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Faith and the Meaning of Life: Reflections on the Crisis Experience and Spiritual Transformation of Covid-19 Survivors

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Abstract: This paper aims to reconstruct Muhammad Iqbal's thought on relationship of religion and science that has been described in his main work, *The Reconstruction of Religious Thought in Islam*. In this book, Iqbal elaborates the mutual relation of religion, science, and as well as philosophy. As a Moslem thinker, he offers a new modern and progressive vision to reconcile two trends of value domains, namely religion and science. This reconciliation rationally demonstrates his philosophical thought concerning religion and science relation..He shows that eventhough religion has its transcendental value but it has cognitive content which seeking its rational foundation to science. He successfully bridges the connection between religion and science. It does not mean that science is superior over religion but science can give rational foundation of variety of religious experience. After describing Iqbal's thought on the relationship between religion and science, this paper analyzes his fundamental idea and and his contribution to Islamic human intellectuals in modern time. Then, this writing tries to see its implication for the possibility of Islamic-based science in Indonesia.

Keywords: *iqbal's thought, religion and science relationship, rational foundation, islamic-based science*

A. INTRODUCTION

The Covid-19 outbreak has left traces of various events that are not only related to physical health, but also traumatic stories as a psychological impact due to changes in all aspects of life. The second wave of Covid that hit most areas in Indonesia towards the middle of 2021 became an important memory that was recorded in the memories of some Indonesians, especially for those who were also exposed to the virus or referred to as survivors. For Covid-19 survivors, the experience as a sufferer is

good with mild to severe symptoms. is a story that will never be forgotten. Suffering from illness, loss of parents, children or relatives or relatives who died due to exposure to Covid-19, deterioration of economic conditions, as well as community stigmatization of him as a citizen who was declared positive so that he had to undergo independent isolation or had to be hospitalized, of course, was not a light thing.

Livana, in her research, stated that there was an increasing number of reports of cases of public stigmatization of individuals



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living in areas exposed to the pandemic. In Indonesia, the form of stigma can be in the form of ostracism for survivors, ostracism for health workers who work in hospitals, ostracism of certain ethnicities because they are considered to transmit the virus and refusal of corpses because they are considered infectious (Livana et al., 2020). WHO also admits that the pandemic also triggers the emergence of stress in various levels of society. Although WHO has not provided a detailed review of the impact of Covid on mental health, but with reference to the experience of the pandemic caused by the SARS virus and bird flu, it indicates the impact of the Covid-19 pandemic on the mental health of sufferers. The easing of the pandemic storm still leaves psychological problems for survivors. Lee (2007) as in a study conducted on SARS survivors in Hong Kong stated that survivors continued to experience psychological stress for up to one year after exposure. It is even estimated that 64% of them will experience a psychiatric disorder (in Alini & Meisyalla, 2021).

As a survivor of Covid-19, the experience of being exposed to the virus has brought about a change in self-understanding of survival when sick and in the future and the psychosocial aspects that accompany it. Apriani, et al's research on Covid-19 survivors in Jakarta shows that the COVID-19 pandemic has brought about a change in individual understanding of the meaning of self for survivors, namely the emergence of five traumatic experiences in the form of fear, regret, closedness, confusion and trauma, all of which are formed from experiences. social interaction (Apriani & Utamidewi, 2021). Novita and Elon in their research on the stigma of Covid-19 sufferers in Bandung, explained that the higher the public's knowledge of Covid-19, the higher their potential to stigmatize Covid-19 sufferers, nurses and survivors (Novita & Elon, 2021). Community stigma against Covid-19 survivors also

occurs in America, where research conducted by Liu (2020) showed an increase from 4% to 10%. The perceived discrimination related to certain races in this case Asia as the first race to be affected by the pandemic, also to the use of masks. The impact of discrimination is mental pressure that is quite felt by victims, especially in the early days of the pandemic (Liu et al., 2020).

Overall, the Covid-19 outbreak has brought a series of complex mental health problems almost all over the world. The need for global preventive and control efforts aimed at controlling the impact of the pandemic and growing coping abilities as a form of global resilience must still be met (Mukhtar, 2020). Taylor (2019) explains that the complexity of the problems that arise in a pandemic situation cannot be separated from the role of three elements, namely, the elements that cause infection, namely viruses and bacteria, the second is humans (hosts) as elements related to psychological factors that play a role in overcoming the pandemic, and the last one is the environment, both social and physical, that interact and influence each other in a pandemic situation (in Agung, 2020). These elements then synergize to have an impact and shape life changes caused by the pandemic situation, including changes in the spiritual life of the survivors. These conditions shape the crisis experience in various aspects, including the spiritual aspect. For this reason, several preventive efforts such as conducting education about mental health during a pandemic are oriented towards strengthening the mentality of survivors such as conducting mental health education (Putri et al., 2021), as well as curative efforts such as carrying out religious coping strategies as a form of strengthening the spiritual aspect. (Triyono et al., 2021).

At the spiritual level, the role of religion is no less important to be pursued in

dispelling the impact of the crisis for COVID-19 survivors. Research conducted by Syam explains that religion has a major role in shaping individual happiness even in a pandemic condition. Religion contributes to the fulfillment of the meaning of life as a basic need that can maintain individual mental health, including in crisis conditions. A person with religious power in the form of complete faith is not easily influenced by external factors, including in dealing with Covid-19 (El-Syam, 2020).

Likewise, research conducted on patients with chronic pain conditions shows that religion is a capital for individuals to carry out religious coping so that individuals can go through and overcome the physical, psychological, social and spiritual impacts when faced with crisis situations (Reza, 2016). In some cases, the role of religion can be a support for COVID-19 sufferers and survivors. Based on the results of a survey conducted by the Ministry of Religion's Balitbang in June 2021 on 1,570 respondents spread across 34 provinces in Indonesia, it shows that the majority of respondents (97%) feel that their belief or religion is psychologically able to help them in dealing with Covid and its impacts (Ruhana et al., 2021).

This study aims to describe how religion synergizes with the meaning of life to accompany the experience of the crisis experienced by Covid-19 survivors when exposed to the deadly virus. The meaning of life intervention as part of this research is based on several research results that the meaning of life is a component that contributes enough to build an individual's mental resilience in going through various situations including incises. Meaningfulness of life in the world of mental health can increase the expectancy including for people with chronic illness through the mechanism of reduction of stress and the impact on the increase in the coping more adaptive (Hooker et al.,

2018) In a similar case, the meaningfulness of life related to the welfare and reception conditions in chronic patients (Dezutter et al., 2013) and in several other cases proved that the presence of a higher meaning was able to reduce the level of anxiety about disease (Yek et al., 2017).

Research conducted on 430 Chinese people who were psychologically affected by the Covid-19 pandemic, showed that the meaning of life is one of the media that helps individuals to overcome psychological stress so that the fulfillment of mental health needs can be pursued (Yu et al., 2021). The meaning of life is also inseparable from the spiritual experience of the individual, where subjective spiritual experience is one of the factors that play a role in shaping the meaning of life. The relationship between spiritual experiences in the development of the meaning of life also plays a role in realizing spiritual transformation, as in Zakaria and Zulkifli's research that spiritual experiences can contribute to the process of individual spiritual transformation (Zakariah & Zulkifli, 2017). Intervention of the meaning of life together with spiritual experiences that synergize to shape the individual's ability to get through times of crisis is a phenomenon that will be discussed in this study.

The interesting thing about this research is that the experience of the crisis has an impact on the transformation of the spiritual life of Covid-19 survivors. If in previous studies it was explained that conditions of stigmatization, changes in social and economic life, conditions of illness brought about a slump and in protracted conditions could have an impact on mental disorders for sufferers or survivors, but this was not the case with the subjects in this study. The survivors managed to get through the crisis by bringing changes to the spiritual aspect. Feeling more meaningful, feeling closer to God, stronger motivation for worship and some forms of spiritual

maturity in the form of '*amalul qalb* are spiritual products resulting from individual journeys through crisis conditions during exposure to the Covid-19 virus. For this reason, researchers will examine how the spiritual dynamics that occur in Covid-19 survivors have arrived at the ability of spiritual transformation.

This research is a qualitative research with a case study approach, which was conducted on four informants of Covid-19 survivors in Kudus Regency. The four survivors are Covid-19 patients with middle adult age group, each of which has mild symptoms to severe symptoms. The data collection technique was carried out by *in-depth interviews* with the aim of obtaining a narrative of the experience of each subject.

B. MATERIALS AND METHODS

1. Covid-19 Survivor Crisis Experience

This research was conducted in Kudus Regency, Central Java Province, as one of the districts in Indonesia that was hit by the second wave of the Covid-19 pandemic that occurred in mid-May 2021. As previously reported, Kudus was the first district to experience the highest spike in cases for Delta variant with a 30-fold increase in cases (Farisa, 2021). The informants in this study were four survivors with a history of mild, moderate to severe symptoms as identified in the image below:

Informan	Gender	Age	Work	Symptoms Category
MU	Woman	48	Employer	Curently
ND	Woman	44	Civil servant	Light
FN	Woman	40	Housewife	Light
TM	Man	60	Retired	Heavy

The four informants have different experiences of the crisis conditions they faced when they were exposed to the Covid-19 virus. From the information they convey, fear is the most dominant psychological reaction they feel. Both the informants with mild, moderate and severe symptom categories stated that in the isolation period, feelings of fear were a condition that accompanied them during the isolation period both at home and in the hospital. TM felt a lot of fear as a survivor with severe symptoms who had been in a coma for 2 days and underwent treatment in the hospital for 17 days. Undergoing treatment in self-isolation rooms, dealing with all physical complaints on their own, serving their own needs and going through critical times without the help of family or medical personnel are the toughest conditions faced by TM. In addition, the emergency conditions witnessed by TM at the hospital, such as sudden death, the voices of patients who were in pain or when they were in critical condition, and all the tense situations were triggers for fear that had worsened the psychological condition and had a bad impact on TM's physical development.

For informants with mild and moderate symptoms who are undergoing isolation at home (self-isolation), the feeling of fear is more due to the news of Covid-19 that they get from television and internet media, as well as environmental conditions around their place of residence which every day reports the death of the prayer room and mosque. with massive. The atmosphere was more tense with the sound of ambulance sirens passing by transporting patients to the hospital or to the cemetery because their lives could not be saved. This condition makes self-isolated patients feel more depressed,

anxious, afraid and quite an impact on the physical conditions they feel such as attacks of shortness of breath, weakness, heart palpitations and loss of appetite.

Fear is the main and most dominating reaction for Covid-19 patients. In addition to feelings of fear, feelings of isolation are a reaction experienced by survivors when they are exposed to conditions. Of the four informants, only 1 informant had no experience of stigmatization from his environment. The other three informants experienced stigmatization in various forms. As felt by MU and ND, stigmatization is not only felt by themselves as sufferers, but also by their young children, which has an impact on feelings of rejection, and shame, so it takes a relatively long time to restore their self-confidence. Stigmatization in the form of rejection and ostracism of the family is the impression they feel while in the exposed condition even though it has been declared negative. The new community acceptance they feel after the pandemic condition in their neighborhood has completely subsided.

The community's refusal to be part of the crisis experience is enough to worsen the health condition of the survivors. The rejection was triggered by the fear that dominates the community about the dangers of the virus which can at any time be contagious and take their lives. As research conducted by Ripamonti et al., that people's fear of Covid-19 is due to their perception of their vulnerability to contracting the virus, social assessments that have been applied to sufferers and information about prevention (Ripamonti et al., 2021).

The fear, anxiety and stigmatization suffered by survivors are an integral part when they are tested positive for the Covid-19 virus and must undergo self-isolation. This condition has an impact on deep sadness and some feel distrustful of the conditions they are facing because they feel they have lived a healthy lifestyle and strictly adhere to the Covid-19 health protocol (prokes) in their daily lives. According to FN's statement:

"I was afraid and sad when I was tested positive for Covid-19 from the PCR test results. Even though I have been very strict with the process. I can't believe I can get infected. There was a feeling of dread because of the terrible news on TV about Covid. I feel helpless, confused what to do. I felt really *down* that time"

Feelings of fear, sadness and disbelief are part of FN's information which is also no different from the information conveyed by other informants. They have lived a healthy life and according to the process, the statement was captured by the researchers from the interviews. In the end they felt they could only surrender and believe that everything was God's will. As stated by ND:

"Well, how else can we, because we believe that all of this is God's will, what can we do? Covid is also a virus created by God, and I am sure that I was infected also because God wills, because I have obeyed the prokes as well. I believe this is a test for me in particular. Let's remember Allah more."

ND's statement which believes that what is experienced is God's will indicates the intervention of the spiritual aspect in the form of faith that everything that happens is God's will as part of destiny. Not only ND, TM as a patient with severe symptoms also stated the same thing. Even the success of TM through a critical period, at a relatively vulnerable age as a comorbid feels that the experience of a two-day coma is an extraordinary experience, Healing and the opportunity to still be able to live a life that is currently felt is a gift from God which is very extraordinary for him as he says:

"I am an out of date life. The doctor was surprised that I was able to go through a critical period after being declared in a coma and it was unlikely that I would survive because I was comorbid. That's why I'm usually just grateful now. I believe this is a life opportunity that God has given me so that I can repent. I am now trying to better his worship, his behavior. It's a great experience for me"

From TM's statement, it becomes an illustration that his experience as a sufferer with severe symptoms has led him to the urge to transform his quality of life for the better. The experience of being in a critical condition gave birth to the belief that the healing he received was a gift to be grateful for and manifested in the form of higher worship motivation and determination to improve oneself.

MU's experience of crisis is different from other informants. MU as a survivor with symptomatic experiences was feeling very down when

tested positive. There are feelings of fear, sadness and disappointment considering the family's economic condition is also in a slump. MU at first felt distrustful, unable to accept and angry at God as he said:

"I was desperate at that time. I have a feeling that God is giving me trials like this, even though the economic conditions at home are tough because my husband has nothing to do. Anyway I'm very sad. Like I don't accept it. But then I wastighfar, I was sure that this was God's way of reducing my sin, so I repented. Especially when I was so sick that I couldn't get up to pray for 2 days. I pray in my heart, if I recover, I will try to be more diligent in worship, more obedient to Gusti Allah. How come it turns out that the next day I can wake up, I am very grateful and until now I continue to be grateful, increase my worship, istiqomah and try to be better as a human being, be more patient and sincere."

A similar statement was also conveyed by FN, who believed that Covid was an incomparable form of God's power. Although he has tried his best to prevent infection, he believes that nothing can prevent God's will. This belief led him to be more obedient to Allah in carrying out His Shari'a, as he said:

"Covid is a creature of God, so it's up to God to show His power. I finally believed in God's power more and more and made me more afraid of God so that I was more diligent in worshipping and

reducing immoral acts. I also believe that yesterday I was sick with the aim of reducing my sins.”

In addition to the belief that the Covid-19 outbreak is part of God's greatness, FN also believes that the experience of being exposed to the Covid-19 virus is to reduce his sins, make him more obedient in worship and try to do better. This is also felt by ND who has the determination to increase his worship and improve his quality as a human being as a form of great gratitude for the healthy opportunity that God has given him. ND says:

“When I see many friends and relatives who have died due to Covid, I feel that there is nothing else I can do but be grateful. When I was sick yesterday, I felt how precious the pleasures of health from Allah were and so far I have not been grateful for the blessings of health. So, right now, I'm grateful, trying to improve my relationship with God. When I am sick, I feel alone, only God can be my friend. That's why now we continue to improve our relationship with God through obedient worship.”

From all the results of the interviews above, it can be underlined that the experience of survivors during exposure to the covid-19 virus has a relatively the same impression that they generally feel a crisis experience with psychological reactions in the form of fear, sadness, anxiety, disappointment, anger, confusion, disbelief, and helpless. However, this psychic reaction was followed by a spiritual reaction that strengthened him to keep trying to think

positively based on belief in the power of God as a form of their faith. The belief that covid-19 is a creature created by God, faith in the destiny that befell them and belief in God's help who always accompanies them is a spiritual reaction that accompanies their journey through the crisis experience during exposure to the Covid-19 virus. The healing they get brings them to a sense of gratitude and becomes a motivation for them to increase their worship and improve their quality.

C. RESULT AND DISCUSSION

The role of faith in accompanying the survivors' journey through the crisis experience during exposure to the covid-19 virus cannot be ignored. Faith as a manifestation of their belief in God helps them form a positive reaction in going through a time of crisis so as to produce a psychic reaction in the form of a sense of calm, easing fear which was previously the main and dominant reaction they felt at the beginning of their exposure. Faith becomes a healing medium in the psychological aspect which has an impact on the condition of increasing body immunity so that healing and recovery efforts can be optimal.

1. Faith as Self-Healing

Faith intervention as a form of belief that accompanies the journey of Covid-19 survivors in going through crisis situations when exposed to the virus. The contribution of faith in strengthening survivors is quite large in the form of belief in God's will and destiny behind the illness they suffer. There is a belief that the plague that occurred was a form of God's greatness, and the belief that the illness they suffered was God's way of reducing their sins and making them closer to God as a form of wisdom behind the

test. This belief is a form of positive belief and has an impact on their ability to remain calm, think positively and remain optimistic to be able to get through these conditions even though they are faced with a series of events that trigger mental instability such as stigmatization and bad news such as death and news about Covid-19. 19 in the mass media.

The strength of faith in the endeavor towards the success of survivors in getting through crisis situations during exposure to the Covid-19 virus shows that faith is a fairly large aspect in supporting individual mental health. Faith is a spiritual instrument that acts as a *support system* that can assist individuals in *coping* when they are faced with stressors. Stuart (1998) explains that a person's ability to *cope* with stressors is determined by four things, namely: personal habits, social support, material wealth and positive beliefs (in Yusuf, 2013). Faith is a manifestation of positive belief where in the faith of the survivors they have a positive set of beliefs that the condition they are exposed to is God's way of reducing their sins, drawing closer to Allah, motivating their worship and believing that the plague is His power. This belief forms positive behavior towards positive habituation in the form of higher worship motivation because of the great hope for God's help to heal it.

Faith as a spiritual component in the individual in the form of acknowledgment or *al-iqrār bi-allisān*, accompanied by *tashdiq bi al-qalb* (justification in the heart) about the existence of God so that it brings belief that is manifested in the form of *af al bi-al arkān* (done through actions). Faith is not just knowledge and attitude, but more than that, faith is an impetus to

implement it in the form of daily behavior that is in accordance with the object of faith (Kadir, 2015). Grundmann in his research explains that belief (*tenacy*) has a considerable influence in the healing process, especially related to the content of what is believed. This is shown by the patient's belief in the power of a substance that is believed to be supreme, so that it has a therapeutic effect in the form of hope from the despair he feels (Grundmann, 2015). Faith in Covid-19 survivors is a driving force for them to strengthen worship, persevere in prayer, and continue to have a positive attitude towards God so as to foster a sense of optimism and confidence that they can recover.

Faith in destiny and the power of God in survivors is an aspect that also contributes to creating a sense of calm for survivors during times of crisis. This calm feeling helps them to be able to think logically in maximizing healing efforts such as regularly taking medicine, regularly sunbathing and other efforts that support healing. The sense of calm generated by faith and manifested in the form of acts of worship such as by multiplying dhikr and prayer asking for healing and a long life. Hawari explained that through faith which is manifested in worship in any form including prayer and dhikr, it will build self-confidence in sufferers. Prayer is a psychospiritual therapy with a working mechanism that can reduce anxiety levels and increase body immunity so that it can accelerate the healing process. (Hawari, 2010). Research on spiritual healing in the form of faith manifested in worship was also carried out by Luhrman (in Luhrmann & Luhrmann, 2013) who examined the effect of prayer therapy on individuals with trauma and psychosis

experiences. His research proves that when individuals worship, the feeling of connectedness with God that is developed through imagination in prayer activities has an impact on increasing the quality of both physical and mental health and contributing to the healing process.

2. Synergy of Faith and Meaning of Life

The concept of the meaning of life used by researchers to analyze the results of this study is based on the theory of meaning of life therapy or logotherapy. A concept of the meaning of life pioneered by Viktor E. Frankl, a neurotherapist from Vienna, Austria. Frankl in his logotherapy concept explains that every individual must have the will to live a meaningful life. Life is meaningful as the desire of every human being which if not fulfilled will have an impact on the occurrence of frustration or what is called an existential neurosis (Victor E. Frankl, 2019). Bastaman defines the meaning of life as something that is seen as important, valuable and believed to be something that is true and can be used as the purpose of life (*the purpose in life*) (Hana Djumhana Bastaman, 2007).

The meaning of life is closely related to life satisfaction and positive emotions as a result of psychological adaptability (Datu et al., 2018). For this reason, the meaning of life can be a carrying capacity for individuals in going through a period of crisis, including for individuals who are suffering from illness which is manifested in the form of self-acceptance of the conditions they suffer (Dezutter et al., 2013) because of their ability to reduce anxiety about disease (Yek et al., 2013). al., 2017).

The meaning of life is closely related to the spiritual aspect of the individual, where the spiritual aspect itself is a space for the existence of one's faith. In seeking the meaning of life, there are several aspects introduced by Bastaman and popularly known as the Five Ways of Finding Meaning which are believed to be pursued in the process of achieving the meaning of life which include; self-understanding, positive action, strengthening relationships, deepening the three values of the meaning of life (which includes attitudes, creative values and experience values) and worship. These five aspects can be identified in the dynamics of faith and their synergy with the experiences of survivors when exposed to the Covid-19 virus and can be described as follows:

a. Faith in self-understanding.

In the narrative conveyed by the informant that when tested positive for the Covid-19 virus, they more or less contemplated their own condition as a form of self-reflection. They are aware of the sins and the quality of worship that they have been doing. Awareness of sin and acceptance of the test of being exposed to the virus inspires self-confidence that the test is a destiny that Allah wills to befall them even though they have made preventive efforts both physically and mentally to not get infected. The belief that the fate faced as a sufferer of the corona virus brings the belief that what happened was a disaster and a test of Allah to remind him to improve his worship both when he was exposed to the virus and afterward.

Self-understanding is an aspect that greatly determines the

survivor's ability to get through the crisis. Together with the belief (faith) they have, survivors can understand what and how efforts must be made to be able to get through the crisis period when exposed so as to give birth to maximum efforts both externally, such as seeking medical assistance, recognizing symptoms and the development of physical conditions as well as other efforts that may arise. support the healing process. Equally important, good faith and self-understanding will help survivors in doing inner efforts such as worship, *meditation*, and *coping* in dealing with any physical and psychosocial changes faced during isolation.

Self-understanding in the concept of logoanalysis, a meaning of life therapy developed by James. Crumbaugh as a follower of Frankl's logotherapy, calls it *self-evaluation*. *Self-evaluation*, is an attempt to identify oneself objectively about one's own strengths and weaknesses, both potential and actual ones that have emerged so that these strengths are developed and improved, or vice versa, if deficiencies are found, efforts are made to reduce or hinder them. emergence (Crumbaugh, 1973). Frager states that the ability to know oneself will give extraordinary psychological strength and freedom to utilize all aspects of personality appropriately in various situations (Robert Frager, 2014). Self-understanding is a capital in going through a crisis because through good self-understanding, individuals can make the best decisions about what

and how they should be in every condition they face.

b. Faith shapes prejudice and positive action

Faith is a strong enough foundation in forming positive beliefs and actions. Departing from the belief that the existence of the Covid virus is God's creation, and the awareness that they are being tested for suffering from being exposed to the Covid-19 virus, instead of causing despair, survivors are increasingly motivated to get up, trying to fight the disease he suffered. In addition to complying with government regulations related to the Covid-19 health protocol, forms of healthy living habits such as maintaining cleanliness, nutritional intake and always thinking positively are part of the curative efforts undertaken by survivors to get out of crisis conditions. Faith in destiny does not cause them to give up on circumstances, but rather faith in destiny makes them try to improve the current situation. They believe that every effort will definitely pay off, including efforts to achieve healing.

The efforts made by the survivors indicate the habit of not being positive or in the concept of logoanalysis it is known as *acting as if*. This effort occurs when individuals always try to apply things that are considered good and useful in the form of real behavior and actions in everyday life (Crumbaugh, 1973). In some informants, this effort brought results in the form of faster recovery and happiness over the

development of health conditions from time to time.

c. Faith strengthens relationships

When survivors undergo self-isolation at home or in the hospital, the psychological pressure that is felt the most besides the fear of their illness is stigmatization. It is this rejection and isolation that makes survivors ultimately choose to repair their relationship with God as the only best and reassuring solution. The stigmatization of society creates feelings of alienation and worsens the mental condition of those who have to undergo a period of isolation alone and away from the closest people who have been considered meaningful. So, strengthening the relationship with God through worship is a choice of action that calms and gives an increase in the immune system, as well as optimism.

Strengthening the relationship in the concept of Five Ways to Find Meaning according to Bastaman is a modification of the *stabilizing an encounter* aspect in James' logoanalysis concept. F Crumbaugh which means an attempt to close the relationship. In the connotation of strengthening relationships or *encounters* in the concept of logoanalysis, it is aimed at family members, friends or the environment who are believed to be able to help overcome the situation. But more than that, in the condition of the informants in this study, strengthening relationships is more focused on relationships that are vertical and spiritual. The orientation of strengthening relationships in the survivor's experience is a

relationship with God which is believed to be able to help them in going through all crisis situations both physically and mentally spiritually.

In the concept of Adler stating that strengthening relationships with fellow human beings by blending in with the community can help individuals to obtain mental healing (in Muhammad Uthman Najati, 2010), but in conditions of the Covid-19 outbreak which requires every individual who is exposed or not exposed to do *social activities. distancing*, so for survivors in conditions of exposure and isolation often makes the only place to interact the most soothing is Allah. From here they feel calm and gradually toward healing.

d. Faith develops the values of being

With the faith that survivors have, the crisis conditions both physically and psychologically faced when exposed to the Covid-19 virus gave birth to their ability to take lessons from behind the incident. The four informants stated that the greatest wisdom from the experience of illness was the increasing fear of Allah, the more patient and surrender to Allah's will and the increasing gratitude to Allah for the blessings of healing and age given to them, especially when they realized that not a few relatives and relatives those who died from the outbreak of the virus.

In the concept of meaning therapy, Frankl asserts that the meaning of life can arise from individual reflection on the conditions faced, including when

experiencing suffering. According to Frankl, suffering will lead humans to discover the meaning of life which is obtained through a belief that in every suffering there is always a meaning; *meaning in suffering* (Frankl, 2008). Suffering is understood as something that is beneficial and meaningful to human life (Bastaman, 2007). For this reason, the experience of suffering during the crisis when exposed to the Covid-19 virus gave birth to lessons that were felt to be very meaningful for survivors, namely the development of patience, trustworthiness, gratitude and fear of Allah.

Patience is the dominant attitude developed by informants while undergoing a period of isolation with all the accompanying crisis experiences. The form of patience in accepting calamities is one of the forms of patience taught by Islam in addition to the teachings of being patient in obedience to Allah, being patient in receiving goodness and favors, and being patient in staying away from disobedience (Syukur, 2014). The attitudes formed are a form of *amalul qulub* in the *tazkiyyatunnufs* concept as a strength for each individual to always do something useful (Farid, 2017). A positive attitude in interpreting suffering will stimulate individuals to develop (Abidin, 2002). The positive attitude developed by the survivors indicates that they are able to develop the value of attitude and appreciation of the experience in going through a time of crisis. The ability to endure the test becomes a bridge for survivors to mature their

psycho-spiritual qualities so that they experience a more meaningful life.

e. Faith motivates worship towards spiritual transformation

Worship is a medium to express the faith experienced by survivors that all the circumstances that befell them, no matter how bad, are entirely in the power and will of Allah. This belief strengthens their motivation to worship as a form of surrender and hope for God's help that departs from self-recognition of their existence as weak humans. Worship in the form of obligatory rituals and sunnah becomes the only medium for survivors to rely on Allah's help so that they can get through the conditions of illness, fear, anxiety and pessimism. This attitude of surrender and dependence fosters calm, optimism and the power of self-confidence to get through times of crisis.

Worship is a form of therapy with a religious approach. In some studies, it is stated that worship is a manifestation of faith in God which will help individuals to gain mental balance in any condition. Worship is a series of rituals offered by religion to help individuals obtain guidelines in living all life circumstances and at the same time as food for mental health. Worship is a form of psycho-spiritual therapy that helps people to eliminate the psychological effects of the gap or *gab* that arise when individuals are faced with a discrepancy between reality (Haque & Keshavarzi, 2014).

The crisis conditions that are passed by the survivors by increasing worship in the form of prayer, dhikr and increasing prayer create feelings of calm and resignation in the survivors. This is as stated by Najati that faith in Allah can heal the soul from various diseases, create feelings of security, peace, protect from anxiety and mental illness caused. People who believe will feel serenity and peace of mind (Muhammad Uthman Najati, 2010). The feeling of calm that survivors get has an effect on increasing worship motivation and continuously has an effect on the development of physical health conditions such as reduced physical symptoms that accompany the increase in the immune system.

The synergy between faith which is manifested in the form of belief in God's help and a higher intensity of worship behavior during the isolation period has turned out to be one element that is strong enough to contribute to the adaptation process of covid survivors to the stressors they feel during exposure to the Covid-19 virus. Faith and worship are one of the psychic drugs for survivors because of the calming effect they get for those who apply them. This is as Al Ghazali's opinion which states that the source of the cure for all diseases is in the heart (Taufiq, 2006). The proof of faith as a medicine in healing can also be seen from the results of research by Badu, et al on the Ghanaian community which shows that faith can work together with biomedical healing in helping to restore individual mental health

conditions (Badu et al., 2019). Mental health is the main gate in helping physical health, including healing for the survivors at that time. Faith that is manifested in the form of worship ultimately has a positive effect on the development of physical and mental health so that it gives a happy, grateful and meaningful reaction for the survivors so that it becomes a factor that encourages survivors to become better individuals in the psycho-social-spiritual aspect.

In the process of spiritual transformation experienced by Covid-19 survivors, it cannot be separated from the meaning of the crisis experiences they feel while being exposed to the virus. There is a synergy between aspects of faith and aspects that form the meaning of life which then becomes a strength for them to be able to rise through crisis conditions. The success of being able to get through the crisis conditions during exposure to the Covid-19 virus presents a spiritual reaction in the form of gratitude and positive motivations to become better in all aspects of life including psychospiritual which ultimately leads them to the process of spiritual transformation.

D. CONCLUSION

The crisis condition felt by the informant when exposed to the Covid-19 virus was a journey of spiritual transformation. Spiritual transformation begins with a series of events experienced by survivors when they have to face adverse conditions as a result of exposure to the covid-19 virus such as feelings of fear, anxiety, stress and

pessimism coupled with the experience of stigmatization gained from society in the form of isolation, rejection which worsens their situation and conditions during isolation. The series of adverse events during exposure resulted in a hopeless attitude and worsened their physical health condition.

Faith intervention became the main supporting factor in fostering enthusiasm and suppressing the psychological impact of the crisis conditions faced by survivors at that time. Faith can form a more meaningful feeling of life through the survivors' self-understanding of the circumstances that befell them, their shortcomings, strengths or potentials that can be developed as well as an acknowledgment of their own sins and the power of God behind the events that occurred. This self-understanding then becomes an impetus for them to strengthen their relationship with God as their only hope when they cannot get social support due to social distancing policies to break the chain of transmission. Efforts to build a better spiritual relationship with the Kholik foster the ability of survivors to develop a positive attitude in living their experiences as individuals exposed to the Covid-19 virus. The form of a positive attitude is like getting used to a healthy life, patience, gratitude and a higher motivation for worship.

During their time of crisis, survivors use worship as a medium to treat themselves from fear, anxiety and psychological imbalances that are felt due to concerns about their health condition. Worship is a medium for survivors to find peace and therefore has an effect on mental balance and an increase in the immune system which helps the healing process.

The formation of a positive attitude becomes a way for survivors to live the crisis experience as a medium to get closer to God. Their success in recovering and going through a period of crisis during exposure to

Covid leaves a feeling of gratitude which is manifested in the form of a determination to improve themselves, improve lifestyle, increase worship motivation and spiritual quality in the form of *amalul qalb* such as practicing patience, sincere behavior and piety to Allah as a form of acknowledgment to the greatness of God. This change in the spiritual aspect is an indication that there has been a spiritual transformation as a result of the journey and experience of the crisis felt by the survivors during exposure to the Covid-19.

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