

Local Wisdom as an Effort to Increase Immunity with Tawadhu Berwudhu to Prevent the Covid 19 Pandemic in Talang Village, Serdang Bedagai Regency

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Abstract

The Covid-19 pandemic that has plagued since 2020 has changed the behavior of the world community and is no exception in Indonesia including in this Tualang village by carrying out health protocols by increasing its role and vigilance in anticipating the transmission of the Covid 19 virus in the community of Tualang Village in public places and facilities so as to help minimize the impact. caused by Covid 19. can be developed by each party in accordance with regional characteristics by familiarizing and routine Berwudhu is an alternative in preventing this virus. The method used is a research and development method in English called Research and Development. Is Research And Development. This research begins with the potential and problems in the New Order period to reduce the risk of transmission of covid 19 in Tualang Village. The analysis carried out in this study using the Analysis is descriptive qualitative. This research will focus on improving the product by testing it to experts and practical to get the conclusions from the results of this research. The results of the study can be argued that: the emergence of Covid 19 in early 2020 causes serious problems, not a few of this virus causes death. done to prevent this deadly virus. For Muslims every time they carry out prayers are required to perform ablution. Regular ablution or at least the fardu prayer five times and the midnight and duha circumcision prayers which have been used as guidelines in the life of the people of Tualang Village are the Law As Tool of Social Engineering means that people must act in accordance with what is required by the norms so that people must comply and apply these norms to prevent Covid-19. The activity of washing hands and other members is a minimum of seven times. However, if Muslims are able to maintain wudhu uknya is believed to be able to help prevent this covid -19 virus. Therefore, for the Talang community, Tawadhu in carrying out routine ablution-related activities is a condition of every human being to submit to Allah SWT with sincere intentions wholeheartedly to avoid the Covid -19 pandemic.

Keywords: Immune, Covid -19, Ablution

1.INTRODUCTION

The Islamic teachings brought by the Prophet Muhammad SAW, who was the messenger of Allah SWT in this world, were and brought benefit to mankind's life in this world. Islam came during the era of ignorance, where the order of human life at that time was in decline in all fields. The teaching of Islam that was brought by the Prophet Muhammad SAW is a religion that brings human salvation which will be able to provide solutions in dealing with problems of mankind both in the world and in the hereafter. [1] Wudhu is the main basis before carrying out rather than praying. Therefore, wudhu is one of the legal requirements of worship that will be carried out such as prayer fardhu and / or sunnah prayer. [2] For Muslims who believe in Allah, they will

establish prayer, Muslims are of course ablution, there is a process of washing hands. , gargling, cleaning the nose, cleaning the face, wetting the hair, and cleaning the feet i, if the limb is cleaned at least five times a day, it is very possible that the Corona Virus does not stick to the body, the obedient Muslim performs the circumcision of the apostle in maintaining his Wudhuk. Practically this wudhuk is a form of movement that teaches harmony and flexibility to nourish the body Last Data December 2020 Positive Cases of CoronaCovid - 19 In North Sumatra Translucent 669 people who died. For this it needs to be addressed in the Tualang Village area in improving community discipline in Tualang Village to prevent the spread of Covid 19, one of which is to maintain routine prayer inside carrying out daily activities. Belwudhuk is part of the local wisdom of this area, where most of the population is Malay and is Muslim.

Local wisdom is the ability of a person to use his or her mind to respond to events, objects or situations related to nature, the environment that comes from customs, religious values of ancestral advice formed by the community, in this case the Tualang District district. Serdang Bedagai, where this heritage can be used as a means of control in society and has been institutionalized so that it becomes a culture. [4] Local wisdom is mostly adopted from religious values, which can be used as life guidelines for behavior in relation to humans. [5] Prior to the emergence of the Corona Covid 19 Virus Islam had taught how to prevent and anticipate all diseases as taught by the Prophet Muhammad SAW, apart from maintaining a healthy lifestyle, Rasulullah ordered his followers to maintain Wudhuk. [6] In carrying out the Health Protocol to get better and increase its Role and Precautions to Anticipate Covid 19 Transmission in the Tualang Village community in public places and facilities so as to help minimize the impact caused by Covid 19. can be developed by each party in accordance with regional characteristics by familiarizing and routinely Berwudhuk is an alternative in disaster prevention or in post-disaster management, familiarizing Berwudhuk has an important role in disaster mitigation.

II. METHOD

Research conducted by the author is based on the title stated above using the Research and Development research method. Is Research And Development. To conduct this research, it begins with the potential and problems in the New Order period to reduce the risk of covid 19 transmission in Tualang Village. The approach method used is Doctrinal / Normative Law research that the researcher is looking for in this case is the legal doctrine or legal norms that apply to certain legal issues. To be able to guarantee the success of data collection in research, respondents are limited and determined who are directly related, namely Community Figures And this religious figure in the Tualang Village.

The data collection procedure was carried out by means of library research to strengthen the concept then carried out. Field research was conducted on community leaders in Simalungun Regency. Furthermore, conducting in-depth interviews with indigenous community informants and customary density in the community system to design a model for strengthening the results of the research conducted. Furthermore, all the data from the library research and field research and FGDs carried out are collected for further qualitative analysis. The analysis carried out in this study using qualitative descriptive analysis. This research will focus on improving the product by testing it to experts and practical to get the conclusions from the results of this research.

III. RESULT AND DISCUSSION

A. Social Engineering Changes Behavior To Routine Wudhuk In Maintaining Immunity During the Covid 19 Pandemic In Tualang Village

The Covid -19 virus is currently not over, which began to spread since 2020, this deadly virus will end if a vaccine has been found to counteract this, but until now the corona vaccine has not been found. half a year is still something complicated. Therefore, this activity that is commonly carried out by the community on a daily basis for the Serdang Bedagai community is equipped

with a potential level of risk of being exposed to Covid 19 from these activities. To consider an activity that falls into one of the categories of transmission there are several factors that must be considered, including:

- 1) Contact with other people, which means how intense the potential for physical contact that occurs between one another in activities
- 2) Physical distance between one person and another, namely how close a person is to another person when doing activities.
- 3) How an activity has a high relationship with the spread of disease.
- 4) Compliance In complying with Health Protocols, namely adherence to implementing preventive measures such as wearing masks properly, etc.

During the Covid 19 pandemic, which became a concern for the world community in general and also in Indonesia, this was no exception for the people in Tualang village, with all the efforts and methods made by the government to prevent this virus which is still ongoing and there is currently no cure / virus. The health protocol must be implemented by the community as an effort to prevent this virus. All aspects are made to provide a solution to this problem, including: the health sector, exploring local wisdom and including religious aspects are looking for solutions to this problem. Wudhuk is an activity to purify oneself from all minor hadiths in accordance with the Islamic religious law by using water with reference to the provisions of the Al Quran, Surah Al-Maidah verse: 6 Which means: The meaning of ablution in language, namely: clean and beautiful, while according to the terms and Islamic law Wudu is to use water on certain limbs in a certain way which begins with the intention to eliminate small hadass in a hadith which states that: Rasulullah heard the sound of Bilal's sandals. bin Rabah in heaven: "O Bilal why did you go to heaven ahead of time? I did not go to heaven at all, but I heard the sound of your sandals in front of me, I entered heaven at night and I heard the sound of your sandals in front of me, asked Rasulullah SAW.

Bilal answered at that time to Rasulullah, that in fact I have never done a practice which I think is a great reward, but I do not perform ablution at night and day, but I will perform the prayers that are required to do it (HR, Tirmidhi). Thus, in addition to performing the sunnah prayer, Bilal always maintained his wudhu, that is, every time he canceled it, he would immediately perform ablution again. Law As Tool Theory of Social Engineering is a theory put forward by Roscoe Pound, [12] which means that law is a tool of reform in society which is expected to play a role in changing the values in society. The theory of the function of law in society can be seen from two aspects, namely:

- 1) Progress in society in various fields requires rules to regulate it.
- 2) Good law can develop society or direct the development of society, which is related to the influence of social change on changes in the legal sector in accordance with and developments in society.

Thus the Law As Tool of Social Engineering is a means aimed at changing people's behavior according to the stated goals. [13] In connection with the emergence of Covid 19, it is necessary to perform regular or minimum ablution at the time of carrying out the fardhu prayer and the midnight and duha prayer. used as a guide in the life of the people of Tualang Village as a Law As ToolOf Social Engineering, meaning that people must act according to what is required by the norms so that the community must comply with and apply these norms to prevent Covid-19 by changing behavior in daily activities - day.

B. Local Wisdom Conducts Routine Activities to Prevent Disease as an Effort to Prevent Covid - 19 in Tualang Village.

Local wisdom is the ability of a person to use his or her mind to respond to an event, object or situation related to nature, the environment that comes from customs, religious values of ancestral advice formed by the community, in this case, Tualang District District. Serdang Bedagai, where this heritage can be used as a means of control in society and has been institutionalized so that it becomes culture. Wudhuk is the main basis before carrying out prayer,

therefore wudhuk is one of the legal requirements of worship to be carried out such as prayer fardhu and / or sunnah prayer. For Muslims who believe in Allah, they will establish Prayer, the Muslim. Of course, there is a process of washing hands, gargling, cleaning the nose, cleaning the face, wetting the hair and cleaning the feet, if the limbs are cleaned at least five times a day

Most of the inhabitants of this Tualang Village are Muslim and the Malay ethnic group, where the Malay ethnic group is identical to the adherents of the Islamic religion and places Islam as the axis of life for the Malay community which affects all dimensions of the life of the Malay tribe, so that there are expressions that show the strong influence of this Islam. "Adat Basandi syarak, Syarak codenamed Kitabullah "With this proverb proves that Islam is the religion of the majority for this Malay tribe.

The Corona virus, which has been from the end of 2019 to the end of 2020, is a world problem and a national problem that has become a problem and concern that until now has not found a vaccine to overcome this problem. All efforts are made by the government to prevent rather than spread the deadly virus at all costs The aspects include the aspects of local wisdom and the aspects of religion, in response to this situation the residents of Tualang village who are generally Muslim and devout, of course, the obligation to carry out this prayer service 5 times a day is carried out regularly every day.

Based on the results of research from several of them, namely Sagiran in his research "The Effect of Wudhuk in the Tahajjud Prayer" That everyone who routinely practices than tahajjud prayer has an average number of fewer germs than those who do not practice the midnight prayer. From this it can be stated that ablution in tahajjud prayer can control the population of germs in the oral cavity this can prevent problems from the mouth such as sore throat and gingivitis.

Meidy from the Banjarmasin Islamic Hospital stated that doing wudhu is one of the obligations of a person from Muslims to pray, for that disease prevention can be done by regularly performing ablution, but in reality the Tualang community performs ablution every day when they want to pray five times a day, plus prayer. Sunat Dhuha and Sunat Tahajjud prayer, the activity of washing hands and other members as much as seven times. At a minimum. However, if Muslims are able to maintain their wudhuk, it is believed that they can help prevent the Covid -19 virus. Therefore, with the Talang community, Tawadhu in carrying out activities related to ablution is a condition of every human being to submit to Allah SWT with a sincere intention with all his heart to avoid the Covid -19 pandemic.

IV. CONCLUSION

Based on the results of interviews with the Tualang community, along with the emergence of Covid 19, in general, routine ablution or at least the fardhu prayer and tahajjud and duha circumcision prayers have been carried out so far. For this reason, this can be used as a guide in the life of the people of Tualang Village as a Law As Tool of Social Engineering This means that people must act in accordance with what is required by the norms so that people must comply with and apply these norms to prevent Covid-19. Activities rather than washing hands and other members are done seven times. keeping his wudhuk is believed to help prevent the covid -19 virus. Therefore, if the Tualang community, Tawadhu, in carrying out activities related to ablution, it will be a condition for every human being to submit to Allah SWT with a sincere intention wholeheartedly so as to avoid the Covid -19 pandemic.

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