

## BEING PEACEFUL THROUGH SUFI PRACTICES DURING THE PANDEMIC

Syariful Anam<sup>1</sup>, Royanulloh<sup>2</sup>

UIN Walisongo Semarang, UIN Walisongo Semarang  
el-5yarif@walisongo.ac.id, royanulloh@walisongo.ac.id

### ABSTRAK

Pandemi memberikan tekanan yang besar terhadap perubahan sosial masyarakat. Akibatnya, cara hidup masyarakat pun mengalami perubahan, sehingga muncul istilah “Normal Baru”. Tata cara kehidupan yang baru menuntut kemampuan adaptasi masyarakat yang baik. Tanpa keberhasilan adaptasi, masyarakat dapat mengalami ragam persoalan, salah satu diantaranya persoalan kesehatan mental. Kenyataannya, banyak elemen masyarakat mengalami kesulitan untuk beradaptasi dengan kehidupan normal baru. Butuh kekuatan mental dan kesadaran spiritual yang tinggi agar mampu menerima keadaan pandemi, sehingga mencapai keberhasilan beradaptasi. Penelitian ini mencoba menelusuri bagaimana komunitas sufi bereaksi terhadap pandemi, lalu memahami bagaimana komunitas sufi mengatur strategi dalam mengendalikan diri menghadapi kehidupan normal baru. Penelitian disusun dengan metode kualitatif deskriptif dengan menggunakan *open-ended questionnaire*. Responden dalam penelitian ini merupakan anggota Jam'iyyah Ahlith Thoriqoh al-Mu'tabaroh an-Nahdliyyah (JATMAN) berjumlah 18 orang. Hasil penelitian menunjukkan, komunitas sufi merasa lebih tenang dibandingkan orang lain di sekitarnya dalam menghadapi perubahan sosial akibat pandemi. Ketenangan diperoleh karena adanya: (1) keyakinan yang tinggi terhadap takdir Allah, (2) tertanamnya nilai-nilai tawakal, (3) rutin berdoa dan bersholawat, serta (4) adanya contoh laku mursyid. Ketenangan hati juga muncul sebagai implikasi rutinitas membaca sholawat, berdoa, membaca wirid ijazah, serta membaca Al-Qur'an.

**Kata kunci:** Pandemi, Normal Baru, Sufi, Tasawuf, Kesehatan Mental

### ABSTRACT

*The pandemic puts great pressure on social change in society. As a result, people's way of life has changed, so that the term "New Normal" has emerged. The new way of life demands the good adaptability of society. Without successful adaptation, people can experience various problems, one of which is mental health problems. In fact, many elements of society have difficulty adapting to the new normal life. It takes mental strength and high spiritual awareness to be able to accept a pandemic, so as to achieve successful adaptation. This research tries to explore how the Sufi community reacted to the pandemic, and then understand how the Sufi community arranged strategies to control themselves in facing a new normal life. The study was prepared using a descriptive qualitative method using an open-ended questionnaire. Respondents in this study were 18 members of the Jam'iyyah Ahlith Thoriqoh al-Mu'tabaroh an-Nahdliyyah (JATMAN). The results showed that the Sufi community felt calmer than other people around them in facing social changes due to the pandemic. Calmness is obtained because of: (1) high confidence in Allah's destiny, (2) the inculcation of tawakal values, (3) routine prayer and prayer, and (4) examples of murshid practices. Peace of mind also appears as an implication of the routine of reading sholawat, praying, reading wirid ijazah, and reading the Al-Qur'an.*

**Keywords:** *Pandemic, New Normal, Sufi, Sufism, Mental Health*

## INTRODUCTION

At the end of 2019, the coronavirus or covid-19 spread throughout the world. Indonesia officially recorded the first case of COVID-19 in mid-March 2020. In just one month, the number of cases shot up quickly to 1,527 cases of which 136 of them died<sup>1</sup>.

Until this writing, Indonesia has recorded more than 1 million cases with more than 40 thousand people died. The pandemic also presents its greatest fear, namely the rapid death of loved ones. This presents a very strong atmosphere of contagion anxiety (Taylor, 2019).

The fear of being infected is also linked to the fear of undergoing quarantine. People who have quarantined show symptoms of stress, anxiety, and depression. Thus, the psychological impact becomes an integral part of describing the condition of the exposed patient (Zanon et al., 2020).

The spread of fear is much faster than the spread of the virus itself (Buheji et al., 2020; Taylor, 2019). Fear of being infected is a major factor that can trigger panic and anxiety disorders during the pandemic (Uddin & Uddin, 2021). The pandemic also gave birth to other problems, namely mental health (Schmidt et al., 2020).

---

<sup>1</sup><https://data.kemkes.go.id/covid19/index.html>

The pandemic also has forced rapid social changes. The authorities needed to take quick and dramatic steps. One of them is the lockdown policy or in Indonesia, it is called PSBB (Pembatasan Sosial Berskala Besar)<sup>2</sup>. Technically, lockdown or PSBB is locking many individuals in their homes to reduce individual movement and direct social interaction (Atalan, 2020).

This changed the way of life of many people. The way of learning, the way of working, and the way of worship have changed. This COVID-19 pandemic seems to "force" us to switch from the conventional to the internet (Alton Perejon Tahya, 2020). Social behavior also undergoes a very drastic change (Agung, 2020). The change will feel heavy if it takes away one's livelihood. Several cases surfaced, many students could not bear to study at home, so there was an incident of suicide<sup>3</sup>. On other occasions, the pandemic can eliminate jobs too<sup>4</sup>. The COVID-19 pandemic has become a frightening nightmare. Who is unable to adapt as if only waiting for time to be crushed.

However, pandemics do not always result in negative emotional responses,

---

<sup>2</sup>[http://hukor.kemkes.go.id/uploads/produk\\_hukum/PMK\\_No\\_\\_9\\_Th\\_2020\\_ttg\\_Pedoman\\_Pembatasan\\_Sosial\\_Berskala\\_Besar\\_Dalam\\_Penanganan\\_COVID-19.pdf](http://hukor.kemkes.go.id/uploads/produk_hukum/PMK_No__9_Th_2020_ttg_Pedoman_Pembatasan_Sosial_Berskala_Besar_Dalam_Penanganan_COVID-19.pdf)

<sup>3</sup> <https://www.bbc.com/indonesia/indonesia-55992502>

<sup>4</sup> [https://www.idxchannel.com/market-news/35-juta-orang-kehilangan-pekerjaan-akibat-pandemi-covid-19#:~:text=Jumlah%20itu%2C%20terdiri%20dari%203,22%2F1%2F2021\).](https://www.idxchannel.com/market-news/35-juta-orang-kehilangan-pekerjaan-akibat-pandemi-covid-19#:~:text=Jumlah%20itu%2C%20terdiri%20dari%203,22%2F1%2F2021).)

causing stress and depression. In another perspective, the pandemic is still able to be responded to objectively so that not a few people can survive and adapt.

In spiritual groups, the pandemic can be handled "normally". As can be observed in the Sufi community Jam'iyah Ahlith Thoriqoh al-Mu'tabaroh an-Nahdliyyah (JATMAN). As a group that is close to the spiritual practice of Sufis, the JATMAN community can capture different messages from the pandemic. The pandemic can be interpreted as a warning from God that must be accepted because of human error. So, "making peace" with the pandemic is the middle way to strengthen yourself from all the dangers that can threaten<sup>5</sup>.

In the Sufi point of view, the pandemic event must more or less have a talazumiyyah (concurrent) relationship, namely between the will of God and the behavior of humans who have done earth damage, as Allah has alluded to in his word QS. Ar-Rum: 4;

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي  
النَّاسِ لِيَذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

In the interpretation of al Qusyairi<sup>6</sup>, it is explained that Fasad (damage) on this earth is in the form of al-Barr which signals the Nafs (soul) or the outward side

of man, while al-Bahr shows signs of damage caused by amaliyyatul qolb or his inner.

The form of damage inflicted on the word al-Barr refers to actions such as eating unlawful food and doing something that is prohibited by religion, while the damage that begins in the word al-Bahr indicates a ghoflah heart condition, shackled with despicable traits such as envy, vengeance, bad will and fasiq attitude.

Making peace with the pandemic is also lived as a form of love for God<sup>6</sup>. Sufism is known as the concept of al mahabbah or love. The love in question, of course, is the love of God. The pandemic as God's destiny can cause the highest vibration of a servant's love to his God. Thus, the pandemic is not responded to by behavior that shows self-emptiness (Hajar, 2020).

The values of Sufism can invite individuals to interpret things widely. Pandemic, from a Sufi perspective, can be seen as God's power over the nature of death, the impact of human error, and the balance of the universe (Kerwanto, 2020).

## METHOD

The study was structured using descriptive qualitative methods using an open-ended questionnaire. Qualitative descriptive research seeks to present a detailed description of a certain specific

<sup>5</sup> Results of interviews in preliminary studies

<sup>6</sup> Abdul Karim bin Hawazin bin Abdul Malik al Qusyairy, Latha'iful Isyarat, Juz 3, Hal. 121 cet.3 (Maktabah Syamilah)

phenomenon that is the research objective (Mukhtar, 2013).

Data analysis was carried out before entering the field, during the interaction process in the field, and after completion in the field (Yuliani, 2019). Data analysis focuses on data reduction, meaning that there is a process of selecting which data are relevant to be analyzed and which are not (Yuliani, 2019).

The researcher asked three questions, where the first question seeks to explore the subjective picture of the respondent's mood during the pandemic. While the other two questions try to unravel the underlying causes of why serenity is felt and what spiritual steps are usually taken to build that calm. The first question reads: *“Jika dibandingkan dengan orang lain pada umumnya, bagaimana suasana hati Anda dalam menghadapi pandemi covid-19?”*. In answering this question, respondents were given two choices, namely *“quiet”* or *“more anxious”*.

The second question reads: *“Hal-hal apa saja yang menyebabkan Anda merasa lebih tenang dibandingkan dengan orang lainnya?”*. Meanwhile, the third question read: *“Cara-cara apa saja yang Anda gunakan untuk memenangkan hati selama pandemi covid-19?”*.

The study involved 18 respondents who stated that they were willing to

participate in the study. These 18 people are active members of Jam'iyah Ahlith Thoriqoh al-Mu'tabaroh an-Nahdliyyah (JATMAN).

## RESULT

The results showed that respondents subjectively feel a more relax mood than other people around them. However, the respondents still feel anxious about the pandemic, but the anxiety was not excessive and did not interfere with their daily activities.

When asked about what things cause a calmer mood, several causes can be identified from the respondents. Things that cause respondents to feel calmer can be described in the following table.

Table 1. List of Reasons for Peace of Mind During a Pandemic

|   |  |
|---|--|
| 1 | Get a strong Tawakkal teaching                             |
| 2 | Have strong faith in destiny                               |
| 3 | Have an orientation to the afterlife                       |
| 4 | Having a role model, namely the figure of a murshid        |
| 5 | Prayer habit   |
| 6 | Have confidence in the health protocols of the authorities |
| 7 | Have faith in the wisdom in every event                    |

Then, when explored about what spiritual steps are usually done in establishing peace of mind, it can be seen in the following table.

Table 2. Spiritual steps form peace of mind during a pandemic

|   |  |
|---|--|
| 1 | Practice sholawat regularly  |
| 2 | Have a routine of reading and studying the Qur'an Practicing prayers or dhikr hizb |
| 3 | Practicing wiridan inherited from murshid  |
| 4 |  |

## DISCUSSION

The calm atmosphere that emerged from the Sufi community showed that religiosity and spirituality were able to reduce mental health problems. The power or strength of spirituality cannot be ruled out as a factor that can increase a person's resilience or endurance in the face of pandemic pressures (Khoiri Oktavia & Muhopilah, 2021).

The Sufi community had a broad perspective in assessing the pandemic situation. The pandemic is not only seen as a threatening external cause, but also as an integral part of self-behavior. So making peace with the pandemic is a form of God's closeness to his servants. It was the path of the congregation that leads to complete belief in God's destiny and sincerity to accept every situation, even the worst.

The path of the tarekat is the way by which the Sufis purify the soul, draw closer to Allah and feel His presence in the heart. (Usman, 2019). The great sense of

trustworthiness, faith in destiny, and a strong orientation to the afterlife characterize the path of this tarekat which is inherent in every Sufi practice.

The universal spiritual values shared that suffering from God's destiny is a sign of a spiritual crisis (Alinurdin, 2020). So, pandemics are reinforcements that must be accepted as well as reinforcements that must be greeted with love.

Bala is present because of human sin, so as a fellow human being, it is fitting to accept the consequences of other human sins. In line with that, many hadith narrations explain the consequences of human behavior because they do not heed the rules of religious orders.

There is a hadith from Ubaidillah bin Jarir who narrated from his father that he said; "I heard the Messenger of Allah say; no one is in the midst of a people, where the people commit a disobedience which they are actually able to change/eliminate the disobedience but they do not do it and change it, surely Allah will inflict Iqob (torment) before they die"<sup>7</sup>.

The implicit meaning of the hadith is that when disobedience is rampant on this earth and humans are reluctant or no one wants to do *Amar makruf nahi munkar*, then as *sunnatullah* Allah will send down a warning to all mankind.

<sup>7</sup> Abu dawud Sulaiman bin Asy'as, Sunan Abi dawud, Bairut. Juz 4, Hal. 122

Rasulullah clearly explained the connection of the plagues '(disasters) received by mankind caused by undeserved behavior, namely the history of Imam Malik bin Anas; from Ibn Abbas Ra. He said; When betrayal appears in a people, Allah will surely lower the worry in the hearts of the people, and when adultery is rampant, death will surely increase, when a people have reduced their dose and scales, the abundance of sustenance will be cut off for them, and when a people have not established according to the law (rightly) there will certainly be many incidents of bloodshed, and when a people have broken their promise, they will surely be ruled in conflict or enmity.<sup>8</sup>

This hadith narrated by Ibn Abbas is very clear that the Prophet explicitly warned mankind for the behavior he did because his behavior will have a significant impact in everyday life, especially behavior that violates the maharimillah will hurt himself, the environment, and social society in general.

Based on this reference, from a spiritual or Sufism point of view, the appreciation that a pandemic is a human sin can strengthen the self-acceptance of the pandemic situation.

---

<sup>8</sup> Malik bin Anas bin Malik bin 'Amir, al Muwattha', Thn. 2004, Juz.3, Hal. 654

In addition, the ability to bring peace of mind is also present because of the point of view of responding to suffering from love. Love comes through the practice of gratitude and patience.

Rasulullah Saw<sup>9</sup> lauded and was amazed at all the affairs of a believer, that all the affairs of a believer will all be good for him as long as it is correct and appropriate in responding to the dynamics of life. When he experiences goodness, he will be grateful, while when it is difficult (disaster) then he will be patient and that is good for him.

Having a patient attitude in dealing with this pandemic at present times is certainly a wise and appropriate step to be one of the psychological problems solving for someone when they get a pandemic shock.

Gratitude and patience are two commendable character traits that represent the values of faith<sup>10</sup> for someone who can implement them in the face of the hustle and bustle of life in this mortal world. These two qualities are also

---

<sup>9</sup> See further the book of Shohih Muslim Hadith Number 2999, namely the hadith narrated by Shuhaib which reads:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ « : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلَّةٌ خَيْرٌ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَّاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَّاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ

<sup>10</sup> There is one narration that explains that faith is divided into two parts, namely some are in Patience and the other is in Gratitude, See in the book Is'adur Rofiq Syarah Sulam Taufiq Juz 2, p. 14

included in the maqamat suluk of a salik who must be taken in his spiritual journey.

Self-acceptance and love are the forces that encourage the Sufi community to consistently heal in various ways to stay awake during the pandemic so that they continue to believe in the various recommendations given by the authorities. Even the Sufi community is often a reference for complying with applicable health protocols because the role of the religious community is very significant in implementing new values in society (Paat, 2021).

These characteristics of acceptance and love can be positive forces, such as hope, optimism, and the formation of self-awareness (Zanon et al., 2020). A person's positive mental strength has an important role in dealing with pandemic conditions. Optimism, hope, gratitude, as well as the ability to find meaning, can affect the formation of positive emotions, so that they can strengthen one's endurance in the face of pandemic and all the consequences (Pertwi et al., 2021; Waters et al., 2021)

Furthermore, the sufi cannot be separated from their connection to the teacher or murshid. The existence of murshid is very important in forming resilience and adaptability during a pandemic as a source of inspiration, motivation, and behavioral examples.

The tarekat way required the role of the murshid in directing all their behavior and actions. The murshid could guiding his students to feel the remembrance of the heart (Usman, 2019). This makes the psychological impact felt by his followers very strong. When the positive psychological power is divided, the stronger the power resonates within you, along with the stronger appreciation and belief you have.

The existence of murshid is a necessity, his position is like a doctor and mentor of students through the ocean to the level of haqîqat and tahaqquq. The existence of a murshid can ensure that the educational process that will be carried out is truly under the rules (Mudin, Moh, 2015).

The murshid in a tarekat is very important and has a central and dominant role in bringing students to be as close as possible to God. The relationship between the student and the mursyid is so special, even to a level that needs to be criticized because it is feared that it can lead to a point that needs to be questioned in terms of faith and faith (Pratama, 2018; Sa'diyah & Amiruddin, 2020).

In the strategy of calming the heart, the Sufi community uses a spiritual approach, where the basis of its strength is a belief system that has been formed. A pandemic that is seen as coming from

God, will be responded to with behavior that draws closer to Him.

The pandemic can be seen as wisdom, where one of the lessons is the closer a servant is to his Lord. Pandem disasters have benefits and wisdom in them that serve to bring about a better change, especially in the afterlife<sup>11</sup>.

The dominant practice of worship appears as an effort to calm the heart, showing that the pandemic is faced by forming spiritual awareness. Spiritual awareness is shown by activating an increase in spiritual activities, such as dhikr, reading the Qur'an, and approaching oneself to the Almighty. This activity is considered to be able to calm the soul and strengthen the immune system in the human body.

Worship practices as a symbol of efforts to form spiritual awareness into energy to improve psychological well-being conditions (Zanon et al., 2020). Psychological well-being is something that cannot be separated from anxiety or stress during a pandemic. The better the psychological well-being, the lower a person's anxiety (Marmarosh et al., 2020; Rounding et al., 2012; Schmidt et al., 2020)

Spiritual awareness through worship practices does not only have an impact on

individuals. The growth of spiritual awareness grows maturity, so the belief of the Sufi community in the government's appeal also emerges. Spirituality does not only lead to personal safety but also focuses on mutual safety (MUTAK, 2020).

Thus, the impact of a community's spiritual awareness can extend to society in general. For Indonesians who are closely related to religious practices, the emerging Sufi practices can be a form of a solution to build the psychological resilience of the community during the pressure of the pandemic.

The pandemic will not have a big impact if every individual has immunity both physically and psychologically. Therefore, it is important to create an order in which people can achieve good psychological well-being so that they can become resilient in the face of pandemic conditions (Sa'diyah & Amiruddin, 2020).

Although the psychological consequences of being exposed to the COVID-19 virus vary widely (Bagherian-Sararoudi et al., 2020). Spiritual practices that arise can still be done as in daily worship routines. Spirituality has become a therapeutic tool for various life problems, including the pressure of the pandemic (Naim, 2017).

## CONCLUSION

The Sufi community has a strong spiritual tradition forms a higher

---

<sup>11</sup> Abdul karim bin Hawazin al Qusyairiy, op.cit. Hal. 133

psychological calm during a wave of fear that plagues people during the pandemic. In general, the Sufi community can display a calmer mood, so it can avoid risky behavior choices, especially behavioral choices that lead to anxiety, stress, to depression.

The Sufi community can form self-acceptance and positive responses within itself. This cannot be separated from a broad perspective on a disaster. Disaster, in this case, a pandemic, is not only seen as a threat. Disaster is interpreted as a warning from God for one's own mistakes, thus forming self-acceptance for the disaster that occurs.

Disasters are also interpreted with love, thus encouraging strength for trust, patience, and gratitude. Disasters can also be a way for the congregation to get closer to God.

The values formed in the community cannot be separated from the role of the murshid. The Sufi community will always be tied to its murshid. Mursyid becomes a role model and spiritual teacher who will be followed by all his actions and words. The Sufi community uses the advice, behavior, and orders of the murshid as a way to make themselves calmer.

The strong psychological bond between murshid and students makes Sufi practices appear consistently and carried out without complaint. This makes the Sufi

community's response to the pandemic very thick with the nuances of spiritual awareness. The pandemic has been responded to with stronger and more intense worship practices. To be lived as the path of the tarekat following the footsteps of the murshid of the tarekat to the path of God.

The spiritual awareness of the Sufi community is not only oriented to the individual or the community. The awareness that is formed can provide benefits to the community, where the Sufi community continues to believe in the existing protocol, without contradicting it with worship practices or the teachings of the murshid.

Research can also be developed by exploring the role of tarekat murshids in maintaining the peace of mind of their students or followers. The role of this murshid is an interesting side during a pandemic that is not over. The deepening of the role of the murshid becomes interesting data going forward that shows the uniqueness of the Indonesian people, especially the Sufi community.

## REFERENCES

- Agung, I. M. (2020). Memahami Pandemi Covid-19 Dalam Perspektif Psikologi Sosial. *Psikobuletin: Buletin Ilmiah Psikologi*, 1(2).
- Alinurdin, D. (2020). COVID-19 dan Tumit Achilles Iman Kristen. *Veritas: Jurnal Teologi Dan Pelayanan*, 19(1), 1–9.

<https://doi.org/10.36421/veritas.v19i1.373>

Alton Perejon Tahya. (2020). Memaknai Kehidupan Spiritualitas Online Jemaat Di Masa Pandemi. *Sekolah Tinggi Teologi Tawangmangu*, 1(2), hlm. 3.

Atalan, A. (2020). Is the lockdown important to prevent the COVID-9 pandemic? Effects on psychology, environment and economy-perspective. *Annals of Medicine and Surgery*, 56. <https://doi.org/10.1016/j.amsu.2020.06.010>

Bagherian-Sararoudi, R., Alipour, A., & Mirahmadi, B. (2020). Health psychology and coronavirus pandemic crisis (COVID-19): A review study. In *Journal of Isfahan Medical School* (Vol. 38, Issue 570). <https://doi.org/10.22122/jims.v38i570.12962>

Buheji, M., Jahrami, H., & Sabah Dhahi, A. (2020). Minimising Stress Exposure During Pandemics Similar to COVID-19. *International Journal of Psychology and Behavioral Sciences*, 10(1). <https://doi.org/10.5923/j.ijpbs.20201001.02>

Hajar, A. (2020). AJARAN AL-MAHABBAH SEBAGAI UPAYA MENGATASI KERESAHAN MANUSIA DALAM MENGHADAPI PANDEMI COVID-19. *Jurnal Al-Qalam: Jurnal Kajian Islam & Pendidikan*, Vol 2 No 1 (2020): Volume 2 Nomor 1 Juni 2020.

Kerwanto, K. (2020). Covid-19 ditinjau dari Epistemologi Tafsir Sufi. *Jurnal Bimas Islam*, 13(2). <https://doi.org/10.37302/jbi.v13i2.213>

Khoiri Oktavia, W., & Muhopilah, P. (2021). Model Konseptual Resiliensi di Masa Pandemi Covid-19: Pengaruh Religiusitas, Dukungan Sosial dan Spiritualitas. *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi*, 26(1), 1–18. <https://doi.org/10.20885/psikologika.vol26.iss1.art1>

Marmarosh, C. L., Forsyth, D. R., Strauss,

B., & Burlingame, G. M. (2020). The psychology of the COVID-19 pandemic: A group-level perspective. *Group Dynamics*, 24(3). <https://doi.org/10.1037/gdn0000142>

Mudin, Moh, I. (2015). Suhbah: Relasi Mursyid dan Murid dalam Pendidikan Spiritual Tarekat. *Tsaqafah*, 11(2), 399–416.

Mukhtar. (2013). Metode Praktis Penelitian Deskriptif Kualitatif. In *Jakarta: Referensi (GP Press Group: Vol. 1st ed.*

MUTAK, A. A. (2020). FORMASI SPIRITUALITAS SARANA MENUJU KEDEWASAAN SPIRITUAL. *SOLA GRATIA: Jurnal Teologi Biblika Dan Praktika*, 6(1). <https://doi.org/10.47596/solagratia.v6i1.70>

Naim, N. (2017). KEBANGKITAN SPIRITUALITAS MASYARAKAT MODERN. *KALAM*, 7(2), 237. <https://doi.org/10.24042/klm.v7i2.457>

Paat, A. N. (2021). PENDAMPINGAN PASTORAL TERHADAP PENYESUAIAN DIRI MAHASWA IAKN KUPANG DALAM MENGHADAPI PANDEMI COVID-19. *Voice of Wesley: Jurnal Ilmiah Musik Dan Agama*, 4(1), 34–53. <https://doi.org/10.36972/jvow.v4i1.79>

Pertiwi, M., Andriany, A. R., & Pratiwi, A. M. A. (2021). Hubungan Antara Subjective Well-Being dengan Burnout pada Tenaga Medis Di Masa Pandemi Covid-19. *Syntax Idea*, 3(4), 857. <https://doi.org/10.36418/syntax-idea.v3i4.1155>

Pratama, A. R. I. M. (2018). URGENSI DAN SIGNIFIKANSI MURSYID BAGI MURID DALAM TAREKAT. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 4(1). <https://doi.org/10.24235/jy.v4i1.3189>

Rounding, K., Lee, A., Jacobson, J. A., & Ji, L. J. (2012). Religion Replenishes Self-Control. *Psychological Science*. <https://doi.org/10.1177/095679761143198>

7

Sa'diyah, K., & Amiruddin. (2020). Pentingnya Psychological Well Being di Masa Pandemi Covid 19. *Jurnal Kariman*, 8(02), 221–232. <https://doi.org/10.52185/kariman.v8i02.149>

Schmidt, B., Crepaldi, M. A., Bolze, S. D. A., Neiva-Silva, L., & Demenech, L. M. (2020). Mental health and psychological interventions during the new coronavirus pandemic (COVID-19). *Estudos de Psicologia (Campinas)*, 37. <https://doi.org/10.1590/1982-0275202037e200063>

Taylor, S. (2019). The psychology of pandemics: Preparing for the next global outbreak of infectious disease. Newcastle upon Tyne: Cambridge Scholars Publishing. In *Cambridge Scholars*.

Uddin, M. N., & Uddin, M. (2021). Psychology of pandemics and fear of epidemic. *International Journal Of Community Medicine And Public Health*, 8(5). <https://doi.org/10.18203/2394-6040.ijcmph20211794>

Usman, A. (2019). Fenomena Tarekat di Zaman Now: Telaah atas Ajaran dan Amalan TQN Suryalaya. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 22(2), 198–216. <https://doi.org/10.15408/dakwah.v22i2.12068>

Waters, L., Algoe, S. B., Dutton, J., Emmons, R., Fredrickson, B. L., Heaphy, E., Moskowitz, J. T., Neff, K., Niemiec, R., Pury, C., & Steger, M. (2021). Positive psychology in a pandemic: buffering, bolstering, and building mental health. *Journal of Positive Psychology*. <https://doi.org/10.1080/17439760.2021.1871945>

Yuliani, W. (2019). Metode Penelitian Deskriptif Kualitatif Dalam Perspektif Bimbingan dan Konseling. *Quanta*, 3(1).

Zanon, C., Dellazzana-Zanon, L. L., Wechsler, S. M., Fabretti, R. R., & da

ROCHA, K. N. (2020). Covid-19: Implications and applications of positive psychology in times of pandemic. *Estudos de Psicologia (Campinas)*, 37. <https://doi.org/10.1590/1982-0275202037E200072>