Al-Milal Journal of Religion and Thought

**Islam and Disaster Communication via Online Media amid the Covid-19 in Indonesia:
The Case of Nahdlatul Ulama, Muhammadiyah, and the Salafism**

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Abstract

This article discusses disaster communication via website media carried out by three Islamic groups in Indonesia, namely Nahdlatul Ulama (NU), Muhammadiyah, and Salafi. The three of them represent the trend of Indonesian Islamic currents today. The Covid-19 presence requires the three groups to play strategic communication in educating their followers and the public in general. This paper uses media text approach related to inward communication (to Allah) and outward communication (to social context). This study concludes that from the inward communication perspective, NU, Muhammadiyah, and Salafis attempt to strengthen the faith of the people to be closer to God (Allah). NU and Muhammadiyah tend to prioritize rational theology and the necessity of reason in understanding Corona as evidence of God's existence, while Salafi emphasizes the theology of destiny and human sins. Meanwhile, in the perspective of outward communication, NU tends to communicate with the people about the Pandemic through Syafi'i fiqh narratives based on the Pesantren tradition, particularly regarding emergency law issues, and it does not fully translate Islamic teachings into real social transformative actions. Muhammadiyah is more involved in practical actions dan social activism to handle the Covid-19. Meanwhile, the Salafis through its salafus-salih manhaj approach encourage the community to fortify themselves from Corona with the prayers taught by the Prophet, as well as to engage in social actions. Therefore, it seems NU communicates the Covid-19 issue to the public through traditional normative fiqh texts; Muhammadiyah does not communicate much by using normative fiqh texts, but it develops social-practical fiqh texts, and Salafi emphasizes theological-normative texts that tend to play down the humans role in handling the Covid.

Introduction

The development in science and technology in the modern world has brought in new modes of communication which are way faster and far more promising. More so, in the wake of the pandemic which has engulfed the entire world, it is mandatory for the Islamic organizations to use appropriate methods of communication with the followers and people in general. The largest Islamic organization that dominates the Islamic culture of Indonesian society today consists of three communities, namely NU (Nahdlatul Ulama), Muhammadiyah, and Salafi. The three of them have their respective approaches in communicating the Covid disaster to the public or congregation. Among the approaches they have adopted to communication is the online communication or more commonly termed as Computer Mediated Communication (CMC), which takes place through the medium of electronic devices[1]. Each one of the aforementioned groups has different content of media.

Online media is one of the disaster communication spaces, used by the three communities mentioned above. Through their official website, the three groups publish various content containing Covid-19 issues aimed at reminding the masses about the dangers of the outbreak. NU has a site known as https://www.nu.or.id/, Muhammadiyah can be accessed through https://muhammadiyah.or.id/en/, and the Salafi through http://radio.rodja site, a fairly large Salafi site in Indonesia.[2] As the largest Islamic groups that lead the majority of Indonesians, the existence of NU, Muhammadiyah, and Salafis are very much taken into account in efforts to deal with Covid-19.

As leaders of public opinion at the grassroots, the three of them have always been a reference for the Muslim community. How, for example, in the early days of Covid-19, the government prohibited congregational prayers in mosques *(masjid),* then allowed them to return with the implementation of strict health protocols. The prayer line *(shafs)* had to be made at a distance. On the other hand, religious and social events are prohibited from being held. It cannot be successful without the support of religious leaders, like the mentioned above. Moreover, NU and Muhammadiyah are called the two moderate Islamic organizations in Indonesia. Salafi groups themselves, even though they are often considered radical groups, have still become an integral part of the religious context of Indonesian society lately, especially since Salafis began to present themselves as a moderate Islamic movement as well.

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[1] Denis McQuail, *McQuail's Mass Communication Theory*. (2005) SAGE. ISBN 978-1-4129-0372-1

[2] Din Wahid, "Nurturing the Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia" (Universiteit Utrech, 2013).

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By looking at the position of NU, Muhammadiyah, and Salafis as controllers of Muslim opinion in Indonesia as well as the necessity to use new media as a means of religious communication, this article will analyze the forms of disaster communication which have been adopted by these three groups with an Islamic approach through online media websites to respond to Covid-19. This study is expected to prove that religious-based disaster communication is an important part of efforts to deal with Covid-19.

Literature Review

Several studies on Islam, communication media, and disasters are discussed here. In looking at the existence of disasters, it is interesting to see a conceptual study carried out by Furqan Ishak Aksa. According to him, misunderstandings towards the teachings of Islam increase the fatalistic attitude towards disaster. Fatalistic attitude causes people to ignore measures to reduce the disaster risk. Therefore, a new approach is needed to change the fatalistic attitude that afflicts most Muslim countries. Islamic teachings actually give significant attention to the people to use knowledge in disaster risk reduction. There are three Islamic principles that can be used in disaster risk reduction, namely *al-ilm* (knowledge), *ikhtiar* (effort) and *tawakkul* (trust in God).[3] In relation to that, Suyadi et al analyzed the reasoning of *fikih kebencanaan (disaster fiqh)* and its actualization in Covid-19 mitigation. In the response to Covid-19, the reasoning of *fikih kebencanaan* was expanded in terms of medical, theological, and educational movements.[4] It is in line with the study of Islamic humanitarianism by Jamal Krafess, viewing that acts of humanitarianism are an essential element of religious practice for the Muslim. In Muslims belief, a humanitarian act is a way of receiving help from heaven, of erasing sins, and of meriting Paradise. It is done by doing *zakat, waqf, kaffara,* and so on.[5]

The mentioned Islamic concepts of disasters relate to study of crisis management from Islamic perspective in response to COVID-19 pandemic. There are four concepts of crisis management according to the Islamic approach, namely crisis management strategies in Islam, the stages of crisis management, the characteristics of a leader who manages crises,

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[3] Furqan Ishak Aksa, "Islamic Perspectives in Disaster: An Alternative to Changing Fatalistic Attitudes," *Jàmbá Journal of Disaster Risk Studies* 12, no. 1 (2020), https://doi.org/10.4102/jamba.v12i1.942.

[4] Suyadi, Zalik Nuryana, and Niki Alma Febriana Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience," *International Journal of Disaster Risk Reduction* 51 (2020), https://doi.org/https://doi.org/10.1016/j.ijdrr.2020.101848.

[5] Jamal Krafess, "The Influence of the Muslim Religion in Humanitarian Aid," *International Review of the Red Cross* 87, no. 858 (2005).

and the roles of a leader during the crisis management process.[6] One of the considerable strategies is using the media. Rahmanto and Rafi view that social media usage in response to disaster of Covid-19 pandemics can be done by promoting hashtags *(#lawancovid19),* as happening in Indonesia.[7] Kanchana Jayasekara identifies the types of contents shared through Facebook during different phases of disaster management.[8] People used Facebook to share posts related to disaster warning, request for help or rescue, sharing information about rescue missions, sharing contact numbers of rescue teams, request for donation items, coordinate aid distribution, ask for volunteer work and to provide feedback about the ongoing funding programs. In addition, M. M Kobiruzzaman studies both positive and negative impacts of social media in disaster management of the COVID-19 pandemic. It seems that social media's positive role in the COVID-19 pandemic is practicing citizen journalism, creating social awareness, maintaining communication in the emergency period, optimizing recovery activities, and enhancing charitable donation. In contrast, social media's negative impacts are spreading fake, false, and fabricated news regarding the coronavirus.[9]

Conceptual Framework and Research Methodology

1. Website as Online Media Platform

According to Soukup, the online world provides a fake meeting place that expands the social world, creates new knowledge opportunities, and provides a place to share views widely.[10] Everett and Caldwell[11] and Fenton[12] view that the worldwide web is an open, flexible, and dynamic information environment that allows people to develop new knowledge, and also engage in the world of democracy in a more interactive and community-based sharing, and empowerment. Internet space is an open space that allows various

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[6] Nawal A Al Eid and Boshra A Arnout, "Crisis and Disaster Management in the Light of the Islamic Approach: COVID-19 Pandemic Crisis as A Model (A Qualitative Study Using the Grounded Theory)," *Journal of Public Affairs-Wiley*, 2020, https://onlinelibrary.wiley.com/doi/epdf/10.1002/pa.2217. .

[7] Fajar Rahmanto and M Rafi, "The Role of Social Media for Disasters in the Era of Disruption (Analysis of Responsiveness to COVID-19 Pandemics on Twitter)," *Komunitas International Journal of Indonesian Society and Culture* 12, no. 12 (2020): 227–37, https://doi.org/10.15294/komunitas.v12i2.25062.

[8] Kanchana Jayasekara, "Role of Facebook as a Disaster Communication Media," *International Journal of Emergency Services* 8, no. 2 (2019): 191–204, https://doi.org/10.1108/IJES-04-2018-0024.

[9] M. M Kobiruzzaman, "Role of Social Media in Disaster Management in Bangladesh Towards the COVID-19 Pandemic: A Critical Review and Directions," *International Journal of Education and Knowledge Management (IJEKM)* 4, no. 2 (n.d.): 1–14, https://doi.org/10.37227/IJEKM-2021-03-39.

[10] Charles Soukup, "Computer-Mediated Communication as a Virtual Third Place: Building Oldenburg's Great Good Places on the World Wide Web," *New Media and Society* 8 (2006): 421–40.

[11] Anna Everett and John T Caldwel, *New Media Theories and Pratices of Digitextuality.* (London: Routledge, 2013).

[12] Natalia Fenton, *New Media, Old News Journalism and Democracy in Digital Age* (London: Sage Publications, 2010).

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information to be easily accessed. The internet produces what is known as online media, a place where various information is published.

The freedom and openness inherent in online media, is an open space for the appearance of all community identities, including religious communities. The so-called online religion becomes relevant here. Brasher researches a million religious sites that contain religious information, he argues that online religion can be a feature of religious humanism that will always be relevant for future generations.[13] Dawson and Cowan divide two forms of religion in online media. Firstly, *online religion* refers to religious activities carried out online, such as online congregational prayer activities. Secondly, *online religion* refers to religious services, such as religious information available on online sites. [14] Meanwhile, Helland[15] and Campbell see that the online religious space can be transformed into a platform to preserve community ideology because religious activities in the online space relate to or making influence or are influenced by three things; community, religious authority, and identity.[16]

2. Disaster Communication in Islamic Communication Perspective

Islamic communication is related to the concept of global *ummatic* (global community).[17] This concept offers a communication system that is open, egalitarian, without discrimination, and free from the influence of individuals, ethnic boundaries, state, and sectarian interests. He then mentioned the five basic principles of Islamic communication; *al-tawhid, al-amr bi al-ma'ruf, al-nahy an al-Munkar, al-Amanah, al-taqwa, and al-ummah.*[18] Muhammad Ayish further extends Mowlana's communication principles by presenting a normative Arab-Islamic perspective, which he argues, should be the basis for future communication theory building in the Arab-Islamic context. The Arab-Islamic worldview derives from two central sources, namely the secular sociocultural traditions and values where the boundaries of morality are delineated by blood relationships, and religious Islamic values from the Holy Qur'an and Prophet Muhammad's sayings and practices encouraging *tawhid* (the only God), *iman* (belief), *umma* (community), *ibadah* (worship), and *ilm*

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[13] Brenda E Brasher, *Give Me That Online Religion* (San Francisco: Jassey Bass Inc, 2001).
[14] Lerne L Dawson and Doglas E Cowan, *Religion Online: Finding Faith on the Net* (New York: Routledge, 2004).
[15] Christopher Helland, *Virtual Religion: A Case Study of Virtual Tibet* (Oxford Handbooks Online. Oxford University Press., 2018).
[16] Heidi A Campbell, *When Religion Meets New Media* (London: Routledge, 2010).
[17] Hamid Mowlana, "Global Communication in Transition: The End of Diversity" 19 (1996).
[18] Hamid Mowlana, "Theoretical Perspectives on Islam and Communication," *China Media Research* 3, no. 4 (2007).

(knowledge).[19] Andi Faisal Bakti offers the concept of freedom of providing and receiving information. He introduces an anti-domination communication process between the recipients and the message senders.[20] In Islam, communication activities should be based on equality and egalitarianism.[21] In addition, Osman Koroglu states that Islamic communication can be a solution to various communication and media problems today. He views that Islamic communication seeks to see a phenomenon fairly and not only with material orientation.[22]

However, Mowlana's construct particularly was criticized by Gholam Khiyabani who considered that Mowlana's version of Islamic communication tended to be ahistorical, essentialist, and reductionist, and very biased because the social context on which Mowlana's theory was based was Iranian Islamic society.[23]

It seems that Islamic communication is an attempt to base every communication activity using Islamic point of view. The Covid-19 is inseparable from Islamic values because it is very closely related to the highest power, namely God as the ruler. In Islam, it is often said that *"we belong to Allah, and only to Him we will return"*[24]. So, communication activity related to the Covid-19 disaster is not only in the form of *outward communication* in the form of providing Islamic information or Islamic teachings of the Covid-19 to the people but also in the form of *inward communication,* namely personal communication with Allah.

Using a qualitative method, we study the online media of NU, Muhammadiyah, and Salafi [25] by focusing on the communication activities they carry out in managing and conveying religious information of Covid-19 to the public.[26] The data is collected by reading, listening, and noting some information from the primary sources. The collected data are analyzed by using an Islamic communication approach, namely inward and outward communication.

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[19] M.Z Ibrahim, "Models of Communication in the Qur'an: Divine-Human Interaction," *American Journal of Islam and Society* 22, no. 1 (2005): 70–95, https://doi.org/https://doi.org/10.35632/ajis.v22i1.454.

[20] Andi Faisal Bakti, "The Contribution of Dakwah to Communication Studies: Risale-i Nur Collection Perspective," 2016, http://www.risaleinur.com/studies/139-conferences/2010/4127-the-contribution-of-dakwah-to-communication-studies.html. .

[21] Adeni Adeni, "Paradoks Komunikasi-Dakwah Fundamentalis Salafi: Kasus Masjid Nurul Jam'iyah Jambi," *Jurnal Dakwah Risalah* 31, no. 1 (2020): http://dx.doi.org/10.24014/jdr.v31i1.8882, http://ejournal.uin-suska.ac.id/index.php/risalah/article/view/8882.

[22] Osman Koroglu and Ozhan Tingoy, "Principles of Islamic Communication: A Comparison with Western Communication Approaches and Some Turkish Examples," in *World Congress on Islamic Systems (World-ISLAM2011)* (Subang, 2011).

[23] Gholam Khiabany, "De-Westernizing Media Theory or Reverse Orientalism: Islamic Communication as Theorized by Hamid Mowlana," *Media Culture Society* 25, no. 3 (2003): 415–21.

[24] Al-Baqarah 2:156

[25] Thomas R Lindlof and Byran C Taylor, *Qualitative Communication Research Methods* (London: Sage Publications, 2001).

[26] Sudaryanto, *Metode dan Aneka Teknik Analisis Bahasa* (Yogyakarta: Duta Wacana University Press, 1993)

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Religious Communication of NU, Muhammadiyah, and Salafi during the Pandemic via Online Media

During the Covid-19 outbreak, the official websites of NU, Muhammadiyah, and Salafi contained Islamic content that discussed the outbreak. Various posts and information are displayed on the website in response to Covid-19. Some of the responses are normative, some are actual-social. Covid-19 encourages religious orientation and discourse of the three organizations as stated by Sulkowski.[27] Here we present two forms of Islamic communication of disasters; *inward communication* (to Allah) and *outward communication* (direct response to the plague phenomenon).

1. **Inward Communication (to Allah)**

NU (Nahdlatul Ulama)

As the largest Islamic organization, NU tries to make people aware of the Covid-19 outbreak, which shows the existence of God as a provider of calamities. However, NU does not adhere to *the jabbariyah* [28](fatalistic) theology which tends to surrender to the provisions of Allah SWT. *Inward communication* means returning, calamities that have occurred, to Allah, as a form of belief in Allah's power. On the NU website, there is an article entitled, "Corona and Human Error." It states, "We should be able to appreciate the majesty of Allah through events near us and in our daily lives. Including the phenomenon of the emergence of Covid-19, the disease caused by the Coronavirus novel or what we have usually known as the Coronavirus that is sweeping the world community today. The greatness of this invisible creature is not only from its biological structure but also from the systemic impact it causes, which includes the economic, political, cultural, and even religious sectors. Hasn't Allah commanded us, not only to observe the heavens but also everything that is on earth? "Say (Prophet Muhammad), 'Pay attention to whatever is in the heavens and on earth! (Yunus: 101)"[29]

This quote shows NU's encouragement for Muslims to reflect on the existence of Allah regarding Corona. NU views that Corona is a means of testing a Muslim's faith. NU

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[27] Lukasz Sulkowski and Grzegorz Ignatowski, "Impact of COVID-19 Pandemic on Organization of Religious Behaviour in Different Christian Denominations in Poland," *Religions* 11, no. 254 (2020), https://doi.org/10.3390/rel11050254.

[28] *Jabbariyah* is one of the doctrines in theology. *Jabbariyah* comes from the word *al-Jabr*. The doctrine of *al-jabr* means eliminating human actions in the true sense and relying on Allah alone. According to this understanding, humans have no power at all and are forced to accept all the provisions of Allah.

[29] Admin, "Khutbah Gerhana: Gerhana, Covid-19, Dan Keagungan Allah?," 2021, https://islam.nu.or.id/post/read/129051/khutbah-gerhana--gerhana--covid-19--dan-keagungan-allah?_ga=2.104339911.695864847.1622398094-1292955910.1594344775. Accessed on June 20, 2021.

assures that Allah is All Mighty and is above every calamity that befalls mankind. However, NU encourages people to understand every phenomenon that occurs, as proof of the existence of Allah. It means that NU does not allow people to believe in God's provisions without using reason and refelection.

Muhammadiyah

Muhammadiyah, one of the largest organizations in addition to NU in Indonesia, also tried to foster monotheism *(tawhid)* during the Pandemic through *inward communication*. Muhammadiyah is an Islamic organization that has always based its movement on the integration of reason and revelation. Both are then explicitly embodied in the form of social *tawhid* or social activism. Related to the Pandemic, Muhammadiyah sees it as a manifestation of the power of Allah. As posted on Muhammadiyah website, General Chairman of the Muhammadiyah Center, Haedar Nashir said, "The Covid pandemic encourages Muslims to be close to Allah. The Covid-19 pandemic that came so unexpectedly that it stuttered around the world has provided an important experience and provided many *ibrah* (lessons). Of course, Muslims believe that disasters always have a spiritual correlation to Allah."[30]

This statement shows that Muhammadiyah, just like NU, places Allah above everything, especially in relation to the Covid-19 outbreak. Through this article and several other articles, Muhammadiyah invites the *ummah* to establish communication with the Creator. The communication is displayed in the form of total fear of Allah. Moreover, an expression on the website, "In a wider life, faith in the occult is also tested on Muslims through the Covid-19 pandemic," is indicating Muhammadiyah's full belief in Corona as a fact of Allah existence.

Salafi Groups

As an Islamic group with many followers besides NU and Muhammadiyah, Salafis have their way of responding to the pandemic concerning *inward communication* (to Allah). Salafis are of course considered a splinter group by van Bruinessan[31], but this group is a contestant that is highly calculated by mainstream, NU and Muhammadiyah mass

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[30] Admin, "Pandemi Covid-19 Telah Merekonstruksi Keimanan Dan Ketakwaan Umat Islam," Muhammadiyah.id, 2021, https://muhammadiyah.or.id/pandemi-covid-19-telah-merekonstruksi-keimanan-dan-ketakwaan-umat-islam/. Accessed on June 21, 2021.

[31] Martin van Bruinessen, "Gerakan Sempalan Di Kalangan Umat Islam Indonesia: Latar Belakang Sosial-Budaya (Sectarian Movements in Indonesian Islam: Social and Cultural Background)," *Ulumul Qur'an* 3, no. 1 (1992): 16–27.

organizations. [32] Through their website, Salafis encourage their followers with *tawhidic* narratives that are different from NU and Muhammadiyah. One of those narratives is their approach towards the pandemic problem with the concept of destiny and human sins. For example, an article states, "We must have faith in destiny. Allah has predestined that there will be a Corona disease. We must believe in this. "You have faith in good and bad destinies." What happen to our nation and what befell all human beings, Allah predestined 50,000 years before Allah created the heavens and the earth. So what must be considered are (1) patience and pleasure; (2) because of human sins; (3) so that people will return to God; (4) do not feel safe from the punishment of Allah."[33]

Abdul Qadir Jawas on the other hand emphasized the urgency of *tawhid uluhiyyah*[34] in the context of the pandemic. According to him, "Corona indicates that there is only one God. A Muslim is obliged to believe that in this universe there is only one *Ilah* (one God), that is, who governs this universe (including the Corona issue)."[35]

The quotation stated above shows that the Salafi is communicating the importance of purifying *tawhid* (purity), where everything is based on the will of Allah, and humans must accept that destiny in its totality. Everything returns to Allah. In contrast to NU and Muhammadiyah which still opened up space for people to use logic and reason in seeing God's provisions, Salafis tended not to prioritize reasoning processes in responding to the Pandemic. Thus the form of *inward communication* (to Allah) by the Salafis looks conservative.

2. Outward Communication

NU (Nahdlatul Ulama)

Outward communication was marked by changes in the discourse of NU, Muhammadiyah, and Salafi religious movements in response to the Covid-19. NU, which bases the movement on the *Pesantren*[36] community, develops Islamic discourses that tend to be normative by responding more to the Covid-19 through contextual Islamic legal narratives and only a few times performing social-transformative action. Among those they discussed

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[32] Din Wahid, "Challenging Religious Authority: The Emergence of Salafi Ustadhs in Indonesia," *Journal of Indonesian Islam* 6, no. 2 (2012): 254–64.

[33] Admin, "Sikap Seorang Muslim Menghadapi Musibah," Rodja TV, 2021, https://www.radiorodja.com/49684-sikap-seorang-muslim-menghadapi-musibah/. Accessed on June 23, 2021.

[34] *Tauhid uluhiyah* is the oneness of Allah in worship, by showing all forms of worship only to Him, and leaving a deity other than Him. Worship itself must be built on the foundation of love and glorification for Him.

[35] Admin, "Sikap Seorang Muslim Terhadap Wabah Virus Corona," Radio Rodja, 2020, https://www.radiorodja.com/48275-sikap-seorang-muslim-terhadap-wabah-virus-corona-ustadz-yazid-abdul-qadir-jawas/. Accessed on June 23, 2021.

[36] *Pesantren* is a name for an Islamic educational institution in Indonesia, where students study classical (pure) Islamic sciences. Sometimes *pesantren* also combine classical Islamic sciences with modern sciences.

were the legal issues of praying *(shalat)* using PPE[37] for medical personnel; the law of the unwashed corpse of the Covid patient; swab test law when fasting; and the law of using a hand sanitizer or hand antiseptic for prayer. At this level, the classical *fiqh* tradition that exists within NU is increasingly finding its relevance in the context of the problems of modern society. For example, in answering the question of whether the patient body of the Covid-19 was accused or not, NU quotes Syekh Izzuddin bin Abd al-Salam's opinion stating that there is a type of *masyaqqah* (emergency) that requires mitigation and dispensation of worship because maintaining the health of the body and limbs in the context of realizing the benefit of the world and the hereafter is prioritized compared to imposing oneself in the activity of one worship or several acts of worship, consequently neglecting others because of it.[38]

The form of contextualization of Izzuddin bin Abdissalam's opinion regarding the corpse of the Covid patient reflects NU's religious discourse that is contextual and one that provides answers and practical solutions for the problems of modern society. NU proves that Islam is always relevant for all situations and conditions. In this regard, Simonsen et al. view that in history, including recently, religious communities must seek answers about the importance of the pandemic and adapt their religious practices and behavior accordingly.[39] The contextualization of Islamic *fiqh* based on the *Kitab Kuning*[40] from NU is a form of adaptation that Simonsen meant.

In the socio-religious field, NU also plays a role. Some of the things they do are actively involved in assisting the government in getting people to comply with health protocols, supporting the government for vaccination, including criticizing government policies regarding health and vaccination protocols. Several times NU has also sent its envoys to educate people about the dangers of a pandemic and provide assistance to people affected by the pandemic. For example, on the NU website, there is news of the Nahdlatul Ulama Muslimat Center distributing 200 food packages and 600 masks to vulnerable groups in

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[37] PPE stands for personal protective equipment. It is a term for a safety device used by medical personnel in performing their duties to keep them and those around them safe.

[38] Admin, "Soal Jenazah Positif Covid-19 Yang Berbantal Semen Dan Tidak Dimandikan.," NU Online, 2020, https://islam.nu.or.id/post/read/122840/soal-jenazah-positif-covid-19-yang-berbantal-semen-dan-tidak-dimandikan. Accessed on June 25, 2021.

[39] Lone Simonsen et al., "A Review of Herald Pandemic Waves in 1918: Importance for Contemporary Pandemic Response Strategies," *Annals of Epidemiology* 28, no. 5 (2018), https://doi.org/10.1016/j.annepidem.2018.02.013.

[40] *Kitab Kuning* is a term for all Arabic books studied in Islamic educational institutions *(pesantren)* in Indonesia. It is called *Kitab Kuning* because the dominant color of the paper is yellow.

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South Jakarta, East Jakarta, and North Jakarta.[41] It has reflected changes in religious discourse within NU although not too massive for NU to do.

Muhammadiyah

The Muhammadiyah movement, which tends to be cultural-substantive-transformative, tries to translate religious teachings into applied and sustainable actions. On the Muhamadiyah website, there are not many portraits of Islamic law problems regarding Pandemic issues. However, Muhammadiyah has the concept of Disaster Fiqh *(fiqh bencana)* [42] which translated into a religious transformative movement. [43] Muhammadiyah's *Fiqh* does not target secondary issues in the problem of a pandemic, but managing disasters on target through the actualization of *fiqh* is Muhammadiyah's priority. The synergy between theological, medical, and educational movements in disaster management has enabled Muhammadiyah's Islamic orientation to answer social problems due to the pandemic.

As part of the reflection of disaster *fiqh*, Muhammadiyah tries to discuss the law of vaccines that is controversial in Indonesia. On its website, it is stated that "there is emergency *(al-dharurah)* situation. If this situation happens to someone, then it is permitted to do *haram* (prohibited) acts which under normal circumstances should not be done. Emergencies, in general, are always associated with saving lives. The most famous example that is often cited is the ability to consume *haram* when there is no longer *halal* food. The basis for this emergency argument can be found in the second chapter of Quran.[44] There is no reason to refuse vaccination amid the condition of the Covid-19 pandemic which has haunted the world's population. Not only that, BPOM[45] and MUI[46] have agreed that the Covid-19 vaccine is safe and lawful for consumption.[47]

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[41] Admin, "Muslimat NU Bagi Sembako Dan Masker Untuk Ringankan Beban Dampak Covid-19," NU Online, 2020, https://www.nu.or.id/post/read/118702/muslimat-nu-bagi-sembako-dan-masker-untuk-ringankan-beban-dampak-covid-19. Accessed on June 23, 2021.

[42] *Fiqh bencana* is the name for a branch of Islamic law that focuses on discussing disasters, including pandemics.

[43] Suyadi, Nuryana, and Fauzi, "The Fiqh of Disaster: The Mitigation of Covid-19 in the Perspective of Islamic Education-Neuroscience."

[44] Quran, 2;173.

[45] BPOM is the Food and Drug Supervisory Agency in Indonesia.

[46] MUI is the Indonesian Ulama Council. It is an Ulama (muslim scholars) institution that focuses on dealing with Islamic issues through various fatwas.

[47] Admin, "Vaksin Halal Atau Haram Berikut Tinjuan Ushul Fikih," Muhammadiyah.or.id, 2021, https://muhammadiyah.or.id/vaksin-halal-atau-haram-berikut-tinjuan-ushul-fikih/. Accessed on June 25, 2021.

In addition, based on the Charity Business which is its trademark, Muhammadiyah then translated Islam into real action.[48] It uses the scientific approach in response to Covid-19 by providing some advanced technological tools in its hospitals for detecting the virus. As seen from its website, that during the covid-19 period Muhammadiyah had disbursed 344,162,461,061 billion rupiahs in funds for 31,869,988 beneficiaries. This is following the report of Muhammadiyah Covid-19 Command Center (MCCC) on January 5, 2020. Of course, these funds do not include the cost of caring for covid-19 patients at Muhammadiyah and 'Aisyiyah Hospitals scattered throughout the country. It is known that the number of covid-19 patients at Muhammadiyah and 'Aisyiyah Hospitals was 7,347 patients. Not only Covid-19 patients, but Muhammadiyah also provides self-isolation services through the covid *Pesantren* to 615 people with 162 rooms.[49] The flushing of billions of rupiah in funds and several other services is an inseparable part of the discourse on disaster fiqh voiced by Muhammadiyah.

The Salafi Group

In the context of *outward communication,* Salafis suggests people to follow *the salaf shalih's* (first muslim generation) attitude of responding to disaster, as well as carrying out social activism. Therefore they seem humanist in this regard[50] by being involved in many social cares that reflect a responsive outward communication to the Covid-19 pandemic. The Covid-19 Care Prevention *Rodja* Report *(Laporan Rodja Peduli Pencegahan Covid-19)* as posted on its website states, "Incoming funds (remaining funds for the previous period + funds that come between 14 April-13 May 2020): IDR 118,214,000 + IDR 201,669,370 = IDR 319,883,370. Final Fund that has been distributed: IDR 325,000,000. The funding shortfall of IDR 5,116,630 for this program is covered by Domestic Humanitarian Care funds. The assistance is provided in the form of:

1. 2,123 Food Packages for the Poor and Affected by Covid-19
2. Cash compensation to hundreds of residents affected by Covid-19 (Quran Teachers, General Teachers, *Marbo*t (mosque manager), and Honorary Employees)

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[48] Muchammad Ichsan, "Islamic Philanthropy and Muhammadiyah's Contribution to the Covid-19 Control in Indonesia," *Jurnal AFKARUNA* 16, no. 1 (2020), https://doi.org/10.18196/AIIJIS.2020.0116.114-130.

[49] Admin, "11 Bulan Tangani Covid Muhammadiyah Gelontorkan Dana 344 Milliar," Muhammadiyah.or.id, 2021, https://muhammadiyah.or.id/11-bulan-tangani-covid-muhammadiyah-gelontorkan-dana-344-milliar/. Accessed on June, 24, 2021.

[50] Sturla Godo Saether, "Humanitarian Salafism: A Contradiction in Terms? A Study of The Salafi Organisation 'The Book and the Sunna Society' and Their Efforts in Relief Work in Jordan" (University of OSLO, 2013).

3. 300 PPE shirts, 50 liters of hand sanitizer, and 1,500 medical gloves

4. Distribution of 3,000 pcs of books "Di Rumah Saja" authorized by Ustad Yazid bin Abdul Qadir Jawas to various regions in the country."[51]

Thus it can be said that on the one hand Salafis are very concerned with the purification of faith to Allah, but on the other hand, they are also actively involved in translating religious creeds into real social life.

NU, Muhammadiyah, and Salafi's activisms towards the Covid-19 as described above is in line with Arruda's conclusion stating that the pandemic has affected the conception and praxis of the church and/or local community leaders concerning poverty. The impact of the pandemic causes emergency mobilization for the poor, carried out institutionally, especially in local religious communities.[52] Also, social support is very much needed in the pandemic time because the implementation of social distancing and lockdown has made many people unemployed, which has an impact on rampant povertys so socio-financial support is a necessity.[53] However, in comparison, it seems NU tends to communicate the Covid-19 issue to the public through traditional normative *fiqh* texts. Muhammadiyah does not communicate much by using normative *fiqh texts,* but it develops social-practical *fiqh* texts. Meanwhile, Salafi emphasizes theological-normative texts that tend to play down the humans role in handling the Covid.

Conclusion

The Coronavirus as a global epidemic and disaster demands the role of all parties, including religious groups. In Indonesia, NU, Muhammadiyah, and Salafi have proven their involvement in efforts to assist the government in dealing with the Covid-19. All three, as Islamic groups, of course, base their communication on the spirit of Islam. Based on the strength of the community, the power of authority, and the narrative/text they built through the media website, the three of them communicate the Pandemic to the society in two ways, namely *inward communication* and *outward communication*. Inward communication is characterized by communication messages that encourage the strengthening of a relationship with God (Allah). Meanwhile, outward communication is shown by efforts to prevent people

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[51] Admin, "Laporan Rodja Peduli Pencegahan Covid-19 Periode 14 April 13-Mei 2020," Radio Rodja, 2020, https://rodja.info/laporan-rodja-peduli-pencegahan-covid-19-periode-14-april-13-mei-2020/. Accessed on June 25, 2021.

[52] Glair Alonso Arruda, "The Impact of the Pandemic on the Conception of Poverty, Discourse, and Praxis of Christian Religious Communities in Brazil from the Perspective of Their Local Leaders," *International Journal of Latin American Religions,* 4, (2020), 380-401.

[53] Hamid Ashraf et al., "Fighting Pandemics: Inspiration from Islam," *Journal of the Pakistan Medical Association* 70, no. 5 (2020): S153–56, https://doi.org/10.5455/JPMA.34.

from Corona's dangers through socially-oriented thoughts and efforts. These two models of disaster communication based on Islamic communication can be suggested as a consideration in developing a disaster communication model, especially in the context of religious communities.

Handling Covid-19 cannot deny the important role of Islamic websites. Islamic websites contain Islamic information about theology and also Islamic solutions for social life. Universal Islamic teachings can be conveyed through new media, because the website offers openness and convenience.

Recommendations

Based on the description and analysis above, the authors recommend:

1. The resolution of Covid-19 problems, especially those related to health protocols, is very much tied to public opinion leaders in the community. It is therefore recommended that studies on the role of civil society organizations should be produced in order to produce maximum social work.

2. The study of Islam and disaster requires a variety of approaches. Therefore, apart from the Islamic media/communication approach, other, more complex approaches are needed, such as political, economic, and so on. The next authors can also see the media texts of Islamic organizations related to Covid-19 more comprehensively by using approaches such as semiotics, framing, and discourse, so that the relationship between the text and the social context that surrounds it is known.

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