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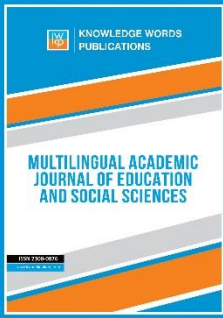
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Islamic Preparation for the Pandemic of Deadly Diseases: Preparing for the Next Pandemic

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Abstract

The pandemic of deadly diseases has challenged the world's management system on a large scale. Severe uncertainty ensued about adaptation to the pandemic, resulting in more lives not being saved. But the literature on adaptation and quantification strategies is still limited. This study is qualitative, by analyzing the literature to find out the Islamic approach to facing pandemics. Our study generalizes Islamic strategies in dealing with pandemics of deadly diseases before, during, and after pandemics. This study found that the Islamic strategy of dealing with a deadly disease pandemic is by staying away from acts of immorality, a well-established spiritual preparation. In addition, strict enforcement action of soup to the community during a pandemic to make sure the spread of the epidemic can be controlled. Islam offers a combined approach of spiritual, physical, emotional, and intellectual care in the face of a pandemic of deadly diseases. We propose pandemic-related guidelines in a holistic form for future research.

Keywords: Pandemic Preparedness, Assessment Strategies, Pandemic Emergency, Islamic Law

Introduction

Pandemics of deadly diseases such as Covid-19 have caused damage to human life on a large scale. In addition, the Ebola virus, Aids, and SARS-Cov, among other types of deadly diseases, those first attack humans. With the *thaun* epidemic, the black death has caused damage to life on a large scale. This has challenged readiness and viability and the need to adapt strategies to deal with deadly disease attacks.

Safety measures and controls for disease outbreaks have changed habits in normal life. Every time an outbreak of a deadly disease attack occurs, it introduced new habits. In a Covid-19 pandemic situation, for example, humans must keep a distance, not shake hands, or be forbidden to be in a narrow and crowded place. Humans need to rise to survive and overcome pandemic conditions as well as recover from the post-pandemic. Humans often forget to understand the habits, disorders, and pandemic effects of deadly diseases on themselves. Even more government leaders are also complacent in preparing strategies to face the critical situation during and after the pandemic.

Issues of the effects of lethal disease attacks are not only limited to copying and recovery after an event (Amiri, 2006; Dolgui & Proth, 2010) but also involve physical and mental health problems (Birnbaum, 2015), trauma (Davydow et al., 2008) but now involves the problem of pandemic preparedness (Agung, 2020). Everything is based on the problems of many people who die every time there is a pandemic. The pandemic crisis occurred because of a lack of preparation and responsive action by stakeholders. Unexpected circumstances occurred when a pandemic struck human life, resulting in a high number of deaths.

This is a major problem even after almost 2 or 3 decades of various research and approaches and policies carried out by the government. Disaster preparedness problems (Grasso et al., 2020; Friday et al., 2021), as well as low literacy and numeracy (Matterne et al., 2021; Hutmacher et al., 2022), levels of hazard awareness of the pandemics continue to haunt and plague society and government. Furthermore, the issue of negligence of the government in making early preparations in the face of a pandemic (Tarip et al., 2021).

Thus, in addressing the issue of pandemic preparedness, approaches from different perspectives should be explored. The implementation procedures carried out by Islam through the practice of the Prophet and his companions are among the alternative preparedness approach programs to face the pandemic. In the age of globalization and technology, the approaches that have been successfully carried out in the past can be used as a guide to making more thorough preparations to face the challenges of pandemics. This is because the state of pandemic emergence comes from a similar cause, which is a virus. However, it has a different angle from the angle of damage caused by the virus and the way it spreads.

The Islamic approach to self-preparation and government is an alternative approach to preparing a more prepared society and a more vigilant government to face the threat of a pandemic. Undoubtedly, the pandemic came suddenly, but the lack of early preparation for the citizens and the government resulted in more severe damage.

Therefore, this study was conducted to answer the following research questions:

RQ1: What is the need for preparedness in planning to face a pandemic according to the Islamic view?

RQ2: What is the Islamic approach to pandemic disasters?

Method

This study uses a qualitative study design. Content analysis approach from Quranic and hadith reference sources. In addition, we also use scientific books, journals, websites, and papers to find the latest issues and problems with the pandemic of deadly diseases. This study is descriptive to understand in depth the need to prepare for a deadly disease outbreak (Cresswell, 1994).

A comparison of scholars' views on pandemic issues is analyzed to produce a basic guide for preparing for a pandemic. Apart from that, historical studies on the practices of the previous prophets, especially the story of Prophet Yusuf A.S, were also conducted to enable past events to be linked to current events to facilitate understanding of these events (Sabitha, 2005).

Literature Review

In the last two decades, infectious diseases are no longer rare. Infectious diseases result in damage to body tissues because of disease-causing organisms. A pandemic is an epidemic of an infectious disease that spreads and spreads over a wide area, such as the continent of Europe, the continent of Asia, or the rest of the world (Singer et al., 2021). Pandemics result in many deaths because of the spread occurring in a rapid period over a large area. Deadly diseases that have occurred throughout the history of human life are Ebola, Anthrax, Cholera, Influenza, Smallpox, and Spanish flu (El-Sayed & Kamel, 2021).

The latest example of a pandemic is Coronavirus 2019 (COVID-19). An acute respiratory syndrome results from a Coronavirus 2 (SARS-CoV-2) attack. Since it identified the first case in Wuhan, China, in December 2019, Covid-19 has spread worldwide. Fever, cough, headache, fatigue, difficulty breathing, and loss of a sense of smell are symptoms of variable COVID - 19. 81% experienced moderate symptoms, while 14% experienced severe symptoms such as lung involvement, and 5% experienced critical symptoms such as respiratory failure. Older people have a higher risk of experiencing severe symptoms. The effects of Covid-19 on the body can occur for months after recovery. COVID - 19 infection occurs when people inhale air contaminated by saliva droplets containing the virus at close range (Sabino-Silva et al., 2020).

Existence of deadly diseases such as Covid-19 has existed for a long period throughout the history of human life. The state has a role to play in controlling infectious diseases. For example, the Nigerian Centers for Disease Control (NCDC) is the national public health institute for Nigeria. The goal of the agency is to protect Nigerians from the effects of communicable diseases through the coordination of public health preparedness, surveillance, laboratories, and response functions for all communicable diseases (Naidoo and Ihekweazu, 2020). These include preparedness, detection, and response to public health emergencies, research, training and knowledge management, health promotion, and other activities to protect the health of Nigerians.

Outbreaks of the deadly disease virus result in anxiety, as well as trauma during and after a pandemic. The need for emergency management is an urgent need to face uncertain situations. Organizations, as well as resource management and responsibility, need to be mobilized to manage humanitarian emergencies and need to do prevention, response, preparedness, mitigation, and post-pandemic recovery planning. This is aimed at preventing and reducing the risk of damage on a larger scale because of a pandemic.

As a Covid-19 pandemic control measure, for example, it used the use of face masks when in a crowded place. Public and personal health control measures aim to prevent the spread of the virus and keep oneself from contracting the virus. In addition, frequent hand washing and movement control (RMC) (Lockdown) is another virus control for infecting other individuals. This shows a reduction in the number of Covid-19 virus infections. A study conducted by Yunus, Ibrahim & Ismail (2021) showed that face masks help control the spread of COVID-19 in the community. However, studies on more reliable randomized controlled populations are rare

because of ethical and logistical issues. Similarly, clinical studies have not made the basis of efficacy for limiting face masks in COVID-19 transmission.

Technological and medical developments have shown improved pandemic management through studies of producing vaccines to help develop the immune system from viruses. Vaccination is the effort to deal with the virus. It is used to stimulate the body's adaptive immunity to recognize viruses and destroy viruses in the body (Salim et al., 2021).

Islamic literature also discusses disaster preparedness and specifically. The narration of the story of Prophet Yusuf A.s in the Qur'an includes the teaching of preparing for disaster. Prophet Yusuf's early planning helped the government make early preparations to prevent famine for the people. The community in the area around the Egyptian government also benefited. Moreover, surah al-Hasyr verse 18, urges human beings to make early planning and preparation for their tomorrow. The call to make supplies is symbolic of making supplies for disasters in general and pandemics in particular.

While the practice carried out by the Prophet Muhammad P.b.u.h as he said in the hadith, so that people pay attention to the need for planning and preparation in the face of pandemics. For example, the Prophet Muhammad P.b.u.h plan to face the *Thaun* epidemic forbade the travel of people affected by the epidemic to places that have not been infected with the *Thaun* epidemic. The practice of such planning continued during the time of Umar bin Khattab, who did not enter the area infected with the virus. Adherence to the SOP set by Rasulullah P.b.u.h, and the continuation of the practice of self-care from the plague of *thaun* in the time of Saidina Umar bin Khattab allows the achievement of the goal of stopping the spread of plague to other places. This is something that needs to be addressed in planning for a pandemic.

Havis's (2020) study explains the need to prepare bags for evacuation needs in the event of a disaster. The disaster caused damage and required bags to carry necessities. Lugowo (2019) also supported this study on the need for campaign planning against the risk of disasters, including pandemics to society. This can increase public awareness of the threats and risks posed by disasters. Therefore, information needs to be gotten by the public. Based on the literature, pandemic preparedness planning needs to get the attention of all parties and be disclosed to the community of all ages.

Findings and Discussion

Preparation and planning for a pandemic need to be done in advance to avoid the risk of losing large numbers of lives. Therefore, Islam focuses on preparing for a pandemic:

1. Pandemic Preparedness Planning

The success of facing a pandemic starts from the attitude, response, and efforts of the government to ensure the level of health care of the people is maintained. The greatest responsibility lies with the health worker. During a pandemic, health workers are expected to work overtime, perform jobs outside daily work, face the risk of infection, require a willingness to move to a place in need of treatment, treat patients, or even use existing facilities (Almaghrabi et al., 2020). While the community is in a state of anxiety and worry due to the pandemic situation. The challenge of such a pandemic is the responsibility of a group of experts and public health officials in various parts of the world and is supported by the help of world health centers.

Regarding the preparation for the pandemic, the text of the Qur'an has paid attention to this matter. For example, the words of Allah SWT in surah al-Hasyr verse 18 mean:

“O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah. for Allah is well-acquainted with (all) that ye do”.

Although the above verse specifically instructs to prepare for the Day of judgment, it can generally prepare for unexpected situations. Explicitly, this verse also gives the meaning of preparing to face difficulties in the future. Interestingly, surah al-Hasyr verse 18 first requires the existence of piety in oneself before preparing supplies for the hereafter. Therefore, making careful planning before facing an epidemic is part of *taqwa*.

The existence of *taqwa* to prepare for a pandemic is also supported by the words of the Prophet Muhammad SAW, who informed us that the existence of disasters is related to human behavior. Thus, human beings need an attitude of piety to evaluate the deeds of their deeds that resulted in a pandemic. Careless human attitudes toward self-control from vices and poor health care are among the causes of pandemics (Sobri et al., 2022). A reflection on this matter as the words of the Prophet Muhammad Pbuh:

From 'Aishah RA who was the wife of the Prophet SAW, she said: I asked the Prophet SAW about *thaun*. He told me: This is indeed the punishment that Allah is willing to give. Allah has made it mercy for those who believe. No one happens *thaun* (in his place), then he remains in his place in a state of patience and expects (reward or healing from Allah) with him believing that nothing befalls him except what Allah has ordained for him, then for him, it is like the reward of a martyr (Hadith-history of al-Bukhari no.3474).

Therefore, the hadith of the Prophet above requires that the aspect of preparation for a pandemic is to feel sensitive to acts of sin and wickedness. This is in line with the words of Allah SWT in Surah Al-Anfal verse 25, which states being alert to the threat of disaster because of sinful deeds. For example, it spread HIV among perpetrators of reverse sex. Next, HIV spreads to others because of the sin of reverse sex (Isa, 2021). According to Islamic guidelines, the initial preparation before facing a pandemic is to avoid and stay away from sin and wickedness. The Qur'an encourages the attitude of preparation by doing and getting used to the approach of *Amar makruf nahy Munkar* (enjoining and inviting to goodness and preventing evil and damage. The words of Allah SWT in surah Ali 'Imran verse 110:

“You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors”.

Since the coming of the plague is sudden and unexpected, the best way to prepare for it is to be careful of every human action towards nature, as well as human relationships with one another, and to improve one's attitude towards the creator of nature. Extreme natural exploration, as well

as neglect of health care, among other causes, are vulnerable to pandemics. This is in line with the Word of Allah SWT in surah al-An`am verses 47-48:

“Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong? We send the apostles only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve”.

According to Hamka (1982), the dignity of Muslims is in a high position and to be the best of the ummah if we practice the element of calling to goodness and preventing evil and damage in life. Stability and balance of environmental care and the practice of harmonious living norms are Islamic demands. It is noble and brings a positive effect on achieving the goals of human life in this world and the hereafter. This paradigm needs to be developed in society for the care of the welfare of the universal community.

While the story of Prophet Yusuf A.S. is another example of a model of preparation for facing a catastrophic epidemic. The Qur'an in Surah Yusuf records the story of Prophet Yusuf A.S. preparing for the drought and the risk of famine. Prophet Yusuf's pre-disaster management can be an inspiration to prepare for preparing disease outbreaks. This is because disease outbreaks that come regardless of place and time need to be prepared and knowledgeable about the risk of pandemics.

Identifying the level of disease outbreak risk is the responsibility of the individual and the government. The government has the greatest responsibility for health workers as the front line in facing a pandemic. Meanwhile, the community needs to be concerned about the risks posed by the pandemic. Therefore, this mutually supportive relationship causes the preparation to face a pandemic to be done at an optimal level. The government and the people must be in harmony to ensure that we faced together pandemic risks.

In addition, the authorities need to identify and inform the public about safe areas from the epidemic. For example, during a Covid-19 pandemic, the safe place was not in a crowded area, open space, and good ventilation in the house or room (Tokazhanov et al., 2020). The government, through the agency responsible for managing the pandemic, informs the public about this. However, the alertness of this place differs between viruses. The government needs to take immediate action to inform the public after it made a thorough study on the virus and notification of safe places from the virus. Therefore, if there is no safe place, the government needs to prepare by providing a safe place for the community. The Prophet Muhammad Pbh explained this matter by banning people infected with the *thaun* virus from going out to other places and forbidding people from outside to enter the area where the *thaun* epidemic spread (Muslim, hadith no. 2219).

Educational preparation for families related to pandemic risk should also be done. It should give exposure to family members through reading materials from newspapers, electronic media, storytelling, and teaching. The government needs to consider the role of parents in the success of education programs on the risk of deadly disease outbreaks. We can count them on as agents to convey important pandemic-related information to their families. The government needs to organize specific programs related to pandemic management education. In addition, teachers in schools can also take on the responsibility of teaching their students about

pandemics. Leaflets can also inform risk and management during a pandemic and raise awareness of pandemic risks. In short, exposure to pandemic risk is important to prevent severe damage from a pandemic.

Another preparation that can be made is to make basic medical and healthy food preparations before a pandemic. The Prophet Joseph exemplifies this by storing food and taking care of nutrition before the catastrophic long drought. In addition, the practice of noble attitudes such as prudence, frugality, and tolerance towards others needs to be enhanced. Such a noble practice to prevent society from being selfish during a pandemic. The purchase of food in large quantities during the Covid-19 pandemic in Malaysia showed an individualistic attitude, resulting in panic for others to do the same (Mustaffa, 2020). As a result, it can cause a food crisis in a short period.

The provision of necessities for the community needs the attention of the government. Among them is the adequacy of the supply of medicines, food, clothing, and a safe place. The community also needs to be prepared by making little financial savings for emergency needs during a pandemic. This is in line with the supplies made by the Prophet Joseph A.S.

Another inventory facing a pandemic is communication supplies. Communication is an important thing during a pandemic. The provision of emergency number notification to the public allows them to address with the responsible party. The community needs to get authentic news, as well as emergency needs during a pandemic, such as the need for treatment for patients. Malaysian health ministry number (nearest), fire number, neighbors. For agencies directly responsible for pandemic management, it is necessary to ensure that oil tanks have been filled. This is to facilitate the delivery of patients to treatment centers for deadly diseases. Similarly, communication devices, such as mobile phones with fully charged batteries, as well as monitoring the pandemic situation via radio or television. The government needs to place and display emergency numbers in a place that is easily visible and referenced by the public.

However, besides physical preparation, as presented above, spiritual preparation should also be a concern. Counseling centers need to be established, so that communities traumatized by the pandemic can be rehabilitated (Ariffin et al., 2022). Someone must conduct synergistically religious counseling and counseling services to help recover from the trauma of pandemic victims. Therefore, preparing for a pandemic must get the attention of all elements of society. The government and the people need to work together continuously to ensure that it prepared the community to face the risk of a pandemic.

The Islamic Perspective on Pandemics

A pandemic of a deadly disease occurred suddenly. It also spreads rapidly and attacked most countries in the world. This can cause tremendous panic. Humans lose common sense when this emergency occurs. Besides the threat of loss of life, it also results in emotional stress because of the lack of medication to treat patients. The number of deaths that occur every day causes emotional stress to become even greater.

Islam has its approach to the face of pandemics. From the point of view of human efforts to fight pandemics, Islam does not reject human efforts to find and produce drugs (vaccines). Yet Islam rejects ways and rituals that can lead to shirk. The paradigm of tawhid is the main basis for dealing with all emergencies. A pandemic is a test from Allah SWT for human beings to assess their level of faith and patience. Surah al-Baqarah verse 155, explains the aspect of the

destruction of souls, property, the death of close relatives and the lack of crops is a test imposed by God on human beings. To explain this, al-Tabari (1994) explained that all disasters that cause loss of life are one of the tests of Allah SWT. Other Qur'an texts warn people to stay away from doing earth damage. The existence of pandemics results from the way humans' approach to nature. In surah Al-Rum verse 41, that because of the wickedness committed by human beings on the earth and the oceans, resulted in a catastrophic epidemic. Qutb (2003) revealed that damage by humans as disbelief or abuse of nature is resulting in disasters in various forms, including pandemics.

Therefore, Islam has an approach to facing a pandemic by immediately returning (repenting) to Allah SWT. Man's return to God means that man returns to obedience to God's commandments, as well as avoiding prohibitions, and repenting of wrongdoings that are not by God's will. The concept of *Amar makruf nahy Munkar* is one of the precise expressions used by religion to describe the call of human beings to love one another and stay away from things that can cause harm to human beings.

Exposure to limited human capabilities in dealing with pandemics needs to be realized by every human being. During a pandemic, humans need to realize that the capability of human knowledge is not the only solution to a pandemic. In a pandemic emergency, Muslims must accept destiny and be content with Allah SWT. Therefore, the Qur'an has reminded us about this matter, as stated in surah al-Tawbah verse 51 which means:

“Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust”.

The nature of patience and trust must be clearer during a pandemic. The nature of arrogance needs to be reduced and thrown away from oneself, as well as realizing one's weaknesses. This is not to show that Muslims are just giving up in the face of a pandemic. It revealed this matter to strengthen the spirituality and strive to draw closer to the creator.

The meaning of complete surrender to God does not mean that Muslims just sit with their bodies in the face of a pandemic. Efforts to produce drugs (vaccines) to cure deadly diseases must continue. The stories in the Quran need to get attention for research producing a cure against the virus. For example, the words of Allah SWT in surah Ali Imran verse 190 mean:

“To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).”.

Lessons from many pandemic events also need to be learned to help find a solution to the pandemic.

Apart from that, the approach of the Prophet Muhammad SAW in the epidemic's face must be considered by the government and the community. Social imprisonment, a ban on entry into areas that are being hit by deadly disease outbreaks, and maintaining health and personal hygiene are among what needs to be carried out during a pandemic. Self-quarantine should be performed on people with symptoms following a virus attack (Aaron, 2021). For example, during the Covid-19 pandemic, people with symptoms of cough, sore throat, and high fever got to not meet other people. This is to limit the possibility of spreading the Covid-19 virus to others.

Law enforcement of communities that do not comply with the soup during a pandemic. Non-compliance with the soup provided by the government causes the lives of other human beings to be endangered because of the spread of the virus to others. Islam forbids a person to

harm others. This is in line with the *Maqasid Shariah* (goals or objectives of sharia) to save the lives of others from being destroyed.

Muslims need to be aware of their responsibilities as the caliphs of Allah on earth. Hence, they are required to take care of others and warn of the threat of pandemic danger. Prophet Muhammad SAW forbade traveling to the place where the plague occurred. This points to the need for state and national border care to control the spread of deadly disease viruses. This allows disease control to be done more effectively. When border controls are not carried out, the spread of the virus is difficult to control and causes changes in the virus's state to become more violent and makes it difficult for experts to study to produce an accurate vaccine against the virus.

We can also do optimally dissemination of news through the media of the time during a pandemic. Disclosure of the dangers of the virus through YouTube, TikTok, blogs and official government websites, and any other media to share pandemic information. This does not contradict the Islamic will to disseminate authentic information related to the pandemic. This is also to ensure that people do not visit areas that are dangerous to their lives.

Worship, such as increasing circumcison prayers and remembrance, is another way to face a pandemic. This is in line with the practice that the Prophet Muhammad SAW once did when the solar eclipse occurred. He performed Khusf prayers (solar eclipse sunat prayers) and sermons as stated in the hadith:

“When you see a solar eclipse or an earthquake, you should seek shelter from Allah and return and do *khusuf* prayer, if there is an earthquake then say according to the *khusuf* prayer”.

Next, prayer is the antidote to asking for God's help in the face of a pandemic. During the pandemic, the Prophet Muhammad SAW gave a guide to prayers that can be read during the pandemic, including: “O God, I seek refuge in You from hair loss, insanity, leprosy and from all bad diseases” (Hadith Narrated by Abu Dawud, hadith no. 1554).

We believe prayer gives peace to the Muslim soul. Pandemics cause individuals to be prevented from moving and moving except for essential needs. Thus, the recitation of prayers and supplications can cause the descent of grace from God to oneself from silence and cause the heart to become stronger and have the strength to face hardships and difficulties during a pandemic.

Islamic Strategies for Facing Pandemics

It revealed Islam to the Prophet Muhammad SAW as a blessing in the universe. Faced with the critical situation of a pandemic, Islam provides the following solutions:

1. Stay away from wickedness and sin

Based on the literature in the Qur'an, sin causes major events in human life. Regarding the history of past human life, sin can lead to the wrath of God (Verster, 2020). The events of the sinking of the land where the Prophet Noah lived, the destruction of the people of the Prophet Lut, and the destruction of the people of Thamud are examples of sin-causing destruction. The history of the

life journey of those who sin, and tyranny is a lesson that must be considered in the face of any disaster, including a pandemic of deadly diseases.

Staying away from evil and sin is one of the important treatments for trying to stay away from catastrophic epidemics in general, and deadly disease epidemics in particular. Neither wickedness nor sin causes one to commit acts that are contrary to the law of God or the law of man. Prohibition of doing acts that cause harm to oneself and others, as stated in the Qur'an Surah Al-Baqarah, verse 195. In this verse, Allah SWT urges humanity not to fall into destruction. Hence, it is a criminal act to conduct research/experiments that lead to a disease virus that attacks humans.

Society needs to be exposed to practices that draw us closer to Allah SWT is believing to reduce stress in the face of a pandemic. The phrase *Istighfar* (request for forgiveness) which is uttered with full understanding and appreciation, can have a positive effect on the human soul. The acceptance of repentance from a servant to his God is hoped to keep the pandemic from befalling humankind. This is based on the text of the Qur'an in Surah Al-Araf verse 96. In this verse, God promises the believers to be blessed with mercy from heaven. This shows that faith that accompanies repentance and repentance can bring grace, just as the plague of disease is lifted from humanity. Similarly, grace can be defined as the immune ability of the human body to face the virus.

Thus, it is hoped that the return of the man to his God can reduce the wrath of God. Furthermore, it is hoped to bring God's blessings to human beings in the form of peace in the face of pandemics and the ability to face the threatening virus.

2. Ask the Expert

Using medical expertise becomes an essential requirement during a pandemic. The front line, including physicians, needs to be involved and be a testimonial in the face of a pandemic. Through the verses of the Qur'an Surah An-Nahl verse 43 and surah Al-Anbiya verse 7, Islam urges people to ask experts when faced with situations that they do not know. Using medical expertise during a pandemic is in line with the meaning of *tawakkal* taught by the Prophet SAW who commanded us to accept all the destinies of Allah SWT in every situation. The effort to stay away from harm (disease) is part of the attitude of *tawakkal*. This was once practiced by Saidina Umar Bin Khattab when he did not enter an area that was being hit by an epidemic of deadly diseases. Umar Ibn Khattab said: "We move from one destination to another."

The involvement of pandemic experts, as well as physicians, is very important during a pandemic. We need this idea to get information related to pandemic affairs and the level of post-pandemic recovery (Kaslow et al., 2020). We can use the instructions of a physician as a guide by the authorities to stop the spread of the virus. Apart from that, the guidance from the Prophet Muhammad SAW and history is another guide for the government to control the spread of the virus.

3. Help Communities Affected by the Pandemic

Helping is one of the most important foundations during a pandemic. Prohibition of traveling outside the area is a frequently used means of controlling the spread of deadly disease viruses. Islam recommends aid to help communities that are cut off from income during a pandemic. Movement control orders impact communities that have daily working sources of income, such

as building workers and sidewalk vendors. However, direct aid planning must be done prudently and on target.

Islam encourages affluent people to help people in distress during a pandemic. The attitude of helping in difficult situations is a practice that is noble and rewarded by Allah SWT (Ali et al., 2021). Such attitudes need to be maintained, especially during a pandemic. Apart from that, financial aid is also implemented by the management of zakat money, which is distributed to those who need help during the pandemic. The financial resources of Muslims need to be efficiently monitored during a pandemic to enable help to be given to those in need. This is the practice of national financial management shown by Prophet Yusuf A.S.

During a pandemic, financial spending needs to be tightened away from the funding of megaprojects that are not directly related to the country's recovery from the pandemic epidemic. Guidelines for applying state spending during a pandemic need to be taken seriously by the executive branch of government. This idea is to prevent the country from being in a situation of leakage and acts of treachery and breach of trust by some irresponsible parties. Therefore, waste should be avoided to attract God's grace in dealing with the pandemic.

Also, pandemic-related, authentic information help can be categorized as an indirect contribution. Public awareness of the dangers of the virus can increase their vigilance in the face of a pandemic. The safety of the people is the main agenda of the government during the pandemic. We expect ongoing efforts to educate the public about the pandemic to cultivate a positive attitude to help the government fight the pandemic. Focusing on cultivating SOP compliance during a pandemic is one of the main ways to stop the spread of the epidemic in the country as well as prevent the epidemic from spreading and infecting others. Thus, the careless attitude during the pandemic invite's consequences, with the number of infections increasing and difficult to control.

4. Pandemic Preparedness and Response Plan

The importance of planning during a pandemic. Involvement of all parties, including individuals or organizations with pandemic-related expertise, as well as government employees and politicians facing the pandemic. This collaboration as shown in the king's practice of Egypt at the time of Prophet Yusuf involved all government administrations, experts (dream interpreters) of Prophet Yusuf, as well as employees appointed to help Prophet Yusuf whether the Long Drought.

Post-pandemic recovery planning needs to be done by experts, organizations, and committees appointed to manage the pandemic. Islam encourages planning to be done in the short, medium, and long term. Post-pandemic recovery planning should also pay attention to the recurrence of viral attacks. Hence, the production of vaccines is one of the noble efforts to improve human immunity to the virus. The attempt to find a cure (strengthen the immune system) is one initiative of Islam in facing a pandemic (Maulana, 2022). This issue conforms to the method of "*mala yatimmul wajib illa bihi fahuwa wajib*" which means what things are not perfect that is obligatory, then the matter becomes obligatory. Thus, the effort to fight the pandemic through the production of vaccines is an effort to save human lives, which is one of the main purposes of Islamic law. So, life care by strengthening the body's immune system through the production of vaccines is an effort that must be done to help protect human life from viral attacks.

Health care measures also need to be improved. Health and wellness warnings and instructions should continue to be provided post-pandemic. Law enforcement should continue to take legal action to comply with SOPs during and after the pandemic. Post-pandemic caution must be practiced, ensuring community safety and ensuring that the virus does not spread again.

5. Current and Post Pandemic Stress Management

Stress management during a pandemic and post-pandemic is an important matter for the government. A society that faces emotional stress and emotional turmoil during a pandemic can have a detrimental effect on a person's emotional stability. Laziness, the trauma of meeting others for fear of being infected, and the emotional stress of being at home for too long are among the negative effects of a pandemic that needs counseling and treatment.

Spiritual approaches, family counseling, and mental health level monitoring are among the actions recommended by Islam (Ahammed et al., 2021). Television and other electronic media such as TikTok, Facebook, Twitter, and newspapers should be used properly to disseminate information on the management of emotional stress during and after the pandemic. The control of emotions and feelings, as well as knowledge of the direction of life, is expected to help the community recover themselves, family, and neighbors from continuing to be disturbed by emotional stress because of the pandemic. The story of Joseph forgiving his brother after they met again in Egypt serves as an example in the face of the post-pandemic situation. The attitude of forgiveness causes the state of the heart and soul to be open.

Emotional control, either through self-effort or through the counseling services of government-provided counseling centers, is expected to produce a society that is resilient in the face of the next pandemic crisis. We expect the resilience of the community to help each recover faster from emotional stress and be able to move themselves and the community to face life better.

Thus, self-control, emotions, and post-pandemic feelings can allow a person to return to a new normal of life more effectively. Feelings of self-blame or blaming others for a pandemic can be avoided. Islam guides that everything that happens is something that God allows. However, it is undeniable that the recovery of oneself differs from one another. Yet a post-pandemic self-controlled state allows a person to return to normal life more quickly.

Conclusion

Islam provides a spiritual and a physical approach to facing a pandemic. Islam recommends that governments and policymakers take a proactive approach to managing pandemic risk. The negative effects of a pandemic must be minimized to the lowest level. However, besides the government's maximized function in managing the pandemic, all parties must provide cooperation to ensure that the spread of the disease can be controlled. Through the cooperation of all parties, the negative impact of the epidemic and the negative role of the state in epidemic management can be reduced.

Disaster management based on Islamic methods is useful for policymakers to know the actions that need to be taken earlier before we exposed the country to a pandemic and have the time and ability at an early stage to better prepare for a pandemic. In this study, we conceptually identify the need for preparedness at the onset, during, and after a pandemic to allow for stricter management in the event of a pandemic. We recommend the approach taken by Islam to give a

better impact on pandemic outbreak management as well as improving the quality of experts by considering the spiritual element by keeping people away from vices, self -a approach to God and making it more comprehensive for stakeholders. Improving self-quality in stress management and self-management in hygiene, as well as awareness of the harm the virus is doing to you and your family, allows governments to be more proactive in addressing the challenges of the pandemic.

Early preparation in some countries has now become the lesson taught to lower-level students. However, this issue can be adapted to the situation of a society and a country to be more prepared to face a pandemic. This idea can create opportunities for communities and countries to develop strategic plans to deal with the pandemic. The government should use the existence of practical examples of pandemic preparedness practices from Islamic sources as an alternative in addressing current issues and the challenges of facing pandemics involving the public in the country, especially the preparation for a long-running pandemic.

With the development of efforts to minimize deaths due to pandemics, most of the studies show the need for early preparation to face the next pandemic. A new phenomenon that is rare during a pandemic can be a response to the authorities preparing the country for the next pandemic. Authorities must work to encourage the community to follow the SOPs that have been set and eliminate misunderstandings on pandemic preparedness. We encourage the forefront of documenting reports -related responses in the field to recovery during and after a pandemic. This can help with the continuous collection of safety data for all actions in the face of a pandemic. This can help the authorities to better understand the specific phenomena during the pandemic as well as serve the community situation. Our study continues to add to the knowledge of pandemic preparedness and preparedness. Finally, early preparation helps the authorities deal with the pandemic as well as helps us minimize the adverse effects of the pandemic.

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