



**Riwayat : Jurnal Studi Hadis**

Issn 2460-755X eissn 2502-8839

Tersedia online di: [journal.iainkudus.ac.id/index.php/riwayat](http://journal.iainkudus.ac.id/index.php/riwayat)

DOI: <http://dx.doi.org/10.21043.v8i1.11797>

## **SOCIAL INTERACTION OF THE SUMBEREJO NGASEM KEDIRI COMMUNITY IN DEALING WITH PEOPLE AFFECTED BY COVID-19 AS A FORM OF LIVING HADITH SILATURAHIM**

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### **Abstract**

Indonesia is a country that is famous for its hospitality, both to people residing in the country as well as to foreign people from various countries. A small example here is to our fellow neighbors –people who are almost every day always encountered –whose homes are close to ours. When a neighbor passes by our house, we will automatically –or even their own –say hello. It is also becoming more common in communities that primarily reside in rural areas. When in difficult circumstances or when hit by disasters – such as a house fire, relatives with death, or even affected by Covid-19 – automatically we – humans known as social beings – will help willingly. From here human being indirectly build a relationship with each other. However, with the existence of Covid-19 that doesn't subsided from the beginning of 2020 – when it first entered Indonesia – until now, people are busy guarding themselves to prevent them from contracting Covid-19. People were faced with two tough choices, namely helping those affected by Covid-19 or better avoiding and maintaining distance so as not to be affected. However, because humans have basic characteristics as social beings as well as Indonesian society which is

famous for their attitude of hospitality, the community – especially in Sumberejo Village, Ngasem District, Kediri Regency – still help each other even in the Covid-19 situation.

**Keywords:** *Silaturahmi*, hadith, community, neighbors, Covid-19

### Abstrak

**Interaksi Sosial Masyarakat Sumberejo Ngasem Kediri dalam Menghadapi Orang yang Terdampak Covid-19 sebagai Bentuk Living Hadith Silaturahmi.** Indonesia merupakan negara yang terkenal dengan keramah-tamahannya, baik kepada masyarakat yang bertempat tinggal di negara itu sendiri, maupun kepada masyarakat asing dari berbagai negara. Sebagai contoh kecil di sini adalah kepada sesama tetangga –orang-orang yang hampir setiap hari selalu dijumpai –yang rumahnya berdekatan dengan kita. Ketika seorang tetangga melewati rumah kita, maka kita secara otomatis –atau bahkan mereka sendiri –akan menyapa. Hal ini juga menjadi lebih umum di masyarakat yang khususnya bertempat tinggal di pedesaan. Ketika dalam keadaan susah ataupun ketika tertimpa musibah –seperti rumah kebakaran, kerabat dengan meninggal dunia, atau bahkan terdampak Covid-19 –secara otomatis kita –manusia yang dikenal sebagai makhluk sosial –akan membantu dengan sukarela. Dari sinilah secara tidak langsung manusia membangun silaturahmi satu sama lain. Namun, dengan adanya Covid-19 yang tak kunjung mereda dari awal tahun 2020 –ketika pertama kali masuk di Indonesia – hingga sekarang, masyarakat sibuk menjaga diri untuk mencegah agar tidak tertular Covid-19. Masyarakat seperti dihadapkan dua pilihan berat, yakni membantu mereka yang terdampak Covid-19 atau lebih baik menghindari serta menjaga jarak agar tidak ikut terdampak. Namun, dikarenakan manusia yang memiliki sifat dasar sebagai makhluk sosial sekaligus sebagai masyarakat Indonesia yang terkenal dengan sikap keramah-tamahannya, masyarakat –khususnya di Desa Sumberejo, Kecamatan Ngasem, Kabupaten Kediri –tetap saling membantu satu sama lain di dalam situasi Covid-19 sekalipun.

**Kata kunci:** Silaturahmi, hadis, masyarakat, tetangga, Covid-19

### Introduction

In the mid of 2021, the Covid-19 virus increased rapidly – starting from cases that had originally subsided – resulting in many people being affected and still increasing until close to August 2021. Not a few patients who have been affected have lost their lives. The government promoted self-isolation in their respective homes and tightened health protocols. With this new policy, it is possible that interactions between communities have also changed. This also happened in Dadapan Sumberejo Village, Ngasem District, Kediri Regency.

The writing of this article is carried out with a descriptive qualitative method in which research is carried out by investigating a problem or social phenomenon that is occurring in society (Dodi, 2015, p. 61) namely how the community views – especially the people of Sumberejo Village – regarding their neighbors who are affected by Covid-19 and require isolation in the houses around them. The author took data using the observation method and interviews with several residents of Sumberejo – Ngasem – Kediri. As an object, the author chooses several people with differences in age and also background (busyness) to find out whether there are differences or similarities in responding to (if there are) their neighbors affected by Covid-19 and providing insights related to hadith connecting relationships in a pandemic situation.

This observation is carried out by observing community interaction activities with their neighbors both when shopping, worshiping or carrying out other community activities in the mid of a pandemic situation. Some of the questions asked to the village community themselves include how they respond if one of the neighbors is affected by Covid-19 and how they treat patients who have to self-isolate.

The writing of this article aims to make readers (regardless of their regional origin) always maintain *silaturahmi*, especially with neighbors around their area in the mid of the Covid-19 pandemic, and provide information that indirectly by doing so we also bring to life the hadith (living hadith) of the Messenger of Allah ﷺ in ourselves and the activities of daily life. In addition, establishing *silaturahmi* is not only to carry out the sunnah but in its realization, it is also accompanied by appropriate approach measures to protect yourself from contracting the Covid-19 virus while providing benefits in terms of the world and for the charity of the hereafter. Wallahu a'lam.

The author also wants this paper because there is a phenomenon of an increase in cases of the spread of the Covid-19 virus between June and mid-August – where August is the month of independence of the Republic of Indonesia which is usually enlivened festively with many community activities – which does not rule out the possibility of causing some of the closest people around us, namely family and neighbors, to be affected. The rampant cases of unfavorable community actions against their citizens who are self-isolating (IDN Times, 31 Juli 2021 & JawaPos.com, 26 Juli

2021), be a reminder to others to always help others. And aims to keep the community in touch (especially to their neighbors affected by Covid-19). So that this can avoid and not cause the phenomenon, “Covid-19 patients who are underestimated”

## Discussion

Neighbors belong to the group of people closest to us after family. For their homes are the closest when compared to our relatives. Neighbor in Arabic is *al-Jaar* which has the singular form *ja-wa-ra* which means jittery, neighborly (Yunus, 1986, p. 94). The definition of neighbors –in general –i.e. those whose homes are close to us or reside next to us. According to the Big Indonesian Dictionary, neighbor means a person whose residence (house) is close to each other (Depdiknas, 2002, p. 1187).

There are differences of opinion among scholars about the boundaries of the homes of people who can be called neighbors. Aisyah Radhiyallahu 'Anhu, az-Zuhri, and al-'Auzaa'i argue that 40 houses away from all directions, are neighbors. Ali ibn Abi Talib argued that the boundaries of the neighbors were those who listened to the sound of the call to prayer. And there is an opinion that neighbors are those whose homes are adjacent to ours (Suryani, 2011, p. 25-26).

The word *silaturahmi* is a compound word from Arabic that consists of two syllables, namely *silah* which means to gather, connect, and *al-rahim* which means relatives, kinship. If interpreted, *silaturahmi* is a relationship between mankind. So *silaturahmi* is a relationship that is carried out based on kinship or brotherhood connected by *nasab* or closest descendants (Istianah, 2016, p. 200-201).

In Indonesian the notion of *silaturahmi* is not limited to connecting kinship or brotherhood, because its use is not only limited to connecting relationships to fellow relatives but is more widespread -that is, relationships to other people (for example, society). This can be done by coming to them by doing or giving kindness in the form of words or deeds (Darussalam, 2017, p. 119).

So it can be said that *silaturahmi* is an effort or a way of getting closer to others (not only limited to relatives or relatives) with an effort to do or give something,

whether in the form of goods, actions, or speech and full of affection, whether to those who are of faith or not (Khairifa, Lubis & Zulkarnain, 2019, p. 576-577).

With the emergence of the Covid-19 virus which created a pandemic, it affected all activities, both educational, economic and social. The implementation of any activity has stopped, the closure of several places of activity and the recommendation from the government that encourages people to stay at home to decide the spread of Covid-19 does not mean that we also have to break *silaturahmi* just because we cannot meet other people in person. Precisely with this pandemic, we must continue to maintain *silaturahmi* supported by the sophistication of electronic equipment in the 2.0 era. For example, asking for news through electronic messages that are already available on various application platforms (Christin, Hidayat & Rachmatie, 2021, p. 4).

The existence of this pandemic makes each individual also have to be more concerned about the surrounding environment, especially with family and neighbors. Because the spread of Covid-19 is also very easy and no one knows when the virus resides in the body until it has suddenly been tested positive. Therefore, reminding each other to always comply with health protocols and government recommendations is also one way to continue to connect (Asfar, 2020, p. 215).

### *The State of the Sumberejo – Ngasem – Kediri Community during the Pandemi*

As in most places, the people of Sumberejo – Ngasem – Kediri followed the government's recommendations during the pandemic, such as temporarily covering mass activities (routine recitations, *diba'an*, or gatherings of social gatherings). This is because these activities put many people in one place and have the potential to cause crowds. The professions of the people are manifold, however, the majority of them are food merchants and farmers. Social habits such as gathering to say hello or talk are still inherent both in the class of people who are old and who are still young, in activities held by the community itself, and just when they are shopping at traveling vegetable vendors.

In one of the interviews with a resident of Sumberejo Village who works as a vegetable seller named Mrs. Sri, aged 43 years, when asked about the response –if –if there are neighbors who are affected by Covid-19, she replied to always give support to them and help as much as possible. The problem is that sometimes some of them (who are self-isolating) just stay silent (don't give the news to others) so that they don't know that there is something around them who is being affected by the disaster. If it is known, residents can make contributions to buy food ingredients – whether it's in the form of raw materials or ready to eat – and buy medicines. Don't give it directly because we also have to keep it from being affected, it can be hung on a fence or doorknob. It will be even easier if the affected person gives their place to put these items.

A subsequent interview conducted with Mr. Dari, one of the 45-year-old residents who works as a parking attendant at Gurah Market, said he was at least not ostracized or feeling afraid to help those affected by Covid-19. Being given healthy favors is an advantage at this time, therefore we should use it to help those affected, buy medicines or deliver checks as long as we must be dressed (health protocols) completely. If we are exchanged for positions (we are affected), of course, we do not want to be shunned or excluded just because we are affected by Covid-19. To stand or walk is sometimes still difficult, so we won't able to go alone anywhere to find medicine or eat.

In addition, this interview was also conducted to a young villager named Ms. Elvi, age 21, who is a student at Kadiri University, saying that at least we must avoid, because taking care of ourselves during this (pandemic) is also important. Even so, we must still try not to ostracize the person, because anyone must not have the desire to be affected (Covid-19). And if anything happens, it must be the closest neighbors who will help.

Finally, an interview was conducted with Ms. Anggi (23 years old), who said that a special isolation place should be made for the (affected) person. It is enough to support from afar, through social media for example, if the person is an adult who is not very familiar with us. Motivate them to keep thinking positively. So that we don't have to visit the person concerned, and pray for a speedy recovery.

From the interview, the author concluded that when there are neighbors affected by Covid-19, the attitude that needs to be done first is to provide support so as not to feel frightened or depressed. Help what is needed, such as checking with a doctor or buying medicine. For the Messenger of Allah ﷺ said the words narrated by Imam Ahmad:

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ زَكَرِيَّا قَالَ حَدَّثَنَا عَامِرٌ قَالَ سَمِعْتُ التُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَعَاطُفِهِمْ وَتَرَاحُمِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ شَيْءٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى

*Having told us Yahya ibn Sa'id of Zacharias he said, Has told us, Amir, he said, I heard An Nu'man bin Basyir preach, "I heard the Messenger of Allaah Sallallahu 'alaihi wasallam say: "The parable of the Believers in their love and brotherhood is like one body. If there is one part that feels sick, then the whole body will also feel pain by staying up late and having a fever." HR. Ahmad No. 17648 (Hanbal, 2009, p. 141).*

Thus, taking care of our relatives –especially neighbors whose homes are closest to us is the advice of the Messenger of Allah ﷺ. In assisting affected neighbors, of course, is still done by maintaining health protocols. Not intersecting directly does not mean ignoring or ostracizing our neighbors who are being affected by Covid-19.

### *Maintaining Friendship in a Pandemic State as a Living Hadith*

To protect themselves from contracting Covid-19, people are encouraged to comply with health protocols and recommendations from the government. One of them is Work From Home. This advice also has another side, namely having more time at home. If usually, someone can spend as much as 12 hours at work or studying, now someone also has more time to do activities at home, such as socializing with neighbors. As done by some people who work as guardians of tourist attractions and teachers in Sumberjo - Ngasem - Kediri. Those who initially had to guard tourist attractions against morning to evening or who had to teach at school from morning to evening became to have a lot of free time to do activities at home.

In the presence of circumstances like this, it can be used to just greet neighbors – ask for news – or even help if the neighbor is having a celebration or is affected by a

disaster. This is a small thing that can be done to connect during this pandemic, there is no need to go far to see relatives or relatives (Amalia, 2020, p. 2). The Prophet ﷺ also encouraged Muslims to always do good to neighbors as narrated by Bukhari:

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ أَخْبَرَنِي أَبُو بَكْرٍ بْنُ مُحَمَّدٍ عَنْ عَمْرَةَ  
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ يُوصِينِي جَبْرِيلُ بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ  
سَيُورَثُهُ

*Has told us Isma'il bin Abu Uwais he said; has told me Malik of Yahya ibn Sa'id he said; had preached to me Abu Bakr bin Muhammad of 'Amrah of Aisyah radiallahu 'anha of the Prophet sallallahu 'alaihi wasallam he said: "Ridwan always warns me to do good towards neighbors so that I think neighbors will also get the inheritance." HR. Bukhari No. 5555 (Al-'Asqalani, 2010, p. 154).*

The Messenger of Allah ﷺ said that he almost thought that neighbors belonged to the class of people who received inheritance because of how Ridwan conveyed that one should do good to neighbors. This can be applied to current conditions, one of which is helping neighbors who are affected by Covid-19.

Maintaining this *silaturahmi* applies not only to those who are believers and to other believers, but also to those who have different beliefs. Because we live in the Unitary State of the Republic of Indonesia with a diversity of tribes and religions, we are not allowed to focus only on one group, but to others means that it is comprehensive regardless of race, ethnicity, or religion (Achadah, 2020, p. 11-12). The Messenger of Allah ﷺ himself also said:

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ حَدَّثَنِي مَنْ سَمِعَ حُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي  
وَسَطِ أَيَّامِ التَّشْرِيقِ فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ آبَاءَكُمْ وَاحِدٌ أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ وَلَا  
لِعَجَمِيٍّ عَلَى عَرَبِيٍّ وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى أَبْلَغْتُ قَالُوا بَلَّغْ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَيُّ يَوْمٍ هَذَا قَالُوا يَوْمٌ حَرَامٌ ثُمَّ قَالَ أَيُّ شَهْرٍ هَذَا قَالُوا شَهْرٌ حَرَامٌ قَالَ ثُمَّ قَالَ أَيُّ بَلَدٍ هَذَا  
قَالُوا بَلَدٌ حَرَامٌ قَالَ فَإِنَّ اللَّهَ فَدَحَرَ بَيْنَكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ قَالَ وَلَا أُدْرِي قَالَ أَوْ أَعْرَاضَكُمْ أَمْ لَا كَحُرْمَةِ  
يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا أَبْلَغْتُ قَالُوا بَلَّغْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِيُبَلِّغَ الشَّاهِدُ  
الْعَائِبَ



*Has told us Isma'il, Has told us Sa'id Al Jurairi, from Abu Nadhrah, has told me the man who has heard the sermon of the Messenger of Allaah 'Alaihi wa Sallam in the middle of tasyriq, he said: "O man! Rabb, you are one, and your father is one, remember! There is no advantage for Arabs over ajam people (non-Arabs) and for ajam people (non-Arabs) over Arabs, there is no advantage for red people over black people, for black people over red people except with piety. Have I delivered?" they replied: The Messenger of Allaah 'Alaihi wa Sallam has delivered. The Messenger of Allaah 'Alaihi wa Sallam said: "What day is this?" they replied: Haram day. The Messenger of Allaah 'Alaihi wa salam said: "What month is this?" they replied: The month is haram. The Messenger of Allaah 'Alaihi wa Sallam said: "What land is this?" they replied: The land is haram. The Messenger of Allaah 'Alaihi wa Salam said: "Allah forbids your blood and treasure among you -I (Abu Nadhrah) said; I don't know if he calls honor or not -- as it is your day, in this month and in this land." The Messenger of Allaah 'Alaihi wa Salam said: "Have I delivered?" they replied: The Messenger of Allaah 'Alaihi wa Salam has delivered. The Messenger of Allaah 'Alaihi wa Sallam said: "Let those present convey to the absent." HR. Ahmad No. 22391.*

In the hadith it is said that the ajam (non-Arab inhabitants) and the Arab inhabitants are the same in the eyes of Allah, which means to explain that there is no difference between us (believers) and other human beings in the eyes of Allah, we both have one God, but different in faith. And in the hadith it has also been mentioned how racist has also been forbidden by the Messenger of Allah ﷺ especially if it is to the point of eliminating the lives of those who are not of the same faith, do not belong to the skin or a tribe (Mukhtar, 2021, p. 83-84).

The Sumberejo Ngasem community continues to maintain *silaturahmi* between neighbors in their own way. They proved this when they found one of the neighbors who was self-isolating at home, the people of Sumberejo Village took turns buying vegetables so that people who were in isolation could rest without the need to leave the house. Meanwhile, when their neighbors experience symptoms (but have not been confirmed positive) experience shortness of breathing disorders. Based on the narratives of the residents who were respondents, even though they were in a state of anxiety and fear (for patients or themselves), they tried to remain calm and delivered to the nearest hospital even though some of them preferred to help by keeping their distance. One of

the residents lent a vehicle because there was no ambulance to pick it up. Residents who deliver also use complete protocols for preventive measures to avoid being affected.

With this increase in Covid-19 cases, humans –especially the people of Sumberejo Village –seem to have experienced a jointly borne test. Those who have the pleasure of health prioritize humanity towards their neighbors affected by Covid-19 even though some people are still taking care of themselves and providing support from afar. Considering that they also coexist for quite a long time, the person who can give the first help is their neighbor.

### *Benefits of Maintaining Friendship with Neighbors in the Era of the Covid-19 Pandemic*

The rise in Covid-19 cases is enough to give a stern warning that taking care of ourselves and others around us is a very important action. Because, if one of them is already affected, then the environment is feared to pollute the others as stated by the Messenger of Allah ﷺ narrated by Bukhari:

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ فَقَالَ أَعْرَابِي يَا رَسُولَ اللَّهِ فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الظَّبَاءُ فَيُخَالِطُهَا الْبَعِيرُ الْأَجْرَبُ فَيُجْرِمُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْ أَعْدَى الْأَوَّلَ وَعَنْ أَبِي سَلَمَةَ سَمِعَ أَبَا هُرَيْرَةَ بَعْدَ يَقُولُ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُورِدَنَّ مُمْرِضٌ عَلَى مُصْحٍ وَأَنْكَرَ أَبُو هُرَيْرَةَ حَدِيثَ الْأَوَّلِ قُلْنَا أَلَمْ تُحَدِّثْ أَنَّهُ لَا عَدْوَى فَرَطَنَ بِالْحَبَشِيَّةِ قَالَ أَبُو سَلَمَةَ فَمَا رَأَيْتُهُ نَسِيَ حَدِيثًا غَيْرَهُ

*Has told me Abdullah bin Muhammad has told us Hisham bin Yusuf has preached to us Ma'mar of Az Zuhri of Abu Salamah of Abu Hurairah radliallahu 'anhu he said; The Prophet Sallallahu 'alaihi wasallam said: "There is no 'adwa (belief in the transmission of disease) no shafar (considering the month of shafar as an illegitimate or sacred month) nor hamma (jahiliyyah belief in reincarnation)." Then a Bedouin Arab said; "O Messenger of Allah, then what about the camel that is in the desert, as if (clean) like a horde of antelopes and then came to him a camel with scabies and mixed with it so that he infected it?" So the Prophet Sallallahu 'alaihi wasallam said: "Then who infected the first one?" Afterward, Abu Salamah heard Abu Hurairah say; The*

Prophet Sallallahu 'alaihi wasallam said: "Let not the sick (camel) be mixed with the healthy." –it seems that Abu Hurairah renounced the first hadith –so we asked; "Have you never told me that there is no 'adwa (belief in the transmission of disease)." Then he spoke in habasyah, so I never saw him forget the hadith other than the hadith above." HR. Bukhari No. 5328 (Al-'Asqalani, 2010, p. 309).

From the hadith, it is told that in the time of the Apostle there was also a contagious plague, namely scurvy that occurred in livestock. And the Messenger of Allah صلى الله عليه وسلم said that the cattle that were infected the first time should be deserted so as not to be transmitted to others. We can represent this to the current situation during the Covid-19 pandemic, namely providing a place for self-isolation to those affected and treating them until they recover. So that it can still create a healthy environment, be more effective in caring for those who are sick, and can carry out more intensive care.

Some of the benefits of maintaining a *silaturahmi* with neighbors in this era of the Covid-19 pandemic. Some of them.

a. Foster sensitivity and a sense of concern for others

When there are neighbors who are affected, there will be several feelings that arise, namely fear, pity, and worry (worry). Fear arises because of the vulnerability of the current atmosphere, as well as making us feel worried about what if we are infected people. Compassion certainly also appears as a form of empathy that human beings have that automatically imagine what if we are in that position (Mujahidah & Listiyandini, 2018, p. 62).

The first effort made was to help as much as he could. Does not distinguish who to help (looking at race, ethnicity, and religion). With this path, *silaturahmi* are formed, and a sense of sensitivity and mutual belonging to the presence of others will be stronger (Istianah, p. 206-207). The help we give or others give is one of the effects of caring for others (Mariana & Nurmilah, 2012, p. 50).

b. Making the environment more prosperous

Not only to those affected, helping neighbors or others when they are being hit by a disaster is an obligation. One of them is when the economy is not good in this pandemic era. This can be realized by providing logistical assistance in the form of food, medicines, or medical devices such as oxygen cylinders. It can also be by providing assistance with manpower to deliver treatment or building a proper self-isolation place for those affected (Maidin, 2017, p. 205-2017).

Seeing other people who are in trouble can be helped, it can make the feeling of being happy while creating a healthy environment. The relationship between each other can create a harmonious atmosphere so that it can provide a pleasant atmosphere for the surrounding community. Giving each other useful things as already mentioned, it can make the giver feel happy and what he does is also a good thing (Sari & Priyanto, 2019, p. 48-49).

c. Extending Life

Age is indeed in the hands of Allah Swt and having a long enough age may be a form of blessing (el-Bantanie, 2009, p. 196). However, a study conducted by the Faculty of Public Health, Harvard University, Boston, Massachusetts, USA, said that a person who has many friends, relatives, and other social relationships will have a longer life than those who like to isolate themselves (Rauf, 2009, p. 125-127). Therefore, connecting *silaturahmi* – including small implementations for neighbors around the house – is an alternative to maintain our physical and mental health so that we always think good things in this pandemic era.

## Conclusion

The increase in Covid-19 virus cases, which is increasing day by day, makes us have to take care of ourselves and the people closest to us, family and neighbors around

the house. If there are affected people around us –neighbors for example, then it doesn't mean we keep our distance by ignoring and just leaving. We should also keep helping with the things we can, such as buying medicine, buying food, or delivering checks. However, still, make sure when helping, prioritize health protocols or some alternatives – to provide goods for example – so as not to get infected. Keep yourself healthy, so that you can always help others who are in distress. That way, even with the difficulties during the pandemic and the government's recommendation to stay at home, we can still communicate with others and carry out the sunnah recommended by the Prophet ﷺ –that is, staying in touch with others without feeling too anxious and worried about contracting the Covid-19 virus.

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