

# TRACING THE FOOTSTEPS OF ANTI-SCIENCE GROUPS DURING THE COVID-19 PANDEMIC

*Oleh:*

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## **Abstract**

*The presence of covid-19 has been over 2 years, but it is still a problem in understanding and attitude. There are still those who tend to reject the existence of Covid-19. The author considers this phenomenon an antisience attitude whose impact can hinder handling the covid-19 outbreak. Therefore, it is important for all parties, especially the government, to intervene to deal with groups with antisience labels. This paper only highlights how the figures and characters of antisience groups and the impact of the pandemic era. This study aims to reveal the theoretical identity of the antisience group in dealing with the covid-19 virus. The researcher uses a qualitative approach (library study) by studying documents related to the problems discussed in the research process. Researchers apply the description method in describing the problem as a whole and interpretive analysis to conclude. The results of this study are that the representation of the group in this paper the authors make tends to conflict with religion and science, use religious arguments for personal gain, have a very excessive belief orientation, and use ego rather than reason. The attitude of this group will have an impact on several possibilities, such as making it easier for someone to contract the coronavirus, hampering government efforts in handling covid, causing anxiety for others, and accelerating the growth rate of this virus.*

**Keywords:** *Antisains, Covid-19, Pandemic, Attitude*

## **A. INTRODUCTION**

The threat of covid-19 continues to erode the line of human life. It has

been almost two years since the pandemic has hit Indonesia, but it has not shown any signs of coming end soon. Last July, Indonesia became the country with the highest number of covid cases in all of Asia (Permana, 2021). Reporting from the covid-19 *Data Analysis Update as of October 17, 2021*, issued by the covid-19 Task Force, the number of positive cases has shown management of 21.0% (Indonesia, 2021). This is good news for all Indonesian people. However, fluctuations in covid-19 cases in each region signify that the presence of the coronavirus still exists. In short, the corona outbreak must get serious attention because it cannot be denied that the threat of covid is still there.

Behind the efforts and strenuous efforts of the government, which is supported by various levels of society, it turns out that there are still groups who reject the existence of covid among Muslims. This group usually puts their ego first rather than using their minds, which has implications for transmitting covid-19. They use religion to protect themselves and seem like they have their world. For example, during the pandemic, Jamah Tablighi held an event in Gowa, South Sulawesi. With pride and valor, one of the committee members, Mustari Bahranuddin, fought back and exclaimed, “we are more afraid of God” (rather than covid-19) (Republika, 2021). According to Maliki, in his writings on covid, Religion, and Science, there is an assumption that belief in science

during a pandemic among religious people is the fish of an apostate (Maliki, 2020). Therefore, they have openly rejected the scientific facts that prove the existence of covid-19.

This understanding is hazardous regardless of the views that groups do not believe in covid-19. The most real danger could be slowing down or hindering the government’s efforts to deal with the covid-19 pandemic. This paper discusses the figures and characters of antiscience groups and their impact in the pandemic era..

## **B. METHOD**

This study uses a qualitative approach by utilizing documents or literature as the main reference material in books, magazines, or notes from previous research (Hasan, 2002). This paper is elaborated with a description system to describe information appropriate to this research problem. The author uses an interpretive method that leads to the core object of research by explaining and getting some things that exist in the object under study (Kaelan, 2005). In the data collection process, the author’s initial step was to conduct a literature review in the form of books related to antiscience attitudes, views, and issues surrounding the Covid-19 pandemic. After obtaining some of the necessary data, the next step is to read and compare the differences and similarities from the various references that have been collected. Researchers also take advantage of sources and references from online platforms such as electronic journals and websites that contain

information related to the research focus.

After the data is collected, both primary and secondary, the researcher will process the data by filtering and sorting the data or information that has been collected. First, data processing is done using descriptive data analysis techniques to describe the subject matter as a whole and interpretive analysis to conclude. Then from a series of data analysis methods, the authors found objective conclusions based on research materials.

### **C. RESULT AND DISCUSSION**

#### **1. Flashback of the Spread of Covid-19 2021 in Indonesia**

As we know, the development of the spread of covid-19 is happening so fast. The Central Government announced the first case and the second covid-19 on March 2, 2020, and the third and fourth cases were announced on March 6, 2020. Meanwhile, Presidential Decree (Keppres) No. 7/2020 concerning the formation of a Rapid-Response Team led by the Head of the National Disaster Management Agency was only issued on March 13, 2020, when the number of patients There have been 69 people who have tested positive for covid-19 in Indonesia. The head of BNPB further announced covid-19 as a non-natural emergency on the same day that the Minister of Transportation Budi Karya was announced to have contracted covid-19 on March 14, 2020, when the number of positive covid-19 patients in Indonesia was recorded as 96

people. The following day, the President and all members of the cabinet underwent a *test*, on the day when the number of positive corona patients in Indonesia had increased to 117 people (Mona, 2020).

As time passes, Indonesia's covid-19 cases are increasing, and it has even become the country with the highest number of covid-19 cases in Southeast Asia. Indonesia set the world's highest daily death toll on Sunday, July 11, with 2000 deaths, surpassing India, which was in third place with 720 cases, Russia in second with 749 cases, and Brazil with 597 cases. On the previous day, Saturday, July 10, the daily death case in Indonesia was in the third position with 826 cases, second in India with 899 cases, and Brazil's highest with 1,172 cases (Muhamad, 2021).

What is worrying is that entering mid-July, Indonesia is said to have surpassed India as the new epicenter of the pandemic coronavirus in Asia, with daily infections exceeding 40,000 cases for three consecutive days, namely 40,427 (July 12), 47,899 (July 13), and 54,517 (July 14). Meanwhile, in India, cases fell to 32,906 from the previous 37,154 cases. Even more worrying, of the 270 million population – which is only one-fifth of the population of India–Indonesia recorded about 132 cases per one million people. While India only 26 (Muhamad, 2021).

However, the Emergency PPKM policy, which took effect from July 3-20, 2021, and was extended until August 2, has been immensely helpful in reducing the number of

new cases nationwide. For example, in the second week of July, around 300,000 new cases were recorded in the last week of July (July 24-30), a decrease from the previous period, which recorded 289,964 cases (3.9%). shifted to Sumatra, Kalimantan, and Sulawesi Regions. The increase in cases ranged from 29.2% to 50.8%. Meanwhile, in the Java-Bali Region, cases decreased by 15% (Kemenkes, 2021).

Weekly cases and deaths in Indonesia continue to show a downward trend as the emergency PPKM policy is extended throughout Indonesia until August 23, 2021. National new cases in the past week were recorded at 145,361 cases, a decrease of 26.2% compared to the period 7-13 August 2021. The number of deaths also experienced a significant decrease compared to the period 7-13 August 2021, which was 19.9% (Badan Litbangkes, 2021).

Especially in Indonesia, according to Wahidah et al., at least in general, the government has carried out various strategies to prevent new positive cases of covid-19. The strategies implemented by the government in Indonesia are divided into three in terms of health, namely: promotive forms such as inviting citizens to increase immunity to prepare their bodies to deal with the covid-19 virus, then preventively by establishing a special task force for the acceleration of handling covid-19 which functions as a technical interpreter for handling the covid-19 pandemic and full support from all aspects of defense. And curative through medical intervention. The government has

also implemented a Social Safety Net to help citizens get through the economic crisis in the economic sector. These efforts prove that the government is working very hard in dealing with the covid-19 pandemic (Wahidah et al., 2020).

## 2. Antiscience in Responding to Covid

Before discussing antiscience further, it would be nice to know the meaning of science in this paper. Science in English science comes from the Latin language, namely "Scientia," which means (1) knowledge (knowledge); (2) good and deep knowledge, understanding, understanding (Fischer, 1975). According to James Conan, in Syaipu Hayat's writings, science is a series of concepts and conceptual schemes that are related to one another and which grow as a result of experimentation and observation and are helpful for further observation and experimentation (Hayat, 2018).

According to Toharudin, natural science is often called science; the nature of science consists of science as a cognitive process, science as a product of scientific knowledge, and science as a scientific attitude (Toharudin, 2011). In particular, Samatowa emphasizes that natural science is referred to as science or, in narrower terms, known as physical science and life science. Physical science includes astronomy, geology, physics, meteorology, and others, while life science includes biology, such as anatomy, physiology, and so on (Samatowa, 2010). Science is a science or a collection of concepts,

principles, laws, and theories that are formed through a systematic creative process through inquiry and observation (empirical).

In this paper, science is emphasized not as knowledge in general but rather as knowledge obtained by scientific means and directed at determining certain basic properties. Science contains a collection of facts, concepts, and principles with the scientific method and is based on a scientific attitude. Indicators that become knowledge called science are rational (reasonable) and empirical (can be captured by the five senses). The implications of science require belief in systematic scientific knowledge.

According to Wonorahardjo, science is a body of knowledge that continues to grow, not static (Wonorahardjo, 2010). The collection of scientific knowledge is not the same as religion or art. Religion is concerned with preserving an absolute truth, while art is individual. The difference with science is that the truth of science is not absolute because other people or repeated observations check the truth of science, and the number is always growing.

The word antiscience can be interpreted as rejecting, challenging, and hostile to scientific knowledge (rational and empirical). This means that antiscience is a kind of knowledge that denies the existence of scientific knowledge. Usually, antiscience knowledge is closely related to magical things whose source is unclear.

Antiscience explains the existence of something without the need for a logical reason behind it. What is very striking about antiscience is that it prioritizes sentiment over argument. Antiscience can take the form of rejection of science as knowledge, process, or result. Knowledge related to rationality and empirical can not be used as knowledge.

The implication of an understanding of antiscience raises the same attitude. This antiscience attitude contradicts science as an attitude and a method. Science as an attitude, as emphasized by Syaipul Hayat in his article *The Nature of Science and Inquiry*, explains that science is a scientific activity that is broadly related to everyday life. In other words, a scientific attitude is an individual's tendency to act or behave in solving systematic problems through steps (Hayat, 2018). As a method, according to Asri Widowati, science is seen as an abstract thing. Therefore, methods such as observation, experimentation, classification, measurement, and so on are rejected in the building of antiscience beliefs (Widowati, 2008).

Implication existence understanding about antiscience causes the same attitude. Attitude antiscience this contrary to science as attitude and method. Science as attitude, as emphasized by Syaipul life in the writing of the true science and inquiry, exposes science as a broad scientific related to life every day. In other words, scientific attitude is individual trend acts or behavior to solve problems systematically through steps (Hayat, 2018). Another

thing as a method, according to beautiful Widowati, is science seen from something abstract thing. Method sort of observation, experimentation, classification, measurement, and so on are rejected in building trust antiscience.

During the pandemic, the manifestation of antiscience can be seen from the attitude of refusing or not believing in the existence of covid-19. This group indirectly denies scientific facts that are displayed in the pandemic era. Even though many data and empirical reality prove the existence of covid, they tend to be negligent. Therefore, the echo of distrust of covid-19 became a hot topic of discussion in this group.

Among the attitudes of rejection of covid that occurred during the early period of the pandemic, namely the actions of the Tablighi Jamaat group to continue to carry out the Ijtima Ulama World Asia Zone activities in Gowa Regency, South Sulawesi. The Ijtima activity targets the attendance of 25 thousand participants from all representatives both domestically and abroad (Allard and Costa, 2021). The committee initially refused to cancel the planned intimate activity. The reason is quite a cliché; they only fear Allah and are not afraid of covid-19. The activity was finally canceled, but 8,695 participants had already arrived at the event location. Ironically, the authorities initially felt unable to disband an activity that did not have a permit. According to the findings of Dahlan et al., the vulnerability of religious activities by the Tablighi Jamaat, which does not comply with

health regulations, is considered to be expanding the chain of the spread of covid-19 (et al. Dahlan, 2020).

Health rules and protocols require social distancing, avoiding crowds, and temporarily stopping gathering activities, including congregational prayers. Antiscience groups responded with an attitude counter. As reported by liputan6.com, in a message circulating on social media, especially *Whatsapp* and *Facebook*, they loudly said, “Do not stop us from praying together in the mosque. We are not afraid to die because of covid; we are more afraid of Allah” (Wicaksono, 2021). This is because worshiping in the congregation in the mosque is something significant for them. They experience a meaningful spiritual atmosphere when performing worship in the mosque. So when it is forbidden, they also experience extraordinary spiritual restlessness. The prohibition of praying in congregation in the mosque makes them feel like they have lost their identity as believers. According to the Research and Development Center for Religious Guidance and Religious Services at the Ministry of Religion Research and Development and Training Agency, the ban is not a big problem for as many as 80% of Muslims. They do not feel they have lost anything. On the other hand, for the other 20% of Muslims, especially those used to praying in the mosque, the prohibition of praying in the mosque is a significant and quite complicated problem (Darmawan, 2020).

Regarding the provision for congregational prayers at home, some other anti-religious groups believe that closing places of worship are only an excuse to weaken the faith and brotherhood of Muslims. They question if the mosque is closed, what about the market that is still open. Therefore, the policy is considered a form of the devil's conspiracy to keep people away from religion (Arrobi, Zaki, and Nadzifah, 2020).

There is also a phenomenon of antiscience attitude seen in the eyes of the wisdom of the previous people, thus encouraging the emergence of a torch relay movement throughout the village. The torch relay is believed to be able to repel covid-19 how in the past when the ancestors managed to ward off the plague with torches and readings from the Koran. In Aceh, covid-19 is seen as a continuation of the plagues that existed in the time of the ancestors, so when facing the epidemic, the logic used was conveyed by cultural experts from Aceh by looking at the past as a way of dealing with covid-19. The belief is that the virus will be warded off when fingers are intermittently taped with henna leaves. The antiscience attitude is shared by the ulama in Aceh that by continuing to practice religious teachings so that during the month of Ramadan 2020, no mosques will be closed, even though the MUI and the Ministry of Religion have issued an appeal for places of worship to be emptied from the crowd (Alkaf, 2020).

The antiscience attitude, in fact, also targets Generation Z, based on a survey conducted by The Center for

Strategic and International Studies (CSIS), which revealed that Generation Z, or 17-22 years old is the group that does not believe the most about covid-19. Many people from Generation Z also do not believe in vaccines. "About 10 percent of respondents in DKI Jakarta and 6.3 percent of respondents in Yogyakarta do not believe in covid-19; this is a fairly high number considering we have been through this for a year," he said. CSIS Indonesia Executive Director Philips J Vermont at a press conference held online in Jakarta, Thursday (18/2) (Saubani, 2021).

University of Indonesia (UI) sociologist Imam B Prasodjo admits there are still groups of people who do not believe in covid-19, even though the pandemic has been occurring for 1.5 years in Indonesia. Uniquely they are in Java, which is relatively more advanced in education and economy than outside Java. For example, the destruction of the covid ambulance, seizing of bodies, storming of the isolation post, and even demonstrations against the restriction policy are still happening (Situmorang, 2021).

The case above also shows that, until now, there are still religious groups who are resistant to or do not believe in science. Although this case is only a small group of religious people, it needs to be realized that there is always a small group that still has its world in every era. They will grow up different from the world they are supposed to be in.

As for the characteristics of the antiscience group during the pandemic, the first tends to contradict

religion and science. The article *Dialogue of Religious Reason and Modern Science Amid the Covid-19 Pandemic*, written by Amin Abdullah, emphasized that there are many logics and specific religious terminology in dealing with the challenges of the covid-19 pandemic often irrelevant to the logic and terminology of science (M. Amin Abdullah, 2020). For example, in the logic and terminology of science, “covid-19” is an infectious disease that originates from a virus called SARS-CoV-2114. In contrast, in the logic and terminology (some Muslim interpretations) of Islam, covid-19 is discussed as “soldiers of Allah SWT/coronavirus soldiers of Allah” (Rizka, 2021). The army of Allah is meant to attack China which has hurt Uighur Muslims; there is also the logic and terminology of another Islamic religion, “the test and warning of Allah.” This is intended so that humans are aware not to be arrogant. These few different facts understand that religion and science stand alone essentially. In Islam, this fact is problematic.

Second, antiscience religious people use religion to protect themselves or survive at the existential level. They often use religious arguments as an excuse to support their goals. According to Haqqul Yaqin, religious concepts and arguments about piety are sometimes used in a binary manner with policies issued by the government or fatwas of religious organizations regarding the prevention of the spread of covid-19 (Yaqin, 2020). For example, the government recommends breaking the chain of the spread of covid-19 by

implementing social-physical distancing patterns. However, some religious leaders consider it a form of fear of the disease that Allah created. According to them, a believer’s only fear is fear of God. Viewing this kind of situation in a pandemic will only lower people’s awareness of the extent of the epidemic. Not being afraid of disease only makes a loss of vigilance, eventually leading to widespread disease transmission.

Third, have a very excessive spiritual belief orientation, So ignore the covid-19 outbreak. They seem to have a world of their own and are very different from ordinary people. These characteristics are usually seen among Muslims. It is enough to leave it to Allah, and all problems will be solved. This is the premise they often use in dealing with various problems. According to Hidayat, in his writings, *From Jabariyah to Qadariyah to progressive Islam*, he explained that groups with powerful beliefs in qadar or God’s destiny make them act resignedly and even tend not to care and underestimate the existence of covid-19 (Hidayah, 2020). This group will also not hesitate to voice its beliefs in solving the problem of the covid-19 outbreak. They seem to forget that worldly affairs, in this case, science, also play an essential role in life. Indeed, the realm of spirituality will not be perfect unless it is formulated with a natural system (science).

Fourth, this group usually puts the ego first rather than using their minds, implying transmitting covid-19. They are affected by excessive emotions and religious enthusiasm to justify a truth without scientific



investigation. This is the cause of conspiracy theories during the pandemic. As a result, many irrational understandings and actions emerge in this group. Like some Muslims, the covid-19 pandemic is considered a form of conspiracy before the arrival of the Dajjal as a significant sign of the coming of time. This pandemic is associated with various other large and rare events. The occurrence of many disasters is followed by the view of the current world social order, which is seen as increasingly chaotic and materialistic. Lack of or even empty holy pilgrimage places from the people, for example, the Kaaba, which was reported to have been empty because there was no tawaf, and the pilgrimage was estimated to be canceled.

The attitude of antiscience, similar to other extreme things, according to Qaradhawi, generally appears related to the scientific methodology surrounding ignorance in Islamic teachings (Qardhawi, 1996). Literal religious understanding, a fragment of the verses of the Koran, a misreading of Islamic history combined with the excessive idealization of Islam at a specific time. In addition, it is also related to psychological and educational aspects, including character and the environment. People who are used to living in an environment with a strong understanding of myths tend to have an antiscience character.

As for their reasons for rejecting science during the pandemic, they are: first, according to Maliki in his writings on covid, *Religion, and*

*Science*, there is an assumption that belief in science makes religious people apostates/infidels or atheists (*disbelief*), or in Islam, it is called shirk (Maliki, 2020). Second, in the name of religion, they mention that we should fear Allah more than fear Corona under the power of Allah. Allah's power is above any other power, so there is no need to work hard to deal with this creature (covid). Third, they believe that all problems are in God's hands, both life and death, it is enough to surrender to God, and all things in life will be finished.

Karen Douglas, a social psychologist from the University of Kent in the UK, said several motives behind the group's belief in the covid-19 denial. In addition to security motives, there are also existential and social motives. In essence, humans do not like to be in helplessness. Therefore, conspiracy theories at least provide access to control over uncertain situations so that humans still exist in a social world where the human tendency to compete to be the most prominent is purely natural (Tirto, 2021).

About the antiscience group, Ghulsyani rejected the existence of this group by proposing several reasons as follows:

First, in most of the verses of the Qur'an, the concept of knowledge (science) appears in its general meaning, as in verse 9 of Surah al-Zumar: "*Say: are there those who know and those who do not know?*" Several other similar verses include QS 2:31; QS 12:76; QS 16:70.

Second, several verses of the Qur'an explicitly show that knowledge is not only in the form of religious principles and laws. For example, the word of Allah in Surah Fathir verses 27-28:

“Do you not see that Allah sends down rain from the sky, and We produce fruits of various kinds with it. Moreover, there are white and red stripes of various colors between the mountains, and some are (also) deep black. Thus, (also) among humans, creeping animals, and livestock, there are various colors (and types). Indeed, those who fear Allah among His servants are only the “ulama.” Therefore, verily Allah is Mighty, Most Forgiving.”

It is clear that the word *ulama* (owner of knowledge) in verse above is associated with people who are aware of the *sunnatullah* (in the language of science: “natural laws”) and the mysteries of creation and feel inferior before Allah, the Highest.

Third, in the Qur'an, there is a reference to the story of Qarun. “*Qarun said: Verily, and I was given this treasure because of the knowledge that I have.*” (Surat al-Qashash: 78) (Ghulsyani, 1993).

### 3. Impact of Anti-Science Groups during the pandemic

The emergence of groups who reject the existence of covid 19 is a response to how someone responds to the pandemic. However, the group's response was hazardous in all aspects. Views that tend to be against nature tend to be confrontational with

the actual situation. The impacts that arise from antiscience groups during the pandemic are as follows:

First, there is a more significant potential for contracting covid-19. The view that seems to deny scientific reality makes them indifferent to the surrounding conditions. Likewise, when this group is dealing with covid, the average person who rejects covid tends to disobey health protocols to have the potential to contract covid-19.

As we know, covid -19 spreads quickly through droplets when sneezing or coughing. Getting used to 5M is an effective way to reduce the potential for contracting covid-19, especially when people without symptoms (OTG) around the community have not isolated themselves properly. Therefore, scientific groups who ignore health protocols are likely to contract the coronavirus.

Second, hinder and hinder the government in dealing with covid. The 2019 coronavirus disease (covid-19) pandemic forced the government to immediately respond with policies that could cope with the health and economic impacts. However, antiscience groups in this position will influence the government's efforts. The act of not believing in the appeal to the state apparatus makes it difficult for the government to create conducive conditions to accelerate the alleviation of covid-19.

Third, cause anxiety for others. A diagnosis of covid-19 infection can trigger stress and anxiety in the sufferer. The existence of adaptation

to new habits has become a trigger for stress and anxiety in a person. Anxiety will be exacerbated when groups such as the antiscience line emerge. The belittling behavior of the coronavirus attached to antiscience groups can cause noise and anxiety for others. This group will also cause psychological pressure on someone who has gotten used to *new normal behavior* during the pandemic. WHO has also warned that stress and pressure during this difficult time can increase the risk of depression.

Fourth, speed up the spread of covid. Antiscience can be classified as an extreme attitude during a pandemic. The act of trivializing or assuming that covid does not affect the communal spread of the virus. Therefore, individuals need to anticipate so as not to contract covid-19 to stop the spread of this outbreak. Anxiety will respond to the body to quickly take protection to ensure safety. This anxious emotional reaction is positive and good if felt and responded to appropriately. However, if the response is excessive or reactive, it will cause an anxiety disorder (anxiety).

In addition to the dangers of the impact of antiscience groups, Islam also expressly rejects the existence of these groups. The attitude of putting aside empirical facts is contrary to the verses that touch on science and scientists; the Qur'an always directs people to use their minds to fight miracles and motivates them to increase knowledge. In addition, the Qur'an gives high appreciation to scientists. The Qur'an commands humans to try and work and pray for knowledge to be added. Meanwhile,

the Messenger of Allah acknowledged that scientists are the inheritors of the prophets (Al-Bukhari, 1993). The Qur'an also explains that what is meant by scholars are scientists who recognize and obey God.

Regarding the urgency of science in Islam, Allah says in Surah Al Alaq: 1-5, "Read in the name of your Lord, the Creator. He created man from a clot of blood. Read on, and your Lord is the Most Gracious. Who Teaches (humans) using kalam (write and read). He teaches people what they do not know."

The word *iqra'*, according to Quraish Shihab, is taken from the root word, which means to collect. From collecting, various meanings are born, such as conveying, studying, exploring, researching, knowing the characteristics of something, and reading, whether written or not. Meanwhile, in terms of the object, the *iqra'* command includes everything that can be reached by humans (Shihab, 1996).

On that basis, there is no reason to create a dichotomy between Islam and science because, as a religion that sees itself as the most complete, it does not may disassociate itself from issues that play an essential role in improving the well-being of its people. About the pandemic, Islam teaches how to see the surrounding phenomena, including, in this case, covid 19, with the following scientific steps.

First, the Qur'an commands humans to carefully identify the surrounding nature while knowing

the properties and natural processes that occur in it. This command, for example, is emphasized in the letter Yunus, verse 101: “Say (O Muhammad): Pay attention (with a *nazhor*) what is in the heavens and on the earth...”

In the word *unzhuru* (pay attention), Baiquni understands it is not just paying attention with an empty mind. However, with careful attention to the greatness of Allah SWT and the meaning of the observed natural phenomena (Baiquni, 1995). This command is seen even more clearly in the word of Allah in Surah al-Ghasiyah verses 17-20: “Then do they not pay attention (by *nazhor*) to how the camel was created. Moreover, the sky how he was lifted. Furthermore, the mountains how they are erected. And the earth how it is spread out.”

Second, the Qur’an teaches humans to measure natural phenomena. This is indicated in the letter al-Qamar, verse 149: “Indeed, We created everything with a measure.”

Third, the Qur’an emphasizes the importance of in-depth analysis of natural phenomena through a process of critical and sound reasoning to reach rational conclusions. This issue is stated in the letter al-Nahl verses 11-12: “He makes for you, with the rain, olives, palms, grapes, and fruit. Verily in that are signs of Allah’s power for those who think. Moreover, He has subjected the night and the day, the sun and the moon to you; and the stars were subdued (to you) by His command. So there are

signs of Allah’s power for a people who reason.”

The three things the Qur’an developed are what science has carried out so far: observations (observations), measurements, and then drawing conclusions (laws) based on those observations and measurements. This also indicates that Islam always invites to deepen knowledge of natural phenomena and problems of human life, including, in this case, the covid-19 outbreak. Thus, there is no reason to reject science in Islamic teachings, especially in responding to this pandemic.

#### D. CONCLUSION

Covid is still a severe threat to human life. Various data show that cases of being exposed to covid-19 continue today. All efforts of various parties, including the government, have made the best possible handling. However, there are still groups behind these efforts that interfere with the Coronavirus eradication. Call it the antiscience group; they deny the existence of covid-19, which has been scientifically proven. This group activity will certainly have a dangerous impact on handling covid-19.

This paper only highlights how the figures and characters of antiscience groups and the impact of the pandemic era. As for the figures of this group in this paper, the authors make them tend to contradict religion and science, use religious arguments for personal gain, have a very excessive belief orientation, and use ego rather than reason. In general, the

existence of this kind of group will have several impacts, firstly making it easier for someone to contract the coronavirus, hampering the government's efforts in handling

covid, causing anxiety for others, and accelerating the growth rate of this virus. In short, the dangers of antiscience groups are grave.

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