

New Normal in the Sunnah of the Prophet Muhammad

Saifuddin¹, Hasanah², Akhyar³, Syarifah Rahmiza Muzana⁴, Ade Ulfa Syakinah⁵, Mailina Astuti⁶

¹ Universitas Abulyatama, Indonesia; saifuddin@abulyatama.ac.id

² Universitas Abulyatama, Indonesia; hasanah_ppkn@abulyatama.ac.id

³ Universitas Abulyatama, Indonesia; akhyar@gmail.com

⁴ Universitas Abulyatama, Indonesia; Syarifahrahmiza_fisika@abulyatama.ac.id

⁵ Universitas Abulyatama, Indonesia; Adesyakinah@gmail.com

⁶ Universitas Abulyatama, Indonesia; saifuddin@abulyatama.ac.id

ARTICLE INFO

Keywords:

New Normal;
The Sunnah of Prophet
Muhammad;

Article history:

Received 2021-12-16

Revised 2022-04-13

Accepted 2022-09-19

ABSTRACT

The New Normal, according to Islam, returns to the life order of *habluminallah*, *habluminannas* and *habluminala'lam*. However, the most important thing is how the relationship between the new normal relates to humans and nature simultaneously. This has been explained by the Prophet Muhammad in the hadith as applied at the time. This study aims to analyze and find the Sunnah back that the Prophet Muhammad has applied to his fellow beings in this family, environment, friends and followers. The research method is library research by analyzing the hadiths regarding the Prophet's life during the pandemic. The results showed that he always applied attitudes, *tawakkal* to Allah SWT, patient attitudes in dealing with disease outbreaks, instilling an optimistic attitude and *haqqulyaqin* on all the provisions of Allah, and endeavours in facing any situation. So thus, our role in dealing with disease outbreaks during the New Normal period is to continue to refer to the hadiths that the Prophet conveyed during his lifetime to the friends.

This is an open-access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Saifuddin

Universitas Abulyatama, Indonesia; saifuddin@abulyatama.ac.id

1. INTRODUCTION

Islam has a privilege in its comprehensive teachings, in Islam, it teaches many things, one of which is the relationship between humans and nature (*hablun minAllah*), but also the relationship between humans and humans or (*hablun minanas*), and also includes the relationship between humans and the universe or (*hablun minanas*), (*mina'alam*). In the current new normal period during the covid-19 pandemic, as Muslims, we should kneel back to Allah SWT as human beings or servants who were created only to submit and obey and devote ourselves fully to Him.

Currently, the term new normal is named because of the covid-19 virus outbreak. Even though this disease outbreak has not yet found a vaccine for its prevention, while normal life continues and is desperately needed by all of us, and the term new normal also exists in foreign countries. Not only in Indonesia (Pragholapati, 2020). The new normal is not only used in disease outbreaks but also in family problems (Walsh, 2012). In other words, the new normal is also inherent in local government's economic, financial, employment and service issues (Martin & Dkk, 2012). The term new normal is also often applied in the political world, which has become a great conversation in Indonesia

(Warburton, 2017). In Indonesia's economic problems, the term new normal is also applied (Resosudarmo & Abdurrohman, 2018).

In general, the Prophet Muhammad practised the two most important things in daily life during his life (M. Hitamy, 2009), namely the *first* spirituality that everything is the deepest reflection always to remember Allah SWT. The *second* is good, that the implementation of everything is for the good of others, both between humans and other humans and also human relations with the surrounding environment. So this makes humans will be better if they have a good physical and spiritual body (Hasanah & Muzana, 2018). In the history of the development of Islam, there is a third, namely science (science) and Islamic civilization, until the golden peak in Islamic teachings because the Messenger of Allah always applied these three things, spirituality, goodness and civilization.

When the COVID-19 pandemic hit, the use of the term "new normal" became a world conversation in all aspects and became a discussion in a number of studies, which emerged about the new normal starting from problems in medical science (Chen & Dkk, 2020), the new normal is also associated with environmental health society (Lee, 2020), then, in this case, it is explained that the word new normal is the result of orientation through a tentative process during the coronavirus pandemic period, then humans will live a new life from every process and learning encountered during the covid outbreak (Pragholapati, 2020). In some previous studies, it was explained that the Prophet Muhammad was present in the midst of his people with a role that had a mission to save his people until the end of this world later, thus making the main principle in avoiding disease outbreaks as currently happening, namely covid-19 (Darmalaksana, 2018). Every teaching of the Prophet contains teachings related to healing from the corona outbreak (Mardiana, 2021). In the thematic hadith of the Prophet, there is also a study of emergencies and conditions such as the covid-19 outbreak (Khaeruman & Dkk, 2020). Protecting or preventing oneself from a disaster or disease outbreak is also found in various authentic hadiths (Arifin & Dkk, 2020). So the explanation of the hadith about the Covid-19 virus outbreak is also an object in research that can be seen from the perspective of the sunnah (Firdaus, 2020).

In conditions like today, several things will be of concern to all of us carefully, so that later the decisions we take are not wrong, because in fact they are interrelated with each other, so it can be said that they are under one thing. Of these four, namely the rule of cause and effect (*as-sababiya*), which according to experts, takes into account the law of harm (*ahkam dharar*), with the character of tawakkal. And if we describe it, it will actually take shelter in the rules of cause and effect (*as-sababiyah*) (Darmalaksana, 2018)

In one hadith the Prophet saw conveyed, and the hadith reads:

قَالَ عَمْرُو بْنُ أُمَيَّةَ رَضِيَ اللَّهُ عَنْهُ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أَقْبِدُ رَاحَتِي وَأَتَوَكَّلُ عَلَى اللَّهِ ، أَوْ أُرْسِلُهَا وَأَتَوَكَّلُ؟ قَالَ : قَبِّدْهَا وَتَوَكَّلْ

There was a man who came to the Prophet saw and wanted to leave his camel. *He said, "I will let my camels go, then I will put my trust in God." But the Prophet (peace and blessings of Allaah be upon him) said, "Tie your camels and put your trust in Allaah."* HR. Muslim

The above hadith contains the meaning of command (*shighat amr*) in the word "tied", which means having a qat'i or definite obligation (thalab jazm) in performing a deed. So that it can be understood from the meaning of the hadith that there is a demand in performing as-sababiyah or cause and effect with the obligation of trust in Allah SWT, by obeying all that has been commanded by Allah and His Messenger in doing simple deeds (An-Nawami, 2015).

2. METHOD

This study used library research with a qualitative approach, which is descriptive analysis, namely by documentation, looking for data about things or variables in the form of literature, books, books of hadith Sahih Muslim and Bukhari, journals, letters news and other articles to support the object to be studied. The data sources in this study were primary data and secondary data. The

primary data were books and books of Sahih Bukhari and Sahih Muslim hadiths, as well as books of Hadith Sunan Tarmizi. Secondary data were obtained from books of hadith translations, magazines, articles, journals, the web (internet), and others (Subagyo, 2015).

3. FINDINGS AND DISCUSSION

a. New Normal Life in the Qur'an

The first source of Islam is the holy book Al-Qur'an as an absolute revelation or Absolute (*Qath'i Thubut*), which Allah SWT sent down through the Prophet Muhammad with the aim of being God's love for His servants (Billah, 2020). As a Muslim who has recited the creed, then everything that happens on the surface of this earth is a mere provision of the Lord and we as servants should obey all commands stated in the Qur'an as a form of faith for a servant. As the following word of Allah SWT in the letter Ali Imran verse 31 (Departemen Agama, 2000)

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Meaning: *Say (Muhammad) "If you love Allah, follow me, Allah will surely love you and forgive your sins." Allah is Forgiving, Most Merciful.*

On one occasion the Messenger of Allah conveyed from what Allah SWT had revealed in Surah Al-Ahzab verse 36

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

Meaning: *"And it is not proper for believing men and not (also) for believing women when Allah and His Messenger have determined a decision, there will be for them (other) choices regarding their affairs. And whoever disobeys Allah and His Messenger, he has indeed gone astray, a clear misguidance."*

Based on the explanation of the verse above, we can conclude that Islam has provided a way for the various problems that exist on the surface of this earth as we are facing today and also until the end of time, so like us as Muslims who are currently living a New Normal life (Fitriana, 2020). In Islam, it is also explained how to dress in accordance with Islamic teachings for both men and women by covering the genitals, as well as keeping the distance between men and women or not mixing. All of these rules are set for the benefit of us all, especially in the New Normal period by following all Islamic rules as we have done very routinely in everyday life (Hakim, 2018)

b. The Prophet's Way of Dealing with Plagues of Disease

Currently, we are being tested by the Corona outbreak with New Normal conditions. Our lives which were once very normal and now become abnormal, this is of course, to reduce the process of transmitting the outbreak. In the current New Normal period, we are highly recommended to keep ourselves from everything that comes into contact with the physical, such as social distancing to those who are afflicting disease outbreaks, by regularly washing both hands and wearing masks, of course, this is as Allah SWT has conveyed in His revelation through the Prophet Muhammad (Supriananta, 2020). During the life of the Prophet Muhammad also experienced difficult times in dealing with disease outbreaks (Firman, 2020), so that the Prophet SAW conveyed to his friends how to deal with and prevent disease transmission, including the following:

1) Tawakkal

One of the forms of dealing with disease outbreaks Rasulullah saw conveyed in his words as follows: "From Abu Hurairah radhiyallahu 'anhu, the Prophet Muhammad said:

لَا عَدْوَى وَلَا طَيْرَةَ، وَلَا هَامَةَ وَلَا صَفَرَ

It means: *"There is no infectious disease, there is no impact from thiyarah (unlucky assumption), there is no bad luck because of the Hammah bird, there is no bad luck to Shafar's bull"* HR. Bukhari no. 5757. In

another hadith, the Prophet also said, from Abu Hurairah radhiyallahu 'anhu, the Prophet Muhammad SAW said:

لا يُورَدُ مُمْرَضٌ عَلَى مُصِحِّحٍ

“Sick people cannot transmit disease to healthy people” HR. Bukhari no. 5771.

In the following hadith, the Prophet Muhammad also conveyed to his companions about the transmission of diseases, namely from Abu Hurairah r.a Prophet Muhammad SAW said:

لا عَدْوَى و لا طَيْرَةَ و لا هَامَةَ و لا صَفَرَ ، و فِرَّ مِنَ الْمَجْذُومِ كَمَا تَقْرُبُ مِنَ الْأَسَدِ

Meaning: *There is no infectious disease, there is no impact from thiyarah, there is no misfortune due to the Hammah bird, and there is no misfortune for the months of Safar. And flee from leprosy as you run from a lion.*” HR. Bukhari no. 5707

From the explanation of some of the hadiths above, it can be understood that at the time of the Prophet Muhammad and his companions, there was an outbreak of disease (Fuad, 2017), so it was concluded with several methods as the scholars have agreed on from the hadith above, *first*, a disease will not be able to spread by itself. However, it is possible because we have the Creator, Allah SWT, who causes the transmission of the disease, of course, there are factors, such as the mixing of sick people with healthy people. So with this, healthy people will contract the disease from other people and other factors such as physical contact, air, face to face at a very close distance, and others (Hajar, 2017). *Second*, eliminating disease transmission is given a general and absolute meaning. The basic meaning is that there is absolutely no spread in the disease. However, in another hadith that commands to run away from leprosy, this is a form of vigilance to close the gap of evil. *Third*, there is a disclaimer of infectious diseases, especially leprosy or those such as leprosy, as for other diseases that have no transmission, *wallahu a'lam* (Hajar, 2017).

2) Be patient

Patience in dealing with calamities and trials is certainly highly recommended in Islamic teachings, especially in our environment when everything applies New Normal conditions. Along with this many hadiths explain the advantages of being patient in dealing with disease outbreaks, one of which is being patient can abort sins (Arifin & Dkk, 2020), such as the following hadith

ما من مسلم يصيبه أذى من مرضٍ فما سواه إلا بو , كَمَا ط الشكر رها (رواه بخارى ومسلم)

Meaning: *“A Muslim who is afflicted with a disturbance in the form of a disease or something else, Allah will surely abort his sins like a tree that sheds its leaves.”* HR. Bukhari and Muslim.

In another hadith there is also an explanation of patience in dealing with the following calamities (An-Nawami, 2015):

عن عائشة أم المؤمنين رضي الله عنها قالت : سألت رسول الله ﷺ عن الطاعون ، فأخبرني رسول الله ﷺ : أَنَّهُ كَانَ عَذَابًا يَبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ ، فَجَعَلَهُ رَحْمَةً لِلْمُؤْمِنِينَ ، فَلَيْسَ مِنْ رَجُلٍ يَقَعُ الطَّاعُونَ فِيمَكَتُّ فِي بَيْتِهِ صَابِرًا مُحْتَسِبًا يَعْلَمُ أَنَّهُ لَا يُصِيبُهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ إِسْنَادُهُ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ • أَخْرَجَهُ الْبُخَارِيُّ

Meaning: *From Aisyah Ummul Mu'minin ra, she said: I once asked the Messenger of Allah about the ta'un (disease), then the Messenger of Allah informed me that the plague is a punishment that Allah sends to whomever He wills, and He makes it a mercy. For believers.* HR. Bukhari (Fuad, 2017)

From the explanation of the hadith above that, if we are afflicted with a disaster then it will abort our sins as long as there is a patient attitude in dealing with it. Patience is a practice with the belief

that every harm and piety will provide many benefits, patience can also be interpreted as a religious helper in maintaining lust and the element of laziness. (Qaradhawi, 2002). Every trial we face in this life has been arranged by Allah SWT in such a way, we as servants should have extraordinary patience because with this patience will also increase the value of our faith in the sight of Allah SWT, and Allah will multiply the reward and help complete all trials. We face in this life by praying and asking for patience to deal with it (Rosanti, 2021).

3) Optimistic

The most basic thing in dealing with the current New Normal situation, apart from trust and patience in dealing with disease outbreaks or trials in this life, is to instill in yourself to always be optimistic and haqqul yaqin for all the provisions and provisions that Allah SWT has given, as well as what has been given. Recommended by our king Prophet Muhammad SAW who taught his companions not to give up, complain or not grumble over the calamities or trials that befall us, in fact the Prophet Muhammad taught to always have good prejudices and be optimistic in the face of calamities (Hajar, 2017) . As mentioned in the hadith as follows:

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا رَسُولَ اللَّهِ أَصِيبْتُ حَدَافِقِمَهُ عَلَيَّ وَحَضَرَتِ الصَّلَاةُ فَصَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَضَى الصَّلَاةَ قَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصِيبْتُ حَدَافِقِمَ فِي كِتَابِ اللَّهِ قَالَ: هَلْ حَضَرْتَ مَعَنَا الصَّلَاةَ؟ قَالَ: نَعَمْ، قَالَ: قَدْ غُفِرَ لَكَ. متفق عليه

Meaning: And from Anas ra said: A person came to the Prophet Muhammad and said, "I have been punished by Hadd, so do it on me". When it coincided with the time of prayer, he prayed with the Messenger of Allah. And after finishing the prayer, he said, "O Messenger of Allah, I have been hit by Hadd, so do it on me". Rasulullah SAW asked, "Have you prayed with us?" The answer is, "Yes," said the Prophet, "It has been forgiven for you." HR. Bukhari and Muslim.

From the explanation of the hadith above, it is clear that we as Muslims who believe and believe in everything according to the provisions of Allah SWT, of course we must not make the values of our worship decrease, because we must be sure and optimistic that there will always be a great gift contained in each of the disasters we face in this life.

4) Effort

One form of our belief in the current New Normal situation regarding the disaster or pandemic outbreak that has not ended until this moment is by surrendering ourselves as recommended by Allah SWT to always put our trust, be patient, optimistic and endeavour in any situation, especially when out of bed. in their respective residences, to always protect themselves by wearing masks, social distancing and also washing our hands, all of this we do is one of our efforts and efforts in facing disease outbreaks (Al-Fatih, 2013). In a hadith, the Messenger of Allah once conveyed to his companions about trying to deal with calamities or disease outbreaks, quoted as follows:

إِذَا سَمِعْتُمْ بِالطَّاعُونَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا مِنْهَا

Meaning: "If you hear of a plague in a region, then do not enter it. But if a plague occurs where you are, then don't leave that place."HR. Bukhari

In addition to social distancing, using masks and also washing both hands, which is a form of our seriousness in dealing with disease outbreaks in this New Normal period, the Messenger of Allah also recommends maintaining cleanliness for health (Smeer, 2009), in the following hadith:

قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ . وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ تَمْلَأُ - مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ صِبْيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا "

Meaning: *Rasulullah SAW said, "Cleanliness is part of faith and Alhamdulillah (Praise be to Allah SWT) fills the scales, Subhanallah (Glory be to Allah SWT) and Alhamdulillah fills the gap between this world and heaven. Prayer is guidance, deeds are proof of faith, will is light, and the holy Quran is what encourages or opposes you. Everyone is trying their best from the early hours of the morning, which then can be seen whether it elevates or destroys it."* HR. Muslim.

So from the explanation of the hadith above that if a Muslim hopes for something or hopes that Allah SWT will keep himself away from the dangers of disease, then he should make all his external efforts actively and real, and this is what is called a form of endeavor as a servant in dealing with the plague in the New Normal period when this (Fuad, 2017). In the life of the Prophet, 1400 years ago, together with his friends, he explained the New Normal by maintaining health by looking at the situation and conditions of the disease outbreak that is engulfing our lives today (Al-Nawawi, 2010). As stated in the following hadith:

عَنْ أَبِي سَعِيدٍ سَعْدُ بْنُ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : لَا ضَرَرَ وَلَا ضِرَارَ

Meaning: *From Abu Sa'id bin Sinan al-Khudri ra, the Messenger of Allah (saw) said: "It is not permissible to do actions that can harm yourself and harm others."* HR. Ibn Majah, No. 2340 and 2341.

In another hadith, the Messenger of Allah said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ

Meaning: *"From Abu Hurairah ra he said, the Messenger of Allah said: "A strong believer is better and more beloved to Allah than a weak believer."* HR. Muslim, no. 2052. The apostolate of the Prophet Muhammad saw aims to teach humans by cleansing and purifying the body and soul and heart for a healthier and stronger life (Hasanah, 2020).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: *"O mankind, eat what is lawful and good (good) from what is on the earth, and do not follow the steps of the devil; because verily the devil is a real enemy to you"* (Al-Baqarah: 168) (Departemen Agama, 2000). From Abu Hurairah conveyed in the following hadith:

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُورَدَنَّ مُمْرَضٌ عَلَى مُصِحِّحٍ

Meaning: *The Prophet Muhammad said: "Do not mix the sick with the healthy."* HR. Bukhari and Muslim

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ لِمُؤَدِّبِهِ فِي يَوْمٍ مَطِيرٍ إِذَا قُلْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا تَقُلْ حَيَّ عَلَى الصَّلَاةِ قُلْ صَلُّوا فِي بُيُوتِكُمْ قَالَ فَكَأَنَّ النَّاسَ اسْتَنْكَرُوا ذَلِكَ فَقَالَ أَتَعْجَبُونَ مِنْ ذَلِكَ فَعَلْتُ ذَلِكَ مَنْ هُوَ خَيْرٌ مِنِّي إِنَّ الْجُمُعَةَ عَزْمَةٌ وَإِنِّي كَرِهْتُ أَنْ أُخْرِجَكُمْ فَنَمَشُوا فِي الطِّينِ وَالذُّخْرِ

Meaning: *From Abdullah bin Abbas he said to his muezzin when it rained (on Friday), if you have said "Ashhaduan lailaa hailhaah, asyaduanna Muhammadan Rasulullah," then do not say "Hayya alashalaah", but say "shalluu fiibuyutikum" (Pray at your stop or at your house)." Abdullah bin Abbas said; "People didn't seem to agree with this, so he said; Are you surprised by all of this? Even though this has been done by people who are better than me (meaning the Messenger of Allah). Friday prayers are obligatory, but I don't like having to make you go out and walk in mud and sewage."* HR. Bukhari and Muslim.

The attitude of endeavor can also be carried out individually or in groups by taking precautions so that the covid virus does not spread to ourselves or others (Jabbar, 2020). The act of distancing oneself from large crowds of people and keeping a distance from other people will reduce the chances of transmitting COVID-19 (Indriya, 2020).

Rasulullah saw also taught how to eat properly and correctly so that ethics is in the highest rank in human life (Smeer, 2009). In our health problems, it is more advisable to prevent or keep away from various disease outbreaks (Yunus, 2019). In various letters, Allah SWT also recommends for us as His servants to always keep away from all kinds of diseases by maintaining a healthy lifestyle and increasing patience and piety to Allah SWT (Hakim, 2018)

The Prophet Muhammad, during his lifetime, taught about how to treat various diseases in this world, such as preventing from the dangers of disease outbreaks and seeking the best treatment if afflicted with a disease (Alaydrus & Tobing, 2019). In his teachings, Rasulullah saw all types of treatments for diseases. The mufti included many of them in their famous books and this also provided various benefits in the pharmaceutical world itself (Nurhayati & Dkk, 2016). The new normal at this time is the same as what happened when the Prophet emigrated from Mecca to Medina, at that he received a complaint from his friend which reads, "Indeed I have been told by Allah SWT the place to migrate is in the city of Yathrib, so whoever wants to emigrate, welcome out of Yathrib" (Julkanain, 2019)

So the embodiment of the new normal period is the implementation of activities from human life itself, avoiding crowds or wearing masks, washing hands, and this is considered a solution in protecting oneself from the covid-19 disease outbreak while also applying patience, steadfastness and remaining trusting in Allah SWT (Chaq, 2020).

4. CONCLUSION

Based on the discussion that has been described, it can be concluded that in life at the time of the Prophet Muhammad, when he faced epidemics of the most difficult times, the main thing that the Prophet Muhammad gave direct examples to his friends, family and followers who were found in various hadith, which we should apply in the current new normal, among others by paying attention to several things, namely; The first is Tawakkal, namely in a way that a disease cannot be transmitted by itself. However, it is possible because we have the Creator of Allah SWT who causes the transmission of the disease. Of course, there are factors. Second, be patient; Patience in dealing with disasters and trials is certainly highly recommended in Islamic teachings, especially in our environment when everything applies to New Normal conditions. Thirdly Optimistic, apart from tawakkal and patience in dealing with disease outbreaks, namely by instilling in yourself to always be optimistic and haqqul yaqin for all the provisions and provisions that Allah SWT has given, Fourth Effort, the last form in dealing with disease outbreaks during a pandemic or New Normal, namely by surrender completely to Allah SWT and endeavour in any situation.

REFERENCES

- Al-Nawawi, A. Z. (2010). *Al-Majmu' Syarah Muhadzab*. Dar al-Kitab Fikr.
- Alaydrus, S., & Tobing, N. (2019). Pola Penggunaan Obat Hipertensi Pada Pasien Geriatri Berdasarkan Tepat Dosis, Tepat Pasien dan Tepat Obat di Rumah Sakit Anutapura Palu Tahun 2019. *Jurnal Mandala Pharmacon Indonesia*, 5 (2), 65–73.
- An-Nawami, I. (2015). *Al-Majmu' Syarah Muhadzab*. Pustaka Azzam.
- Arifin, T., & Dkk. (2020). Proteksi Diri Saat Pandemi Covid Berdasarkan Hadits Shahih. *KTI FWH UIN Sunan Gunung Djati*. <https://core.ac.uk>
- Billah, M. E. M. (2020). Konsep New Normal dalam Perspektif Hukum Islam. *NIZHAM*, 8 (2), 138–144.
- Chaq, M. D. (2020). Peran Fatwa MUI dalam Penanganan Wabah Covid-19 dan Dampaknya. *Jurnal Tafaqquh, Penelitian Dan Kajian Keislaman*, 8 (1), 129–140.
- Chen, R. C., & Dkk. (2020). Adapting to a New Normal? 5 key operational principles for a radiology service facing the Covid-19 Pandemic. *European Radiology (Nature Publishing Group)*, 30 (9), 4964–4967. <https://doi.org/10.1007/s00330-020-06862-1>
- Darmalaksana, W. (2018). Paradigma Pemikiran Hadits. *Jurnal Aqidah Dan Filsafat Islam*, 2(1), 95–106. <http://journal.uinsgd.ac.id/index.php/jaqfi/index>
- Departemen Agama. (2000). *Al-Qur'an dan Terjemahannya*. Yayasan Penyelenggara Penterjemah.
- Firdaus. (2020). Virus Corona dalam Perspektif Sunnah. *AL-MUBARAK (Jurnal Kajian Al-Qur'an & Tafsir)*, 5(1), 13–29. <http://journal.iainsinjai.ac.id/indeks.php/al-mubarak>
- Firman, T. B. (2020). Normal Baru dalam Praktik Keagamaan Islam pada Masa Pandemi di Kota Padang. *Al-Adyan, Journal of Religions Studies*, 1 (2), 145–162.
- Fitriana, N. (2020). God Spot dan Tatanan New Normal di Tengah Pandemi Covid-19. *Jurnal Raden Fatah*, 2 (1). <http://jurnal.radenfatah.ac.id>
- Fuad, M. (2017). *Kumpulan Hadits Shahih Bukhari dan Muslim*.
- Hajar, I. (2017). *Terjemah Lengkap Bulughul Maram*. Akbar Media.
- Hakim, H. (2018). Epidemi Dalam Alquran (Suatu Kajian Tafsir Maudhu'i Dengan Corak Ilmi). *Kordinat: Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam*, 17(1), 113–128. <https://doi.org/10.15408/kordinat.v17i1.8097>
- Hasanah, & Muzana, S. R. (2018). Pendidik Dalam Perspektif Hadits Rasulullah Saw. *Prosiding Seminar Nasional Pendidikan Dasar 2018*, 1(1), 33–37. <https://doi.org/10.47647/jsr.v9i1.54>
- Hasanah, T. (2020). Aspek Pembentukan Akhlak Menurut Ibnu Qayyim Al-Jauziyyah. *Jurnal Dedikasi*, 8848(2), 183–192.
- Indriya. (2020). Konsep Tafakkur Dalam Al-Qur'an dalam Menyikapi Coronavirus Covid-19. *SALAM (Jurnal Sosila Dan Budaya Syar'i)*, 7 (3), 211–216. <http://journal.uinjkt.ac.id>
- Jabbar, A. (2020). Opportunities and Challenges in the use of information and Communication technology: Study for "Teaching From Home" for Pandemic Covid-19. *International Journal Sci Technol. Res*, 9, 294–299.
- Julkanain, M. (2019). Perjuangan Nabi Muhammad saw Periode Makkah dan Madinah. *Jurnal Diskursus Islam*, 7 (1), 80–922.
- Khaeruman, B., & Dkk. (2020). Pandemi Covid-19 dan Kondisi Darurat: Kajian Hadits Tematik. *WFH UIN Sunan Gunung Djati*.
- Lee, T. H. (2020). Creating the New Normal: The Clinician Response to Covid-19. *NEJM Catalyst*.
- M. Hitamy. (2009). *Revolusi Sejarah Manusia: Peran Rasul Sebagai Agen Perubahan*. LKiS.
- Mardiana, D. (2021). Rasulullah saw dan Pencegahan Wabah Covid-19 Studi Tematik Hadits-hadits Penyakit Menular. *Jurnal Penelitian Ilmu Ushuluddin*, 1(3), 147–167.
- Martin, L., & Dkk. (2012). The "New Normal" for Local Government. *SAGE Journals*. <https://doi.org/10.1177/0160323X12440103>
- Nurhayati, R., & Dkk. (2016). Gambaran Total Angka Bakteri pada Susu Sapi Segar di KUD Kecamatan Dau Kabupaten Malang. *JKM Jurnal Kesehatan Masyarakat*, 4 (4), 453–459.

ejournal3.undip.ac.id

Pragholapati, A. (2020). New Normal "Indonesia" After Covid-19 Pandemic. *PsyArxiv*.

Qaradhawi, Y. (2002). *Fiqih Wanita: Segala Hal Mengenai Wanita*. Ummul Qura.

Resosudarmo, B. P., & Abdurohman. (2018). Is Being Stuck With a Five Percent Growth Rate a New Normal for Indonesia. *Bulletin of Indonesian Economic Studies*, 54 (2), 141–164.

Smeer, Z. . (2009). *Kajian Hadis: Hadis Etika Makan Ditinjau dari Aspek Kesehatan*. El-Harakah.

Supriananta, E. (2020). Wabah Corona Virus Disease Covid-19 dalam Pandangan Islam. *Jurnal SALAM*, 7, 555–564.

Walsh, F. (2012). The New Normal: Diversity and Complexity in 21 st-century families. *APA PsycNet*.

Warburton, E. (2017). Resource Nationalism in Post -boom Indonesia: The New Normal? *THINK-ASIA (Go to Knowledge from Asia's Stop Think Tanks)*.

