

IMPLEMENTATION OF WALIMATUL 'URS IN THE MIDDLE OF THE COVID-19 PANDEMIC A REVIEW OF MAQHASID SYARI'AH IN NEW VILLAGE COMMUNITIES DELI SERDANG DISTRICT

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ABSTRACT

Looking at it from the Maqashid Syari'ah perspective, government policy during the implementation of Community Activities was a form of Mashlahah (goodness) carried out to control the spread of the Covid-19 virus in order to create benefits for humans based on the M principle *maqashid sharia*. In it there is benefit for humans by protecting the five human existences including protecting the lives of *hifd nafs*. The creation of a benefit is basically by prioritizing the public benefit and can be seen in terms of the aim of Sharia', namely establishing that law always has a relationship, whether direct or indirect, and is related to the five basic principles of human life. Therefore, to find out the factors that are the reasons why people continue to hold luxurious Walimatul 'urs receptions in the midst of the Covid-19 pandemic, this research was prepared using normative-empirical research methods and a statute approach and a case approach. . There are three legal materials used, namely primary, secondary and tertiary legal materials. then the three legal materials were collected using the observation method through interviews supported by data and processed using qualitative methods and described using deductive logical thinking. And it was found that the Governor's Instructions had not been fully implemented by the community, Walimatul 'Urs was still being carried out as usual without taking into account the Covid-19 season and not implementing the recommended health protocols. The Government must provide more specific provisions and sanctions for regional (per region) because the development of the virus in each region is very different.

Keywords: Implementation of Walimatul 'Ur, Covid-19 Pandemic, Maqashid Syari'ah

A. INTRODUCTION

There are various laws for people who are invited to attend the walimah during the pandemic. Where if there is something bad in the walimah, the ulama agree that it is not obligatory for the person invited to attend the invitation. The legal determination is based on the rules of *ushul fiqh* which read:

درءالمفاسد مقدم على جلب المصالح.

"Resisting damage must take precedence over bringing benefit"

This rule explains that if an action contains benefits or benefits and harm (at the same time), then the priority is to eliminate the harm. This is because a disaster can result in greater damage or damage. In this case, what is meant by damage is the fear that many people who attended the Walimatul 'Ursy event will be infected with the corona virus. Meanwhile, what is meant to bring benefit is by holding the walimatul 'ursy, namely being able to provide information to the general public that there has been a bond between the bride and groom's families.

According to al-Khusyan, al-dharar is something that contains benefits for oneself but can harm others. Meanwhile al-dharar is something that has no benefit for oneself and is also dangerous for others. Other scholars say that al-dharar and al-dharar are the same as al-qatl and al-qital al-dharar, namely harming others but not harming us, while al-dharar is harming others who have harmed us with methods that are not prescribed by the law.

الضرر يزال

Harm must be eliminated. This means that al-dharar is something where the level of need reaches the highest and the conditions are the most difficult, until people are in a state of danger that threatens life, property and the like. Dharurat is also said to be a disaster that cannot be avoided, meaning that if a person is in a condition where if he does not eat something that is prohibited, then he will die or be close to death or some of his body parts will be damaged.

Islamic legal experts conclude that an emergency is an atmosphere or situation of danger including all forms of danger that can threaten humans whether related to life, religion, reason, property, honor and health. This danger could arise from himself or other people.

What is meant by badness or harm is that it is feared that many people who attend the walimatul 'ursy event could be infected with the corona virus. On the basis of preventing evil and prioritizing common interests and good, it is not obligatory for those invited to the walimatul 'ursy to attend the walimah event. Based on the research results, it can be concluded that the implementation of walimatul 'Ursy in the midst of a pandemic is not something that can cancel a wedding even though it is not carried out as cheerfully or luxuriously as possible. That the marriage legal provisions that apply to each religion differ from each other, but are not always contradictory. The reception is part of avoiding slander, so it aims to make it known to many people and eliminate opportunities for prejudice.

As we know, epidemics or infectious diseases have existed since the time of the Prophet Muhammad SAW. The Prophet also forbade his people from approaching areas affected by the plague or leaving areas affected by the epidemic. This is a quarantine method that was ordered by the Prophet Muhammad SAW to prevent the epidemic from spreading to other countries. Rasulullah SAW said:

message بارض فلا تدخلوها واذا وقع بارض وانتم فيها فلا تخرجوا منها. متفق عليه

From Usamah ra. From the Prophet SAW, he said: "If you all hear that an area is being hit by an epidemic, then do not enter/come to that place. And if an area is hit by an epidemic while you are there, do not leave it" (Narrated by Bukhari Muslim)

The essence of Sharia commands and prohibitions is basically to realize the goals of Sharia which are returned to a rule, namely:

درء المفاسد مقدم على جلب المصالح.

"Resisting damage must take precedence over bringing benefit."

In this rule, refusing damage must take precedence over problems, while the purpose of damage is that it is feared that the invited guests who attend the Walimatul 'Ursy event will be infected with the corona virus because the extended family of friends and relatives invited come

from different areas prone to transmission of the Covid 19 virus. Meanwhile What is meant by bringing benefits is by holding the walimatul 'ursy, namely being able to provide information to the general public as a signal to announce that a marriage bond has occurred between the bride and groom.

الضرر يزال.

"Harm must be prevented before it occurs."

This rule provides an interpretation that, if you continue to attend the walimah celebration, it is the same as bringing yourself closer to harm which you must avoid in order to avoid something that can harm or endanger both yourself and others. The implementation of the walimah in the midst of this pandemic is quite worrying because it is possible that invited guests who are invited to attend the walimah may be affected by the plague or bring the plague from the area where they live to the place where the walimah is being carried out. As a result, it will have a negative impact on oneself and other communities.

1. Understanding Walimatul 'Urs

Al-Walimah (الْوَلِيْمَةُ) comes from the Arabic word **الْوَلِمَ** meaning bridal food, meaning food that is specially prepared at a wedding party. It can also be interpreted as food for invited guests or others. Walimatul 'ursy in terminology is a party that accompanies a wedding contract, or a banquet because you are already married. According to Imam Syafi'i, walimah is taken from the word walmun which means a gathering due to the gathering of two brides and grooms. Walimah is a term found in Arabic literature which literally means a banquet specifically for marriage and is not used for events outside of marriage. Among the ulama, Walimatul 'ursy is defined as an event to give thanks for Allah's blessings on the implementation of the marriage contract by serving food.

Walimatul 'ursy is a celebration of the bride and groom as an expression of gratitude for their marriage, by inviting relatives and the community to join in the happiness and witness the inauguration of the wedding, so that they can participate in preserving the family they have built. This can also serve to strengthen unity and kinship between them. According to Imam Syafi'i, the terminology walimah is taken from the word walmun which means a gathering, due to the gathering between the bride and groom. The Systematic Discussion also states that walimah is food provided at weddings, or all types of food prepared for invitees, including during circumcisions, returning home from long trips and so on. According to Syafi'iyah, he emphasized that the law of walimah is the sunnah of sukakadah. mu'akkad. This is based on the hadith of the Prophet Muhammad:

God willing **عَنْ أَبِي عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ: إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيْمَةِ فَلْيَأْتِهَا. رَوَاهُ مُسْلِمٌ.**

Meaning: "We have told Yahya bin Yahya, he said, "I read it to Malik", from Nafi', from Ibn 'Umar, he said, "The Messenger of Allah said: "If one of you is invited to a walimah, then let him attend it" (HR Muslim).

God willing: **عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَى شَيْءٍ مِمَّنْ نَسَا بِهِ مَا أَوْ لَمْ عَلَى زَيْ نَبِ أَوْلَمَ بِشَاءَ.**

"From Anas, he said: Rasulullah SAW never held a walimah for his wives, like he held a walimah for Zainab, he held a walimah for her with a goat."

God willing **قَالَ أَنَسٌ: مَا أَوْلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ يَبْعَثُنِي الْوَلَحْمًا حَتَّى شَبِعُوا.**

"Anas ra said: Rasulullah Saw never held a walimah for his wives, like a walimah for Zainab. He told me to invite people, then he served food in the form of bread and meat until they were all full. "

بِهِ بِمَدَّ يَنْ God willing, God willing, God willing, God willing, God willing, God willing
مِنْ شَعِيرٍ.

"The Messenger of Allah made walimah for some of his wives with two mud of wheat."

From the definition above, walimatul ursy is a wedding celebration that serves food and drinks and invites relatives or close friends as a form of gratitude to Allah and sharing happiness with others. Hanafiyyah believes that walimah is sunnah. Furthermore, Hanafiyyah views, when a man proposes to a woman, he should invite his relatives, neighbors, friends, and provide food for them or slaughter an animal for them. Malikiyyah views that the law is Mandub, while the Hanabillah school of thought views that the law is Sunnah. In general, the implementation of the walimah coincides with the marriage contract, but there are also those who carry it out long after the marriage contract is carried out. Usually the distance between the proposal and the walimah of the contract is not too long. On the other hand, efforts are made so as not to cause boredom due to the presence of a third party, which is not impossible to cause separation.

In general, the distance between the sermon and the walimah is used as Preparations for welcoming the walimah itself occur at the same time as the marriage contract takes place. These preparations take the form of material or non-material preparations, freedom, holidays and the climate at the sat walimah. According to Jumhur, the law on wedding banquets is sunnah as the aim of carrying out the walimah is to announce that a marriage has taken place between a man and a woman who are officially married, so that the public is not suspicious of the behavior and behavior of these two couples. That way, both of them can avoid slander. Procurement of walimatul 'ursy is recommended according to individual capabilities. And experts in jurisprudence (fuqoha) have agreed that holding an event or wedding party is a sunnah naseakadah.

The time for carrying out the walimah depends on the customs that apply in an area at a certain time. The walimah ceremony can be held during the marriage ceremony or after the marriage ceremony, it can also be held when the husband and wife have gathered. Walimatul ursy is usually known as a celebration held after the consent qobul with the aim of informing the public that both parties have entered into a legal marriage and recorded. If traced from Arabic literature, the word walimah contains the meaning of a meal specifically for weddings, whereas according to some scholars the word walimah is used for various occasions, but the word is used more for weddings. Regarding the mechanism, the Walimah can be held before or after interfering with the wife. There are no provisions governing the timing of the Walimah, the benchmarks are that it only depends on the applicable customs and in accordance with religious provisions, in this case it must be with good intentions, not meant to show off, flatten the invitation, show off. pious people, stay away from immoral things that are contrary to religious teachings, do not overdo it in order to avoid waste.

Walimatul 'ursy It should be done simply without exaggeration. If because of the element of not wanting to be considered poor and out of date then holding a walimatul 'ursy with a lively party so that you try to do it by selling the items you have so that the guests have fun, but the host experiences sadness which is not justified because the essence of making a party marriage as a sign of gratitude to Allah SWT.



2. Al-Maqashid Sharia

Etymologically, المقاصد الشريعة (maqashid al-syari'ah) is a combination term of two words, namely, مقاصد (maqashid) and الشريعة (al-syari'ah). Maqashid is the plural form of maqshud which means intention, or purpose. As for Sharia, it means the path to water, or you could say the path to the source of life.

Several understandings of maqashid al-syariah put forward by several scholars with different editorials, include the following:

1. Imam al-Ghazali

فرعاية المقاصد عبارة حاوية للبقاء ودفع القواطع والتحصيل على سبيل اللابتداء.

Maintaining the aims and objectives of the Shari'a is a fundamental effort to survive, restrain damaging factors and encourage prosperity.

2. Imam as-Syathibi

message مكلف.

Al-Maqashid is divided into two, the first is related to God's intentions as the maker of law, and the second is related to the masudmukallaf (subject of law).

Returning to the purpose of Shari'a (Allah) is the benefit of His servants in both worlds and the hereafter. And returning to the purpose of mukallaf (humans) is when His servants are advised to live in goodness in this world and the hereafter, namely by avoiding the damage that exists in the world. Therefore, there must be an explanation between benefit (mashlahah) and damage (mafsadat).

3. 'Alal al-Fasi

الغاية منها والاسرار التي وضعها الشارع عند كل حكم من احكامها.

Maqashid al-syari'ah is the main goal of sharia and the secret of every law established by God

4. Ahmad al-Raysuni

الغايات التي وضعت الشريعة لأجل تحقيقها لمصلحة العباد.

Maqashid sharia for al-syariah are the goals that have been set by sharia to be achieved for the benefit of humans.

5. Abdul Wahab al-Khallaf

The message لة ضرورياتهم وتوفير حاجياتهم وتحسينها تهم

The general aim when Allah establishes His laws is to realize human benefit by fulfilling daruriyyah, hajiyyah and tahsiniyyah needs..

Based on the definition above, it can be concluded that maqashid al-syariah is the intention of Allah SAW. as the maker of sharia to provide benefits to humans, namely by fulfilling the needs of daruriyyah, hajiyyah, and tahsiniyyah so that humans can live in goodness and can become good servants of Allah. The meaning of Maqashid Syariah in terms of terminology is:

"المصلحة بمعنى الأعم: كل ما فيه نفع له س Related ضار والألامز.

Al-mashlahah is everything that is beneficial to humans that can be achieved by humans, which can be achieved by humans by obtaining it or by means of avoid it.

Al-Imam al-Syatibi expressed the view that there are five objectives of legal administration for humans, namely to maintain their religion, their souls, their minds, their descendants and their property. Returning to the meaning of syar'i (Allah) is the benefit of His servants in two places; the world and the hereafter. And returning to the meaning of Mukallaf (humans) is when His servants are encouraged to live in goodness in this world and the hereafter.

From the above definition of the meaning of maqashid sharia, it can be concluded that maqashid sharia is the intention of Allah who always created the sharia to provide benefits to humans, namely by fulfilling the needs of dlaruriyyah, hajiyah and tahsiniyah so that humans can live in goodness and can become good servants of Allah.

3. Sharia Aims and Objectives

According to Ibn Qayyim al-Jawziyyah in Jasser, the aim and reason is for human benefit. It has been stated that sharia is a policy (hikmah) and achieves protection for everyone in this world and the hereafter. Sharia is the sum total of justice, peace, wisdom and goodness. So every rule that replaces justice with injustice, peace with quarrel, good with bad, policy with lies is a rule that does not follow sharia.

ومقصود الشرع من الخلق خمسة وهو ان يحفظ عليهم دينهم ونف سهم وعقلهم و Facebook وت هذه الاصول فهو مقسدة ودفعها مصلحة

"There are five objectives of law enforcement for humans, namely to maintain their religion, soul, mind, offspring and property. Every thing that has the potential to provide protection for these five main things will produce mashlahah. As for everything that ignores it, it will cause mafsadah. The new mafsadah can be achieved by rejecting the mafsadah. Salaf and Khalaf scholars agree that every Sharia law must have a reason ('illat) and also a goal (maqashid) for its implementation. The aim and reason is to build and maintain human benefit. The objectives of Islamic law are often referred to by experts in jurisprudence as maqashidal-syariah (objectives of Islamic law). In terms of language, maqashid al-syariah means the aim or purpose of Islamic law. Therefore, the main discussion in it is the issue of the wisdom and illat of enacting a law. The study of the purpose of establishing law in Islam is an interesting study in the field of jurisprudence. In subsequent developments, this study was the main study in Islamic legal philosophy. So it can be said that the term maaqshid alsyariah is identical to the term Islamic legal philosophy.

The purpose of Allah in enacting his laws is to maintain human benefit, as well as to avoid mafsadah (damage), both in this world and in the afterlife. This purpose will be stamped through taklif (legal burden) whose implementation depends on understanding the main sources of law, the Koran and Hadith. In order to create benefits in this world and the hereafter. Based on research by experts in jurisprudence, there are five main elements that must be maintained and realized. These five points are religion, soul, hereditary reason, and wealth. Amukallaf (legal subject) will benefit when he can maintain the five main aspects, whereas he will experience mafsadat (damage) when he cannot maintain the five elements properly. So, one starting point that must be underlined is that maqashid al-Shariah boils down to benefit. Aims to uphold the benefit of humans as social creatures, in which they must be responsible for themselves and ultimately to Allah. Maqashid al-shariah requires the achievement of mashlahah, so logically this concept is also referred to as mafsadah (damage). Mafsadah is the opposite of mashlahah, if mashlahah is to be achieved by maqashid sharia, then mafsadah must be avoided.

A rather perfect definition and covering all points of view regarding maqashid al-syariah was put forward by Wahbah al-Zuhaili as follows;

prayer God bless you م من أحكامها.

"Maqashid al-syariah are the meanings and objectives that can be understood/recorded in every law and to glorify the law itself, or it can also be defined with the ultimate goal of Islamic sharia law and the secrets stipulated by the sharia in every law that set. Based on the definition above, it is clear that the central idea and also the ultimate goal of maqashid as-syariah is maslahah. Thus, there is nothing wrong if an early discussion brings up the meaning of mashlahah so that the understanding of the maqashid of sharia becomes more complete and perfect. Previous scholars agreed that sharia was revealed to build human benefit in the world and the hereafter. in life and also death in the past and in the future.

The benefits that sharia aims to achieve are general and universal. Being general means that it applies not only to individuals individually, but also to all humans collectively and as a whole. Being universal means that benefits apply not only to a certain period of time, but also to all time and throughout human life. Therefore, most Muslims believe that Allah SWT will not order anything except for the benefit of His servants. If there is no benefit in a law, then it is certain that the law was not revealed from God. There are some "laws" that do not contain problems. And when explored carefully, such "laws" are usually the result of human *ijtihad* or *tawwil* which may be appropriate for certain contexts but not for others. Even though the science of *fiqh* was known before the science of *ushul al-fiqh*, in discussions about *maqashid al-syariah*, it was actually the *ushul al-fiqh* scholars who discussed it in a special form. When *fiqh* experts build a *fiqh* building, it is the *ushul al-fiqh* experts who provide the principles and harmony of that building. So it is not surprising that many *ushul al-fiqh* scholars discussed *maqashid al-syariah* before Imam al-Syathibi (d. 672 H).

Based on the definitions above, *maqashid al-syariah* are the secrets and final goals that Syar'i wants to realize in every law he has established and knowing this, according to Busyro, will be very useful for *mujtahids* and also for people who do not reach the level of *mujtahid*. For *mujtahids*, knowledge of *maqashid al-syariah* will help them in interpreting the law correctly and is an important knowledge for understanding the texts of the verses of the Koran and the Hadith of the Prophet SAW.

4. Distribution of Maqashid Sharia

Al-Syathibi has tried to systematize the discussion of *maqashid al-syariah*, and at the same time this shows his superiority over previous scholars. In his discussion, al-Syatibi divided this *al-maqashid* into two important parts, namely in terms of the goals of Allah SWT (*gashu al-Syathibi*) and the goals of *mukallaf* (*qashdu al-mukallaf*). Especially for *qasd al-Syari'* (goals of Allah SWT), he divides it into four parts, each of which has quite a long discussion, namely:

- a. *Qasd al-Syari' fi wadh'i al-syariah* (Allah SWT's intention in establishing the Shari'a). The discussion carried out in this issue explains the purposes of Allah SWT in establishing laws for humans.

According to al-Syathibii, Allah SWT revealed the Shari'a (rules of law) for no other reason than to take advantage and avoid harm (*jalb al-mashalih wa dar'ual-mafasid*). Al-Syathibi wanted to ensure that the legal rules revealed by Allah SWT were only for realize benefits for



humans. Then regarding the benefits that must be realized, al-Syathibi divided it into three parts, namely al dhararu riyat (primary), al-hajiyyat (secondary), and al-tahsiniyyat (tertiary).

- b. *Qashd al-Syari' fi wadh'i al-syariah li al-ifham* (Allah SWT's purpose in establishing laws is so that they can be understood).

In this case, Allah SWT's purpose in establishing laws is so that humans can understand them. An important theme discussed here is the language of the Koran, Arabic, where to understand it requires sufficient knowledge in terms of Arabic language style, how to understand pronunciation instructions, and other knowledge about the Arabic language. This is intended to make sharia easy to understand by all levels of society.

- c. *Qashd al-Syar'i fi wadh'i al-syariah li al-taklif bi muqtadha* (Allah SWT's purpose in determining the law is to implement it according to what He wishes).

The main theme discussed in this section is about taklif outside the masyaqqah of ability and taklif which contains human masyaqqah (difficulties) within it.

- d. *Qashd al-Syari' fi dukhul al-mukallaf throne of ahkam al Shari'ah* (Allah SWT's aim is for humans to always be under the guidance and rules of Sharia law).

In short, the aim is to prevent humans from their lustful desires in carrying out religious law. Therefore, humans are expected to always follow religious instructions in carrying out all their activities, because these activities are recognized by Allah SWT.

As for the second part, al-Ashqar discusses the final goal (al-ghayah) desired by the person who intends to carry out an action, and the things he aims for behind his activity. The central theme discussed in this section is sincerity and this should be the main motivation for every mukallaf in carrying out an activity. In discussing the theme of sincerity, the scope of discussion is very broad, covering the main goals and what themukallaf wants to achieve, things that themukallaf must understand when they deviate from ikhlas, forms of goals that are not true and the influence of intentions and goals in a deed.

According to Syathibi, sharia actually aims to realize the benefit of humans as servants of Allah in this world and the hereafter. Therefore, when His servants are burdened with obligations (al-taklif), there is no way to realize benefits. So in his view there is not a single law that does not have a purpose. In al-Muwafaqat, the benefit which is the core of maqashid al-syariah can be seen from two points of view.

1. Maqashid al-Syar'i (God's Purpose)
2. Maqashid al-Mukallaf (The Goal of His servants)

To clarify this concept, Syathibi divided it into four points. First, the initial aim of sharia is for the benefit of humans in this world and the hereafter. Second, Sharia is something that must be understood. Third, Sharia is a law of taklif (imposition) that must be implemented. Fourth, the goal of Sharia is to bring humans under the auspices of the law.

The Tawaqquf offered by Syathibi provides caution because he considers two things, namely: on the one hand, it prohibits expanding the scope of what has been determined by the text: expansion without the god of law. And this is the same as establishing a law without being based on arguments. The other side is that Syathibi remains open to the possibility of expanding the scope of what is stipulated in the text, if the legal objectives can be known. The third way of analyzing Shari' (Allah's) silence is directed at laws that are not mentioned by Shari'. However, this law provides benefits and avoids damage to human life.

Nevertheless, al-Syathibi said maintaining religion (al-din) was the main priority. Indeed, there are not many reasons to say that religion is the first priority, especially when it is related to the people who will practice that religion. Viewed from one side, logically of course human life (al-nafs) must be prioritized, because religion will not be established if there are no humans to carry it out. On the other hand, humans will continue to live even if there is no religion. Viewed from the perspective of the order that must be maintained in safeguarding the interests of al-dharuriyah, al-hajiyah and Al tahsiniyah, the sequence put forward by ulama in general is maintaining religion (hifzh al-din), maintaining the soul (hifzh al-nafs), maintaining reason (hifzh al-'aql), maintaining offspring (hifzh Al nasb) and maintaining wealth (hifzh al-mal).

Maintaining the soul (Hifzh Nafs) based on the level of importance can be divided into three levels, namely maintaining the soul at the al-hajiyah level, maintaining the soul at the al-tahsiniyah level and maintaining the soul at the al-dharuriyah level. Maintaining the soul at the level of al-dharuriyah is maintaining basic needs in order to maintain the continuity of life. For example, food, clothing and shelter needs. In this case, Ibn Taimiyah (d. 728 H) said that it is obligatory to eat even haram food when in an emergency situation. On the other hand, it is haram to destroy another person's soul without any reason justified by Sharia'. Apart from that, Islamic law forbids suicide and prohibits abuse, even if it does not amount to murder, for cases of abuse even if it does not amount to murder. For cases of torture in Islamic law, the punishment of qisas is also imposed. If the rules regarding needs are not heeded, it will result in the threat to the existence of the human soul.

5. The postulates of Maqashid al-Syariah

The first word, maqashid, is the plural of the word maqshad, which is mashdar mimi from the words qasada-yaqshudu-qashdan-maqshadan. According to ibn al-Manzhur (d. 711 AH), this word can linguistically mean Istiqomah al-thariq (steadfastness on one path) and al-i'timad (something that becomes a support). For example, Allah explains the straight path and invites humans to follow that path, as stated in the QS. an-Nahl (16): 9 which reads:

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايِزٌ وَلَوْ شَاءَ . God willing

"And Allah has the right to (explain) a straight path, and among the paths there are crooked ones." And if He had willed, He would have guided you all (to the right path). (QS. an-Nahl (16): 9).

The use of the word al-syariah with the above meaning is based on the word of Allah SWT in Qs al-Jaatsiyah (45): 18 which reads

لَا تَتَّبِعْ أَهْوَاءَ الزَّيِّنِ لَا يَعْلَمْنَ . God bless you

Then We made you subject to a shari'ah (rules) regarding that (religious) matter, so follow that shari'ah and do not follow the desires of those who do not know. (QS. Jaatsiyah(45):18)

Also based on QS. al-Maidah (5): 48:

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا .

"For each of you We give rules and a clear path." (QS. al-Maaidah (5): 48).

The use of the word al-syariah with the meaning of place of growth and source of water means that water is actually a source of life for humans, animals and plants. Likewise, the religion of Islam is the source of life for every Muslim, his benefit, progress and safety, both in this world

and in the afterlife. Without sharia, humans will not get goodness, just as they don't get water to drink. Therefore, Islamic law is the source of every goodness, the hope of happiness, both in life in this world and in the life hereafter.

In general, the discussion of these scholars has directly referred to the contents of maqashid al-syariah, without first defining it. The definition of maqashid al-syariah has only been carried out by some contemporary scholars. However, at least the main studies of maqashid al-syariah or the materials that are the core of everything have been depicted in several expressions and discussions of these scholars.

Based on the above definition of Maqashid Syariah, there is a relationship between the meaning of language and terms. When connected with the linguistic meaning of maqashid al-syariah, it is istiqamah al-thariq and al-i'timad (adhering to one path) and al-Syari' (Allah Swt) wants to make it happen.

Thus, maqashid al-syariah is the goal and direction of sharia law, which is where all mujtahids must direct their attention. One of the principles put forward in maqashid sharia is to take the middle path and not overdo it in applying it because the mashlahah that will be realized must refer to revelation and not merely the result of thought alone.

If we examine all the orders and prohibitions of Allah SWT in the Koran, as well as the Prophet SAW in the Sunnah formulated in fiqh, it will be seen that everything has a specific purpose and nothing is in vain. Everything has deep wisdom, namely as a blessing for humanity as confirmed in several verses of the Koran, including in surah al-Anbiya (21): 107 regarding the purpose of the Prophet Muhammad's sending:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

"And we did not send you, but to (be) a mercy to the worlds." (QS al-Anbiya (21): 107)

Based on the verse above, "grace for all nature" is defined as the benefit of the people. The scholars agree that Sharia law contains benefits for humans.

To maintain the existence of the soul that has been given by Allah SWT. For life, humans have to do many things, such as eating, drinking, covering their bodies, and preventing disease. Humans also need to make efforts to do everything possible to improve the quality of life. All efforts that lead to the maintenance of the soul are good deeds. because God told him to do it. On the other hand, anything that can destroy or destroy the soul is a bad act that is prohibited by Allah SAW.

All efforts that lead to the maintenance of the soul are good deeds, therefore Allah is commanded to do them. On the other hand, everything that can destroy or destroy the soul is a bad act that is prohibited by Allah SWT.

In this case, Allah SAW forbids killing without right as He says in Surah al-An'am (6): 151:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

"... and do not kill a soul which Allah has forbidden (killing) except with something (cause) that is right" (QSal-An'am (6):151.

Likewise, Allah SAW forbids falling into destruction as He says in surah al-Baqarah (2): 195:

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ.

"And do not throw yourself into destruction" (QS Al-Baqarah (2): 195.

A dharuri objective undermines the main objective in legal development which absolutely must be achieved. Therefore, the orders of the Shari'a in this case are absolute and certain, and the

Shari'a laws which are based on fulfilling dharuri needs are "wajib" (according to the majority of ulama) or fardhu (according to the Hanafi clerics).

On the other hand, Allah's prohibition regarding dharuri is firm and absolute. The laws that result include haram lidzatihi to support the achievement of this dharuri goal, the terms and conditions stipulate complementary laws outlined in the books of fiqh. Talking about the ultimate goal and secrets to be realized in maqashid al-syariah, either by realizing benefits or by rejecting all forms of mafsadat. The ultimate goal desired by al-syari' is to realize human benefit. An in-depth and comprehensive study of the legal provisions in the Al-Qur'an and Sunnah has led to the conclusion that in general the decrees of Allah SWT and His Messenger are not in vain and without any purpose, namely leading to benefit, good general benefit and individual benefit.

Likewise, in some of the provisions contained in worship, it is sometimes difficult to find the problem for worldly life and the forgiveness for those who leave the worship. However, as said by Ibn Taimiyah (d. 728 H), sometimes the purpose of al-Shari' is not only for human benefit, but as a test (al-ibtil wa al-imtihan) to test a servant's obedience. In general, if there are Muslims who ask why Allah SWT requires five daily prayers, fasting in the month of Ramadan, zakat, hajj, presenting witnesses at weddings, writing down debt and receivable transactions, cutting off thieves' hands, whipping people who commit adultery, and so on, then It certainly has goals that are to be realized for the benefit of human life itself, both in this world and in the hereafter. Although some of these goals are sometimes unknown to humans.

That is why the main study in studying Islamic legal philosophy is always related to a person's ability to understand maqashid al-syariah. The benefit aimed at by a legal enactment is more focused on human interests, because the benefit will be able to produce benefits in its implementation and prevent the perpetrator from things that endanger him. The maqashid al-syariah goes further than that, namely to safeguard the interests of Allah SWT.

6. Understanding Covid-19

In Indonesia, the Covid-19 virus was first detected on March 2 2020 and announced directly by President Joko Widodo. The number of cases of transmission of this virus is increasing day by day, increasing significantly with an average of 100 -200 cases per day. The number of Covid-19 cases in Indonesia, stated from various sources, both domestic and foreign, is predicted to reach tens or even hundreds of thousands. Covid-19 is a round-shaped (pleomorphic) single-chain virus, and is coated with club-shaped glycoproteins. This virus has four types of subsections, namely alpha, beta, gamma, and delta. Meanwhile, each of these subtypes has many serotypes. Meanwhile, each of these sub-viruses can infect humans, either through humans to each other or from animals to humans, such as pigs, cats, dogs and birds.

Coronavirus can cause respiratory illness and death from acute pneumonia. This Corona virus can attack people of all ages, including babies, children, adults and the elderly, spreading quickly and spreading to other parts of China and even in many countries including Indonesia. The origin of the virus. It is also suspected that the virus spread from animals to humans and then from humans to humans. The Covid-19 virus is a very dangerous pandemic outbreak that has claimed millions of people in various countries, including Indonesia. The latest data as of February 25 2021 shows that the world death toll due to Covid-19 has reached 2.49 million people. Indonesia itself is in the third highest death rate in Asia, reaching 35,254 deaths. Of course, as humans who have been

gifted with reason and thoughts by Allah SWT, we must make serious efforts to eliminate the harm or danger caused by the Covid-19 virus.

The international world has now experienced and felt the impact of the spread of the 2019 corona virus disease (Covid-19). This virus first appeared in December 2019 in Wuhan, China, and at its peak in April 2020 had spread to all corners of the world. This virus has killed tens of thousands of people and millions of people have been infected with this virus. Meanwhile *WHO* has made a decision on March 11 2020 that Covid-19 can be categorized as a pandemic. This virus cannot be detected by the senses and is transmitted through human to human media on an ongoing basis.

World Health Organization The world health organization categorized this outbreak as a pandemic to emphasize the gravity and danger of this situation and urge all countries to take preventive measures to prevent the spread of the covid-19 virus. Regarding the symptoms of people infected with the Covid-19 virus, they are divided into two, namely mild symptoms and severe symptoms. Mild symptoms attack the respiratory system with signs of the sufferer experiencing an increase in body temperature, coughing, runny nose, sore throat, shortness of breath, fatigue and lethargy, while more severe symptoms can result in acute respiratory syndrome pneumonia, up to death. The spread of the Covid-19 virus also occurs through the air and direct contact with sufferers. The waiting period to see the reaction to this virus is around 7-14 days. Countries in the world are trying to implement various non-pharmaceutical interventions to reduce the transmission of Covid-19. Starting from

Personal preventative measures include maintaining hand hygiene by washing hands frequently, possible and using hand sanitizer, sneezing and coughing etiquette, using a mask, and environmental disinfection. Strategies to reduce transmission in the community include social and physical distancing, carrying out all activities from home, temporary closure of schools, hotels, shopping centers, offices and other public places, prohibition of gatherings that gather many people, travel restrictions with strict inspection of every vehicle leaving/ entry in all areas, identification and isolation of those infected (by carrying out health quarantine), and contact tracing with patients infected with Covid-19 and separating those people who have been exposed to positive Covid-19 patients.

At this stage, the steps taken by the Indonesian government can be classified into three stages. First, the prevention stage, this stage is carried out, among other things, by creating guidelines for preventing the control of coronavirus disease (covid-19) published by the Ministry of Health referring to the Health Quarantine Law and the Infectious Disease Outbreak Law. Establishment of a Task Force for the Acceleration of Handling Covid-19 to prohibit the export of antiseptics, raw materials for masks, personal protective equipment and masks. temporary ban on visits by foreigners from entering Indonesian territory. large-scale social restrictions in order to accelerate handling of Covid-19. Second, the detection stage, is carried out using a routine and periodic epidemiological surveillance system

At this stage, the Indonesian government installed thermoscanners at 135 entry and exit points to the country and monitored Indonesian citizens who were repatriated from China. Third, the response stage, this stage is carried out after the detection of positive Covid-19 patients in Indonesia. At this stage, the Ministry of Health of the Republic of Indonesia has designated at least 100 referral hospitals for Covid-19 patients.

This virus has spread to the majority of countries, both developed countries, developing countries, and even poor countries which find it very difficult to deal with this virus. This condition has become a very frightening disaster and is compounded by the fact that there has been no discovery of a cure for this virus. So all countries have created policies and strategies to reduce the spread of this virus by implementing physical distancing, WFH (work from home), LFH (learning from home), and so on. Covid 19 has been declared a global pandemic by the world health organization WHO World Health Organization. The Corona virus spreads from person to person through droplets that come out of the mouth or nose that hit someone or fall on the surface of nearby objects and are then touched by other people. When this virus occupies a host that has suitable conditions and supports metabolism, the Corona virus can grow and reproduce by dividing within a certain time. The host for the Corona virus that allows the virus to reproduce is in the areas of the eyes, mouth, nose or parts of the body that have soft tissue.

The zoning of the spread of Covid 19 specifically in Indonesia is determined by the Covid 19 Handling Task Force (Covid 19 Task Force), in this case carried out by the National Disaster Management Agency (BNPN) with four colors as zones, namely; Red Zone, or high risk (0-1.8), Orange or medium risk (1.9-2.4); yellow or low risk (2.5-3.0) and green (no cases of Covid 19). The policy of breaking the chain of spread or transmission of the virus outbreak through the implementation of Large-Scale Social Restrictions and the Implementation of Restrictions on Community Activities is considered the best solution for handling the Covid-19 pandemic. -19. Several impacts on the spread of Covid-19 have led the Indonesian government to issue various policies to tackle the spread of this virus. These policies certainly have a goal in the form of creating peace and benefits for the people. This obedience is based on the fact that something that contains an element of benefit must be done. However, in practice it still seems that the Indonesian government's policies are not running in accordance with applicable regulations.

B. FORMULATION OF THE PROBLEM

1. How is Walimatul 'Urs implemented amidst the Covid 19 pandemic in Baru Village, Batang Kuis District?
2. What are the factors behind the community continuing to carry out walimatul 'urs in the midst of the Covid 19 pandemic?
3. What is Maqashid Syariah's review of the implementation of walimatul 'urs amidst the Covid 19 pandemic in Baru Village, Batang Kuis District?

C. RESEARCH METHODS

During conducting research, the author used qualitative research methods with a normative-empirical legal approach and a statute approach and a case approach. There are three data sources that the author uses in this research, namely primary data. Primary data sources are data sources obtained directly from original sources or first parties. Data from interviews with several married couples who celebrated Walimah during the pandemic, obtained directly from the people of Baru Village, Batang Kuis sub-district. through interview methods or distributing questionnaires to participants in Baru Village, Kec.

Batang Kuis, including: Village Officials, Head of KUA, MUI Batang Kuis District, Batang Kuis Community Health Center Staff upt Baru Village. Secondary data sources are data sources obtained by researchers indirectly through intermediary media or sources that facilitate the process of assessing primary literature, which repackage, reorganize, reinterpret, summarize or in other ways add value to new information reported in primary literature. The secondary data sources in this writing include books related to Maqashid sharia, Hadith books related to walimatul 'urs law, legal journals, the internet and books related to the research topic, then the three legal materials were collected with the observation method through interviews supported by data and processed using qualitative methods and described using deductive thinking logic.

D. DISCUSSION

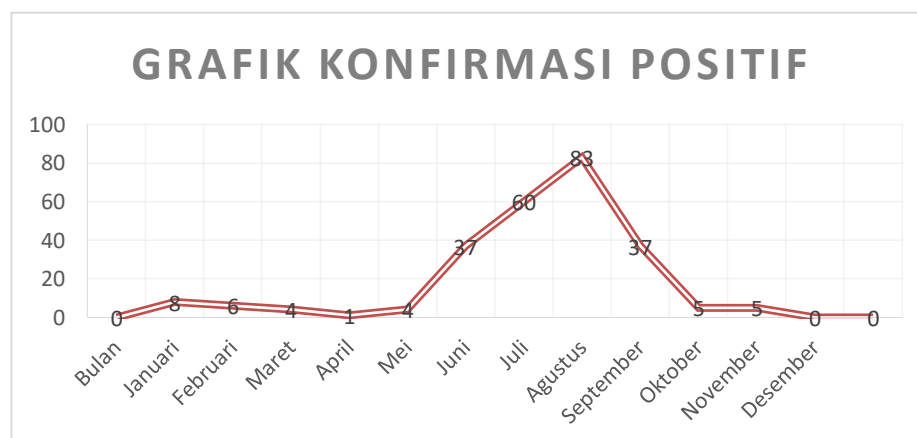
1. Implementation of Walimatul 'Urs in the midst of the Covid 19 Pandemic in Baru Village, Batang Kuis District.

Based on data obtained by the author in the period January 2021-December 2021, according to the Head of the KUA, Batang Kuis District, there were around 71 couples who got married well during the Covid 19 Pandemic. Then, within a period of one year, people holding wedding receptions were given directions and advice regarding the implementation and restrictions on community activities during the Covid pandemic by complying with health protocols following the Instruction of the Governor of North Sumatra Number 35 of 2021 which follows up on the Instruction of the Minister of Home Affairs number 32 of 2021 concerning the implementation of restrictions on community activities in accordance with level 3 and level 2 status by optimizing the 2019 corona virus disease handling posts at the village level. According to village officials, there have been validated cases of five families contracting the Covid-19 virus. And in this village there was also a party which was disbanded by the Covid Task Force because it did not respect the rules. From Walimatul 'URS data obtained by researchers, in mid-May 2021 there was a spike in wedding receptions outside the Hall, followed by a spike in Covid patients who were confirmed positive and ISOMAN which was obtained by researchers through the Batang Kuis Upt Community Health Center. New Village.

Based on the author's observations, the community continues to hold walimatul 'urs in the midst of the Covid 19 pandemic without complying with the rules during the PPKM period. Implementers in the community attending invitations in large numbers are still less aware of the importance of complying with health protocols. There are also people who hold celebrations without washing their hands and with strict health protocols as per the governor's instructions, namely, availability of hand washing containers, availability of sanitizers, masks, maintaining

distance, no buffets. Guests attending should wash their hands first in the containers provided, usually in the form of gallons of aqua drinking water and dispensers provided near the entrance to the wedding reception. In fact, the invited guests deliberately passed the hand washing station and immediately greeted the family.

Based on facts on the ground, there are still many people who do not realize and understand the importance of the collective good. The data for this research were obtained by conducting questionnaire interviews with couples who celebrated Walimatul'urs wedding reception without limiting the number of invited guests and inadequate health protocols. The data that the researchers examined was data on the distribution of Covid patients when carrying out wedding reception crowd activities from May 2021 to December 2021 during the period when restrictions on community activities were implemented according to each status area based on the number of people experiencing suspected Covid 19 in the period May 2021 to December 2021.

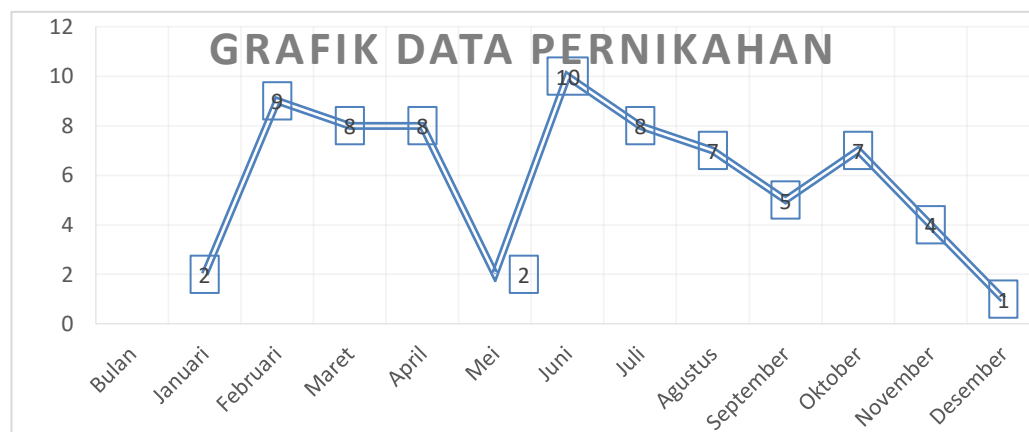


From the results of the researcher's interview with Mrs. Netty, the Upt Desa Covid Task Force, it can be understood that in this case the Upt Village Community Health Center said that based on instructions and directions from the Ministry of Health, not just anyone can obtain the identity of a Covid patient without the knowledge and permission of the local health service. So the data obtained by the author is only based on the cumulative number of increases in Covid patients every month. Meanwhile, the identity of Covid patients in the community is not permitted to be known to the public. So the researchers only got data on Covid patients in the new village in the form of numbers only based on data from the community health center. And from the available data from May to December 2021, it was recorded that in the sub-district there were twenty-three new village residents who were suspected of being exposed to Covid, who were obtained directly from the Batang Kuis sub-district health center, while dozens of others were self-isolating in their respective homes.

Based on interviews with informants, the number of invited guests who attended ranged from four hundred people to one thousand two hundred people according to the number of invitations distributed. The host holding the wedding reception provided a one gallon bottle of aqua water only as a condition of complying with health protocols if a local inspection was carried out by the village security team. During implementation, containers and water for hand washing should be provided according to the capacity of the invited guests.

This means that when washing your hands, one gallon of water dispenser should contain twenty liters which can be used to wash the hands of fifty invited guests, so that if it is estimated that the number of invited guests present ranges from four hundred to one thousand two hundred invited guests, this means that a gallon of water should be used. provide this amount for washing the guests' hands, around eight to twenty-four gallons of drinking water, a twenty liter dispenser, but in reality the host only prepared one gallon of gallon water at the reception for invited guests and the host had only one gallon of water left over. another half gallon until the event is over, meaning there will be no effort to maintain health protocols as recommended by the government. Wedding receptions are usually held on Saturdays and Sundays from the five hamlets located in the new village. On average, around seven to ten people who carry out walimatul 'urs get married outside the KUA, either in a building or at the bride and groom's own home. Data obtained every month from May to December 2021

It is estimated that there are under ten couples who carry out Ijab and Qabul, as in the following table:



The implementation of the walimatul 'urs was not in accordance with the government's advice during the Covid-19 pandemic. The bride and groom prepared invitations and events such as printing invitations and distributing them to more than one thousand two hundred invitations both from relatives outside the city and inside the city starting from colleagues, friends, and local residents. The bride and groom and even their families said that from the start they had known about the appeal to comply with health protocols, but there had been no call for restrictions on community activities at the wedding reception.

From the results of interviews conducted by researchers with Mr Rudi, the new village secretary said that when the community said that they would hold a wedding reception either in the building or at home, the village government officials would also appeal to the

Micro PPKM post to ensure that residents adhere to health protocols such as having to provide washing containers, hands, using a mask, antiseptic sanitizer, maintaining distance, not crowding, if there is a reception that does not comply with health protocols, strict action will be taken and sanctions will be disbanded, limiting visiting hours for invited guests, and attendees will not be allowed to eat on site. If something like this happens, it should be as simple as possible. Organizing it has become the thing that saves us all from the epidemic, namely a small celebration with only the closest people, the most important thing is to be harmonious and the conditions for a valid marriage are met. In its implementation, the village government consisting of the village head, village secretary and head The hamlet will not be selective in carrying out these actions if it does not comply with the appeal to comply with health protocols properly. However, it can be seen that there is still a lack of public awareness about health and it could have a big impact if this pandemic spreads, even though health education has been attempted with various health education programs."

2. The factors behind the community continuing to carry out walimatul 'urs in the midst of the Covid 19 pandemic.

1. Educational social status factors

Education is a social classification in society that, by completing tertiary education, it becomes a measure of success in holding a wedding party, so that the level of education of the couple influences the celebration process and the cost of the wedding reception, such as "The higher the school, the more expensive the wedding fee. ". And the problem is that there is a stigma that has grown in society to this day, namely "Simple Concept" which means that the invited guests from the bridal couple are only attended by the families of the bride and groom and there is no pomp. So this stigma can cause a bad view in society as if the bride and groom who are getting married have already "married by accident" so to eliminate the bad stigma in society the Walimatul 'urs celebration procession should be held on a large scale.

2. Community tradition factors

Traditions that develop in society as social creatures become local customs and habits. Customs that grow and develop in society are preserved for the next generation while maintaining noble traditions to this day. Some people still uphold sacred activities, whether through holding wedding receptions, circumcision celebrations, etc. These customs are still being preserved so they should be obeyed and continued to be implemented. The implementation of walimatul 'urs includes spiritual values left behind by ancestors, customs from various tribes, including wedding reception celebrations such as Mandailing Batak traditional wedding celebrations, Javanese, Sundanese, Malay traditional



weddings, etc. So it really won't be possible if the walimatul 'urs is only carried out simply.

3. The factor of not believing in Covid-19

The never-ending pandemic causes boredom in society which gives rise to a bad view that the virus is not real. This begins with public confusion due to government policies which tend to always change which results in people being reckless and ignoring health protocols, resulting in mobility which has an impact on spike in cases in various regions. As ordinary people who have high hopes for the government, the public's perception is that if the celebration is cancelled, it will result in material and immaterial losses because the event has been prepared for months in advance, so if it is canceled it could cause difficulties, so it is appropriate to still hold it.

3. Maqashid Syariah's review of the implementation of walimatul 'urs amidst the Covid 19 Pandemic in Baru Village, Batang Kuis District

The conceptualization of maqashid syari'ah as a perspective in implementing policies in the context of preventing Covid-19. In this context there is the implementation of maqashid syariah in the life preservation community (hifdz al-nafs) related to the prohibition on holding wedding receptions as an effort

preserving life. The essence of Maqashid syariah is in accordance with the concept of mashlahah which is the embodiment of maqashid syari'ah, namely that the nature of the PPKM policy is expected to be able to realize goodness and general benefits for many people and individuals. As in the distribution of mashlahah, namely mashlahah hajiyyat which can be realized in compliance with implementing government policies as an effort to prevent the spread of the Covid-19 virus. Because mashlahah hajiyyat is mashlahah that is needed by society to enforce the rules properly.

This mashlahah must remain because if it is lost, it means that people do not implement PPKM policies in an orderly manner, the spread of the pandemic will become wider. Meanwhile, mashlahah is seen in terms of its influence and role in the upholding of the people and the existence of humanity. Of course, the implementation of policies aimed at protecting all Indonesian people from viruses from a health aspect in order to achieve benefits that are truly for the benefit of the people at large, there must be strong cooperation between the government and levels of society.

In creating benefits, you must basically prioritize the public benefit, apart from that, creating benefits should be seen in terms of the objectives of the Shari'a in establishing laws that relate either directly or indirectly to the five basic principles for human life. Several sequences that must be maintained in safeguarding the interests of al-daruriyah are: maintaining religion (hifdz al-din), maintaining the soul (hifdz al-nafs), maintaining reason (hifdz al-'aql), maintaining offspring (hifdz al-nash).

The author considers that in Desa Baru Subdistrict, they continue to carry out large-scale walimatul 'ursy celebrations without good procedures and do not limit the number of invited guests, even though the aim is to carry out walimah al-'ursy to avoid slander, whereas in the modern era social media can be a solution in the midst of this epidemic to broadcast that a valid marriage contract has taken place for the sake of and to avoid slander as a form of announcement to the general public and as much as possible there will be no celebrations and it will be simplified.

Hierarchically, mashlahah can be categorized into three consecutive parts, namely dharuriyyat, hajiyyat, and tahsiniyyat. Dharuriyyat includes something that must exist or be implemented to realize benefits related to the worldly and spiritual dimensions. If this is not there, it will cause damage and even loss of life and life such as eating, drinking, praying, fasting and other worship, the meaning of hajiyyat will be to avoid difficulties, if this something is not there, it will cause damage or death, it will but it has implications for society and narrowness.

If things are included in tahsiniyyat, they will bring perfection to the activity being carried out and if they are abandoned they will not cause difficulties. If you look at the mashlahah categorization, celebrating and attending a wedding during the pandemic is included in tahsiniyyat because if you don't celebrate and attend a wedding the consequences that arise from it will not cause difficulties. In accordance with the principle, refusing damage must take priority over bringing benefit.

Likewise, you are not allowed to hold activities that involve large numbers of people and are believed to be a medium for spreading Covid-19. In this case, in an environment that has a big risk of exposure to the Covid-19 virus, it is not permitted to hold a wedding celebration involving many people because it has a big impact on the spread of the Covid-19 virus if you do not comply with health protocols, such as using masks, hand sanitizer and checking temperature.

If the wedding or walimah reception continues to be held, it could become a new cluster of Covid-19 transmission when people are determined to hold it in the midst of a pandemic and this is made worse by a lack of awareness to comply with health protocols. The mafsadat (badness) that arises is ultimately greater than the benefit (goodness) that you want to achieve.

Even though the Covid-19 pandemic is still in emergency, the Sahibul Hajat family does not limit invited guests because there is an opinion that the success of a wedding celebration procession is judged based on the total number of families in a large period of time as a once-in-a-lifetime moment for the Sahibul Hajat.

Even though it is highly recommended to be held, it is not a sin if it is decided to cancel the walimah because inviting many invited guests should be

postponed, especially if there is an emergency such as a pandemic, there are crowds and even physical interactions such as shaking hands, embracing each other and a lack of public awareness to comply with protocols and recommendations from the Prophet. the attitude of a Muslim in facing an epidemic in an area. This is an element of mashlahah.

If you look at the mashlahah categorization, celebrating and attending a wedding during the pandemic is included in tahsiniyyat because if you don't celebrate and attend a wedding the consequences that arise from it will not cause difficulties. Even though the people of Baru Village still adhere strongly to traditions and customs, even though they already know the dangers of the Covid-19 virus, they still carry out celebrations with the view that they are a gathering for the families of the bride and groom, and because they have donated many envelopes at other people's wedding receptions.

However, the implementation of Maqashid sharia is felt to be less effective, many people continue to hold wedding celebrations by not complying with health protocols such as not providing hand sanitizer, checking temperatures and making physical contact, resulting in forced disbandment at the wedding reception.

Don't put it forward Public benefit includes maintaining Maqashid Syariah by maintaining the five principles in maintaining religion as stated in the Al-Quran, the appeal to obey the government 'ati'ullahu waati'urrasul wa'ulilamri mingkum, obey Allah, obey the apostle, obey the leaders among you . Looking at the current phenomenon, there is an appeal not to gather in crowds and carry out things that can bring harm during Covid 19, including all wedding reception activities, presenting the best simple times, it is better to adhere to the health protocol advice strictly, namely by washing hands, maintaining distance, etc. It is obligatory to safeguard the welfare, especially during the Covid-19 pandemic emergency because the decision is based on the rules of Islamic law which are binding on all existing communities.

According to Maqashid Syariah, carrying out walimatul 'urs in the midst of a pandemic is Tahsiniyyah, because holding a reception in the middle of a pandemic is Tahsiniy, which even if it is not carried out does not disturb the essence of dharuriyyah.

E. CLOSING

Conclusion

Based on the results of research conducted by the author, a conclusion can be drawn related to this research; These conclusions are:

- a) The implementation of walimatul 'urs during the Covid-19 pandemic must follow the Instruction of the Governor of North Sumatra Number 35 of 2021 which follows up on the Instruction of the Minister of Home Affairs number

32 of 2021 concerning the implementation of restrictions on community activities in accordance with level 3 and level 2 status by optimizing posts for handling the 2019 corona virus disease at the village and sub-district level to control the spread of the 2019 virus disease in districts/cities by paying attention to the criteria for the level of the pandemic situation, including the appeal for holding wedding receptions and celebrations.

- b) There are three factors behind the community continuing to implement Walimatul 'Urs in the midst of the Covid-19 pandemic
 - 1. Community social status factors
 - 2. Community tradition factors
 - 3. The factor of not believing in the Covid-19 virus
- c) Maqashid Syariah's review of the implementation of walimatul 'urs amidst the Covid 19 pandemic in Baru Village, Batang Kuis District.

By not celebrating walimatul 'urs on a large scale, it is a form of maintaining maqashid sharia, namely by maintaining Al-dharuriyat Al Khams (Hifdz Al-Nafs). in the order of life. So, Hifdz Al-Nafs is an urgent matter to implement and maintain its existence. A concrete example is holding a wedding reception without health protocols during the pandemic, violating this has an impact on not creating benefits for humans in maintaining hifdz nafs, while the manifestation of the PPKM policy is related to prohibitions. Hifdz nafs in the form of Mashlahah is maintaining the soul at the level of hajiyyah as a form of awareness and a sense of obedience in an effort to realize a mashlahah in accordance with the principle "Resisting damage must take precedence over bringing benefit"

God willing

In this rule, if something appears to have benefits or benefits (goodness) but if there is also damage, then what must be prioritized is to eliminate the mafsadah or damage in order to realize the common benefit and good.

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