



Efforts To Maintain Public Health During The Covid-19 Pandemic With Islamic Education

Mhd Azis Satria¹, Dhiauddin Tanjung², Muhammad Farhan³, Nurul Amalia⁴,
Nabila Zahra Siregar⁵

^{1,2,3,4,5}UIN North Sumatra, Indonesia,

e-mail: *azissatria8@gmail.com¹ dhiauddintanjung5@gmail.com²

Frhanmuhammad@gmail.com³, nrlfath05@gmail.com⁴, nabilazahrasrg26@gmail.com⁵

DOI: <https://doi.org/10.37758/jat.v5i1.345>

Received: December 2021

Accepted: April 2022

Published: April 2022

Abstract :

Abstract This study discusses the correlation between Islamic education derived from the Qur'an, Sunnah and Ijma regarding efforts to maintain public health. Al-Qur'an and Hadith contain a lot of information and knowledge, including health issues. The research method used is qualitative research with the type of field research and phenomenological approach. This study provides evidence that there is a positive relationship between Islamic education and public health patterns, especially in Islamic values and public health. Especially now that the whole world is experiencing an outbreak of the COVID-19 pandemic and of course this is a big problem for all countries in the world, including our country Indonesia. The spread of COVID-19 is so fast and deadly. Of course, the contribution of the government and all communities is needed to be able to understand about the transmission of the covid-19 outbreak. The results of the research in the sub-district of Medan Marelan are the community's efforts to maintain health during the pandemic by carrying out routine tests in health services and not forgetting to also implement prokes in the community and implement a clean and healthy lifestyle as recommended by the government and of course in accordance with Islam.

Keywords : *Education, Islamic, Covid-19, Healthy.*

Abstrak :

Penelitian ini membahas mengenai korelasi antara pendidikan Islam yang berasal dari Al-Qur'an, Sunnah maupun Ijma tentang upaya menjaga kesehatan masyarakat. Sebagai sumber dasar Islam, Al-Qur'an dan Hadis mengandung banyak informasi dan pengetahuan, termasuk masalah kesehatan. Adapun metode penelitian yang dipakai yaitu penelitian kualitatif dengan jenis penelitian lapangan dan pendekatannya fenomenologi. Penelitian ini memberi bukti bahwa ada hubungan yang positif antara pendidikan Islam dengan pola kesehatan masyarakat, khususnya dalam nilai-nilai islam dengan kesehatan masyarakat. Apalagi sekarang seluruh dunia mengalami wabah pandemi COVID-19 dan tentunya hal ini menjadi masalah besar bagi seluruh negara yang ada di dunia, termasuk negara kita Indonesia. Penyebaran COVID-19 yang begitu cepat dan mematikan. Tentunya diperlukan kontribusi pemerintah dan semua kalangan masyarakat untuk dapat mengerti tentang penularan wabah covid-19. Hasil penelitian di kelurahan Terjun Medan Marelan yaitu upaya masyarakat dalam menjaga kesehatan dimasa pandemi dengan melakukan tes rutin dipelayanan kesehatan dan tak lupa pula menerapkan prokes di lingkungan masyarakat serta menerapkan pola hidup bersih dan sehat sebagaimana yang dianjurkan oleh pemerintah dan tentunya sesuai dengan Islam.

Kata Kunci: *Pendidikan Islam, Covid - 19, Kesehatan*

INTRODUCTION

Education can be said as guidance that provides help to living beings, both adults and small children so that they will become adults who are useful in people's lives. Education is an effort carried out by a person or group in order to influence a person or group to achieve a higher level of life and livelihood in a mental sense (Poerwadamanita, 2012).

The term Islamic education consists of 2 words, namely "education" and "Islam". The definition of education is often referred to by various terms, namely *altarbiyah*, *al-taklim*, *al-ta'dib* and *al-riyadah*. Each term also has a different meaning. Of course, this is because of the difference in the context of the sentence in the use of the term. However, in certain circumstances, this term has the same meaning, namely education (Gunawan, 2014).

Asy-Syaibany defines Islamic education the process of changing individual behavior in personal life, society, and the natural surroundings, by considering teaching as a basic activity and as a profession among basic professions in society. This understanding focuses on changes in human behavior which connotes ethical education (Umar, 2017).

Abdullah explained that the main purpose in Islamic education consists of physical, spiritual goals, and mental goals. Abdullah classify on purpose education in three areas such as physical-material, spiritual-spiritual, and mental-emotional (Abdullah, 2020).

The word "healthy" in the Big Indonesian Dictionary (KBBI) refers to the meaning of a good and healthy state of the body (Dapartemen Pendidikan Nasional, 2008). Healthy can be called a condition that is so desired by individuals. According to the World Health Organization (WHO), health is a state of human being who is prosperous, both physically, mentally and socially. This health is not only limited to being free from disease and a body that has immunity, but it must also pay attention to whether the achievement of health status is in the good category or not. Health is a fundamental right for every living being, especially humans, regardless of race, politics, social, culture, gender, even religion (Adliyani et al., 2017).

Based on this, it can be concluded that health science is a science that studies the human condition, whether physically, mentally, or intellectually or completely socially, in good or bad condition and there is disease or weakness. The proof that there is an Islamic teaching to tell us to take care of our health is the sunnah of the Prophet who teaches a prayer to ask Allah for health according to the hadith of 'Abdullah bin 'Umar, he said, "Among the prayers of the Messenger of Allah *sallallaahu 'alaihi wa sallam* is:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نِقْمَتِكَ وَجَمِيعِ سَخَطِكَ

Meaning: "O Allah, indeed I seek refuge in You from the loss of the pleasures that You have given, from the changes in health that You have bestowed, from Your torment that comes suddenly, and from all Your wrath" (HR. Muslim 2739).

The behavior of implementing clean and healthy living (PHBS) can be started by creating a clean and healthy environment. The environment can be called healthy, if there are characteristics of a place to live (home) even the environment that is close to the house where the community lives is classified as clean. People also really need clean water because it is an important part of maintaining environmental health. This is related to the problem of clean water, solid waste and sanitation. Water used for bathing, drinking and latrines should also be clean so as not to get sick. In addition, it is very necessary to manage the waste that has been made by the community so that there is no accumulation (Heriani et al., 2020).

In addition, Islam teaches the principles of health, cleanliness and purity of body and mind. Physical and spiritual health is also a condition for achieving a prosperous life in this world and happiness in the hereafter. The health system in Islam is reflected in the teachings of the Shari'a which requires the act of cleaning oneself from dirt (najis). Whether it's unclean that comes from hadats and from the dirt of the heart, all of it is in one package of worship such as ablution, bathing, praying and so on (Istiana & dkk, 2020)

Based on the opinion of the ulama', namely Asfahany when interpreting the book of al-Makhtut, that disease consists of 2 kinds, namely hissy disease (which can be felt by the senses) and also nafsi (diseases that have a connection to the psyche). This disease can be said to be a normal condition. As for diseases that can be seen and felt by the five senses, of course, they are easily known. While psychiatric-related illnesses, for example stupidity, jealousy and envy and other mental illnesses (Jauhairi, 2011).

The Qur'an has offered the right method to take care of yourself and your health both before and after the Covid-19 virus. This has God commanded that humans eat healthy food and of course it must be halal. This is in accordance with the Word of Allah swt:

اَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

Meaning: "O you who believe, eat from the good sustenance we have given you and be grateful to Allah, if you worship Him alone.. (Surat al-Baqarah/2:172).

The COVID-19 pandemic should make people be vigilant to maintain their health. People must protect themselves by doing activities to keep their distance, wash their hands, stay away from crowds, and wear masks so that they are not exposed to the Covid-19 virus outbreak (Sadat et al., 2021). Then the community can take extra precautions at home such as; implementing clean and healthy living behavior (PHBS) and consuming healthy food along with supplements and vitamins to strengthen the body's resistance. Of course, things like those mentioned above, are always applied by all people in the world, not including the people in the Village of Kelurahan Pahlawan 15 Medan Marelan in an effort to maintain health during the COVID-19 pandemic.

Based on the observations and interviews conducted at the Kelurahan Lembah Lingkungan 15, Medan Marelan, that the people in the Kelurahan Benda Lingkungan 15 generally want to be healthy, but they have not made

maximum efforts to maintain their health. Especially during the COVID-19 pandemic. Even though healthy lifestyles are carried out so that they can minimize contracting the Covid-19 virus.

Because of this problem, research is carried out regarding the efforts made to maintain public health to avoid exposure to COVID-19. The community in the sub-district of this waterfall should be reminded to routinely carry out health checks so that they go to the posyandu and puskesmas to just check their height, weight and complaints of illness in general.

This research is used by using Islamic education so that the community in this village cares about the development and health of children. Moreover, Islam strongly encourages its people to practice health. Islamic education is given to the community so that they are aware of maintaining their health so that people want to do immunizations, provide vitamins, provide additional nutritional food for the elderly and toddlers and provide supplements to prevent disease and anemia. It is for this problem that research is carried out regarding this title.

RESEARCH METHOD

This research is a qualitative research method which is research with the aim of explaining related social phenomena and events. This qualitative method is used Descriptive research explains aspects that are relevant to the phenomena that have been observed (Arikunto, 2002). The location of this research was carried out in the Village of Medan Marelan Falls. Most of the population works. This study focuses on two problems, namely the public health system which includes matters affecting public health and efforts to maintain public health with Islamic education. There are two informants in this study, namely key informants and supporting informants, the key informants are the people of the District of Falls and the supporting informants are the community leaders around the sub-district of Medan Marelan.

Moreover, there are people who have been affected by poor health during the COVID-19 pandemic in the sub-district of Falls, the 15th neighborhood, researchers think it is necessary to make an effort in terms of maintaining health during the Covid-19 pandemic so that it does not get worse and spreads disease in the environment. the community of Medan Marelan Falls Village by practicing the health values taught in the Qur'an and Sunnah such as; Type of food consumed, clean and healthy lifestyle, exercise and always washing hands (clean from small and large hadas). Then regarding the time of the study, this research was conducted on July 30 to August 10, 2021 through interviews, questionnaires and observations to the community. The tool used is a documentation instrument that utilizes holistically and universally from primary and secondary data sources (Arifin, 2018).

As for data collection techniques, researchers used the interview method, namely data collection techniques. researchers directly dialogue to seek information directly from respondents (Suliyanto, 2018). After that, the researcher uses the documentation method which is a method for obtaining research-related data, whether in the form of guidelines or written items. This method is used to find out the background of the farmer, the personality of the

farmer, the farmer who works the land and takes profit (Arikunto, 2003). In addition, researchers also conducted observations or observations using the five senses of the eye as a tool for observation.

The steps are: 1) Reducing data by summarizing, choosing the main things, then focusing on the important things, then looking for themes and patterns. In addition to discarding data that is not important. The reduced data will provide a fairly clear picture. 2) Data presentation. After the data is reduced, then the data is displayed, so that the data can be organized and easier to understand. 3) The last step is drawing conclusions and verifying the initial conclusions found.

RESEARCH FINDING

Covid according to Islamic Perspective

The Covid-19 virus is a virus that attacks the respiratory system in humans by causing sufferers to experience cough, fever, shortness of breath, flu and even death. With the rapid spread of the covid-19 virus, people must be alert and careful about this virus, and WHO and health organizations also emphasize that people make efforts to maintain health during the pandemic and break the chain of spread of covid-19 by practicing clean and healthy lifestyles. as taught by the values of the Qur'an and Sunnah and obeying all regulations issued by the government in an effort to eradicate COVID-19. Therefore, it is highly expected that public awareness of the importance of a clean and healthy life is expected (Muhammad & dkk, 2020).

Islam teaches every Muslim that life in this world is a *daar al-bala* '(where humans are tested). Trials in life are sometimes with good favors, sometimes with bad calamities (Kaltsum, 2018). There is no life except in it that a person takes turns to get favors or calamities as a test in life.

Exams are a necessity in life, without exams, there are no achievements. Most people tend to choose to be tested with kindness, even though few pass in the face of it. On the other hand, the test of ugliness seems so frightening, even though many have passed it. Allah SWT says: "Every soul will taste death. We will test you with evil and good as a (true) trial. And to Us you will be returned." (Al Anbiya: 35)

One form of the test of ugliness is a test with plague and disease. Allah says: "And indeed we will test you with fear, hunger, lack of wealth, lives, and fruits, and give good tidings to those who are patient." (Surat al-Baqarah [2]: 155). The verse above explains that the best attitude that must be presented when disaster strikes is to continue to strengthen piety, faith, worship, and good deeds that are carried out as well as possible (ihsan), so that there are no thoughts of how to seek personal gain, be selfish, and ignore others.

In general, most of the interpretations put forward on Covid 19 are solely based on materialistic interpretations. In fact, religious views and perspectives are often ignored in understanding this issue. In the perspective of Islam, when a disease is sent down, there are three possibilities (Widiyanto, 2020). First, Covid 19 is a test from Allah for humans Second, Covid 19 is a punishment from Allah SWT to humans Third, Covid 19 is a mercy from Allah SWT to humans. Therefore, humans as servants of God should make the presence of

this virus the right time to reflect, correct themselves. Has there been a deviant behavior so far or have we done something good? For those who always do bad, of course, covid 19 is a punishment from Allah to them.

Islam teaches its people to ask for forgiveness from Him so that they are kept away from this doom. But for those who have done good and right so far, this is clearly not a punishment but a test from Him. If a human being is given a disease test, he gets closer to Him and mentions the name of Allah SWT more and more, then this covid 19 will actually be a blessing from Allah for His servants. A Muslim should not only fixate on materialistic interpretations, but make this calamity a momentum for contemplation and self-reflection. This is where we can examine whether covid 19 is a plague or a punishment from God. Prophet Muhammad SAW once stated that the disease of Muslims at the end of time which makes this people preyed on by other people is a wahan, namely too much love for the world and hate to die.

The emergence of covid 19 illustrates how this people are so weak and easily scattered. Each - each saves himself for fear of death. This is where it gets interesting, how the word wahan is close to the word wuhan, the name of the city that first appeared in this virus. One of the most important lessons that can be learned from the existence of Covid 19 is that what believers need to fear the most is not the covid-19, but what they need to be most afraid of if Allah turns away and lets go of protecting us from harm. If we keep Allah's rules, Allah promises to take care of His servants.

Physique and Mental health from the perspective of the Qur'an and hadith

Islam is the only religion that regulates medicine, medicine and public health. Syauqi Al Fanjari provides an explanation of the main chapters in Islamic Shari'ah on health, namely 1) Sanitation and personal hygiene (environmental health and personal health); 2) Epidemiology (Preventive infectious diseases); 3) Fighting reptilesinsects and animals that transmit disease to others; 4) Nutrition(food health); 5) Sex hygiene (Sex health); 6) Mental and Psychic hygiene(Mental and physical health); 7) Body built(bodybuilding); 8)Occupational medicine (Occupational health); 9) Geriatrics (Care for seniors); 10)Maternal and child heath (Health of both mother and child); 11) Regulations for serving health and dispensation of services; 12) Theological method for creating a healthy society (Mu'adz & dkk, 2016).

Islam commands humans to eat, drink and even dress in order to protect themselves. Islamic Shari'a even provides legal dispensation (rukshah) because of an emergency, eating or drinking something that is originally prohibited becomes permissible.

Health can be born from a solid personality. All indicators of a steady personality are in the personality of the Prophet Muhammad. He is a figure who is able to balance between the dimensions of existing life, so that Allah praises him as a person with great morals (Fuad, 2016). As Allah says: "And verily you (Muhammad) are of great character." (Surah Al-Qolam: 4).

Rasulullah is the ideal prototype for the nafs al muthmainnah which has high levels of physical and mental health indicators. Al-Qur'an and Sunnah as the main sources of Islamic teachings have a distinctive method of realizing

physical health by maintaining health and also eating halal food and also taking care of the mental has been practiced completely with a real model from the Prophet Muhammad which is a complete guide for Muslims and humans in general.

According to (Shihab, 2003), Islam has set the main purpose of its presence to maintain religion, soul, mind, body, property, and offspring. At least three of the above are related to health. No wonder it is found that Islamic teachings are very rich in health guidance.

The methods of the Qur'an and Al-Hadith in realizing health are based on conclusions drawn from both general and specific texts on health, including three methods, namely the method of strengthening the spiritual dimension, the method of mastering the biological dimension and the method of studying things that are urgent for health. both physically and mentally (Najati, 1987).

Self-preservation includes the right to life (haq al-hayat). The right to life is not enough as a tool to protect and defend oneself. Taking care of oneself should be oriented to realizing a quality life so as to encourage every individual and society to live a safe and prosperous life. The right to life should be aimed at the creation of a complete (holistic) benefit of human life. The implementation of *hifzh an-nafs* is to encourage Muslims so that their primary needs can be met, one of which is in terms of health. The application of health according to Islam must be taught using the learning process of Islamic education.

Islamic education invites people to behave according to the values of Islamic teachings and educates them to study Islamic teachings, as the values of life. Islamic education seeks to increase belief, appreciation, understanding, and even practice of Islamic teachings to Muslim individuals and the community so that they can form personal and social piety (quality) and are also protected from physical and spiritual diseases.

Islamic teachings are also very concerned with the health conditions of their people so that the rules, especially in the field of people's health, are very strict (Safar, 2013). It should be noted that Islamic education also emphasizes four things: (1) development, namely improving the quality of the faith and devotion of Muslims, (2) teaching, by providing functional religious knowledge, (3) adjustment, so that Muslims able to adapt to the surrounding environment, and (4) Islamic education also applies habituation so that Muslims are trained to practice Islamic teachings in an *istiqamah* manner.

People should adopt a healthy life by doing physical activity, consuming vegetables and fruit, not smoking, not consuming alcohol, checking their health regularly, cleaning the environment, and using latrines. Realizing a healthy community like the real Rasulullah. There are several things that must be done according to what the Prophet had done, namely:

a. Providing Free Health Insurance

The Prophet was not only a prophet but also a head of state. as head of state, he guarantees public health costs. Serve it for free without being charged. Unlike this country, BPJS, which is said to be health insurance, is in fact health insurance. So people have to pay for their

own health costs. Even under the guise of mutual cooperation. So that there are countless cases of poor people being denied health services because they are in arrears in paying monthly premiums. Also for classic reasons the rooms are full.

b. Prohibiting the Circulation of Haram and Dangerous Food

Every haram food is dangerous, even though sometimes people don't realize it. He also forbids forbidden food to circulate and be consumed by the public. Haram food and drink is food and drink that is not halal and not good. And if consumed will bring disease. So the village head and the community must prohibit the distribution of healthy food. Moreover, currently experiencing the covid-19 pandemic, so it is really necessary to have healthy food and perfect nutrition to avoid the covid 19 virus.

c. Conditioning to move

To condition his citizens to move, he often mobilizes them for war games. Encourage them to ride horses, be strong and shoot arrows. In the narration it is mentioned how people practiced war in the courtyard of the Prophet's mosque. He even praised Abu Dharr Al Ghiffari for his rough hands due to working in the fields. Even Umar bin Khattab scolded someone who just sat in the mosque and didn't move. So that villagers, even during the covid-19 pandemic, don't just shut themselves at home without doing meaningful exercise. Because the more you exercise, the healthier your body will be and you can avoid COVID-19

d. Prophet's diet

According to Aisyah, she only eats one type of food a day. Even if he eats he never gets full, he finishes eating before he is full. In his sayings he told his people to eat a third, to drink a third and a third to breathe. This should be applied by the community so that people are protected from disease due to excess unhealthy eating patterns.

Islam also invites its people to try to prevent directly or indirectly from the occurrence of damage or unclean living in a community environment. When damaging and polluting the living environment, this can cause problems such as health problems. Of course this has a negative impact on the earth and the surrounding environment. Islam also forbids any action that destroys nature, moreover environmental damage also causes social damage that causes the deprivation of the rights of millions of people and even the entire population of the earth. Damage to the community environment is also an indicator of the assessment of the health level of the surrounding community, both from clean water,

Reflection of the implementation of Islamic education in the context of maintaining personal health.

The social distancing movement for the Indonesian people is a reflection of the implementation of Islamic education in the context of maintaining personal health. If the community is anti-social distancing policies and

movements, of course this is an action against the current which is doctrinally against the principles of Islamic education and Islamic law. There are even people who refuse to perform congregational prayers in mosques because of the Covid-19 pandemic for reasons of fear of exposure and there are also some Muslim communities who perform congregational prayers on the grounds that congregational prayers are obligatory and will be punished as infidels if they do not perform Friday prayers three times in a row.

Efforts to maintain personal health in the face of the COVID-19 pandemic with Islamic education are taking preventive measures, by not entering villages that have been properly informed that a pandemic (epidemic) is taking place. If you force yourself to enter the area, you may be affected by the pandemic. Other efforts to deal with disease outbreaks are avoiding crowds, not gathering in close proximity to closed places such as schools, places of worship and others, wearing mouth coverings such as masks, washing hands with hand soap or hand sanitizer, and wearing personal protective equipment (PPE). if you are a medical professional.

This is done as a form of preventive action in warding off the pandemic. The next action is curative by curing the pandemic by all means to be able to cure the pandemic, such as isolation measures for people affected by the outbreak for several weeks, using virus pandemic protection clothing (PPE), spraying at locations prone to viruses and diseases and so on. -other. The next effort is to carry out rehabilitation, which is an action to give appreciation to patients so that their immunity will increase and strengthen them so that they are mentally confident that they can recover from the virus pandemic with reasonable treatment. Moreover, it can be seen that many patients have recovered from the Covid-19 pandemic. Although many patients have died due to the impact of Covid-19. This is of course relevant to the impact of Covid-19, which is factually very influential on Islamic education today.

Islam also invites its people to try to prevent directly or indirectly from the occurrence of damage or unclean living in a community environment. When damaging and polluting the living environment, this can cause problems such as health problems. Of course this has a negative impact on the earth and the surrounding environment. Islam also forbids any action that destroys nature, moreover environmental damage also causes social damage that causes the deprivation of the rights of millions of people and even the entire population of the earth. Damage to the community environment is also an indicator of the assessment of the health level of the surrounding community, both from clean water,

Based on the above, the community can strive to maintain a clean and healthy life. If the community always maintains the cleanliness of the house where they live and their surroundings, the place of business and workplace, the yard of the place of business/work, sewers, the location around the house and public roads and so on.

Based on the results of the research that has been carried out, it shows that several respondents have made various efforts to maintain cleanliness, both of which were formed due to the influence of their religious teachings. However,

there are also people who do not maintain their health, do not maintain their cleanliness, so the researchers also remind people who have not implemented a clean and healthy lifestyle to change for their health. In addition, researchers also carried out cleaning actions in the Tanjung village so that people were more aware of the importance of cleanliness, especially now that it is the pandemic season. If the dirty environment continues to be left, then it can make it easier for the plague to spread.

Most of the people interviewed were still found to have not implemented health procedures in the community, such as lack of awareness to wear masks and keep a distance. However, some other people have also strictly complied with the procedures ordered by the government.

For the people of the Medan Marelan Sub-district who are multi-ethnic, religious and uphold their respective cultures and religious teachings, they should always apply cleanliness so that they can be used as a driving force to increase community participation in other sub-districts in supporting the improvement of the cleanliness of the urban environment. The people of Medan Marelan Sub-district have to pay special attention to the cleanliness of their living environment and they always teach their family members to clean it every day.

Conclusion

Self-preservation includes the right to life (haq al-hayat) and this is an important aspect to make a quality and better life for humans and society as a whole (holistic). Islamic education is an important activity in the maintenance of human self which is knotted in the human soul which is best in cognitive, affective and even psychomotor. Islamic education is both theoretical and practical; then reach physically and psychologically.

Health maintenance of the Covid-19 pandemic can be realized by doing social distancing; carry out physical and psychological hygiene movements in the residence, help other people who are in disaster with productive activities and others.

REFERENCES

- Abdullah, M. A. (2020). Mendialogkan Nalar Agama dan Sains Modern di Tengah Pandemi Covid-19. *Maarif*, 15(1), 11-39.
- Adliyani, Z. O. N., Angraini, D. I., & Soleha, T. U. (2017). Pengaruh Pengetahuan, Pendidikan dan Ekonomi Terhadap Perilaku Hidup Bersih dan Sehat pada Masyarakat Desa Pekonmon Kecamatan Ngambur Kabupaten Pesisir Barat. *Majority*, 7(1), 6-13.
- Arifin, Z. (2018). Metodologi Penelitian Pendidikan Education Research Methodology. *Jurnal Penelitian Pendidikan*, 1(2), 15.
- Arikunto, S. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. Rineka Cipta.
- Arikunto, S. (2003). *Prosedur Penelitian Masyarakat*. PT. Gramedia.
- Dapartemen Pendidikan Nasional. (2008). *Kamus Bahasa Indonesia*. Pusat Bahasa.
- Fuad, I. (2016). Menjaga Kesehatan Mental Perspektif Al-Qur'an dan Hadits. *Journal An-Nafs Kajian Dan Penelitian Psikologi*, 1(1), 32.
- Gunawan, H. (2014). *Pendidikan Islam Kajian Teoritis dan Pemikiran Tokoh*. PT

- Remaja Rosdakarya.
- Heriani, I., Hamid, A., Megasari, I. D., & Munajah. (2020). *Konsep Kesehatan Lingkungan dalam Hukum Kesehatan dan Perspektif Hukum Islam*.
- Istiana, H., & dkk. (2020). *Konsep Kesehatan Lingkungan dalam Hukum Kesehatan dan Perspektif Hukum Islam*. Fakultas Hukum Universitas Islam Kalimantan.
- Jauhairi, I. (2011). Kesehatan Dalam Pandangan Hukum Islam Health Views In Islamic Law. *Jurnal Kanun Ilmu Hukum*, 9(55), 33.
- Kaltsum, L. U. (2018). Cobaan Hidup Dalam Al-Qur'an (Studi Ayat-Ayat Fitnah Dengan Aplikasi Metode Tafsir Tematik). *Jurnal Ilmu Ushuluddin*, 5(2), 111.
- Kountoro, R. (2004). *Metode Penelitian untuk Penulisan Skripsi dan Tesis*. PT PPM.
- Moleong, L. J. (2008). *Metode Penelitian Kualitatif*. Remaja Rosdakarya.
- Moustakas, C. (1994). *Phenomenological Research Methods*. SAGE Publications.
- Mu'adz, & dkk. (2016). *Islam dan Ilmu Pengetahuan*. Umsida Press.
- Muhammad, F., & dkk. (2020). Meningkatkan Kesadaran Masyarakat Dalam Menjaga Kebersihan Lingkungan sebagai upaya pencegahan penyebaran covid-19 di Desa Kubur Telu. *Jurnal Pengabdian Masyarakat Berkemajuan*, 4(1), 660-668.
- Najati, U. (1987). *Al-Qur'an wa Ilmun Nafs*. Darusy-Syuruq.
- Poerwadamanita, W. J. S. (2012). *Kamus Umum Bahasa Indonesia*. Balai Pustaka.
- Prabowo, A., & Heriyanto. (2013). Analisis Pemanfaatan Buku Elektronik (E-Book) Oleh Pemustaka di Perpustakaan SMA Negeri 1 Semarang. *Jurnal Ilmu Perpustakaan*, 2(2), 1-9.
- Sadat, A., Wijaya, A. A. M., Lawelai, H., Asrin, Nurlinda, Saputri, M. M., Nursalin, & Yanto, L. (2021). Upaya meningkatkan pengetahuan masyarakat mengenai pencegahan covid-19 di Kota Baubau. *Community Empowerment*, 6(7), 1108.
- Safar, M. (2013). Upaya Masyarakat Kota Kendari dalam menjaga budaya bersih di Lingkungannya. *Jurnal Selami IPS*, 1(35), 110.
- Salim, A. (2006). *Teori dan Paradigma Penelitian Sosial*. Tiara Wacana.
- Shihab, M. Q. (2003). *Wawasan Al-Qur'an: Tafsir Maudhu'i Atas Berbagai Persoalan Umat*. PT. Mizan Pustaka.
- Suliyanto. (2018). *Metode Penelitian Bisnis: Untuk Skripsi, Tesis, dan Desertasi*. Andi.
- Umar, B. (2017). *Ilmu Pendidikan Islam*. Amzah.
- Widiyanto, A. (2020). Religion and Covid-19 in the Era of Post-Truth: The Case of Indonesia. *International Journal of Islamic Thought*, 18(1), 3.