



Humanization of Islamic Sciences: Integration of the Covid-19 Pandemic Against Kuntowijoyo's Social Social Concept

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Abstract *The Covid-19 pandemic created very complex problems around the world. The prophetic social concept brought religious values to played an important role in the development of human civilization. The purpose of this study was to integrated the Covid-19 pandemic perspective of Kuntowijoyo's prophetic social approach (Humanization, Liberation, and Transcendence) using literature study methods and the presentation of qualitative data. The attitude of humanization could be demonstrated by upholding human value, both patients, family, and others. Liberation gave the meaning of freedom, in the case Covid-19 pandemic was shown in the release of routine activities that make the immune system decreased and applied it to complying government's advice related to Covid-19. While transcendence was the base of humanization and liberation that would bring human being closer to God. Patience in facing the Covid-19 pandemic would give a rising to a higher degree in the presence of the One Almighty God.*

Keywords: *Covid-19 pandemic; humanization, liberation; transcendence, social prophetic*

INTRODUCTION

According to Hanafi, the humanization of Islamic science (Tsuwaibah, 2014) Islamic sciences are desacralized and deabsolutized, which then make them more anthropocentric, historical, and open to criticism. Of course, based on this, this humanization will reconstruct Islamic sciences so that they can touch and provide solutions to real problems in human life and can answer the challenges of changing times that are increasingly modern. Today, the problems that arise are more complex than in the past, as a result the solutions proposed will be more diverse.

The Covid-19 pandemic has shocked the entire world because of its massive and rapid spread. Initially, it was found in the city of Wuhan,

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Hubei province, China. Covid 19 stands for corona virus disease 19. This disease is caused by a new virus, namely SARS-CoV-2 (Severe Acute Respiratory Corona Virus-2). Bats, weasels, bamboo rats, and camels are the hosts of most of the coronaviruses (Yuliana, 2020). However, in the case of Covid-19, transmission from bats to humans occurred after mutations through an intermediate host. Symptoms of Covid-19 are fever, dry cough, bad breath or shortness of breath, and diarrhea (Zhou, Whang, 2020).

The Covid-19 pandemic has created a severe global health crisis. This crisis can lead to large-scale behavioral changes, resulting in a significant psychological burden on each individual. Epidemiologists recommend the importance of increasing insights from social science, to help align behavior with public health conditions (Bavel et al., 2020). The impact of the Covid-19 pandemic is very broad, not only on health problems and increasing mortality rates. But also social welfare problems due to the weakening of the economic wheels in various regions, as a result of the regional quarantine policy (lockdown). This policy was enforced to reduce the percentage of people who contracted the Corona virus.

This regional quarantine effort (lockdown) was taught by the Prophet Muhammad SAW. When facing the leprosy epidemic. In a hadith which means "if you hear about an epidemic in an area, then don't enter it, but if an outbreak occurs in your place, then don't leave that place." In this Covid-19 pandemic, with physical distancing we are doing our efforts to reduce the spread corona virus. This will help medical personnel in handling patients.

Social problems that develop in society can cause the Covid-19 virus to easily mutate socially endemically to become Coronavirus-infodemic. As a result, the level of anxiety and fear in society increases and spreads. As well as the phenomenon that is happening now is blaming each other, both the community and the government in handling Covid-19. The government blames the public for lack of discipline in complying with government policies to stay at home, and follow health protocols when outside the home. Meanwhile, the public accuses the government of not being alert and confused in handling Covid-19 (Burhanuddin et al., 2020). The characteristics of Covid-19 are contagious, so experts argue that curving the Covid 19 patient curve or slowing its spread is by ending the Covid-19 pandemic (Safrizal, Danang, et al, 2020). This can be done by complying with the health protocol for all communities, and the government must prepare adequate health infrastructure.

Kuntowijoyo is an important figure in Islamic social thought. Many of his works prove his genius who always came up with new ideas, one of

which is the social prophetic concept. The term prophetic begins with the word prophet which means to be prophetic. These qualities are owned by upholding human values, the existence of liberation, and being transcendent towards God Almighty. Kuntowijoyo's idea is an integration and amalgamation of science and religion. The formulation was initiated by Kuntowijoyo which was based on the Ali Imran verse 110(Muzakka, 2020). This foundation makes Kuntowijoyo an elaborator, because he has succeeded in making ideas by combining the critical thinking framework of social science against the value of religious science in an interesting and harmonious way.

The social prophetic approach means that religious values are an important part of the development of human civilization (Muttaqin, 2015). Based on faith, social prophecy can be implemented in human life and is flexible, because it can be adapted to the increasingly diverse contexts of social change. Kuntowijoyo's idea in social prophetic theory has 3 major thinking frameworks, namely about humanization (amar ma'ruf), liberation (nahi munkar), and trasedensi (tu'minuna billah). The three of them refer to the people of Muhammad SAW as the best people who must always do good and prevent evil and of course have faith in the Creator. The purpose of this paper is to integrate the Covid-19 pandemic with a social prophetic approach (Humanization, Liberation, and Transcendence).

The social prophetic approach to the Covid-19 pandemic is an example of depicting fresh solutions that can bring relief to the community. By looking at government policy, there is a relationship between the practice of prophetic social science and the Covid-19 pandemic that has occurred throughout the world, especially in Indonesia. Compliance with government policies during this pandemic aims to break the chain of transmission of the corona virus. There is a fiqhiyyah rule, namely tasharraful imam manuthun bil mashlahah, of course this orientation refers that all government policies must prioritize the benefit of the people.

RESULTS AND DISCUSSION

The Covid-19 pandemic

The term pandemic is known in the world of epidemiology, at first the outbreak was the smallest term for the coverage of disease transmission. Then the status increases in an epidemic which is indicated by a wider spread of disease accompanied by rapid transmission. Furthermore, the coverage will be broad with the scope of one country or one continent

which is called endemic, and a pandemic is the highest level of disease transmission and affects the entire world.

The Covid-19 pandemic was originally discovered in the city of Wuhan, Hubei province, PRC. Covid-19 stands for corona virus disease 19. This disease is caused by a new virus, namely SARS-CoV-2 (Severe Acute Respiratory Corona Virus-2). SARS-CoV-2 comes from the coronaviridae family. The virus is zoonotic, meaning that it can be transmitted from animals to humans although it is unlikely. Bats, weasels, bamboo rats, and camels are the hosts of most of the coronaviruses (Yuliana, 2020). However, in the case of Covid-19, transmission from bats to humans occurred after a mutation through an intermediate host. The symptoms caused by Covid-19 are fever, light dry cough, bad breath or shortness of breath, and diarrhea (Zhou, Whang, 2020).

Scientific evidence has shown that, Covid-19 can be transmitted from person to person through physical contact and droplets, and there is no evidence to show transmission through the air. People who are most at risk of contracting are people who have physical contact with Covid-19 patients, including medical personnel who treat Covid-19 patients. So that since January 31, 2020, the World Health Organization (WHO) has designated the Covid-19 pandemic as an international public health emergency. Standard recommendations to prevent the spread of Covid-19 infection by implementing Infection Prevention and Control (PPI) while in a health facility such as an emergency room (UGD). By washing hands with soap or handsanitizer and always using a mask (Sudarsana et al., 2020).

Epidemiological data, note that the case by the corona virus is not the first case in the world. It is noted that, since 2002 there has been a Severe Acute Respiratory Syndrome (SARS) caused by SARS-coronavirus (SARS-Cov) and Middle East Respiratory Syndrome (MERS) in 2012(Yuliana, 2020). Coronavirus is one of the etiological agents of acute infection in humans and animals. This infection not only irritates the respiratory tract but also the digestive tract even systemically (Khaerunnisa et al., 2020).

There is a link between the massive human expansion of animal habitats which naturally become carriers of this corona virus. Habitat is damaged, making mutations in the bat host virus spread to humans. Massive exploitation of the environment is due to the lack of integration between science and religion, so that the virus's natural host habitat is evident. The change from endemic status to pandemic Covid-19 by WHO is very fast, resulting in the Corona virus being seen as very detrimental and even threatening to humanity.

Coronavirus can spread contagious, namely through direct contact with sufferers. This virus easily enters the body through the mouth, nose and eyes, and infects anyone regardless of age. Unfortunately, until now there is still no specific drug to cure this disease. So that governments in various countries, even the World Health Organization (WHO), have suggested imposing a lockdown or regional quarantine. This is done to reduce physical contact between humans to break the chain of spread of the coronavirus (Mona, 2020).

In Islam, Covid-19 is a trial that comes from Allah to test the servant. This is in accordance with the hadith below about infectious diseases such as the current Covid-19 pandemic

لا يُورَدُ مُمْرِضٌ عَلَى مُصِحٍّ

"A sick person cannot transmit the disease to a healthy person" (HR. Bukhari no. 5771, Muslim no. 2221).

The hadith explains that a disease cannot be transmitted by itself, unless there are reasons, namely mixing of sick and healthy people with the permission of Allah as a transfer of a disease. (Full moon 2020). So, disease is the will of Allah and those who get sick are those who are being given a trial by Allah SWT to be exalted. However, even though the hadith says that diseases cannot be transmitted, it is better to take precautions than to gather with many people which results in mixing the sick with healthy people. This has happened and was exemplified during the time of the Caliph Umar bin Khattab who at that time experienced a local outbreak and he chose preventive steps not to enter the location of the outbreak.

Social Profession Kuntowijoyo

Prophetic social science is one of the ideas of a Kuntowijoyo. Social science has a duty not only to explain a social phenomenon, but also to transform every change that humans experience. The term prophetic comes from English, namely prophet which means prophetic, in this context it is the vision and mission of prophecy when carrying out its duties to guide people. Prophethood here refers to two missions, namely that someone receives revelation as a new religion and is ordered to preach to his people, they are called apostles. While those who receive revelations are based on existing religions and are not ordered to preach to their people, they are called prophets (Sari & Wulandari, 2020).

Prophetic social science was initiated by Kuntowijoyo, to provide changes in ethical ideals and of course according to the context of the prophetic nature of the Prophet Muhammad. The basic concept of Kuntowijoyo's thought is contained in Surah Ali Imran verse 110, "you

are the best people who are born to humans, order those who are ma'ruf, and prevent those who are evil and believe in Allah". From this verse, kuntowijoyo calls it in other terms, namely humanization (amar ma'ruf), liberation (nahi munkar), and transcendence (tu'minu billah) (Suwito, 2013).

Today, the function of amar ma'ruf is often carried out by the capitalist movement, they are passionate about creating development and humanitarian issues, by raising aid funds to non-governmental organizations (NGOs). And nahi evil by socialists, who are persistent in defending injustice and oppressed groups. Meanwhile, transcendence by religious people, whose whole life is oriented towards serving God (Abidin, 2016).

Islam as a complementary religion (Rahmatan lil 'alamin) has the task of being able to unify the roles of the three aspects that have been taken separately. Because, the humanization process must go hand in hand with the liberation process, which cannot be separated from divine values. The three of them will work together to build Muslims to become the best people in the world.

It is this objective that gives Kuntowijoyo the character of the prophetic social science. According to (Kuntowijoyo, 2007) Social science is not only in charge of explaining social phenomena, but can transform them into a change for a better civilization of humanity.

Integration of the Covid-19 Pandemic Against Kuntowijoyo's Social Social Concept

The Covid-19 pandemic has caused a lot of anxiety and anxiety for people around the world. With this epidemic, humans also hope in God in solving the Covid-19 pandemic problem, with many looking up to You. Presenting God in the midst of a pandemic is the best way to always be optimistic and not give up hope in every prayer that is offered to You (Halik, 2020). This pandemic problem does not only affect one aspect, namely health and mental safety, but also social, economic, religious and so on. Of course, the many aspects affected by Covid-19 will threaten the existence of mankind.

The government in the face of the Covid-19 pandemic has made policies aimed at breaking the chain of transmission of the corona virus. Of course, these policies are in accordance with what has been determined by WHO or the World Health Organization. There is a fiqhiyyah rule that is related to it, namely tasharraful imam manuthun bil mashlahah, with an orientation that refers to government policy that prioritizes the benefit of the people. In addition, government policy was

also followed by the ultimatum of the MUI which made a policy of eliminating congregational prayers, Friday prayers, tarawih prayers and of course all religious activities that did not directly invite large crowds. It is feared that this will become a new cluster in the spread of Covid-19 in Indonesia.

The spokesperson for Covid-19, Ahmad Jurianto, echoed the government's policy most often, which focuses on public adherence to health protocols. The protocol generally consists of washing hands frequently, wearing a cloth mask, and social distancing of approximately 1-2 meters. The use of cloth masks generally can prevent the risk of transmission by 49% (Howarda et al., 2020). Many have confirmed that the correct and frequent hand washing behavior has succeeded in reducing the transmission and risk of transmission of Covid-19 between 6% and 44% (Chen et al., 2020). Meanwhile, social distancing behavior, namely maintaining a minimum distance of 1.5 M, can reduce the risk of transmission by 82%. According to Yang, et al (2020), they found droplets between 0.58-5.42m with a center of about 82% being spaced 0.74-2.12m (Yang et al., 2007). This large percentage of prevention should be fully supported by all elements of society in order to create a break in the Covid-19 chain in Indonesia, even throughout the world. In the aspect of social prophetic science by Kuntowijoyo, based on the aim of integrating with Covid-19, the scope is as follows:

1. Humanization

Humanization is humanizing humans, eliminating materiality, dependence, violence, and hatred from humans. The goal in humanization is to humanize humans. Humanization is another language of amar ma'ruf which has the intention of upholding virtue. Humanization is needed because there are three acute situations that occur in society, namely dehumanization, aggressiveness and loneliness. This concept, humans focus everything on God Almighty, with a goal for humans themselves. The spread of Covid-19 to all corners of the country as a pandemic outbreak, should be a lesson for humans, that one cannot selfishly exploit nature. Because every natural phenomenon caused by human actions is very difficult to control. Now that this pandemic has occurred, the human response must be in line and follow the dynamics of the universe that has been outlined by the Creator.

Humanization in the midst of this pandemic is very urgent to implement, because the dehumanization factor has occurred during the Covid-19 pandemic. The dehumanization index can be seen from the number of people who belittle or ridicule people affected by Covid-19. In

other circumstances, a humanization attitude with the social prophetic concept is needed to overcome the aggressiveness of the people who act too against government policies as well as disobeying the health protocol. Then, loneliness in the midst of this pandemic is very much experienced by everyone, especially those affected by Covid-19 and must be isolated from their close family.

With the background above, the humanization attitude is shown by the invitation of the entire community to give their human rights both to the affected patient and the patient's family. This can be done by not making fun of him, either through social media, verbal language, and directly saying bad things. This step is a solution to an invitation not to create dehumanization amid the Covid-19 pandemic. In addition, this humanization is indispensable for criticism of leaders. The true leader is the most important figure in deciding government policies aimed at breaking the chain of transmission of Covid-19. Humanization lies in the nature of the human self that upholds social values.

This humanization is important to implement not only for Covid-19 patients who are still being treated. But also for Covid-19 patients who have died. As we know, in several regions in Indonesia, the people reject the burial of Covid-19 patients in the areas where they live. The public thinks that Covid-19 patients who have died will transmit the virus to local residents if they are buried in the area. Supposedly, this would not have happened if the community realized that after all, they were still obliged to take care of the corpse. One way is to provide a proper funeral corpse, even though it is not washed and shrouded. This is because the Ministry of Health has established Health protocols for corpses,

Behaving wisely and producing policies that humanize humans is a reflection of the attitude of the pillar of humanization by Kuntowijoyo. In the midst of the Covid-19 pandemic, it is hoped that leaders will not overlap in making decisions. The attitude of mutual cooperation must be revived to get rid of this epidemic in our country. Because with mutual cooperation, humans will be more humane. This mutual cooperation can be reflected by not spreading fake news related to Covid-19 and confirming the truth so that there is no excessive anxiety in the community. This attitude can certainly heal the aggressiveness of the people who are too indifferent to the health protocol policy launched by the government.

While the humanization side of the impact of Covid-19, namely loneliness in Covid-19 patients, providing healing support for patients such as medical devices and medicines that must be adequate, in addition to moral support by all elements of society, will create a side of

enthusiasm for recovery for patients. the higher it is. The concept of the three backgrounds for humanization can be strongly correlated with the Covid-19 pandemic that is happening around the world.

2. Liberation

Liberation means liberation whose goal is liberation from cruelty, poverty, technological arrogance, and exploitation of abundance. Another meaning of liberation is *nahi munkar*. This liberation places the empirical human reality. The involvement of liberation emphasizes freedom, equality, justice, and strongly rejects human oppression or exploitation (Purnomo, 2016).

According to Kuntowijoyo (1997), the concept of target liberation is based on four systems, namely knowledge, economic, social, and political systems. When viewed from the large effects of the Covid-19 pandemic, it has created an image of the shackling of the four systems. In fact, according to him, when humans are still shackled by this, they are still unable to actualize themselves as free creatures. This case became clearer with the Covid-19 pandemic (Kuntowijoyo, 1997).

In the knowledge system, during this pandemic period, the traditional concept of face-to-face education transformed into online learning (in the network). Updates following the era of digitalization in the field of education have been accelerated by the Covid-19 pandemic. However, the online format used by the government is still too flawed, causing shackles from academics. The problem that often arises in online learning systems is the limitations of technology, especially in remote areas where the signal or internet network is inadequate. In addition, the difficulties of teaching staff in low-grade students, such as PAUD (Early Childhood Education) and SD (Elementary School) students (Situru, 2020).

In addition, modernization has made the transmission of Covid-19 even wider. This is because the transportation means are very diverse and modern with the ability to travel very long distances.

The social system, during the Covid-19 pandemic, is very visible from the level of readiness to face government policies by various levels of social strata. The high social strata have an incredibly fast adaptation to technological advances, but that is not experienced by the lower social strata. Social inequality will make it difficult for the country to advance and adapt to its era. One example of social inequality during a pandemic is that it is difficult to get access to health for non-Covid-19 patients such as pregnant women. This is due to the government's policy of implementing Large-Scale Social Restrictions (PSBB).

The economic system is the shackles experienced during this pandemic. An example is the implementation of PSBB which has resulted in the reduction of workers in an agency, factory, or so on. The problem of massive layoffs is aimed at factory stability or something else, but on the other hand, people with low economies will experience an economic downturn during the Covid-19 pandemic. It is hoped that by obeying the rules for staying at home, people who have less economies, still have to make a living and forget about the little dangers of Covid-19, but still comply with the Health protocol launched by the government. Of course, the picture of economic inequality amid the pandemic is very real, so it requires the role of all parties to stop the Covid-19 pandemic in Indonesia.

In the fourth system, namely politics, the government seems confused in deciding a regulation. This can be seen from the opposite case between the Minister of Transportation in his regulation Number 18 of 2020 concerning Transportation Control in the context of Covid-19 Prevention, allowing motorbikes to carry passengers with certain conditions. However, on the other hand, the Minister of Health issued a Minister of Health regulation Number 9 of 2020 concerning PSBB Guidelines in the Context of the Acceleration of Handling Covid-19, which prohibits motorcycle taxis (motorbikes) to carry passengers and may only carry goods (Amrynudin & Katharina, 2020). The Covid-19 pandemic has tested Indonesia's bureaucratic system, which must always be synergistic and harmonious, go hand in hand without any imbalance with each other, causing confusion in the field.

Broadly speaking, the offer of solutions to the concept of liberation for problems of knowledge, social, economic and political systems, following various policies from both the government and MUI, all have the same goal, namely to break the chain of Covid-19 transmission. One of the policies is to comply with the Health protocol, which consists of wearing a cloth mask, washing hands, and social distancing. The social distancing policy is part of liberating humans from the suppression of daily activities, because it can make the immune system decrease due to fatigue at work so that the virus can easily attack when in direct contact. Every system that shackles freedom has its own impact in complying with government policies. However,

The Covid-19 pandemic has changed the existing order of life in society. Various kinds of new policies were made to deal with and break the chain of transmission of the corona virus. Recently, the government issued a large-scale social restriction policy or abbreviated as PSBB. This policy restricts people from carrying out activities outside the home. So

that all activities such as work, teaching and learning, even worship are carried out in their respective homes. Even though almost all activities are sent home, the public has the right to know the development of information about the spread of the corona virus that is happening outside the home. To avoid hoax news, which can cause panic in the community, government policy refers to the ITE Law in Article 45A paragraph (1). Which reads: "Every person who deliberately and without rights spreads false and misleading news, will be sentenced to 6 years imprisonment and a maximum fine of Rp. 1 billion (Yunus & Rezki, 2020).

3. Transcendence

Transcendence means traveling above or beyond. The goal is to cleanse oneself by reminding the transcendental dimension which is the nature of humans as God's creatures. This concept has another meaning, namely *tu'minuna billah*. Transcendence is used as an important part in the process of building human civilization based on faith values. Religion is at the focal point in social prophetic by Kuntowijoyo. This transcendence is the basis of humanization and liberation in order to better know what the goals of humanization are and what liberalization is for.

Covid-19 carries a strong tendency in the development of science, both in science and technology. Of course, the impact in this aspect is closeness to the Almighty. Various government policies and MUI fatwas to avoid crowds and carry out social distancing interfere with normal worship activities. This is because all activities are carried out in the house (stay at home).

Apart from the various opinions that have emerged in the various fatwa policies of the MUI, we need to acknowledge that technology and the opinions of experts in handling Covid-19 are interpretations of Allah's revelation in the form of the Al-Quran and Sunnah (Karimi & Efendi, 2020). Therefore, in this pandemic era, acting like a Sufi, namely with *uzlah* (isolating oneself) and *seclusion* (seclusion) is necessary to keep away from the crowd and get closer to the creator. In addition to avoiding exposure to Covid-19, it will also be more mature that all of these are trials given to Allah SWT. So that when you get through it, you will get a higher degree than before.

Our perspective as Muslims in facing the Covid-19 pandemic has been regulated in Surah Al-baqarah (2): 155-157. In this context, the existence of the corona virus is a test. Because the spread of the corona virus is increasingly widespread, bringing fear and worry to everyone (Mukharom & Aravik, 2020). So the attitude of a believer is to pray, and

not to make the spread of the corona virus paranoid, which will only increase anxiety. Our belief that everything that happens in this world is the will of Allah SWT. So ask for protection and safety from the spread of this corona virus disease by praying.

The Covid-19 pandemic is a form of test given by Allah SWT to believers. Trials are God's way of testing someone's faith. Because the essence of true faith is proven by heart, verbally and deeds. So that someone who claims to be a believer must be proven by being given a test by Allah SWT. The Word of Allah SWT in Al-Quran Surah Al = Ankabut (29): 1-2, which means: "Do people think that they are allowed (alone) to say" we have believed ", while they are not being tested anymore. And verily we have tested the people before them, so verily Allah knows those who are true and indeed He knows people who are lying. " (Al-Ankabut (29): 1-2)

Another perspective related to this transcendence can also be seen in terms of responsibility. This is because responsibility is a form of effort to get closer to being the Creator. Taking responsibility in the midst of the Covid-19 pandemic is implemented with a high attitude of solidarity. The self-image of the other person helps us to increase solidarity. All actions or education that can increase spiritual abilities are the concept of transcendence (Masbur, 2016).

CONCLUSION

The humanization attitude integrated with the Covid-19 pandemic was demonstrated by the invitation of the entire community to provide their human rights, both from the affected patient and the patient's family. In liberation, we must follow various policies both from the government and MUI, all of which have the same goal, namely to break the chain of transmission of Covid-19, with the word in fiqh as *tasharraful imam manuthun bil mashlahah*. Meanwhile, transcendence becomes the basis of humanization and liberation in order to better know what the goals of humanization are and what liberalization is for. In the case of Covid-19, transcendence has a major contribution to improving the body and spirit of humans because it can strengthen the soul to draw closer to God. Therefore, every human being must practice the concepts of transcendence, humanization, and liberalization, to bring the Covid-19 pandemic to an end. The study, which answers public unrest as a result of inequality covid-19. On the other hand, it also implements professional social education that can apply to any circumstance for individuals or communities.

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