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RESEARCH ARTICLE

COMPONENTS OF EDUCATION IN FACING AN EPIDEMIC: A STUDY ACCORDING TO PROPHETIC NARRATION

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Abstract

A plague is a disease that spreads quickly and easily infects anyone. Guidance related to the epidemic, its transmission, how to overcome it and the role of individuals and society have been mentioned for a long time. The proof can be seen through authentic hadiths. However, even if the guidance is available in the hadith if it is not taught and educated, then it cannot be practised in life. Therefore, the main goal of this study is to analyze and issue guidance found in the hadith and then discussed it from the educational aspect. This study will use the J.E.R.I method, which means the discussion will be debated using physical, emotional, spiritual and intellectual keywords. This study is qualitative, which is a data collection method from library research. The main data analysis method used is to analyze the content found in the sahih book of al-Bukhari which is in the chapter of al-Tibb and the authentic book of Muslim in the chapter of al-Salam. While the analysis of the study is descriptive. The results of the study found that there is a complete guide shown by the Prophet s.a.w. through his sunnah which can be issued as an element of education that includes physical, emotional, spiritual, and intellectual aspects. This guide can be a reference for various parties including the public itself when dealing with special situations during an epidemic.

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Introduction:-

When an epidemic occurs, there will be modifications to the community's way of life. From the current standard to the new standard. This is because numerous efforts are being made to contain the spread of this epidemic and reduce the infection rate in the community. The world was startled by the COVID-19 coronavirus outbreak at the end of 2019. This virus infection persists, and Malaysia is not exempt from accepting this virus's presence in society. The government undertakes a variety of efforts and initiatives to ensure that the infection rate does not continue to rise. Prevention, detection, containment, and treatment are the four phases of efforts to contain the spread of Covid-19

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(Muhammad Farhan Azhar et al., 2021). His efforts included the Movement Control Order (MCO). At the time of the MCO, virtually all employment sectors were closed, and all education sectors had shifted to online-only platforms. In addition, from a religious standpoint, all places of worship are closed and no Friday prayers are conducted.

When the MCO is implemented in order to minimize the curve and ensure that the health system is protected and able to handle the number of infected patients (Mahmood, 2020), a number of unusual occurrences occur in the community. It involves physical, emotional, spiritual, and mental considerations. While these four things are vital to existence, they are not the only ones. Examining past studies, including numerous studies that focus on these four crucial aspects. The Sunnah of the Prophet s.a.w. makes it possible to say less when discussing these four aspects from the perspective of educating the community. Considering the Sunnah of the Prophet s.a.w., the purpose of this study is to identify elements of education that mothers and fathers can practice with their families, instructors with their students, and community leaders with their constituents in order to combat the epidemic.

Literature Review And Past Studies:-

Regarding the Covid-19 outbreak, numerous health, economic, social, and educational studies have been conducted. From a health perspective, the conducted research is divided into two categories: physical and mental. Among the studies are those pertaining to efforts to prevent this epidemic from infecting more people from a physical standpoint, including the implementation of the best nutritional practices, mental health service initiatives, and psychosocial support. Among the economic studies conducted are those concerning the government's impact, challenges, and endeavors to ensure the stability of the nation's economy. The study was predicated on maintaining the stability of family institutions, the roles of fathers, mothers, and children, from a social perspective. In addition, discuss the influence of covid-19 on emotional health (Siti Marziah Zakaria, 2021).

Research conducted from an educational standpoint touch on new norms in the teaching and learning (P&P) system(Mohd FaeizPauzi et al., 2020). These studies discuss the various mediums utilized in R&D. In addition, the study discusses the efficacy, difficulties, impact, innovation, etc. associated with online R&D. In the meantime, research in the form of community-specific education methods in response to the covid-19 pandemic is limited and poorly discussed. In addition, when discussing the elements of education considering the epidemic from the perspective of the Sunnah of the Prophet Muhammad s.a.w. This clearly demonstrates the significance of conducting this research.

The study used the four concepts of J.E.R.I. - physical, emotional, spiritual, and intellectual - when discussing the essential elements of education considering this epidemic. This concept balances the life of a human being, allowing him or her to automatically become a citizen (Hasan Al-Banna Mohamed et al., 2018) and a member of a society that aids in maintaining the country's stability, even if it is in the "war" phase of facing the epidemic.

Education is a priority

As a result of this epidemic's rapid spread, the government declared a Movement Control Order (MCO) to contain and reduce the incidence of covid-19. Coronavirus (COVID-19) is a novel epidemic in modern society; consequently, its containment entails new measures, or new norms. Education is unquestionably essential for adjusting society to this new standard. Education is a process of developing people that necessitates a consistent and persistent effort to ensure that no stage of its implementation is unsuccessful. Physical, emotional, spiritual, and intellectual aspects are included in education as a means of balanced human development. (Saharia Ismail, 2015) The end result will be an individual who is well-balanced and able to bring prosperity to himself, his family, the community, and the entire community. In relation to the new standard of education brought about by covid-19, the objective is to produce individuals who can balance the four factors and have the capacity to ensure the prosperity of every member of society.

Educational components of the National Education Philosophy serve as the foundation for constructing educational components to combat the epidemic.

Malaysian education is based on the National Education Philosophy (FPK). The essence of this FPK is to produce individuals who are physiologically, emotionally, spiritually, and intellectually balanced.

i. Physically

Physical health, also known as physical, has paramount significance to an individual, society, and nation. According to NorliaLasemang (2017), the importance of physical health includes the reduction of chronic diseases and the maintenance of physical health so that it is easier to engage in life activities and develop talents and technical, manipulative, and social skills. This physical aspect must be applied to all age categories because every individual is valuable. Each group must take the best possible care of this loaned body and make daily efforts to remain healthy and fit. In addition, the process of teaching, learning, and working will not proceed effortlessly if the body's health is inadequate and affected by the disease.

ii. Emotions

Cooper and Sawaf (1997) define emotional intelligence as the capacity to recognize, comprehend, and utilize emotions as a source of human motivation, information, relationships, and effective influence. Additionally, emotional intelligence has a positive impact on an individual's worth. According to Azizi Yahaya (2019), emotional literacy is extremely useful for developing personal power, which includes self-awareness, respect, accountability, and social relationships. In addition, emotional literacy facilitates the resolution of challenging tasks. Emotional health is crucial because it determines how one justifies his or her actions and deeds. Mental health is the foundation of individual and community well-being, according to NorliaLasemang (2017), and it must function effectively. In this context, mental health refers to the state of being aware of one's abilities, being able to manage stress effectively, working productively, and being able to contribute to society. Emotions are an expression of mental health, which represents the capacity to acclimate to the various pressures and demands of life. There is a close relationship between mental health and the intellectual element that will be discussed later. It is evident from this text that, for the sake of one's own and others' mental health, an individual must maintain emotional control.

iii. Spiritual

When a person has feelings, realizes, and remembers the existence of the creator, appreciates and is grateful for the gift of the creator, cultivates and builds self-discipline, and forms noble morals, the emphasis on mental and inner nature can be understood in the development of spiritual elements (Ghazali Darusalam, 2012). (Ahmad Mohammad Salleh, 2008) Faith and piety to God will further strengthen the human personality. Therefore, it is evident that the incorporation of spirituality into education through FPK is crucial for the development of a spiritually perfect individual and the propagation of global peace and well-being.

iv. Intellectual

According to Mok Soon Sang (2004), philosophy challenges reality, knowledge, and value principles. To develop intellectuals and human thought, epistemology, one of the major branches of philosophy, serves a role in the development of people. This concept of knowledge has the potential to enhance and develop the human mind. The curriculum-based education system in Malaysia has a close relationship with epistemology, the theory of knowledge. Islam demonstrates that knowledge has led humanity from ignorance to the light of truth.

According to Ghazali Darusalam (2012), intelligence encompasses a variety of characteristics, including the capacity to read, write, and enumerate (3M). Through it, individuals will strive to increase their knowledge, develop their ability to think by studying, searching, analyzing, and presenting thoughtful ideas and skills to think creatively, critically, and reflectively, and then apply all of this knowledge for the greater good of society. Therefore, the intellectual component of JERI's educational component is of utmost importance, as knowledge is the primary means of navigating life. To care for education from a physical, emotional, and spiritual perspective, it must begin with the intellectual element, which is the knowledge located on a particular object.

Research Methodology:-

This study uses a qualitative design through the method of document analysis. The main document analysis is based on the sahih book of al-Bukhari in the chapter of al-tibb and the sahih Muslim in the chapter of al-salam. These two books were chosen because they are authentic and undisputed. As for the selection of chapters, al-tibb and al-salam chapters are used. These two chapters discuss in depth about diseases and how to overcome them, including discussing epidemics. In addition to using these two books, journal articles, theses and news reports were also consulted regarding the educational elements of the study variable. In order to achieve the objective of the study, which is to analyze and extract educational elements that use the keywords J.E.R.I (physical, emotional, spiritual and intellectual) in facing the epidemic, this study also uses inductive and deductive data analysis methodology.

Findings

The discussion to produce educational elements in the face of epidemics according to the Sunnah of the Prophet s.a.w., will be analyzed through the chapter al-Tibb in sahih al-Bukhari and the chapter al-salam in sahih Muslim.

Analysis of Hadith Distribution in al-Sahihain

Based on the 224 hadiths found in al-sahihain, the researcher was able to produce seven (7) themes. It is as follows:

No.	Theme	Number of hadiths in sahih al-Bukhari and sahih Muslim
1.	Every disease has a cure	21
2.	The law of women heals men	1
3.	Nutrition for treatment	23
4.	Type of disease	94
5.	Treatment methods	54
6.	Items that are prohibited	30
7.	The events that occur	2

Table 1.0:- Findings based on the researcher's analysis.

Referring to table 1.0 above, the seven themes from the entire hadiths are that every disease has a cure, the law of women treating men, nutrition for treatment, treatment methods, types of diseases, diseases that include prohibitions and events that occur. While the total numbers above are 225 including repeated hadiths.

Hadith analysis based on the four aspects of education that are physical, emotional, spiritual, and intellectual.

In accordance with the objectives of the study, the following educational elements and their subcomponents can be eliminated from the entire analysis as shown in table 1.0.

Bil	Elemen	Pembahagian	Nombor Hadith
1.	Physical	Stay in your own place	SB: 5728, 5729, 5730, 5734
		Isolation when struck by illness	SB: 5753, 5754, 5755, 5756, 5772, 5773, 5774, 5775.
		Nutrition for treatment	SB: 5680, 5681, 5682, 5683, 5684, 5687, 5688, 5689, 5690, 5708, 5716, 5768, 5769 SM: 5728, 5729, 5730, 5731, 5732
2.	Emotional	Be patient	SB: 5734
		Good sentence/Good words	SB: 5754, 5755, 5756 SM: 5759, 5760, 5761, 5762, 5763, 5764, 5765, 5766, 5767, 5768, 5769, 5770, 5771, 5772, 5773
3.	Spiritual	Keep on pray	SM: 5701, 5702, 5703, 5704
		Stay away from illegal things	SB: 5753, 5754, 5755, 5756, 5757, 5770, 5771, 5772
4.	Intellectual	Every disease has a cure	SB: 5678 SM: 5705, 5706, 5707, 5708, 5709, 5710, 5711, 5712, 5713, 5714, 5715, 5716, 5717, 5718, 5719, 5720, 5721, 5722, 5723, 5724,
		There is no contagious disease by itself	SM: 5749, 5750, 5751, 5752, 5753, 5754, 5755, 5756, 5757, 5758

Table 2.0:- Results based on the researcher's analysis of the division under each element of education as well as selected hadiths.

The hadith listed in Table 2.0 is divided into four categories: physical, emotional, spiritual, and intellectual education. For the physical education component, individuals must remain in their respective locations, isolate themselves when afflicted with illness, and keep to a strict diet. For the emotional education element, patience and excellent language are required. For the spiritual education element, praying and avoiding illicit activities are

required. While the educational element for intellectuals is that every disease has a cure and there is no infectious disease on its own, there is no infectious disease on its own.

Discussion:-



The focus of the study's discussion will be the four elements of education listed above.

Physical

In this section, discussions regarding isolation when afflicted with illness and nutrition for treatment remain in their respective locations.

i. Stay at home or own place

عن عائشة -رضي الله تعالى عنها- قالت: سألت رسول الله ﷺ عن الطاعون فأخبرني أنه: عذاب يبعثه الله على من يشاء، وأن الله جعله رحمة للمؤمنين، ليس من أحدٍ يقع الطاعون فيمكث في بلده صابراً محتسباً، يعلم أنه لا يصيبه إلا ما كتب الله له إلا كان له مثل أجر شهيد

Translation: Aishah r.a. said, "I inquired of the Prophet of Allah s.a.w. concerning taaun. So he informed me that, in fact, "it is a punishment from God that He inflicts on whomever He wills, but God will turn it into a mercy for the faithful." If a person witnesses the transmission of taaun, remains in his country patiently, expects reward, and is confident that no harm will befall him other than what God has decreed for him, then he will receive a reward comparable to that of a martyr. (Hadith attributed to al-Bukhari, number 5734).

This hadith tells people to remain place when they observe the spread of a disease. This hadith instructs us unequivocally that, in the event of an outbreak of cholera, one of the deadliest epidemics in human history, those who are outside the affected area are not required to enter, as doing so would be tantamount to self-destruction. Those in the epidemic area are not required to evacuate, as doing so would cause the disease to spread to other areas. This is due to the fact that the written and recorded destiny of Allah SWT in a person's journal will undoubtedly occur and cannot be avoided. From the hadith's perspective as a guide for coping with the spread of epidemics, we can deduce that controlling and preventing an epidemic can prevent its spread to other people. On the basis of these particulars, it can be asserted that believing in the provisions of al-qadar is one thing, while taking all preventative measures is another. Consequently, it is obligatory for a servant of Allah swt to believe in the provisions of al-qadar, and it is also obligatory for that servant to make every effort (Luqman bin Abdullah, 2020).

ii. Isolation when afflicted with illness

وعن أبي سلمة سمع أبا هريرة بعد يقول قال النبي صلى الله عليه وسلم لا يوردن ممرض على مصح

Translation: From Abi Salamah, he heard Aba Hurairah say: The Prophet s.a.w. said: "The owner of a sick camel should not place it in a healthy camel. (Hadith attributed to al-Bukhari, number 5774).

This hadith explains the prohibition for camel owners not to mix sick camels with healthy camels (Ibn Hajar, 1988). This prohibition exists due to the infectious disease an ill camel may transmit to other camels. Consequently, this will expose everyone to the same malady. The diseases mentioned include contagious conditions like scabies.

iii. Nutrition for treatment

عن أبي هريرة رضي الله عنه أنه سمع رسول الله صلى الله عليه وسلم يقول: «في الحَبَّةِ السُّودَاءِ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا السَّامَ».
قال ابن شهاب: والسام الموت، والحبة السوداء الشونيز

Translation: Abu Hurairah r.a. reported that the Prophet of Allah s.a.w. said, "In that habbatussauda, there is a cure for all diseases except for al-saam." Al-Saam is death, and habbatussauda' is syuniz, according to Ibn Syihad. (Narrated Hadith by al-Bukhari, number 5688).

This hadith discusses the benefits of habbatussauda. In other words, it can cure all maladies except death (Ibn Hajar, 1988). This hadith is an example of the habbatussauda diet, which is one of seven diets contained in the hadith that can be used during illness and to give the body intelligence. In addition to habbatussauda, His Majesty s.a.w. also specified honey, talbinah, manna, camel milk, donkey milk, and ajwah dates as dietary components. With the revelation from the Prophet s.a.w. regarding these diets, it is evident that humans must make nutritional efforts to take care of and protect their bodies from contracting diseases by practicing good and healthy nutrition, as well as practicing nutrition that has been recognized or studied for its goodness.

The conclusion that can be drawn from this physical aspect of dealing with an epidemic is that when an epidemic is mentioned, it must refer to a disease that is easily contagious and harmful to the body; therefore, all humans must remain in their designated locations. When you receive orders to remain at home, such as the implementation of the Movement Control Order (MCO) during the covid-19 pandemic, it is Sunnah to fulfill that. It was instituted in order to control the spread of the covid-19 epidemic. And this will persist if an epidemic occurs. A person infected with the pandemic is similarly prohibited from interacting with others and revealing themselves. It is expected that irresponsible actions regarding this issue will continue to increase the rate of epidemic infection. Lastly, observe every nutrient consumed. Be careful to consume halal, nutritious, and delicious food. According to the Dietitian officer of KPJ Ipoh Specialist Hospital, Zetti Alia Alwi, it is essential to consume a balanced diet, use the latest Malaysian food pyramid 2020 as a guide, and seek out additional nutrition to boost the body's immunity (RabiatulAdawiyah Koh Abdullah, 2022).

Emotional

In this section, the discussion touches on the words good and patient

i. Patient

ليس من أحدٍ يقَعُ الطاعونُ فيمكثُ في بلده صابراً محتسباً، يعلم أنه لا يصيبه إلا ما كتب الله له إلا كان له مثل أجر شهيد

Translation: If a person witnesses the transmission of taaun, remains in his homeland patiently, expects a reward, and is confident that no harm will befall him except what God has decreed for him, then he will receive a reward comparable to that of a martyr. (al-Bukhari hadith number 5734).

This hadith is part of the hadith found in sahih al-Bukhari's 5734th hadith. The discussion in this section is a call to remain patient in each location so that the epidemic does not spread to others. And have high confidence that no evil will befall him other than what God has predetermined. Therefore, whoever is patient, expects a recompense, and has a great deal of faith in Allah will receive a reward comparable to that of a martyr (Ibn Hajar, 1988).

ii. Good words

عن أبي هريرة رضي الله عنه قال: قال النبي صلى الله عليه وسلم: لا طيرة وخيرها الفأل. قالوا: وما الفأل يا رسول الله؟ قال: الكلمة الصالحة يسمعونها أحدكم.

Translation: According to Abi Hurairah r.a., the Prophet s.a.w. said, "There is no tiyaarah, and the finest is fa'l. Companions inquired, "What is fa'l, O Prophet of Allah?" His Majesty responded, "Good remarks that everyone should hear. (Narrated Hadith by al-Bukhari, number 5755).

The hadith demonstrates that the Prophet s.a.w. liked or admired fa'l, which is a praiseworthy word. According to Ibn Bathal as cited by Ibn Hajar (1988), Allah s.w.t. made it human nature to love good words because it makes them feel secure and peaceful when they see beautiful scenery and clear water, even if they cannot possess it or touch the water; the sight alone is full of joy.

The conclusion regarding the element of emotional education is first, be patient. Patience is the primary emotive trait that will be tested by every test and obstacle. Patience is essential for regulating and managing emotions, particularly when confronted with small or large assessments. God will always guide and steady us if we practice patience. Patience transforms a person into a genuine human being who is strong, refined, and dignified. How much damage

is done to the deck because of impatience and inability to restrain oneself. Lack of perseverance contributes to the failure of numerous life planning endeavours. Patience is a virtue and a source of wisdom (AkmadSagir, 2014). To be able to confront trials and obstacles, particularly epidemics, with composure and contentment, it is crucial to apply the nature of patience to one's emotions. Moreover, patience is not only unexpected self-reflection but also religious guidance (Rijal Hassan, 2020). The actions of a patient individual will reveal his or her tolerance. One of them is using devout, good, and positive language. That is referred to as the manifestation of one's own forbearance and contentment.

Spiritual

In this section, the discussion touches on praying and avoiding illegal things.

i. Praying

عن عثمان بن أبي العاص الثقفي أنه شكَا إلى رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مِنْذُ اسْتَلَمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللَّهِ، ثَلَاثًا، وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

Translation: From Uthman bin Abu Al-As Al-Thaqafi, that he complained to the Messenger of Allah about the agony he felt in his body since converting to Islam. Then the Messenger of Allah said to him, "Place your hand on the part of your body that is hurting and recite Bismillah three times. And repeat this supplication seven times. A'udzuBillahiwaQudratihi Min syarri Maa Ajiduwaauhaadzi-ru (I seek refuge in Allah and His power from the evil of my feelings and my anxieties). (Hadith of Muslim Historical Tradition, no. 5701)

This hadith is a recommendation to seek protection from Allah ta'ala (al-Nawawi, 2005). Requesting God's protection through prayer. According to Norwardatun Mohamed Razali and Siti Mardhiyah Kamal Azhar (2020), one solution for groups experiencing emotional stress due to covid-19 is to pray earnestly, never give up, and never cease praying, even if the prayer has not yet been answered.

ii. Avoiding illegal things (haram)

عن أبي مسعود قال: نهى النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عن ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيَّةِ، وَخُلُوقِ الْكَاهِنِ

Translation: From Abi Masud he said: The Prophet s.a.w. forbid the price of dogs, the dowries of adulterers, and the wages of witch physicians. (Hadith from al-Bukhari, number 5761)

This hadith discusses the payment of shamans (al-Kaahin) with compensation. According to the Arabs, al-kaahin is a person who preaches about something before it occurs. According to al-Khatibi, as cited by Ibn Hajar in Fath al-Bari (1988), al-kahanah, the plural of al-kaahin, is a person with sensitivity, a bad disposition, and a volatile temperament. These individuals are preferred by the devil due to their similarities to him. The devils will aid them in all of their endeavors.

The conclusion, in the face of an epidemic, each individual must sincerely pray to Allah, repent and ask Allah SWT for forgiveness, and then return to the correct path, because all of these trials and tests are part of the sunnatullah on earth. In spite of the fact that it may appear negative in the eyes and knowledge of humans, it is actually a blessing from Allah SWT that when individuals strive to confront tests and trials as best as they can, Allah SWT's blessings are obtained (ShafizaSafie&ZulkifliMohame, 2020). Not only is the encouragement to pray for others who are afflicted with illness in high demand, but so is the practice of praying for oneself. Sincerely pray for their recovery. Using the services of a shaman or shaman to cure or prevent the spread of an epidemic is illegal.

Intellectual

In this section, the notion that every disease has a cure and there is no infectious disease by itself is discussed.

i. Every illness has a treatment

عن جابر، عن رسول الله صلى الله عليه وسلم أنه قال: لكل داءٍ دواءٌ، فإذا أصيبَ دواءُ الداءِ، برأ بإذن الله عزَّ وجل

From Jabir, from Rasulullah s.a.w., he stated: "Every illness has a remedy. With Allah's (swt's) permission, the disease will be cured if the medication is appropriate for it. (Muslim hadith with the number 5705).

The above hadith explains that for every disease God has created, there must be a remedy, which is medicine. When a person is ill, his physical condition is abnormal. Taking medication will help recover the body's health. In addition, continue caring for one's health by enhancing food intake so that everything is nutrient-dense and based on the food

pyramid (Al-Nawawi, 2005). Seeking healing through medicine is a claim, whereas the belief that only God can cure is a form of faith.

i. There is no infectious disease in and of itself.

عن أبي هريرة حين قال رسول الله صلى الله عليه وسلم لا عدوى ولا صقر ولا هامة فقال أعرابي: يا رسول الله، فما بال الإبل تكون في الرمل كأنها الطباء، فيجيء البعير الأجرّب فيدخل فيها فيجربها كلها؟ قال: فمن أعدى الأول؟

Translation: Abi Hurairah reported that Rasulullah s.a.w. had said, "There is no disease that spreads by itself, no death from stomach worms, and no bad luck from owls." Then a Bedouin Arab asked, "O Messenger of Allah, what do you think about the camels that are in the sand plain as if they were a herd of deer, and then a camel infected with scabies enters the herd?" (Hadith related by a Muslim, with the number 5749).

This hadith explains all humans that a disease will not propagate on its own if it is not brought or introduced by another person. Giving implies that the disease does not occur naturally. Then, His Majesty s.a.w. devised a parable about a healthy camel and a camel with scabies to help people gain a better comprehension of disease transmission.

In conclusion, in terms of the intellectual education component, knowledge is particularly crucial in epidemic situations. Everyone must be aware of and comprehend his situation. What should be done when an individual contracts the plague? If afflicted by an epidemic or disease, Islam instructs its adherents to seek medical care (Mohd Aizam bin Mas'od et al., 2021). And the second characteristic that must be instilled in every individual is confidence in self-care. If you feel unwell, quarantine yourself. This is because a disease cannot propagate by itself.

Conclusion:-

Education is crucial and essential to every individual's existence. encompassing education-related matters in the face of epidemics. The presence of pestilence is an indication of sunnatullah. It will undoubtedly be present at the time that God has determined. His presence is a trial of faith and endurance for every person. Islam has outlined its guidelines for facing and adapting to any form of epidemic and infectious disease. Through the word of God or the Sunnah of the Prophet s.a.w., it is imperative that the physical, emotional, spiritual, and intellectual elements of education be taken seriously and disseminated to everyone. It aims to produce people who are balanced in these four elements through the discipline of obeying the instructions of the authorities, practicing a healthy and nutritious diet, being patient in facing it, taking care of speech through words or writing, believing that it is a provision of Allah Almighty and praying more and avoiding everything outlined by Islam as haram, and continuing to gain knowledge from the perspective that every illness has a remedy.

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