

## TACKLING COVID-19 BASE ON THE CONCEPT OF *TAGHYĪR* (CHANGE) QS. *AL-RA'DU* 11

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### **Abstract**

*At the end of December 2019, people were shocked by the coronavirus disease-19. People believe that the virus spread from Wuhan, China. This epidemic finally attracted international attention, so that on January 30 WHO declared it a public health emergency. All humans worry over this situation. However, there are efforts to overcome it, one of which is by changing the psychological (inner) of the human being. This paper aims to review the concept of change (taghyīr) QS. al-Ra'du verse 11 in tackling covid-19. With a descriptive method of analysis literature review related to the topic this study resulted: QS. al-Ra'du verse 11 talks about social change (qaum) which starts from the mental condition (anfus) of the community. Changes that come from the community, concerning their inner side, are a prerequisite of changes by Allah. The inner side includes the mindset, strong determination, intention and understanding, so that from those create self-awareness. In any case, building awareness is the most important thing for achieving success and social change, especially in tackling Covid-19. People who are aware have to pay attention to their food and apply 3 M (wearing masks, washing hands with soap and keeping a distance).*

**Keywords:** *tackling covid-19; taghyīr (change); QS. al-Ra'du 11*

### **Abstrak**

*Pada bulan Desember akhir tahun 2019, dunia dihebohkan dengan adanya coronavirus disease (covid-19). Sebagian besar meyakini bahwa penyebaran virus ini berawal dari Pasar di Wuhan, China. Munculnya wabah ini akhirnya menarik perhatian dunia internasional sehingga tanggal 30 Januari WHO menetapkannya sebagai darurat kesehatan masyarakat. Semua manusia dibuat panik dan khawatir atas situasi ini. Namun, ada upaya untuk menanggulangnya salah satunya adalah dengan cara merubah kondisi psikologi (batin) manusia itu sendiri. Hadirnya tulisan ini bertujuan untuk meninjau konsep perubahan (taghyīr) QS. al-Ra'du ayat 11 dalam menanggulangi covid-19. Dengan metode deskriptif analisis literature review terkait topik yang ada, penelitian ini menghasilkan: QS. al-Ra'du ayat 11 berbicara tentang perubahan sosial (qaum) yang bermula dari kondisi kejiwaan (anfus) masyarakat. Masyarakat yang melakukan perubahan, menyangkut sisi dalam mereka merupakan*

*syarat perubahan yang dilakukan Allah Swt. Sisi dalam tersebut meliputi pola pikir, tekad yang kuat, niat dan pemahaman, sehingga dari sini semua lahir kesadaran diri. Dalam hal apapun, membangun kesadaran adalah hal yang paling utama demi meraih keberhasilan dan perubahan sosial, apalagi dalam menanggulangi covid-19. Masyarakat yang sadar mempunyai perhatian terhadap pola makannya dan menerapkan 3 M (memakai masker, mencuci tangan pakai sabun dengan air mengalir dan menjaga jarak).*

**Kata kunci:** *penanggulangan Covid-19; taghyīr (perubahan)*

### **Introduction**

Precisely at the end of 2019 in December, the corona virus (covid-19) shocked the public. The city of Wuhan, China is considered the cause of the emergence of this virus.<sup>1</sup> This virus quickly spread to other parts of China.<sup>2</sup> There were five patients from 18 to 29<sup>th</sup> December 2019 who were treated with ARDS (*acute respiratory distress syndrome*).<sup>3</sup> From 31 of December, 2019 to 3 of January 2020, as many as 44 cases were reported, this case increased.<sup>4</sup>

The emergence of this virus has finally become a global concern so that the WHO on 30<sup>th</sup> January declared it a public health emergency. The number of COVID-19 cases is increasing, the transmission is quite fast and the spread has already occurred between countries. The CNBC news page noted globally as of 18<sup>th</sup> April, 2021, the corona virus caused the death of more than 3 million people. This number, according to data from JHU (Johns Hopkins University), is almost the same as the population in Lisbon (Portugal), Caracas (Venezuela) to the city of Kyiv (Ukraine). The number of deaths due to the corona virus is also higher than the population of the city of Chicago (USA) of 2.7 million people and equivalent to the population of two cities in the United States,

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<sup>1</sup> Yuliana, *Corona Virus Disease (Covid-19); Sebuah Tinjauan Literatur*, Wellness and Healthy Magazine, Vol. 2 (1) 2020, 187-192.

<sup>2</sup> Dong Y, Mo X, Hu Y, *Epidemiology of Covid-19 Among Children in China*, American Academy of Pediatrics, Vol. 145 (6) 2020.

<sup>3</sup> Ren Li-Li, Wang Y-M, Wu Z-Q, Xiang Z-C, Guo L, Xu T, *Identification of a novel coronavirus causing severe pneumonia in human: a descriptive study*, Chinese Medical Journal, Vol. 133 (9) 2020, 1015-1024.

<sup>4</sup> Susilo A, Rumende, C. M, Pitoyo, C.W, *Coronavirus Disease 2019: Review of Current Literatures*, Jurnal Penyakit Dalam Indonesia, Vol. 7 (1) 2020, 45-64.

namely Dallas and Philadelphia.<sup>5</sup> The Kompas Daily also reported that in Indonesia until 12<sup>th</sup> June, 2021, related to Covid-19, the government recorded 106,894 suspected cases. This figure was obtained from data from the Covid 19 Handling Task Force. As stipulated in the Decree of the Ministry of Health No. HK.01.07/Menkes /413/2020 concerning Guidelines for the Prevention and Control of Covid-19 that suspect is a substitute term for PDP (patient under surveillance).<sup>6</sup>

This situation is increasingly causing panic and worry for all humans. After all, cases of COVID-19 have been and are happening, but what is required in dealing with this pandemic is human efforts to make changes. It can be done in various ways to make changes, not only with sophisticated technologies or expensive drugs, but can also be done by observing the social conditions faced by humans, such as responding to them from the psychological side (*nafs/batin*), understanding, and determination, consciousness, and so on. Therefore, each individual is required to function his mind, cultivate his mind and soul to achieve change. The inner side, understanding and awareness are important elements for the birth of a change.

There are several relevant previous studies in this review, including research conducted by Ivan Muhammad Agung (2020) which discusses the COVID-19 pandemic from a social psychology perspective<sup>7</sup>; Aji Satria (2020) who discussed the local wisdom of the Baduy community in dealing with the covid-19 pandemic<sup>8</sup>; Eman Supriatna (2020) who discussed the corona outbreak in the view of Islam<sup>9</sup>; Faiqatul Husna (2020) which discusses the impact of non-halal food on human health<sup>10</sup>;

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<sup>5</sup> <https://www.cnbcindonesia.com/news/20210418184452-4-238765/alert-bila-lihat-fakta-ini-corona-di-dunia-bikin-merinding>

<sup>6</sup> <https://nasional.kompas.com/read/2021/06/12/17532811/update-12-juni-ada-106894-kasus-suspek-terkait-covid-19-di-indonesia>

<sup>7</sup> Ivan Muhammad Agung, *Memahami Pandemi Covid-19 dalam Perspektif Psikologi Sosial*, in *Psikobuletin: Buletin Ilmiah Psikologi*, 1 (2) 2020, 68-84.

<sup>8</sup> Aji Satria Nugraha, *Kearifan Lokal dalam Menghadapi Pandemi Covid-19: Sebuah Kajian Literatur*, dalam *Sosietas Jurnal Pendidikan Sosiologi*, 10 (1) 2020, 745-753.

<sup>9</sup> Eman Supriatna, *Wabah Corona Virus Diseas Covid 19 dalam Pandangan Islam*, in *Salam: Jurnal Sosial dan Budaya Syar-i*, 7 (6) 2020, 555-564.

<sup>10</sup> Faiqatul Husna, *Virus Corona Dampak dari Makanan yang Tidak Halal*, in *Salam: Jurnal Sosial dan Budaya Syar-i*, 7 (6) 2020, 565-580.

Muchtar Nuhung (2016) who examines education and social change in the perspective of the Qur'an<sup>11</sup>; Nasrudin (2019) which discusses humans and social change according to the Qur'an<sup>12</sup>; and Mahsyar Idris (2013) who examines social changes involving society in Islam<sup>13</sup>. Although there have been quite a number of articles on Covid-19 and the concept of change, there are still no specific studies that link the concept *QS taghyīr* (change). *al-Ra'du* verse 11 with the current epidemic, namely covid-19. Through this article the author tries to review the concept of *taghyīr* (change) in *QS. al-Ra'du* verse 11 in dealing with covid-19.

### **Research Method**

The category of this study is library research that uses the literature review method from the results of previous studies. A qualitative approach was used to obtain descriptive data. The data collection is done by exploring the written works that have been published, both in the form of scientific journals, newspapers, online media, and magazines. The data analysis uses a *literature review* related to the problem of the COVID-19 pandemic and the concept of change in the Qur'an.

### **A Brief Overview of Covid-19**

The animal market in Wuhan Province, China is alleged to have spread the Covid-19 virus which has hit almost all countries. Since then, there have been the first 41 confirmed cases of suspected pneumonia.<sup>14</sup> The allegation has something to do with

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<sup>11</sup> Muchtar Nuhung, *Perubahan Sosial dalam Perspektif al-Qur'an*, in *Ash-Shahabah: Jurnal Pendidikan dan Studi Islam*, 2 (1) 2016, 22-29.

<sup>12</sup> Nasrudin, *Perubahan Sosial Menurut al-Qur'an*, in *Islamika: Jurnal Agama, Pendidikan dan Sosial Budaya*, 13 (1) 2019.

<sup>13</sup> Mahsyar Idris, *Islam dan Perubahan Sosial*, in *Jurnal Istiqra'*, 1 (1) 2013, 74-80.

<sup>14</sup> Hongzhou Lu, Charles. W. Stratton & , Yi-Wei Tang, *Outbreak of pneumonia of unknown etiology in Wuhan, China: The mystery and the miracle*, *Journal of Medical Virology*, Vol. 92 (4) 2020, 401–402; Nailul Mona, *Konsep Isolasi Dalam Jaringan Sosial Untuk Meminimalisasi Efek Contagious (Kasus Penyebaran Virus Corona Di Indonesia)*, *Jurnal Sosial Humaniora Terapan*, Vol. 2 (2) 2020, 117–124; *Pneumonia is an acute disease that is marked by inflammation of lung tissue accompanied by infiltration of alveoli and often bronchioles with white blood cells (such as neutrophils) and fibrinous exudate, is characterized by fever, chills, cough, difficulty in breathing, fatigue, chest pain, and reduced lung expansion, and is typically caused by an infectious agent, such as a bacterium, virus, or fungus*, see <https://www.merriam-webster.com/dictionary/pneumonia>.

various types of animal meat, even types of animals that are not normally consumed by humans, such as rats, bats and snakes sold in Wuhan, to be precise at the Huanan Animal market. Indeed, many cases of mysterious pneumonia infection were found in the market. The transmission of the corona virus is thought to be caused by bats and other animals that are consumed by humans. In the world of health, the corona virus is actually not foreign, because the virus is capable of infecting humans to become only a few types of pulmonary inflammatory disease. Before the outbreak of the corona virus, the world was shocked by SARS and MERS which are also related to corona. With this chronology, because of the corona virus, this time the world's citizens are also panicked. The corona virus quickly grows to cause organ failure and more severe infections, although it has symptoms that are not much different from the flu in general.<sup>15</sup> There are also other symptoms for people with COVID-19, such as shortness of breath, fatigue, decreased appetite, fever, and cough.

Snakes, bats and various other types of animals are still suspected as vectors of the Corona virus. Regardless of whether the information is accurate or not, this virus exists and proves itself capable of transmitting between humans. Due to the massive transmission and spread of the corona virus, the WHO (World Health Organization) on 11<sup>th</sup> March, 2020 declared it a global epidemic or pandemic. This indicates that COVID-19 is spreading so fast that it is certain that no country in the world has declared itself free from this virus.<sup>16</sup>

In a short time, the increase in the number of corona cases is getting more massive and requires extra handling. This corona virus can be transmitted to anyone regardless of age and age and can be spread through contact with sufferers. Until now, unfortunately, no specific drug has been found to treat cases of this viral infection.

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<sup>15</sup> Rosmha Widiyani, *Latar Belakang Virus Corona, Perkembangan hingga Isu Terkini*, <https://news.detik.com/berita/d4943950/latar-belakang-virus-coronaperkembangan-hingga-isu-terkini> diakses 14 Juni 2021.

<sup>16</sup> Rosmha Widiyani, *Latar Belakang Virus Corona*. <https://news.detik.com/berita/d-4943950/latar-belakang-virus-corona-perkembangan-hingga-isu-terkini>

## The Concept of *Taghyîr* (Changes): A Brief Discussion

### a. Definition of Change

In the *Big Indonesian Dictionary* (KBBI) change has many meanings, such as transition; exchange; changes in various social organizations that affect the social system, including attitudes, mindsets, values, and behavior in the life of community groups.<sup>17</sup>

The term change in Arabic that used in this article is *taghyîr*. In the *Al-Munawwir Dictionary*, *taghyîr* is defined by replacing, exchanging and changing.<sup>18</sup> Ibn Faris in his *Mu'jam* argues that the word *taghyîr* contains two meanings, namely: (1) *ṣalāhun* (improvement), *iṣlāh* (reform) and *manfa'ah* (usability). (2) the difference between two things (*ikhtilāf ala syayaini*).<sup>19</sup>

From this it can be understood that change is a transition to the perfection of life or a movement towards a better quality of life. A person is said to change if he moves, changes, shifts towards goodness from his original position if it brings benefits. Without movement or transition, there is no meaning of change.

### b. The Concept of *Taghyîr* (Change) in QS. *Al-Ra'du* Verse 11

To achieve major changes in life (*transformative*), what is really needed is a change in *mindset* (way of thinking) and a strong determination or intention to change and move forward. What we called in religion term is *taghyîr al-nafs* (change from the psychological side). As Allah says:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا  
بِأَنفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا  
مَرَدَّ لَهُ وَمَا لَهُمْ مِّن دُونِهِ مِن وَالٍ

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<sup>17</sup> <https://kbbi.web.id/ubah>

<sup>18</sup> A.W. Munawwir, *Kamus al-Munawwir Arab-Indonesia Lengkap*, (Surabaya: Pustaka Progressif, 1997), print. XIV, 1101.

<sup>19</sup> Ahmad ibn Fāris ibn Zakariyā, *Mu'jam al-Maqāyis fī al-Lughah*, (Beirut: Dār al-Fikr, 1994), Print. I, J. 4, 403.

*Surely Allah does not change the condition of a people until they change what is in themselves. And if Allah wills evil for a people, then no one can refuse it. And there is no protector for them but Him.*

The verse above implies that changes are good and bad, the success and failure of a people (nation) the benchmark is the *nafs*, namely the soul. So, humans consist of two natures (*dual nature*), namely physical and spiritual or spirit and body. All the problems that matter most are the inside, the mind or the spirit (*nafs*) which contains the feelings and desires. This is where good and bad deeds, faith and unbelief are born, although it is undeniable that the body is the medium, he uses to achieve his goals and objectives.

Quraish Shihab in his Tafsir stated, the occurrence of change cannot be separated from two actors, there are those who change from the outer aspect (outside) and some change from the inner aspect (inside). The first actor is Allah SWT, because He is the One who bestows favors, goodness and changes on a society and whatever they experience. And the second actor is the human or society that makes changes from the *nafs* that are on their inner side. God makes changes to society regarding many things, such as health and disease, poverty and wealth, humiliation and glory, unity or division, and so on, not individually but related to society in general.<sup>20</sup>

The verse as mentioned above emphasizes that Allah changes the fate of a nation if its people change their inner side. God grants change on the condition that people first make changes. It is impossible to achieve social change if the people themselves do not make changes. Therefore, changing the human side is the most important thing in the view of the Qur'an in order to achieve social change and success.

Basically, the change on the inner side, in this case the soul (*nafs*) includes three aspects:

1. Strong determination and hard will (*iradah*) that is related to the inner side of man. Strong determination is born from the values and ideas offered then

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<sup>20</sup> M. Quraish Shihab, *Tafsir Al-Mishbah* (Jakarta: Lentera Hati, 2012), V. 6, 233.

selected by the intellect. Good determination is born of common sense, and vice versa. Hard will (*iradah*) in Islam perspective is a determination that invites people to establish a harmonious relationship with God, the universe, himself and others in social life.

2. Appreciation of the values embraced by society. Positive and negative values or good and bad are certainly possessed by every soul. A society that still maintains its bad values, will not produce change, however system and government changes. The achievement of noble values is very much related to the attitude of society so that the higher and nobler a value, the higher and nobler the value they achieve.
3. Ability. There are two categories of abilities, namely physical and non-physical. The ability to understand its place is also on the inner side (*batin/nafs*) of human beings so that from there it will give birth to social change.<sup>21</sup>

Therefore, the state of a nation starting from the prosperity and enjoyment that it feels to be miserable and perish will not be changed by Allah SWT unless they themselves change it. The change made by man is a condition of the change made by God. Without it, it is impossible for human beings to change. Before man first steps, then Allah SWT will not make a change. Human attitudes and behavior become the benchmark that precedes God's actions.

### **Tackling Covid-19 Base on the Concept of Change QS. *Al-Ra'du* 11**

The inner change of society is the most important thing for achieving success and social change. Inner change can give birth to actions, both negative and positive. Changes in mind as described above, include a mindset, understanding, intention or a strong determination to move forward and change so that from this change in mental form all will give birth to awareness. Awareness reform is very important considering

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<sup>21</sup> M. Quraish Shihab, *Tafsir Al-Mishbah*, 234-236.



the failures and successes of a nation in terms of people's awareness, including in the face of COVID-19. It is possible that this awareness will give birth to:

1. Attention of Public to their food.

As mentioned above that snakes, bats, and various other types of animals are considered as vectors of the Corona virus. Michelle Roberts and James Gallagher, the BBC's health and science correspondents says the coronavirus that spreads to humans from animals is now suspected or almost certainly from snakes.<sup>22</sup> Likewise with information from Chinese observers as quoted by Callistasia Wijaya, as a reporter for BBC News Indonesia, that the corona virus is thought to have originated from bats.<sup>23</sup>

Consumption of wild animals is a record for humans because they contain dangerous viruses and their health status is unknown. dr. Merry Dame Cristy Pane stated that snake meat contains *salmonella bacteria* and snake venom can also cause poisoning. In addition, eating snakes can cause parasitic infections, such as *sparganosis*, *pentasomy's*, *trichinosis*, and *gnathostomiasis*. Therefore, do not underestimate these infections because they can eventually cause serious health problems.<sup>24</sup>

As for Bats as well. Andrew Cunningham, as Professor of wildlife epidemiology, disease expert and zoologist at the Zoological Society of London said that bats should not be used as scapegoats for the virus transfer that is now sweeping the global community. Is there another factor why bats are finally considered as carriers of this virus? because the *Chinese Rhinolophus Canute* (horseshoe bat) contains a virus similar to the one that causes Covid-19. But how did the virus, which originated in animals, move to humans and spread globally? The answer is unequivocal Cunningham, due to zoonotic spillovers or transfers. What causes this is human activity. When bats are disturbed by their habitat and damaged by deforestation and

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<sup>22</sup> <https://www.bbc.com/indonesia/majalah-51231635>. accessed on 21 of June 2021.

<sup>23</sup> <https://www.bbc.com/indonesia/indonesia-51262379>. accessed on 21 of June 2021.

<sup>24</sup> <https://www.alodokter.com/manfaat-makan-ular-dan-efek-samping-yang-ditimbulkan>. accessed on 21 of June 2021.

then hunted, their immune system is challenged and finds it more difficult to overcome the disease (pathogen) they carry instead. The impact of strain on the bats allows the infection to increase and then be expelled and discarded. What is experienced by humans is the same, stressed people who suffer from cold inflammation virus, will experience inflammation. That's how the virus expresses its identity. The epicenter of the outbreak of this virus then emerged in China, precisely in the Wuhan market where many wild animals were traded as food and held for rearing, creating a terrible mix of viruses and species.<sup>25</sup>

In essence, the virus that infects humans in the world today is not the animal factor, everything is due to the human factor. It is this way of human interaction that causes the spread of this pandemic. Wild animals may harbor viruses that are harmful to humans. Wild animals, such as snakes and bats are not common to be consumed and used as food. Therefore, people should pay close attention to what they consume. This is why Allah in the Qur'an say:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ<sup>26</sup>

*So let people pay attention to their food.*

Fakruddīn al-Rāzī (d. 606 H/1210 AD) states, there are two things that humans note when consuming food: 1) knowing the origin of food so that its form appears as food that is fit for human consumption. 2) the food should be beneficial for the human body and halal. (3) Likewise, Al-Qurṭubī (d. 671 H/1273 AD) states that this verse is an invitation for humans to see with their eyes (heart) accompanied by efforts to think, pay attention, observe and contemplate how Allah has bestowed food, which is the source of life. for them.<sup>27</sup>

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<sup>25</sup> <https://www.cnbcindonesia.com/lifestyle/20200323181355-33-147062/corona-bukan-cuma-salah-kampret-ilmuwan-manusia-juga>. accessed on 21 of June 2021.

<sup>26</sup> QS. 'Abasa (80): 24.

<sup>27</sup> Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, ed. Ahmad Bardūnī dan Ibrāhīm Aṭṭīsy, (Cairo: Dār al-Kutub al-Miṣriyyah, 1964), V. 22, 56.

As stated by Al-Qurtubī also agreed to Quraish Shihab. This statement is not only addressed to Muslims, but also to anyone. Therefore, all humans are invited to consume halal food on earth. But automatically in the world, not all of them are suitable for use and halal for consumption. Halal food in question is food that is not prohibited by religion nor is it haram, whether it is prohibited because of its substances, such as pork, blood, dogs, etc. In addition, each person's health condition is different and is also related to the food he consumes. It may be good for others, but not for yourself. There is halal food but it is not nutritious, at that time it becomes less good for one's body.<sup>28</sup>

Through the explanation above, it should be a concern for humans to be more selective in choosing food and drinks and establish a harmonious relationship with nature. Anyone is invited to eat proper and halal food. Consuming halal food is a religious commandment so that it has an impact on the goodness of his health, in addition to having an impact on the goodness of his religion. The corona virus that has hit humans worldwide is caused by human behavior, it may be due to consuming snakes, bats and other wild animals or it may also be because these wild animals are hunted and their habitats are destroyed due to deforestation, causing a stress effect that allows infections to increase and then they are released. and throw away. Therefore, humans should witness for themselves and are required to understand how their relationship is harmonious with nature or the earth where they live and then contemplate where the food comes from and how the stages of growth are.

## 2. Awareness in Implementing 3 M of Health Protocol

As an effort to anticipate the spread of covid-19, the community should apply the 3M:

- a. Wearing a Mask

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<sup>28</sup> M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 2014), see in chapter of *al-Qur'an insight on food*, 181-204.

Research team from the University of California, University of Texas, California Institute of Technology and Texas A&M University has compared cases of Covid-19 infection after and before the implementation of the mandatory wearing of masks between Italy and New York. The results of this study prove that the use of masks is the most effective effort in preventing the transmission of the corona virus. Based on the findings of the effectiveness study, the researchers would like to remind existing authorities not to underestimate the possibility of airborne disease transmission.<sup>29</sup> Therefore, masks are used as the most effective means of preventing infected people from releasing virus-carrying droplets into the air through talking, sneezing or coughing. Even masks can work to prevent tiny aerosol particles from being released when people talk.

b. Washing hands with soap and running water

Martin Michaelis, a professor of molecular science at the University of Kent, UK, insists that water alone is not enough to inactivate viruses. With regard to the coronavirus, to remove the lipid envelope, soap is urgently needed. But nowadays some people consider *hand sanitizer to be* more effective as a substitute for washing their hands and are believed to be more effective than regular soap. But that's not really the case, said Michaelis. Indeed, most antimicrobial or antibacterial cleaners sold in the market can kill bacteria. However, excessive use of these fluids can also lead to environmental problems and problems with bacterial resistance later in life. Therefore, using an antibacterial liquid that does not work on too many viruses that end up being wasted in wastewater, there is the potential for a person to be resistant to bacteria.<sup>30</sup> Thus, if water supplies or access are easily accessible, then hand washing (using soap) is much better than using *hand sanitizer*.

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<sup>29</sup> <https://health.kompas.com/read/2020/06/13/170100768/studi-sebut-pakai-masker-cara-terbaik-mencegah-penyebaran-virus-corona?page=all>. accessed on 22 of June 2021.

<sup>30</sup> <https://www.bbc.com/indonesia/majalah-53994755>. accessed on 22 of June 2021.

c. Keeping a distance

Maria Van Kerkhove, as zoonosis and head of the disease unit at WHO stated, what can be done at this time to prevent COVID-19 is to keep a distance or avoid crowds of people. WHO advises 1 to 3 meters to keep infrequently with other people, even more so if someone is sneezing and coughing? There may be a virus content from a person's droplets through the coughs and sneezes they spray. In theory, the virus can survive for three hours in droplets of liquid in the air and then can be easily spread through sneezing and coughing droplets and can be transmitted through contaminated surfaces.<sup>31</sup> So doing social distancing or keeping a distance aims to stop or slow down the spread of the highly contagious disease (covid-19) which is becoming a current pandemic.

## Conclusion

From the explanation above it can be concluded that QS. *al-Ra'du* verse 11 talks about social change (*qaum*) that is passed by psychological conditions or the side of society (*nafs / anfus*). The success and failure or progress and decline of a people is related to the inner side of society. Of course, changes are made by two actors, namely God and society. The changes that God makes depend on the inside of society that makes the changes. These changes involve anything (*mā biqoumin*), such as poverty and wealth, disease and health, unity and division, glory and humiliation, and so on, not individually but related to society in general. So, no matter how sophisticated the technology, as complete as any medical device, no matter how good the system and government, if people don't change their inner side (mind or mindset), then conditions will remain as before. This inner side involves the mindset, strong determination, intention and understanding so that this all gives birth to self-awareness. Therefore, realizing awareness is much more important for the realization of success and social

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<sup>31</sup> <https://www.kompas.com/sains/read/2020/04/01/170000123/cegah-penularan-virus-corona-jaga-jarak-minimal-dua-meter?page=all>. accessed on 22 of June 2021.

change. People who are self-aware must pay attention to their diet and realize the 3M health protocol, namely wearing masks, cleaning hands with soap and maintaining distance.

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