



THE PANDEMIC
A LEAP OF
FAITH

Editorial:

Dr. Diah Karmiyati, M. Si.

Direktorat Program Pascasarjana
Universitas Muhammadiyah Malang

Bildung

THE PANDEMIC: A LEAP OF FAITH

THE PANDEMIC
A LEAP OF
FAITH

Editorial:

Dr. Diah Karmiyati, M. Si.

Direktorat Program Pascasarjana
Universitas Muhammadiyah Malang

Bildung

Copyright ©2021, Bildung, Direktorat PPS UMM
All rights reserved

THE PANDEMIC: A LEAP OF FAITH

Abdul Ghofur – Achyani - Ade Gunawan - Agus Darmawan - Agus Sutanto - Agus Sutanto - Agustina Dwi Wijayanti – Ahmad - Ahmad Salim - Ahmad Zaini - Akhsanul Fuadi - Ali Imron – Amaluddin - Andari Wuri Astuti - Asih Fitriana Dewi - Asih Rahayu - Asrori Mukhtarom - Bambang Eko Siagiyanto - Desak Nyoman Sithi - Dewi Risalah - Dwi Purnomo - Early Ridho Kismawadi - Eko Suprayitno - Elika Joeniarti - Endang Noerhartati - Endang Surjati - Farida Elmi - Farida Kartini - Fenny Thresia - Firman Alamsyah Mansyur - Fithriatus Shalihah - Fitri Nur Isnaniyah Rahaju - Habib Shulton Asnawi - Handoko Santoso - Hening Widowati - Hening Widowati - Ika Dewi Sartika Saimima - Imam Sukwatus Suja'i - Indria Nur – Jamilah - Lilis Aslihah Rakhman - M. Anang Jatmiko - M. Anwar Nawawi - M. Ihsan Dacholfany - M. Nurdin Zuhdi - Maifalinda Fatra - Makmur Harun – Mamnuah - Melati Ismi Hapsari - Misbah Zulfa Elizabeth - Moh. Makmun – Muchtadi – Mufdlilah - Muh. Mustakim - Muhammad Idris - Muhammad Ihsan Dacholfany - Muhammad Syafi'i - Nanis Hairunisya - Nedi Hendri - Puja Audri Oktavianis – Rahaju – Raihana - Rangga Sa'adillah S.A.P. - Rita Ambarwati - Rizki Mustika Suhartono – Rochsun - Rr. Setyawati – Saefurrohman – Samritin – Sandie - Saut Maruli Tua Manik - Siti Patonah – Suardin – Suciati - Sudirman AM. - Sulastri Rini Rindrayani – Sumaji - Syarifah Fadillah - Tono Suwartono - Upik Mutiara – Usmiyati - Wa Ode Al Zarlani – Wantonoro - Widya Sartika Sulistiani - Yos Adi Prakoso - Yuli Purwandari Kristianingrum

Editor: Diah Karmiyati
Desain Sampul: Ruhtata
Layout/tata letak Isi: Tim Redaksi Bildung

Perpustakaan Nasional: Katalog Dalam Terbitan (KDT)
The Pandemic: A Leap of Faith/Abdul Ghofur, et. al./Yogyakarta: CV. Bildung Nusantara, 2021

xiv + 644 halaman; 15 x 23 cm
ISBN: 978-623-6379-24-0

Cetakan Pertama: 2021

Penerbit:
BILDUNG
Jl. Raya Pleret KM 2
Banguntapan Bantul Yogyakarta 55791
Telpn: +6281227475754 (HP/WA)
Email: bildungpustakautama@gmail.com
Website: www.penerbitbildung.com

Anggota IKAPI

Bekerja sama dengan Direktorat Program Pascasarjana Universitas Muhammadiyah Malang

Hak cipta dilindungi oleh undang-undang. Dilarang mengutip atau memperbanyak sebagian atau seluruh isi buku tanpa seizin tertulis dari Penerbit dan Penulis

EDITORIAL

The Pandemics: A Leap of Faith

Imagine where we are in 2019. We are still living in best possible way, we gather, we socialize, and we celebrate plenty of things together with our loved one without worry. The 2019 is just two years ago, but it certainly feels like longer than that. Now, we are at the year of 2021. The pandemic has been with us for 17 months now. The countries all over the world loosen and tighten its border as the pandemics evolve into certainty when the vaccinations held. Indeed, the catastrophic of the pandemics didn't just leave us behind, many of us losing our loved one and in grief. Yet we are still hopeful of the future especially when Science nurtured our thinking while God is with all of us at heart.

This book chapter is an example. It is glad to see the spirit, where many scholars are racing to contribute. We see, scholars are continuously work together to contribute to the world. One paper I was taken into is where the researcher conducting research in Islamic economic while balanced it together with a teaching in psychology. Islam, as most of the Indonesian religion, comes at the forefront when facing a pandemic. We seek God for protection, help, and guidance as we must. One of the research papers in this book mentioned that Islamic economy can be contribute well to the economic reset that initiated in World Economic Forum 2020. I do personally believe that.

Whereas other scholar focusses on how pandemic affects agriculture, language, justice and law, technology, and environment. Language, for example, has a tremendous impact on how one face this pandemic. For example, in the UK, the message that the government sent about COVID19 mitigation is very rigid and tangible. Therefore, the citizens are following its instruction carefully. On the contrary, unfortunately in Indonesia we see plenty of changes are made and delivered unclear by the government. As such, the message that means to be delivered to citizens has double meaning.

We cannot also turn a blind eye on the development of online education and learning that thriving during this pandemic, especially in Indonesia. Almost 100% of the Indonesian university conducts the lecture

online without a class interaction that we've done for the last few decades. This comes up with challenges, as mentioned by one of the papers in this book chapter that it is hard on students as well as on teacher/lecturer.

Another outstanding topic that is covered in this book chapter that how the terms "healthy" is stretch out into something far greater important in our daily life. The word "health", "well-being", and "healthy behavior" are not taken for granted anymore; we internalize it now even more. For instance, according to Mint, the health start-up companies in shows a significant user increase since the pandemic begun, where online consultation with doctor are rising to 600% compared to 2019. Before the pandemic, health care consultation is mostly face-to-face with the doctor, but once the pandemic hits, online consultation are encouraged. In Indonesia itself, our behavior also changes. When one caught COVID19, if the symptoms is mild, online consultation with telemedicine's apps such as Halodoc, or Alodokter is preferable. Therefore, we have made such strenuous effort to adjust and adapt., and I believe plenty of changes and adjustment that we face will bring us forward.

Imagine being back in 2019. If we knew that pandemic would hit us in the coming years, what will we do? Do we laid back and relax? Or do we create a plan to better face it? Will we be ever ready for the changes?

However, the answer is, I am sure that God is the best planner. We human can only make the best of us while God is the best planner after all. We just need to take the leap of faith.

I hope this scholarly work we all of us done, won't stop here and this is just the beginning of far greater scientific contribution.

Malang,
August 27, 2021

Dr. Diah Karmiyati, MSi

TABLE OF CONTENTS

EDITORIAL	v
TABLE OF CONTENTS	vii
<ul style="list-style-type: none">• Islamic Economics based on Fiqh Muamalah: Alternative Solutions to the Global Economic Crisis <i>Abdul Ghofur</i>	1
<ul style="list-style-type: none">• Establishment of Food Industry State-Owned Enterprises Holding to Realize Indonesian Food Sovereignty <i>Agus Darmawan</i>	10
<ul style="list-style-type: none">• Pumakkal Bioremediator Of Organic Fertilizer <i>Agus Sutanto</i> <i>Hening Widowati Achyani</i> <i>Nedi Hendri</i> <i>Fenny Thresia</i>	21
<ul style="list-style-type: none">• Muslim-Buddhist Relations In Girimulyo Kulon Progo Special Region Of Yogyakarta <i>Abmad Salim</i>	28
<ul style="list-style-type: none">• The Problems for Marjinal Justice <i>Abmad Zaini</i>	35
<ul style="list-style-type: none">• Powerpoint Video using Filmora in Online Learning <i>Abmad</i>	42
<ul style="list-style-type: none">• Blended Learning Innovation in Education <i>Akhsanul Fuadi</i>	48
<ul style="list-style-type: none">• Islamic Teaching about Psychiatry (Islamic Psychology) <i>Ali Imron</i>	58

- The Impacts of Peer Review Technique on Writing Skill 66
Amaluddin
Muhammad Idris
- Foucault's Power and Society in the Context of Adolescents' Sexual Reproductive Health and Premarital Pregnancy in Indonesia 75
Andari Wuri Astuti
- Children's Education At Home During The Pandemic Islamic Education Perspective 82
Asrori Mukhtarom
- Comparison of Patient Safety Incident-Based on Contributing Factor at Military and Government Hospitals 90
Desak Nyoman Sithi
- Spatial Reasoning Based on Gestalt Law to Solve Mathematics Problems 114
Dewi Risalah
- Representation of Students' Mistakes in Constructing Concepts through Virtual Learning during the COVID-19 Pandemic 121
Dwi Purnomo
Rochsun
- The Great Reset And Islamic Economic Solutions For World Welfare 130
Early Ridho Kismawadi
- Integration Of Sharia Banking And Financial Technology (Fintech) In The Agricultural Sector In The Era Of The Covid-19 Pandemic In Indonesia (Co⁵ Collaborations Model) 138
Eko Suprayitno
- An Overview of Nano-Biopesticide and its Prospect 160
Elika Joeniarti
- Marketing Funneling for Urban Consumer as an Enlightenment Insight for Sorghum Entrepreneurs 169
Endang Noerhartati
- Integration of Remote Sensing and GIS for Monitoring Air Temperature during the Covid-19 Pandemic in Malang City 179
Endang Surjati

- The Influence of Occupational Health, Occupational Safety and Job Stress on Work Productivity of Air Traffic Controllers at Indonesia 190
Farida Elmi
- Maternal Immunity 200
Farida Kartini
- Internalization of Character Education Values in Indonesian Language Learning in Higher Education 208
Firman Alamsyah Mansyur
- A Study on the Non-Fulfillment of the Right to Wages for Workers During the Covid 19 Pandemic According to Government Regulation of the Republic of Indonesia Number 36 of 2021 218
Fitbriatus Shalihah
- Biology Education Student's Perspective Toward Online Learning During The Covid'19 Pandemic 227
Handoko Santoso
Ade Gunawan
- Heavy Metal Pollutant Foodstuff Management On The Downstream Area By Utilizing Local Wisdom And Culture As Teaching Materials Of Bioremediation And Chemical Environment Course 239
Hening Widowati
Agus Sutanto
Widya Sartika Sulistiani
Asih Fitriana Dewi
- The Rights of Children Victims of Sexual Violence in Indonesia's Criminal Justice System 248
Ika Dewi Sartika Saimima
- Economy Problems During The Pandemic of Covid-19 255
Imam Sukwatus Suja'i
- The Existence of the "Naderes Utubah" Tradition as a Transmission Media of Islamic Teachings in the Fafanlap Village Community, South Misool, Raja Ampat 257
Indria Nur

- Phenomenology of Didactic Transposition on Division of Whole Number 266
Jamilah
- ADDIE's Model of Indonesian Human Resources 276
Lilis Aslibah Rakhman
- Covid-19 Vaccine Fatwa in Indonesia Religious Institutions, Independence and Rival Politics 287
M. Nurdin Zubdi
Habib Shulton Asnawi
M. Anwar Nawawi
- The ability of "HOTS" mathematics with an Islamic context in Madrasah Tsanawiyah Students based on TIMSS design 292
Maifalinda Fatra
M. Anang Jatmiko
- Framing The Language And Literature Of The Archipelago's Manuscripts: Analysis Of The Tuhfat Al-Nafis Manuscript By Raja Ali Haji 300
Makmur Harun
- Psychological Aspects of The Covid-19 Vaccine 313
Mamnuah
- Covid-19, Knowledge System and Womenpreneurship 321
Misbah Zulfa Elizabeth
- Refusing Covid-19 Vaccination Based On Islamic Criminal Law Perspective 329
Moh. Makmun
- Teacher Decision Making Using Resources in Providing Explanation of Materials in Mathematics Learning 337
Muchtadi
Usmiyati
Fitri Nur Isnaniyah Rahaju
- Model of Empowerment of Breastfeeding in Young Mothers in Indonesia 346
Mufdlilah

- Learning Strategies at Pesantren During The Covid-19 Pandemic 358
Mub. Mustakim
- Virtual-Based Language Learning Management (Problematics and Solutions) 367
Muhammad Ihsan Dacholfany
- A Transformation of the Discovery Learning Model in the Context of Islamic Education (a Study on the Dynamics of Theories and Concepts) 376
Muhammad Syafi'i
- Efforts to Improve Human Resources Through Project Base Learning Methods in Entrepreneur Course 385
Nanis Hairunisya
- Integration of Digital Games in Blended Learning for Elementary School's Geometry Subject 393
*Rahaju
Sumaji
Muchtadi*
- The Justice for Indigenous Peoples on Communal Intellectual Property 402
Raihana
- Islamic Religion Education Towards Society 5.0 Spiritual And Ethical Perspectives 424
Rangga Sa'adillah S.A.P.
- Product Development for Competitive Advantage of Ikat Woven Fabric Msme 433
Rita Ambarwati
- Sarapatanguna Values (Norms Or Rules) In Baubau City Government Leadership 447
Rizki Mustika Subartono
- The SAR (Sehat, Aman, Ramah) Digital Literacy Model for Teenagers to Overcome Pornographic Content on The Internet During Covid 19 Pandemic Era 454
*Rr. Setyawati
Melati Ismi Hapsari*

- Teaching Students Using Online Project-Based Learning 464
Saefurrohman
- Blended Learning and Assessment of Learning Outcomes 470
Samritin
- Students' Covariational Reasoning in Representation Translation 478
Sandie
- The Legal Problems of Virtual Court 491
Saut Maruli Tua Manik
- Science Technology Learning Cycle (Stlc) Learning Model in Virtual Class 500
Siti Patonah
- Strategic Management of Virtual Learning 511
Suardin
- The Role of Science Learning in Building Society's Scientific Literacy in the Era of the COVID-19 Pandemic 522
Suciati
- Indonesian Foreign Language (IFL): on the Language Teaching Systemic and Multilingual Approaches 540
Sudirman AM.
Bambang Eko Siagiyanto
M. Ihsan Dacholfany
- Development of Integral Calculus Teaching Materials Based on Open Ended Approach 568
Syarifah Fadillah
- Globalization and University Students' Motivation towards Learning English in Indonesia 577
Tono Suwartono
- The Effectiveness of Online Learning using Combination of Google Classroom and Zoom on Problem Solving Ability in Microeconomics Course of Economics Education Department in New Normal Era 585
Sulastri Rini Rindrayani

- Development of Law in The Field of The Tourism Industry in Bali During The Covid-19 Pandemic 594
Upik Mutiara
- Supply Chain, Marketing Channels, and Cashew Nuts Market Performance in Central Regency, South East Sulawesi 604
Wa Ode Al Zarliani
- Poor Recovery Instrumental Activities of Daily Living Among Depressed Elderly Following Hip Fracture Surgery 621
Wantonoro
- A Year of Pandemic: The Claiming of Herbal Medicines Against Covid-19 Infection 627
Yos Adi Prakoso
Agustina Dwi Wijayanti
Yuli Purwandari Kristianingrum
Asih Rahayu
Puja Audri Oktavianis

Covid-19 Vaccine Fatwa in Indonesia Religious Institutions, Independence and Rival Politics

M. Nurdin Zuhdi¹, Habib Shulton Asnawi², M. Anwar Nawawi³

Introduction

Religious institutions such as MUI, NU and Muhammadiyah have an important and very strategic role in helping the government to make the Covid-19 vaccination program a success. Because MUI, NU and Muhammadiyah are the “direction” of fatwas for the Muslim community in Indonesia.[1] The introduction of the Covid-19 vaccine from Astra Zanecca's products into Indonesia, which allegedly contains elements of pork, has urged the three religious institutions to issue a fatwa that can be used as a guide for the community. But what would happen if the fatwa that was issued actually caused pros and cons in the midst of society. The study aims to see why there are differences in the fatwa for the Covid-19 vaccine, especially related to the Astra Zanecca vaccine [2].

Since the issuance of the fatwa of the Indonesian Ulema Council (MUI) Number 14 of 2021 regarding the law for the use of the Covid-19 Vaccine product of Astra Zanecca which was set on March 16, 2021, agreement and disagreement have emerged in the community.[3] The conclusion of the MUI Fatwa on the Astra Zanecca vaccine is "haram-permissible". Haram because it contains elements of pork, but it is permissible (permissible) to use it when it is urgent (dharurat). The agreement and disagreement have not subsided because of the fatwa, there has been a "counterpoint" fatwa issued by the East Java Nahdlatul Ulama (PWNNU) Regional Leader announced on March 21, 2021 which states that the Astra Zanecca vaccine is "halal-Pure". Halal and Pure because the final results obtained are not found unclean elements.

¹ Universitas 'Aisyiyah Yogyakarta, m.nurdinzuhdi@uniayogya.ac.id

² Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung, habibshulton1708@gmail.com

³ Sekolah Tinggi Agama Islam (STAI) Tulang Bawang Lampung m.anwarnawawi61@gmail.com

To convince the public of the sanctity and halalness of the vaccine, the East Java PWNU became the pioneer in injecting the first Astra Zanecca vaccine nationally which was applied in East Java for the Kyai caregivers of Islamic boarding schools. Even the East Java PWNU fatwa is supported by the East Java MUI. The central government also gave maximum support with the presence of President Jokowi who witnessed the vaccination process in Jombang and Sidoarjo firsthand. Because of this, not a few have linked the East Java Fatwa and Jokowi's presence with the map of NU's political support in the 2019 presidential election. The difference between the central MUI fatwa and the East Java PWNU is certainly interesting to observe. For ordinary people, these two fatwas seem to clash and confuse.

What about Muhammadiyah? Officially, the Tarjih Council and Tajdid of the Muhammadiyah Central Executive have not yet taken a stand on the findings. However, Muhammadiyah is in principle in line with the attitude of the central MUI that the vaccine may still be used on an emergency basis as well as the rules of *ushul fiqh* and *maqashid sharia*. M Nurdin Zuhdi, 'Lembaga Keagamaan dan Vaksinasi Covid-19', 2021 <<https://suaramerdekaedu.id/lembaga-keagamaan-dan-vaksinasi-covid-19-oleh-m-nurdin-zuhdi/>>. Muhammadiyah firmly stated that it supports the implementation of the vaccination program as an effort to deal with the Covid-19 pandemic.[4] Observing the Covid-19 vaccine fatwa from the three religious institution authorities (MUI, NU and Muhammadiyah) is very important and interesting. Considering that the three are the "direction" of fatwas for Muslims in Indonesia. The question that arises is why there are differences in fatwas regarding the Astra Zanecca vaccine?

There have been many previous studies that raised the theme of the vaccine fatwa. However, there has been no comprehensive study on the comparison of fatwas between religious institutions. This research will also highlight from the perspective of institutional independence and the influence of politics on the emergence of fatwas. This research is a category of (*library research*). The fatwa of the MUI, NU and Muhammadiyah regarding the law on the Covid-19 vaccine, especially the Astra Zanecca vaccine, is used as library data in this study. This research uses explanative qualitative method. Using qualitative because all the data required involves matters of abstract quality. While the explanation is used to analyze why there are differences in the fatwas studied. The data were analyzed using the triangulation method, namely rational, objective and argumentative. The data are then presented with the descriptive strategy.

Discussion

According to PP Muhammadiyah and the central MUI are in line that the Astra Zanecca vaccine is illegal because of the presence of pigs, but it can still be used because of an emergency, namely the Covid-19 Pandemic which immediately requires national handling. Both adhere to the same fiqh rules, namely *la dharara wila dhirara*. Both of them are also based on the Qur'an letter Al-Baqarah [2]: 168 concerning the prohibition of plunging into destruction.[5]

The emergency law held by the Central MUI and Muhammadiyah is only temporary, until there is a new vaccine with halal and *tayyib*. The difference between the East Java PWNU fatwa and the Central MUI lies in the *intifa* (utilization) with najis (pork) for purposes that have an impact on benefit. The need referred to in this case is pig trypsin as a medium for making vaccines. Trypsin is a material used to separate viral host cells from viral *micro carriers*.

The central MUI is of the opinion that the substance from the pig used as an intermediary does not lose its najis status, even though it has gone through the sterilization process (*tathhir*). MUI uses Imam Syafi's opinion which states that the *intifa* with pork and its derivation is haram. Meanwhile, the East Java PWNU is of the opinion that najis from pork that has been processed in such a way and has changed its substance is considered sacred. This opinion is supported by the opinion of the Hanafi and Maliki. The fiqh provisions quoted are *nahnu nahkumu bid dlawahir wa Allah yatawalla bis sara-ir*. Shari'a does not demand to investigate more deeply and detail how the origin and process are important in the end result. If the final result does not contain unclean and haram elements, then the law is holy and lawful.[6]

From the discussion above, the following results were found:

1. The central MUI prioritized the process, while the East Java PWNU emphasized the final result;
2. The difference between the two fatwas lies in the reasons (*istidlal*) of the law and the process of extracting (*istinbath*) the law that is carried out by the two;
3. The verses of the Qur'an quoted by the two are also different. Central MUI quoted Al-Baqarah [2]: 168 while the East Java PWNU quoted An-Nisa's letter [4]: 71;
4. The opinions of scholars and the reference sources used greatly affect the final fatwa. The Central MUI used Imam Syafi's opinion, which is known to be more cautious. Meanwhile, the East Java PWNU used the

- opinion of the Hanafi and Maliki.
5. The scientific background and religious experience of each institution greatly influence the fatwa issued. The mujtahids from the Central MUI are more heterogeneous (plural), including Muhammadiyah in it which is known to be quite careful in matters of texts, but in matters of worldly decision (Ijtihad) Muhammadiyah is known to be progressive (*burhani*). Meanwhile, the East Java PWNU is only from the Nahdliyin, which is known to be more traditionalist.
 6. The dialogue between religion and science also greatly influences the outcome of the fatwa. The Central MUI seems to have more in-depth considerations related to the analysis in terms of health sciences. Meanwhile, the East Java PWNU also conducted expert dialogue in this regard, but the opinion of the ulama was more dominant in influencing the final result of the fatwa.
 7. The East Java PWNU fatwa can be categorized as *bayani-irfani*. Meanwhile, the central MUI fatwa tends to be more *bayani-burhani*.

Conclusion

The existence of differences in the fatwa is a form of decision (Ijtihad) dynamics that naturally occurs. Astra Zaneqa's vaccine fatwa is the result of institutional-collective decision (Ijtihad). Because the fatwa is a product of decision (Ijtihad), the resulting legal truth is independent. If there are different and contradictory decision (Ijtihad) decisions on the same issue, all of them are judged to be correct according to the beliefs of their respective mujtahids. What's more, the legal provisions of the Astra Zaneqa vaccine fatwa are not binding. People are given the freedom to choose between the two which is the most believed and the best. What else is there a rule stating that *al-ijtihadu La yunqadlu bil ijtihad*, that the results of decision (Ijtihad) cannot invalidate the results of other decision (Ijtihad). After all, the final conclusion of both fatwas is the same, namely "may". Religious institutions play a very important role in assisting the government in the success of the vaccination program in Indonesia. However, religious institutions are required to remain independent and not trapped in political interests so that the results of their decision (Ijtihad) can bring benefits.

References

- [1] M. N. Zuhdi, "Fatwa Vaksin Covid-19," 2021.
- [2] M. N. Zuhdi, "Lembaga Keagamaan dan Vaksinasi Covid-19," 2021.

- [3] MUI, “Fatwa MUI No 14 Tahun 2021 tentang Hukum Penggunaan Vaksin Covid-19 Produk AstraZeneca.” pp. 1–13, 2021.
- [4] P. P. Muhammadiyah, “Pernyataan Pimpinan Pusat Muhammadiyah Nomor 01/Per/I.0/H/2021 tentang Pelaksanaan Program Vaksinasi Sebagai Upaya Penanganan Pandemi Covid-19,” pp. 4–5, 2021.
- [5] D. A. R. Indonesia, *Al-Qur an dan Terjemahnya*. Surabaya: Mahkota, 1989.
- [6] S. Muzammil, “Vaksin Astra Zaneke,” *UIN Suka*, 2021.

THE PANDEMIC A LEAP OF FAITH

Imagine where we are in 2019. We are still living in best possible way, we gather, we socialize, and we celebrate plenty of things together with our loved one without worry. The 2019 is just two years ago, but it certainly feels like longer than that. Now, we are at the year of 2021. The pandemic has been with us for 17 months now. The countries all over the world loosen and tighten its border as the pandemics evolve into certainty when the vaccinations held. Indeed, the catastrophic of the pandemics didn't just leave us behind, many of us losing our loved one and in grief. Yet we are still hopeful of the future especially when Science nurtured our thinking while God is with all of us at heart.

This book chapter is an example. It is glad to see the spirit, where many scholars are racing to contribute. We see, scholars are continuously work together to contribute to the world. One paper I was taken into is where the researcher conducting research in Islamic economic while balanced it together with a teaching in psychology. Islam, as most of the Indonesian religion, comes at the forefront when facing a pandemic. We seek God for protection, help, and guidance as we must. One of the research papers in this book mentioned that Islamic economy can be contribute well to the economic reset that initiated in World Economic Forum 2020. I do personally believe that.

