

Virus Traffic Of Pandemic: Integrative Science Perspective

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Abstrak

Makalah ini bertujuan untuk menarasikan status ontologis dalam konteks realisme empiris dan metafisik sebagai paradigma integral dan interdependen melalui pendekatan fenomenologi deduktif versi Karl Raimun Popper. Keberadaan virus pandemi tidak hanya berkembang pesat secara misterius yang sangat mengkhawatirkan kehidupan masyarakat kontemporer, tetapi juga menimbulkan berbagai macam prasangka dan persepsi yang imajinatif, sensual, dan intelektual-spiritual. Akibatnya, penting untuk dibahas dari perspektif sains integratif.

Kata Kunci: Lalu Lintas, Ontologi, Covid 19 dan Pandemi

Abstract

This paper aims to narrate ontological status in the context of empiric and metaphysic realisms as the integral and interdependent paradigms through Karl Raimun Popper's version of deductive phenomenology approach. The existence of pandemic virus not only booms greatly mysteriously that is strongly worrying about the life of contemporary society, but also results in various kinds of prejudices and imaginative, sensual, and intellectual-spiritual perceptions. As a result, it is essential to be discussed from the integrative science perspective.

Key Words: Traffic, Ontology, Covid 19 and Pandemy

Background

The existence of virus pandemy not only booms greatly mysteriously that is strongly worrying about the life of contemporary society, but also results in various kinds of prejudices and imaginative, sensual, and spiritual and intellectual perceptions so that it is highly important to be discussed from Integrative Science perspective. For that reason, the substance of this writing strives to narrate the ontological status in the context of empirical and metaphysical realisms as the integral and interdependent paradigms.

Firstly, it is possible that it is rather difficult to be debated and avoided when the grand ideologies like liberalism, socialism, and feminism lost the power of attractiveness to the model and pattern of excatological life. Because besides since the beginning the spiritual matter of religiosity has been claimed as the opium of society, it proved empirically that when the medical science undergoes the development, so the extent of life expectation is higher and higher and the extent of death is lower and lower. But, if it is understood by them that the Prophet Muhammad SAW was sick only two times during his life, namely firstly, he was sick because when it was poured the poison into his food and secondly he was sick until he died, possibly they who occupied the Western world remused over that the immunity of body is not only caused by physical factor of *un sich*, but also it is even greatly determined by spiritual factor.

The pattern of healthy life of the Prophet Muhammad SAW that is implemented every day and taught to his fellows, some of them

are: (1) he used to get up for doing evening prayer and morning prayer, so that he always breathed the fresh air; (2) he used to clean himself and his teeth; (3) he used to have breakfast with a glass of water mixed with some honey, and after doing *dhuha* prayer, he ate seven dates; (3) he did not eat the forbidden food and did not drink the alcoholic drink; (4) he used to fast; (5) he did not sleep after doing afternoon prayer and before doing noon prayer; (6) he slept slopely on the right side; (7) he used to do sport such as: riding on horse, arching and swimming; (8) he used to keep the cleanliness of himself and environment; and (9) he used to cut his nails and his hair.

Secondly, it is probable that behind the attack of corona virus that phenomenally devastates the life of contemporary society in all over the world, it is still reluctant to be admitted as the punishment and anger of the God for the brutality of contemporary human's child as in the era of prophetic like the case of King Namrud versus the Prophet Ibrahim and Pharaoh versus the Prophet Musa. Likewise, it is regarded as the reprimand or test to the Faithful persons who are negligent and deviate from their religious teachings. Thus, at least, empirically, it showed that this pandemy is present to teach human kind to live to clean themselves, to clean their environment, to eat the unforbidden food, to close the genitals for the Women and not to go to the places that have a variety of virus.

Thirdly, as a matter of fact, the event of pandemy that terrifies the Earth occupants not only influence the human behavior temporarily, so that in the future it can anticipate when the attack of the virus will re-appear, but also may it be realized fully especially by the scientists and social elites given the responsibility to save society, nation and country that in facing the strong attack of corona virus is found the empirical and metaphysical realisms for the second time must be paid attention as the ontology of study that may not be cut off any more as in the perspective of positivism and postpositivism that solely lionizes empirical and rational truth. Whereas, the ethical truth of transcendence, metaphysics and the logos of the God are ignored and forgotten.

Based on the phenomenal event, in accordance with Abdullah (2015) that normative-theological and empirical-historical approach may not be separated. Likewise, in the perspective of Wijaya (Wijaya, 2014) and Peribadi et al (Peribadi, 2020) that ecotological-teocentric and transformative-anthropocentric approach denote the alternative

solution in the effort of understanding the sense of diversity in pluralistic society. Therefore, in accordance with Riyadi (Riyadi, 2014) *that the phenomenon of transition to the supranatural power lately has not only been the sign of the death of positivism and postpositivism, but also the traditional figures who have the international capability like Frithjof Schuon, SeyyedHosein Nasr, Victor Danner, Gai Eaton, Huston Smith, Whitall N Perry, Rama Coomaraswami, Lee D Snyder, Joseph Epes Brown and Martin Lings agreed that there is another word in the modern context, except making to re-appear the sense of sacredness in this complex life.*

Traffic of Pandemy Virus

According to Modjo (Modjo, 2020) that *new normalis* indeed a must and as one to give the chance and opportunity to do economic reinforcement. However, the effort of arranging absolute *roadmappays* heed the sectoral aspect because of condition factor of heterogeneity from the impact of Covid-19 pandemy and comparative advantage that is different from each region. Thus, the composition of *roadmap* does not result in the speciality in a certain sector like tourism. For that reason, according to Oswar Mungkasa (Mungkasa, 2020) that the concept of *telecommuting* (working in a far distance) or *working from home/WFH* (working from home) and the process of its learning is expected to become an integral part of new normal in our daily life. The effort of *telecommuting* implementation becomes a certainty, so that it must be accompanied with the step that needs to be done by all stakeholders for the government, private and public society.

The government must indeed ascertain all of them first before making an emphatic decision to avoid the the fear in front of the public, the labors and the poor. The result of this research showed that Indian country has taken a proper step to quit covid 19, but has not yet been able to make the society to be calm, primarily for the workers who do not have another choice. The government should inform properly to avoid the panic and develop the distribution of food stock, medicines stock and the other primary needs because when someone and a group of persons get everything, so they will certainly not move anywhere or get out of the house (Bargal, 2020; Muhyiddin, 2020).

In connection with the scenario of middle-term developmental planning in this new normal life, so in accordance with Muhyiddin

(Muhyiddin, 2020) that Indonesian government has 3 strategical alternative choices, firstly, remaining with the prior planning that has been contained in Middle Term Developmental Planning of 2020-2024, but it is found a few of program adjustments to accommodate the condition of the new normal life. Secondly, doing the moderate program and target adjustments by underlying the assumption that has been renewed according to the situation of pandemy and defending the program that is still relevant with the situation of pasca Covid-19. Thirdly, reorganizing all programs along with the target that has been established based on the assumption and development pasca Covid-19 and implication of socio-economic. In this context, all programs that have been established in Middle-Term Developmental Planning of 2020-2024 are re-examined, re-formulated its strategy and re-scheduled its implementation period.

According to Acharya (Acharya, et al, 2020) that the tax does not become the main income indirectly for the government anywhere in the world that is struck by the virus pandemy (Covid-19) because it gives the impact on the collection process of GST (*Goods and Services Tax*), so that the government strives as maximally as possible to bring the economy to the normal route. But, the effort of collecting the GST becomes useless because according to the result of research of Kiradoo (Kiradoo, 2020) that there is no other way to finalize this corona pandemy but putting a high moral ethics because the worrying pandemy is caused by in ethical practices so far. Therefore, the fighters of the corona virus from various fields have done all efforts to save human beings with the spirit of goodness and moral ethics, so that later this pandemy no longer survives in the world.

Besides all nations in the world must follow the high ethics and give the important meaning for the welfare and peace of the world, as well as the ecosystem is based on the ethics among human beings, nature, and animal must be re-built. Finally, when the people die of the factor of corona virus has decreased and kept being low, so it means that our moral ethics has been on the victory route. For that reason, ethical action that nowadays is being done by various organizations throughout the world can be the important example as the effort of the future approach in the process of ethical ecosystem management.

It seems that this is precisely that happens in Indonesia that coronavirus arouses the crisis that is so astonishing so that it pushes

the university and educational institution inYordaniato adopt and increase the designing and implementation of online course. The result of research showed that economic impact aroused by this pandemic virus greatly affects all universities both private and state ones all over the world. Therefore, the prolonging lockdowndenotes the threatenment for all universities especially for private institution. That is why, this result of research recommends to create organization as the effort of ascertaining the safety while building the system of making decision that is more effective and more strategic for the future and forming an emergent responding-team. Moreover, the urgency of *e-clinic* can contribute to overcome the matter of injustice in providing the access of health service so that it becomes the big expectation for the society in Indiain order to be a vital concept in the future in the pandemic situation like Covid-19 (Alharbi, 2020; Modjo, 2020; Muhyiddin, 2020; Sandhu, 2020).

Integrative Science Perspectives

In its historical beginning, science was only practiced by the amateur scientist based on hobby. But, in its development, science begins being institutionalized (*institutionalization of science*) that was initiated with the awakening of several organizations as the meeting place of the scientists to develop their science. Further phase is the phase of academization of scienceand in this phase, science is focused on academic activity of university (Peribadi, 2018).

Apart from its developmental pattern, history has noted that science denotes the destroyer of stupidity door that locks the progress and human civilization. The series of irrational issues that encircles the life of human beings, gradually they have been wiped out together with the strong flow of useful inventions for the easiness of human' s life. Axiologically, science denotes the result of human's creation created for the sake of making easy the life of human being itself.

Epistemologically, science that exists nowadays is the result of accumulation of science from time to time. The emergence of new theory that strengthens old theory will strengthen the image of normal science. However, the anomaly in scientific research that cannot be finished by the paradigm as the reference of research, so that it pushes the development of new paradigm to guide the following research. For that reason, the development of science does not take place in a sudden manner, but passes the process phasically and evolutively.

The first thing that deserves to be criticized is the history of development of science. In accordance with various sources that it has happened distortion of facts of science history. In this context, there is an effort of wiping out the trace of civilization result and progress on history of Islamic science that increased the science earlier. Whereas, at the time, Western world was still in a dark situation. History is the record of all serieses of events that have happened and functioned as the expresser of everything without any distortion.

The second thing that is more urgent to be criticized is the millennial century characterized by the happening of paradigm transition in the life of science world. Domination of Newtonian-Cartesian paradigm that is materialistic-mecanistic-reducisionistic seems to be so strong to hegemonize the development of science and technology. This paradigm substitutes the former paradigm domination, namely organismical-teleological paradigm (Organum Aristoteleanianism) that is dominat in the Middle century, but it, then, began to get the criticism after the revolution of Copernicus happened that broke in the perspective of cosmology on the nature.

According to the perspectives of Cartesian-Newtonian, everything that cannot be explained rationally and verified based on empirirical data cannot be regarded as a scientific truth. Therefore, objectivation is the absolute requirement in this paradigm to build human relation with reality in its surroundings. Consequently, human internalizes himself, not more than a thing (object) that contains empty facts without meaning and value.

As a result, clearly Erich Fromm (inPeribadi, 2020) explained that one of the acute and latent problems that befall a lot of contemporary human beings is alienation and reification. Alienation according to Erich Fromm as a mental illness characterized with the sense of alienation from everything, fellow humans, nature, the God and their own identity. It is related with the symptomps of reification (nominalization, objectivation) that modern human internalizes himself and this world is only an object which contains the collection of empty facts without meaning and values. As a result, the reificated world has been the world that is no longer humanistic because it is undergone by human being as the foreign activity. Furthermore, Erich Fromm showed the facts like the practices of consumerism, deep anxiety, and hedonismis the form of modern human escape from

the reification and alienation. Borrowing the expression of S.H.Nasser(in Peribadi, 2020)that the roar of violence, isolation, hegemony and conflict that color the traffic of global life constitutes the reflection from the isolation, conflict, and isolation in the inner of each inhabitant of this world.

Philosophically, according to Hussein Heryanto (Heryanto, 2003) that the symptom of alienation and reification can be traced in the perspective of dualistics-mechanistics-atomistics-materialistics. As a matter of fact, this world of dualism has a strong base on the dualism of material awareness or the soul and body. This point of view characterizes the thinking and modern science until it infiltrates into the various thoughts, visions, value system, and modern culture.

We certainly agree with the thesis conveyed by Khatami about the urgency of dialogue of civilization in comparison with the thesis of Huntington that discusses about the clash of civilaztions. For that reason, Khatami urges in order that human being appears to use communicative rationality while losing instrumental rationality in order that dialogue of inter human being can take place naturally, honestly, fairly and autentically (Mubin, 2012; Peribadi, 2018).

Further than that, Murakami (Peribadi, 2018) stated firmly that it is unavoidable that science that accentuates the rational thinking-way has developed so drasmatically so that it makes the persons go into the habit to strive to rationalize everything. Scientific thinking is based on logical positivism. But, this approach has weakened our acceptance towards the things that go beyond the common sense that directs to the invisible nature.Rationality until a certain extent is indeed important and we need, not everything in this world is rational.

Therefore, axiologically, universal integrative science affirmed that the perfection of someone not only lies on what is known and understood, but how the knowledge has the impact in daily life, both as individuals, members of society, citizen, and as the part of the universe. For human as individuals, the principles of integrative science of Al-Farabi emphasize on the perfection of human intellectually and spirirtually that must be shown on the process of self-actualization. In this context, Al-Farabi emphasized about the integration between theoretical and practical knowledge, between faith and charity, and between science and action. It means that it is found a mutualism symbiosis relationship between faith and charity or between science and action so that when knowledge and someone's

insight is wider and wider, so it will give the impact on deed, action, and attitude that is better and wiser. Therefore, behind the attack of various disease viruses as the empirical reality, in actuality, there is an empirical reality that must be understood in the effort of making an anticipative and curative decision.

Indeed, there is a philosophical question throughout the ages in the effort of human being to develop science. Likewise, the prominent answer has resulted in various philosophical and paradigmatic approaches as the frame of ontology, epistemology, and axiology. Even though, among the approaches that believe that human can know something and on the other hand, it also appears the approach that hesitates human to know something. If so, how is the integrative science paradigm and how is the urgency of modern science and contemporary society? It seems that the existence and impact of the disintegrative science has aroused the controversy in the mind of the scientists, philosophers, theologians, and religionist towards the process of deconstruction and degradation that currently begins to greatly endanger natural and socio-cultural environment. In turn, the result of discussion and the critical analysis have attended various models of relations between religion and science, like the model of parallelism, model of dialogue like model of Islamization and model of integration itself.

The effort of anticipating the attitude of arrogance conduct of the millennial as the hope of the future of this beloved nation and country, primarily when we accept the estaphet of leadership and become the actor of national and regional development, a lecturer and teacher of leadership can reflect the impact of arrogance of the former cruel king like King Namrud tortured by the God. How the king damned by the God in the time of prophetic spiritual journey of Ibrahimis strongly hated by the God because of his arrogance. It is eternalized in the letter of Baqarah chapter 258 that means:

“Do you not pay attention the person who debates Ibrahim about His God, because the God has given him a kingdom (power). When Ibrahim said, "My God is the One who make someone dead and alive," he said, "I can also make someone dead and alive." Ibrahim said, "Allah makes the sun arise from the East, so make it arise from the West." So, the unbeliever person becomes confused. The God does not give the clue to the tyrannical persons”.

The God re-sent the Angel and invited Namrud to be faithful, but the tyrannical king kept challenging and said “is there the God but me”, so the Angel also said "if so, collect all of your troops for three days. "Then, Allah tortured him by sending millions of mosquitoes and sucked all bloods of the troops of King Namrud. Because a lot of mosquitoes flew about, the sunlight got closed. A mosquito that followed Namrud when he ran and hid in a special room, so the mosquito also entered his head through his nostril, until the King Namrud got tortured and died on the ground. Likewise, the description of Pharaoh as the most arrogant human because he also regarded himself as the God, so Allah punished him together with his troops in the ocean.

Closing

If the fake God of Namrud with his troops died of a group of mosquitoes that sucked them and the Pharaoh that died in the ocean, so now the arrogance of Xi Jinping, the President of China as the modern Pharaoh has been answered by Allah with Corona Virus whose distributing-process is so fast. As a result, now, China is not only a nation and country that terrifies and horrifies contemporary world, but also their ambition to oppose United States of America and even wants to dominate all resources of economy all over the world, it will automatically be postponed and nobody knows when it ends. It is no more avoided that the cruel and uncivilized conduct to the community of Muslim of Uighur in China, now their people themselves that are isolated as they isolate the Muslim. Likewise, Chinese government forbids the Muslim to do worship, but ironically, currently Chinese people are forced to wear a kind of veil and even follows to do *wudhu* (take ablution) and do prayer together with Islam persons. Meanwhile, Chinese persons in Singapore stand in a long line to buy the unforbidden food in the Restaurant of Muslim person. It is proper with the God's saying in the Letter of Qor'an of Ali Imron chapter 54 that reads that: *وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ* (The unbeliever persons make a trickery, but Allah replies their trickery, and Allah is the best replier of trickery) ”.

The omni holy of Allah that has bestowed and given His guidance to His creature that He requires. There are still miracles of the Qor'an that have been proven by the scientists that can evoke the inner heart of human child so that it can become the internal

motivation for human child in various capacities and mandates that he bears to actuate his task and role with full of responsibilities. And only them who are instilled with the paradigm of *Al Alaq, Al Qalam, Al Muzammil* and *Al Mudatzir* that can be expected to appear as the actor and actress of development to develop an area of Spiritual Settlement based on the letter of Al Fatiha.

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