

**RESEARCH PAPER**

# Neuroscience Perspectives on Religious Moderation: An Analysis of Muhammadiyah's Fatwas in Response to the Covid-19 Pandemic

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## ABSTRACT

**Keywords:**  
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This study examines how neuroscience can enrich our understanding of religious moderation, particularly in the context of the COVID-19 pandemic. Focusing on Muhammadiyah's fatwas, this research aims to understand how a neuro-religious approach can support the implementation of moderation principles in religious practices. Through a qualitative analysis of relevant literature, this study finds that Muhammadiyah's fatwas during the pandemic emphasized the importance of balance between faith and reason in addressing public health challenges. Neuroscience provides a scientific foundation for understanding how the human brain processes religious information and how moderation can be promoted through cognitive mechanisms. The results show that Muhammadiyah's fatwas not only provide practical guidance for worship during the pandemic but also encourage the development of a moderate attitude rooted in a deeper understanding of Islamic teachings. This study concludes that the integration of neuroscience and Islamic studies can contribute to the development of a more comprehensive framework for promoting religious moderation in the future.

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## ABSTRAK

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*Penelitian ini menganalisis bagaimana perspektif neurosains dapat memperkaya pemahaman tentang moderasi beragama, khususnya dalam konteks pandemi Covid-19. Dengan fokus pada fatwa-fatwa Muhammadiyah, studi ini bertujuan untuk memahami bagaimana pendekatan neuro-religius dapat mendukung penerapan prinsip-prinsip moderasi dalam praktik keagamaan. Melalui analisis kualitatif terhadap literatur terkait, penelitian ini menemukan bahwa fatwa Muhammadiyah selama pandemi menekankan pentingnya keseimbangan antara iman dan akal dalam menghadapi tantangan kesehatan publik. Pendekatan neurosains memberikan landasan ilmiah untuk memahami bagaimana otak manusia memproses informasi agama dan bagaimana moderasi dapat dipromosikan melalui mekanisme kognitif. Hasil penelitian menunjukkan bahwa fatwa Muhammadiyah tidak hanya memberikan panduan praktis dalam beribadah di tengah pandemi, tetapi juga mendorong pengembangan*

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*sikap moderat yang berakar pada pemahaman yang lebih dalam tentang ajaran Islam. Studi ini menyimpulkan bahwa integrasi antara neurosains dan studi Islam dapat berkontribusi pada pengembangan kerangka kerja yang lebih komprehensif untuk mempromosikan moderasi beragama di masa depan.*

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## INTRODUCTION

The study of religious moderation has gained significant traction in Indonesia, particularly following the reform era, which ushered in greater freedom of expression and opinion (Nurpratiwi et al., 2021). This period witnessed a surge in research exploring various facets of religious moderation within the Indonesian context. The significance of this discourse is further amplified by the ongoing Covid-19 pandemic, where the interplay between religious diversity and Islamic radicalism has become increasingly crucial (Maskuri et al., 2020).

Religious institutions, notably Muhammadiyah, through its Majelis Tarjih and Tajdid, have actively contributed to fostering religious moderation by issuing fatwas that address contemporary challenges, including the Covid-19 pandemic (Suyadi et al., 2020). These fatwas have played a vital role in guiding members and the wider community towards a more moderate and responsible approach to religious practice during the pandemic.

This study aims to examine religious moderation through the lens of Islamic neuroscience education, focusing specifically on Muhammadiyah's fatwas related to Covid-19. This approach is particularly relevant given the increasing emphasis on the role of neuroscience in understanding human behavior and decision-making. The diverse religious landscape of Indonesia, with its six officially recognized religions, necessitates a nuanced understanding of religious moderation that considers the interplay between faith, reason, and social harmony.

The Covid-19 pandemic has presented unique challenges to religious practices, particularly those that involve communal gatherings, such as congregational prayers. The implementation of social distancing measures, while crucial for public health, has generated conflicting views within the Muslim community. This study seeks to understand these conflicts from a neuroscientific perspective, recognizing that human behavior, including religious practices, is deeply influenced by brain function.

Previous research has explored relevant areas. Yusmaliana & Suyadi (2019) examined the role of creative imagination in Islamic education, highlighting its potential to enhance cognitive function. Wulandari & Wulandari (2021) investigated the impact of positive emotions on learning outcomes in Islamic education, drawing connections to neuroscience research. Yulianto (2020) focused on Indonesian moderate Islam, particularly the concept of “*wasathiyah*” as espoused by Muhammadiyah leader Haedar Nasir. This study resonates with the current research by exploring the intersection of

neuroscience, Islamic education, and religious moderation within the context of Muhammadiyah's teachings and practices.

This research will delve into Muhammadiyah's fatwas on Covid-19 to analyze how these pronouncements promote and foster religious moderation among its members and the wider community. By examining the attitudes and responses of Muhammadiyah members towards these fatwas (Adeni & Hasanah, 2021; Jailani & Suyadi, 2021a, 2021b, 2023a), the study aims to gain a deeper understanding of the factors that influence religious moderation and identify potential avenues for promoting greater interfaith understanding and cooperation.

## METHOD

The research method used in this paper is a qualitative descriptive study, employing content analysis as a means of deep exploration of information within the gathered data (Creswell & Poth, 2013). The data collection process involved gathering related studies and research from scientific articles, journal articles, books, and other reputable library sources (Darmalaksana, 2020; Jailani, 2022; Jailani et al., 2022; Jailani & Suyadi, 2023b; Sugiyono, 2017). The primary data sources for this research include the Muhammadiyah Central Leadership Notice Number 02/MLM/I.0/H/2020 regarding the outbreak of Covid-19 and Circular Muhammadiyah Central Leadership Number 02/EDR/1.0/E/2020 providing guidance for inner worship during the Covid-19 emergency (Baidowi et al., 2021; Jailani et al., 2021; Sutomo & Budihardjo, 2021). By using this library research method, the study aims to analyze and present a comprehensive understanding of religious moderation and its response to the Covid-19 pandemic from the perspective of Islamic neuroscience education, utilizing reliable and relevant data sources (Afif, 2019; Hardani et al., 2020).

## RESULTS AND DISCUSSION

### *Moderation Religious Amidst the Covid-19 pandemic*

The term “moderation” originates from the Latin word “*moderatio*,” signifying temperance or the avoidance of excess. The Indonesian Dictionary (KBBI) defines moderation as “reduction of violence” and “avoidance of extremes.” In essence, it implies a balanced approach, neither excessive nor deficient. In Arabic, moderation is known as “*wasathiyah*,” which encompasses concepts like “*tawassuth*” (middleness), “*i'tidal*” (fairness), and “*tawazun*” (balance). A “*wasith*” is an individual who embodies these principles, choosing a middle path between extremes. The concept of “*wasathiyah*” emphasizes finding the most appropriate course of action. Interestingly, the term “*umpire*,” when absorbed into Indonesian, reflects similar meanings: 1) an intermediary (e.g., in trade, business); 2) an arbitrator (peacemaker); and 3) the leader in a match. Thus,

religious moderation implies a balanced worldview, attitude, and behavior that avoids extremism in religious practice.

During the COVID-19 pandemic, Muslims faced challenges in maintaining a balanced approach (Hanisa & Suyadi, 2020). Some individuals displayed selfish attitudes by disregarding health protocols, leading to widespread transmission. Slogans like “don't let us die of fear, but of the virus” exemplified this disregard for public health. This highlights the crucial role of religious moderation in guiding individual and collective responses to the pandemic.

COVID-19, caused by the SARS-CoV-2 virus, emerged in Wuhan, China, in December 2019 and rapidly spread globally. The World Health Organization declared it a pandemic in March 2020 (Salik, 2019; Sutomo & Budihardjo, 2021). With over 2,800 deaths and 87,000 confirmed cases initially reported, COVID-19 posed a significant global health challenge.

Indonesia experienced a significant number of COVID-19 cases, becoming one of the hardest-hit countries in Southeast Asia. By September 12, 2020, the country had recorded over 210,940 confirmed cases and 8,544 deaths. The first case was reported on March 2, 2020, and the number of infections continued to rise sharply. With a population of over 270 million, Indonesia reported approximately 790 cases per million residents. DKI Jakarta emerged as the epicenter, followed by East Java, Central Java, and West Java. The pandemic had a devastating impact on the global economy, leading to widespread economic recession (Qodir et al., 2020). Lockdowns implemented in many countries further exacerbated the situation, affecting sectors like tourism, trade, and export-import.

In other related fields with social religious of course some problems arise. The COVID-19 outbreak has also become problem new must be addressed in practice maintenance worship every religion. Islam and other religions in the world are experiencing change behavior and practice abnormal worship. This condition is a bit much Becomes part from problem seriously in the middle society. Saudi Arabia arrived close city holy Mecca and Medina for all visitors until a number of months. The implementation of the pilgrimage in 2020 is also only followed by only a few people from Saudi Arabia itself. Implementation worship for Muslims all over parts of the world experience adjustment including rules jurisprudence his worship. Muslims in the world, no unless Indonesia has various responses in understand this COVID-19 pandemic. Various response the community shows not yet evenly knowledge about COVID-19 and understanding less religiosity moderate. Deep Islamic Moderation address the COVID-19 pandemic is not only needed for implementation worship only, but also for endeavor carry out protocol health to use prevent transmission spread and transmission of COVID-19. as drawn in the rejection slogan in Figure 1.



Figure 1. Rejection in Thing Worship

Attitude take road middle in the time of covid-19 really need always improved. So that no raises clusters new as a medium of transmission. Then how is this Covid-19 in perspective neuroscience Islamic education.

#### ***Covid-19 in Perspective: Islamic Education and Neuroscience***

The ongoing Covid-19 virus outbreaks for almost one year happen currently raise conditions not cozy in the middle Public such as: anxious, and afraid of will infected outbreak of the Covid-19 virus. This attitude is very influential in pattern life every day. Covid-19 in perspective neuroscience Islamic education. When the Covid-19 outbreak occurred appear attitude not enough rational in react to it including:

1. Attitude refusal to comply protocol health including 3M (Wash hand use soap in running water, wear a mask and take care distance).
2. It appears attitude denial inhabitant against corpses affected by covid-19 for burial because will become a source of contagion.
3. Rejection and intimidation of power expelled health from his rent because can infect the inhabitant surrounding.

Attitude no rational as this reflects quality dead - end thinking. How to respond to this thing? Of course, no spirit avoids however needed solution best to unravel the problem. Etymologically, neuroscience is the science of neural (neural science) that studies the nervous system, especially studying neurons or nerve cells with a multidisciplinary approach (Suyadi et al., 2022). In terms of terminology, neuroscience is a field of science that specializes in the scientific study of neuroscience. On this basis, neuroscience is also referred to as the study of the brain and all other nerve functions. The development of the world of neuroscience as a knowledge about the nervous system or about the human brain is currently experiencing significant progress. Experts continue to research its relationship with human life, including the world of education, where the specificity of brain development is closely related to the results of an educational process.

Ability brain certain different with existing capabilities of the computer or technologies other. However, alas sometimes man rather think in a manner Where are these technologies? brain used as box storage only. Whereas actually is the brain study with a mixture of various emotions, memories, intentions, and so on that make up life mentally. For that, in the learning process, actually the brain enters information into the container that previously had containing related information that needs restructuring, arrangement and appraisal back (Fischer, 2009).

In discussion neuroscience, cell nerves brain owns extraordinary ability normal far compared with only computer own capacity certain in Thing storage memory. Sharon Begley has proven that cell nerves brain capable regenerate cell nerves newly known with neurogenesis. Cell These nerves are also able to adapt and make changes according to received experience from the environment. Cell the nerves too able to adapt and make changes accordingly received experience from the environment. It is known with term neuroplasticity cell nerves. Here it is uniqueness and greatness of the necessary brain studied until today until enters the stage new trying to incorporate neuroscience in Islamic education.

Neuroscience in the health and education sectors in a manner theological, historical, theoretical and academic. In base theologically, the word fontanel has loaded in Al-Qur'an Surah Al Alaq verses 15-16. Next is the root study in Islamic philosophy, *Fiqh* as well proposal *fiqh* that is look after sense Becomes base historical neuroscience. Finally, neuroscience in a manner Theoretical and academic are closely related with concept of *'Aql* and *Qalb*. because that, in the world of education including Islamic education is not could regardless from science about brain because educator is the only one every job day change brain though he no expert in the brain area (Sousa, 2016).

Daniel Goleman states that intelligence Emotional intelligence is related with ours meet every day. We relate and interact every day with others so need to understand other people and their situations. Besides that's more importantly, EQ is also related with ability us to understand and manage emotion we itself in the form fear, anger, aggression and aggravation. Daniel Goleman defines as ability to reckon or realize situation the place we be, to read other people's emotions and emotions we himself, as well as to act with right (Kesuma et al., 2022; Mundakir & Hidayat, 2020; Weiner-Light et al., 2021). Brain emotional centered system limbic. This system is evolution far older from the cerebral cortex. It shows that development brain man started with thought emotional before thought rational function to respond environment. Wise and smart decisions are cooperation Among brain emotional with brain rational.

In study neuroscience, balance between each half brain is also necessary get attention. It is based because brain left and right always trying to balance himself. Imagine course at the moment session learning, brain dominant left from start listening to the teacher, taking notes, thinking and so on. Whereas brain right that tends to balance, follow interact and the most please do is with daydreaming, maybe daydream about the film he

is watched before, his vacation period and so on (Arifin et al., 2022; Zara, 2022). Here it is proof that in operate function from the brain in method the way side by side and rhythmic. Likewise in every decision including when happen something p. Balance thing this is what it is tight with attitude road middle or moderate. Attitude road middle involve brain intuitive.

Suadu discloses that there is six function main from ability much needed brain so Becomes ready individual face change that is dexterity think logical, creative, intuitive, organization emotion, motivation and power stand body (Pasiak, 2005). So, in the world of human Islamic education obliged to think about purpose he created and all something to see surrounding good incident nor events. Ability think man in this world is visible different between one with other depending on the problem at hand and how to deal with it or called as creativity think deeply level education. New is the highest level from draft learning (Abdullah, 2020; Farida & Kasdi, 2021; Rohman, 2022). That creativity think conducted based on one's mental engagement process in act and choose the best from various choice-based category certain. As for proficiency thought promulgated in Islamic education is how somebody idea, create inference, judgment, and justification in produce based decision the values of the Qur'an and hadits (Suyadi & Jailani, 2021).

### ***Muhammadiyah Ulama Fatwa Concerning Covid-19 Countermeasures***

Covid-19 outbreak included disaster national, even global. According to Law 24/2000, disaster is an event or Suite threatening and disturbing events life and livelihood society caused, both by factors natural and or non-natural factors nor factor man so that resulted casualties occur man, damage environment, loss treasure objects and impacts psychological (Asiah et al., 2021). Because of that, Muhammadiyah views that covid-19 is a category non-natural disasters (Putri & Suryanto, 2020). In looked disaster, Muhammadiyah always link among texts normative in the Qur'an and hadits with modern knowledge. As mass organizations that carry the jargon of *tajdid*, Muhammadiyah's view in look social reality, including Covid-19, always use approach: *bayani*, *burhani* and *irfani* (Anwar, 2020). Muhammadiyah refused view atomistic and partial, moreover irrational outlook that disaster happen because smelly things mystic who is not there is relationship with disaster (Fatwa, 2010).

Muhammadiyah looks on that disaster happen because of 2 things: first, *sunnatullah*. Disaster happens due to natural processes as part from method natural evolve in a manner continuously since first time nature created. Earthquakes and tsunamis, for example, are frequent happening in our country, caused by a shift plate earth. Likewise, mountains erupted caused by an increase pressure stomach earth. Second, disaster because behavior exploiting humans natural highway in a manner redundant, error technology due to human error and others without proper calculations (Pertiwani, 2022).

In perspective of the Koran and Hadith, disaster in a manner general called with 10 terminology, i.e. calamity (QS al-Hadid [57]: 22-23), *bala'* (QS al-A'raf [7]: 168, QS

al-Sajdah [32]: 21-22), facade (QS al-Rumm [41]: 30), *halak* (QS al-Qasas [28]:78), *tadmira* (QS al-Isra ,[17]:16), *tanziq* (QS Saba' [34]: 18-19), *iqab* (QS al-Nahl [16]: 126), and *nazilah* (QS al-Hijra [15]: 90-91). All disasters that occur and bring about disturbance serious for life man called disaster. Occasional disaster resulted loss, damage and destruction called *tadmira* and *tanziq*, and if it impacts to instability social as unrest called facade. If disaster override man sinful evil and always violate provision Lord called '*iqab*, *nazilah* and even doom. As for if affected disaster is people obedient, pious and good, then it is called *bala*'.

In examining the Qur'anic and Hadith understanding of disasters, the terminology often associated with punishment, torment, or curse warrants careful consideration. While natural disasters like earthquakes and tsunamis may be perceived as potential manifestations of divine retribution, the current COVID-19 pandemic presents a more nuanced interpretation.

Haedar Nasir, General Chairman of PP Muhammadiyah, along with Nasarudin Umar, Grand Imam of the Istiqlal Mosque, has emphasized that COVID-19 should be viewed as a disaster rather than a divine punishment (Aripudin et al., 2022; Mughni et al., 2022). This perspective reflects a nuanced understanding of divine justice, recognizing that calamities can serve as tests and reminders for humanity. In response to the COVID-19 pandemic, Muhammadiyah issued several pronouncements: two notices, one circular, one decree, and one letter from the Central Leadership. The first notice, issued on March 14, 2020 (No. 02/MLM/I.0/H/2020), addressed the outbreak of COVID-19. This notice was issued following a significant increase in confirmed cases in Indonesia, with 35 people testing positive within 11 days, a sharp rise from the initial two cases announced by President Jokowi on March 2, 2020.

On March 14, 2020, Muhammadiyah issued Decree Number 2825/KEP/I.0/D/2020, establishing the Muhammadiyah Covid-19 Command Center (MCCC). This decree mandated the MCCC to coordinate various programs within Muhammadiyah's framework to address the Covid-19 pandemic. This proactive measure suggests that Muhammadiyah anticipated the potential severity of the pandemic and its far-reaching implications. Subsequently, as the number of Covid-19 cases steadily increased, Muhammadiyah issued a second declaration, specifically calling for the suspension of Friday prayers and congregational prayers in mosques and recommending that Muslims perform these prayers at home. This directive was outlined in PP Muhammadiyah Announcement Number 3/IO/B/2020 dated March 20, 2020.

Furthermore, PP Muhammadiyah Circular Number 03/EDR/IO/E/2020, issued in two parts on March 24 and March 31, 2020, provided guidance on worship practices during the Covid-19 emergency. This circular, based on fatwas issued by the Tarjih and Tajdid Council, was initially intended for internal Muhammadiyah circles but was later extended to all Muslims. On March 27, 2020, Muhammadiyah issued a further instruction for the establishment of MCCC at the regional (provincial) level. Based on these decrees,



circulars, and instructions, three key policy strategies can be identified in Muhammadiyah's response to the Covid-19 pandemic, such as effective social/physical distancing, establishment of the MCCC, and synergy with government and other stakeholders.

In human society, religion plays a crucial role as a guide for behavior and a source of spiritual solace. Society necessitates religious references and guidance in both matters of worship and social interactions (Marín-Guzmán, 2004). This is evident in the implementation of social distancing measures during the COVID-19 pandemic, particularly in the context of congregational prayers. Notably, the Muhammadiyah Central Executive issued Circular Letter No. 05/I.0/E/2020 on June 4, 2020, addressing the guidelines for performing prayers with physical distancing. While social distancing was necessary during the pandemic, maintaining close proximity within prayer rows (*saf*) is generally recommended in normal circumstances, absent any imminent danger or threat. This is because maintaining close proximity within prayer rows is considered an integral part of the perfection of prayer. It is as explained in hadith of the Prophet,

*From Abū Hurairah [narrated] that the Prophet said: and uphold it saf in prayer because upright saf including from good prayer [HR. al -Bukhārī].*

*From Anas [narrated] from the Prophet, he said: straighten up your saf-saf because indeed straight saf including from upright prayer [HR. al -Bukhārī].*

*From Anas bin Malik [narrated] he said, the Messenger of Allah said: Straighten it your saf-saf because serious straight saf-saf is a part from perfection of prayer [HR. Muslim].*

*From Anas [narrated] is the Messenger of Allah facing us before last takbiratul ihram said: close and straighten because indeed I (can) see you from behind me [HR. Ahmad].*

Given the ongoing COVID-19 pandemic, maintaining social distancing is crucial for self-preservation. This aligns with the Prophet's hadith, "Do not harm, and do not cause harm" (HR. Ibn Mājah). In the context of the pandemic, practicing social distancing during congregational prayers does not diminish their reward or perfection. This is supported by another hadith of the Prophet: "If a servant falls sick or travels, then his reward will be recorded as if he were present and healthy" (HR. al-Bukhārī). The COVID-19 pandemic constitutes an exceptional circumstance (*syar'ī*) that necessitates adjustments to the usual practices of worship, including maintaining a safe distance during congregational prayers.

Ibn Hajar al -'Asqalānī explains that the meaning of this hadith is as follows: If someone is unable to fully perform a religious practice due to age or illness, but intends to fulfill it completely when they are able, they will still receive the full reward for the practice. This principle can be applied to the context of social distancing during congregational prayers. While maintaining physical distance between worshippers is necessary during a pandemic, some may argue that it violates the obligation of praying in

congregation. However, referring to the decision of the Council of Tarjih and Tajdid of Muhammadiyah, we can understand that this temporary measure is permissible. Just as an elderly person may not be able to fully participate in physical labor, but still receives the reward for their intention to work, so too do worshippers who maintain social distancing during a pandemic while maintaining their intention to fulfill the obligation of congregational prayer.

From a neuroscientific perspective, understanding attitudes towards obedience, or the lack thereof, requires delving into the intricacies of brain function. Obedience, in essence, involves following instructions or adhering to rules and regulations. This necessitates a certain degree of cognitive control, where the individual can suppress immediate impulses and prioritize long-term goals. In this context, the role of intuitive brain processes becomes crucial. While intuition often guides our immediate responses, cultivating a more reflective and deliberate approach, often referred to as 'supra-rational' thinking, is vital. During the COVID-19 pandemic, for instance, supra-rational thinking played a significant role in guiding individual behavior. By prioritizing collective well-being over immediate desires, individuals were able to adhere to public health guidelines, such as social distancing and mask-wearing, despite the inherent challenges and inconveniences. This highlights the importance of cultivating a balanced approach that integrates both intuitive and rational thinking, fostering a more nuanced and empathetic understanding of the situation.

This concept aligns with the principles of religious moderation. For example, Muhammadiyah, through its Circular Number 02/EDR/I.0/E/2020, issued by the Central Leadership, provides guidance on religious practices during the COVID-19 pandemic. This circular, based on the Fatwa of the Tarjih and Tajdid Council, emphasizes the importance of adapting religious practices to the prevailing circumstances while prioritizing the safety and well-being of the community.

The COVID-19 pandemic underscored the significance of religious moderation in times of crisis. Several socio-religious cases demonstrated that internal divisions within communities can hinder effective responses to disasters. Conversely, a united and collaborative approach, grounded in religious principles of compassion and solidarity, can significantly enhance community resilience. Maintaining physical and mental well-being during times of crisis is crucial. Internal conflicts and anxieties can weaken the immune system, making individuals more susceptible to infection. Therefore, fostering a sense of unity and cooperation within the community is not only a religious imperative but also a crucial factor in mitigating the impact of pandemics and other public health emergencies (Fauzi & Faidi, 2021).

Subsequently, Muhammadiyah, through its Assembly of Tarjih and Tajdid, issued Fatwa Circular Letter No. 02/EDR/I.0/E/2020 dated March 24, 2020, providing guidance on worship during the Covid-19 pandemic. This circular letter refined previous guidance issued by the Muhammadiyah Central Leadership in Information Letters No.

02/MLM/I.0/h/2020 and No. 03/I.0/B/2020, which addressed the outbreak of Coronavirus Disease (Covid-19) and the organization of Friday and obligatory prayers during the pandemic. To implement these guidelines, the Assembly of Tarjih and Tajdid, in coordination with the Assembly of Tabligh, the Public Health Advisory Council, the Disaster Management Institution, and the Muhammadiyah Covid-19 Command Center (MCCC), convened a meeting on Saturday, March 21, 2020, and formulated several decisions.

This research focuses on points 15 to 17, which discuss the societal discourse surrounding the handling of deceased individuals during the COVID-19 pandemic.

First, point 15, emphasizes the importance of adhering to established health protocols for handling deceased individuals due to COVID-19. This is supported by the Decree of the Minister of Health of the Republic of Indonesia No. 300/Menkes/SK/IV/2009 (Astari et al., 2021; Valentina et al., 2021) and the Circular Letter of the Directorate General of Islamic Guidance of the Ministry of Religion of the Republic of Indonesia Number P-002/DJ.III/Hk.00.7/03/2020.

Second, point 16, acknowledges the necessity of adapting burial procedures during emergencies, such as omitting traditional washing and shrouding when necessary to prevent the spread of the virus. This approach is justified based on the Islamic principle of “God does not burden a soul beyond its capacity” (Quran 2:282) and the Prophet's instruction to act according to one's ability (Hadith). Furthermore, it emphasizes the importance of prioritizing harm reduction and considering the circumstances of the situation.

Third, point 17, suggests that funeral prayers can be replaced with collective prayers at home during a pandemic. This practice is supported by the hadith of Abu Hurairah, which describes the Prophet's response to the death of King An-Najasyi.

The Fatwa of the Ulema Council Tarjih and Tajdid Muhammadiyah highlights the importance of adopting a moderate and flexible approach to religious practices during emergencies. This approach, known as “*wasatiyyah*,” emphasizes the need for understanding and applying Islamic law in accordance with the specific circumstances, such as pandemics. This approach is not only relevant to the COVID-19 pandemic but also applicable to other emergency situations and disasters.

## CONCLUSION

This study, examining the development of religious moderation through the lens of Islamic neuroscience education and an analysis of Muhammadiyah Ulama's Fatwa on Covid-19, reveals several key findings. Firstly, in the face of the pandemic, a moderate approach is crucial to navigate the challenges and avoid conflicts arising from differing interpretations of religious practices. Adherence to the guidance of Muhammadiyah Ulama's Fatwa is essential for both members of the Muhammadiyah community and the broader society.

Secondly, the study highlights the persistent gap between religious teachings and public behavior, particularly regarding Covid-19 prevention measures. Non-compliance with public health guidelines remains a significant concern, necessitating a greater emphasis on fostering a comprehensive understanding of religious moderation within the community.

Thirdly, the study underscores the detrimental impact of social and religious disharmony on public health. Discord among individuals with differing religious beliefs can weaken social cohesion and undermine collective efforts to combat the pandemic. Maintaining a moderate and balanced approach in all aspects of life, as supported by Islamic neuroscience, is crucial for fostering resilience and mitigating the impact of such crises.

Finally, this study emphasizes the importance of integrating Islamic neuroscience education into community programs to promote a deeper understanding of religious moderation. By cultivating "super-rational" thinking and encouraging the exploration of alternative solutions, individuals can better navigate complex challenges and make informed decisions that align with both religious principles and public health needs.

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