



Social education facing a global recession Post-Covid-19

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ABSTRACT

This research explores the process of social education and community resilience after Covid 19 through the application of social learning theory and behaviorism in facing the 2023 global recession. This study uses a qualitative method with a social education theory approach, and is analyzed by resilience theory descriptively and confirmed from valid sources. Based on the results of the study, it is explained that the process of social education to increase individual resilience can be influenced by two factors. First, internal factors, namely changes in an individual's attitude are influenced by cognitive and environmental factors. So, socially, people are able to adjust their lifestyle patterns that can affect them better than starting from the habit of maintaining a healthy lifestyle and obeying the discipline of health protocols according to government regulations. Including a change in economic attitudes, namely people are able to increase economic creativity and increase work productivity intelligently in facing and responding to the global recession, so that it can encourage economic and social recovery. Second, external factors, namely the government's social support for anticipatory and innovative policies for handling post-Covid 19, where the policy is in the form of instrumental support, in the form of domestic economic empowerment; controlling inflation, especially food inflation, increasing productivity and accelerating the planting season; increasing cooperation between regions and subsidizing public transportation, as an effort to facilitate the distribution of goods; improving the investment climate by fully implementing online single submission throughout Indonesia. Thus, the community is able to adapt, mitigate themselves from various risks and innovate.

KEYWORDS

social education;
global recession;
COVID 19

I. Introduction

Resilience to a global recession is a situation that forces a person or a group of people to be able to adapt and remain firm in difficult conditions (Reivich and Shatte, 2002). Because of these conditions, the community also needs social education as learning in the form of observation learning, so that it affects people's lifestyles and behaviors, so that they are able to adapt, even in difficult conditions due to the post-covid 19 pandemic. Social education according to Feida on learning theories in education (2020) explains that social learning theory focuses on the statement that the environmental conditions faced can affect a person's behavior by chance. In this case, social learning theory emphasizes the change in social behavior obtained from the process of observing and imitating others. So, through the observation process, they will choose and change the environmental conditions to be applied in their behavior.

These attitudes and behaviors and perspectives must be compiled systematically without causing anxiety and panic in the community. Moreover, currently the community is faced with the impact of the post-covid 19 global recession, which is an economic situation that has a global impact where the economy experiences a deceleration and decline. After the outbreak of Corona Virus Disease 2019 (Covid-19) as an infectious and dangerous disease, caused by *Severe Acute Respiratory Syndrome Coronavirus 2* (SARS-CoV-2). It is a new type of coronavirus that has never been identified before in humans that continues to mutate, which in severe cases can cause pneumonia, acute respiratory syndrome, kidney failure, and even death which has been declared a non-natural disaster, in the form of an epidemic/pandemic or as a public health emergency. (Ministry of Health of the Republic of Indonesia, 2021). The pandemic is the spread of a new disease whose scope extends to include between countries. (World Health Organization, n.d.). Covid 19 is one of the types of non-natural disasters, as explained in Law Number 24 of 2007. (Law of the Republic of Indonesia No. 24 of 2007, n.d.) That is why the government formed its own task force for this event. (Presidential Decree of the Republic of Indonesia No. 7/2020, n.d.) The latest data on a national scale was recorded as of September 30, 2022, 6,472,664 people were confirmed positive, 6,295,525 people recovered and 158,454 people died. (National, n.d.) At the same time, people have learned to observe and imitate changes in attitudes and behaviors in dealing with pandemic situations, so that they have experienced changes in clean and healthy living behaviors in an effort to prevent the spread and transmission of this coronavirus.

Since this extraordinary event occurred, changes in people's attitudes and behaviors in maintaining health protocols through the movement of washing hands with soap, including adaptation efforts when health conditions are threatened, clean and healthy living behaviors have become the choice. The movement is a form of the result of the implementation of social learning that has been standardized in the Regulation of the Minister of Health of the Republic of Indonesia Number 3 of 2014 concerning Community-Based Total Sanitation (STBM). (National, n.d.). This pandemic incident seems to remind the government and the community to practice these good habits that have often been neglected. Keeping a distance, washing hands with soap and wearing masks (3M), nowadays leads to more needs than just fulfilling obligations. This can be felt if someone who has been aware and understood about this prevention effort does not carry out 3M, will feel that something is missing or missing in the series of daily activities. The Covid19 pandemic event started in China, precisely in Wuhan, and finally spread globally. (Supriatna, n.d.) The spread of the covid 19 virus is fairly contagious to humans, and can be transferred to other people through the hands of healthy people holding hands, or touching various items affected by the virus of sick people, through cough droplets (Indriya, 2020).

The spread of the covid 19 virus and its impact has given rise to various reactions from the community, namely the sudden change in the life system due to the outbreak of the corona virus, so that people have to adjust suddenly to lifestyle changes, namely normal conditions to anxiety. "Anxiety is the result of ignorance in facing something new". This anxiety is the result of social isolation, lack of interaction, limited physical movement and changing stressors (Putra, 2020). Therefore, post-Covid-19 social education on the projection of the global recession must boil down to the firmness and alertness of the community, which aims to prepare all people, especially the lower middle class in dealing with and dealing with post-Covid-19 intelligently and wisely, as well as educating the public on how to deal with natural disasters. Social education is an extension of behavioristic learning theory that focuses on how the environment and reinforcements affect a person's behavior. Meanwhile, social learning theory states that a person can learn behavior through observation.

The application of social education to increase community resilience requires government social support through various anticipatory and innovative policies in handling post-covid 19. Maintaining a healthy lifestyle, continuing to administer covid-19 vaccination according to the recommendations of the National Immunization Expert Advisory Committee (*Indonesian Technology Advisory Group on Immunization*) in 2020 until now, and

also hypnotherapy efforts due to prolonged covid trauma, all of which aim to control the covid 19 pandemic in the community quickly, including increasing individual and group immunity so as to reduce the number of illnesses and and support the recovery of economic and social productivity. (Ministry of Health of the Republic of Indonesia, 2021). Therefore, this research is important to be carried out, related to how social education strategies to increase community resilience to face the global recession in Indonesia, as well as encourage people to increase economic and social productivity.

II. Research Methods

This type of research is library *research*, which is research that has the object of written sources, such as books, journals, encyclopedias and other written sources that have relevance to the problem discussed, and provides clues or explanations of primary and secondary data, including using various dictionaries, encyclopedias, journals, and websites.(Soerjono Soekanto, 1986). When viewed from the type, this research is a normative research, because the research is carried out by researching library materials in the form of primary, secondary, and tertiary data sources. Primary data materials are obtained from legislation, Presidential Decree of the Republic of Indonesia, Guidelines and Technical Statements of the Ministry of Health of the Republic of Indonesia related to the handling of COVID-19 and secondary sources such as books, articles, research results, journals and tertiary data materials such as relevant encyclopedias and dictionaries. This article is based on library research. The approach used is qualitative descriptive, this study also uses the theoretical approach of community social education and resilience as a tool and analysis to achieve research objectives, so as to provide an overview or describe the reality comprehensively related to social education resilience strategies after the covid 19 pandemic, as well as providing learning stimuli to the community in dealing with and facing its impacts such as the global economic recession smart, and right in 2023.

III. Analysis and Discussion

Departing from Albert Bandura's social learning theory (1977), he emphasized the importance of observing, imitating, and imitating other people's behaviors, attitudes, and emotional reactions. This theory of social learning also considers the interaction of cognitive and environmental factors that can affect human thinking patterns and behavior. Community social education is a stimulus and encourages the improvement of individuals' ability to be resilient or withstand pressure and shocks as well as a person's ability to maintain themselves so that they run well. Resilience can be referred to as the integration between adaptation, mitigation and innovation.

The ability of the community to integrate this is a form of community resilience in facing or overcoming difficulties in life.

Changing people's mindsets and lifestyles towards a physically and spiritually healthy society is the goal of resilience. Increasing the resilience of the community can be influenced by various factors, both individual and non-individual factors. The government's insistence to maintain health protocols and obey government rules to follow the vaccination program during the pandemic is a form of social education that must be carried out, while a positive change in attitude to adjust these provisions is a form of increasing good resilience.

Resilience can also be interpreted as the ability to overcome stressors or try to develop while facing challenges and difficulties in life, such as undergoing an adaptation process, finding solutions to solve a problem in society. In addition, individual resilience is a person's ability to rise and develop into a better human being from all the difficulties he faces and go through certain phases until he is comfortable with his current condition. Preparedness efforts are a form of community resilience, and these changes in attitudes affect people towards disasters, such as the Covid-19 pandemic and its impact on the economy (Bahagia, Rahmadanti, 2020).

The resilience of each individual can also be influenced by many factors, both from internal and external factors. There are many external factors, one of which is social support (Sun & Stewart 2007). Social support is a relationship in which there will be a provision of assistance given to an individual by involving interaction with his environment, where this social support can be in the form of many things such as providing information, giving awards, giving emotional attention, and providing instrumental assistance (Kumalasari & Ahyani, 2012). If the surrounding environment can provide and spread a lot of positive social support to an individual, then it is great the possibility that an individual can rise from adversity and difficulties and be able to survive all obstacles that occur in his life (Syifa et al., 2021).

Thus, currently the public needs to understand the meaning of the global recession issue as a result of the prolonged Covid 19 pandemic. A global recession is a prolonged economic downturn around the world, so people are encouraged to be able to survive and adapt in the midst of economic crisis conditions. An economic recession that is more or less synchronized in many national economies, as trade relations and the international financial system send economic shocks. The International Monetary Fund (IMF) uses a broad set of criteria to identify a global recession, including a decline in *gross domestic product* (GDP) per capita around the world. According to the IMF's definition, this decline in global output must coincide with the weakening of other macroeconomic indicators, such as

trade, capital flows, and employment. Meanwhile, macroeconomic indicators must decrease over a significant period of time to be classified as a recession. Although there is no official definition of a global recession, the criteria set by the IMF have significant weight due to the organization's worldwide status (Ahmad Naufal Dzulfaroh, n.d.).

The country of Indonesia is estimated to grow economically at 5% in 2023. There was a decrease from the previous projection of 5.2%. This is in line with uncertain external conditions. These conditions can affect Indonesia's export performance. However, Indonesia's economic recovery is still on track. Similarly, Malaysia is projected to fall from 5.4% to 4.7% next year. However, when viewed from a regional perspective, this growth is better than Singapore's. Director of the *Center of Economics and Law Studies* (Celios), Bhima Yudhistira, actually assessed that the Indonesian government must immediately issue a policy package in anticipation of a world economic recession in 2023. So, what the community currently needs is a government policy package including the relaxation of value-added tax or VAT from 11 percent to 8 percent.

The government's support for the community's economic recovery includes providing additional allocations of social protection funds along with greater interest subsidy assistance for micro, small and medium enterprises (MSMEs). Then the addition of down payment subsidies for property, to wage subsidies for informal sector workers. The anticipation of a recession by the Indonesian government is still fragmented, aka not in one coordination. For example, what happened to the compensation fund for the increase in fuel oil (BBM). In fact, the problem is now not about inflation caused by the increase in fuel prices. So what is needed now is to immediately form a coordination team for the recession policy package. (Riani Sanusi Putri, n.d.).

The government's role in overcoming people's anxiety in facing the issue of global recession can be in the form of providing instrumental support by forming a coordination team for recession policy packages, such as economic relaxation, tax relaxation, social protection subsidies, including the management of the state budget that gives more priority to economic recovery, and other innovations. Thus, the policy affects the community to change the mindset and work pattern of the community, in order to be able to adapt to uncertain economic conditions.

Social Education Process through Cognitive Observation

Community adaptation in the social learning process can start from knowledge of the causes and impacts of the Covid-19 virus outbreak, which can actually be observed through the kaloscope of world history. That the existence of virus outbreaks is not a new thing throughout world history.

Long before Covid-19, there have been a series of outbreaks or pandemics that have been recorded in the history of human civilization. In the 6th century AD in Europe, there was a Plague of Justinian, which occurred in the Roman Byzantine region which then spread to Europe, and Asia through the Mediterranean Sea route.(Didier Raoult, n.d.) In the early 19th century, England was shocked by a cholera outbreak that swept almost all of England killing tens of thousands of people. In 1918 the world was hit by an outbreak of the Spanish flu that had claimed approximately 100 million people in the world.(Antoni Trilla, n.d.) Currently, the world cycle has repeated again with the emergence of the Covid-19 outbreak which was detected at the end of 2019.

Public observation through the history of the Islamic world, that the occurrence of a pandemic virus outbreak has not occurred only once. The first time in Islamic history occurred during the prophetic period (Muhammad SAW) around 627-628 AD, known as the *shirawaih* plague because it was named after the king of the Persian Sasanian Dynasty at that time Siroes (Kobad III) and appeared for the first time in the city of Ctesiphon (Mada'in, present-day Iraq). Siroes also died from this outbreak. This plague is one of the sources of the emergence of hadiths about plagues in the prophetic era, especially in Medina, where the Prophet migrated in 622 AD. That the most powerful *tha'un* in the history of Islam is five events. In the time of the Prophet Muhammad and afterwards, there was a plague called *tha'un*. Some scholars define *tha'un* as the same as the plague. However, some of them distinguish between *tha'un* and plague. A conclusion can be drawn, namely, every *tha'un* is a plague and not every plague is a *tha'un*.

This shows that the definition of plague is broader than *tha'un*. While plague is any disease that spreads very quickly, *tha'un* has a more specific meaning, which is a type of ulcer and disease that swells with tremendous pain, feels hot and its surroundings redden, green, blacken, produces a loud heartbeat and vomiting, discharges fluid from the armpits, hands, fingers, and the whole body.(Al-Asqalani, n.d.) The first *tha'un* that occurred in the history of Islam was *tha'un shirawaih*. This plague occurred when the Prophet Muhammad was still alive, precisely in the 6th year of Hijri. However, according to Ibn Abi Hajlah, there were no casualties from the Muslims.(Al-Husaini, n.d.).

In 18 H/639 AD the Muslims were struck by a disaster that really tested faith and patience. The test was in the form of a long famine season and the *tha'un amwas* plague. The leader at that time was Umar bin Khattab, with his justice and his attitude to put the people ahead of himself. He vowed not to eat butter and drink milk until his people had really come out of the disaster and felt well-being. He was then assisted by governors in other regions, such

as Abu Ubaidah who sent four thousand vehicles filled with food. Some of the friends who died akibat terkena wabah *tha'un* ini adalah Abu Ubaidah, Mu'adz bin Jabal, Yazid bin Abi Sufyan, Al-Harts bin Hisyam, Suhail bin Amru dan others. Umar bin Khattab set out for Syria with the aim of seeing the situation in the area. But on the way he met with the army leaders and got the news that the conditions of the plague were terrible. Then Umar bin Khattab returned to Medina and did not continue his journey to Sham.(Khaldun, n.d.) Then Abdurrahman bin Auf reported that he once heard the Prophet Muhammad say about the plague, "If you hear a plague in an area, do not go to it, and if the plague falls on your area, do not come out of it."(Al-Bukhari, Muhammad bin Ismail, 2002).

Social education through the world history approach, can be a learning activity through the process of observing, imitating, and imitating the behavior of historical figures who have experienced a high impact of the virus around them. So, when facing the covid 19 virus and its impact, it certainly affects people's attitudes and lifestyles so that they can easily adapt, mitigate and innovate life solutions, so that people are able to withstand stress and be free from various anxieties and panic due to the pressure of the virus outbreak. So, it can be solved intelligently and wisely.

The Process of Social Education Through Observation of Government Policies

McCubbin (2001:2) explained that resilience is a psychological construct proposed by behavioral experts in an effort to know, define and measure the capacity of individuals to survive and thrive in adverse *conditions* and to determine the ability of individuals to recover from stressful conditions.

Community social learning during the pandemic situation must be adjusted to the interaction of cognitive and environmental factors that will affect human behavior in the learning process. Thus, the community's adaptability in disaster mitigation can be implemented systematically, so that it does not cause public unrest and panic. The learning experience looks simple in process, but in reality it is not as easy as expected, because the current conditions of community and cultural interaction are increasingly thickening the problem of education in the community, especially the lower middle class. Therefore, a learning process is needed that can achieve the right social education goals. Because, as long as there is no relevant social education, there will still be panic and unrest in the community, including uncontrollable information about covid 19 and the failure to break the chain of distribution, it is all a mirror of the absence of changes in attitudes and behaviors. Therefore, community social education must be carried out

systematically in the form of many things such as providing information, giving awards, giving emotional attention, and providing instrumental assistance (Kumalasari & Ahyani, 2012). So, everything can be passed without any element of anxiety in it and the community does not panic and is ready to face various emergency conditions due to the impact of the covid 19 pandemic.

Koontz, Donnell and Weihrich explain that policy is a guide in thinking to make decisions, decisions are taken within boundaries. Decisions require action but are intended to require managers to decide on commitments that are in favor of the needs of the community. (Haroid KoontzCyrill O'Donell, 1992) Weihrich and Koontz were quoted from Amin Priatna that policy is a tool to clean the heart or hope that encourages initiatives to remain within limitations. Freedom depends on policy and will instead reflect the position and power in the organization. (Amin Priatna, 2008). The role of government policy can be a means of solving problems for the actions that occur. Muhadjir said that policies can be divided into two, namely substantive policies and implementative policies. Substantive policy is a decision that can be taken in the form of choosing an alternative that is considered correct to overcome the problem. The follow-up of the substantive policy is the implementation policy, namely decisions in the form of efforts that must be made to implement the substantive policy. (Noeng H, Muhadjir, 2003).

Empirically, policies in the form of laws, guidelines, and programs, in a country, are considered as a series of actions developed by a body or government that has a specific goal, followed and implemented by a person or group of actors to solve certain problems. Thus, based on some of the opinions mentioned above, it can be concluded that policy is a series of concepts and principles that are the outline of the basis of the problem that is planned in the implementation of a job, leadership and way of acting, statement of ideals, principles, or intentions in solving problems as a guideline for management in an effort to achieve goals or objectives.

The government's success in limiting the spread of the virus and dealing with victims of the Covid-19 pandemic has given birth to responsive policies related to the government's alertness, such as the dedication of doctors and medical personnel during the pandemic, which need to be appreciated. Policies give birth to anticipatory policies based on sustainability, handling post-Covid 19 and its impact, such as in dealing with the global economic recession. The nation's problems regarding the impact of Covid 19 certainly require further investigation. Therefore, a comprehensive strategic policy is needed as a national keyword for handling Covid 19 and its impact is the unity of action born from the policy.

The government's responsive policy related to the handling of natural disasters has been regulated based on Law No. 4 of 1984 concerning infectious disease outbreaks, then there are regulations of Law No. 39 of 2008 concerning State Ministries, Law No. 36 of 2009 concerning Health; Law Number 6 of 2018 concerning Health Quarantine; Law Number 2 of 2020 concerning the Stipulation of Government Regulations in Lieu of Law Number 1 of 2020 concerning State Financial Policy and Financial System Stability for the Handling of the Corona Virus Disease 2019 (COVID-19) Pandemic. Presidential Regulation Number 35 of 2015 concerning the Ministry of Health; Presidential Regulation Number 99 of 2020 concerning Vaccine Procurement and Vaccination Implementation in the Context of Countering the Corona Virus Disease 2019 (COVID-19) Pandemic, Minister of Health Regulation Number 25 of 2020 concerning the Organization and Work Procedures of the Ministry of Health.

The Immunization Policy is also a form of instrumental government support in efforts to prevent infectious diseases, by providing "vaccines" so that immunity (immunity) to these diseases occurs. Vaccines are types of bacteria or viruses that have been weakened or killed to stimulate the immune system (immunity) by forming antibodies in the body. These antibodies are what protect the body in the future, immunization is the process of actively or artificially forming the body's antibody substances through the administration of vaccines (weakened bacteria and viruses).(Budiyo et al., 2019).

The benefits of vaccines for the community and the environment are expected to improve and improve the quality of human resources through improving public health status, extending healthy and productive life expectancy so as to create a strong nation to continue development. Immunization is also able to prevent epidemics (outbreaks) of certain infectious diseases.(Budiyo et al., 2019). Thus, the Covid-19 vaccination policy provides a positive change in the face of social changes in the community that requires resilience to maintain its existence in an effort to meet health needs.

Cognitive learning education related to the implementation of vaccines is needed, because, there are still facts in the field that there are residents who refuse to give vaccines to their children, whether it is related to religious issues with doubts about the halalness of the vaccine itself, even the rejection of the vaccine itself comes from conservative medical circles, who have the reason that vaccines are a program of global capitalists in order to make profits. In addition to religious reasons, there are also reasons supported by diverse and complex arguments and evidence. Starting from the argument that there are negative side effects due to vaccination, the increase in the

level of disability in children related to immunization. There is also the assumption that vaccines are poisons and ingredients that the body does not need, to the assumption that vaccines are part of a world conspiracy.(Harjaningrum, n.d.).

The anti-vaccine movement as mentioned at the beginning has existed since Edward Jenner invented the vaccine. In the booklet made by the CDC (*The Center for Disease Control and Prevention* or disease prevention agencies in the US), the reasons for anti-vaccine people to refuse immunization are mentioned, including: a. Conspiracy theories and politics, namely suspicion of the profits obtained by vaccine companies, b. Vaccines cause pain and death, and they believe that the disease has already begun to go away before the vaccine is used, so no immunization is needed, c. The more vaccines that come in, the more burdened the body will be, d. The way vaccines work by implanting germs in the body is an unnatural way of working.(Harjaningrum, n.d.)

Several factors for the problem of refusal of anti-vaccine by the Indonesian people are caused, including refusal for fear of side effects of immunization, refusal because immunization is considered the same as multivitamin drugs (supplements), and refusal due to religious understanding factors.(Budiyono et al., 2019) Apart from fear and trauma, side effects of immunization and the assumption that immunization is the same as herbal medicine or multivitamins, another reason conveyed by the community is the problem of religious understanding and belief that immunization is haram and not in line with the Islamic faith. Because there are allegations that the vaccine contains prohibited substances, namely the content of pork extract in the manufacturing process. This condition has an impact on the increasing number of people who are reluctant to immunize their families for all types of vaccines given, exacerbated by false information (hoax) about immunization that is generally disseminated by anti-vaccine groups.

Based on this refusal, the Indonesian Ulema Council (MUI) issued MUI fatwa No. 4 of 2016 concerning immunization which firmly states that legal immunization is mubah (allowed) because there is an emergency or compulsion, even if a halal vaccine has not been found, especially in the MR (Measles & Rubella) vaccine. Then in 2018, the MUI also issued fatwa MUI No. 33 Year 2018 regarding the use of the MR vaccine produced by SII India for immunization. In the case of Covid-19, the MUI fatwa stated firmly that the Sinovac Vaccine is halal, the coronavirus vaccine made by a company from China, Sinovac is halal. This decision was stipulated in a plenary session to discuss the halal aspects of the Covid-19 vaccine on Friday afternoon (8/1/2021). (Yunan, n.d.). These regulatory efforts are a form of attention of

the government and ulama in overcoming public anxiety about the impact of declining public health levels since the spread of the covid 19 virus. Thus, the community is able to adapt, mitigate the prevention of death threats and increase innovation and work productivity in the midst of the covid 19 pandemic.

The following are some social education strategies to improve community resilience post-Covid-19, including:

First, improving people's cognition and adaptability to changes in lifestyle after the Covid-19 pandemic. Cognitive improvement can be achieved through historical observation, namely how to deal with pandemic events due to traumatic viruses in other parts of the world, and strategies for overcoming them. So, it can be addressed and exemplified and known by knowledge, then increasing public knowledge and their compliance with applicable laws during the pandemic, so that the environmental influence of people who obey government regulations such as maintaining health protocols, vaccination policies and increasing awareness of maintaining personal hygiene and the environment, can affect and mitigate themselves from various infectious diseases and can extend their life expectancy while maintaining health. *Second*, increasing work and economic productivity, through domestic economic empowerment; controlling inflation, especially food inflation. So that yard planting activities, food estates, as well as increasing productivity and accelerating the planting season are needed; increasing cooperation between regions and subsidizing public transportation, as an effort to facilitate the distribution of goods; improving the investment climate by fully implementing *online single submission* throughout Indonesia.

If the community can integrate the process of adaptation, mitigation and innovation as a form of social education to increase individual and community resilience, then the handling of the impact of the global economic recession in society is expected to be able to be dealt with well.

IV. Conclusion

The impact of the covid 19 pandemic in the midst of today's society, has caused anxiety and anxiety due to the traumatic events that occurred. This condition is exacerbated by the issue of the impact of a global economic recession, which adds to a series of public anxiety in dealing with it. Therefore, this research was carried out, as an effort to find solutions needed by the community in dealing with the post-covid 19 pandemic. This study discusses the importance of social education to increase community resilience in the face of the post-Covid 19 pandemic. An individual's resilience ability to be resilient and survive life's difficulties is influenced by two factors, namely

internal factors and external factors. Internal factors can be realized through compliance with laws and regulations, such as maintaining health protocols, participating in vaccination programs during the pandemic and maintaining cleanliness. The external factors can be in the form of government social support, in the form of responsive and implementable policies. Community capabilities to adapt, mitigate and innovate to very significant changes in the life system after the Covid 19 pandemic are expected to be well resolved. Thus, these three things are the key to unity of action in the context of handling the impact of Covid 19 more optimally. The social education strategies that can be implemented include, among others, First, Improving people's cognition and adaptability to changes in lifestyle after the Covid-19 pandemic. Second, increasing work and economic productivity, through domestic economic empowerment; controlling inflation, especially food inflation.

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