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1 message

Widodo Winarso <journalmetaskrip@gmail.com>
To: Mashuri Masri <mashuri.masri@uin-alauddin.ac.id>

Mon, Oct 3, 2022 at 11:48 PM

Mashuri Masri:

Thank you for submitting the manuscript, "Science and Islam Integration Approach in Community Development for Overcoming COVID in The Future" to The 4th International Conference on University Community Engagement (ICON-UCE 2022). With the online press management system that we are using, you will be able to track its progress through the editorial process by logging in to the press web site:

Manuscript URL: <https://conferences.metaskrip.com/index.php/icon-uce/authorDashboard/submission/190>
Username: mashuri

If you have any questions, please contact me. Thank you for considering this press as a venue for your work.

Widodo Winarso
The 4th International Conference on University Community Engagement (ICON-UCE 2022)

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Sat, Oct 8, 2022 at 9:35 PM

To: Mashuri Masri <mashuri.masri@uin-alauddin.ac.id>, Rusny Rusny <rusny@uin-alauddin.ac.id>, Delima Engga Maretha <delimaenggamaretha_uin@radefat.ac.id>

Mashuri Masri, Rusny Rusny, Delima Engga Maretha:

We have reached a decision regarding your submission to The 4th International Conference on University Community Engagement (ICON-UCE 2022), "Science and Islam Integration Approach in Community Development for Overcoming COVID in The Future".

Our decision is to: **Accepted Submission**


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Sifat : Penting
Lamp. : 1 (satu) Berkas
Perihal : **Pengumuman Peserta *The 4th International Conference on University - Community Engagement (ICON UCE)* Tahun Anggaran 2022**

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2. Rektor/ Ketua PTKIS
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Menindaklanjuti edaran Direktur Jenderal Pendidikan Islam Nomor B-745.1/DJ.I/Dt.I.III/HM.01/09/2022 tanggal 13 September 2022 tentang Penyelenggaraan *The 4th International Conference on University - Community Engagement (ICON UCE)* Tahun 2022, dengan ini disampaikan Keputusan Direktur Jenderal Pendidikan Islam Nomor 5701 tentang Peserta *The 4th International Conference on University - Community Engagement (ICON UCE)* Tahun Anggaran 2022. Sehubungan dengan itu, dengan ini disampaikan hal-hal sebagai berikut:

1. Direktur Pendidikan Tinggi Keagamaan Islam menyampaikan selamat kepada nama-nama yang terpilih sebagai peserta dalam kegiatan *The 4th International Conference on University - Community Engagement (ICON UCE)* yang akan diselenggarakan di IAIN Syekh Nurjati Cirebon pada tanggal 24-26 Oktober 2022. Bagi peserta yang belum terpilih, kami sampaikan terima kasih dan penghargaan yang setinggi-tinggi atas partisipasi dan kontribusinya dalam menyukseskan rangkaian pelaksanaan kegiatan ini.
2. Untuk kesuksesan kegiatan, kami mohon bantuan dan kerjasama Bapak/Ibu untuk menyampaikan surat edaran dan lampiran surat ini dan memberikan dukungan kepada yang bersangkutan untuk mengikuti kegiatan sebagaimana mestinya. Khusus bagi PTKIN, diharapkan dapat menyediakan fasilitas SPD (Surat Perjalanan Dinas) kepada yang bersangkutan untuk mengikuti kegiatan ini dengan ketentuan peraturan perundang-undangan yang berlaku. Khusus untuk panelis Konferensi Internasional, panitia telah menyediakan 100 (seratus) orang selama kegiatan dengan 1 (satu) kamar disediakan untuk 2 (dua) panelis pada penginapan yang telah ditentukan.
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Atas perhatian dan kerjasama Bapak/Ibu, disampaikan terima kasih.

Wassalamu'alaikum Wr. Wb.

A.n Direktur Jenderal,
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NOMOR 5701 TAHUN 2022

TENTANG

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TAHUN ANGGARAN 2022

DENGAN RAHMAT TUHAN YANG MAHA ESA
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- Menimbang : a. bahwa dalam rangka penyelenggaraan *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022, perlu menetapkan Peserta *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022;
- b. bahwa nama-nama sebagaimana tercantum dalam Lampiran Keputusan ini dinilai memenuhi syarat, tahapan, dan ketentuan untuk menjadi Peserta *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022;
- c. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Direktur Jenderal Pendidikan Islam tentang Peserta *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022.
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4. Undang-Undang Nomor 6 Tahun 2021 tentang Anggaran Pendapatan dan Belanja Negara Tahun Anggaran 2022 (Lembaran Negara Republik Indonesia Tahun 2021 Nomor 245, Tambahan Lembaran Negara Republik Indonesia



- Nomor 6735);
5. Peraturan Pemerintah Nomor 37 Tahun 2009 tentang Dosen (Lembaran Negara Republik Indonesia Tahun 2009 Nomor 76, Tambahan Lembaran Negara Republik Indonesia Nomor 5007);
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- KESATU : Menetapkan Peserta *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022 sebagaimana tercantum dalam Lampiran yang merupakan bagian tidak terpisahkan dari Keputusan ini.
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- a. *Training* Metode Pengabdian kepada Masyarakat;
 - b. **Konferensi Internasional;**
 - c. Pameran Karya Pengabdian (*Expo* Pengabdian kepada Masyarakat).
- KETIGA : Para peserta sebagaimana dimaksud pada Diktum KEDUA, berhak mengikuti kegiatan *The 4th International Conference on University Community Engagement (ICON UCE)* Tahun Anggaran 2022 sebagaimana edaran Direktur Jenderal



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pada tanggal 10 Oktober 2022

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TAHUN ANGGARAN 2022**

PESERTA KONFERENSI INTERNASIONAL

NO	PRESENTER	INSTANSI	JUDUL	ID PAPER
1	AD Kusumaningtyas	STAI DR KHEZ Muttaqien Purwakarta	An Innovation of KKN (Community Service Program) of STAI DR KHEZ Muttaqien Purwakarta During Pandemic COVID-19	0254
2	Adnan	IAIN Sultan Amai Gorontalo	Building Islamic Religious College Penta helix Partnerships in Community Empowerment: Between Opportunities and Challenges; An Overview of Leadership Management	0278
3	Adnan Achiruddin Saleh	IAIN Parepare	Village Development Planning Strategy Aware of Religious Harmony Through Sustainable Livelihood Approach	0006
4	Afif Syaiful Mahmudin	IAIN Ponorogo	Internalization of The Values of Religious Moderation in Jathil Dance Culture in SDN 02 Tempuran Ponorogo	0221
5	Agus Salim Chamidi	Institut Agama Islam Nahdlatul Ulama Kebumen	Sekolah Etnografi Disabilitas as an Innovative Model of Community Service	0015
6	Agus Sulistiawan	Universitas Nahdlatul Ulama Sunan Giri	The Development of Bioethanol from Iles-Iles Tubers Using Hydrolyzed Fermentation Method for Alternative Fuels	0070
7	Ahmad Ismail	UIN Walisongo Semarang	Observing Islamic Education related to Radicalism at Ma'had Al-Jami'ah Walisongo Indonesia	0103
8	Ahmad Wildan Fauzi	IAIN Kediri	Al-Quran Reading Training Using the Tartil Method in Improving Students' Reading Ability at MI Faser Panglungan	0259
9	Akmal Rifqi Muwaffiq	IAIN Ponorogo	Pengembangan UMKM melalui Peningkatan Pengemasan dan Pemasaran Berbasis Digital di Desa Grogol Kecamatan Sawoo Kabupaten Ponorogo	0193



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NO	PRESENTER	INSTANSI	JUDUL	ID PAPER
44	Imam Tabroni	STAI Dr. KH. EZ. Muttaqien Purwakarta	Islam Moderat: Pendampingan Hak Warga Non Muslim di Perumahan Mayoritas Muslim	0253
45	Imamul Muttaqin	Kanwil Kemenag Provinsi Sumatera Barat	Filantropi Berbasis Masjid; Resiliensi Ekonomi Umat Pasca Pandemi	0187
46	Lianah	UIN Walisongo Semarang	Efforts to Improve Public Health During The Covid-19 Pandemic Through The Planting of Local Medicine Plants in The Green House in Cranggang Village, Dawe District, Kudus Regency in Collaboration with The Student KKN Team of UIN Walisono	0071
47	Lilik Rahmawati	UIN Sunan Ampel Surabaya	Assistance in Strengthening Facilities, Services, and Branding of Digital Technology-Based Village Tourism during a Pandemic: Mentoring Experience in Tourism Setigi Gresik	0081
48	M. Gazali	UIN Sulthan Thaha Saifuddin	Menuju Desa Wisata Melalui Pemberdayaan Masyarakat Berkelanjutan di Dusun Sungai Telang, Jambi, Indonesia	0272
49	M. Zidny Nafi' Hasbi	Universitas Alma Ata Yogyakarta	The Excellence of the Ummah through the Integration of Islamic Philanthropy and Islamic Social Finance in Realizing Economic Independence	0025
50	Mashuri Masri	Alauddin State Islamic University	Science and Islam Integration Approach in Community Development for Overcoming COVID in The Future	0190
51	Masruddin	IAIN Palopo	English for Tourism Training for Local Community in the Tourism Site of Rinding Allo Village Rongkong Sub District North Luwu Regency South Sulawesi	0172
52	Mayyadah	UIN Datokarama Palu	Ekofilantropi: Gerakan Filantropi Pesantren Berbasis Fikih Ekologi	0191
53	Mega Selvi Maharani	IAIN Curup	Evaluation of Community Service Program: Coaching Efford of Suku Anak Dalam (SAD)	0262
54	Meirison	UIN Imam Bonjol Padang	The Role of Universities in the Community Economy Era of the Community Concept 5.0	0059
55	Miftahul Munif	Institut Pesantren Mathali'ul Falah Pati	Pesantren Kilat Islam Moderat Peningkatan Wawasan dan Sikap Moderasi Beragama bagi Remaja Muslim di Desa Tiga Agama	0120



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CADANGAN PESERTA KONFERENSI INTERNASIONAL

NO	PRESENTER	INSTANSI	JUDUL	ID PAPER
1	Antin Rakhmawati	Universitas Yudharta	Strategi Menuju Universitas Berorientasi Kreatif	0021
2	Binti Nur Asiyah	UIN Sayyid Ali Rahmatullah Tulungagung	Pemberdayaan Aksesibilitas Segment pasar: Pengembangan Usaha Mikro Generasi Z di Tulungagung	0043
3	Eko Zulfikar	UIN Raden Fatah Palembang	Implementasi Pengabdian Masyarakat UIN Raden Fatah Palembang Melalui Kerjasama dengan RRI Palembang Sebagai Penguatan terhadap Moderasi Beragama	0086
4	Fikri Firdausi	IAIN Palangka Raya	Aktualisasi Nilai-Nilai Moderasi Beragama Melalui Pemeliharaan Lebah Madu Kalulut Masyarakat Desa Petuk Liti	0030
5	Harri Santoso	UIN Ar-Raniry Banda Aceh	KKN Melayu Serumpun 2022: Menggali Potensi Mesjid Baitussalam Nyak Sandang menjadi Destinasi Wisata Religi di Aceh	0089

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Science and Islam Integration Approach in Community Development for Overcoming COVID in The Future

Mashuri Masri¹, Rusny² and Delima Engga Maretha³

¹Department of Biology, Faculty of Science and Technology, Alauddin State Islamic University, Jl. H.M. Yasin Limpo No.36 Samata Gowa, Makassar, Indonesia.

²Department of Animal Science, Faculty of Science and Technology, Alauddin State Islamic University, Jl. H.M. Yasin Limpo No.36 Samata Gowa, Makassar, Indonesia.

³Department of Biology, Faculty of Science and Technology, Raden Fatah State Islamic University, Jl. Prof. K.H. Zainal Abidin, Palembang, Indonesia.

mashuri.masri@uin-alauddin.ac.id, rusny@uin-alauddin.ac.id, delimaenggamaretha_uin@radefatah.ac.id

Keywords: Science, Islam, Integration, Community, COVID

Abstract : Science and Islamic Integration Approach in Community Development for Overcoming COVID in the future is a new approach in Indonesia, because Indonesia has majority moslem population. We have made 3 community development in south Sulawesi province and the result shows that community did not separate science and islam to face COVID. Science explain how Immunity are made natural in our body, it is related with hadith : Allah give both disease and drug. COVID-19 is a part of Allah's destiny and it is written in *Lauhul Mahfudz* give positive affect in community facing COVID not only for today but also in the future.

1 INTRODUCTION

Departing from the scientific concept that belief affects healing and avoiding disease (Jose et al., 2021; Mishra et al., 2015; Nilima et al., 2021), belief will have an impact on the recovery of a patient (Holland A., Gunn M., 2019; Shahin et al., 2019; Vabret et al., 2020), the approach to community service to recover or take preventive against COVID-19 is very necessary for the welfare and good of the community itself (Arefi & Poursadeqiyah, 2020; Ma et al., 2020; Shahnazi et al., 2020; Tracy et al., 2011). This awareness needs to be promoted and socialized in order to create a society that cares about their health and environment

(D'Alessandro et al., 2017; Hashmi et al., 2020; McCaffery et al., 2020; Orom et al., 2021; Yehualashet et al., 2021). To date, 236.599.025 confirmed cases and 4.831.486 deaths have been recorded (<https://covid19.who.int> accessed on October 10, 2021).

The pattern of the approach to healing COVID-19 so far has tended to forget the aspect of belief that COVID-19 was happened because of the destiny of Allah swt. I have done 3 times community development both offline and online; offline community development in Tamaona Village, Gowa Regency, South Sulawesi on April 2nd, 2021 (figure 1), in Tonasa Village, Gowa Regency, South Sulawesi, April 1st, 2021 (figure 2), online

community development in kindergarten's teachers in Barru Regency, South Sulawesi, on November 16th, 2020 (figure 3). The first thing I said that COVID-19 happened because of the destiny of Allah swt, it was written in *Lauhul Mahfudz* long before we were created as human beings, furthermore I explained scientifically about the preventive method overcoming COVID-19 using soap, I connect with Islamic law about the wisdom of why Muslims must purify themselves by using soil when exposed to *najis*, islam as inclusive for religious practice (Dahlan et al., 2021; Fikri Zuhriyah, 2012; Mudzhar, 2013). The COVID-19 virus and impact are identical to *najis* (Dahlan et al., 2021; Gunardi et al., 2020; Hendro, 2020), so to get rid of it, we have to use soap which works similarly to soil in removing *najis* (Syaza Azhari et al., 2020). I explored about Hadith Amru Ibn Aash : Pandemic like fire and you are the fuel, stay away from each other so that the fire does not have fuel to ignite it and eventually it will extinguish itself (Hasan, 2017), I explained this hadith and connected to Physical distancing. Our observations in the community showed that with this approach, people are easy to accept COVID-19, because Indonesian people are religious people who are very obedient to the concept of religion (Brihana & Mursito, 2017; Makin, 2018).

I have made two books about corona; first book published in 2020 entitled Everything about Corona (Masri, M et al., 2020) and second book published in 2021 entitled *Prinsip Pemeriksaan Mikrobiologi dan Aplikasi dalam bentuk Laboratorium Bergerak COVID-19* (Masri, M et al., 2021). Scientifically, COVID-19 which occurred at the end of 2019, name of COVID-19 comes from 2019, because it occurred in 2019 (Masri, M et al., 2020 ; E Team, 2020), the possibility of mutation is very large (116 mutation) (Khailany et al., 2020), so that it creates a new type of virus, so the possibility of COVID-27, COVID-28 will happen (Amanat & Krammer, 2020; Mascola et al., 2021; Wu et al., 2020; Zheng, 2020). Therefore, public awareness of the opportunity for a pandemic to occur in the coming year needs to be encouraged, so that people can anticipate and take various kinds of preventive actions to prevent COVID pandemic in the future (Moreno et al., 2020; Sarkis et al., 2020; Sharma et al., 2020), and religious islam aspect approach is an alternative approach. Because Indonesia is a majority moslem community (Fianto et al., 2019; Hefner, 2017).

2 RESEARCH PROBLEM

In handling COVID-19, the community is not approached with a religious and scientific approach in dealing with COVID-19, so that people tend to separate science and islam.

3 LITERATURE REVIEW

- a. Polarization of the Muslim community towards government policies in overcoming the COVID-19 pandemic in Indonesia. By Ahmad Zain Sarnoto (Sarnoto,2021)

The purpose of this paper is to analyses the portent of Muslims responding to government methodologies in overmastering the COVID-19. This study is a review of the polarization of Muslims towards government methodologies to overcome the COVID-19 ailment. There has been a change in the culture of the Indonesian' Muslim community during the COVID-19, and one of them can be seen from their deification practices. The Indonesian Ulema Council (MUI) as a religious authority has issued a fatwa that supports the government's program in helping the transmission of COVID-19. However, polarization cooked among the people, giving rise to new social groups that tended to be opposed to pro government people. The methodology used is a religious sociology approach. The conclusion of this analysis is that Muslims are concentrated in accepting government methodologies, namely; 1) invalid tolerant groups, those whose views aren't hung on scientific reason and don't give answers in helping the COVID-19, 2) active despising groups but the arguments given tend to be invalid, 3) rational groups, but some are semi rational and support government methodologies, 4) rational groups but shy in presenting their arguments, and 5) rational active groups supporting government methodologies.

Ahmad Zain Sartono's research emphasizes the reactions of Muslims in Indonesia to government policies in handling COVID-19 which are then grouped into 5 groups. There is little connection with the theme of community service that we will do, but the community service that we will do is more focused on how to approach the community with an integration of science and Islam approach in convincing the community of the existence of COVID-19, so that it will lead to their attitudes and behavior to believe that COVID-19 occurs because of the will and destiny of Allah swt.

- b. Solidarity and social behaviour: how did this help communities to manage COVID-19 pandemic? By Paul Agu *et al.* (Igwe *et al.*, 2020).

Purpose – Amid the coronavirus (COVID-19) widespread lockdowns, remain at domestic or work from domestic, many have contended that the westernized non-pharmaceutical intercessions (NPI) don't give therapeutic in low income nations like Nigeria, where casual work searchers, road dealers, casual workers and artisans depend basically on the casual economy. By applying social solidarity (SS) and community-based approach (CBA), the creators assess person acts (believe, charitableness and correspondence) amid the lockdown and how these practices advance from person approaches to collective actions.

Design/methodology/approach – This think about reflects on practicality inquire about paradigm that enables researchers to preserve both subjectivity in their reflections and objectivity in information collection and investigation. The authors receive a subjective strategy through intentional and comfort inspecting method. Information were analyzed specifically to recognize components of SS, person acts, collective or community activity.

Findings – The findings reveal that COVID-19 had a disproportionate impact (lack of food and a fall in daily income) on workers, informal job seekers, informal businesses operators and the poor households. As such, the study developed a reflective model of solidarity exhibited by individual acts and collective acts (practices of resource pooling, information sharing, women empowerment, distribution of palliatives and donations) within trusted circles that helped people cope with the lockdown experiences.

Practical implications – Solidarity represents beliefs, practices of values and norms. The SS exhibited by people through NPI would have implications on planning and monitoring the effectiveness of public health programs during a pandemic in the future.

Social implications – The findings of citizens and community actions have implications related to the process of building communities – coming together – and solidarity that enhances social development with implications on community health policy agenda during disasters, emergencies and health pandemic.

Originality/value : This study to analyze the relationship between trust, altruism, reciprocity, SS and CBA during the COVID-19 pandemic. Also, it

seems reasonable to clarify the concept of SS given the lack of clarity about the definitions from previous studies.

Research conducted by Paul Agu Igwe *et al* emphasizes the relationship between trust, altruism, reciprocity, social solidarity and community-based approach during the COVID-19 pandemic. Meanwhile, in community service, what we will be doing is related to how to change people's mindsets towards the occurrence of COVID-19, not only looking at the relationship between trust, altruism, reciprocity, social solidarity and community-based approach during the COVID-19 pandemic, but also putting more emphasis on religious approach and integration in Science to change the mindset and attitude of the Indonesian people towards COVID-19.

4 CONCEPTUAL FRAMEWORK



5 METHOD

The first step is a design or framework used in service to provide information or community mapping (social mapping) directly so that there is a fluid interaction between the community and the academic community who carry out the service.

The second step is Community Based Research (CBR) by conducting community development on the Integration of Science and Islam in dealing with COVID-19, I have done 3 times community development with this methods in three village in south Sulawesi, and give the result of good receivement of community to be a self community in preventing COVID-19, we will survey before and after intervention to measure the change of mindset of community toward COVID-19.

The Asset Based Community Development (ABCD) method in utilizing the assets of the Indonesian community as a religious community who is very obedient to orders of islam.

6 RESULT AND DISCUSSION

6.1. Offline community development in Tamaona Village, Gowa Regency, South Sulawesi, on April 2nd, 2021

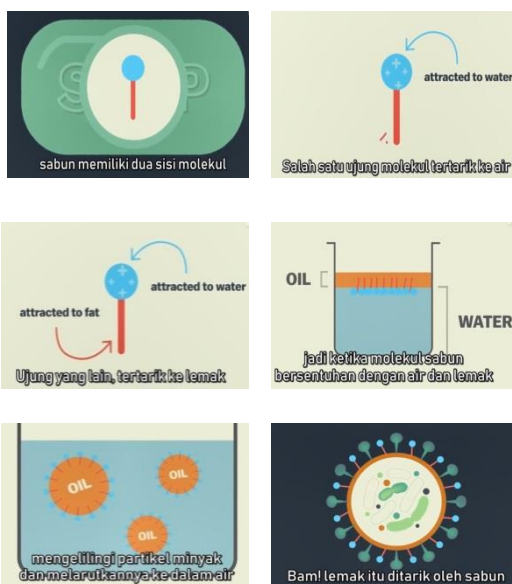


Figure 1. Powerpoint Presentation as a part of science and Islam Integration



Figure 2. Offline community development in Tamaona Village, Gowa Regency, South Sulawesi, on April 2nd 2021.

6.2 Offline community development in Tonasa Village, Gowa Regency, South Sulawesi, on April 1st 2021.

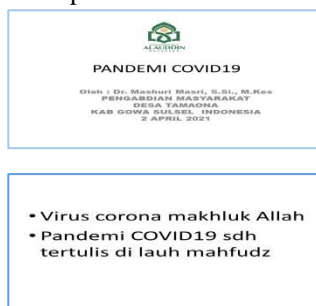


Figure 3. Powerpoint Presentation as a part of science and Islam Integration

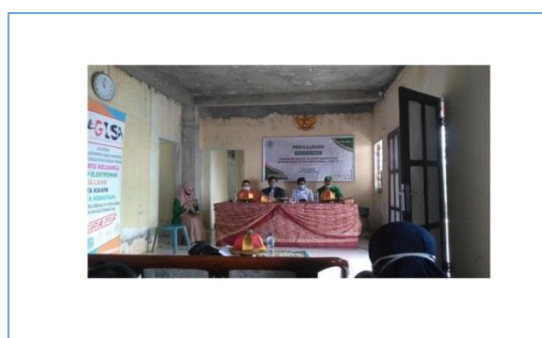


Figure 4. Offline community development in Tonasa Village, Gowa Regency, South Sulawesi, on April 1st 2021.

6.3 Online community development in kindergarten's teachers in Barru Regency, South Sulawesi, on November 16th, 2020

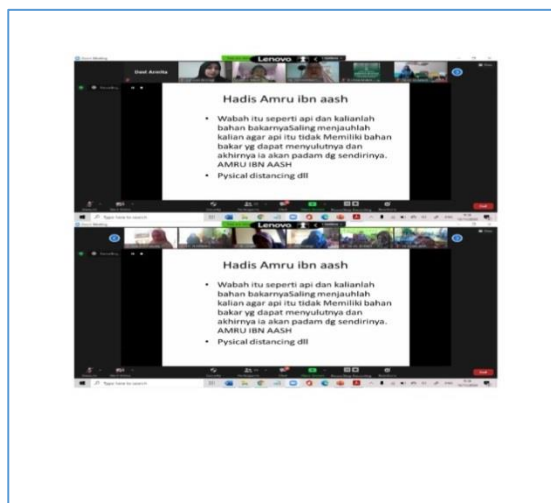


Figure 5. Powerpoint Presentation as a part of science and Islam Integration

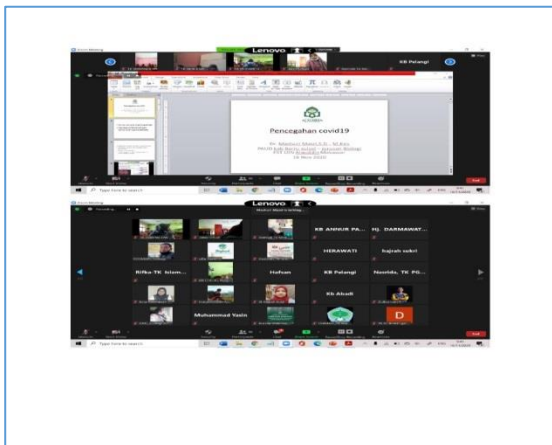


Figure 6. Online community development in kindergarten's teachers in Barru Regency, South Sulawesi, on November 16, 2020.

The first step is social mapping directly so that there is a fluid interaction between the community and the academic community who carry out the service, this step will give an overview of the extent to which people understand COVID-19.

The second step is the Community Based Research (CBR) method by conducting community education with the integration method of science and islam which will open the mindset of the community in seeing COVID-19 as destiny and the will of Allah swt. Proving scientifically hadiths such as Amru ibn Aash which are closely related to physical distancing, how to see the COVID-19 virus as an unclean thing (*najis*) that is treated with Islamic law by using soap that works similarly to soil. The approach by using continuous counseling 11 times, it will change the mindset of the community in dealing with COVID-19, a change in mindset that will require a long process, which of course is supported by religious Indonesian people who become an asset in community service with this approach to the integration of science and islam. This is also what makes this service The Asset Based Community Development (ABCD) method, because it uses assets in the form of religiosity of the Indonesian people who are very obedient to religious orders.

We show a video of how natural immunity is formed in the body in dealing with the virus that causes COVID-19 to the public, as part of science learning to give them a clear understanding of the

presence of the COVID-19 virus in the body, and give them confidence that Allah sends not only disease but medicine that will be formed. naturally in our bodies, one of which is an antibody.

We show a video of how natural immunity is formed in the body in dealing with the virus that causes COVID-19 to the community, as part of science learning to give them a clear understanding of the presence of the COVID-19 virus in the body, and give them confidence that Allah sends not only disease but medicine that will be formed. naturally in our bodies, one of which is an antibody.

Mishra *et al* said that Religiosity could be a figure included within the administration of health and diseases/patient life span. This survey article employs comprehensive, evidence-based thinks about to assess the nature of religiosity that can be utilized in clinical ponders, in this way maintaining a strategic distance from conflicting reports which emerge from error of religiosity. We conclude that religiosity is multidimensional in nature and eventually related with inborn security against diseases and generally way better quality of life. However, a number of untouched angles of religiosity got to be explored advance some time recently ready to present religiosity in its completely utilitarian shape to the domain of wellbeing care. (Mishra *et al.*, 2017).

Sarnoto said that The Indonesian Ulema Council (MUI) as a religious authority has issued a fatwa that supports the government's program in helping the transmission of COVID-19. However, polarization cooked among the people, giving rise to new social groups that tended to be opposed to pro government people. The methodology used is a religious sociology approach (Sarnoto,2021).

Igwe *et al* 2020 said that citizens and community actions have implications related to the process of building communities – coming together – and solidarity that enhances social development with implications on community health policy agenda during disasters, emergencies and health pandemic (Igwe *et al.*, 2020).

The mechanism of action of soap on the corona virus is almost similar to oil stains on hands. At first the soap molecules will move closer to the virus, the hydrophobic part of the soap will enter through the gap between the lipid and the protein, then the hydrophobic part of the soap will enter and bind to the hydrophobic part of the lipid, so that the lipid bilayer bonds will be stretched (Asamau, 2021). The use of a little soap will only stretch the lipid membrane, while the use of a lot of soap (adjusting the size of the palm) will form micelles

which will dissolve when exposed to water, this is what will destroy the outer structure of the corona virus and in the end the virus will be washed away along with particles of soap (Sumarlin, 2020). We interface with Islamic law approximately the shrewdness of why Muslims must filter themselves by utilizing soil when uncovered to *najis*. The COVID-19 infection is indistinguishable to *najis*, so to induce rid of it, we got to utilize cleanser which works so also to soil in evacuating *najis*.

Our observations in the community, after 3 times did community development in south Sulawesi, shows that with integration of science and islam approach, The community are easy to accept COVID-19 because Indonesian people are religious people who are very obedient to the concept of islam.

7 CONCLUSION

Science and Islamic Integration Approach in Community Development for Overcoming COVID-19 can make community not to separate science and islam.

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Science and Islam Integration Approach in Community Development for Overcoming COVID in The Future

Mashuri Masri¹, Rusny², Delima Engga Maretha³

¹Department of Biology, FST, Alauddin State Islamic University, Makassar, Indonesia.

²Department of Animal Science, FST, Alauddin State Islamic University, Makassar, Indonesia.

³Department of Biology, FST, Raden Fatah State Islamic University, Palembang, Indonesia.

| Correspondent email mashuri.masri@uin-alauddin.ac.id

INTRODUCTION

- healing COVID19 forget the aspect of belief
- COVID19 the destiny of Allah swt
- it was written in *Lauhul Mahfudz*
- 3X community development : offline & online

INTRODUCTION

- Furthermore, scientifically the preventive overcoming COVID-19 using soap
- Islamic law : Muslims must purify themselves using soil when exposed to *najis*.
- COVID19 use soap = soil in removing *najis*

INTRODUCTION

- I explored Hadith Amru Ibn Aash :
- Pandemic like fire and you are the fuel, stay away from each other so that the fire does not have fuel to ignite it and eventually it will extinguish itself = Physical distancing

INTRODUCTION

- I have made two books about corona;
 1. published in 2020 entitled Everything about Corona
 2. published in 2021 entitled *Prinsip Pemeriksaan Mikrobiologi dan Aplikasi dalam bentuk Laboratorium Bergerak COVID-19*

INTRODUCTION

- the possibility of mutation is very large (116 mutation) ([Khailany et al., 2020](#)), so that it creates a new type of virus, so the possibility of COVID-27, COVID-28 will happen

INTRODUCTION

- public awareness for a pandemic in the coming year needs to be encouraged, people can anticipate and take various kinds of preventive actions to prevent COVID pandemic in the future

RESEARCH PROBLEM

- In handling COVID-19, the community is not approached with a religious and scientific approach in dealing with COVID-19, so that people tend to separate science and islam.

CONCEPTUAL FRAMEWORK



**TAHUN
TOLERANSI
INDONESIA
2022**

METHOD

- The first step is a design to provide information or community mapping (social mapping) directly
- Clear interaction between the community and the academic community who carry out the service.

METHOD

- The second step is Community Based Research (CBR) by conducting community development on the Integration of Science and Islam in dealing with COVID-19

METHOD

- 3 times community development give the result of good receivement of community to be a self community in preventing COVID-19

METHOD

- The Asset Based Community Development (ABCD) method in utilizing the assets of the Indonesian community as a religious community who is very obedient to orders of islam.

RESULT

- Offline community development in Tamaona Village, Gowa Regency, South Sulawesi, on April 2nd, 2021



RESULT

- Offline community development in Tonasa Village, Gowa Regency, South Sulawesi, on April 1st 2021.



- Virus corona makhluk Allah
- Pandemi COVID19 sdh tertulis di lauh mahfudz

RESULT

- Online community development in kindergarten's teachers in Barru Regency, South Sulawesi, on November 16th, 2020



DISCUSSION

- The first step is social mapping directly so that there is a fluid interaction between the community and the academic community who carry out the service, this step will give an overview of the extent to which people understand COVID-19.

DISCUSSION

- The second step is the Community Based Research (CBR) method by conducting community education with the integration method of science and islam which will open the mindset of the community in seeing COVID-19 as destiny and the will of Allah swt.

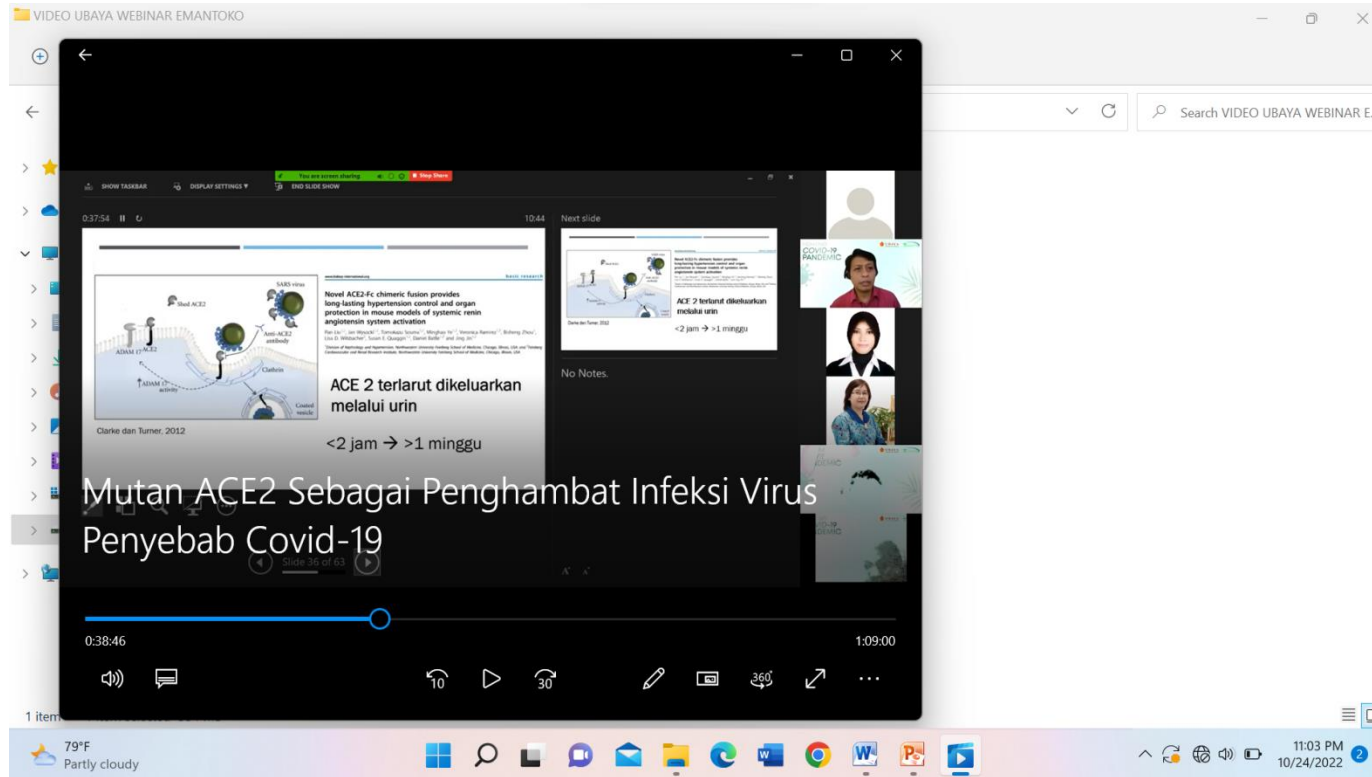
DISCUSSION

- The Asset Based Community Development (ABCD) method, because it uses assets in the form of religiosity of the Indonesian people who are very obedient to religious orders.

DISCUSSION

- We show a video of how natural immunity is formed in the body in dealing with the virus that causes COVID-19 to the public, to give them a clear understanding of the presence of the COVID-19 virus in the body

DISCUSSION



The screenshot shows a Zoom meeting window titled "VIDEO UBAYA WEBINAR EMANTOKO". The main content is a presentation slide with the following text:

Mutan ACE2 Sebagai Penghambat Infeksi Virus Penyebab Covid-19

Novel ACE2-Fc chimeric fusion provides long-lasting hypersensitization control and organ protection in mouse models of systemic renin-angiotensin system activation.

ACE 2 terlarut dikeluarkan melalui urin
<2 jam → >1 minggu

Clarke dan Turner: 2012

Next slide: ACE 2 terlarut dikeluarkan melalui urin <2 jam → >1 minggu

The slide also features a diagram of the ACE2 receptor and a video player interface at the bottom with a progress bar at 0:38:46 / 1:09:00.

DISCUSSION

- and give them confidence that Allah sends not only disease but medicine that will be formed. naturally in our bodies, one of which is an antibody.

DISCUSSION

- Our observations in the community, 3 times community development in south Sulawesi, integration of science and islam approach

DISCUSSION

- The community are easy to accept COVID-19 because Indonesian people are religious people who are very obedient to the concept of islam

CONCLUSION

- Science and Islamic Integration Approach in Community Development for Overcoming COVID-19 can make community not to separate science and islam.

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