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## SOCIAL EDUCATION IN PANDEMIC COVID-19 IN STUDENT PERSPECTIVE

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### **ABSTRACT**

*The Covid-19 outbreak does not always have a negative impact. Every incident that God gives us, there is always wisdom tucked in it. This study aims to find various kinds of wisdom and social education from the Covid-19 Pandemic from the perspective of Semester 1 Students of the Faculty of Islamic Religion. Researchers use this type of qualitative research. with an ethnographic approach. Collecting data by observation, in-depth interviews, and documentation. Selection of informants with purposive sampling technique. Data analysis with data triangulation approach. The findings show that the wisdom of Covid-19 from the perspective of Semester 1 Students of the Faculty of Islamic Religion, Ibn Khaldun University, Bogor, can significantly increase social sensitivity. This is in the eyes of Islam as an implementation of Q.S. Al-Maidah verse 2. And social distancing as a tangible manifestation of Islamic law stated in Q.S. Al-Isra: 32. As well as an indication that Islam is a rukhsah religion in terms of congregational prayers*

**Keywords :** *Social Education, Covid-19 Pandemic, Islamic Religious Education Students*

## INTRODUCTION

The coronavirus pandemic has impacted health care, economies, and societies in ways that are still being measured across the world. To control the spread of the virus, governments continue to appeal to citizens to alter their behaviors and act in the interests of the collective public good so as to protect the vulnerable COVID-19 will continue to affect individuals, communities, and societies worldwide for some time to come.<sup>1</sup> The Covid-19 pandemic raises the phenomenon of public awareness that is based on social solidarity of citizens to help each other meet their needs for food. This situation arose in the midst of the uncertainty of the pandemic situation that had an impact directly on the domestic dimension and social welfare.<sup>2</sup> We are currently experiencing the immediate effects of the pandemic in terms of morbidity and mortality, societal well-being, and exacerbated social inequalities, most notably with regard to socio-economic position.<sup>3</sup> People who started intertwined in one network and one identity as a global society for carry out social movements and solidarity actions to produce action global collective in response to the COVID-19 pandemic social.<sup>4</sup> Solidarity is the cementing force that helps in reducing the social distance that is increasing between people during this pandemic.<sup>5</sup>

Reality pandemic Covid-19 has a significant impact on social, economic, political, and cultures worldwide. Covid-19, which hit Indonesia, has brought organic collective awareness from civilians through social movements. During the COVID-19 pandemic, there was an increase in solidarity in the community. However, COVID-19 solidarity, which is not only given to vulnerable groups, can cause only a few elderly to receive assistance.<sup>6</sup>

Initiatives from citizens to help one another are based on three things; the existence of a collective identity, a sense of injustice, and solidarity.<sup>7</sup> The community

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<sup>1</sup> Flynn, Angela V. 2022. "Solidarity and Collectivism in the Context of COVID-19." *Nursing Ethics* 0(0): 096973302110723.

<sup>2</sup> Haryadi, Didid. 2021. "Otonomi Kolektif Dan Operasionalisasi Kesadaran Publik Dalam Gerakan Solidaritas Pangan Jogja (SPJ)." *Brawijaya Journal of Social Science* 1(01): 50–62.

<sup>3</sup> Stok, F. Marijn, Michèlle Bal, Mara A. Yerkes, and John B.F. de Wit. 2021. "Social Inequality and Solidarity in Times of Covid-19." *International Journal of Environmental Research and Public Health* 18(12)

<sup>4</sup> Nicolin, Anggi et al. 2021. "Resistensi Dan Solidaritas : Pengaruh Solidaritas Dalam Mendorong Pergerakan Sosial Selama Pandemi COVID-19." *Jurnal Hubungan Internasional: Cakra Studi Global STrategis* 14(2): 317–32. <https://e-journal.unair.ac.id/JHI/article/view/32338>.

<sup>5</sup> Mishra, Chinmayee, and Navaneeta Rath. 2020. "Social Solidarity during a Pandemic: Through and beyond Durkheimian Lens." *Social Sciences & Humanities Open* 2(1): 100079. <https://doi.org/10.1016/j.ssaho.2020.100079>.

<sup>6</sup> Panjaitan, Hilda Carmitha, Frisca Joice Burdam, and Maria Fransina Penina Nanlohy. 2021. "Ketepatan Pemberian Solidaritas Covid-19 Terhadap Lanjut Usia (Lansia)." *Jurnal Cakrawala Promkes* 3(1): 1.

<sup>7</sup> Haryadi, Didid, and Devira Nur Malitasari. 2020. "Solidarity During Covid-19 Pandemic ( a Case Study on the Social Action of Yogyakarta Food Solidarity and the Interfaith Network for Covid-19 Response)." *Jurnal Partisipatoris* 2(2): 58–74.

has also been shown to care about the condition of the COVID-19 pandemic, both socially and economically.<sup>8</sup> Community actions have implications related to the process of building communities – coming together – and solidarity that enhances social development with implications on community health policy agenda during disasters, emergencies, and health pandemics.<sup>9</sup> Social solidarity is a form of concern for fellow groups or individuals that refers to a relationship between individuals and groups based on similarities in moral, collective, and belief held and reinforced by emotional experience. This research is motivated by the Covid-19 pandemic which has changed older people's lives, so they are required to limit activities outside the home.<sup>10</sup>

Solidarity is important in a community group. A life that happens to the individual takes place in a community environment that is formed because of a sense of solidarity within each individual in a group or society.<sup>11</sup> In rural communities using a mechanical solidarity pattern will increase a strong collective awareness, namely by understanding existing norms and beliefs. However, in modern society, there may be less collective understanding but the ability to survive individual changes in both the division of labor and the functions of society.<sup>12</sup>

Social solidarity exists as an effort from the community to minimize the impact of the Covid-19 pandemic so that it can return to its original state. The extreme instability amid the Covid-19 pandemic has forced communities to make concessions to one another and share responsibility for surviving and recovering from the Covid-19 pandemic.<sup>13</sup> Thus, mechanical social solidarity is identical to the character of village community solidarity which is reflected in the principle of gotong royong.<sup>14</sup> Based on the nature of the dependence, it will bring up bonds of feelings and beliefs shared together, by showing cohesiveness and lightening each other's burdens together. In this solidarity value, it can be raised because of a sense of togetherness, love, advice or da'wah that is done.<sup>15</sup>

In line with that gotong royong is working together, please help, assist in completing a certain job. The value of the gotong royong character is an attitude and

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<sup>8</sup> Proboresiwi, Ratih, and Afrinia Lisdiyati Putri. 2021. "Jogo Tonggo : Solidaritas Masyarakat Di Era Pandemi Covid-19." *Sosio Konsepsia* 10(2): 177-92.

<sup>9</sup> Igwe, Paul Agu et al. 2020. "Solidarity and Social Behaviour: How Did This Help Communities to Manage COVID-19 Pandemic?" *International Journal of Sociology and Social Policy* 40(9-10): 1183-1200.

<sup>10</sup> Simamora, Octavia Giovani. 2021. "Bentuk-Bentuk Solidaritas Sosial Mahasiswa Universitas Negeri Padang Di Masa Pandemi Covid-19." 4(3): 194-200.

<sup>11</sup> Jaya, Farida et al. 2021. "Upaya Meningkatkan Solidaritas Dan Pola Hidup Sehat Pada Masa Pandemi Covid-19 Di Desa Pasir Pinang Efforts To Improve Solidarity and Healthy Living Patterns During the Covid-19 Pandemic in Pasir Pinang Village , Portibi Distric." 5: 335-44.

<sup>12</sup> Junaidin. 2022. "Media Sosial, Nilai Agama Dan Solidaritas Sosial Masyarakat Bima Pada Kasus Pelecehan Seksual Di Masa Pandemi Covid 19." *AL-QALAM* 14(1): 1-7.

<sup>13</sup> Hekmatyar, Versanudin, and Nike Vonika. 2021. "Pengaruh Solidaritas Sosial Terhadap Resiliensi Buruh Ditengah Pandemi Covid-19." *Pekerjaan Sosial* 20(1): 85-97.

<sup>14</sup> Ulumuddin, Naufalul Ihya, and Agus Machfud Fauzi. 2021. "Solidaritas Sosial Komunitas Sholawat Syekher Mania Labang Dalam Membangun Eksistensi Di Masa Pandemi Covid-19." *SOSIOHUMANIORA: Jurnal Ilmiah Ilmu Sosial Dan Humaniora* 7(2): 20-28.

<sup>15</sup> Cahya, Setyowati & Anggi. 2020. "Peran Dakwah Daring Untuk Menjaga Solidaritas Sosial Di Masa Pandemi Covid 19." *Academica* 4(2): 295-310.

behavior that respects cooperation in solving common problems, by establishing communication and friendship, and providing help and assistance to people in need. The tradition of gotong royong that has been applied by the community in several activities including mutual cooperation in community activities and mutual cooperation if there are people who suffer from diseases.<sup>16</sup> The other form of mutual assistance is to encourage the neighbor when they undergo disaster through distribute food and clothes.<sup>17</sup> Even the community they live in the collective has more resilience rather than individuals who don't blend into the community.<sup>18</sup> Lastly, the other form of mutual aiding can be noticed through the community saving some money to build a neighbor's house.<sup>19</sup> In another place, mutual working also is released through refining irrigation.<sup>20</sup>

From some of the research results above, it is very clear that the Covid-19 condition is a moment to increase social care for oneself and others. Of course, in various forms. Therefore, researchers are interested in researching more deeply about social education from the Covid-19 pandemic from the perspective of semester 1 students in terms of Islamic views

## METHOD

The Covid-19 Social Education Research from the Perspective of Semester 1 Students at the Faculty of Islamic Religion, Ibn Khaldun University, Bogor, researchers used a qualitative type of research. With an ethnographic approach. This study aims to find various kinds of wisdom and social education from the Covid-19 Pandemic. Researchers asked questions related to how the relationship between the conditions of Covid-19 was a moment to increase pro-social feelings. Of the 262 population, the first semester students of the Faculty of Islamic Religion, Ibn Khaldun University, Bogor from the Islamic Religious Education Study Program and students of the Islamic Broadcasting Community. The number of samples taken in this study was only 8 samples. Sampling using purposive sampling technique, namely by taking key informants (key informants). Data collection is done by meeting data sources. Data collection techniques with non-participant observation, the second is in-depth interviews and documentation.

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<sup>16</sup> Bahagia, Habibah, Nur Waliya, Fachruddin Majeri Mangunjaya, and Rimun Wibowo. 2021. "Religion Value and Social Capital for Resilience to Combat Covid-19 in Society Environment." *Edukatif: Jurnal Ilmu Pendidikan* 3(5): 2441-49.

<sup>17</sup> Bahagia, Rimun Wibowo, and Fachruddin Majeri Mangunjaya. 2022. "Social and Tradition In Local Knowledge For Dealing With Nature Disaster." 4(1): 338-44.

<sup>18</sup> Bahagia, Bahagia, Rahmadanti Rahmadanti, and Indriya Indriya. 2021. "Societies Resilience for Confronting Covid-19 Based on Gotong Royong Tradition (Mutual Cooperation)." *Tunas Geografi* 9(2): 119.

<sup>19</sup> Mujahidin, Endin, Bahagia Bahagia, Rimun Wibowo, and Fachruddin Majeri Mangunjaya. 2020. "Rereongan Serumpi for Rural Development in Situ Udik Village Bogor West Java." *Jhss (Journal of Humanities and Social Studies)* 4(2): 96-101.

<sup>20</sup> Bahagia, Bahagia, Fachruddin Majeri Mangunjaya, Zuzy Anna, and Rimun Wibowo. 2020. "Indigenous Knowledge Of Urug Societies For Agriculture Irrigation In Bogor West Java." *Jurnal Sosial Humaniora* 11(2): 105-224. <https://ojs.unida.ac.id/JSH/article/view/3226/pdf>.

A total of 8 students were used as subjects in the study to be interviewed by taking a quality subject, namely the Level Commissioner. The reason for taking the level commissioner or class leader is because the first is seen from the perspective of his thinking. With a trusted public, it means that the other students have believed that he is a person who is good at leading, of course, his level of knowledge is higher and smarter than the others. In this study, researchers act as research tools and subjects. The researcher's role is to collect and process data which is then collected and made into a report. This research lasted for one month. Interviews were conducted with WhatsApp online media, either Via Audio Calls, Video Calls, or Individual Chats. The interview process begins with making an agreement in advance with the research subject about the willingness to be interviewed.

Before the interview process begins, the researcher first studies the interview guide or guide, this interview guide is used to remind the researcher about the aspects that must be discussed. Then the delivery of the questions that have been presented. In addition, the researcher also added several questions outside the interview guidelines in response to the subject's answers which according to the researcher were explained further. The analysis of the validity of the data was carried out using a data triangulation technique. That is, the researcher's triangulation technique, place and time. Bachri, Researcher triangulation is a data validity technique using more than one researcher. In this study, the researcher asked other researchers, namely the researcher's friend, to interview the informants. Time triangulation is carried out to test the credibility of the data by checking with interviews and observations in different times or situations. As for place triangulation, researchers conducted interviews with informants in different places but still online. In this study, after the triangulation technique, the test results produced the same data.

## **RESULTS AND DISCUSSION**

The Covid-19 pandemic is a test or trial from Allah SWT. to test his servants on how to respond to the provisions of destiny that have been determined as the word of Allah SWT in QS: At-Taghabun verse 11 which means "no calamity befalls a person except with Allah and whoever believes in Allah SWT, Allah will guide his heart In addition, all events must have good wisdom in it. When the government shows limitations in providing social safety nets, on the other hand, various solidarity actions emerge from the community. Rooted in the initiative to help each other in the midst of a pandemic, this solidarity action is an effort for community resilience in responding to the crisis.<sup>21</sup> This is in line with the following interview findings:

This COVID-19 pandemic must have a lesson. As a test for the community to help each other who are experiencing difficulties, especially in the economic field. And for those who are well off, they can help people in need." (Interview with MF using Video Call Whatsapp on 27 June 2021). "When viewed from an Islamic point of view, the lesson from Covid-19 is that the behavior of sharing in the community is

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<sup>21</sup> Ahmada, Saqib Fardan, Fernandito Diky Marsetyo, and Rizqy Anita Putri. 2020. "Solidaritas Pangan Jogja Sebagai Aktor Alternatif Penyedia Kesejahteraan Di Masa Krisis Pandemi COVID-19." *Journal of Social Development Studies* 1(2): 1-13.

increasing, and the sympathy of the community is also getting higher. Many have also been laid off because Covid-19 has had a huge impact, not only on the lower classes, but also on the upper classes who have felt such a big impact from Covid-19.” (Interview with LRT using Video Call Whatsapp on 22 June 2021).

The attitude of mutual cooperation and help that has been passed down from generation to generation is the identity of the Indonesian nation and makes it different from other nations, because the Indonesian nation consists of many different tribes spread from Sabang to Merauke. This is in line with the statement from the following interview results:

In my opinion, sharing or helping each other is like cultivating in our country. Whether during a pandemic or in ordinary times, please help and share has become a culture. Maybe it's different because this pandemic has caused a lot of people to be economically deprived. I don't think that's a barrier to helping each other.” (Interview with YD using Video Call Whatsapp on June 21, 2021).

The impact of Covid-19 is a lot of togetherness and a culture of helping each other is created, many people finally realize the importance of the existence of other people to be able to help each other, strengthen each other. Not a few of the impacts of this corona disaster, many have lost their jobs so they need other people to be able to help or those affected by the coronavirus also need the help of others. Helping and mutual cooperation are habits that lead to the kindness of a person who emerges from self-awareness as a creature created by God to help each other, especially someone who is experiencing difficulties.<sup>22</sup> In this time of the corona pandemic, more collaboration is really needed in handling it.<sup>23</sup>

For this pandemic, we are taught to help each other. In the hadith, it is stated, "The best of people are those who are most beneficial to humans". In this pandemic condition, we can practice this hadith. This is a place for us to compete in goodness. And one of our momenta is to compete by helping fellow Muslims in particular and in general to people of other religions in every difficulty. Because these difficulties must be shared together considering we are creatures who always need other people. Let's help each other. For example, we provide additional food, we can give whatever we can to help our relatives, neighbors who have been affected by the COVID-19 pandemic.” (Interview with MI using Video Call Whatsapp on 23 June 2021).

In Islam it is an obligation to help each other with fellow human beings. This is stated in Q.S Al-Maidah verse 2 which reads "... And please help you in (doing) virtue and piety and do not help each other in sinning and being hostile. Fear Allah, indeed, Allah is very severe in punishment." From this corona case, we can see a picture of helping each other. With a culture of helping each other comes the meaning of togetherness. In addition, the condition of the Covid-19 pandemic is an implementation of the hadith narrated by Ahmad, ath-Thabrani, ad-Daruquthi which means: "The best of humans are those who are most beneficial to humans" (HR. Ahmad, ath-Thabrani, ad-Daruquthi) from the hadith reminds us to multiply

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<sup>22</sup> Prasetiawan, H, K Effendi, and ... 2020. "Media Komik Berbasis Kearifan Lokal Untuk Meningkatkan Nilai Sosial." *PD ABKIN JATIM Open ...*: 65–75.

<sup>23</sup> Muqoffi, and Moch Alfin Hadi. 2020. "Menilik Ragam Makna Dan Ujian Di Balik Corona Perspektif Islam." *Jurnal Iqtisodina : Jurnal Ekonomi Syariah dan Hukum Islam* 3(1): 1–14.

goodness by doing all activities on the basis of benefiting ourselves and others, with the intention of worship, voluntarily without having to be burdened with material rewards from others, surely the goodness will reflect the good results. The value of help given by a Muslim is not in the size of the help, but our sincerity in providing help.<sup>24</sup>

Among the painful news, we can still get good news in the fight against Covid-19. Many people refuse to be dwarfed by fear and instead empowered by empathy, solidarity, and caring for others. The form of helping behavior during this Covid-19 pandemic is to provide food and clothing assistance to those in need.<sup>25</sup> Furthermore, Lolona (2020) has tried to help through fundraising, making donations, producing accurate information that can be understood by the elderly and disabled, distributing food and online drivers, distributing basic necessities, and much more. In Islam, the form of help does not have to be in the form of material only.<sup>26</sup> Likewise, in the context of the current pandemic, solidarity is not just about making donations. All efforts to support breaking the chain of transmission of COVID-19 can also be said to be in solidarity.<sup>27</sup> The following are the findings of the interview based on the significance of the explanation above:

"Help each other is not always financial or material. It can be in the form of services. Just like we obey the health protocol, the mask is already very helpful, when we comply with the health protocol we can already provide help for people who are affected by the virus so that we don't infect others. And tolerance is not just about religion or culture, ethnicity or race. We're just here socially tolerant about health. So here we can respect each other for people who have contracted the virus. We provide support. Other education, such as reminding people around us by wearing masks and hand sanitizer." (Interview with YD using Video Call Whatsapp on 21 June 2021). "Wearing masks is a form of solidarity with each other, we can take care of ourselves and others." (Interview with SN using Video Call Whatsapp on June 23, 2021)

Solidarity in any form can be donated to those affected by the spread of the Covid-19 virus, the most important solidarity to alleviate all problems from this pandemic is to always obey all government recommendations through policies in dealing with and resolving the Covid-19 pandemic. (, 2021). One way to control the rate of spread and transmission of Covid-19 according to the protocol issued by the world health agency or WHO is the use of masks for all when doing activities and maintaining distance.<sup>28</sup> Entering the new normal period, the presence of masks is no

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<sup>24</sup> Delvia, Sugesti. 2019. "Mengulas Tolong Menolong Dalam Perspektif Islam." *PPKn dan Hukum* 14(2): 113.

<sup>25</sup> Prasetiawan, H, K Effendi, and ... 2020. "Media Komik Berbasis Kearifan Lokal Untuk Meningkatkan Nilai Sosial." *PD ABKIN JATIM Open ...*: 65-75.

<sup>26</sup> Izmuddin, Iiz. 2016. "Menata Regulasi Pegadaian Syariah (Upaya Menerapkan Al-Maqasid Dan Meminimalkan Kesenjangan Sosial)." *Islam Realitas: Journal of Islamic & Social Studies* 2(2): 165.

<sup>27</sup> Ahmada, Saqib Fardan, Fernandito Dikky Marsetyo, and Rizqy Anita Putri. 2020. "Solidaritas Pangan Jogja Sebagai Aktor Alternatif Penyedia Kesejahteraan Di Masa Krisis Pandemi COVID-19." *Journal of Social Development Studies* 1(2): 1-13.

<sup>28</sup> Erowati, Dewi, Kuncoro Bayu Prasetyo, Sri Astuty, and Tutting Anggraeni. 2020. "Peran Organisasi Perempuan Dalam Penguatan Social Capital Melawan Pandemi Covid-19 (Studi Pada Gerakan Kampanye Sosial Persit Kartika Chandra Kirana XXXIX Kabupaten Pati Jawa Tengah)."



longer just a tool to protect themselves during a pandemic that is still unknown when it will end. Masks are a sign of community solidarity as well as part of daily protocolization. In addition, even though at this time all of us who are implementing #stayhome are just sitting around and doing nothing, we are actually in solidarity to end COVID-19 together. Our bodies are apart does not mean our collective soul is also distant. We are currently doing solidarity from home in our own ways.<sup>29</sup>

"Maybe people who don't wear masks don't have an understanding of barriers in the health aspect." (Interview with MF using Video Call Whatsapp on 27 June 2021). "In my perspective, sometimes those who don't wear masks on the street because they don't believe in Covid-19, seem to ignore it." And the level of concern is low." (Interview with SN using Video Call Whatsapp on June 23, 2021). Citizens' disobedience to the application of the 3M health protocol itself can be caused by several factors, one of which is the indifferent attitude shown by residents.<sup>30</sup> Non-compliance in relation to health is defined as a condition when an individual or group wishes to obey, but there are a number of factors that hinder adherence to health advice given by health workers.<sup>31</sup> The level of awareness of the people of Ponorogo is still very low, this characteristic is influenced by because they are less able to restrain themselves in self-management so that they are more obedient to all applicable appeals.<sup>32</sup> Another study stated that there was a lack of public awareness of the importance of using masks due to limited knowledge about the impacts/consequences that arise due to not using masks.<sup>33</sup>

In Islamic teachings, lockdown and social distancing are highly recommended.<sup>34</sup> The outbreak of the Covid-19 disease is very similar to the case of a disease that attacked Muslims in the past known as Tho'un. Quarantine or lockdown methods have been implemented since the time of the Prophet to prevent infectious disease outbreaks from spreading to other areas. In relation to this coronavirus outbreak, as a believer, it is better to not only make efforts to quarantine or "social distancing" but also to improve our spirituality. In the social distancing movement, it can be seen that there are several new patterns of living habits that exist in the community that cannot be separated from the symbol of Islam, namely shaking hands. In Islamic teachings there are rules that apply, namely, when a Muslim wants to shake hands, it shows

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*Umbara* 5(1): 30.

<sup>29</sup> Ahmada, Saqib Fardan, Fernandito Dikky Marsetyo, and Rizqy Anita Putri. 2020. "Solidaritas Pangan Jogja Sebagai Aktor Alternatif Penyedia Kesejahteraan Di Masa Krisis Pandemi COVID-19." *Journal of Social Development Studies* 1(2): 1-13.

<sup>30</sup> Sari, Ratna Kartika. 2021. "Identifikasi Penyebab Ketidapatuhan Warga Terhadap Penerapan Protokol Kesehatan 3M Di Masa Pandemi Covid-19." *Jurnal AKRAB JUARA* 6(1): 84-94.

<sup>31</sup> Krisnaldy, Krisnaldy et al. 2021. "Penerapan 3M Dan Hubungannya Dalam Meningkatkan Kinerja Karyawan." *Jurnal Abdimas Tri Dharma Manajemen* 2(2): 39.

<sup>32</sup> Krismaroca, Alfi Dwi, and Robby Darwis Nasution. 2021. "Sikap Pemerintah Ponorogo Dalam Pemberian Efek Jera Terhadap Masyarakat Pasca Uji Coba 'New Normal.'" *Jurnal Ilmu Pemerintahan* 14(1): 46-53. <https://journal.unhas.ac.id/index.php/government/article/view/12928>.

<sup>33</sup> Dhian Riskiana Putri, and Puji Prihwanto. 2021. "Strategi Edukasi Pemberian Informasi Audio Visual Dengan Media Whatsapp Group Sebagai Upaya Persamaan Persepsi Pemakaian Masker Dalam Mencegah Penyebaran Covid-19." *Jiki* 14(1): 1-6.

<sup>34</sup> Supriatna, Eman. 2020. "Wabah Corona Virus Disease (Covid 19) Dalam Pandangan Islam." *SALAM: Jurnal Sosial dan Budaya Syar-i* 7(6)

respect for the interlocutor. However, in Islamic teachings not all handshakes must touch hands, meaning that only those who are muhrim are allowed to shake hands who touch hands while those who are not muhrim may shake hands without touching hands.

In Islam, you must keep your distance from those who are not mahrom. But in prayer, you have to be close." (Interview with MA using Video Call Whatsapp on 27 June 2021). "According to the view of Islam, keeping the distance between men and women who are not their mahram, is not for praying. If you pray, the line must be in a meeting." (Interview with AA using Video Call Whatsapp on 27 June 2021). The interview findings from YD revealed that the wisdom of the current Covid outbreak is the implementation of Q.S Al-Isra verse 32 regarding the prohibition of adultery. Social distancing protects us from adultery. Meanwhile, when viewed from the wisdom of social distancing in the style of the Prophet Nazilah (2020), the physical distancing period can be the right moment to reflect on the nature of oneself and the Creator, as well as increase worship to Allah SWT.

From this pandemic, maybe we can know that social distancing is to prevent us from crime or in this case Islam forbids us to commit adultery or keep our distance from those who are not mahrams. With this, we can apply what is wala taqrabu zinna." (Interview with YD using Video Call Whatsapp on 21 June 2021). Basically doing physical distancing is okay. However, the law can shift to the sunnah, even if it is obligatory if doing so can have an impact on the benefit and benefit of addaruriyyah al khomsah (guarding religion, soul, mind, lineage, and property).<sup>35</sup> Lockdown and social distancing are one of the best options given by the MUI to prevent the spread of this coronavirus. It is not that it is not permissible for us to pray in congregation in the mosque, nor is it forbidden to gather in congregational recitations, but solely to protect ourselves and others from the dangers of the Covid-19 Virus.

In terms of congregational prayers, I think Islam always gives harm or relief, so why are we separated from each other? Because in conditions like this it can save humans from the contagious virus." (Interview with YD using Video Call Whatsapp on 21 June 2021). Islamic law provides a choice of rukhsah when its people are in difficult conditions.<sup>36</sup> On the law of social distancing in congregational prayers, that prayers are still valid and allowed to be performed as an effort to break the chain of the spread of the coronavirus.<sup>37</sup> This is part of our endeavor to Allah SWT and of course, worship will continue to be increased, prayer will never be interrupted, and believe that Allah will soon lift this plague.

## CONCLUSION

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<sup>35</sup> Supriatna, Eman. 2020. "Wabah Corona Virus Disease (Covid 19) Dalam Pandangan Islam." *SALAM: Jurnal Sosial dan Budaya Syar-i* 7(6).

<sup>36</sup> Syatar, Abdul, Muhammad Majdy Amiruddin, Islamul Haq, and Arif Rahman. 2020. "Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Disease 2019 (Covid-19)." *KURIOSITAS: Media Komunikasi Sosial dan Keagamaan* 13(1): 1-13.

<sup>37</sup> Nasir, Agus. 2020. "Social Distancing Dalam Saf Salat Berjamaah (Perbandingan)." *Mazahibuna* 2(1): 29-36.

Sensitivity in taking lessons from every incident is very important. Lessons from Covid-19 from the perspective of Semester 1 Students of the Faculty of Islamic Religion, Ibn Khaldun University, Bogor, significantly, can increase social sensitivity. This is in the eyes of Islam as an implementation of Q.S. Al-Maidah verse 2. And social distancing as a tangible manifestation of Islamic law stated in Q.S. Al-Isra: 32. As well as an indication that Islam is a rukhsah religion in terms of congregational prayers.

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