

Implementation of Islamic Education in Mental Healing of Covid-19 Patients: Case Study in Cirebon City

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ABSTRACT

The medical response to the Covid-19 pandemic has started from square one. Yet the psychological effects of the COVID-19 epidemic should not be overlooked either. So that patients can take responsibility for their own mental health throughout their seclusion. This presentation will discuss how Islamic education is being used to aid in the mental recovery of those with Covid-19. The goal of this study is to aid covid sufferers in their recovery through Islamic literacy. This study is a survey that adopts a descriptive qualitative methodology to arrive at conclusions based on an analysis of respondents' personal narratives. The city of Cirebon served as the location for this study. This study will use a sample of 15 covid-19 survivors, 2 members of the survivors' families, and 1 survivor's neighbour as a resource person. According to the results of this study, there are a number of things that COVID-19 patients may do from the standpoint of Islamic education, and these efforts can be broken down into three categories: the patient's bodily health, their mental and spiritual health, and their social health.

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1. INTRODUCTION

The spread of Covid-19 has been the first public health crisis to explode in December 2019 in Wuhan, China. It quickly spread to more than 213 countries infecting 2,402,350 people (Suyadi et al., 2020). The medical handling of the Covid-19 outbreak has started from the beginning; although it is a completely new virus, the government is trying hard to be swift in dealing with this outbreak. However, on the other hand, what should also receive attention is the psychological impact that develops in society due to the Corona Virus Disease pandemic (Aufar & Raharjo, 2020). Mental health risks are especially experienced by most infected patients, whom they experience anxiety, insomnia, stress, depression, post-traumatic symptoms, to obsessive-compulsive symptoms (Alnursa et al., 2021).

Islam, as a religion of *Rahmatan lil 'Alamiin*, certainly understands and regulates the problem of plague. In this case, the management of disasters or plagues in Islam can at least be extracted from written stories in the Qur'an and Hadith (Suyadi et al., 2020). All theories in Islamic education are formulated and compiled based on the Qur'an, the holy book of Islam, and also hadith, so that Islamic education is created into a system that covers all aspects of life needed by humans as servants of Allah, including regarding human attitudes in facing tests in the form of plague (Zuhby, 2021).

Previous research has explained a lot about the mental health risks that develop in society due to the pandemic and several alternative therapies to overcome these problems. Alma Fildzah Aufar described and explained the effectiveness of relaxation methods as an alternative to overcome stress during the Covid-19 pandemic, applicable to anyone, not only patients (Aufar & Raharjo, 2020). In addition, Yulia Hairina et al. explained the factors that affect the happiness of Covid-19 patients, which consist of two aspects, namely internal and external, where religion is one of the dominant factors in the happiness of the subject (Hairina et al., 2020). Ivan Muhammad gave a social-psychological picture of how individuals perceive COVID-19 and the implications on cognitive, affective and behavioural changes in human beings (Agung, 2020).

So based on the background of the existing problems, then it needs to examine how the Islamic education perspective provides ideas to build a positive mentality for Covid-19 patients so that efforts to build a positive mentality in the healing process of COVID-19 patients can be applied by all parties, especially by the patients themselves when undergoing an isolation period. In addition, the output of this writing is also expected to be input as a strategy to accelerate the healing of Covid-19 patients.

2. METHODS

This survey research aims to provide a detailed description of the background, characteristics, and characteristics typical of cases or events that are general in nature (Sujatmiko, 2021). The method used in this research is qualitative research method. The qualitative research method is a research procedure that produces descriptive data in the form of written words from people and observed behaviour. Qualitative research attempts to present the social world and its perspective regarding concepts, behaviours, perceptions, and issues about the human being studied (Pathia, 2019).

Qualitative research can also be interpreted as research that seeks to analyze social life from the point of view or interpretation of individuals (informants) in a scientific setting (Hadi, 2020). Meanwhile, descriptive research is research on problems in the form of current facts from a population, including activities to assess attitudes or opinions towards individuals, organizations, circumstances, or procedures (Mulae & Said, 2019). Qualitative research conducted in this study uses a descriptive approach, which is a research approach that seeks to describe and interpret objects as they are. This research is often called non-experimental research because researchers do not control and do not manipulate research variables. The qualitative approach used in this study also uses the phenomenological method. The phenomenological method is a research method that examines an object based on real phenomena or events.

There are two ways to look at the phenomenon itself. The first is that it always refers to something outside of one's head or points in that direction. Secondly, we'll look at phenomena from the perspective of our minds, as phenomenology is something that perpetually occupies our thoughts. So, to obtain unadulterated consciousness, it is necessary to examine the "filter" (ratio) prior to observing the phenomena (Soraya & Kartika, 2021). The study of consciousness and the ideal essence of objects in relation to consciousness is known as phenomenology (Tasfiq, 2021). On the other hand, phenomenology is a philosophical method for studying the human condition. Intentionality, the focus of phenomenological enquiry, is something that occurs in a person's subjective experience of the world. The relationship between mental activity and its focus, or intention, is called the subject-object dynamic. Phenomenologically speaking, it is always the case that one is experiencing or aware of something; similarly, one is constantly seeing something, remembering something, and making a judgement about something. That exists in one's mind after being inspired by the sight of something "actual" or by one's recollection or imagination (Islamiah, 2020).

Valid research requires valid data support. For this reason, the researcher chooses the right data source. The data source is the subject from which the data is obtained. So, the data source indicates the origin of the information. Data must be obtained from appropriate sources. If the data source is not appropriate, it will result in the collected data being irrelevant to the problem under study (Ak & Aziza, 2022). There are two sources of data that researchers use in this study, namely primary and secondary data sources. Primary data sources are obtained from the first and main sources, namely parties directly related to field research (Miftakhi, 2020). The primary data source in this study was Covid-19 survivors in Cirebon City. Meanwhile, secondary data sources were obtained through documentation related to Covid-19 in Cirebon City.

The data collection technique in this study used observation, documentation, and in-depth interviews with Covid-19 survivors in Cirebon City. First, observation is the basis of all science. The observation technique carried out by the researcher is passive participatory observation in which the researcher visits Covid-19 survivors who will be used as research sources but are not involved in the activity. Second, the interview is a meeting of two people to exchange information and ideas through question and answer, so that meaning can be constructed in a certain topic (Ismail, 2020). In this case, the researchers conducted in-depth interviews with Covid-19 survivors in the city of Cirebon. The third is documentation is a record of events that have passed. The documentation can be in the form of written interviews, pictures, photos, and videos.

Data analysis in this study was conducted before, during, and after data collection. Starting from the collection of theories, and opinions of experts on mental health in Islamic education, then choose which of the theories and strong opinions about the two theories or opinions. Likewise, during the research, the strengthening of the theory is still carried out until the researcher believes in the theory and simultaneously with data collection, the analysis continues. The collected data and information is coded and reduced and then continuously interpreted and analyzed more deeply until finally, and it can be presented descriptively in narrative writing. This stage is the last step in the research; the results become a conclusion. As described below:

1. Data Reduction

This stage refers to the process of selecting, focusing, simplifying, abstracting, and transforming the raw data contained in the field notes. Then the data is made into a summary, and coding is done (separations are made) to facilitate the data analysis process. This stage aims to sharpen, select, focus, discard, and organize the data obtained in the research process (Wulandari, 2017).

2. Data Models

At this stage, the presentation of data begins to be carried out, namely in the form of compiling a collection of information which can ultimately result in drawing conclusions and taking action. By looking at the presentation of this data, it can make it easier to understand what is happening and what can be done (Mayanti et al., 2018).

3. Drawing Conclusion or Verification

This stage is the last in the data collection process. However, conclusions can be drawn in qualitative research when the data collection process is still ongoing. However, the conclusions drawn are not final. From this stage of conclusion, answers are obtained from the formulation of the problem and an overview of the achievement of research objectives. The conclusions resulting from this research are brief and concise (Anam, 2019).

3. FINDINGS AND DISCUSSION

3.1 The Concept of the Plague in Islamic Education

The current covid-19 outbreak has similarities with the time of the Prophet, which was also the same as the contagious and deadly plague. The prevention method is the same, even though the covid-19 outbreak has not found a cure until now. Let us recall the plague that occurred in the time of the

messenger of Allah. In the time of the Messenger of Allah, a plague attacked the Prophets. But not the covid-19 virus as it is today. The plague is leprosy or leprosy. At that time, the Prophet Muhammad SAW was the head of state and religious leader. All world affairs or the interests of the hereafter were guidelines for his people until now, because revelation came directly from Allah Almighty in the form of commandments or prohibitions. In addition to leprosy, when the Prophet Muhammad SAW made the hijra to Medina, there was also a plague. Prophet Muhammad SAW instructed his followers to be patient and always expect help from Allah Almighty.

Imam Bukhari narrated from Yahya ibn Ya'mar, Aisyah radhiyallahu'anha told him that he asked the Messenger of Allaah sallallahu 'alaihi wa sallam about ath-thā'ūn (a spreading and deadly plague), so he replied (Nursyamsu & Wathoni, 2020):

كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ ، مَا مِنْ عَبْدٍ يَكُونُ فِي بَلَدٍ يَكُونُ فِيهِ ،
وَيَمْكُثُ فِيهِ ، لَا يَخْرُجُ مِنَ الْبَلَدِ ، صَابِرًا مُحْتَسِبًا ، يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ
شَهِيدٍ

"It is the doom that God has passed down to whomever God wills. However, God made it a mercy to the faithful. Not a servant is in a land that has plague in it, and he remains in it; he does not come out of the land and be patient and expect a reward from God, he knows that not the plague is affected but by the destiny of God, then he will get the reward of martyrdom." (*Historical Hadith of Bukhori, No. 6619*)

أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ فَجَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ فَلَيْسَ مِنْ رَجُلٍ يَقَعُ الطَّاعُونَ فَيَمْكُثُ فِي
بَيْتِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ

"The plague is the doom that God has passed down to whomever God wills. However, the plague was made by God as a mercy for the faithful. When there is a plague, whoever stays in his house patiently, hoping for a reward from God, he knows that not the plague is affected but by the destiny of Allah, then he will get the reward of martyrdom." (Hadith of Ahmad's History, 6:251. Shaikh Syuaib Al-Arnauth said that this *sanad* hadith is valid according to the terms of Bukhari)

In an effort to prevent the spread of the outbreak, Social distancing or Physical distancing recommended by the government to prevent spread of the COVID-19 chain must also be addressed with a moderate attitude. Prophet Muhammad Sallallahu Alaihi Wasallam, as our *uswah*, also set an example for us to prevent the spread of disease outbreaks if there is a plague in a country. As he said: "When you hear of a plague of *tha'un* sweeping a land, then you shall not enter it. As for if the disease strikes a land while you are in it, then you shall not go out of the land." [Muttafaquun 'alaihi]. The hadith teaches us some principles in public health that we must adhere to (Abdurrahman Misno BP, 2020).

3.2 The Impact of Covid-19 on Patients

1. Impact on Physical Health Aspects

In the guidelines for the prevention and Control of Covid-19 in Indonesia, the Indonesian Ministry of Health groups three patient status types: OTG, ODP and PDP. Asymptomatic Person Status (OTG) is defined as a person who does not have symptoms of illness but has a risk of contracting it from a person who is positive for Covid-19. When the swab test was carried out, this OTG showed a positive result.

Meanwhile, People under Monitoring (ODP) usually do not show symptoms of illness but have close contact with people suspected to be positive for Covid-19. Meanwhile, patients under monitoring (PDP) have symptoms of Covid-19, such as dizziness, fever, coughing, shortness of breath and sore throats, and the test result is positive.

In cases that occur in Cirebon City, as in other regions, the status of patients also varies. Some are asymptomatic, but not a few are symptomatic, from mild to severe. The status of this patient will then be a consideration where the patient will be directed to self-isolate. So far, the Cirebon City government has provided several places to be used as self-isolation locations, namely at the National Population and Family Planning Education and Training Center with 40 beds available, Langensari Hotel with 46 beds available and finally at Ono's hotel with 104 available beds. As for patients who are symptomatic the need supporting equipment, isolation is carried out in hospitals in the Cirebon area. The following is the impact of the COVID-19 virus on the patient's physical condition:



Figure 1. The Phsyc Impact of Covid-19 in Cirebon City

2. *Impact on Psychic and Spiritual Aspects*

Information about a person's exposure to the Covid-19 virus has an impact both psychologically, as well as spiritually. It is undeniable that the Covid-19 pandemic, which is a new thing, has caused tremendous panic in the community, resulting in various negative stigmas from the community towards patients and their families. This is what causes social stigma and discrimination against certain ethnicities and people who are considered to have a relationship with this virus. The feelings of confusion, anxiety, and fear that we feel can be understood, but that does not mean we can be prejudiced against sufferers, nurses, families, or those who are not sick but have symptoms similar to COVID-19. If maintained in society, social stigma can make people hide their illness so as not to be discriminated against, prevent them from seeking immediate health help, and prevent them from practising healthy living behaviours (Dai, 2020). Several Covid-19 patients in Cirebon City admitted that the exposure to Covid-19 they experienced had an impact on them. One of the perceived impacts is psychological. And this impact is the most significant determinant of the healing of Covid-19 patients. Some of the impacts are as follows.

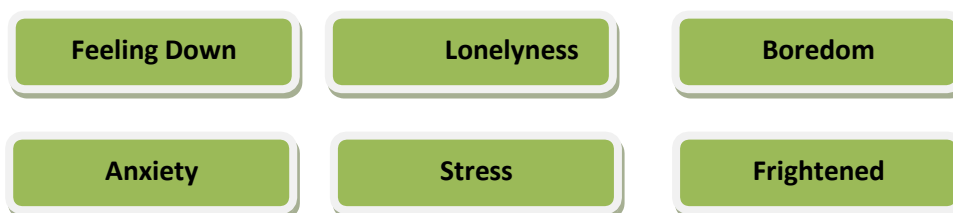


Figure 2. Psychological Impact of Covid-19 Virus on Patients in Cirebon City

The anxiety felt by the Covid-19 patients mentioned above is part of the negative response of emotions. This is in line with Tan et al. (2020), where he stated that the negative emotional response is not only experienced by ordinary people, but also almost all levels of society, especially medical workers and Covid-19 patients themselves. This anxiety is certainly not without reason, because there are many possible risks that they will get from Covid-19. Especially for Covid-19 patients, the most worrying risk is death (Agung, 2020).

3. Social Aspects

Not only psychically, but information about a person's exposure to the Covid-19 virus also has an impact on the social life of patients and their families. It is undeniable that the Covid-19 pandemic, which is a new thing, has caused tremendous panic in the community, resulting in various negative stigmas from the community towards patients and their families. This is as felt by most of the Covid-19 patients in Cirebon City. They stated that in addition to the impact that Covid-19 patients feel psychic, most of them also feel social. In general, the social impact is the same as how people around them respond or respond to them and leave them, whether the families are exposed or not. Especially with a large amount of news or information from various social media that seems to claim that Covid-19 and exposure to Covid-19 is a disgrace that must be shunned, excluded, and avoided. These feelings are psychosocially experienced by those exposed to Covid-19.

In general, the impact that occurs in social life from the existence of a positive case of Covid-19 is discriminatory behaviour felt by patients and their families. This is in line with the opinion expressed by Link & Phelan (2001) that one of the social impacts during a pandemic is the discriminatory behaviour of others. For example, there are Covid-19 patients who die; then personal data is widely spread, and the impact is that the families of Covid-19 patients experience intimidation and bullying.

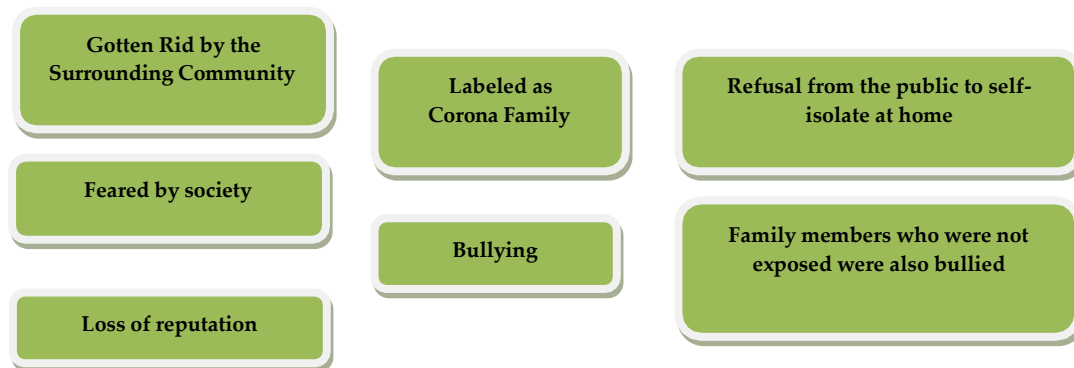


Figure 3. The Social Impact of Covid-19 on Patients and Their Families in Cirebon City

3.3 Implementation of Islamic Education in Mental Healing of Covid-19 Patients

1. Application of Physical Health Aspects

Based on the results of interviews with covid-19 survivors, some of the recommended physical activities for covid-19 patients during the isolation period are as follows :

Table 1. Implementation of Islamic Education in Physical Aspects for Healing Covid-19 Patients

Physical Activity	Description
Exercise	Perform various physical movements in the morning as part of a routine in the isolation period
Sunbathing in the Morning	Sunbathing is one of the daily routines carried out by patients, both indoors and outdoors
Proning	Positioning the body leaning forward is like a prostrate position for several hours to help expel phlegm
Hardening the Qur'anic Recitation	One of the symptoms experienced by patients is coughing. Both dry cough and cough with phlegm. There are many ways for Covid-19 patients to remove mucus in the throat. One of the usual ways for Covid-19 patients (Muslims) is to read the holy verses of the Qur'an in a hardened voice. Both the verses in the Qur'an and those in the prayer readings.
Play Tiktok and watch Korean dramas	Living a hobby in filling time during the isolation period is one of the activities carried out by patients. In addition to filling their time, this hobby activity helps them to stay happy and not depressed
Doing job assignments (profession)	For some patients who have mild symptoms or even have no symptoms, they fill their time in the isolation room, one of which is by working
Eucalyptus Oil Therapy	Inhales the scent of eucalyptus to help eliminate anosmia
Meet Virtually	Many patients admit that communication with the outside world, be it family or friends, is able to add positive energy to them during the isolation period

2. Application of Psychic and Spiritual Aspects

The covid-19 survivors who were the resource persons in this study admitted that they filled a lot of time by getting closer to Allah SWT. This is one of the pearls of wisdom of the destiny of those exposed to Covid-19. So that the following various activities carried out on psychic and spiritual aspects are the choice of patients to help cure Covid-19.

Table 2. Implementation of Islamic Education in Psychic and Spiritual Aspects for Healing Covid-19 Patients

Routines in the Isolation Room	Description
Higher intensity worship than usual	Undergoing a period of isolation with limited activities and space encourages patients to fill a lot of time with worship activities, be it compulsory worship or sunnah becomes more intense than before
Regularly Reading and Listening to the Qur'an and Shalawat	For Muslim patients, one of the routines to fill time is to read the Qur'an, and can even recite the Qur'an in a faster time. In addition, filling the time with a lot of dhikr and <i>sholawat</i> nabi became a routine that was carried out every day.

Doing Uzhlah to the Powerful	Exposure to Covid-19 for most patients, especially
Higher intensity worship than usual	Undergoing a period of isolation with limited activities and space encourages patients to fill a lot of time with worship activities, be it compulsory worship or sunnah becomes more intense than before
Regularly Reading and Listening to the Qur'an and Shalawat	For Muslim patients, one of the routines to fill time is to read the Qur'an, and can even recite the Qur'an in a faster time. In addition, filling the time with a lot of dhikr and sholawat nabi became a routine that was carried out every day. For those who are Muslims, the isolation period is used as a form of <i>uzlah</i> or a period of idolatry with Allah SWT.

3. Application of Social Aspects

Undeniably, the social lives of covid-19 patients are affected a lot during the isolation period. However, in an effort to heal, here are things patients can do from an Islamic educational perspective during the isolation period, based on the results of field interviews with survivors.

Table 3. Implementation of Islamic Education in social Aspects for Healing Covid-19 Patients

Activity Type	Description
Reducing patient stress by not discussing the Covid-19 pandemic	Considering that there is a lot of information circulating in the media, both facts and hoaxes, that cause patients to become increasingly depressed, one form of support from families for patients is not to discuss matters related to the pandemic
Communicate regularly through video calls	Although alone in the isolation room, patients routinely communicate with each other through video calls with family
Socializing and Communicating in Health Facilities	Enjoy the isolation period by continuing to do activities together with fellow isolation patients to increase enthusiasm Maintain good communication with health workers Feel free to ask for help if needed

3.4 Islamic Counselors as Implementers of Community Spiritual Mental Service Policies in the Covid-19 Era

However, in conditions of exposure to the virus during a pandemic, patients certainly need external support and assistance. As a form of support for efforts to implement Islamic education for the mental healing of Covid-19 patients, the government as a policy maker, can optimize the participation of Islamic extension workers to provide Islamic guidance and consultation services during the healing process, both online and offline. This certainly needs to be supported by efforts to formulate appropriate policies so that the participation of Islamic Counselors who previously, in the pre-pandemic period, took part in the community through *taklim* assemblies, so during the pandemic Islamic Counselors are expected to contribute offline in hospitals, in locations designated as isolation sites, and online by providing online consultation facilities. Last but not least, the material presented by these

Islamic Counselors is not limited to patients but how extension workers also play a role in educating the public in general. The following are the duties of Islamic Counselors that can be done during a pandemic:

1. The assistance of Covid-19 patients in hospitals and other isolation places both online and offline
2. Adjusting the community development curriculum by including material on outbreaks and efforts to maintain health in the guidance of Islamic education
3. Provide counselling to the community on how a Muslim should behave in dealing with the pandemic, help exposed residents, and make efforts to maintain personal and family health as part of worship

4. CONCLUSION

Several conclusions may be drawn from the studies conducted on the topic of implementing Islamic education in the mental healing of Covid-19 patients in Cirebon city, including that the current covid-19 outbreak is similar to the period of the Prophet, and hence to the contagious and deadly plague. Patients and their loved ones are affected on multiple levels, including physiologically, psychologically, and socially, by Covid-19. There are physical, mental/emotional/spiritual, and social components to the practice of Islamic education for the mental health of Covid-19 patients in Cirebon City. In its role as a policymaker, the government might encourage more Islamic extension workers to offer religious counselling to people in need amid medical crises.

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