



Understanding Covid-19 From a Disaster Perspective Based on Kyai Haji Maimun Zubair's *Tatsunami* Manuscripts

Covid-19 is a pandemic that has spread throughout the world. The perspective on disasters is discussed in one of the manuscripts on disasters, namely the *Tatsunami* Manuscript written by KH. Maimun Zubair. Because the *Tatsunami* manuscript was the only *turats* by Indonesian ulamas that is purely devoted to disaster and the phenomena of Covid-19 pandemic, it is critical to examine this text. This research proposed two main questions: first, how Covid-19 pandemic is understood from a disaster perspective according to the *Tatsunami* manuscript? Second, what effect does comprehension on disaster perspectives have on the Covid-19 pandemic, as documented in the *Tatsunami* manuscript. This research will employ the method of classical manuscript hermeneutics, which is helpful to identify clear meaning of disaster perspectives in the *Tatsunami* manuscripts, and which is then used to analyze the contextualization of Covid-19 pandemic. This research found that Covid-19 pandemic is connected to *Tatsunami*, especially on parts of *kauniyah* verses, which are followed by *sam'iyah* and *mariyah* verses.

Keywords: Understanding, Covid 19, Disaster, *Tatsunami* Manuscript

Covid-19 adalah pandemi yang telah menyebar ke seluruh Dunia dan mempengaruhi segala aspek kehidupan. Perspektif bencana dibahas dalam salah satu manuskrip yaitu Kitab *Tatsunami* yang ditulis oleh KH. Maimun Zubair. Menjadi penting untuk mengkaji Kitab *Tatsunami* ini karena kitab ini merupakan satu-satunya naskah ulama Indonesia yang murni dikhususkan untuk bencana. Kajian ini mengangkat dua pertanyaan utama: pertama, bagaimana pandemi Covid-19 dipahami dari perspektif bencana menurut Kitab *Tatsunami*? Kedua, bagaimana pengaruh pemahaman perspektif bencana terhadap pandemi Covid-19, sebagaimana terdokumentasi dalam Kitab *Tatsunami*. Penelitian ini akan menggunakan metode hermeneutik, yang berguna untuk mengidentifikasi secara jelas makna perspektif bencana dalam Kitab *Tatsunami*, yang kemudian digunakan untuk menganalisis kontekstualisasi pandemi Covid-19. Kajian ini menemukan bahwa pandemi Covid-19 terkait dengan *Tatsunami*, terutama pada bagian ayat *kauniyah* yang disusul dengan ayat *sam'iyah* dan *mariyah*.

Kata Kunci: Pemahaman Covid 19, Bencana, Kitab *Tatsunami*

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Dates:

Received 2 Sept. 2021

Revised 13 Oct. 2021

Accepted 07 Nov. 2021

Published 18 Dec. 2021

How to cite this article:

Anis, Fatimatuz
Zahra. 2021,
'Understanding Covid-19
From a Disaster
Perspective Based on Kyai
Haji Maimun Zubair's
Tatsunami Manuscripts.'
*ESENSIA: Jurnal Ilmu-Ilmu
Ushuluddin* 22(2), 219-235
[https://doi.org/10.14421/e
sensia.v22i2.3043](https://doi.org/10.14421/e
sensia.v22i2.3043)

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A. Introduction

The *Tatsunami* manuscripts is a response to the two major disasters in Indonesia, namely the Aceh tsunami and the Yogyakarta Earthquake. KH. Maimun Zubair wrote *Tatsunami* to respond to the two disasters and to discuss the factors that must be considered during a disaster. *Tatsunami* discusses the recovery process and how to strengthen the physical and psychological well-being of the victims following a disaster. The interpretation of *Tatsunami* text serves as a motivating and reinforcing factor to understand Covid-19 pandemic.¹ An intertextual reading of *Tatsunami* lays the groundwork for understanding Covid-19 pandemic based on the thoughts of KH. Maimun Zubair, with the goal of strengthening religiosity and neutralizing the condition of the persons who endured trauma at various degrees during the pandemic. After the pandemic is over, the *Tatsunami* acts as a reinforcing factor, allowing individuals to return to their normal lives without being influenced by the panic and fear events they experienced.

According to Alex Villa Boas, this pandemic is about more than disease. This pandemic makes humans translate between active and passive meanings. Passive meaning refers to the manner in which human life exists. How do patients and

survivors of Covid-19 pandemic contribute to cultural and historical experience and assimilation of a new culture? Active meaning in this case means that humans have a new role in having a new awareness of this pandemic's current status, requiring them to adjust to a new lifestyle that is no longer communal. A pandemic situation needs to be handled intelligently and spiritually. The biblical perspective as part of a historical example² is a reference to dealing with pandemics. Understanding Covid-19 through the interpretation of the *Tatsunami* manuscripts can be used to reinforce and drive the signification of Covid-19 pandemic.

The study of Covid-19 pandemic tends to focus exclusively on medical, social, and psychological aspects³, ignoring the power of religious interpretation. The analysis trend employed in this study is separated into three categories. The first is a medical aspect on Covid-19 pandemic⁴. Second, social aspects see Covid-19 pandemic as part of the broader issues of social, economic, and cultural transformation. The third is a psychological aspect⁵; the three trends in the study of the relationship between interpretation of manuscript and understanding of Covid-19 pandemic see disaster and trauma as textual, social, and psychological components⁶. This

¹ Hui-fang Xu et al., "Knowledge, Awareness, and Attitudes Relating to the COVID-19 Pandemic among Different Populations in Central China: Cross-Sectional Survey," *Journal of Medical Internet Research*, 2020; Lea Waters et al., "Positive Psychology in a Pandemic: Buffering, Bolstering, and Building Mental Health," *Journal of Positive Psychology* (2021).

² Alex Villas Boas, "Spirituality and Health in Pandemic Times: Lessons from the Ancient Wisdom," *Religions* 11, no. 11 (2020).

³ Kaori Kitagawa, "Disaster Risk Reduction Activities as Learning," *Natural Hazards* 105, no. 3 (2021).

⁴ Ravindra Ganesh et al., "Managing Patients in the COVID-19 Pandemic," *Mayo Clinic Proceedings: Innovations, Quality & Outcomes* 5, no. 1 (2021); Subhash

Chander et al., "Clinical Characteristics and Out Come of Patients with Symptomatic Corona Virus Disease 2019 in Small District of Himachal Pradesh in India," *Asian Journal of Medical Research* 9, no. 3 (2020); Gui Quan Sun et al., "Transmission Dynamics of COVID-19 in Wuhan, China: Effects of Lockdown and Medical Resources," *Nonlinear Dynamics* 101, no. 3 (2020).

⁵ (Fincham & May, 2021)

⁶ Hemraj P. Jangir and Vikram RajNat, "Impact of Pandemic on Women Engaged in Bar Dances and Sex Work: A Case of Nat Community in Rajasthan," *Social Work with Groups* (2020); U. Napitu, Corry, and M.K.D. Matondang, "Sosialisasi Pembatasan Pelaksanaan Kegiatan Masyarakat (PPKM) Mikro Di Kelurahan Bah Kapul," *Community development journal* 2, no. 2 (2021);





tendency overlooks the factor of applying the interpretation of religious text and spirituality as the alternative foundation and critical strength during the Covid-19 pandemic. Disaster management has always ignored the role of religion in strengthening the spirituality of its victims; disasters are viewed as outside the province of religion.⁷ This paper seeks to fill in the gaps left by prior works on the understanding of Covid-19 pandemic by presenting an interpretation of the *Tatsunami* manuscripts and examining how religion contributes to our understanding of Covid-19.

This study addressed two major questions: (a) How can *Tatsunami* be used to comprehend the Covid-19 pandemic as an alternative to Western-based knowledge? and (b) What are the ramifications of comprehending the Covid-19 pandemic through the interpretation of *Tatsunami* manuscripts? These two will lead us to a better understanding of the *Tatsunami*, not only by generating discussion, but also by providing a solution for disaster recovery management. This will demonstrate how religious knowledge is critical for comprehending and mitigating the Covid-19 pandemic.

This article argues that the interpretation of the *Tatsunami* manuscripts has a direct influence

on how religion is textually and psychologically understood, as well as how *Tatsunami* might be utilized to mitigate the Covid-19 pandemic. The interpretation of the *Tatsunami* manuscripts provides a good grasp of what one should do during the disaster of Covid-19. This paper will also address the broader question of how, in comparison to western medical and psychological knowledge, spiritual and religious elements are overlooked in disaster recovery management. This paper is an attempt to reconcile religious and western perspectives on disaster recovery management.

Understanding Covid-19 as part of disaster interpretation

The understanding of Covid-19 pandemic cannot be separated from the interpretation of the *Kitab Kuning*, because it is the main factor that has a high correlation with the interpretation of religion in the 'Yellow Book'.⁸ The understanding of Covid-19 pandemic correlates positively with religious interpretation based on the manuscripts. Correlation between understanding of Covid-19 pandemic and religious interpretation is based on the definitions and interpretations of the *Kitab Kuning* on religion and disaster⁹. Understanding Covid-19 pandemic through religious lenses not

Rindam Nasruddin and Islamul Haq, "Pembatasan Sosial Berskala Besar (PSBB) Dan Masyarakat Berpenghasilan Rendah," *SALAM: Jurnal Sosial dan Budaya Syar-i* (2020).

⁷ Liang Zhao and Peng Gao, "Catastrophic Psychology under Novel Coronavirus Pneumonia: From the Perspective of Social Governance," in *Proceedings - 2020 International Conference on Wireless Communications and Smart Grid, ICWCSG 2020*, 2020; Helen Parish, "The Absence of Presence and the Presence of Absence: Social Distancing, Sacraments, and the Virtual Religious Community during the Covid-19 Pandemic," *Religions* (2020); Diego Meza, "In a Pandemic Are We More Religious? Traditional Practices of Catholics and the COVID-19 in Southwestern Colombia," *International Journal of Latin American Religions* 4, no. 2 (2020).

⁸ Mundi Rahayu, Mediyansyah, "The Discourse of Submissiveness to God in the Pandemic Time through 'BURDAH KELILING,'" *Psychology and Education Journal* 58, no. 1 (2021); Howard Phillips, "'17, '18, '19: Religion and Science in Three Pandemics, 1817, 1918, and 2019," *Journal of Global History* 15, no. 3 (2020); Hamid Ashraf et al., "Fighting Pandemics: Inspiration from Islam," *Journal of the Pakistan Medical Association* (2020).

⁹ Joshua Sabih, "GOD IS TELLING US SOMETHING," *Tidsskrift for Islamforskning* 15, no. 2 (2021); Mustaqim Pabbajah et al., "Deauthorization of the Religious Leader Role in Countering Covid- 19: Perceptions and Responses of Muslim Societies on the Ulama's Policies in Indonesia," *International Journal of Criminology and Sociology* 9 (2020); Masdar Hilmy and Khoirun Niam,





only generates discourse but also inner peace and references. Application of religious interpretations to understanding of the pandemic is a fast and effective way of recovery¹⁰. In order to be effective, understanding Covid-19 pandemic requires religious interpretation.

The understanding of Covid-19 pandemic in terms of religious interpretation is critical for its application. Until now, our understanding of the Covid-19 pandemic has been limited to the guidelines of western institutions' health authorities. This results in a narrow focus on medical issues and a lack of comprehension based on religious interpretation. The lack of religious interpretation for understanding Covid-19 pandemic reduces the success in controlling the pandemic¹¹. This situation is further exacerbated by the assumption that the pandemic is a result of a conspiracy, and is not a natural occurrence; this creates a sense that Covid-19 pandemic is part of a technological disaster, which is contrary to religious interpretations. Opinions on how Covid-

19 is understood in religious interpretations generally revolve around whether Covid-19 is part of a conspiracy, a disaster, or an natural disaster cycle¹². Opinions about COVID-19 have influenced religious interpretations of the pandemic. In general, Covid-19 pandemic was interpreted as a conflict between medicine and religion, resulting in confusion over how to restore awareness of carrying out religious rituals¹³. The understanding of Covid-19 pandemic that is not founded on religious interpretations leaves the pandemic unresolved.

Overview of the *Tatsunami* Book

Tatsunami manuscripts discusses disaster; it was written by KH Maimun Zubair in response to his anxiety about the meaning of disaster. This millennial era sees the emergence of two major disasters in Indonesia. The presence of this particular manuscript in the realm of *pesantren* in Indonesia is a reflection on the natural disaster by senior scholars/*ulamas*¹⁴. The manuscripts of

"Winning the Battle of Authorities: The Muslim Disputes over the Covid-19 Pandemic Plague in Contemporary Indonesia," *Qudus International Journal of Islamic Studies* 8, no. 2 (2021).

¹⁰ Justin Thomas and Mariapaola Barbato, "Positive Religious Coping and Mental Health among Christians and Muslims in Response to the Covid-19 Pandemic," *Religions* 11, no. 10 (2020); Sayed A. Quadri, "COVID-19 and Religious Congregations: Implications for Spread of Novel Pathogens," *International Journal of Infectious Diseases*, 2020.

¹¹ Paul Isiko Alexander, "Religious Construction of Disease: An Exploratory Appraisal of Religious Responses to the COVID-19 Pandemic in Uganda," *Journal of African Studies and Development* 12, no. 3 (2020); Cong Ling Teo et al., "COVID-19 Awareness, Knowledge and Perception towards Digital Health in an Urban Multi-Ethnic Asian Population," *Scientific Reports* 11, no. 1 (2021); Irfan Ridwan Maksun, "Indonesian Decentralization In The Covid - 19 Pandemic: On The Right Track or Not?," *Jurnal Kebijakan dan Administrasi Publik* 24, no. 2 (2020).

¹² Abdullah Muslich Rizal Maulana, "Pandemi Dalam Worldview Islam; Dari Konsepsi Ke Konspirasi," *Tribakti: Jurnal Pemikiran Keislaman* 31, no. 2 (2020); Zohaib Ahmad and Arzoo Ahad, "COVID-19: A Study of Islamic and Scientific Perspectives," *Theology and Science* 19, no. 1 (2021); Rebecca L. Copeland, "Bats, Viruses, and Human Beings: A Chiropteraphilic Theodicy," *Scottish Journal of Theology* 74, no. 1 (2021).

¹³ Thomas and Barbato, "Positive Religious Coping and Mental Health among Christians and Muslims in Response to the Covid-19 Pandemic"; Islam et al., "COVID-19-Related Infodemic and Its Impact on Public Health: A Global Social Media Analysis"; Xiao Tan, Yao Song, and Tianyang Liu, "Resilience, Vulnerability and Adaptability: A Qualitative Study of COVID-19 Lockdown Experiences in Two Henan Villages, China," *PLoS ONE* 16, no. 2 February (2021).

¹⁴ Ainul Yaqin and Nanda Septiana, "Tradisi Ilmiah Dalam Pendidikan Pesantren," *JIE (Journal of Islamic Education)* 4, no. 1 (2019).





Tatsunami can be interpreted in various ways, namely, script, textually, and contextually. 'Textually' means interpreting as literally as the words were written; 'contextually' is applying the textual meaning to a new context and situation; if the text and context do not match, the search is directed towards substantial meaning and applying it in a new context.

According to Stephen Platt¹⁵, there are numerous factors that contribute to resilience during a natural disaster, one of which is religiosity. Therefore, religious interpretation is one of the factors that can strengthen resilience during the pandemic. Religious interpretations of the *Tatsunami* manuscripts can help accelerate the effectiveness of resiliency and pandemic mitigation. This is not to say that *Tatsunami* can replace Western medical knowledge, but it is possible to enrich tools for understanding the Covid-19 pandemic by incorporating religious perspectives from the *Tatsunami* manuscripts.¹⁶

Understanding Covid-19 pandemic through the lens of the *Tatsunami* manuscripts gives rise to various perspectives on the pandemic and its problems. The general perception of Covid-19

pandemic considers is that it is a technological disaster, as it spreads rapidly throughout the country and has a significant impact on every aspect of our lives¹⁷. The Covid-19 pandemic is classified as a bio-technological disaster due to the fact that it was a biological virus that requires bio-technological solutions.¹⁸ This analysis has a second effect on this understanding, implying that Covid-19 is part of a conspiracy¹⁹. Understanding Covid-19 pandemic as a conspiracy will have an effect on the various steps taken to comprehend it, the most important of which is friction over worship rituals that must be negotiated with health protocols and social distancing.²⁰ By examining the interpretation of *Tatsunami* manuscripts, we can identify different methods and difficulties in understanding the Covid-19 pandemic.

Understanding Covid-19 based on the *Tatsunami* Manuscript

Though it was published more than a decade ago, many people, particularly outside the *pesantren* community, are unfamiliar with the *Tatsunami* manuscripts. The manuscript raises new

¹⁵ Stephen Platt, "Factors Affecting the Speed and Quality of Post-Disaster Recovery and Resilience," in *Geotechnical, Geological and Earthquake Engineering*, 2018.

¹⁶ Janice H.Y. Kang, Roya N. Mason, and Thomas P. Tarshis, "51.14 RELATIONSHIP BETWEEN RELIGION/SPIRITUALITY AND MENTAL HEALTH IN YOUTH DURING COVID-19," *Journal of the American Academy of Child & Adolescent Psychiatry* 59, no. 10 (2020).

¹⁷ Fabian Eggers, "Masters of Disasters? Challenges and Opportunities for SMEs in Times of Crisis," *Journal of Business Research* 116 (2020); Ćosić K et al., "Impact of Human Disasters and COVID-19 Pandemic on Mental Health: Potential of Digital Psychiatry.," *Psychiatria Danubina* 32, no. 1 (2020); Abdul Wafi Muhaimin, "IJTIHAD 'VIRTUAL' DAN FIQIH CORONA: RESPON ULAMA INDONESIA DI MUSIM PANDEMI," *Hikmah: Journal of Islamic Studies* 16, no. 2 (2020).

¹⁸ Copeland, "Bats, Viruses, and Human Beings: A Chiropterophilic Theodicy."

¹⁹ Peng and Berry, "Coping with the Challenges of COVID-19 Using the Sociotype Framework: A Rehearsal for the next Pandemic"; Jakub Šrol, Eva Ballová Mikušková, and Vladimíra Čavojová, "When We Are Worried, What Are We Thinking? Anxiety, Lack of Control, and Conspiracy Beliefs amidst the COVID-19 Pandemic," *Applied Cognitive Psychology* 35, no. 3 (2021).

²⁰ Nurrahmi et al., "Paradox of Protective Behaviours among Muslim Men during the Early Stage of the COVID-19 Pandemic in Aceh, Indonesia"; Saifuddin Zuhri Qudsy, Muhammad Rosyid Awwabin, and Ahmad Sholahuddin, "Temboro Tablighi Jamaat's Reception to Hadith on Covid-19," *DINIKA* 5, no. 2 (2020).





perspectives on disaster mitigation, which can be applied to the Covid-19 pandemic as well. According to the interpretation of *Tatsunami* manuscripts, this pandemic is fundamentally a result of God's intervention, though it is also caused by human actions²¹. This perspective of Covid-19 has an impact on how people accept the reality of this pandemic²². This understanding will also have an effect on the various religious policies related to this pandemic²³. The mitigation of Covid 19 pandemic through the interpretation of the *Tatsunami* manuscripts is directly proportional to the community's disparate perceptions of the pandemic²⁴.

The perspective of pandemic in *Tatsunami* manuscripts is based on various understandings of pandemic that occurred in various nations, including in Indonesia. Different understandings of Covid-19 pandemic have also occurred in various regions across the world²⁵. Each region develops its own Covid-19 pandemic discourse in

response to the problems in the region before the pandemic; thus, this discourse serves as a bridge between social understanding and the burden of post-Covid-19 pandemic. Different countries have varying degrees of understanding²⁶, despite the fact that neighboring countries shared similar characteristics on the pandemic. Indonesia shares similar characteristics of understanding with several nearby countries, such as Malaysia, Bangladesh, and India, in terms of compliance, the strength of religious sources, the lack of consolidation between the scientific and religious authorities. While nations such as the Ukraine and Lebanon have a more structured understanding, it is not as frightening as what happened in Indonesia. The *Tatsunami* manuscripts provides an explanation for the widespread belief in various regions of Indonesia. In Indonesia, Covid-19 is interpreted as God rewards, punishment or reminder for human's life.

²¹ Sabih, "GOD IS TELLING US SOMETHING"; Alexander, "Religious Construction of Disease: An Exploratory Appraisal of Religious Responses to the COVID-19 Pandemic in Uganda."

²² Connor M. Chapman and De Mond Shondell Miller, "From Metaphor to Militarized Response: The Social Implications of 'We Are at War with COVID-19' – Crisis, Disasters, and Pandemics yet to Come," *International Journal of Sociology and Social Policy* 40, no. 9–10 (2020).

²³ Mustafa MH., "ULIL AMRI AUTHORITY ON LIMITATION OF CONGREGATIONAL WORSHIPS IN THE PANDEMIC OF COVID-19 IN PERSPECTIVE OF FIQH SIYASAH," *Jurnal Al-Dustur: Journal of politic and islamic law* 3, no. 2 (2020); Amos Sukamto and S. Panca Parulian, "Religious Community Responses to the Public Policy of the Indonesian Government Related to the Covid-19 Pandemic," *Journal of Law, Religion and State*, 2021.

²⁴ Mubashir Majid Baba, "Navigating COVID-19 with Emotional Intelligence," *International Journal of Social Psychiatry* (2020).

²⁵ Tathagata Chatterji, Souvanic Roy, and Atanu Chatterjee, "Global Contagion and Local Response: The

Influence of Centre–State Relations and Political Culture in Pandemic Governance," *Asian Pacific Journal of Public Administration* (2021); Yashpal Singh Malik et al., "Coronavirus Disease Pandemic (Covid-19): Challenges and a Global Perspective," *Pathogens*, 2020; Connie L. McNeely, Laurie A. Schintler, and Bonnie Stabile, "Social Determinants and COVID-19 Disparities: Differential Pandemic Effects and Dynamics," *World Medical and Health Policy* (2020).

²⁶ Tanya Tandon et al., "Effects of COVID-19 Pandemic Lockdown on Medical Advice Seeking and Medication Practices of Home-Bound Non-COVID Patients," *Journal of Education and Health Promotion* 10, no. 1 (2021); Ari Veikko Anttiroiko, "Successful Government Responses to the Pandemic: Contextualizing National and Urban Responses to the COVID-19 Outbreak in East and West," *International Journal of E-Planning Research* (2021); Mashura Shammi et al., "Strategic Assessment of COVID-19 Pandemic in Bangladesh: Comparative Lockdown Scenario Analysis, Public Perception, and Management for Sustainability," *Environment, Development and Sustainability* 23, no. 4 (2021).





Overview of the Covid-19 Case

Perspective of Covid-19 pandemic based on the interpretation of the *Tatsunami* manuscripts is a necessary strategy for mitigation and recovery. *Tatsunami* manuscripts was chosen as the object of research for three reasons. The first reason is that a new discourse on Covid-19 pandemic is required. The important role of local knowledge, such as what found in the *Tatsunami*, has been often neglected. The scientific knowledge of the author of the manuscript, KH. Maimun Zubair, is no longer in doubt in the realm of Islam in Indonesia. The *Tatsunami* manuscripts contain knowledge about disasters and trauma. The *Tatsunami* manuscripts are the only ones studied on disasters from 2000 to the present. The second is that the general public in Indonesia has not been yet aware of the potential knowledge of the *Tatsunami* manuscripts about disasters. In addition, the knowledge in the *Tatsunami* manuscripts has not been used as a reference for the government policy during the pandemic. The third is that the analysis of the *Tatsunami* is necessary to understand Covid-19 in Indonesia. These three reasons demonstrate that a thorough understanding of the relationship between understanding the Covid-19 pandemic and interpreting the *Tatsunami* manuscript is a critical and urgent issue that must be understood as material for future pandemic management policy.

The relationship between the understanding of Covid-19 pandemic and the interpretation of the *Tatsunami* manuscripts is explained using qualitative research that incorporates primary and secondary data. The primary data consists of *Tatsunami* manuscript. The secondary data includes interviews and news related to statements related to the Covid-19 made the family members and the students of KH Maimun Zubair as well as the readers of the *Tatsunami*. Other literature data related to the Covid 19 pandemic are also used on this paper. Both primary data and secondary data are analyzed to determine the relationship between the understanding of Covid-

19 pandemic and the interpretation of the *Tatsunami* on it.

This study entailed the participation of the family and students of the late KH. Maimun Zubair, who received a direct explanation of the *Tatsunami* manuscripts, as well as the survivors of Covid-19. The family of KH Maimun Zubair became the primary source because they were the first to receive this interpretation of the *Tatsunami* manuscripts. The same reason applied to the direct students of KH Maimun Zubair. The third group, survivors of Covid-19, were presented because they benefited from the use of the perspective of *Tatsunami* manuscripts on Covid-19.

In this study, the stages and techniques of data collection were divided into two stages. The first stage involved compiling discussions about disasters in the *Tatsunami* manuscripts. The second stage, as we are still in the pandemic period, is opinion data from the KH Maimun Zubair's family, culled from various media reports. The stages and techniques of data collection were used to obtain answers to the main questions.

The data analysis process is comprised of three stages and two analysis techniques. The three stages of analysis are as follows: (a) content analysis, or the examination of the *Tatsunami* manuscripts, as a means of comprehending the discussion in the manuscripts; (b) analysis of the *Tatsunami* manuscripts' interpretation, as a process of in-depth examination of the manuscripts' discussion; (c) conclusion of data related to the interpretation of the *Tatsunami* manuscripts, following the understanding of the manuscripts so that it can be applied. The three stages of data processing are followed by methods of interpretation and contextualization. The stages of analysis and the analytical techniques used allow conclusions to be drawn to answer the main question of this paper.





Understanding Covid-19 based on the *Tatsunami* Book's Conceptualization

There are three classifications of verses contained in the *Tatsunami*: *Sam'iyah* verses (sounding verses that serve as reminders of human lives), *Mariyah* verses (stronger reminder verses than *sam'iyah*), and *Kauniyah* (the universe as parts of tools for reminding human lives). While the *Sam'iyah* verse is audible, the *Mariyah* verse is visible, and the *Kauniyah* is the actual natural event. Based on these three verses, the manuscripts of *Tatsunami* explains catastrophic events, as well as the effects that arise in an event of uncertainty.

In an attempt to understand an uncertain event, the *Kauniyah* verses will be followed by the *Sam'iyah* and the *Mariyah* ones. In uncertain events, disasters, shocks, and fears, the *Kauniyah* verses serve as a reminder to humanity. At the beginning of *Tatsunami*, the texts of the Qur'an and hadith related to disasters will contradict the existing *fiqh* texts. The *Sam'iyah* verses instill fear and assign the role of scientists to *mentadabburi* and thinks about it, as contained in Surah Az-Zumar 16 and Al-Imran 7. As for those whose understanding and feelings are blurred, the *Sam'iyah* verse does not affect them unless it leads them astray as stated in Al-Isra: 60. If the *Sam'iyah* verse in this second group continues to ineffective, Allah brought the *Mariyah* verse. This *Mariyah* verse was revealed to a group of people whose hearts are petrified; if they continue to commit immoral acts, their hearing and heart will be closed. If these *Mariyah* verses do not serve as effective warnings, Allah will await repentance. This is as Al-An'am 42-45 stated.

According to the description and explanation above, the uncertain situation is mentioned in three of Allah's verses, specifically in *Kauniyah*, *Sam'iyah*, and *Mariyah*. The functions of the three verses are to serve as a reminder to all mankind. These three criteria can be applied to the Covid-19 pandemic. The verse of *Sam'iyah* in this Covid-19 pandemic represents experts who wish to reflect on and formulate what Covid-19 is. Some opinions

move away from or reject the existence of Covid-19. For the stages in the *Mariyah* verse, the Covid-19 period is a time of repentance for the whole world in light of uncertain events in society. The emergence of various levels of death in society is a part of the *Kauniyah* verse.

Based on the understanding of the disaster, it has implications for the emergence of three understandings of disaster. The disaster depicted in the *Tatsunami* manuscripts can be interpreted as a warning, a sign of mercy, and a sign of doom. These three understandings of disaster become a guide for how everyone affected should deal with it. The similarity between the discussion on *Tatsunami* and the Covid-19 pandemic is that the 2004 tsunami disaster affected a large areas of Indian Ocean. This was explained by writing those disasters and calamity occurred not only in our country, but also in other Muslim countries, further complicating the issue, the pain, and the bitterness. These three perspectives are also present in our understanding of Covid-19 pandemic.

The three understandings of disasters have different characteristics. The *Tatsunami* stated that whatever happens in this universe is a manifestation of Allah's power and the prophethood of Allah's *Kauniyah* verse as contained in Al-Isra: 59. The *Kauniyah* becomes a blessing and a warning for those who are unable to recite the *Sam'iyah* verse. If this is still not considered, as stated in Al-An'am 43 and Al-Mu'minun 76, they will be left to repent. Disasters are signs of Allah's wisdom and serve to increase the faith of the believers.

The *Kauniyah* verse can be both a blessing and a punishment. As a punishment, it is not only personal, but also communal such as mentioned in As-Syuro:30 and An-Nisa 79. In a hadith it is also stated that Umm Salamah RA said: *I heard the Messenger of Allah (SAW) say: when the sins of my people appear to my people, Allah will punish them, so I asked: O Messenger of Allah, is there no one who is pious on the Day of that? The Prophet said: yes, I asked:*





then what have these people done? The Prophet replied: they do what most people do when they ask forgiveness from Allah, Ahmad narrated. When disaster is a punishment, according to the following hadith, Allah punishes those who lie, but the pious in the community also bear the brunt of this punishment. That is because when an incident occurs, it affects everyone except those who are blessed by Allah.

Imam Bukhari said: The chapter when Allah sends punishment to a people. The Prophet said: *When Allah sends down punishment on a people, it will also affect everyone in the area and then they will be resurrected according to their deeds.* The Prophet said: *when an evil thing is clear on the earth, Allah will send punishment on its inhabitants, saying: O Messenger, is there not in it obedient people?* The Prophet said: *yes, then they were awakened to Allah's mercy.* when Allah sends down punishment on a people then the punishment also affects everyone in the area then they are resurrected depending on their deeds. The Prophet said: *when an evil thing is clear on the earth, Allah will send punishment on its inhabitants, saying: O Messenger, is there not in it obedient people?* The Prophet said: *yes, then they were awakened to Allah's mercy.*

Based on the above implications, disasters can be classified as warning, mercy, or punishment. Various explanations for the three understandings of disaster above can be also applied to this Covid-19 pandemic. This pandemic is part of the *Kauniyah*; evidence shows that many scholars have

died as a result of Covid-19. This demonstrates that Covid-19 is also part of God's mercy and warning for the believers as well as His punishment for those who have sinned or violated God's law. This relates to the study of the relationship between Covid-19 and religious spirituality²⁷.

The next implication is based on an understanding of disasters, namely the steps that must be taken and the prediction in the manuscripts of *Tsunami* that there will be two stages of disasters that have been mentioned in the manuscripts of Imam Al-Showi. These two stages of disaster serve as a forecast for the future occurrence of additional disasters (and at the time of writing this happened). Covid-19 and disasters were both manifestations of a single unified mindset, which exhibited behaviors consistent with religious perspectives.²⁸

Imam al-Showi has an opinion regarding the Hadith of the Prophet: These are four things that will happen prior to the Day of Judgment occurs, but the last two have occurred since the time of the Companions, and Allah honored the first two as signs that the Day of Judgment was near. However, scholars believe that the last two are those that occur close to the Day of Resurrection but suffer a lesser punishment than the previous peoples. The explanation of al-Showi's interpretation as follows: First: (words:) Second: (words) the reason for the existence of *kalam istidrak* here is because of the hadith that gives a signal that there will be no punishment from above (balancing), and punishment from below (the landslide of the earth) for Prophet Muhammad SAW people's; and these two things happened, especially to the previous people. The Prophet SAW said: And from another statement it is

²⁷ Tanya Pieterse and Christina Landman, "Religious Views on the Origin and Meaning of COVID-2019," *HTS Teologiese Studies / Theological Studies* 77, no. 3 (2021).

²⁸ Richard G. Cowden et al., "Resource Loss, Positive Religious Coping, and Suffering during the COVID-19 Pandemic: A Prospective Cohort Study of US Adults with Chronic Illness," *Mental Health, Religion and Culture* (2021).





explained the certainty of the occurrence of these two punishments.' As in the Hadith of the Prophet when the verse was revealed he said: "*Remember, these four things will happen and there is no takwil from this verse.*" The two things are compromised that what is desired by "definitely happens" is that it happens but only partially happens. And what is meant by "not going to happen" is not happening in its entirety. The interpretation of this compromise is as narrated by Ibn Jurair from al-Hasan al-Basri, he thinks that when this verse was revealed, the Prophet Muhammad SAW stood up then performed ablution and asked Allah not to send torment to his people either from above his head or from under his feet. The two things are compromised that what is desired by "definitely happens" is that it happens but only partially happens. And what is meant by "not going to happen" is not happening in its entirety. The interpretation of this compromise is as narrated by Ibn Jurair from al-Hasan al-Basri, he thinks that when this verse was revealed, the Prophet Muhammad SAW stood up then performed ablution and asked Allah not to send torment to his people either from above his head or from under his feet. The two things are compromised that what is desired by "definitely happens" is that it happens but only partially happens. And what is meant by "not going to happen" is not happening in its entirety. The interpretation of this compromise is as narrated by Ibn Jurair from al-Hasan al-Basri, who thinks that when this verse was revealed, the Prophet Muhammad SAW stood up then performed ablution and asked Allah not to send torment to his people either from above his head or from under his feet.

The implication is that contemporary disasters have been mentioned in numerous hadiths of the Prophet Muhammad SAW. There are few scholars who focus exclusively on this disaster; the majority of them become entangled in other studies. The discussion of Imam Ash Showi's manuscripts has received little attention in various other books. With regards to the interpretation of Covid 19, this

serves as reinforcement for the hope that people have in the Prophet Muhammad SAW's loving prayers.

Conclusion

In sum, the research demonstrates that, based on the Tatsunami manuscripts, the understanding of Covid-19 is comparable to that of a common natural disaster and the Covid-19 pandemic. The Covid-19 pandemic, according to the Tatsunami, is a part of Allah's Kauniyyah. It is Sam'iyah for experts who tadabburi it, as well as Mariyah for those who are seeing and comprehending news about various aspects of this Covid-19.

The findings of this study suggest parallels between the understanding of Covid-19 and the perspective on disasters found in the Tatsunami manuscripts.. Although the Covid-19 pandemic is still being debated in reality as a result of a technological disaster, in the Tatsunami manuscripts, it is a response to natural disasters. However, this analogy can have something in common, because both are Kauniyah, and there are also Sam'iyah and Mariyah. This pandemic can serve as a warning, mercy, and doom. Furthermore, this pandemic is part of the disaster mentioned in the manuscripts of Imam Ash-Showi.

Based on the results of this study, it can be concluded that the Covid-19 pandemic is a Kauniyah, as it occurs during the peak of all human egoism. Many experts are in deep thought (tadabbur) about the Covid-19 pandemic as Sam'iyah, as there is no cure for the disease and it has altered all human life. At the time of the Covid-19 pandemic, it is our responsibility to heed the warnings of impending death. Likewise, it serves also as a warning, a form of mercy, or a form of punishment because numerous experts have perished as a result of this Covid-19.

Acknowledgements

The authors thankfully acknowledge the informants.





Competing Interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

Author's Contributions

Fatimah is the sole author of this research article.

Ethical Considerations

This article followed all ethical standards for research, without direct contact with human or animal subjects.

Funding Information

This research received no specific grant from any funding agency in the public, commercial or not-for-profit sectors.

Data Availability

Data sharing is not applicable to this article as no new data were created or analyzed in this study.

Disclaimer

The views and assumptions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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