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The Social Impact of the Covid-19 Pandemic on Physical and Mental Health in Indonesian Society*

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Abstract

Almost every nation has been affected by the Covid-19 pandemic. The number of people infected with COVID-19 is increasing every day, causing concern in numerous social circles. Starting with the implementation of the lockdown, the PSBB continued and virtually all activities were prohibited by governments in virtually every country on earth, it was alleged, and the number of people exposed to COVID-19 increased. Despite the fact that previously there was a great deal of news based on the assumptions of the community, whether it was generated by rogue elements who exploited the Covid-19 situation for financial gain or because there were people who directly experienced the effects of Covid-19, this is no longer the case. The effects of Covid-19 can no longer be overlooked; not only do physical health problems represent a threat to life but so does mental health, which has far-reaching consequences for society as a whole. Before Covid-19, greeting or introducing oneself by shaking hands was a cultural norm in Indonesia, but it has become an issue for many people. In this study, the author uses a qualitative approach, which simplifies his work, to demonstrate how covid-19 has affected (physical and mental) health and socialization in society.

Keywords: Covid-19, Anxiety, Health Problems

Abstrak

Hampir setiap negara terkena dampak pandemi Covid-19. Jumlah orang yang terinfeksi COVID-19 meningkat setiap hari, menyebabkan kekhawatiran di berbagai kalangan sosial. Dimulai dengan pemberlakuan lockdown, PSBB terus berlanjut dan hampir semua kegiatan dilarang oleh pemerintah di hampir setiap negara di muka bumi, diduga, dan jumlah orang yang terpapar COVID-19 meningkat. Padahal sebelumnya banyak berita-berita yang berdasarkan asumsi masyarakat, entah dimunculkan oleh oknum-oknum nakal yang memanfaatkan situasi Covid-19 untuk keuntungan finansial atau karena ada masyarakat yang langsung merasakan dampak dari Covid-19, ini tidak lagi terjadi. Efek Covid-19 tidak bisa lagi diabaikan; tidak hanya masalah kesehatan fisik yang merupakan ancaman bagi kehidupan tetapi juga kesehatan mental, yang memiliki konsekuensi luas bagi masyarakat secara keseluruhan. Sebelum adanya Covid-19, menyapa atau memperkenalkan diri dengan berjabat tangan merupakan hal yang lumrah di Indonesia, namun sudah menjadi persoalan bagi banyak orang. Dalam penelitian ini, penulis menggunakan pendekatan kualitatif, yang menyederhanakan karyanya, untuk menunjukkan bagaimana covid-19 telah mempengaruhi kesehatan (fisik dan mental) dan sosialisasi di masyarakat.

Kata kunci: Covid-19, Kecemasan, Gangguan Kesehatan

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A. INTRODUCTION

Several times, the state government in Indonesia has ordered to lock of several regional zones and implement strict PSBB in almost all parts of the region. The Indonesian state, which before the Covid-19 disaster was very famous for its greetings, whether shaking hands or shaking hands in greeting or giving respect to others, has gradually reduced and limited activities like this.

The handshake not only functions as a means of communication and adaptation but also serves to establish relationships in daily life. One does a handshake in everyday life and establishes a good relationship with others. The handshake is included in the element of the knowledge system because the handshake is owned by all ethnic groups in the world, in different ways from one another.

From a religious point of view, in Indonesia, which has a Muslim majority, of course, the prohibition of shaking hands with the opposite sex has indirectly had a positive impact on Muslims in particular, because it has the limited non-mahram touch. However, if this limitation occurs due to fear of contracting COVID-19, then the concern is not from a religious point of view, but psychological anxiety, meaning that if you shake hands, you will get the Covid-19 virus. Finally, people will only want to shake hands with other people with different points of view, whether from a social level because scavengers or slum manual workers are considered to carry more viruses.

This kind of thinking is unquestionably influenced by the realities that are frequently experienced on the ground. Before Covid-19, there were a lot of snack food and bottled drink sellers on the highway who were eager to sell their wares. However, since Covid-19 occurred, this naturally creates its own set of issues. Before Covid-19, there were a lot of snack food and bottled drink vendors on the highway. Is it because they worry that dust may attach to them, or perhaps they are concerned that the food and drink that is sold may not be sterile? Even if a person is compelled to buy food and beverages on the side of the road, there are still payment transactions that take place by throwing money down, and the merchant of course has to pick it up from the floor or ground. It is undeniable that these perspectives and worries have wreaked havoc on the traditions and routines of the Indonesian people, who are obligated to respect one another and respect themselves.

This action of shaking hands or shaking hands is just one example of the many concerns that are involved in socializing and socializing. Previously, Indonesians who were very consumptive in shopping for ready-to-eat food outside of the home, now also have concerns, then even if they are outside of the house and see a colleague or friend in the same area who just coughs and sneezes normally, it also immediately makes a person worry about what will happen in the future will be infected or have contracted the illness. Covid-19. Because of the one-of-a-kind distribution paradigm that Covid-19 uses, namely interactions between infected sufferers and other people, the disease is fast propagating over the entire planet. In order to ensure that the transmission of the virus remains unabated and unbroken throughout the duration of the migration of infected patients: The Corona virus can be passed on through the air

in the form of droplets or molecules of saliva during speech, coughing, or sneezing; it can also be passed on through the hands of an infected person, which can then be breathed in through the mouth, nose, or eyes.³

B. METHODS

The author of this study uses descriptive qualitative research methodologies in order to examine and comprehend the circumstances that exist in the community in Indonesia. Especially for the author himself in terms of maintaining health and how efforts are being made to maintain the Indonesian culture of shaking hands during this covid-19 pandemic, in order to not violate the health protocols that have been called for by both the regional government and the central government. In order for a researcher to be able to come up with a theory of study, one strategy or method that they employ is called qualitative descriptive. For the purpose of translating data that is very closely tied to social conditions, qualitative descriptive research is utilized. The connection that may be drawn between the happening of certain factors, the presence of certain events, and the results of those facts.⁴

C. RESULTS AND DISCUSSION

1. Concerns Due to Covid-19 in Touching Handshakes as a Culture of Greeting in Indonesia

It appears as though practically all of the people in Indonesia's population have begun to shift their attitudes and knowledge towards the practice of shaking hands or shaking, which was once a custom and culture in Indonesia. Why is that? Because ever since the discovery of COVID-19, they have, in a roundabout way, come to the conclusion on their own that someone who shakes hands is more likely to become infected than someone who does not. Concerned about being among a large group of people or in an atmosphere that is seen as risky, everyone is required to carry hand sanitizer with them at all times and keep a change of clothes on standby. According to the World Health Organization (WHO), the hands are the primary entry point for the transmission of disease; hence, hands should always be included in any activity.

Because the handshake is a technique of communicating through gestures, in line with the fundamental principles of language, it is considered to be a component of the element of language. Humans have the ability to conform their mannerisms, practices, and etiquette to the norms of the societies in which they live thanks to language. In a similar vein, one's ability to adapt and readily fit in with the many kinds of society can be demonstrated by their ability to perform a handshake. Language serves a variety of purposes, all of which may be broken down into two categories:

³ Jarnawi., *Mengelola Cemas Di Tengah Pandemi Corona.*, Jurnal AT-Taujih., Vol. 3No. 1 Januari-Juni 2020

⁴ Mukhtar, P. D., & Pd, M. (2013). *Metode Praktis Penelitian Deskriptif Kualitatif*. Jakarta: GP Press Group.

functions of language in general and functions of language in particular. Language's overarching purpose is to serve as a medium for communication, as well as a tool for adjusting to and integrating new environments. While the primary purpose of language is to enable humans to communicate with one another in their day-to-day lives, it also allows for the production of art, the investigation of historical documents, and the application of scientific and technological knowledge.

In Indonesia, the custom of greeting one another with a handshake begins in infancy and is never abandoned. Do you extend your hand to shake when you encounter someone who is older or more respected when you are at school, when you are with your family, or when you are outside the home? However, because of the COVID-19 pandemic, the culture of shaking hands had to be avoided. This is because the hands are one of the locations that are preferred by germs and bacteria, and of course, the virus also survives a lot in the hand area, especially in the palms.

Based on what we know about elementary schooling, the cultured handshake is a symbol of courtesy extended from a student to his instructor, as well as from a youngster to his parents, and from younger children to older people. It goes without saying that courtesy, also known as respect for other people, is an essential trait that every citizen of Indonesia should possess.

As in a hadith that commands to shake hands, one of them is narrated from Barra' bin Azib r.a that the Prophet Muhammad said:⁵

عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْ مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَتَفَرَّقَا (رواه أبو داود والترمذي وابن ماجه وأحمد، وهو حديث صحيح لغيره)

"It is not that two Muslims meet and shake hands, except that their sins are forgiven before they separate." (Authorized by At-Tirmidhi and authenticated by Al-Albani)."

Shaking hands is the hallmark of people who have a soft heart. Islamic teachings have views on greeting, shaking hands or shaking hands, and hugging each other. In this regard, Imam Sadiq said: "Sending greetings is a respect for our teachings and a protection for our guarantees."⁶

The hadith contains a suggestion addressed to Muslims to shake hands before and parting as an expiation of sins. Thus, as a substitute for Muslims, schools are also exposed to this recommendation, in the sense that all school components must be involved in shaking hands with students. The goal is for the quality of personality through an educational process that is taught seriously, earnestly, consistently and creatively.

⁵ Nayif bin Mamduh bin Abdul Aziz AAL Sa'Ad, Tiket Perjalanan ke Alam Surga, (Solo: At-Tibyan), hlm: 102

⁶ Tim Akhlak, Etika Islam: dari Kesalehan Individual Menuju Kesalehan Sosial(Jakarta:Al-Huda, 2003), hlm. 176

Character is the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality, which are manifested in thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette, culture, and customs. Character can also be interpreted the same as morals and character so that the character of the nation is the same as the nation's morals or national character.⁷

Piety, wisdom, fairness, equality, self-respect, self-confidence, harmony, independence, caring, harmony, fortitude, creativity, competitiveness, hard work, tenacity, honor, discipline, and exemplary are some examples of moral and cultural qualities that can be used to create personalities. The behavior of offering honor to other parties by bowing or shaking hands with them is signified by the attitude of giving honor to other parties who are elder, respectable, and respected.

The practice of shaking hands is one example of cultural cultivation that has been put into practice thus far. The quality of courtesy has a close relationship with beliefs and attitudes that are firmly held and chosen. This is due to the fact that they are consistently practiced without being forced and have become a reference point for every individual. A family's emphasis on education as the first priority for each child contributed to the development of this courteous character. Students have the opportunity to become familiar not only with the school environment but also with the family environment and society as a whole.

As can be seen from the description provided above, it actually depicts the nature and mentality of the people of Indonesia as a whole. However, the reflection of the character needs to be closed down temporarily, and for an indefinite amount of time. The reason for this is obviously due to concerns about being exposed to the covid-19 virus, which can be easily spread by touching one's face or hands if one does not have hand protection on.

The most severe situations, which have now become a global issue, are the extraordinary events that have been caused by either Corona or COVID-19. As the press has been reporting, a significant occurrence has caused numerous significant countries to implement their highest level of security precautions in advance of the events in the hopes of preventing them from spreading further. In addition to the terms epidemic, isolation, and quarantine, amongst others, are intimately connected to one's social standing.

According to the World Health Organization (WHO), the Corona Virus Infectious Disease 19 (COVID-19) is passed on to others through the bodily fluids of people who are already infected with the Corona Virus. When a person who is infected with a virus sneezes or coughs, the disease can spread through the air in the form of tiny droplets that come out of their nose or mouth. Because the hands are one of the places where droplets gather when someone coughs or sneezes, someone who inhales the droplets when they are close to an infected person and so that they are close

⁷ Agus Zaenul Fitri, *Reinventing Human Character: Pendidikan Karakter Berbasis Nilai & Etika di Sekolah*, (Jogjakarta: Ar-Ruzz Media, 2012), hlm 20-21

together might promote the transmission of the corona virus through contact, including by shaking hands.

Should the tradition of shaking hands which has become a custom and culture in Indonesia be stopped because of this covid-19? Maybe there are some parties who say that it should be stopped until conditions are really conducive, or that the tradition that has become this character will continue to be carried out, but with a note that you must be able to keep yourself clean and healthy.

2. An Increase in the Number of Covid-19 Patients Who Cause Anxiety Disorders That Affect People's Mentality

To avoid contracting the Covid-19 virus, the public is advised to avoid crowds, follow health protocols, stay calm and not panic during this pandemic. This is based on Presidential Decree No. 11 2020 concerning the Determination of the Corona Virus Disease 2019 Public Health Emergency at the first point of Covid-19 as a disease that causes a health emergency in the community. Based on Presidential Decree Number 12 of 2020 concerning the Determination of Non-Natural Disasters, the Spread of Corona Virus Disease 2019 (COVID-19) as a National Disaster was determined by the President on April 13, 2020.

According to data from the Covid-19 task force which can be accessible at www.covid19.go.id, the number of people infected with the Covid-19 virus increases daily. Previously, a global lockdown and PSBB required all Indonesians to remain at home for a period of time. This was followed by a local PSBB, which resulted in the layoff of many office workers due to the closure of so many businesses. In reality, many businesses are compelled to lay off their staff and discontinue their employment contracts. As a result of the covid-19 virus, has not only resulted in the loss of livelihoods but also mental stress that has led to depression owing to psychological health conditions. It is not surprising that the Corona Virus, which happened in a number of countries including Indonesia, has had a significant impact on unemployment and social distancing, which can also be referred to as social isolation.

This anxiety disorder is not limited to business circles; many students who are still underage must experience health problems (physical and mental) as a result of the difficulty of adjusting to online learning. These students must then attempt to comprehend lessons that they find extremely difficult to comprehend, and it becomes increasingly difficult to ask questions because they cannot meet face-to-face.

Furthermore, the health problems that arise are also felt by every student and employee, both private and public because they have to study and work online. Even though the government has provided quotas for free, the government can't guarantee that every user will be safe and smooth, and of course panic will arise.

In addition to the internet services offered by the government, the government's policy is to supply all Indonesian residents with up-to-date information about COVID-19 victims, which is also a source of public concern. People who cannot prove the presence of the Covid-19 virus will not hesitate to distribute false information. Even

this false information can be harmful to the physical and emotional health of the community as a whole. However, even for those who agree with and can accept the news of the spread of Covid-19 with grace, the community will nonetheless experience shock, which will impact social and community life.

Prior to the covid-19 pandemic, we frequently convened with friends or complex mothers in large numbers. However, since the covid-19 pandemic, we must limit the number of attendees, and time and money are wasted more frequently. The Covid-19 virus can be transmitted through social interaction such as gathering or engaging in activities in a crowd. This is due to the fact that the Covid-19 corona virus can adhere to clothing and other items brought by other individuals.

In addition to the increase in the number of Covid-19, which can create both physical and mental health problems, the increasing number of deaths is unquestionably increasing the world's concern. It was stated that 27 people in one of China's cities, Wuhan, were suffering with pneumonia-like illnesses, fever, difficulty breathing, and irregular lungs.

The high death rate attributable to the coronavirus is caused by two factors: internal factors such as congenital diseases that have been experienced and the lack of awareness of each individual regarding this virus, and external factors such as inadequate hospital facilities, ineffective government regulations, etc. Based on the aforementioned issues, the authors are interested in conducting additional research on the impacts of Covid-19 not only on the physical health but also on the mental health of the larger population and determining ways to mitigate its harmful consequences.⁸

In addition, the public lacks knowledge about what to do and what not to do to prevent this Coronavirus. The government has issued a number of regulations and guidelines to restrict and prevent the spread of this coronavirus. In 2020, the Indonesian government, through the Ministry of Health of the Republic of Indonesia, and the World Health Organization (WHO) will urge that the public maintain a safe distance from others through physical separation.⁹

During physical separation, individuals are encouraged to avoid crowded locations such as shopping centers, restaurants, marketplaces, and sports arenas. Avoid as much as possible crowded commuter lines, busways, and other forms of public transportation. Physical distancing can be achieved in a number of ways, including not leaving the house except for essential matters such as buying basic necessities or receiving medical treatment when sick, not shaking hands with others, working or studying at home, using cell phones and video calls to stay in touch with family and coworkers, engaging in sports at home, and shopping for daily needs outside of peak hours while wearing a mask.

⁸ Salma Matla Ilpaj, Nunung Nurwati., Analisis Pengaruh Tingkat Kematian Akibat Covid-19 Terhadap Kesehatan Mental Masyarakat Di Indonesia., Jurnal Pekerjaan Sosial., Vol. 3 No: 1., Juli 2020

⁹ Kementerian Kesehatan Republik Indonesia (2020). Pedoman Pencegahan dan Pengendalian Coronavirus Disease (COVID-19).

Previously there was also the term Social Distancing in an effort to limit the distance from other people. Social Distancing according to the Centers for Disease Control and Prevention (CDC) is a term for social restrictions, namely avoiding public places, staying away from crowds, and maintaining an optimal distance of two meters from other people.¹⁰ However, WHO recommends replacing the term with physical distancing. Because it is feared that the use of the term Social Distancing is misinterpreted by cutting off communication or social interaction with family and relatives. Even though communicating or interacting with other people also has an important role in efforts to fight this Coronavirus pandemic. By maintaining communication, you can encourage each other, so you don't feel lonely, sad, and so on. Negative feelings can trigger stress and depression and weaken the immune system. The World Health Organization hopes that by changing this term it can make it easier for the public to understand that the efforts that need to be made to prevent the spread of the coronavirus are by maintaining physical distance, not cutting off contact or social interaction. There are several categories for patients who are susceptible to the coronavirus, such as Persons Under Supervision (ODP) where someone has one of the symptoms that appears between fever or respiratory problems, cough, runny nose, sore throat, and shortness of breath.

Pressure during this global pandemic can cause several disturbances, such as: first, excessive fear and anxiety about the anxiety of yourself and those closest to you. Anxiety according to Linda L. Davidoff (1991) is an emotion characterized by a feeling of danger and anticipation, including tension and stress that confronts and by the arousal of the sympathetic nervous system.¹¹ The amount of information about negative COVID-19 that is spreading everywhere coupled with the data on the number of patients who are affected and who died continues to grow, making the mind more anxious. Second, changes in sleeping and eating patterns, feeling depressed and having difficulty concentrating. Third, bored and stressed because they are constantly at home, especially children. Fourth, abuse of drugs and alcohol. The follow-up to a state of excessive stress and anxiety can cause a person to consume alcohol and drugs. Fifth, the emergence of psychomatic disorders. The rise of information circulating on social media about the suffering of the corona virus sometimes makes someone who reads it uncomfortable, coupled with some hoax news that adds to the existing anxiety.

Religiously speaking, the Corona Pandemic has disturbed a number of worship traditions, including congregational prayers, Friday prayers, Tarawih prayers, Qiyamulail, and the revival of the month of Ramadan. This occurs because many mosques are closed, and if they are opened, each mosque is required to apply the Covid-19 protocol standards, including the requirement to wear a mask, check body temperature, bring personal prayer rugs, set the distance between rows to one meter, provide soap for hand washing at the entrance, and prohibit shaking hands. In order to prevent the transmission of the corona virus, until the Indonesian Ulema Council

¹⁰ Centers for Disease Control and Prevention (2020). Coronavirus Disease 2019 (COVID-19)

¹¹ Davidoff, Linda. L. (1981). Psikologi suatu pengantar. (Edisi 2). Jakarta: Erlangga. PT. Midas Surya Grafindo

issues a fatwa, it is permitted to pray at home and not to worship on Friday by substituting the Dhuhur prayer at home.

Anxiety or restlessness is a mixed feeling of fear and concern about the future without a specific cause for the fear.¹² Common anxiety disorders that appear in various cultures include the first body syndrome which appears in the form of fatigue, lack of concentration, and muscle tension. Both psychological syndromes appear in the form of protracted anxiety about certain performances or social activities.¹³

The Covid-19 pandemic has undeniably hit and become the center of attention of all mankind in various parts of the world. Its spread is still and so fast through mutual interaction accompanied by the terror of thousands of people dying due to the coronavirus attack has caused panic, fear, and anxiety in humans.

The Covid-19 pandemic has had an impact on society. The psychological impact is anxiety because the virus spreads very quickly from sick people to healthy people. The very fast transmission of the virus and the increasing number of fatalities, further add to the level of public anxiety. This increasing number of victims has a major impact on the mental health of the community.¹⁴

From as many as 66 percent of married female respondents, it was shown that the most common psychological disorders experienced were anxiety and restlessness (50.6%), easily sad (46.9%), and difficulty concentrating (35.5%) Citing one of the results of a quick study of the Family Resilience Survey during the pandemic conducted by the Bogor Agricultural University (IPB), it was shown that the most common psychological disorders experienced were anxiety and restlessness (50.6%), easily sad (46.9%), and difficult to concentrate (3 (Sunarti, 2020). Given the significant contribution that women make to family and home life, it is imperative that this issue be addressed as soon as possible. Even young children and adolescents are not safe from the consequences of the policy that seeks to prevent the virus from spreading through the system of distance education. During the epidemic, they may experience mental health issues as a result of the restricted room for movement and the lack of engagement with their peers.¹⁵

In their early stages, all mental health diseases are characterized by emotions of worry (anxiety). According to research conducted by Sadock et al. (2010), feeling anxious is a natural reaction to being confronted with potentially dangerous circumstances. The presence of a potentially dangerous stimuli is the initial step in the development of anxiety (stressor). Anxiety, to a certain extent, can heighten a person's awareness of a threat, which is important since, if the threat is perceived as being harmless, the individual will not engage in self-defense. In connection with the fight

¹² Rita L Atkinson dkk. Pengantar Psikologi. Jilid 2. Edisi 11. Interaksara. Batam. Hlm.413

¹³ Eric B. Shiraev & David A. Levy. Psikologi Lintas Kultural (Pemikiran Kritis dan Terapan Modern) Edisi 4. Prenadamedia Group. Jakarta. 2016. Hlm. 329

¹⁴ Fitria, L., & Ifdil, I. (2020). Kecemasan remaja pada masa pandemi Covid -19. Jurnal EDUCATIO: Jurnal Pendidikan Indonesia, 6(1)

¹⁵ Deshinta Vibriyanti., Kesehatan Mental Masyarakat: Mengelola Kecemasan Di Tengah Pandemi Covid-19., Jurnal Kependudukan Indonesia, Edisi Khusus Demografi dan COVID-19, Juli 2020

against the Covid-19 pandemic, anxiety needs to be managed effectively so that it can continue to provide awareness without causing excessive panic or leading to worse mental health disorders. This is important because both of these outcomes would be detrimental to the fight against the pandemic.¹⁶

The sudden and almost continuous news of the pandemic would make anyone anxious. Assessing the level of danger of COVID-19 through screening the information received and policies is the key to managing anxiety. Information and policies can influence a person's assessment of the threat of Covid-19 and then affect the anxiety response that is generated.

D. CONCLUSION

Dealing with poor mental health can be done in a number of different ways. One way to achieve this is through participating in constructive activities that involve movement. You should do some light exercise while you are at home. Some examples of light exercise are running, jumping in place, doing pushups, and so on. When you clean your house, your body releases endorphins, which have been shown to improve mood, reduce stress, and alleviate feelings of anxiety. Remember to give your immune system a boost by spending some time in the sun first thing in the morning.

The lack of education that has been offered to the community in the midst of the Covid-19 outbreak is the primary factor that contributes to the expansion of the corona. How many people, due to a lack of awareness, have the misconception that the Coronavirus is a simple and unimportant thing? As a direct consequence of this, the Covid-19 corona outbreak became significantly more widespread in just a few short months.

Watching, reading, or listening to the news that is known to raise anxiety is something that should be avoided as much as possible in order to maintain good mental health. It is important to gather information from reputable sources and put a high priority on developing actionable strategies to safeguard oneself and those who are closest to one.

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¹⁶ Sadock ,J.B., & Sadock, A.V. (2010). Kaplan & Sadock Buku Ajar Psikiatri Klinis. Edisi ke-2. EGC

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