The representation of religiosity practices among covid 19 diseases

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Abstract-- Novel Corona Virus Disease (COVID-19) originating from China has rapidly crossed borders, infecting people throughout the whole world. This phenomenon has led to a massive public reaction; the media has been reporting continuously across borders to keep all informed about the pandemic situation. All these things are creating a lot of concern for people leading to heightened levels of anxiety. This paper focuses on the social Muslim ummah that is different from the generation of prophet Muhammad s.a.w when it comes to observing voluntary worship practices in Novel Corona Virus Disease (COVID-19) disease. After prophet Muhammad s.a.w and the following salaf generation, religious practices of the Muslim ummah have been polarized by the discipline of the fiqh knowledge. Most Muslims have misunderstood this discipline of knowledge. Muslims do not just make fiqh as a matter of ruling in carrying out a practice, but fiqh has been turned into a position to carry out a practice. An example is the prayer in congregation where in the perspective of fiqh, it is a non-obligatory act and just a voluntary deed. Voluntary is defined as something that if it is done, one will be rewarded for it but it also does not matter if one were to abandon it. People who are dependent on rulings would psychologically find it easy to leave the congregation prayer, because the ruling states that it is okay to do so as long as the obligatory prayer is still performed. What this means is people perform such deeds not to follow the context of the people during the time of prophet Muhammad s.a.w, but because they preferred the ruling context set by the fiqh. There is a need to intensify the awareness and address the religiosity issues of people during this COVID-19 pandemic.

Keywords: Religiosity Practices, Islamic Mental-Cognitive Process, Psychology of Religion, COVID-19 pandemic

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I AN INTRODUCTION OF REPRESENTATION OF RELIGIOSITY IN COVID 19 DISEASE

COVID-19 started in December 2019, like a viral outbreak in Wuhan city of central Hubei province of China (Holshue et al., 2020; Chen, Q., 2020; Dong, L., Bouey, J., 2020). A cluster of about 40 cases of pneumonia of unknown etiology was reported some of the patients being vendors and dealers in the Huanan Seafood market there. World Health Organization (WHO) along with Chinese authorities started working together and the etiological agent was soon established to be a new virus and was named Novel Corona Virus (2019-nCoV). Meanwhile, on 11th January China announced its first COVID-19 related death of a 61-year-old man, exposed to the seafood market (WHO, 2020 a). Over a period of few weeks, the infection spread across the globe in rapid pace (WHO, 2020b). Looking at the stretch of countries this outbreak spread to, WHO declared it a Public Health Emergency of International Concern on 30th January 2020 (WHO, 2020b, 2020c). Amidst the increasing deaths in China, the first death outside China was (of a Chinese man from Wuhan) reported in the Philippines on 2nd February. On 11th February, WHO announced a name for the new coronavirus disease: COVID-19 (WHO, 2020c). On the 11th of March, WHO declared COVID-19 - a pandemic as by then about 114 countries were affected (WHO, 2020c). In addition to various psychological problems like depression, anxiety, and panic disorder, the COVID-19 pandemic has caused severe threats to the lives and physical health of people around the globe (Battaglia, J., Coverdale, J., & Bushong, C. (1990); Asmundson, G.J.G., (2020) Qiu et al., (2020); Banerjee, D., (2020). True believers like the companions of the Prophet SAW, are depicted in history as people having to eat dried up dried leaves and twigs but this did not demotivate or discourage them in executing their highest social role which is the martyrs that uphold the truth in the case of pandemic disease (Timothy C.A., et al 2011; Khaidzir & Kharil 2011; Zaizul et al 2018). One example of leaving the makruh is the reminder by prophet Muhammad s.a.w to enter the toilet starting with the left leg and exit with the right. However when this reminder of prophet Muhammad s.a.w is considered in terms of fiqh , the ruling is voluntary and the act is abandoned, the ruling becomes makruh. Makruh means that if an act is abandoned, one would be rewarded for it but if it is performed, one would not be sinful because of it. So there is no force in psychology ruling to consider this warning. One has to believe that Allah loves people who are brave in voicing the truth. Islamic self-esteem and self-worth means that he is not be affected by his or other people’s poverty nor wealth and never despairs or gives up on the blessings of Allah SWT (Zaizul et al 2018, Jalaluddin et al 2018, Sawal et al 2018, Ezlin et al 2018, Wan Hamidun et al 2018). Possessing self-esteem and self-worth that he is the person of choice to carry out all duties entrusted by Allah SWT. What Maslow meant about self-actualization can only be accomplished with the fulfillment of his physical needs and appreciation from self or society towards himself is a concept that is a contradictory with the reality of being a true believer (Grenberg, M.T. (2006); Connor, K.M., & Davidson, R.T. (2003); Khaidzir & Kharil (2011); Zaizul et al (2018).

II THE DIFFERENCE OF SELF-CONTROL IN COVID 19 DISEASE

The findings show that the psychosocial level of the respondents’ group who made the mistake of running away from home was higher than the group of respondents who made the crime of stealing in COVID 19 disease. This finding is interesting to be discussed. When the offenses are ranked in levels according to their nature, sexual crimes is at the highest level followed by stealing, gangsterism, drugs, out-of-control adolescents and lastly
adolescents running away from home. The ranking of such offenses is based on the form of losses suffered by others. Sexual crimes are serious crimes that directly affect humans physically and mentally (Connor, K.M., & Davidson, R.T. (2003). On the other hand, adolescents running away from home cause a lighter loss and damage to others compared to the sexual crime. People with low psychosocial level are more inclined to commit crimes against other people (Mutsalim Khareng et al 2016; Awang, J. et al, 2016, 2017; Ahmad, M. Y. et al 2018; Rahman, Z.A. et al, 2018). This is in line with the study conducted by Larimer, Palmer & Marlatt (2004) that suggests psychosocial therapy is needed for criminals. Correspondingly, the findings also show that the level of Religiosity practices in the respondent group that ran away from home is higher than the group of respondents who commit sexual crimes, drugs, stealing, gangsterism and out-of-control adolescents.

The same can also be discussed as in psychosocial discussions. The phenomenon of running away from home is due to the adolescents’ egoistic impulses that may be caused by disproportionate responses of the parents at home (Hermann, H. et al (2011); Meichenbaum, D. (2011); Coughlin SS (2012); Thomas, J.R. & Kumar, J. (2016); Awang, J. et al, (2016); Zaizul et al 2018). Thus this group has not been sorted as a category of offense that is approaching severe crimes. However running away from home is the beginning of a new crime pattern and will continue to grow heavily and damagingly.

III THE DIFFERENCE OF RELIGIOSITY PRACTICES, ISLAMIC PSYCHOSOCIAL, SELF-ESTEEM, SELF-CONTROL AND ISLAMIC MENTAL-COGNITIVE PROCESS IN COVID 19 DISEASE

In general, the findings show that the level of mental-cognitive process, Islamic psychosocial, Sunnah practices and self-control for ordinary adolescents are much higher than adolescent offenders among COVID 19 victims. This finding shows that there are effects of Islamic mental-cognitive process, Islamic psychosocial and Sunnah practice on adolescent behavior (Wood, D.J. (1991); Smyth, J. M. (1998); Trung, D.M. & Kumar, S. (2005); Khaidzir & Kharil 2011; Zaizul et al 2018; Rahman, Z.A. et al 2018). This means that the way of thinking and acting that is based on Islam can be used as a sign to control the behaviour of adolescents. Meanwhile in terms of self esteem between offenders and ordinary teens, it can not affect their behavior (Khaidzir & Kharil 2011; Zaizul et al 2018; Rahman, Z.A. et al 2018).

In referring to the nature of self esteem, Salas, E. & Cann0n- Bowers, J. A. (2001); Fauziah et al (2018) described that self esteem is closely related to the physical, psychological, social environment, intelligence level, status of socioeconomic, ethnic and cultural, and birth order. This means that self esteem is a state of human personality that does not have a consistent value of standard measurement to describe human beings universally. The factors that influence self esteem that is featured by Fauziah are not in the form of a value system, but as a phenomenon of human life. For example, socioeconomic status is not a value. Economic status is just an existence and not a substance of life. In other words, rich or poor is not a value that will determine the quality of an individual in the society. Historically and empirically, there were many individuals who had social roles that were beyond their economic capability (Geldard, K. 2009; Gursoy, F., et al 2012). The companions of prophet Muhammad s.a.w mostly suffered from poverty and starvation, but the social role they played has changed the face of the world to this day.
V THE INFLUENCE OF RELIGIOSITY PRACTICES, ISLAMIC MENTAL-COGNITIVE PROCESS AND TOWARDS SELF ESTEEM IN COVID 19 DISEASE

The findings show no significant regression equality between Islamic mental-cognitive process and Sunnah practices towards self esteem in COVID 19 pandemic. This finding suggests that the Islamic mental-cognitive construct that is centred of Tauhid is unrelated to the construct of self-esteem that revolves around mankind itself. Another possibility is the inconsistencies in self esteem as one of the fundamentals of human judgment. As in the study conducted by Mahmood Nazar, 1995; Mohd Noor, A. Y., 2012). He found there is inconsistencies in self-esteem impairment amongst drug addicts. He found that new addicts had low self esteem while long-time addicts had a higher sense of self esteem. On the other hand, the effect of Religiosity practices on self esteem illustrates that a person who performs worship at any time feels he is worthy and valuable because of his worship (Jaffary Awang et al 2017; Zaizul et al 2018).

IV THE DIFFERENCE OF RELIGIOSITY PRACTICES AND ISLAMIC MENTAL-COGNITIVE PROCESS IN COVID 19 DISEASE

The findings show that the psychosocial level of the respondents’ group who made the mistake of running away from home was higher than the group of respondents who made the crime of stealing in COVID 19 disease. This finding is interesting to be discussed. When the offenses are ranked in levels according to their nature, sexual crimes is at the highest level followed by stealing, gangsterisme, drugs, out-of-control adolescents and lastly adolescents running away from home. The ranking of such offenses is based on the form of losses suffered by others. Sexual crimes are serious crimes that directly affect humans physically and mentally. On the other hand, adolescents running away from home cause a lighter loss and damage to others compared to the sexual crime. People with low psychosocial level are more inclined to commit crimes against other people (Mutsalim Khareng et al 2016). This is in line with the study conducted by Larimer, Palmer & Marlatt (2004) that suggests psychosocial therapy is needed for criminals. Correspondingly, the findings also show that the level of religiosity practices in the respondent group that ran away from home is higher than the group of respondents who commit sexual crimes, drugs, stealing, gangsterism and out-of-control adolescents. The same can also be discussed as in psychosocial discussions. The phenomenon of running away from home is due to the adolescents’ egoistic impulses that may be caused by disproportionate responses of the parents at home (Zell, A. L., & Baumeister, R. F. 2013; Ab Rahman, Z. et al 2018; Ahmad Yunus et al 2018; Ismail, M. et al 2019). Thus this group has not been sorted as a category of offense that is approaching severe crimes. However running away from home is the beginning of a new crime pattern and will continue to grow heavily and damagingly.

VI THE INFLUENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS AND RELIGIOSITY PRACTICES IN COVID 19 DISEASE

The findings show significant influence between Islamic mental-cognitive process and the practice of Sunnah towards the Islamic psychosocial in COVID 19 disease. The Islamic mental-cognitive process and Sunnah
practices are two concepts closely related to Islamic psychosocial. The Islamic mental-cognitive process as an Islamic-based way of thinking strongly influences the Islamic psychosocial as the basis of appreciation and social responsibility of an Muslim individual compared with Zell, A. L., & Baumeister, R. F. (2013); Zidni Nuran et al 2017; Zaizul et al 2018; Salasiah Hanin et al, 2020). This means the quality of a person’s thinking can determine his self-worth and social responsibility. Judging from the domain of Islamic mental-cognitive process that consists of Tauhid, Islamic law, Islamic knowledge and Islamic history, they indicate the quality aspects of a person's way of thinking that will lead him into becoming an individual capable of adapting and benefiting social mankind. (Ryff, C. D. & Singer, B. H. 2008; Ab Rahman, Z. 2018; Zaizul et al 2018; Diani et al, 2019; Salasiah Hanin et al, 2020). Tauhid as the fundamental for humans to think of the existence of a supreme Being as his standard of living. Thus he is inclined to fulfill all the commandments that come from his Lord, especially the commands of doing good and bearing social responsibility (Connor, K.M., & Davidson, R.T. (2003); Hackmann, A., Bennett-Levy, J., & Holmes, E. (2011); Ahmad Munawar et al (2018); Mohd Noor, A. Y., (2012); Zaizul; et al 2018). While the practice of religiosity is a manifestation of human connectivity with religious practices that are always preserved. People who always preserve and protect their religion will be showered by by goodness and will bring benefit to others.

VII CONCLUSION

The relationship between the variables in this study, whether significant or not, is a reflection of what it is, without being accompanied by engineering and manipulation. From the descriptive analysis that is conducted, it shows that the level of variables measured is reasonable with the conditions of adolescent offenders. In other words, this study is able to explain the existence of an important entity that is still insufficiently nurtured and possessed by adolescents, which is the basis of thought and action that is based on the true teachings of Islam. In summary, advising religious adolescents to stay in touch with God, focus on spiritual health, maintain good physical health, and help family, friends, and neighbors (remotely through the available technology), will help to boost immunity, develop physical and emotional resistance, and make a difference in the lives of those around them in COVID 19 disease.

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