so that the relationship between the three approaches can be seen in a fatwa.

RESULTS & DISCUSSION

1. Bayani Approach

It is an approach that is based on understanding the meaning of lafadz in the texts of the Qur'an and as-Sunnah as material for formulating the instructions contained in these lafadz, (Ilham 2021) it can be said that the strength of this approach lies in the language, both from a

grammatical perspective, its linguistic structure, as well as its literary value, so that this approach can be referred to as a textual or semantic (linguistic) approach. (Abbas 2012)

Bayani approach has four analytical approaches. (Abdurrahman 2012) First, Ma'na wadh'I, namely for what the text or lafadhz is formulated in terms of shighah and also its meaning in language, this meaning includes ma'na hash, 'am, musytarak. Second, in terms of Ma'na isti'mali, it is the meaning used in lafadz, including ma'na al-haqiqah (al-lughawiyyah and al-ma'nawiyyah), namely the meaning desired by lafadz according to what the lafadz is used for and what it means ma'na al-majaz (ash-sharih and kinayah) which is the opposite of al-haqiqah. Third, Darajaat al-Wudhuh, namely the quality of clarity of the meaning of a lafadhz consisting of four meanings, namely: dhzahir, nash, mufassar, muhkam. Then there are also four unclear meanings, namely: khafy, Musykil, mujmal and mutasyabih. Fourth, Thuruq ad-Dalalah, is a lafadz guide to the meaning which includes four things, namely: dalalah al-'ibarah, dalalah al-Isyarah, dalalah an-nash, dalalah al-Iqtidha' the four of which are terms for al-Hanafiyyah, while asy-syafi'iyah uses the terms dalalah al-manthuq and ad-dalalah al-mafhum either al-muawafaqah or al-mukhalafah.

This approach is widely used in mahdhah worship, where in the basic rules regarding worship that "as long as worship cannot be carried out (haram) except what has been prescribed by law". (Ilham 2021) For the Tarjih and Tajdid Muhamamdiyah Council, this approach is very much needed to maintain a commitment to ijtihaad which is always consistent with the texts of the Qur'an and as-Sunnah. (Kholidah et al. 2021)

Syamsul Anwar explained in the 140th edition of Pengajian Tarjih that the principles of all-possibility (mabda'u at-tajwiz) and discontinuity (mabda' al-infishal) which underlie this approach make the law of cause and effect (sababiyah) very minimal and can even be denied in some cases. (Ilham 2021) Apart from that, other supporting sciences such as ushul fiqh and also qawa'id al-fiqhiyyah are urgently needed.

2. Burhani Approach

The word Burhani comes from Arabic which means a clear and distinguishable argument. (A.W. Munawwir 2020) In contrast to bayani, this burhani approach uses the human mind to understand the truth, (Rangkuti 2016) so This Burhani approach is patterned from Burhani reasoning which originates from an abstracted process (which has ta'aqquli properties) to reality that gives rise to conceptions, with the appearance of this conception, actualization is needed as a form of effort so that it can be understood and understood, so this is where the text

is placed. This Nash serves as a communication tool and means of thinking as well as a symbol of a conception statement. (Abbas 2012)

The reality in question includes the reality of kauniyyah (nature), historical reality (taarikhiyyah), social reality (ijtima'iyyah), and cultural reality (tsaqafiyyah). (Abdurrahman 2012) Syamsul Anwar explained that the use of this approach to manhaj tarjih is meant to provide dynamics to tarjih thinking, especially for the issue of ghair mahdhah worship. (Ilham 2021) The burhani approach is different from the bayani, in which this approach places the law of cause and effect as the most important. The consequence of rejecting the law of cause and effect is the loss of knowledge. (Ilham 2021)

Syamsul Anwar stated that this approach was used by the Tarjih and Tajdid Councils in carrying out ijihad, as in determining the beginning of the qamariyyah month which used the latest achievements in astronomy so that it no longer used the rukyatul hilal.

3. Irfani Approach

Irfani in language is the mashdar form of lafadz 'arafa, namely 'irfaan which has the same meaning as ma'rifah, namely al-'ilm. (Al-Anshari n.d.) In terms of the word al-'irfan is different from al-'ilm, which the word al-'ilm means acquiring knowledge through naql and 'aql while 'irfan or ma'rifah is obtained through direct experience or knowledge. Irfani's approach is an understanding approach whose focus is inner experience and intuition consisting of dzauq (feeling), qalb (heart), wijdan (inner feeling/movement), and bashirah (inner eye). (Abdurrahman 2012)

The irfani approach is used to reveal and expand 'ibrah to increase the meaning of the verses of the Koran or also known as istinbath al-ma'arif al-qalbiyyah min al-Qur'an. In the legal istinbath, the Tarjih and Tajdid Council of Muhammadiyah uses an irfani approach as a controller, because according to Syamsul Anwar, ijihad must also originate from conscience sensitivity and inner intuition sharpness, not only based on brain sophistication. (Ilham 2021) This irfani approach is widely used in ta'wil, which is an attempt to approach the lafadzs of the Qur'an through thoughts originating from and related to the legacy of 'irfani, which aims to capture the inner meaning of the lafadz. (Abdurrahman 2012)

The broader definition of irfani used by Muhammadiyah scholars is, (Fanani 2020) ihsan this was put forward by Amin Abdullah. The meaning of ihsan here is to be special in worship, and to be kind to others, especially to parents, relatives, orphans, and the poor. Ihsan is also interpreted as shari'ah ethics in culture. In addition to ihsan, Wawan Gunawan put forward

another understanding that irfani is a better choice, as in the law of polygamy which is permitted in Shari'ah, but having one wife is better.

Meanwhile, Suparman Syakur revealed that Irfani is *zuhud* and *wara'*. *Zuhud* means not being attached to excessive wealth. While *wara'* is more about the ability to act to avoid things that are doubtful and things that are contrary to conscience. As for actions that are contrary to conscience, it raises doubts and anxiety for those who still have a heart. (Fanani 2020)

The Bayani, Burhani and Irfani Approach in The Fiqh Of The Covid-19 Emergency Assembly of Tarjih and Tajdid

During the Covid-19 pandemic, the Central Leadership of Muhammadiyah released 2 Notices, 3 Circulars, 1 Decree, and 1 Central Leadership Letter to respond to the outbreak that occurred. The first announcement regarding Covid-19 was released by the Muhammadiyah Central Executive on March 14 2020 with Number: 02/MLM/I.0/H/2020 concerning the Corona Virus Disease (COVID-19) Outbreak. (Asmara 2022) Among the Circulars released contains a fatwa on guidelines for special worship, especially those carried out in different congregations during safe times as contained in the attachment to Circular of the Muhammadiyah Central Leadership Number 02/EDR/I.0 /E/2020 which was released on 24 March 2020 which was enhanced by Circular Number 05/EDR/I.0/E/2020 which was released on 4 June 2020.

In the attachment of the circular, the Tarjih and Tajdid Council stated that the fatwa was produced not only based on an understanding of the arguments from the texts of the Qur'an and as-sunnah al-maqbulah (bayani), but also involved experts in the field of health sciences such as doctor, virologist and epidemiologist (burhani) who explained that the conditions at that time had entered the emergency phase of a pandemic. Apart from that, in producing the right pandemic jurisprudence, the Tarjih and Tajdid Muhammadiyah Assembly is guided by the basic principles of Islam in the form of the belief that Allah Ta'ala sent down the disaster as a form of His love so that humans can take 'ibrah and get closer to the Lord. Creator, including the belief that shari'ah exists to be a mercy to the universe, which for shari'ah philosophers is called the embodiment of *mashlahah* (irfani). (Pimpinan Pusat Muhammadiyah 2020)

The bayani approach seems to be used as the main argumentation basis in fatwas guiding worship during a pandemic, such as in the fatwa for canceling congregational prayers in mosques or *mushalla* while the emergency situation is still ongoing, so that the spread of the virus does not occur and avoid the harm of Covid-19, instead of praying carried out in their

respective homes because prayer is an obligation that cannot be abandoned under any circumstances.

This is in accordance with the two sayings of the Prophet ﷺ who ordered to avoid harm and do harm “*laa dharara wa laa dhiraar*” (Ibn Majah n.d.) and it is permissible for him not to attend the congregation if there is a fearful disease, as the Prophet ﷺ said: "Whoever hears the call to prayer, then there is no excuse, for him to attend the jama'ah", Sabahat asked: What is the excuse? He replied: "a state of fear and illness." So the prayer is not accepted. HR. Abu Dawud (Dawud 2009)

The agreement with the hadith texts narrated by Ibn Majah and Abu Dawud shows that the bayani approach is more dominantly used. Bayan from the text of the hadith which states "if there is an elderly person who is sick, then he may not attend the congregation" shows that congregational prayers at the mosque may be abolished as long as it is still in an emergency.

This burhani approach to pandemic jurisprudence gave birth to a fatwa on the implementation of prayer at a distance as stated in the attachment to the Circular of the Muhammadiyah Central Leadership Number 05/EDR/I.0/E/2020 which was released on June 4 2020. Because straightening the rows is part of the perfection of prayer, in fact it is highly recommended during normal conditions without any threatening danger or harm. As narrated in a hadith narrated by Abu Hurairah Radhiyallahu 'anhu from the Prophet ﷺ he said: "... and straighten the rows in prayer because the upright rows are one of the good things of prayer." HR. Bukhari. (Al-Bukhari 2006)

In another hadith Rasulullah ﷺ ordered his companions to straighten the rows, and he emphasized that this is the perfection of prayer: From Anas ibn Malik he said: Rasulullah ﷺ said: “Straighten your rows, in fact, alignment of rows is part of the perfection of prayer.” HR. Bukhari. (Al-Bukhari 2006)

It was also mentioned by Anas ibn Malik that the Prophet ﷺ once faced us before takbiratul ihram, then he said: "Close and straighten (shaf) because in fact I (can) see you from behind me." HR. Ahmad. (Hambal 1997)

Meanwhile, if you are in an emergency pandemic condition or the situation has started to improve but cannot be said to be normal because it is still not free from the threat of Covid-19, then stretching the shaf during congregational prayers can be done to avoid harm. Stretching the distance during prayer is an implementation of the direction of the Ministry of Health of the Republic of Indonesia (Kemenkes RI) which requires physical distancing when outside the

home, especially in public places. The recommended safe distance is at least 1 meter. (Indonesia 2020)

Keeping your distance during a prayer during the Covid-19 pandemic does not reduce or eliminate the reward and perfection for congregational prayers, because the plague is an excuse (udzur syar'i) for Islamic law which allows worship to be carried out differently from normal conditions. In line with the words of the Prophet ﷺ: "If a servant falls ill or is traveling, then his reward will be recorded as if he was not traveling and in good health." HR. Bukhari. (Al-Bukhari 2006)

In the book Fath al-Baari, Ibn Hajar al-'Asqalani explains the meaning of the hadith, namely if a person is in a state of living or when he is healthy, he is used to doing a practice, then when an udzur takes rukhsah or leaves some of the practices he usually does, while the determination in his heart wants to do it properly. normal if it were not because of the excuse, then he is recorded as still receiving the reward for the practice even if he does not do it. (Al-'Asqalani n.d.)

So with the bayan from the hadith texts above (bayani) and the explanation from the expert who declared a pandemic emergency status (burhani) which as one of the preventive measures to prevent the spread is required to maintain a safe distance, then prayers at a distance may be performed. This also includes a fatwa regarding the permissibility of wearing a mask during prayer, in the fatwa the MTT states that masks in a pandemic emergency have become a fundamental necessity that is an emergency. (Muhammadiyah 2020) This is in accordance with the recommendations of the Ministry of Health that in an emergency condition of the Covid-19 pandemic when outside the home it is mandatory to wear a mask. (Indonesia 2020)

Actually, in Islamic law, there is a prohibition to cover one's mouth while praying, "From Abu Hurairah Radhiyallahu 'anhu, he said: Rasulullah ﷺ forbade someone to cover his mouth in prayer." HR. Ibn Majah (Ibn Majah n.d.)

In this sanad hadith there is a narrator whose narration is disputed by Muhadditsin, namely al-Hasan Ibn Dzakwan. Most of the ulama al-hadith regard it as a rawi dha'if because it often makes mistakes, tadlis. In narrating this hadith using the sentence "'an" which means from, in terms of ahlu hadith it is called 'an'annah. Others consider the degree of this hadith to be hasan because the trusted hadith expert Yahya Ibn Sa'id narrated his hadith. (Adz-Dzahabi n.d.)

Because the sanad of the hadith only reaches the degree of hasan, the prohibition in the hadith does not reach the degree of haram, only up to makruh. Another reason is that the prohibition in this hadith does not apply in general because of a special reason, namely so that worship does not resemble the Magi. Therefore, wearing a mask when praying in a mosque or

prayer room in a condition that has not been free from the pandemic is permissible, and does not damage the validity of the prayer.

Irfani's approach is reflected in the embodiment of goodness. In the context of the Covid-19 pandemic, what is of concern to all in the realization of benefit is the protection of religion and also the human body, because religion should be a guide that provides peace of mind. (Pimpinan Pusat Muhammadiyah 2020) This manifestation of benefit is manifested in the form of kindness to others, while still adhering to the health protocol set by the authorities, including when carrying out worship in the congregation. Syamsul Anwar said that legal *istinbath* in Islam does not only rely on the hard work of the mind to get answers from *nushush ash-shari'ah* alone but must also originate from the development and deep awareness of conscience.

As explained above, it can be seen that the bayani approach dominates but cannot be separated from the burhani approach which is much needed in determining these laws, such as recommendations for social distancing, wearing masks, not leaving the house unless necessary, which is everything is not obtained from the text but expert testimony. In this way, the law of praying at a distance is supposed to be close according to the safe distance explained by the expert. Likewise, the irfani approach can be used as a navigator so that the resulting law is not rigid by paying attention to the benefit, especially for Muslims. Because without Conscience who is very concerned about benefits, the jurisprudence of a pandemic emergency will not be as dynamic as that.

CONCLUSION

Based on the description above, it can be concluded that in implementing the Bayani, burhani, and irfani approaches to the Covid-19 emergency fiqh, they are used in an integrative, complementary, and perfecting manner. It does not stand alone nor does it deny one of them. Even though the use of the bayani approach dominates, the three cannot be used separately, which makes the practical benefits of the three cannot be achieved optimally, and the legal product will be rigid and not transparent.

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