MAINTAINING SOCIAL INTERACTION IN THE COVID-19 PANDEMIC ERA

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ABSTRACT

Coronavirus Desease 2019 (Covid-19) is a disease outbreak that emerged in Wuhan, China in December 2019. The emergence of Coronavirus Desease 2019 (Covid-19) caused a stir in people's lives in most parts of the world. Covid-19 is a virus that spreads quickly and easily. Crowds are one of the media for the spread of this virus, so crowds must be eliminated in order to stop its spread. Stopping the crowd has the potential to destroy the social fabric in society. Thus, good social interaction is susceptible to deterioration due to the presence of this virus. That is what attracts the author in conducting research with the title "Maintaining Social Interaction in the Covid-19 Pandemic Era". There are two problems in this research. *First*, to what extent are the interests of maintaining social interaction in social life. *Second*, how to maintain social interactions in the midst of the Covid-19 pandemic era. This research is a library research using a qualitative approach in the form of a sociological study. From the research results, two conclusions can be drawn. *First*, as a social being, everyone cannot get away from other people. Everyone needs and everyone is needed, depending on their abilities and needs. Therefore, maintaining social interaction is an obligation. *Second*, the community is required to be wise in responding to the existence of Covid-19 and social interaction which are two contradictory things. People are not justified in ignoring health protocols to avoid Covid-19. On the other hand, the public is also not allowed to interpret the implementation of the health protocol according to their own wishes. The public must consult a lot with experts in their respective fields.

Keywords: Social interaction, Covid-19, health protocol.

A. INTRODUCTION

Coronavirus Disease 2019 (Covid-19) is the latest outbreak case to hit most parts of the world. Coronavirus Disease 2019 (Covid-19) is a contagious disease caused by the newest type of coronavirus found in Wuhan, China in December 2019. Infectious disease This type is a dangerous contagious disease, because it can take a lot of victims in a very short time. The transmission process is also very easy, not only with direct contact with an infected person, but also a close distance as a medium for transmission if it is not fortified by strong anti-body or adequate personal protective equipment.

The presence of this type of infectious disease has caused tremendous noise in the midst of society, causing social interactions of vulnerable people to be neglected. This is due to the demands of conditions to maintain health protocols in order to fortify themselves from contracting the disease. One way to fortify yourself is to keep your distance and avoid crowds. This demand raises deep concern from the community about contracting the disease. This concern causes people to really take care of themselves to avoid the dangers posed by the disease.

Fortifying oneself by keeping a distance and away from the crowd, of course, causes loose social interactions. When people do not crowd, meetings and greetings between one another are reduced. Someone will not know the condition of other people who are far away from him. Even meetings with relatives are sometimes not possible, which is what causes loose social interactions.

Humans are not only created as personal beings, but also as social beings. Therefore, maintaining social interactions is one thing that should be done. As social beings, humans cannot live alone without interacting with each other, even with the natural surroundings. Humans need each other. When social interaction becomes loose, the needs between each other will not be fulfilled perfectly, so humans cannot live their social life optimally.

The phenomenon above is a driving force for the author to do a book entitled "Maintaining Social Interaction in the Covid-19 Pandemic Era". In this study the author discusses and answers two questions that form the problem formulation. First, to what extent are the interests of maintaining social interaction in social life. Second, how to maintain social interactions in the midst of the Covid-19 pandemic era.

This research was conducted to answer the problem of preserving social interaction in the face of the Covid-19 pandemic. If you pay attention at first glance, preserving social interaction and avoiding covid-19 are two contradictory things, so that it becomes a big problem in people's lives in this era. Theoretically, this research is expected to be additional information in filling scientific treasures as a consideration for future researchers. Practically, the presence of writing which is the result of this research is expected to be able to provide solutions for the community in dealing with these big problems.

B.   METHOD

This research is library research using a qualitative approach in the form of a sociological study. This type of research is a type of research that examines textual library data. The data obtained were studied carefully using a qualitative approach, namely by examining normative laws, not in the form of numbers. Furthermore, the data obtained from this approach were analyzed in the form of a sociological study. These steps are used to obtain accurate research results in accordance with religious and social norms.

C.   RESULT AND DISCUSSION

Social Interaction

1)   Definition of Social Interaction

Social interaction is a core part of life. As social beings, humans cannot live without establishing social interactions properly. The need for each other in social life cannot be denied. This mutual need demands the birth of an attitude of mutual help between each other. Whatever one's background and profession, he will not be able to live alone without the help of others, without interacting with other people.

Interaction is a reciprocal relationship between one person and another (Aminullah, 2017:38). Reciprocal relationship cannot be separated from people's life. These relationships are common when someone mingles with other people. If this relationship is not heeded and properly guarded, then one's role as a social being will not be perfect. To abstain from the practice of social interaction is to run away from destiny as a social being. It does not lead one to perfection. The interactions that occur in community life (social life) are called social interactions.

According to Jonathan H. Turner, as quoted by Muhammad Aminullah in his dissertation, social interaction is a series of processes, each of which requires separate theoretical principles. Here it can be understood that social interaction is a series of processes that affect each of the theoretical principles separately. The elements of social interaction according to Jonathan are as shown in the following picture.
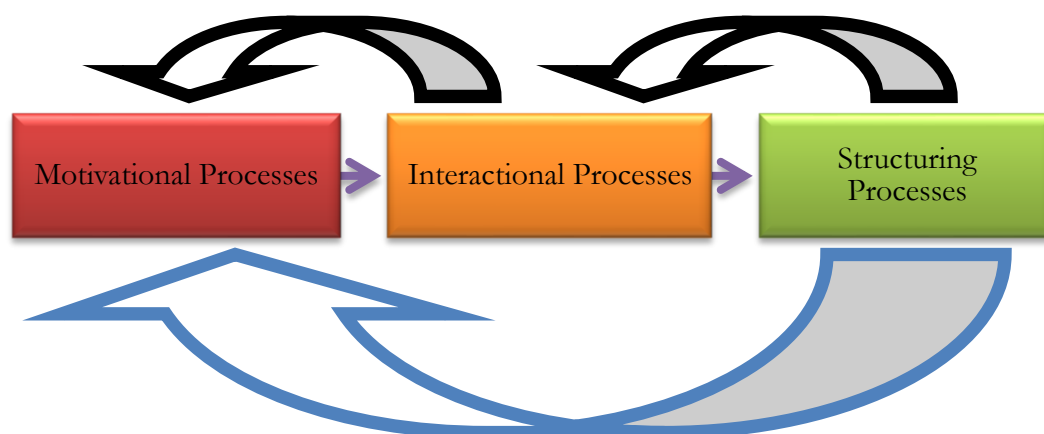
Picture 1. Elements in social interaction

Social interaction is a process in social life, where humans influence each other in terms of reciprocal relationships. For example, someone who helps gives influence to the one being helped. Someone who exerts influence on the recipient. And so on.

From the understanding of social interaction and interaction above, it can be concluded that, everyone needs and everyone is needed. Someone is needed by others according to their respective skills and abilities. Vice versa, someone needs other people in things that are not owned by him, but owned by other people. For example, the rich have many possessions. Materially, he does not need other people. However, in managing the assets he owns, he will not be able to do it alone without help from others, so he employs other people to protect his property. On the other hand, other people also need the job they offer to get a bite of rice.

A general is no longer difficult to think about his position, because he already has the highest position in the military world. However, this position did not allow him to separate himself from other people. He could not even reach the position, or he could not be assisted by his subordinates in carrying out his duties. On the other hand, subordinates are also required to be active in carrying out the tasks assigned by their superiors, in order to pursue a career and military rank from one level to the next.

The poor who are very concerned about their financial needs, of course, need help from others. From the other side, he is also needed by other people for the skills he has. His muscular muscles are what conglomerates desire to work on their vast tracts of land in the universe that would be impossible to cultivate without the help of others. Those are some examples of mutual need which demands mutual help in people's lives.

This mutual need encourages humans to properly maintain their interactions with each other. Interaction between humans is known as horizontal interaction or *hablun minannas*. In Islam, apart from horizontal interaction, humans also need to establish and maintain vertical interactions or *hablun minallah*, namely the interaction between humans as creatures and Allah as the Khaliq (creator). This interaction is interwoven and maintained by fully devoting oneself to Allah who is the creator of the universe and all of its contents.

Legal Basis of Social Interaction

Islam strongly encourages its followers to maintain social interaction. Maintaining social interaction is an obligation in Islam. The orders to maintain social interaction in Islam are contained in several verses of the Koran, including:

(a) Surah al-Maidah ayat 2:

وتعاونوا على الرب والتقوى, وال تعاونوا على اإلمث والعدوان ﴿﴾

Meaning: and help you in (doing) goodness and piety, and don't help in committing sins and transgressions.

This verse confirms two things. First, the commandment to help each other in doing good things and in piety. The orders here are strict orders, so doing the things that are ordered is an obligation that must be done by every Muslim. Second, the prohibition against helping each other in doing things that are forbidden by Allah. The prohibition here is a strict prohibition, so doing what is prohibited is haraam. This verse is reinforced by the hadith of the Prophet narrated by al-Thabrani from Sahl bin Sa'ad and Ibn Mas'ud, which means: "People who show goodness are like those who do the goodness" (Zuḥailī, 2009:423).

This verse explains two contradictory things, namely orders and prohibitions in different matters. Two things here are the basis of good social interaction in society, and also have good values in the perspective of religious norms and legal norms. Helping out can certainly foster harmony in social life. Human nature wants goodness and peace in life, so the verse commands to help in matters of kindness and piety, and prohibits helping in matters of ugliness and enmity which causes division in social life.

(b) Surah al-'Ashr ayat 3:

إن اإلنسان لفي خسر ﴿﴾ إإال الذين أمنوا وعملوا الصاحلات وتواصوا ابحلق وتواصوا ابلصرب ﴿﴾

Meaning: (2) In fact, humans are in loss. (3). Except for people who believe and do righteous deeds and advice advising to obey the truth and advice to fulfill patience.

This verse talks about four things that are obligatory for humans to be busy with so that they are not included in the class of people who are at a loss. The four things are: faith, doing good deeds and advising one another in truth and patience. These four things are the main concepts in a person's life (Zuḥailī, 2009: 786-787). In the verse, there are two forms of interaction that every human being must take care of, namely interaction with the Creator in the form of a vertical relationship and social interaction in the form of a horizontal relationship. Interaction in the form of vertical relationships is maintained with faith and righteous deeds. Meanwhile, interactions in the form of horizontal relationships are maintained by advising each other to obey the truth and remain patient in various circumstances.

This verse juxtaposes social interaction with interaction with the Creator. Here it can be understood the importance of maintaining social interaction. It is not said that someone is lucky, if he only maintains vertical relationships without strengthening horizontal relationships. Maintaining a horizontal relationship is part of the condition regardless of the harm mentioned in these two verses.

(a) Surah al-Kafirun ayat 1-6:

قل يأليها الكافرون ﴿﴾ ال أعبد ما تعبدون ﴿﴾ وال أنتم عابدون ما اعبد ﴿﴾ وال أنا عابد ما عبدتم ﴿﴾ وال أنتم عابدون ما أعبد ﴿﴾ لكم دينكم ولي دين ﴿﴾

(b) Meaning: (1). Say: "O you disbelievers, (2). I will not worship what you worship. (3). And you are not a worshiper of the Lord whom I worship. (4). And I have never been a worshiper of what you worship (5). And you have never (also) become a worshiper of the Lord whom I worship. (6). For your religion, and for me, my religion. "

This letter is also called the letter al-Muqasyqisyah, which means that it releases from shirk and hypocrisy. This letter contains an order to sincerely worship Allah, so it is also nicknamed the letter al-Ikhlāsh fī al-Dīn. Based on the hadith narrated by al-Thabrani and Ibn Abi Hatim from Ibn 'Abbas, this letter was sent down when the Apostle of Allah was visited by the infidels to be asked for negotiations

in religion. Rasulullah was offered property and women as long as he did not say bad things to the idol gods they worshiped. If he did not want to accept what they were offering, he was asked to worship their god for one year. He only said that he was waiting for a decision from Allah. In response, Allah sent down this letter (Zuḥailī, 2001:2946).

This letter teaches how to maintain good social interaction between religious communities with the concept of religious tolerance. This letter is a basic concept in religious tolerance. Religious tolerance taught in this letter does not mean freedom of worship with any religious teachings, but freedom to choose a religion and the obligation to remain focused on practicing the teachings of each religion. There is no need to demonize other religions, let alone force people of other faiths to enter into the religion we profess. It is imperative to justify the religion we adhere to, but that does not mean that we are allowed to insult other religions.

(a) Surah Luqman ayat 15:

وإن جاهداك على أن تشرك بي ما ليس لك به علم فال تطعهما وصاحبهما في الدنيا معروفا, واتبع سبيل من أناب إلي ثم إلي مرجعكم فأنبئكم بما كنتم تعملون ۝

Meaning: and if both of them force you to associate with me something that you do not know about, then do not follow both of them, and associate both of them in the world well, and follow the path of those who return to Me, then only to Me will you return, Then I tell you what you have done.

This verse commands humans to maintain a good relationship with their parents, namely by being devoted to both of them. There are some families whose members belong to different religions. For example, children are Muslim, while their parents adhere to other religions. The difference in religious status between parents and children is not an excuse for children not to maintain a good relationship with their parents. As a child, a person is still obliged to serve his parents. What needs to be considered are only the limitations in filial piety. If a parent orders something that cannot be done by the child based on the teachings of Islam that he adheres to, then he cannot obey it. However, in the event that he does not obey these orders, he must still maintain a good relationship with his parents (Zuḥailī, 2001:2026).

This verse shows that Islam really emphasizes its people to always maintain social relations, in this case the relationship between children and parents. Even though parents and children adhere to different religions, children are still required to serve both of them within established boundaries and maintain good relations with parents. Children are not allowed to argue with their parents even though they are not Muslim. As long as what they order does not violate the Islamic norms adhered to by the child, he is obliged to obey and implement it.

Apart from the affirmation of Allah in the Koran, the Prophet also mentioned the recommendation to maintain social relations in Islam in several traditions, including:

(a) Hadith narrated by al-Tirmizi
     Meaning: From Abu Zar, he said: Rasulullah said: "Fear you to Allah wherever you are and follow every bad thing with goodness that can erase it, and respect people with good morals".

Similar to surah al-'Ashr verses 2 and 3 above, this hadith discusses two forms of interaction that must always be properly guarded by every human being. Getting along with humans in a good way is at the core of maintaining social interactions. Everyone wants to be treated well, that is human nature. So, treating other people well is the same as we have maintained social interactions in social life.

Having good morals (commendable morals) is one of the Prophet's wishes for his people, because this is in line with the wisdom he sent to the face of this earth. As in one hadith he said which means: "Only I was sent to perfect noble morals".

(b) Hadith narrated by al-Tirmizi

Meaning: From Abu Darda ', he said: Rasulullah Sallallahu' alaihi wa Salam said: "Will I tell you what is more important than the degree of fasting, prayers and alms?" they replied: Yes. He said: "That is good social interaction, because bad social interaction cuts down."

It is very important to have good social interaction, so that the Prophet said that good social interaction takes precedence over the degree of fasting, prayer and alms. Why not? Good social interaction is a form of ghair mahdhah (worship that is not directly related to Allah) which has a major influence in creating social harmony. The surrounding community will not feel happy and comfortable with someone simply because that person is diligent in praying, fasting and even giving alms. The joy that comes from soft speech, a smile full of sincerity and a radiant face when meeting someone is truly more pronounced and more meaningful than the amount of money received from a surly person showing his unwillingness to give the money. So it is only natural that even alms can not beat the virtue of rank over good social interaction.

(c) Hadith narrated by al-Bukhari

Meaning: Narrated by Ayesha, that a man asked permission from the Prophet sallalahu 'alaihi wa sallam, he then said: "Allow him to enter, very bad Ibn' Asyirah (meaning tribes) or very bad Suadara 'Asyirah (meaning tribes). " When the man entered, he spoke to him in a soft voice, then I asked him; "O Messenger of Allah, you say such and such, but after that you speak to him in a soft voice, so he said:" O 'A`isyah, actually the worst position of man with Allah on the Day of Judgment is someone who is abandoned by man out of fear of his evil. "

In this hadith, Rasulullah shows the importance of social interaction well and how dangerous it is to have bad morals. People who are feared by other people because of their crimes are of course people with bad morals, that is, people who do not have good social interactions. Such a person has a despicable position with Allah. That is what caused Umar bin Abdul Aziz to feel happy when he was not feared by his people when he was caliph. People who are feared by others are not great people, but bad people. People who are great are not feared by others around them, but are respected.

(d) Hadith narrated by al-Bukhari

Meaning: Narrated Abdullah bin Abu Mulaikah, that the Prophet sallallaahu 'alaihi wasallam was once given a gift of several pieces of clothing made of silk and gold buttons then he distributed them to his friends and left one piece for Makhramah. When the Makhramah came he said: "I have saved it for you." Then Ayyub demonstrated how he gave the cloth to Makhramah, while in that manner there was a (lesson). "

Rasulullah was very famous for his generous nature. His generosity is perfect because it is decorated with good social interactions. This hadith is an example of his generous attitude which is

adorned with good social interactions. He gave the clothes to Makhramah using soft language and showed his sincerity in giving so that the Makhramah who received the clothes felt happy. That's the real way of giving. Giving sincerely, using soft speech, does not insinuate and does not hurt the recipient's heart is very great for the recipient's pleasure. It is not only pleasure in receiving a gift, but it is complemented by pleasure due to the generosity of the giver.

Based on the above verses and hadiths, it can be understood that establishing and maintaining social interactions in general is done by helping each other in terms of goodness getting along well. Getting along well is not only done with fellow Muslims, but between religious communities. In other words, getting along well which is recommended in Islam is part of religious tolerance.

Maintaining social interaction is part of tolerance. Tolerance is the only way to create harmony in the various characters of society. Every human being, even though they come from the same tribe or community, still each has different principles. Even in one family, not all of them have the same principles in life, even though they are born from the same womb. This is what causes the importance of tolerance in order to maintain social interaction in people's lives.

In religious life, religious tolerance is also very important to be realized. Tolerance in religion is carried out by staying focused on practicing the teachings of each religion, without the slightest intention of disturbing other religions. Islam attaches great importance to the concept of religious tolerance. The concept of religious tolerance in Islam is mentioned in surah al-Kafirun verses 1 to 6, as described above. The religious tolerance emphasized in the verse is very precise as mentioned above, namely the focus of practicing the teachings of each religion. In Surah al-An'am verse 108, it is also stated that the continuation of the concept of religious tolerance in Islam, namely Muslims are prohibited from criticizing people of interaction between religions by upholding an attitude of religious tolerance. Muslims are only instructed to stay focused in practicing their teachings and are prohibited from criticizing people of other religions.

When social interactions are well established, life as social beings can also be passed well. The needs of others are very easily met. Vice versa, other people's needs for us are also easy to get. In other words, we are not only people who can only benefit, but also become people who can provide benefits. We not only desire to have, but we are also there to give. The concept of being a good human being has grown when we are able to benefit others. Rasulullah once said which means: *The best human being is the most beneficial for other humans*.

The barometer that is a measure of whether a person is good or not based on the above hadith is whether or not someone is useful for others. People who are unable to provide benefits to others are not considered good people. People who have great benefits for others, have great value for their kindness. Being a human being who benefits other humans must start with establishing good social interactions. So, in this case, establishing and maintaining good social interactions is the first step to being a good human being. Everyone definitely wants to be a good human being. So everyone must establish and maintain good social interactions. Without good social interactions, it is impossible for someone to become a human being who is beneficial to other humans. Thus, it is also impossible for him to be a good human being based on the above hadith.

Covid-19

1) **Beginnings of Appearance of Covid-19**

Covid-19 (Coronavirus Desease 2019) is a disease caused by a new type of coronavirus. Coronavirus is a group of viruses that can cause disease in animals or humans. Apart from causing Covid-19, coronavirus can also cause respiratory tract infections in humans, from colds to more serious coughs such as Middle East Respiratory Syndrome (MERS) and severe acute respiratory

syndrome (SARS) (Yasmin, 2020). Covid-19 (Coronavirus Desease 2019) was first discovered in Wuhan, the capital of Hubei Province, China in December 2019 (Supriatna, 2020). Since then, Covid-19 (Coronavirus Desease 2019) has continued to spread globally, resulting in the ongoing 2019-2021 coronavirus pandemic. all this time. The corona virus is now an epidemic that haunts all humans. Humans become immobile due to the emergence of the virus. Daily activities become limited by circumstances. The scope of activities is narrow. The World Health Organization (WHO) determined the status of the global Covid-19 pandemic after this dangerous virus spread to most parts of the world, to be precise on March 11, 2020. The status of a pandemic or epidemic indicates that the spread of Covid-19 is progressing rapidly until there are almost no countries in the world. who can ensure that they are protected from the virus (Mona, 2020:117).

2) Symptoms of Covid-19

Covid-19 (Coronavirus Desease 2019) is a type of disease outbreak that is difficult to detect. The presence of this disease in a person cannot be traced with the naked eye. It is abstract, unlike other diseases. Even so, he did not suddenly attack his victim, so the victim died suddenly. Although its appearance cannot be seen with the naked eye, it can be characterized by several symptoms. Common symptoms of this disease include fever, cough and shortness of breath. Other symptoms may include muscle pain, phlegm production, diarrhea, sore throat, loss of smell and stomach pain (Supriatna, 2020).

In the symptom analysis, there are three main symptoms, namely: fever, dry cough (a small amount of phlegm) and difficulty breathing or shortness of breath. People who experience these symptoms are classified into four groups, namely:

(a) Patients under surveillance

A person who has a fever, cough or mild pneumia and has a history of travel to an infected country or is a health care worker who has the same symptoms as the treated patient and a patient with acute respiratory infections of mild to severe severity accompanied by one of the following in the long term 14 days, namely: close contact with the patient, history of contact with infected animals, working or visiting health care facilities or having a history of travel to Wuhan.

(b) The person in monitoring

A person who has fever symptoms or a history of fever without pneumia who has a history of travel to an affected country and does not have one or more exposure histories.

(c) The probable case

Patient under surveillance who is thought to be for Covid-19 but inconclusive or someone with positive confirmation of pan-coronavirus or beta coronavirus.

(d) Confirmed case

Namely someone who has been confirmed by Covid-19 in a laboratory (Yuliana, 2020: 191).

3) The Spread of Covid-19

As previously explained, Covid-19 is an epidemic type disease, which is a type of disease with rapid transmission. Covid-19 is very easy to spread and spreads to people who are around patients. There are so many media that Covid-19 can use in its spread. According to WHO, there are several ways of spreading Covid-19, namely:

(a) Through the droplet

Corona virus transmission can occur through droplets when someone coughs, sneezes, sings, talks, and breathes. When doing these things, the air that comes out of the nose and mouth releases small particles or aerosols at close range.

(b) Through the air

After receiving criticism from hundreds of scientists regarding the spread of the Corona virus through the air, WHO finally admitted it. The organization acknowledges that there is evidence that the Corona virus can spread through small particles floating in the air.

(c) Through the contaminated surface

This mode of transmission of the Corona virus occurs when someone touches a surface that may have been contaminated with the virus from a person who coughs or sneezes. Then the virus moves to the nose, mouth, or eyes that are touched after touching the contaminated surface.

(d) Through human waste

A study shows that Corona virus particles are also found in the fecal-mouth of infected people, such as urine and feces. However, WHO said that until now there were still no published reports regarding how the Corona virus was transmitted through this method and was not the main transmission effort for the virus. Apart from going through the fecal-oral route, WHO on its official website states that, the spread of the Corona virus can also occur through blood, from mother to child, to from animals to humans (Alam, 2021).

4) Prevention of Covid-19

Covid-19 (Coronavirus Desease 2019) until now there is no drug that can completely remove it from the surface of the earth. The sinovac vaccine, which has received an emergency use permit from the Food and Drug Supervisory Agency (BPOM) of the Republic of Indonesia, is only able to trigger the immune system to recognize this inactive virus and produce antibodies to fight it so that Covid-19 infection does not occur. This vaccine was developed by Sinovac Biotech Ltd. This vaccine has passed the third phase of clinical trials conducted in Brazil, Turkey and Indonesia. The third phase of clinical trials in Indonesia showed the efficacy value of the vaccine, namely the protective effect against COVID-19, of 65.3%. This vaccine product also contains aluminum hydroxide as an additional ingredient which functions to increase the immune system's response to the vaccine (Pane, 2021).

In more detail, the benefits of the Sinovac vaccine are as follows.

(a) Creating an antibody response

When the vaccine is injected, B cells will stick to the surface of the Corona virus that has been killed and look for suitable fragments. T cells help match the fragments with B cells. If there is a match, B cells will multiply and produce antibodies for immunity.

(b) Preventing exposure to the Covid-19 virus

Another benefit of the Covid-19 vaccine is that it prevents the virus from entering the body. The vaccine injection will stimulate human cells, especially B cells that produce immunoglobulins. As a result, the individual's body will be immune to SARS-CoV-2.

(c) Stopping virus

The next benefit of the Covid-19 vaccine is to stop the virus from spreading throughout the body. The vaccine will stimulate the body's immunity produced by B cells and stop the Covid-19 virus from entering the body.

(d) Protecting the people around

If we receive a vaccine, the body will automatically be protected from the Covid-19 virus attack. This is a benefit of the Covid-19 vaccine which helps reduce the spread of Corona to protect the people around you (Anindita, 2021).

Although there has not been found a drug that is truly effective in curing people who have contracted Covid-19, there are ways to prevent it. Before Covid-19 haunted the inhabitants of the earth, other disease outbreaks had already existed in the history of human life. Fourteen centuries ago, Rasulullah had reminded his people about tha'un, which is a deadly epidemic of infectious disease caused by the Pasterella Pestis bacteria which attacks the human body. Several years ago, most parts of the world including Indonesia were also shocked by the emergence of the HIV (Human Immunodeficiency Virus) which causes AIDS (Acquired Immune Deficiency Syndrome) which attacks the immune system, so that the body becomes weak against infection (https://id.wikipedia.org/wiki/HIV, March 29, 2021).

In Islam, the Messenger of Allah has told his followers about how to prevent the spread of infectious disease outbreaks. As in the hadith narrated by al-Bukhari, the Messenger of Allah said: "If you hear of a plague in an area, then don't enter it. However, if there is an epidemic where you are, then don't leave that place" (Supriatna, 2020). This hadith can be applied in terms of preventing the spread of Covid-19. This is due to the similarities between Covid-19 and the tha'un disease that was warned by the Prophet. Covid-19 and tha'un disease are epidemics of infectious diseases. This hadith is one of the guidelines on how to prevent the spread of Covid-19 that occurred at the end of this era by avoiding crowds. Avoiding crowds is one of the ways to avoid the spread of Covid-19 established by WHO. The complete guidelines for preventing Covid-19 according to WHO are as follows.

(1) Wash your hands frequently

Washing your hands regularly and frequently with soap and water or alcohol-containing materials will kill any viruses that may be on your hands.

(2) Apply social distancing

Maintain a minimum distance of 1 meter from people who are coughing or sneezing. The reason is, when someone coughs or sneezes, they spray small liquid droplets from their nose or mouth which may contain the virus. If they are too close, they can be inhaled, which may contain the Covid-19 virus.

(3) Avoid touching eyes, nose and mouth

Hands touch many surfaces and the virus may stick to them. Once contaminated, hands can transfer the virus to the eyes, nose or mouth. From there, the virus can enter the body and can make you sick.

(4) Do the correct sneeze rule

Make sure to always cover your mouth and cover your nose with your flung elbow when coughing or cleaning. Then immediately throw away the used tissue. The reason is that the droplets can spread the virus.

(5) If you have fever, cough and difficulty breathing, seek treatment immediately

Stay home if you feel unwell. If you have fever, cough and difficulty breathing, seek medical help and follow the directions of local health authorities. National and local authorities will have the most up-to-date information on the situation in one's area (Franedya, 2021).

In addition to the five ways established by WHO, there are several ways to prevent the spread of Covid-19, which the authors quote from other sources, namely:

(1) Avoid shaking hands or touching other people

Skin-to-skin contact can spread the SARS-CoV-2 virus from one person to another. Avoiding shaking hands or coming into contact with other people is also an effort to do social

distancing. To do this, be able to maintain a distance of at least 1 meter (3 feet) from other people, especially with people who are coughing, sneezing, and have a fever.

(2) Avoid lending and borrowing goods

Don't share personal items like cell phones, makeup, or combs. It is also important not to use the same cutlery and straws with other people, including your own family.

(3) Clean up the items around you

Use an alcohol-based disinfectant to clean hard surfaces of items you frequently use such as desks, door handles, furniture, cell phones, laptops, and others regularly several times a day. Don't forget, to also use disinfectant every time you receive goods from outside such as food shipments or packages.

(4) Avoid eating or drinking in public places

During a pandemic, people are required to avoid restaurants, coffee shops or other hangouts. Because this virus can be transmitted through food, eating utensils such as plates, spoons and glasses. Keep in mind to choose foods that are cooked thoroughly and can be reheated. High heat (at least 132 ° F / 56 ° C). Because food that is cooked until it is cooked can help to kill the corona virus. In this case one should avoid raw foods like sushi or salads.

(5) Wash food ingredients after purchase

Always wash food obtained before processing it. Because, in foodstuffs, there could be the possibility of germs, bacteria, and the Covid-19 virus. Washing food before storing it in the refrigerator can be done using a solution of hydrogen peroxide or vinegar which can kill bacteria, germs, and viruses quite effectively.

(6) Use a cloth mask

The Centers for Disease Control and Prevention (CDC) recommends that everyone wear a cloth mask when in public areas such as supermarkets. Using a cloth mask can prevent the spread of the Covid-19 virus from one person to another. The CDC also provided instructions on how to make your own cloth masks at home using basic ingredients such as clothes that are no longer used and scissors. However, keep in mind there are a few things to know:

(a) Using a mask alone cannot fully protect against the Covid-19 virus. It is also necessary to maintain cleanliness and do social distancing as a way to prevent this corona virus.

(b) This cloth mask is not as effective as using a medical or N95 mask. But for people who don't experience any symptoms, it is enough to use a cloth mask because N95 masks are more important for medical personnel.

(c) Wash your hands before and after using a mask.

(d) Wash the mask after every use.

(e) A person can transfer the virus from the hands to the mask used. Avoid touching the front of the mask.

(f) Masks are not recommended for use by children under 2 years of age or people who cannot or have difficulty using or removing masks by themselves.

(7) Perform self-quarantine if you are sick

Contact medical personnel if you experience symptoms of the COVID-19 virus. It is important to self-quarantine at home until health is restored. Avoid sitting, sleeping, or eating with other householders. Use a mask and wash your hands often (Susilo, 2021).

Maintaining Social Interaction in the Covid-19 Pandemic Era

Covid-19 (Coronavirus Desease 2019) and social interaction are two opposites. Social interaction is a necessity in social life. Meanwhile, the presence of Covid-19 requires humans to abandon a number of activities that cause crowds so that the chain of distribution can be broken. The community must be very wise in responding to these two opposing things. The public is not allowed to interpret

these two contradictory things according to their respective understandings without consulting an expert. The implementation of the health protocol is an effort to prevent the spread of Covid-19. Therefore, health protocols must be adhered to and implemented optimally. In certain cases, maintaining health protocols does make the space for movement narrow, so that some of the necessities of life cannot be fulfilled optimally. That should not be used as an excuse to violate health protocols. The needs that cannot be fulfilled optimally are not proportional to the dangers that will arise if the chain of spreading Covid-19 cannot be stopped.

The spread of Covid-19 also must not cause harmony in social life to fade. Greeting each other must continue to run by adhering to health protocols. Electronic media that is developing in the digital era 4.0 must be able to be used as a medium to maintain and preserve good social interactions, even if only remotely. With the greetings between each other, social relations and even family relationships will be maintained even though they cannot meet face to face.

The spread of covid-19 also must not stop the spread of knowledge and missionary journeys. The transformation of knowledge in educational institutions must continue to be carried out. Boarding system educational institutions can carry out teaching and learning activities as usual, as long as there are no students or educational personnel coming and going in and out of the hostel. The entry and exit are only done by those who have to do it, such as the logistics department, while maintaining health protocols. Students who have just entered are subject to quarantine in order to avoid the spread of Covid-19 in the dormitory complex.

Educational institutions that do not impose a boarding system must also not stop the transformation of knowledge to students. As long as teaching and learning activities cannot be carried out face-to-face, distance teaching and learning activities must be held using a variety of supporting electronic media. Da'wah stages and seminar rooms should not be left empty of knowledge dissemination activities. Da'wah-da'wah and online seminars must always be carried out as long as they have not been carried out face-to-face by gathering large numbers of people. Likewise other places for the spread of knowledge, all of which must not be stopped by reason of the spread of Covid-19.

Other religious activities, such as congregational prayers and Friday prayers, must also not be stopped, as long as they can be carried out according to health protocols. In this case, the common people are required to consult with their respective experts, especially legal experts. Legal experts also need to consult with medical personnel to find out the level of danger of Covid-19 in their respective regions so that they can determine the level of legal dharurah to determine procedures for carrying out religious activities in accordance with the stipulated levels of legal rukhshah (convenience). All religious activities must always be carried out as possible, depending on the level of danger of Covid in each place.

D. CONCLUSION

From the description above, two conclusions can be drawn, namely:

1) As a social being, everyone cannot get away from others. Everyone needs and everyone is needed, depending on their abilities and needs. Therefore, maintaining social interaction is an obligation. Social interactions need to be fostered properly so that all that is needed from fellow humans and even from the universe can be fulfilled. Fostering social interaction is building good horizontal relationships in an effort to complement vertical relationships.

2) Covid-19 and social interactions are two contradictions. However, both have grown in the midst of social life. People must not leave social interactions properly because of the emergence of Covid-19. People are only required to be wise in responding to these two contradictory things. People are not justified in ignoring health protocols to avoid Covid-19. On the other hand, the public is also not allowed to interpret the implementation of the health protocol according to their own

wishes. The public must consult a lot with experts in their respective fields. In terms of maintaining good social interactions during a pandemic, it is enough for one to remotely address and greet using a variety of supported electronic media. Not only that, the spread of knowledge in educational institutions cannot be stopped due to the spread of Covid-19. The spread of knowledge and da'wah trips can also be done using various kinds of electronic media that are developing in today's digital 4.0 era.

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