

## INTROSPECTION AND REFLECTIONS ON THE PLAGUE THROUGH LITERARY WORKS MUSTOFA BISRI AND RISDA NUR WIDIA

*Introspeksi dan Refleksi Menyoal Wabah  
Melalui Karya Sastra Mustofa Bisri Dan Risda Nur Widia*

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**Abstract**

Disasters in the form of plagues or pandemics, for example in human life, are problems that are not easily accepted because they cause worry and anxiety. The outbreak of the Covid-19 pandemic throughout the universe in the world, including Indonesia, has also caused endless anxiety and worry. Various print and electronic mass media discussed the pandemic, including Indonesian literature. Related to that, the discourse of plague became a realm to be explored in the creative space of the creation of literary works, in this case short stories. Mustofa Bisri or Gus Mus and Risda Nur Widia wrote a short story entitled "Plague". The short story of the same name reveals how the plague suddenly appeared in human life. The purpose of this study is to see how the plague is represented through the short story "Plague". The method used is descriptive qualitative, which exposes writings based on the content of literary works that are associated with the socio-cultural environment. This is in line with Laurenson and Singewood through Endraswara that literature is a social document in which it is a reflection of the situation at the time the literary work was written. The findings show through the short story "Plague", how the author reveals the plague that suddenly appeared in the community can be regarded as introspection and reflection and how to anticipate so that the outbreak does not spread too widely to the community.

**Keywords:** introspection; reflection; pandemic; epidemic; anticipation

**Abstrak**

Bencana berupa wabah atau pandemi, misalnya dalam kehidupan manusia menjadi masalah yang tidak mudah diterima karena menimbulkan kekhawatiran dan kecemasan. Menyeruaknya pandemi Covid 19 di seantero jagat raya di dunia, termasuk Indonesia juga menimbulkan kecemasan dan kekhawatiran yang tidak berkesudahan. Berbagai media massa cetak dan elektronik membahas pandemi, termasuk para sastrawan Indonesia. Terkait dengan hal itu, wacana wabah menjadi ranah untuk dieksplorasi pada ruang kreatif penciptaan karya sastra, dalam hal ini adalah cerpen. Mustofa Bisri atau Gus Mus dan Risda Nur Widia menulis cerpen berjudul "Wabah". Cerpen dengan judul yang sama mengungkapkan bagaimana wabah penyakit itu tiba-tiba muncul dalam kehidupan manusia. Tujuan penelitian ini untuk melihat bagaimana wabah direpresentasikan melalui cerpen "Wabah". Metode yang digunakan adalah deskriptif kualitatif, yang memaparkan tulisan berdasarkan isi karya sastra yang dikaitkan dengan lingkungan sosial budaya. Hal ini sejalan dengan Laurenson dan Singewood melalui Endraswara bahwa sastra merupakan dokumen sosial yang di dalamnya merupakan refleksi situasi pada masa karya sastra tersebut ditulis. Hasil temuan menunjukkan melalui cerpen "Wabah", bagaimana penulis mengungkapkan wabah yang tiba-tiba muncul di masyarakat dapat dianggap sebagai introspeksi dan refleksi serta bagaimana mengantisipasi agar wabah tersebut tidak terlalu menyebar luas ke masyarakat.

**Kata Kunci:** introspeksi; refleksi; pandemi; wabah; antisipasi

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## INTRODUCTION

Since the outbreak of Covid 19 (coronavirus disease 2019) came to the fore throughout the universe and was declared officially outbreak in Indonesia on March 2, 2020, people have become very *khawatir sekaligus* anxious. At the time itu, the world was hit by an infectious plague Covid 19. I don't know why the naming is named after Covid 19. There is a presumption because the Covid outbreak emerged in 2020. This is justifiable also because the Covid outbreak has ravaged in 2020. The naming became known in the community as Covid 19. The existence of the Corona virus, which was later referred to as Covid 19, is a virus that is able to make the world feel an economic recession to an increase in death rates in various countries. Due to the rapid and deadly spread of the virus, countries are taking anticipatory steps to ensure their citizens are safe. Instructions from world institutions such as the WHO have further led countries to raise the level of vigilance. Previously countries have faced viruses such as SARS, Ebola and Avian Influenza, but the impact created is not like the impact caused by Corona (Zuhdi, 2020). Another impact of Covid 19 is social insecurity so the government needs to invest more in social protection (Agamile, 2022) In addition, there have also been changes that have affected issues in the form of attitudes, participation, and public privacy (Barrutia & Echebarria, 2021) The Covid-19 pandemic has occurred in more than 200 countries and regions, urging the implementation of health measures and prevention strategies around the world. Vietnam, for example with its low-cost model is considered to have successfully fought Covid-19 with the number of infected remaining below 420 cases, (Dinh Phuong Linh & Ho Thanh Tam, 2020) In addition, intercultural dialogue can also be carried out and become increasingly real during a global pandemic (Athens, 2020; Rosker, 2022).

Related to that, disasters or plagues, whether natural, natural, or social disasters always haunt human existence. Humans are trying to find ways to overcome the impacts of disasters or outbreaks. Various mitigation efforts are formulated so that the impact of disasters or outbreaks can be minimized, even eradicated massively. Moreover, the massive spread of an infectious disease crosses the boundaries of the world. Actually, the news that came from the memory of the *ko lektif* of the Indonesian people is that there was a pandemic that actually hit this country *eri*, at least it happened at the beginning of the 20th century, At that time, Hindia the Netherlands, the name Indonesia *sehas* not been independent ever there was a major outbreak of influenza which at that time hit all countries in the world, ranging from *benua Eropa, Amerika, Asia, Afrika, and Australia*. This does not include the cholera outbreaks that also hit several times, even until the middle of the 20th century (Oman Fathurahman, 2020) . Several ways are done so that the life process runs well, for example related to education is done by distance learning. The time of contact of children with the teacher is carried out with varied schoolwork. (Kirsch et al., 2021) That way, the effect of mobility with restrictions is carried out appropriately (Kartal et al., 2021).

The Covid-19 pandemic is a fairly new phenomenon. Therefore, this pandemic case is very eye-catching, especially researchers from various fields of science. Studies examining the pandemic are emerging from a variety of viewpoints, such as religion, social, political, economic, and educational. Studies in the field of religion, one of which was written by Lestari focused on the problem of religious maturity in the pandemic era. (Lestari, 2021). In addition, Ichsan examined the critical study of the Covid-19 pandemic in the field of education (Ichsan., 2020) Another study is a study conducted from a point of view in the field of health that is directly affected by the pandemic

is very much, one example is a study on the implementation of disinfection as an effort to prevent Covid-19 and potential health risks in Indonesia.

So far, the Covid-19 outbreak faced at this time has also become a concern for literati. This concern became a vehicle for literati so that it was considered as one of the conversations brought into literary works and became one of the spaces of presence in Indonesian literary works as a creative work. Literary works are manifestations of the real world depicted by writers or literati through the medium of writing, which can be in the form of poems, short stories to novels. Plato in the book " Sastra dan Ilmu Sastra" written by A. Teeuw considers that literary works are a form of mimesis or imitation and imagining things that exist in reality that appear and stand under reality itself. (Teeuw, 1988), In the literary context of the plague, literature as mimesis is a literary work that describes a society at a certain period when it encounters an outbreak of disease and attacks a society. Furthermore, literature also has a useful social function. The revelation puts literary works as having certain functions that can be used for usefulness for readers or humans in general so that literary works that describe a plague provide usefulness by displaying various information and knowledge from the reality of the conditions of events described by the literati.

Based on this, the depiction of the plague in literary works, can be obtained a variety of information ranging from the attitudes of humans or their characters in dealing with the plague, to the cause and effect of the behavior of figures in literature related to plague. Through this information, readers are expected to be able to capture the author's message which is also likely related to attitudes of prevention to handling outbreaks. From the function of literature that describes the plague to its handling, it is hoped that literary works can influence the attitudes and behavior of readers so that they can be applied in their lives. Mochtar Lubis in the book "Mochtar Lubis Bicara Lurus" explains that in history it has been proven that literature can influence attitudes, thoughts, and move people or society to do something. He exemplifies Charles Dickens' books in England that outline very movingly the fate of workers in the days of industrialization in England. Children work, women work in mining. This is what raises the awareness of the British people to improve the fate of the workers there. Likewise, literature that describes the outbreak will also raise public awareness to pay attention to healthy living to prevention and treatment. (Lubis, Mochtar, 1995) What is presented in literary works is a picture of life. A literary work can be a mirror of what happened in society at one particular period. Likewise, in the context of the plague literature, when Indonesian people were often hit by plague disasters such as bubonic plague, smallpox, to the Spanish flu in the early 20th century, there were also several literary works that described the story of the plague.

Meanwhile, several studies that discuss the plague, including the title "The Story of Anxiety: The Narrative of the Smallpox Plague in the Short Story "Variola" by Iksana Banu in the Journal Arif, No.1 Vol.1, 2021 (Ahmad Bachtiar and Nailis Sa'adah, 2021) The research revealed the smallpox outbreak that occurred in the East Indies, which was depicted in the short story "Variola" by Iksaka Banu, showing the existence of orientalism practices carried out by the Dutch as a Western party. These practices can be seen from how the Dutch saw the smallpox outbreak that occurred in the East Indies and how the Dutch handled the smallpox outbreak. Furthermore, the study "Infectious Plague in Literary Works" in the Journal Diglossia, Vol.4, No 3, 2020 (Farha, Eva, 2020). The research describes, explains and criticizes the individual and social attitudes of the community in the face of contagious plagues through a literary work entitled Al-Mu'tazilah.

Examining the plague in literary works during a pandemic is interesting and needs to be explored because it can provide enlightenment and insight into the community, especially when it comes to how the outbreak began and how to prepare for the plague so that it does not become more widespread. Mustafa Bisri or Gus Mus and Risda Nur Widia wrote a short story entitled "Wabah". Gus Mus wrote the short story "Wabah" and it was published digitally on June 6, 2003. The short story was written 20 years ago, long before the Covid-19 pandemic hit the world and Risda Nur Widia also wrote the short story "Wabah" in the newspaper "Suara Merdeka, on Sunday" April 20, 2020. From the two short stories, it appears that Gus Mus's short story was written first, namely in 2003 (Minggu, 2020) The selection of the two short stories is considered to represent a complex picture due to the outbreak of the Covid 19 pandemic. Gus Mus and Risda Nur Widia revealed how the situation and conditions when the outbreak hit the community settlement and how the relevant parties responsible for the settlement or area tried to overcome and control the outbreak. Studies or research related to social reality as introspection and human reflection during the Covid-19 pandemic presented in literary works have not been carried out much. This is because the phenomenon of the Covid-19 pandemic is a new phenomenon. Literary research with the object of pandemic-themed literary works, scientifically, will certainly add to the wealth of literary research itself. In addition, this research will be useful as an insight into how humans should behave in the face of a pandemic. This research is also practically, expected to be able to help find solutions related to social reality during a pandemic. In addition, the picture of Covid-19, which is reflected in literary works, can be used as a means to reflect and introspect due to the diverse complexity of life.

Based on this presentation, this study explains how the plague discourse is expressed through short stories written by Gus Mus and Risda Nur Widia. Next, how the author provides solutions or responses to the problem of the outbreak and its countermeasures and prevention. , also as a material for reflection and introspection for society. That way, indirectly the short story that expresses the same title, namely "Wabah" provides an overview as well as a solution or solution when the plague hits society and as an introspection and reflection.

## METHODOLOGY

This research uses a source of short story data obtained digitally, namely the short story "Wabah" by Mustofa Bisri (Gus Mus) written in June 2003 and the short story "Wabah" by Risda Nur Widia written in the Suara Merdeka newspaper Sunday, April 2020. Data analysis begins with the activity of critically reading short stories uploaded through the site (<https://ruangsastra.com/category/lakonhidup-com/>, n.d.). This research is a qualitative descriptive research. Sugiyono revealed that the descriptive method is research that describes, describes, or exposes the state of the object under study as it is, according to the situation and conditions when the research was carried out (Sugiyono, 2018). Analysis in the form of descriptions, without intervariable numbers is carried out by reading the research objects one by one carefully, then recording the relevant texts according to the formulation of the research problem as a corpus of data. The data used is in the form of texts that are relevant to the formulation of the research problem. The acquisition of relevant data is carried out by careful and repeated reading. After the corpus data is obtained, thematic analysis is carried out as part of the structural approach. Themes are aspects of the story that align with meaning in the human experience and make the experience easy to remember (Stanton, 2007: 36). Each literary work has its own theme. , the theme is the idea

of a general basic meaning that sustains a literary work as a semantic and abstract structure that is raised repeatedly through motifs and is usually done implicitly (Nurgiyantoro, 2019)). In a simple sense, a theme is the meaning of the story, the main idea, or the basis of the story (Sayuti, 2019).

An effective way of determining themes in literary works is through careful observation of the conflicts contained in them ((Stanton, 2007),. The conflicts that occur in literary works become a reference in determining the theme. Carefulness is needed in responding to every conflict contained in literary works. Through intense scrutiny, a theme will be found that becomes a story idea in the literary work under study. Laurensen and Singewood through Endraswara revealed that literature is a social document in which it is a reflection of the situation at the time the literary work was written. ((Endraswara., 2013) states that literature is an important document about the times. As a document of the times, literature seeks to record the events of the epoch. Each age has a diversity of social interests. Literature as a document of the times, the same statement put forward by (Damono, 2022) that literature can be said to be a mirror of society. Literature is viewed to what extent it can reflect the state of society.

Furthermore, Ian Watt (Kurniawan, 2012) put forward three kinds of literary sociology approaches, namely (1) the social context of the author, (2) literature as a mirror of society, and (3) what society the author is aiming for. If you look at the two opinions above, what Wellek and Warren (1989) put forward has something in common, namely that the sociological approach includes an approach to authors, literary works, and readers as individuals. This shows that the study of literary sociology should comprehensively include social data. In the discussion of this literary sociology approach, it focuses on literary-objective sociology whose focus of study is on the sociology of literary or literary works as a mirror of society. It is based on a literary material object that views a literary work as a social document. (Endraswara., 2013) the study of literary sociology clearly needs to find a social context in the work. Therefore, the approach studied in this discussion is the sociology of literary works as the embodiment of literature as a social document or literature as a mirror of society.

## RESULTS AND DISCUSSION

If you look at the literary works that revolve around the plague, it has begun with a novel entitled "Sahabat Sedjati" translated by Ajip Rosidi from the manuscript of a Sundanese-language boy's novel entitled "Djatining Sobat Gubahan Samsuedi". The story of Sahabat Sedjati set in 1906 on the outskirts of Bandung tells the story of a cholera outbreak when it hit the city of Bandung. Because of the severity of this plague, hundreds of people died. Every day in every village flocks people bury corpses. The Dutch East Indies government also issued an emergency regulation prohibiting all people traveling with raw fruits or vegetables from being exposed to the virus. Furthermore, the poems Sodom and Gommora by Subagio Sastrowardoyo, Balada Nabi Luth AS by Taufiq Ismail, and "Apakah Kristus Pernah?" Darmanto Jatman's work reflects on the epidemic of an extraordinary disease that afflicted the people of the U.S. Prophet Luth due to moral-ethical and socio-cultural panic. The short stories "Malam Wabah" by Sapardi Djoko Damono," Lampor" by Joni Ariadinata, and "Wabah" by Frank Prananto also hold stories about disease outbreaks that afflict Javanese people in settlements. The novel "Ronggeng Dukuh Paruk" by Ahmad Tohari is opened by the state and atmosphere of the devastation of the Dukuh Paruk community who have risen after being destroyed for a long time due to a pagebluk that is beyond their reasoning. Next, a

literary work on the story of the plague was also found, which tells the story of an outbreak of bird flu that appeared in the early 2000s. One of the Indonesian literary works that tells the story of the Bird Flu outbreak is the novel "Aruna dan Lidahnya" by Laksmi Pamuntjak. In this main story novel, the culinary scene is also peppered with the true story of the vaccine conspiracy by the government at that time. Aruna, the main character who works as an epidemiologist, conducts investigations related to bird flu outbreaks in the community and discovers the reality of the conspiracy. In addition, there are many more literary works that tell about the plague. Especially during the current Covid-19 pandemic, literary works have emerged, ranging from those published in online media, book anthologies, to those on social media. (<https://www.kediriapik.com/sastra-wabah>).

During a pandemic like what is happening today, various writings through print and electronic media in the form of essays or articles have also emerged. Not to forget the writing in the form of literary works, such as an anthology book of poems written by FX Gunawan and Afnan Malay entitled *To Kill the Invisible Killer*. In the anthology, there are six poems that reveal the Covid 19 pandemic, including "Rapid Test", "Stay At Home (1)", "Stay At Home (2)", "Leadership (1)", "Menolak Tumbang" and "Mulai Janggal" (Gunawan, 2020). Concern about the outbreak is also a concern of lecturers and graduate students of FIB-UGM which was pioneered by Prof. Faruk, H.T. They are very good at writing short stories about outbreaks and written into a collection of short stories entitled "Wabah" There are 16 short stories that reveal outbreaks with various processes of outbreaks, prevention, and countermeasures. ((Udasmoro, 2021).

Not only that, Iksaka Banu's collection of short stories entitled "Teh dan Pengkhianatan", one of the short stories tells of the plague in the archipelago. In a short story entitled "Variola", Iksaka Banu tells about how the Dutch East Indies government fought the smallpox outbreak which spread very quickly in the archipelago. Due to the rapid spread in the community, especially in Ambon, Ternate, and Bali, many died. In response to the outbreak, the Indian government is trying to fulfill vaccines for sufferers so that they can be immediately found and distributed to affected communities. Until finally the vaccine was found and the community could fight this smallpox outbreak. (Banu, Iksana, 2019).

Through online media, literary works can be found that reveal the plague, among others, short stories written by Mustofa Bisri and Risda Nur Widia. Who doesn't know the figure of Mustofa Bisri or Gus Mus, as he is familiarly called. Gus Mus's full name is Haji Ahmad Mustofa Bisri. He was named as kyai and caretaker of Raudlatut Thalibin Islamic Boarding School, Leteh, Rembang. He is also known as Rais Syuriah PBNU. Gus Mus, known as a nyeni kyai. Besides being known as a cleric he is also known as a literati and poet. Various literary works have been written by him, both poems and short stories and scattered works are also enjoyed by a variety of readers. Through a quirky, but crisp and meaningful writing style, anyone is enamored of reading it. Through his work, Gus Mus often reveals his reflections on the phenomena of mortal life through the literary medium. He explores various life issues in a holistic way. Starting from religion, social, economic, political, cultural, to the romanticism of love. It is also through his works that Gus Mus manages to convey an implied message that is easy to understand to ponder and apply. Although his writing was born out of a space of contemplation and created away from the hustle and bustle of the capital, his work does not feel fictional and imaginative. In fact, it seems to be real and describes the current conditions. One of Gus Mus's works that is particularly relevant to read in the current situation is the short story entitled "Wabah".

The short story was written 20 years ago in Rembang. Ceren tells the story of a human social phenomenon that is suspicious of each other because of a plague of unknown origin. All the problems in a country, even dissolved into it, are an inseparable reflection of the reality that occurred at that time. Regardless, in the context of the intrinsic building in this short story, Gus Mus successfully creates the curiosity of his readers with endless stories. Such is the hallmark of Gus Mus. It seems to bring up a question mark whose answer to the question is in the reader himself. *Risda Nur Widia* is a short story that has produced works and fits in the mass media of *Suara Merdeka* and digital media such as in the literary space. Some of the works that have been published include, among others, "Bunga-Bunga Kesunyian" (2015), Collection of Short Stories "Tokoh Anda Yang Ingin Mati Bahagia Seperti Marsault (2016), "Igor Sebuah Cinta Yang paling Anjing" (2018), and "Berburu Buaya di Hindia Timur" (2020).

### **The Beginning of The Plague**

Before further discussion, it can be understood earlier that what is meant by the outbreak as mentioned in the Minister of Health of the Republic of Indonesia Number 560 / Menkes/per / VIII / 1989; An outbreak is the occurrence of an infectious disease in a society whose number of sufferers increases markedly beyond the usual circumstances at a certain time and area and causes catastrophe. (<https://indok3ll.com/peraturan-menteri-kesehatan-republik-indonesia-nomor-560-menkes-per-viii-1989>).

Through the short story "Wabah" by Gus Mus, it is described that the plague started from the smell that arose in the family. Everyone in the family was suspicious of each other until everyone in the family covered their noses.

"The strange, unpleasant smell that was first thought to be just smelled by each one became more and more of a problem, as whispers developed into mutual suspicion between them. Moreover, every day there are always more family members who blatantly cover their noses when they are gathering. Finally, after everyone covered their noses every time they got together, they realized that they all smelled that strange smell." (Bisri, 2003).

The unexpected condition in advance led to a conclusion of its own when everyone covered his nose. With such conditions, an agreement was taken that to keep from smelling unpleasant odors everyone should maintain cleanliness by bathing and washing hands properly. The agreement was taken as a way to overcome the prolonged onset of outbreaks. Although various ways are done, the first step is to maintain personal hygiene, which begins with washing hands. The process of washing hands to maintain health is the main thing so that when going to do any activity, for example eating, the condition of the hands is clean so that germs or viruses can immediately disappear. Covering the nose with a mask to avoid unpleasant odors that can damage health wherever possible is anticipated so that health comes first. It also keeps those exposed to odor outbreaks from infecting those around them and reduces gatherings. If there is no urgent need it is also recommended to reduce or avoid mobility. Another rule is to implement physical distancing (physical distancing) with people around or around. From the presentation based on quotes, it can be concluded that the 3 M prokes during a pandemic or outbreak have been implemented and are recommended properly so that people do not come into direct contact with others. Not only that, the implementation of local lockdowns is intended to leave the house or go to other areas to avoid a wider pandemic. The provisions or rules for dealing with the outbreak have apparently been clearly disclosed and presented in a short story written by Mustafa Bisri in 2013. The rules presented through short stories

written by Mustafa Bisri are also applied during the current pandemic.

If you look at it, the application carried out in the presentation of the short story "Plague" by Gus Mus, is actually not much different from the facts or reality that occurred when the Covid-19 outbreak hit Indonesia and the world. Fact 3 M must be implemented in a published and good manner by the whole community. For example, the implementation of local lockdowns has also been carried out in several regions in Indonesia. The following exposure reveals that the smell caused by initially being considered to be lacking in maintaining the cleanliness of the environment.

"As a result, a mutually agreed conclusion was reached that the smell arose due to lack of attention to hygiene. Therefore, it was decided that all family members increase hygiene care; both personal and environmental hygiene. In addition to the helpers, all family members are required to participate in maintaining the cleanliness of the house and yard. Every day, each has its own devotional work schedule. There are those who are responsible for maintaining the cleanliness of the bedroom, living room, dining room, kitchen, bathroom, and so on. Garbage should not be disposed of in any place. Piling up or soaking dirty clothes is strictly prohibited." (Bisri, 2003).

It turns out that the smell is not only inside the house, but also outside the house, the smell is very strong, especially in the neighborhood around the residence. Such conditions give rise to a lack of comfort in everyday life. The smell also penetrated into the surrounding environment, such as in hospitals and in places of treatment of people who were considered good at curing diseases. As a result, the smell is pungent and gives rise to a bad smell. The situations and conditions presented in the short story show similarities with the situations and conditions in the reality of life during the Covid-19 pandemic that plagued the world. Inconvenience in everyday life becomes disturbed. The impact in carrying out daily life activities has also become restricted. Due to the pandemic, people seemed to be panicked, many flocked to save themselves. Actually looking for a way to survive that death is killing news about death that is not necessarily the truth. In the end, the work that was born in the midst of this pandemic was able to become a path of returning human morality.

Another impact is that people are increasingly less clearly aware of information, even though information is important and should be easily obtainable to be less concerned because everything is focused on outbreaks. Information through printed mass groups, such as newspapers and electoral media, such as television and radio, needs to be known to the public, especially about how to deal with the plague that has unwittingly spread across the country.

"Perhaps because these few days all their attention has been seized by the smell problem in their own households, they have not had time to pay attention to the world outside them. So when they are almost desperate in trying to find a solution to the problem, then they return to reading newspapers, looking at TV, and listening to the radio as is their old habit. And they were shaken. From the TV broadcasts they watched, the newspapers they read, and the radio they listened to later, they came to know that the strange unpleasant smell that was getting stronger and stronger day by day turned out to be spreading in their country." (Bisri, 2003).

The outbreak continues to spread and get out of control so that it has penetrated throughout the country. Outbreak control has not been able to be carried out optimally, but prevention efforts continue to be carried out by always reminding and informing about the need for the 3 M health program, it is hoped that through strict health protocols, transmission prevention can be controlled so that not too many people are exposed and infected with the outbreak. Although efforts have been made to the maximum, it has not found good results. The outbreak in the form of an unpleasant smell is still brewing and still causes unresolved problems. Anticipation continues to be

carried out by the relevant governments, both in person and electronic media, such as television and radio as well as mass media such as newspapers.

A similar pandemic or plague incident was also revealed through the short story "Wabah" by Risda Nur Widia (Suara Merdeka, 05 April 2020). Like the short story "Wabah" by Gus Mus, the short story "Wabah" by Risda Nur Widia also reveals a plague that is brewing in a village. The plague that appears is in the form of red itching all over the body.

"That morning the citizens received no less shocking news than television. The Village Chief, who was relaxing for coffee in the living room, suddenly worried after getting the information. Television reported that dozens of townspeople had been exposed to serious hives. The disease was transmitted from a hospital that previously housed a patient with a similar disease."

"This disease was previously suffered by a nurse," one host said. "The nurse thought the hives were just commonplace. But every day the itching gets worse. In fact, before the nurse complained to the hospital, the disease was already transmitted to her family and neighbors." (Widia, 2023).

Starting with information about the presence of pascin affected by hives. Somehow the disease infects nurses and then other people, such as family and neighbors around them, causing panic. Although it has infected some people, no action has been taken by the authorities and relevant agencies. Perhaps it is because not so many have been affected by the itchy disease that there has been no serious and decisive action. Unexpectedly, there was surprising information that a resident who was affected by the disease later died.

"Paiman has just been reported dead, sir," the resident said. "Soon the body will be taken to the village."

"The hospital forbids us to take care of Paiman's body. All burial processions will be carried out by the hospital. The hospital is worried that Paiman's disease could be contagious."

"A day later, the government issued a rule that made the citizens even more foggy. The government through the regulation told all people not to do much outside activities. In fact, the government suggested that all school and work activities be shut down. The move was made by the government because the outbreak of hives that has hit the city has already taken hundreds of casualties." (Widia, 2023).

Panic made anxiety and fear when they heard the information that there were residents who died of hives. Swiftly, the authorities, that is, to the village immediately acted by carrying out some rules. such as to always keep yourself and your family clean. Initially, the village chief wanted to help when some of his residents died, especially in completing the funeral of the body. However, the goodwill of the village chief was not allowed by the hospital because it was feared that it would be transmitted to the family and people around him, so the information added to the panic in the minds of the people. Officers who carry out funeral processions are also required to wear special clothes to avoid transmission from the corpse. The short story written in 2020, when the Covid pandemic was spreading the world, the provisions and rules for dealing with people who died exposed to the outbreak were not much different. Through the short story, it is described how to deal with people who died due to exposure to an outbreak of hives. The treatment carried out on everyone who dies due to the itch outbreak is the same as the handling of people who die due to exposure to the Covid 19 outbreak, which is not allowed to be taken care of by the family. All

matters related to the funeral procession are arranged and taken care of by special officers in special dress to avoid contagion. Even if the family wants to see the body only from a distance with a predetermined distance.

The direct effect of the itchy outbreak caused many residents to be affected by the disease, causing the government to issue instructions in the form of rules that must be obeyed by its citizens. The established rules must not be violated. This is intended so that the contagion does not get bigger. Rules so that all residents are not allowed to carry out any activities outside the home. Mobility and crowding in crowded places such as in public places wherever possible avoided or reduced by outbreaks of hives can easily infect those around them. Due to the outbreak, which is considered contagious, other activities such as school and work have been temporarily suspended. Through the short story "Wabah" described by Risda Nur Widia, it appears that the description of the plague in the form of an itchy disease that is easily contagious, is not much different from the Covid 19 pandemic that is happening today. The problems, consequences, and effects caused and the cases that occur in society are also the same. It is undeniable that the image expressed in literary works is a mirror and reality of events that occur also in society. The following presentation is in the form of a temporary prohibition against carrying out religious activities in mosques. The rule was forced to be carried out to avoid crowds of people gathering to perform prayer services. Quotes in the form of character descriptions or character dialogues as follows.

"Wow, if this continues, there can be no worshippers," said a makmum at the mosque. "Even though in everyday life the mosque is deserted. When can we prosper the mosque?" (Widia, 2023).

The ban not only on performing worship activities in mosques, but also other activities or activities, such as at school or working in the office is temporarily suspended. Turmoil and worry arose in the community and caused a stir, especially regarding the temporary prohibition of worship in mosques. There are many questions from the community why they are not allowed to worship in mosques, even though if the prokes are carried out properly and strictly, worship can be carried out according to the rules of the prokes. The disappointment of the residents was expressed to the village chief. Swiftly a resident who regularly serves as an imam in the mosque replied, "We just pray. Hopefully, after this event, residents will become more aware of how important worship is." The answer to the remarks delivered to its citizens certainly calmed down. Moreover, the priest's remarks were greeted with the words of the village chief so that the residents would continue to put forward a plea to God so that what happened in the universe could be resolved properly and quickly, especially related to pandemics or outbreaks. The attitude and behavior of the village chief and imam of the mosque shows that in fact, as a human being, he always asks for help from Allah. In addition, it also reminds to always be introspective to all the problems that befall life in the universe. At the same time, always reflect on things that happen in this universe.

The problem of an outbreak or pandemic should not be underestimated. Although the outbreak has occurred several years ago and has caused alarming consequences, the current Covid 19 outbreak is still a problem that must be anticipated properly so as not to expose people more. So far, there are still those who think that the plague that hits is not an important problem, even though if you ignore not doing the 3 M health program, it will be very dangerous. Another assumption also exists, they think the Covid 19 outbreak that occurred in 2019 caused fear and worry. For this reason, it is not an exaggeration, if the problem of plague or pandemic that afflicts the universe is always associated with the greatness of God Almighty. All provisions or events of plague are

deemed to be courtesy and courtesy of God. Human beings only accept with sincerity, patience, and to always pray and strive to overcome so that the plague does not last. Ask God so that it can be resolved immediately so that it can perform normally better. Indissimilarly, it can actually be said that a plague or pandemic is an introspection to always remember God and always be able to take care of the life of the universe and its contents. Therefore, it is hoped that he will still be able to accept what has become His certainty. Moreover, the Covid-19 pandemic that has plagued since 2019 until now in 2022 has not been completed, in 2023 it has become increasingly difficult, but activities or activities are still necessary with health protocols, namely wearing masks.

### **Introspection and Reflection**

The two short stories written in digital media revealed how the plague ravaged people's lives. Furthermore, what is revealed through the short story "Wabah" by Mustafa Bisri and Risda Nur Wadia can be used as an introspection that the plague that hits the universe can be used as a reflection so that we can maintain the body's immunity and of course concern for the universe. Even though the government (Indonesia) has ppkm has been disbursed, the Covid pandemic 2019 is still enforced until March 2023. Therefore, vigilance against the pandemic must still be maintained so that it is prevented and anticipated.

Introspection and reflection are also mandatory for the inhabitants of the universe and through writing in the form of short stories written by literati Mustafa Bisri and Risda Nur Widia, indirectly reminding us all that the pandemic is not a problem that is taken for granted and comes suddenly. Pandemics or infectious outbreaks are actually unavoidable and cannot be moved to be calmed down. In the spiritual approach, to overcome the uncomfortable environment, society must dock and return to God. The trick is ecological taubat, which is an effort to realize mistakes in taking care of the environment, and a commitment to no longer repeat them.. To overcome the corruption, Islamic tradition leads to the need to knit the ropes of closeness to Allah, which also means being close to His other creatures. This is where public awareness as a creature of God is required to accept the presence of the infectious plague, understand it to be able to prevent and minimize the spread of infectious plagues so that the sense of sight and inner eyes can be opened to be more obedient to worship Allah SWT. That is, the embodied individual and social attitudes lead to a closer relationship with God. Then not a servant is afflicted with one calamity except what God has written to him. So really a servant really needs in these conditions to always renew his faith, renew his belief in the destiny of Allah Subhanahu wa Ta'ala. And that everything written must have happened. And what befalls a servant will not miss him and what misses a servant will not fall on him and what Allah Subhanahu wa Ta'ala wants will definitely happen and what Allah does not want will not happen. If humans are dealing with current environmental problems (<https://adiorodja.com/48245-clues-of-the-quran-to-face-plague-disease>).

### **CONCLUSION**

Talking about literary works that reveal a pandemic or plague, can not only be traced through printed books, but also through online media. The short story "Plague" by Mustafa Bisri and Risda Nur Widia invisibly reveals how the plague or pandemic raged in the community and caused panic. Mustafa Bisri wrote a short story about the outbreak, long before the Covid 19 pandemic devastated the universe. Similarly, the short story "Plague" written by Risda Nur Widia. Although written in

different years, the presentations revealed in 2013 (Mustafa Bisri) and 2020 (Risda Nur Widia), the problems, situations and conditions expressed are the same as the reality or reality that occurs during the current Covid 19 pandemic. The two short stories do not reveal how the plague in the short story will either disappear or disappear, but the anticipation and prevention of the plague from spreading is expressed by the two literati. Implicitly revealed through the two short stories the situaaasi and conditions when the plague hit the universe so that indirectly the two short stories can be said to reflect the state of society, as well as being able to be used as a reflection of the conditions and situation of society. In addition, through the two short stories, it can be interpreted that it cannot be denied that the reality or reality of the plague or pandemic is an introspection and reflection on the people and universe on this earth to always be introspective, surrender, sincere, and patient in accepting God's provisions.

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