

similarity_tamaddun

by M Nur Kholis Setiawan

Submission date: 10-Feb-2023 02:30PM (UTC+0700)

Submission ID: 2010769640

File name: 99986.pdf (244.32K)

Word count: 7090

Character count: 38282

Religious Interpretation, Well Being, and Formation of Religious Attitudes on Covid-19 Survivors

Mohamad Nur Kholis Setiawan* & Ahmad Muttaqin**

1

Abstract

This article explains the attitude of social groups who have been declared exposed to the Covid-19 virus and are undergoing isolation facilitated by the government for 6-10 days until they are declared cured. Because they undergo quarantine with strict controls, they leave their main obligations as family breadwinners or professional workers. In a situation that is completely restricted, they have no alternative but to accept and undergo all procedures and stages of quarantine until they are completed. The article data comes from several Covid-19 patients participating in quarantine in Banyumas district in February 2022. Using a sociological approach and religious interpretation, the attitude of accepting the quarantine situation points to two things, first, religion is present in people who experience powerlessness as a result of the dysfunction of science and technology. Second, in this situation of powerlessness, religion is present to offer solutions that are beyond reality or transcendental. From these two situations, the social groups participating in the Covid-19 quarantine gave rise to religious attitudes which in the perspective of religious interpretation are understood as the practice of the teachings of gratitude, patience, trustworthiness, prayer, wisdom, and *ihthiyar*.

1

Keywords: quarantine, Covid-19, religious interpretation, religious attitude, transcendental

Introduction

Control of the spread of Covid-19 in Indonesia is carried out through three main programs, namely: i] testing and tracing, ii] vaccination, and iii] PPKM [Community Activities Restrictions Enforcement]. Testing and tracking are carried out by civil servants, the police, and the military by targeting people who are active in public spaces. A person who is declared or suspected of being exposed to the rapid test process will be immediately treated specifically as part of the anticipation and control of Covid-19 through further tests and quarantine.

In practice, this special treatment tends to be forced which then raises new problems because the conditions of the individuals captured are quite varied. During the 6-10 days of standard quarantine time for the Omicron variant, participants could not carry out productive activities which had a serious impact, especially on those who were the breadwinners of the family. Quarantine participants have no other choice but to accept, submit, and patiently follow the standard process set. In this situation, the interpretation of religion with its spirit and values becomes an important element for them in undergoing this isolation.

2

This article aims to explain the contribution of religious interpretation as an external social element in providing mental and spiritual support to sufferers to accelerate healing from the Omicron variant of Covid-19. In general, someone who is sentenced to be exposed to Covid-19 and is obliged to undergo quarantine experiences psycho-social pressure and does not fully accept his objective condition. Leaving work and responsibilities becomes an additional burden that has an impact on slowing down the healing process.¹ Religion with its transcendental values then directs sufferers to spiritual situations that can construct new perspectives on the conditions they face.

Two main arguments are built in this article. *First*, religion with its interpretation is present more intensively in social situations that do not allow a person to take alternative action. This social situation occurs because someone does not have adequate resources to fight or at least negotiate with objective

* Mohamad Nur Kholis Setiawan (corresponding author) (PhD), Professor, Department of Science of the Qur'an, Faculty of Ushuludin Adab and Humanities, UIN Prof. K.H. Saifuddin Zuhri Purwokerto. Email: mnkholissetiawan@kemenag.go.id

** Ahmad Muttaqin, Head of Research Center and Associate Lecturer, Sociology of Religion, Faculty of Da'wah, UIN Prof. K.H. Saifuddin Zuhri Purwokerto, Indonesia. Email: ahmadmuttaqin@uinsaizu.ac.id

¹ Inna Syafarina et al. (2021), "Evaluation of the Social Restriction and Its Effect to the COVID-19 Spread in Indonesia," Paperwork, 9th International Conference on Information and Communication Technology (IEEE, 2021), pp. 19-24.

conditions and authoritative political power. *Second*, religion with its absolute values changes a person's orientation toward a situation of transcendental certainty. This assurance of transcendental certainty then encourages each individual to be more relaxed and comfortable which medically becomes a strategic element for the healing process.

This paper is based on field research through a direct approach (live in) on a group of patients with the Omicron variant of Covid-19 undergoing quarantine at the Banyumas Regency Education and Training Center, Central Java, Indonesia. The research was conducted at the end of February 2022. The Covid-19 survivors at the time of the study were 65 people, from the age of 7 to 54 years. The samples were taken on a purposive basis with considerations relevant to the focus of the study, namely how Islamic interpretation contributes to sufferers in their efforts to accelerate healing from Covid-19.

The main research instruments were interview guides and recordings. Data collection was carried out through direct interviews in an informal setting. This adapts to the social situation of individuals who generally experience social and psychological pressure. Informal situations allow participants to share specific conditions related to personal feelings and attitudes while undergoing quarantine as Covid-19 sufferers.

Data analysis was carried out in 5 (five) stages, namely reduction, classification, interpretation, display, and conclusion. All data obtained at the initial stage is reduced to obtain the suitability and needs of the analysis to be carried out. Then the disaggregated data are grouped based on thematic analysis clusters and proceed to the interpretation stage. The results of the interpretation are presented and at the final stage, conclusions are drawn according to the theoretical assumptions that have been formulated since the beginning of the research.

The issue of religious interpretation and attitude in responding pandemic has been studied by many scholars. We have two literature reviews to expose in order to convince that the discussion of religious faith and belief amid the outbreak is important to construct due to its position as human fundamental strength. The first, regarding three religious groups examined the association between individuals' theodicies at the beginning of the COVID-19 pandemic and outcomes of their religiousness and psychological well-being was conducted by Kenneth T. Wang et al. In *Journal Religions*, entitled *Religious Views of Suffering Profile Groups during COVID-19*, it involved some interviewers through an online survey, sent by email and posted by social media. Analyzing three distinct groups, this research came out with the result that those three had demonstrated meaningful differences. Individuals who held an active view of God's role were most religiously committed and had the lowest levels of general anxiety and stress regarding COVID-19. In contrast, those who viewed God as passive reported the highest general anxiety level. Those who viewed suffering as random reported the highest level of COVID-19 stress and the lowest level of religious commitment. Though this research did not mention about the interviewer as the Covid-19 survivor, it thoroughly represented the same goal, to understand the groups on religious commitment, COVID-19 stress, anxiety, and psychological well-being.

The following research, Olivia Kowalczyk,² a Polish researcher and educator of Unit for Communication in Healthcare together with her colleagues, discovered the perception of faith and religion regarding the COVID-19 outbreak namely *Religion and Faith Perception in a Pandemic of COVID-19* in *Journal of Religion and Health*. By conducting this, the author aimed to verify the power of faith in the face of COVID-19 threat. It was said, at first, that as the pandemic cases increased, many people are turning toward faith. After this research was examined involving 324 respondents, the result found out that people experiencing fear, suffering or illness often experience a "spiritual renewal." Two of these research have proven that there was a red line between the impact of pandemic towards the COVID-19 survivor, whether directly infected by the virus or not, and human faith in his belief.

Methodology

Type, Coverage, and Subject of Research

This paper is based on field research through a direct approach (live in) in a group of Covid-19 sufferers who have been undergoing quarantine at the Banyumas Regency Training Center, Central Java

² Muhammad Saud et al. (2021), "Social Support through Religion and Psychological Well-Being: COVID-19 and Coping Strategies in Indonesia," *Journal of Religion and Health*, Vol. 60, No. 5, pp. 3309-3025.

Indonesia. In general, sufferers were social groups that do not have adequate religious understanding and practice with indicators of carrying out worship, but when in difficult situations due to knowledge and technology does not function, transcendence vibrations emerge. Some participants even claimed to be lay people both in knowledge and practice of worship. This location was chosen because the operated quarantine hall can be accessed. During the restrictions on community activities control (PPKM), access to public places was strictly limited, especially in quarantine and isolation of COVID-19 patients. Research including activities that have been very high restrictions. The Banyumas Quarantine Center provided adequate access to researchers to interact directly to patients by maintaining a very strict health protocol. This access was given because the institutional government of Banyumas Regency has an MoU with UIN Prof. K.H. Saifuddin Zuhri where the researchers are affiliated institutionally. The focus is how religion contributes to sufferers in its efforts to accelerate healing from Covid-19. The mental and social pressure experienced by patients because of leaving the tasks and obligations to become the backbone of the family or professional is anticipated by presenting religion. Absolute and transcendental values in religion encourage patients to bring up positive attitudes that correlate with the acceleration of recovery.

Data Collection

The main instrument of research is an interview and recording guidelines. Data collection was carried out by direct in-depth interview in an informal manner. This adjusts to the social situation of individuals who generally experience social and psychological pressure. The informal situation allows participants to tell specific conditions related to the feelings and personal attitudes when undergoing quarantine as a Covid-19 sufferer.

Data Analysis

We have carried out 5 (five) stages of analysis, namely reduction, classification, interpretation, display, and drawing conclusions. All data obtained at the initial stage is reduced to get the adjustment and the needs of the analysis to be carried out. Then the data that has been absorbed is grouped based on the thematic analysis group and continued at the interpretation stage. The results of the interpretation are presented and in the final stages concluded in accordance with the theoretical assumptions that have been formulated from the beginning.

Result and Discussion

Spirituality, Objective Awareness, and the Space of Submission

Spirituality found in religion has a direct relationship with efforts to accelerate the healing of Covid-19. This is because religion can mediate spirituality and hopelessness in the form of self-efficacy which has an impact on accelerating health.³ In addition to the medical approach, positive situations that can encourage feelings of comfort and relaxation are important for sufferers to accelerate healing. Spirituality of religion can encourage a person to increase emotional involvement which affects efforts to accelerate healing.⁴

Religiosity and religious beliefs have a significant impact on a person to calm down during stress and depression.⁵ Praying as the main factor in religious teachings plays an important role in providing emotional assistance and reducing psychological stress. For the sufferers, praying will provide peace and tolerance for problems and suffering.

In situations that cannot be controlled, religion is present and helps humans to make new meanings of the objective reality that surrounds them. This meaning becomes a demand for humans to adapt and survive.⁶ The process of giving meaning becomes a crucial issue for humans who generally feel comfortable in the status quo. This means that humans are difficult to make changes in normal situations

³ Figen Kasapoğlu (2022), "The Relationship Among Spirituality, Self-Efficacy, COVID-19 Anxiety, and Hopelessness During the COVID-19 Process in Turkey: A Path Analysis," *Journal of Religion and Health*, Vol. 61, No. 1, pp. 767-785.

⁴ Branimir Margetić et al. (2022), "Spirituality, Personality, and Emotional Distress During COVID-19 Pandemic in Croatia," *Journal of Religion and Health*, Vol. 61, No. 1, pp. 644-656.

⁵ Lubov K. Ilyashenko, Tatyana N. Ivanova and Leisan N. Khasimova (2021), "The Relationship between Religion and Psychological Resilience against COVID-19," *HTS Teologiese Studies / Theological Studies*, Vol. 77, No. 1, pp. 1-6.

⁶ Saud et al. (2021), "Social Support through Religion and Psychological Well-Being," pp. 3309-3025; Min Min Tan, Ahmad Farouk Musa and Tin Tin Su (2022), "The Role of Religion in Mitigating the COVID-19 Pandemic: The Malaysian Multi-Faith Perspectives," *Health Promotion International*, Vol. 37, No. 1; Gillian Libby et al. (2021), "Are Religiosity and Spirituality Related to Self-Reported Health Expectancy? An Analysis of the European Values Survey," *Journal of Religion and Health*, Vol. 61, No. 3, pp. 2590-2604.

and do not get under pressure. Extraordinary events that then destroy the buildings of normality encourage humans to build new adaptive social constructions. Religion made a significant contribution to assisting the construction process.⁷

Covid-19 has put humans in a situation of crisis, panic, and uncertainty for a long time.⁸ Physically and socially, the production environment did not change significantly, but the carrying capacity decreased. Therefore, a new perspective is needed so that the environment remains accommodating for humans to carry out their productive functions. Religion with its transcendental values brings people into a very private situation, encouraging them to develop a new perspective on a more objective reality.

Saeedi has shown religious awareness to be a crucial factor of Covid-19 patients obedient to undergo medical treatment.⁹ The practice of religious rituals gives interpersonal new experiences to COVID-19 sufferers.¹⁰ This is because religion is the center of morality that guides its followers to carry out ethical and consistent actions. Individuals with high religious awareness tend to have a better level of compliance. Religion with instruments owned especially prayers can bring followers in a private situation to reflect various things, including a response to the pandemic situation.

⁹ The Covid-19 pandemic has prompted massive changes in the world's religious landscape. Previously, religion was often positioned as a private area between humans and their God and had no direct connection with production processes in the world.¹¹ This is understandable because the main issues of religion revolve around subjective issues, spiritual-transcendental values, and some things related to eschatological life. Directly, the central issues of religion keep people away from the real production process, namely changing the world for work interests. At this point, Karl Marx's religious critiques are a source of alienation.¹²

The relationship between religion and world life, especially in times of crisis, is not empirical and technologically resolved, but rather provides special spaces that can be used for reflective activities.¹³ Through this reflective space, humans can then redesign their life patterns that are more optimistic in dealing with the crises they face.

The Behavior of the Survivors

A group of people who were declared exposed to Covid-19 through a series of tracing and rapid testing was then required to undergo treatment in the form of quarantine facilitated by the Regional Government. During quarantine, they leave their obligations according to their main roles in the family sphere within 6-10 days.

This condition is quite difficult, especially for those who work as daily workers because they cannot meet the basic needs of their families. Purwanto (52 years old), a traveling merchant by profession, admitted that he was confused about meeting his family's basic needs. The income as a traveling merchant is only enough for daily needs, so when you have to undergo quarantine for a few days it is the same as not having an income.

Earnings trade today to meet tomorrow's needs. So you have to go around every day. I don't know how my family will meet my daily needs while I'm in quarantine. I hope that

⁷ Laura Upenieks, Joanne Ford-Robertson and James E. Robertson (2022), "Trust in God and/or Science? Sociodemographic Differences in the Effects of Beliefs in an Engaged God and Mistrust of the COVID-19 Vaccine," *Journal of Religion and Health*, Vol. 61, No. 1, pp. 657-686.

⁸ Carola E Lorea et al. (2022), "Religion and the COVID-19 Pandemic: Mediating Presence and Distance," *Religion*, Vol. 52, No. 2, 177-198.

⁹ Munther Saeedi et al. (2022), "An Investigation into Religious Awareness as a Crucial Factor in Adherence to COVID - 19 Medical Directives in Palestine," *BMC Public Health*, pp. 1-10.

¹⁰ Vikram Kapoor, Russell Belk and Christina Goulding (2022), "Ritual Revision During a Crisis: The Case of It," ¹⁷ Religious Rituals During the COVID-19 Pandemic," *Journal of Public Policy and Marketing*, Vol. 41, No. 3, pp. 277-297; Kunho Lee and Goo-Churl Jeong (2022), "Influence of Religious Practice and Church Interpersonal Trust on Spiritual Experience during COVID-19 Pandemic," *Religions*, Vol. 13, No. 7, p. 580.

¹¹ Lindsay B. Carey et al. (2021), "COVID-19, Islam and Christianity," *Journal of Religion and Health*, Vol. 60, No. 2, pp. 621-624; Ningning Chen, Jinwen Chen and Kenneth Dean (2022), "Religion in Times of Crisis: Innovative Lay Responses and Temporal-Spatial Reconfigurations of Temple Rituals in COVID-19 China," *Cultural Geographies*, Vol. 29, No. 2, pp. 301-308.

¹² Franz Magnis Suseno (2001), *Pemikiran Karl Marx: Dari Sosialisme Utopis Ke Perselisihan Revisionisme*, Jakarta, p. 24. ⁵

¹³ Aleksandr Petrov et al. (2021), "The Relationship between Religious Beliefs and Coping with the Stress of Covid-19," *HTS Theological Studies / Theological Studies*, Vol. 77, No. 1, pp. 1-6; Jacob Kendall (2019), "Religion and Health in Rural Malawi," *Journal of Religion and Health*, Vol. 58, No. 6, pp. 2001-2018.

the Government will not only care about controlling Covid-19 but also the impact of this quarantine activity, especially for people whose income is daily.¹⁴

Sofyan (26 years old), is a motorcycle repair technician who receives a daily wage according to the amount of work completed. During quarantine, the person concerned does not have the income to meet his daily needs. He admits that he relies on savings that are only able to meet his needs in a few days. The longer you are in quarantine, the more serious it will be to your family's domestic stability.¹⁵ This situation is increasingly placing additional burdens and affecting the psychological stability of Covid-19 survivors during the quarantine period.

Suwandi (52 years old), a construction project worker who moves from one city to another, is still more or less the same. The complaints that were submitted were more concerned with losing his job because he was quarantined for 6-10 days, and his position as an employee was replaced by someone else. In more detail he said:

I work as a handyman on a building project with a foreman. I have been doing this job for several years, moving from one city to another. After returning from the project in Cilacap, there was a neighbor who tested positive for Covid 19 at the hospital, then the officers carried out a tracking test for residents, and I tested positive and went to the quarantine center.

Of course, I have mixed feelings, because now it's the sixth day, then this morning the antigen was tested, it turned out that the result was still positive, and I was required to add another three days. I have left my job for six days and will add another three days, is there any guarantee from the foreman that my position has not been replaced. That, sir, is what I'm concerned about. I wish I could recover quickly and be able to carry on with my normal activities. But yes, this is how it is. As a Muslim, I can only surrender, pray, and believe that there must be wisdom behind this.¹⁶

A somewhat different thing happens to groups of individuals who do not yet have professional or family responsibilities. Fajar and Ines as students stated that they did not feel that they were carrying a heavy burden while undergoing quarantine. The more worrying conditions are post-quarantine when they return to their social environment. People who have not received adequate education regarding Covid-19 tend to develop closed attitudes toward those who are survivors.

Several events that show how society responds to Covid-19 survivors are a cause for concern. Covid-19 is considered a dangerous disease that must be treated specifically. The health protocol that treats Covid-19 sufferers in isolation continues in the social process in the form of isolation and restrictions in ongoing social practices.¹⁷

The dilemmatic situation above worsens the condition of the Covid-19 survivors. They underwent a longer quarantine because the results of routine examinations were still positive. Stress, panic, and anxiety are significant factors contributing to the decline in the body's immune system. It is at this point that feelings of hopelessness, helplessness, and disorientation often arise.

Things are slightly different for Nava (22 years), a survivor who works as a health worker. Due to the risk of the task at hand, according to her narrative, she was exposed to the Omicron variant after her sister was hospitalized for stomach pain, and the hospital confirmed that she was exposed to the Omicron variant. Both are at the Quarantine Center. For Nava, quarantine is the best thing to break the chain of the virus and she remains happy and optimistic about the process, especially at the Quarantine Hall, the atmosphere is supportive, in the open, with cool and clean air. In more detail she said:

I entered the quarantine center because previously I treated my sister who had a stomachache and then at the hospital my sister was positive, my test result was positive. I

¹⁴ Interview with Purwanto (52 years), a traveling merchant on February 21, 2022.

¹⁵ Interview with Sofyan (26 years), a motorcycle repair worker on February 21, 2022.

¹⁶ Interview with Suwandi (52 years) a builder on February 21, 2022.

¹⁷ Interview with Fajar and Ines (students) on February 21, 2022.

was originally self-isolating at home, but because I had a baby and a small child at home, I isolated myself here at the quarantine center. Regarding the situation at the quarantine center, I think it is very positive, the survivors are given a schedule of health monitoring every morning and doctor consultations as well as exercising together.

In general, I feel optimistic and want to get well soon, even though I've had a booster. This means that even those who have been vaccinated are still exposed, let alone those who have not. For that optimism is still needed. As a Muslim I still accept, that this is part of the test in my life, there must be wisdom. Every night I get closer to Allah, hopefully, I will be given a speedy recovery to be able to carry out activities as usual.¹⁸

Although the Banyumas Regency Quarantine Center does not specifically provide a non-medical approach, in practice, because it is located in a very healthy location, namely in the tourist area of Baturraden, it provides adequate space for survivors. Besides the cool mountain air, the quarantine center is also far from pollution, both air, and sound, as well as full sun. Especially in the morning, the healthy sunlight coupled with the cool air adds to a healthier environment.

When the research was conducted the number of survivors was 65 people of various ages, children, adolescents, adults, and the elderly. They have their way of interacting with each other. Those who are married are more often just with their families, while those who are alone have more time to communicate with each other.

There are interesting activities carried out by the quarantine center, namely morning exercise activities together regularly every day after all survivors are controlled for their health. Starting from blood pressure, and oxygen saturation to consultation with the doctor on duty about the latest health complaints. Medical data is recorded properly by the health worker on duty so that the condition of the survivors is monitored properly. After the morning exercise was over, the survivors did independent activities while having breakfast. Some continued their light exercise, some sat relaxed while basking in the cool morning sun, and some sat in groups. Group chats and groups talk more about how they tested positive for Covid-19 survivors. Of course, there are different stories. There were also jokes in these conversations. The health workers give freedom to the survivors for their independent activities, even always reminding the survivors not to be in the room in the morning.

An open and free atmosphere for independent activities gives hope for optimism and positive thoughts. Although it cannot be denied, the joy is still disturbed, especially among the survivors of the housewives. For example, Suwarti (47 years old), who is in the quarantine center, and her husband, Purwanto (52 years old) who has given testimony, often think about her child being left alone at home. Suwarti feels that a day in quarantine is like a week because her mind always remembers her child. Inevitably, there is no other way than to build optimism and always draw closer to Allah in a third of the night so that he is immediately negative for Covid-19. In detail, Suwarti said as follows:

Initially I had a headache and a fever. Some neighbors are positive, maybe I am infected. After the illness and fever, I took an antigen test and it was positive, as was my husband, who was negative, my son was in the 1st grade of junior high school. I ended up in quarantine. In general, the atmosphere in the quarantine area is not a problem, even comfortable, because all needs are met. However, I kept thinking about my child, even though there was a sibling at home, but as a mother, I couldn't get my mind off the child. So I feel like I've been here for so long, a day feels like a week, even though I have to quarantine for at least 6 days. This morning the swab test, Masha Allah, my husband and I are not negative yet, so I have to add another 4 days before being allowed to go home. I have mixed feelings, but yeah, it can't be helped. I can only surrender and put my trust in God and pray more to Allah that my child will be fine at home without his parents, and that my husband and I will be healed soon.¹⁹

The most strategic element presented to someone who is at the lowest point is religion. The transcendence value possessed can be an option when no alternative is available. This is because

¹⁸ Interview with Nava (health worker, 22 years old) February 22, 2022.

¹⁹ Interview with Suwarti 47 years old on 22 February 2022.

transcendental values overcome the boundaries of empirical and technological reality. Quarantine as an empirical and technological effort to overcome Covid-19 is not fully effective. Other subjective elements can only be intervened with non-medical approaches, especially religion.

Suciningsih [34 years old] has a more stable and optimistic mental attitude, a survivor of a housewife. She is at the quarantine hall with her two children, grades 1 and 4 of elementary school. Suciningsih looks very diligent in cleaning the quarantine room every morning, first checking her health condition with her two children at the health worker on duty. Likewise, she was active in gymnastics with the other survivors and continued light exercise accompanying her two children while playing.

Suciningsih almost did not complain while in the quarantine center. She always tries to comfort her two children so that they finish undergoing quarantine. Several brothers, according to her, often bring gifts and toys for her two children so that they do not keep complaining about wanting to go home. When gathering with the neighbors of the survivors, it was seen that Suciningsih also encouraged, especially mothers to be strong and stay happy.

As a trader at market stalls, Suciningsih admitted that she got a lot of information about Covid-19 survivors. For this reason, it was natural that when interviewed Suciningsih was calm, she did not show any concern, even though her two children were also exposed to Covid-19. Amid calm in undergoing quarantine, Suci further strengthens her faith and submission to God by increasing prayers. This is done on a third of the night as a feeling of gratitude for being blessed with health, even though they are undergoing quarantine. In detail Suciningsih said as follows:

Initially in my complex, there were several who were exposed to Covid-19, including my family. I always clean the house because the others don't dare. After a few days I felt dizzy and had a fever, and so did my two children. My husband happens to be out of town most of the time. My swab test results and my two children were positive, then quarantined here.

At first, the children protested because it was lonely and isolated in a building not close to other survivors. But I feel more comfortable because it is more private and I can concentrate on taking care of my two children, besides myself. Handling in quarantine is good, nutrition for survivors is maintained, as well as every day we can consult doctors and nurses. As a Muslim, I am still grateful, and patient for this ordeal. Everything must have wisdom. I always pray and draw closer to Allah hopefully after six days of quarantine it will be negative.²⁰

Islamic Interpretation of Survivors of Covid 19

All respondents provided some keywords in the simplicity and limitations of their Islamic knowledge. Some of the keywords that are plural in religious life are gratitude, patience, trust, prayer, wisdom, and ikhtiyar/effort. Although it is understood that the survivors in the quarantine center are ordinary Muslims, not with a deep Islamic scientific background, the gratitude expressed is a manifestation of the seriousness of Islam. In this context, in terms of knowledge, they are not Islamic experts, however, as believers, the gratitude that is still expressed while being quarantined is an extraordinary religious expression.

Referring to the Qur'anic verse surat al-Baqarah [2]: 152, the vocabulary of gratitude is juxtaposed with *dhikr* [remembering Allah]. The phrase *fa-dzikurūnī adzukurkum wa-sykurū lī wa-lā takfūrūn*, "therefore, remember Me, I will remember you too, and be grateful to Me and do not deny My favors."

This verse has received the attention of many commentators, because the vocabulary of gratitude does not stand alone, but is juxtaposed with the vocabulary of *dhikr*, "remember." One of them is Fakhrudin al-Razi who emphasizes the important meaning of both. The act of gratitude is not possible without first remembering God as the All-Giver. As a mufassir, al-Razi also added his argument by quoting a hadith narrated by Abu Hurairah, in the form of a prayer recited by the Prophet SAW which reads ²¹O Allah, help us to remember You, be grateful for Your favors and worship with good to You " [*allahumma a'innā 'alā dzikrika wa-syukrika wa-ḥusni 'ibādatika*].²¹

²⁰ Interview 7. Suciningsih [34-year-old housewife & kiosk trader] on February 21, 2022.

²¹ Fakhrudin Al-Razi (n.d.). *Tafsīr Al-Kabīr Wa Majātib Al-Ghaib*, Vol. II, 10th Edition, Beirut: Dar al Kutub al Ilmiah, pp. 237-238.

Gratitude in this context is the embodiment of one's happiness expression, whatever the conditions that are being experienced. Even though they are undergoing isolation at the Quarantine Center, the Covid-19 survivors are still grateful because they are still given the strength of their immune system to be able to fight the virus. What they saw was a comparison of their physical condition with the other survivors who died. In this position, the meaning of their gratitude is to see more extreme people because they died, not to compare themselves with people who were not infected with the Covid-19 virus.

The religious attitude along with gratitude is patience and surrender [tawakal]. The survivors have no other attitude in dealing with the Covid-19 virus that is befalling them except for being patient and trusting. His expression of patience and resignation is evident in his interviews with them. For them, isolation in the Quarantine Hall is a test, and they must be patient and surrender to the test.

They are not experts in interpreting patience, nor do they understand the important meaning of patience in the teachings of Islam by the guidance of the Qur'an and Sunnah. Nor do they know, what is the proof of patience over the test, and how the verses of the Qur'an allude to patience. However, the patient attitude that is lived implies a deep appreciation of the essence of Islamic teachings about patience. The Qur'an in surah al-Baqarah [2] verse 153 gives the importance of patience. The word *ṣabr*, which means patient and steadfast, is peace of mind when you endure suffering, whether that suffering comes when you find something you don't want or when you lose something you love. The word patience in verse 153 is coupled with prayer, according to the *mufassir*, because patience is a tough mental job, while prayer is a difficult physical act. In this verse, it is also understood that the activity of praying is hard work except for solemn people.²²

In addition to being juxtaposed with the word prayer, verse 153 clearly states that indeed Allah is with those who are patient. Following the verse and understanding it, the nature of patience occupies a special place in the teachings of Islam, as confirmed in Surat al-Baqarah [2]: 155: "And give good news to those who are patient." In *Tafsir al-Jalālain* the good news referred to in the verse is heaven.²³ In the sense that heaven is a reward for those who are patient when tested by Allah SWT in the world. And heaven is a gift that has been the desire of all mankind since the Prophet Adam AS until the Prophet Muhammad.

Another dominant Islamic terminology is prayer and wisdom. Survivors in quarantine always pray to God and believe in the wisdom behind the illness they are suffering from. Prayers are offered with the confidence that God will soon give healing and full of submission. Their belief in prayer, shows a total religious attitude, and complete trust in God, and all solely because of God's destiny.

Similar to the vocabulary of gratitude, patience, and trust, the survivors do not know what prayer is. For them, prayer is an instrument to show the powerlessness of creatures before Allah. But how to theorize prayer, what are the arguments from the Qur'an and Hadith, and how to perform prayers and others, the survivors do not know. Their Islamic expression is direct to practice, and because they are infected with the virus, the survivors pray earnestly for a speedy recovery.

Prayer comes from the command of the Qur'an, including from Surat al-Mu'min [40]: 60: *wa-qāla rabbukum ud'ūnī astajib lakum* [And your Lord said: "Pray to me, I will grant you]. The Qur'anic command to supplicate to Allah confirms that the servant does not have anything, instead Allah owns everything. Servants of God are commanded to beg and pray to Him to keep themselves from arrogant attitudes.²⁴ Besides praying to Allah for a speedy recovery from Covid 19, the survivors confidently state that all the events that are being experienced, there must be wisdom behind it. The lessons conveyed by the survivors include i] being given time to rest; ii] introspection, and iii] a cleaner lifestyle.

The three pearls of wisdom they acknowledge are also born from a reflection on the events they experienced. They, as lay people, are incapable of conducting normative religious analysis. However, amid their generality, an attitude of introspection and even self-evaluation emerged to get used to living a healthy life. Consultations with doctors and health workers make them more aware of the importance of clean living.

²² Fakhruddin Al-Razi (n.d.), *Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, p. 239.

²³ Jalaluddin Al-Suyuti (n.d.), *Tafsir Jalalain*, Cairo: Daar al-Hadith, pp. 67-68.

²⁴ Jalaluddin Al-Suyuti (n.d.), *Tafsir Jalalain*, p. 207.

The attitude that was born by the survivors of Covid 19 indicates a down-to-earth Islam, not complicated by Islamic theories. The activities they carry out, the surrender and laughter they have, and the prayers that are said become a rigging for the power of appreciation of Islam. What is no less important than religiosity with a lack of Islamic knowledge is their efforts or endeavors to recover quickly. While in the Quarantine Hall, the respondents were always active in participating in activities, regularly checking blood pressure, and oxygen saturation, doing morning exercises together, and finishing all the food served. All of these activities are real efforts of the survivors to get well soon.

The activities they carry out show the only steps, namely, gratitude, surrender, trust, always praying, and then accompanied by persistent efforts to have healthy living habits. This phenomenon can be seen clearly when the group finished their exercise, the survivors continued their light exercise in the courtyard with the clean and cool air. They are mostly outside the room for activities, chatting casually with other survivors and trying to always be cheerful. Cheerfulness, a healthy lifestyle, regular exercise and often being outdoors are a form of physical effort for them to get well soon. Meanwhile, the inner attitude of surrender, trustworthiness, diligent prayer, and getting closer to Allah while remaining grateful is a strong Islamic expression amid their lack of Islamic knowledge.

Conclusion

Some mental attitudes in responding to the presence of survivors at the Quarantine Center have proven to be able to provide impetus to the healing process of Covid 19 patients. Even though they know little about Islamic teachings, they are manifested in gratitude, patience, trust, prayer, belief in wisdom, and concrete endeavors, which are effective tools in curing Covid 19 patients. Spirituality found in a religion can reduce homelessness in the form of self-efficacy which has an impact on accelerating health. Positive situations that can encourage feelings of comfort, relaxation, joy, and gratitude have been proven to provide an effective driving force for the health of Covid 19 patients.

The religious attitude of the Covid-19 survivors is a tangible manifestation of the interpretation of several verses of the Qur'an which are the normative foundations of gratitude, patience, trustworthiness, prayer, wisdom, and physical endeavors. Although scientifically the quarantine actors are far from being experts in Islam and its sources, their attitudes and actions show the optimal practice of the teachings of the Qur'an. Several verses of the Qur'an related to gratitude, patience, tawakal, prayer, wisdom, and ihtiyar which were explained by the commentators were well implemented by them at the Quarantine Hall. Accelerating the recovery of patients is proof that the practice of interpretation of Islamic teachings can be done through an atmosphere and habituation that is socially outside the normal atmosphere.

References

- Al-Razi, Fakhruddin (n.d.), *Tafsir Al-Kabir Wa Mafatih Al-Ghaib*, 10th Edition, Beirut: Dar al Kutub al Ilmiah.
- Al-Suyuti, Jalaluddin (n.d.), *Tafsir Jalalain*, Kairo: Daar al-Hadits.
- Carey, Lindsay B., Cohen, Jeffery, Koenig, Harold G. and Gabbay, Ezra (2021), "COVID-19, Islam and Christianity," *Journal of Religion and Health*, Vol. 60, No. 2, 621-624.
- Chen, Ningning, Chen, Jinwen and Dean, Kenneth (2022), "Religion in Times of Crisis: Innovative Lay Responses and Temporal-Spatial Reconfigurations of Temple Rituals in COVID-19 China" *Cultural Geographies*, Vol. 29, No. 2, 301-308.
- Ilyashenko, Lubov K., Ivanova, Tatyana N. and Khasimova, Leisan N. (2021), "The Relationship between Religion and Psychological Resilience against COVID-19," *HTS Teologiese Studies / Theological Studies*, Vol. 77, No. 1, 1-6.
- Inna Syafarina, Ayu Shabrina, Arnida L. Latifah and Didit Adytia (2021) "Evaluation of the Social Restriction and Its Effect to the COVID-19 Spread in Indonesia," Paperwork, 9th International Conference on Information and Communication Technology (IEEE, 2021).

Journal of Al-Tamaddun, Vol. 17 (2), 2022, 171-180

Kapoor, Vikram, Belk, Russell and Goulding, Christina (2022), "Ritual Revision During a Crisis: The Case of Indian Religious Rituals During the COVID-19 Pandemic," *Journal of Public Policy and Marketing*, Vol. 41, No. 3, 277-297.

Kasapoğlu, Figen (2022), "The Relationship Among Spirituality, Self-Efficacy, COVID-19 Anxiety, and Hopelessness During the COVID-19 Process in Turkey: A Path Analysis," *Journal of Religion and Health*, Vol. 61, No. 1, 767-785.

Kendall, Jacob (2019), "Religion and Health in Rural Malawi," *Journal of Religion and Health*, Vol. 58, No. 6, 2001-2018.

Lee, Kunho and Jeong, Goo-Churl (2022), "Influence of Religious Practice and Church Interpersonal Trust on Spiritual Experience during COVID-19 Pandemic," *Religions*, Vol. 13, No. 7, 580.

Libby, Gillian, Zimmer, Zachary, Kingston, Andrew, Haviva, Clove, Chiu, Chi Tsun, Ofstedal, Mary Beth, Saito, Yasuhiko and Jagger, Carol (2021), "Are Religiosity and Spirituality Related to Self-Reported Health Expectancy? An Analysis of the European Values Survey," *Journal of Religion and Health*, Vol. 61, No. 3, 2590-2604.

Lorea, Carola E, Mahadev, Neena, Lang, Natalie and Chen, Ningning (2022), "Religion and the COVID-19 Pandemic : Mediating Presence and Distance," *Religion*, Vol. 52, No. 2, 177-198.

Margetić, Branimir, Peraica, Tina, Stojanović, Kristina and Ivanec, Dragutin (2022), "Spirituality, Personality, and Emotional Distress During COVID-19 Pandemic in Croatia," *Journal of Religion and Health*, Vol. 61, No. 1, 644-656.

Petrov, Aleksandr, Poltarykhin, Andrey, Alekhina, Natalia, Nikiforov, Sergey and Gayazova, Sarbinaz (2021), "The Relationship between Religious Beliefs and Coping with the Stress of Covid-19," *HTS Theologese Studies / Theological Studies*, Vol. 77, No. 1, 1-6.

Saeedi, Munther, Al Othman, Nihad, Rabayaa, Maha and Dwaikat, Saeed (2022), "An Investigation into Religious Awareness as a Crucial Factor in Adherence to COVID - 19 Medical Directives in Palestine," *BMC Public Health*, 1-10.

Saud, Muhammad, Ashfaq, Asia, Abbas, Ansar, Ariadi, Septi and Khalid Mahmood, Qaisar (2021), "Social Support through Religion and Psychological Well-Being: COVID-19 and Coping Strategies in Indonesia," *Journal of Religion and Health*, Vol. 60, No. 5, 3309-3325.

Suseno, Franz Magnis (2001), *Pemikiran Karl Marx: Dari Sosialisme Utopis Ke Perselisihan Revisionisme*, Jakarta.

Tan, Min Min, Ahmad Farouk Musa and Su, Tin Tin (2022), "The Role of Religion in Mitigating the COVID-19 Pandemic: The Malaysian Multi-Faith Perspectives," *Health Promotion International*, Vol. 37, No. 1.

Upenieks, Laura, Ford-Robertson, Joanne and Robertson, James E. (2022), "Trust in God and/or Science? Sociodemographic Differences in the Effects of Beliefs in an Engaged God and Mistrust of the COVID-19 Vaccine," *Journal of Religion and Health*, Vol. 61, No. 1, 657-686.

similarity_tamaddun

ORIGINALITY REPORT

14%

SIMILARITY INDEX

13%

INTERNET SOURCES

7%

PUBLICATIONS

2%

STUDENT PAPERS

PRIMARY SOURCES

1	ejournal.um.edu.my Internet Source	4%
2	ejournal.uinsaizu.ac.id Internet Source	3%
3	www.mdpi.com Internet Source	2%
4	link.springer.com Internet Source	1%
5	hts.org.za Internet Source	1%
6	repository.unsoed.ac.id Internet Source	<1%
7	www.idosi.org Internet Source	<1%
8	ijie.um.edu.my Internet Source	<1%
9	researchnow.flinders.edu.au Internet Source	<1%

- | | | |
|----|---|------|
| 10 | Submitted to University of Edinburgh
Student Paper | <1 % |
| 11 | www.pharosjot.com
Internet Source | <1 % |
| 12 | Submitted to Chicago Theological Seminary
Student Paper | <1 % |
| 13 | journal.unpar.ac.id
Internet Source | <1 % |
| 14 | Submitted to President University
Student Paper | <1 % |
| 15 | Rachmah Ida, Sri Widiyantoro, Endra Gunawan, Euis Sunarti, Gayatri Indah Marliyani, Muhammad Saud. "The Use of Digital Media and Modes of Communication of Affected People: A Case Study of Earthquakes in East Java, Indonesia", Journal of Disaster Research, 2022
Publication | <1 % |
| 16 | Submitted to The College of St. Scholastica
Student Paper | <1 % |
| 17 | Submitted to University of Queensland
Student Paper | <1 % |
| 18 | jsser.org
Internet Source | <1 % |
| 19 | repository.uinsaizu.ac.id | |

Internet Source

<1 %

20

Submitted to Prince of Peace Christian High School

Student Paper

<1 %

21

es.scribd.com

Internet Source

<1 %

22

www.cambridge.org

Internet Source

<1 %

Exclude quotes On

Exclude matches < 10 words

Exclude bibliography On