

## **Religious Practices among Malaysian Muslim during Pandemic: An Appraisal**

Ateerah Abdul Razak  
[ateerah@umk.edu.my](mailto:ateerah@umk.edu.my)  
Universiti Malaysia Kelantan

Burhan Che Daud  
[burhan@umk.edu.my](mailto:burhan@umk.edu.my)  
Universiti Malaysia Kelantan

Noor Hisyam Md Nawi  
[hisham@umk.edu.my](mailto:hisham@umk.edu.my)  
Universiti Malaysia Kelantan

Zaleha Embong  
[zaleha.e@umk.edu.my](mailto:zaleha.e@umk.edu.my)  
Universiti Malaysia Kelantan

### **ABSTRACT**

The COVID-19 pandemic has affected people throughout the world. It began in 2019 and is continuously spreading globally till today. This study has been conducted to see the Malaysian perception towards the pandemic. It identifies how people had performed religious practices before and during the first movement control order (MCO) which began in March 2020; this study also observes social practices among Malaysians after the first MCO. It reveals that there was a difference in the concept of practices during and after the MCO. Most Malaysians tend to be more disciplined in executing activities and in attempting to improve their religious practices during the MCO. It is suggested that many people could not abide by the standard operating procedure (SOP) after the MCO, whereby they continued with the normal pre-pandemic culture such as visiting relatives, family gatherings, going on vacations and many other social activities. This study concludes that consistency is integral in order to avoid the spread of COVID-19. This study also suggests that despite performing better spiritual practice, people should take physical precautions to help flatten the rising curve of the contagious disease.

**Keywords:** Religious Knowledge; COVID-19; ovement Control Order; Muslim; Standard Operating procedure (S.O.P)

### **INTRODUCTION**

Currently, Malaysia has been continuously recording elevating numbers of daily COVID-19 cases. It shows that every day, cases are increasing because the movement control order (MCO) is no longer in place, and most Malaysians excitedly travel and visit their relatives in different states, especially their parents. Consequently, they mix around and tend to forget about the standard operating procedure (SOP) unconsciously spreading the virus as they do so. Until January, it was recorded that along with Selangor and Wilayah Persekutuan, Kelantan is also among the states with a high number of daily cases as well as death rate.

This paper will discuss different situations faced by Malaysian Muslims, where the research had been initiated in March 2020. The study analyses how people reacted during the first MCO, and it identifies several elements such as spiritual practices, social relationships and individual values that they had before and during the first MCO. Additionally, the current study observes the phenomenon that happened at the beginning of the year 2021. The lenient laws that had been implemented by the government lead to the spike of COVID-19 cases and this also caused the rising death rate in Malaysia.

### **RELIGIOUS PRACTICES DURING AND AMID THE PANDEMIC**

This section will discuss the different situations during the first MCO that has been declared by the Malaysian government in March 2020. During the first wave of the COVID-19 spread in Malaysia, many people adherence to SOP during MCO and they could stay at home without meeting anyone. This might partially be due to the Malaysian government allocating funds for those who were affected by the COVID-19 situation, for example allowance was provided for hawkers due to economy inactivity during the pandemic. Additionally, due to the highly infectious nature of the virus, many reduce social activities and physical contact to protect themselves against the threat of coronavirus infection. Moreover, they also could spend more time to do activities with their families and could reflect themselves to become a better person.

### **METHODOLOGY**

A survey was conducted during the MCO, and it investigated Malaysian Muslims perceptions towards the pandemic. The survey had been distributed via Google Forms and received a return response of approximately 200 respondents from across Malaysia. The respondents were evaluated based on several constructs related to Muslim practices such as religious practice, social relationships and individual values. For the construct of religious practice, it consists of items such as performing prayer, reciting the Quran, possessing positive outlooks and having good faith in facing everything that happens. For the construct of social relationships, it measures the aspects related to doing activities with others, especially with family, such as giving advice to the children, practicing good communication with the family, giving donations to the people in need and a few other items associated to social aspect. The third construct is about individual values, in which it evaluates Islamic values such as practising being sincere, honest, patient and always relying on God in everything they do. These items have been analysed using the SPSS software.

### **RESULTS AND DISCUSSION**

The study revealed an increase in religious practices, such as performing prayers, praying for one's safety and well-being, Quranic recitations, spending time with the family and giving charity to the needy. In addition, survey participants also instilled more Islamic values into their daily lives, for example they try to become more sincere in doing things, and accepting the fate that Allah has given to them. They also practiced being more patient in facing hardships, relying on God in dealing with everyday life and they became more grateful with any blessings or grace bestowed upon them. This might be because they needed to re-adjust with the new-norms and the pandemic taught Malaysians numerous lessons to help people in need and to become more generous. Additionally, family plays an integral role in fostering a sense of joy of giving in young minds, as well as the behaviour of parents as an important part of the socialisation process (Mark et al., 2008). In terms of spiritual practice, such as gratitude. It is a way for people to accept what they have instead of constantly looking for something

different in the hopes that it will make them happy. Gratitude allows individuals to refocus on what they have rather than what they lack (Hemarajarajeswari, 2017). The table below describes the evaluation of practices based on each construct.

TABLE 1. Level of practices before and amid MCO

Construct	Mean (before)	Mean (amid)	Standard Deviation (before)	Standard Deviation (amid)
Religious Practices	5.48	6.19	1.04	0.97
Social Relationship	5.52	6.08	1.07	1.00
Individual Values	5.85	6.30	1.00	0.92

Table 1 depicts the different stages of practices among Malaysian Muslims before and during the MCO. The increase mean in religious practices during MCO may suggest that the crisis motivated more people to perform religious activities and mend their attitudes to become a more pious person. Additionally, they could spend more time with their family and do self-reflections (*muhasabah*) because they worked from home. The new-norm leads to the individual being able to adjust their schedule to make room for a more balanced life, between career and family.

Furthermore, in Muslim practice it is mentioned that the act of giving someone assistance will beckon the mercy of Allah. The Prophet mentions that every good deed is considered as *sadaqah* (charity) (Al-Bukhari). It shows that people initiate themselves to perform good deeds to gain happiness in life as well as to ensure that Allah will provide them with a merciful life especially when dealing with hardships during the pandemic. It is also stated in the Quran, that when the servant is performing a righteous practice, they are really performing a goodness towards themselves (Al-Quran, 17:7). This shows that they have a very strong faith and values such as sincerity could be portrayed through their actions. They believe that when adhering to Allah's commandments, it is the sign of a pious servant and he is attempting to achieve better, particularly for spiritual preparation in facing the hereafter.

Moreover, the concept of supplications is also seen through this period. As mentioned in surah al-Baqarah verse 45, Allah decrees that His servants should seek help through patience and prayer. This closely relates to the practice among Muslims where when they seek help and rely on Allah when dealing with any situation, either in pain or ease. The human is created in a weak condition and he relies on Allah in dealing with his daily matters. It is an indisputable fact of life that failure and success are both imposters that come and go, which the individual would not be able to handle as required in Islamic teachings without guidance from Allah. This has been preached by the Prophet in this narration:

“How wonderful is the circumstance of the believer; there is good for him in everything and this applies only to the believer. If prosperity attends him, he expresses gratitude to Allah and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him (Muslim).”

From the above narration, it clarifies that every person should have an optimistic response when facing with both ease and pain, because if they react with a righteous attitude, he will gain happiness and always be motivated in life. This is closely connected with the encouragement to rely on Allah through patience and prayer. This concept is a unique practice because of the intangible aspect, where inner purification will lead the individual to become stronger in facing hardships in his life. That is the reason why Allah states that He will not test someone over his limit, and this is mentioned in surah al-Baqarah, verse 286. Allah will not burden someone beyond his souls' capacity. Thus, it is important to understand that tests will

always emerge in one's life and we must ardently prepare to face those trying situations. Sometimes Allah also tests His servants through ease or *ni'mat*. For example, those who are blessed with riches are considered as holders of the responsibility (*amanah*) that has been bestowed upon him. Allah wants to see how he manages his wealth in order to gain Allah's blessings.

In Malaysia, we are able to witness several angelic people who assist the people in need. For example, Ustaz Ebit Liew who has a big following on social media shows one outstanding deed after another in giving to other people. He has done a lot of charity works, such as distributing food and necessities to flood victims, providing equipment to front liners and giving away several tablet to ease the online learning process during pandemic. Such an admirable person gave a lot of positive vibes to other people and it is imperative that others also follow in his steps in sharing their wealth to others who are in need. There are more examples of acts of kindness that we should follow and the concept of philanthropy is evident especially during the crisis. This reveals that empathy and kind-hearted people really do exist in facing trying times, and will surely give a huge impact towards the well-being of people all around the world.

TABLE 2: Constructs and the value of practices based on income

		N	Mean	SD	F	Sig.
Religious Practice	None	22	5.82	1.05	5.110	0.000
	Less than RM1000	17	5.79	1.13		
	RM1000-RM3000	45	5.82	1.22		
	RM3000-RM5000	64	6.37	0.75		
	RM5000-RM7000	32	6.53	0.74		
	Over RM7000	16	6.71	0.30		
	Total	196	6.19	0.97		
Social Relationship	None	22	5.33	1.34	6.384	0.000
	Less than RM1000	17	5.82	1.00		
	RM1000-RM3000	45	5.84	1.08		
	RM3000-RM5000	64	6.24	0.82		
	RM5000-RM7000	32	6.44	0.71		
	Over RM7000	16	6.69	0.46		
	Total	196	6.08	1.00		
Individual Value	None	22	6.12	0.92	2.529	0.030
	Less than RM1000	17	5.91	1.05		
	RM1000-RM3000	45	6.07	1.16		
	RM3000-RM5000	64	6.44	0.84		
	RM5000-RM7000	32	6.54	0.65		
	Over RM7000	16	6.62	0.41		
	Total	196	6.30	0.92		

DF=5,190

Based on Table 2, it reveals that income can influence people in performing righteous practices in their daily life. For each construct, the value of Religious Practice is [DF5, 190=5.110, P<0.05], the aspect of Social Relationship is [DF5, 190=6.384, P<0.05] and the Individual Value is about [DF5, 190=2.529, P<0.05]. From Table 2, respondents who have an income of between RM 1000-RM 3000 [5.82±1.22] were reported to have lower religious practices as

compared to the group who possessed an income of between RM3000-RM5000 [6.37±6.75], RM5000-RM7000 [6.53±0.74] and over RM7000 [6.71±0.30].

Additionally, the domain of Social Relationships shows that respondents who receive a lower salary, less than RM 1000 [5.33±1.34] or between RM 1000-RM 3000 [ 5.84±1.08] tend to have a lower motivation to create social relationships with others compared to people who have a higher income of RM3000-RM5000 [6.24±0.82], RM5000-RM7000 [6.44±0.71] and over RM7000 [6.69±0.46]. For the construct of individual values, it is accumulated that people who have a lower income, which is below RM 1000 [5.91±1.05] also managed to score lower individual values compared to those who get a monthly wage of about RM 3000-RM5000 [6.44±0.84], RM5000-RM7000 [6.54±0.65], and over RM7000 [6.62±0.41].

From the findings, it would appear that people are able adopt grateful and generous outlooks in life because they always abide by Allah's commands during the MCO. Additionally, the pandemic reminded them of how lucky they are, and that they should contribute to others who are in need. This shows how positivity is spread within the Muslim community at the moment.

TABLE 3: Righteous Practices Based on Age.

		N	Mean	SD	F	Sig.
Religious Practices	18-30	60	5.74	1.10	10.162	0.000
	31-50	113	6.39	0.73		
	Above 50	23	6.36	1.29		
	Total	196	6.19	0.97		
Social Relationship	18-30	60	5.59	1.12	11.825	0.000
	31-50	113	6.31	0.74		
	Above 50	23	6.24	1.30		
	Total	196	6.08	1.00		
Individual Value	18-30	60	5.95	1.01	6.727	0.001
	31-50	113	6.47	0.71		
	Above 50	23	6.38	1.34		
	Total	196	6.30	0.92		

The findings show that the individual value among respondents aged 31-50 years old [6.47±0.71] is significantly higher than respondents with the age 18-30 years old [5.95±1.01]. The findings show that age significantly influences religious practices [DF 2,193=10.162, p<0.05], social relationship [DF 2,193=11.825, p<0.05] and individual value [DF 2,193=6.727, P<0.05]. Based on post hoc comparison, religious practices among respondents at the age of 18-30 [5.74±1.10] was significantly lower than respondents at the age 31-50 [6.39±0.73] and above 50 [6.36±1.29]. Similar to social relationships, which indicates that respondents at the age of 18-30 years old [5.59±1.12] had statistically lower social relationships as compared to respondents aged 31-50 years old [6.31±0.74] and above 50 [6.24±1.30].

The differences might be because people between the ages of 31-50 years bears more responsibilities compared to those who are aged between 18-30 years. Most of the people in this age group have already married and they must manage their family well. When the person has a lot of burdens, a believer usually seeks the right path from Allah so that they are able to make good decisions in their daily life. Additionally, the challenges also motivate more people to improve their spiritual quality which will then affect their actions. This has been mentioned in the Quran in surah Al-Ankabut verse 69: "And those who strive for Us, We will surely guide them towards our ways, and indeed Allah is with the good doers". This shows the warranty that is promised to servants that assistance would be given to perform more righteous practice in

dealing with daily tasks. Furthermore, people who are between 31-50 years of age are also described as reaching maturity when they turn 40 (Al-Ahqaf: 15). In this verse, people at this age will have a tendency to pray to Allah in order to become a more grateful servant for what has been bestowed upon themselves as well as their parents. Additionally, the verse also advises people to ask for guidance in performing righteous deeds that would appeal to Allah's pleasure, and make righteous for the servant and also for the offspring. This shows the universal concept of Islam and its practicality in the day to day life of a Muslim.

TABLE 4: Practices based on gender

GENDER		N	Mean	SD	t	df	sig.
Religious Practices	Male	66	6.06	1.07	-1.251	194	0.212
	Female	130	6.25	0.92			
Social Relationship	Male	66	5.99	1.06	-0.877	194	0.381
	Female	130	6.12	0.96			
Individual Value	Male	66	6.23	1.03	-0.820	194	0.413
	Female	130	6.34	0.87			

The results of the independent t test show that gender insignificantly contributing to religious practice [df=194,t=-1.251,p>0.05], social relationship [df=194,t=-0.77,p>0.05] and individual value [df=194,t=-0.20,p>0.05]. It shows that there is no correlation between religious practices and gender. This is in line with the social concept in Islamic teachings, where there is no distinguished treatment between men and women, because it is stated that the most noble of His servants in the sight of Allah is the most righteous of them (Al-Quran, 49: 13). This reveals that Muslims strive to achieve Allah's mercy through their virtuous performance regardless of who they are. Thus, this clarifies that people, especially parents, should work together in developing an Islamic environment in order to establish an atmosphere full of affection and mercy in the family home (Al-Quran, 30: 12).

TABLE 5: Practices based on Marital Status

		N	Mean	SD	F	Sig.
Religious Practices	Single	32	5.94	0.96	1.192	0.316
	Married	156	6.21	0.99		
	Divorce	2	6.75	0.35		
	Single Parents	4	6.59	0.30		
	Widow	2	6.94	0.09		
	Total	196	6.19	0.97		
Social relationship	Single	32	5.65	1.23	2.819	0.026
	Married	156	6.16	0.93		
	Divorce	2	6.85	0.21		
	Single Parents	4	5.60	0.49		
	Widow	2	7.00	0.00		
	Total	196	6.08	1.00		
Individual value	Single	32	6.25	0.85	0.551	0.699
	Married	156	6.30	0.95		
	Divorce	2	7.00	0.00		
	Single Parents	4	6.21	0.55		
	Widow	2	6.93	0.10		
	Total	196	6.30	0.92		

The results of one-way ANOVA illustrated that marital status has a significant relationship with social relationships [DF4, 191=2.819,  $P<0.05$ ]. However, religious practices [DF4, 191=1.192,  $P>0.05$ ] and individual value [DF4, 191=0.551,  $P>0.05$ ] are not influenced by marital status. This result is different because most of the items in Social Relationship relates to the actions among parents and their children. Thus, those who do have a family tend to rate higher in the aspect of social relationship, whereas those who were single may focus on individual aspect as well as their own inner practices.

TABLE 6: Practices Based on Living Area

Living Area		N	Mean	SD	t	df	sig.
Religious Practice	Urban	94	6.33	0.75	1.991	177.679	0.048
	Non-Urban	102	6.06	1.13			
Social Relationship	Urban	94	6.23	0.74	2.086	172.315	0.038
	Non-Urban	102	5.94	1.17			
Individual Value	Urban	94	6.45	0.67	2.174	168.759	0.031
	Non-Urban	102	6.17	1.09			

The results of the independent t test show that the living area has a significant association with religious practice [DF=177.68,  $t=1.991$ ,  $p<0.05$ ], social relationship [DF=172.315,  $t=2.086$ ,  $p<0.05$ ] and individual value [DF=168.759,  $t=2.174$ ,  $p<0.05$ ]. It shows that people who live in urban areas were more prone to perform righteous practices as compared to those who lived in rural areas. This might be due to the fact that people who live in the city tend to have more access to facilities to gain religious knowledge. For example, having a stronger internet connection to watch religious talks, thus they would practice simultaneously what they had learned. Additionally, most of the respondents who live in urban areas have a higher chance to further their studies to university level. This factor might contribute to them becoming more pious and as a result of being a grateful servant, leading to them striving to perform righteous practices consistently. In terms of social relationship, urban people also have proven that they could practice a better social connection among them. This might be because during pandemic, they are less affected economically and they could think for other people and assist individual in need. Whereas for individual value, it shows that urban people tend to perform better individual practice rather than the rural group. It would seem that more facilities could be accessed by urban people for the future sustainability and human well-being (Xuemei, Indira, Anthony, Nordin & Dov., 2012). This factor might also contribute the urban community to perform well in individual practice during the pandemic.

## DISCUSSION

### NEW NORM DENIAL

This section will discuss the scenario that has occurred near the end of the year 2020 and also in the beginning of 2021. According to Ministry of Health, the accumulated number of COVID-19 cases in Malaysia is almost 190 000, and deaths is has almost reached 700 (M.O.H, 2021). The increasing cases could be due to those who are posted to be on duty on other states or even countries, after which they return to their hometowns to meet their parents and relatives. This might contribute to the spiking cases in Kelantan. Another reason could be where the elderly seems to continue the tradition of shaking hands when meeting someone. Additionally, it is observed that a majority of retirees who attend feasts or funerals, tend to take off their masks when they want to speak. This might be because of the age factor in which the elderly has weak

hearing and they need to get close to their friends when they want to communicate with each other and after that, they will shake hands before leaving.

In addition, another factor that contributes of the ever escalating number of COVID-19 cases is bad habits, such as smoking. About 86.6% of smokers in Malaysia are Malay and 87% are Muslim (Rusdi et al., 2019) and it would appear that smokers are unable to protect themselves as well as the people around them. Additionally, the Corona virus affects the human body through the lungs. The risk to become infected is higher among smokers' families because their lungs have also been affected due to the second hand smoke. So, this poor health behaviour may exacerbate the effects of COVID symptoms and increase the risk for the spread of the COVID-19 virus. Additionally, social affairs that have been held after the Movement Control Order was lifted also contributes to the immense spiking of COVID-19 cases. Moreover, the Malay community have a culture (*adat*) that is rich in traditions that are closely observed especially by the elderly. It could be observed that the majority of the elderly like to attend celebrations because it is part of the culture in certain communities. So, during the feast, they would converse with one another and spend more time with friends.

For the people who still have to go to work, they still go on with their regular habits, one of them being having breakfast together at the pantry. When they eat together at one table, they do not wear masks, and ironically while eating they discuss about the seriousness of COVID-19 and the rate that has been spread in Malaysia. Yet, they are also among those not abiding by the Standard Operating Procedure (SOP). These new-norm denials are the main contribution for the increasing cases in Malaysia.

From the above scenarios, it would appear that the comprehension and adapting of the new-norm is essential in order to stop the spread of COVID-19. This is absolutely achievable because nowadays we live in the era of the Industrial Revolution 4.0. So, people can buy anything via online, learn, meet and even monetary tokens such as '*duit ngeley*' or '*duit akikah*', '*duit nawat*' that are usually given at occasions should instead be transferred online. People should take advantage of the technological conveniences available to connect with each other virtually.

In March 2020, only 18 cases were reported each day, but today we are somehow becoming immune to the "terrifying" number of cases which reach almost 5k cases per day! This is a proof highlighting that people have become desensitised with the deadly pandemic. Maybe these people did not face with an emotionally challenging situation, such as having a grandfather who struggling to live due to COVID-19 and relying on the assistance of respiratory equipment. Empathy should be continuously instilled among people, to work towards a common goal so that the cases will be reduced. In addition, the front-liners are also sacrificing time with their families to help COVID-19 patients recover. As a Muslim, we should have *ihsan* towards those who sacrifice their time and energy because we believe that all their time is spent in quarantine, isolating themselves from family because every day, they treat COVID-19 patients. They need to sacrifice their 'me time' in order to get Allah's mercy, because they believe that they are battling in the 'COVID-19 War'.

"Indeed, Allah has purchased from the believers their lives and their properties (in exchange) for that they will have paradise. They fight for the sake of Allah, so they kill and are killed. It is a true promise binding upon Him in the Torah, Gospel and the Quran. And who is truer to his covenant than Allah? So, rejoice in your transaction which you have contracted. And it is that which is the great attainment" (Al-Quran, 9:111).

From the above literation, Allah consoles His servants with the term 'purchase'. In reality, who are we to claim the benefit from our Creator? Allah uses this word in order to encourage the 'seller' to sacrifice all of his life in order to gain happiness in the world and the hereafter. As Allah's servants, we should feel ashamed to do any transaction with The Creator because we ourselves belong to Him, and He deserves to do anything towards us. In this

context, we can closely relate to the sacrifice made by front-liners and this verse is a dedication from Allah to them, in the hopes that they will be happy in doing service to those most in need.

### THE CONCEPT OF *IHSAN* IN FACING A PANDEMIC

*Ihsan* (good conduct) is described as an action in which we do anything as if Allah was front of us, and if we cannot see Him, it is as if Allah is watching us (Al- Bukhari). In addition, the attribute of '*ihsan*' should be applied among people because when Muslims carry out any action, for example in completing daily tasks or helping others, this attribute will lead someone to do the practice sincerely. He will ignore any negative vibes around him and face challenges wholeheartedly. If he becomes a victim of COVID-19, he accepts the test and endures the crisis patiently. If he is a front-liner, he performs his job well and he copes with the threat with humble acceptance. If he is a person who needs to take precautions in order to avoid the spread of COVID-19, he will do it constantly by keeping social-distance, avoid crowded places, washing his hands and wearing a face mask.

In surah al-Nahl verse 90, the word '*ihsan*' refers to doing good deed to ourselves and also to other people (Al-Qurtubi, 1964). This is because Allah loves His servants who give benefits to others. This is parallel with the Prophet's narration: The best among you are those who can benefit others (Al-Tabrani, 1964). It would appear that *ihsan* refers to doing actions diligently, sincerely and it is in line with Islamic regulations. Additionally, it also connects to the righteous deeds towards oneself and to other people and it is to truly abide by the way how the Prophet treats people around him.

This concept associates with worship based on Islamic rules; the external (*zahir*) aspect which is virtuous practice and internal (*batin*) aspect which is the true intention of sincerity (Ibn Manzur, 2015). In facing hardships, this comprehension is crucial in order to create inner peacefulness when handling difficult situations especially during the pandemic. With the sense of *ihsan*, an individual will be responsible in the execution of everything that they do. This is because they are assured that every deed will be seen and accounted for and the sense of *ihsan* will trigger the individual to feel ashamed if he does not perform the actions properly and wholeheartedly (Mustafa, 2009).

In the Quran, *ihsan* is stated several times. In surah al-Baqarah, verse 178, it invites Muslims to have good conduct when interacting with their brothers and sisters in Islam. People are encouraged to possess a sense of *ihsan*, especially those affected by the pandemic, because the more we give, the more blissful rewards we shall receive from Allah. While in verse 229, it elaborates on divorce procedures where good treatment is still emphasised. In this context, even though we are in a critical condition, *ihsan* is still needed in our daily lives since it could save others physically and emotionally. In surah al-Taubah verse 100, Allah is pleased with those who have good conduct (*ihsan*) among the Muhajireen and verse 60 of surah Al-Rahman describes that receiving good will be the reward for good actions. Historically, we could learn how Muslims back then treated their acquaintances even though they were also in the midst of difficulties. So it is practical to develop this kind of spirit in order to handle turmoil and ease the pain in our life.

In terms of the word *muhsin*, Allah states that He will forgive the sin among the good doers and will increase the good and rewards for them (Al-Quran, 2: 58). It is proven that good actions are a sign of soul purification in which the soul acts as the main contributor to human action. When a Muslim does good things for others, they can share the benefit and like the Malay saying "A trouble shared is a trouble halved". The value of *ihsan* will lead one to perform righteous actions sincerely. In addition, it is encouraged to spend for the path of Allah and do not throw yourselves with your own hands into the destruction, and Allah loves the good doers (Al-Quran, 2:195). It is understood that helping other people in need is strongly

proposed because Allah surely grants unlimited rewards to his servants for his good deeds. During the pandemic, many people have been affected such as losing their jobs, unable meet their families due to the MCO as well as mental health problems related to this crisis. Thus, it is important to support not only our relatives but each and every person facing this pandemic. It is hoped that every little kindness in our heart will affect them enough to live for tomorrow.

## CONCLUSION

To conclude, several issues related to the pandemic have led to a huge impact towards the well-being. It is crucial that we identify our role as an accountable citizen in order to flatten the curve of the increasing pandemic. In addition, the individual role is imperative since we have our own capabilities and strengths to face challenges in our daily lives. Finally, the implementation of righteous deeds is obviously significant as it is the main conductor to determine one's action whether it is good or otherwise. The right action as well as the right strategic plan could contribute to the positive well-being of not only ourselves, but also to for others and ultimately, the world.

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**About the authors**

Ateerah Abdul Razak is currently a lecturer in Faculty of Language Studies and Human Development (FBI), University of Malaysia Kelantan (UMK). She obtained her PhD from University of Sultan Zainal Abidin (UniSZA) in Social Psychology. She is keen in doing research related to social well-being and human values.

Burhan Che Daud is a Dean in Faculty of Language Studies and Human Development (FBI), University of Malaysia Kelantan. He is one of the experts in Islamic History research and has conducted several researches related to medieval history and the concept of Islamic research methodology.

Noor Hisham Md Nawawi is a senior lecturer at the Faculty of Language Studies and Human Development (FBI), Universiti Malaysia Kelantan. He is an expert on inclusion value development and the Islamization of Knowledge. Among his major works include *Makna Nilai Dalam Kehidupan*, The Meaning of Values in Life.

Zaleha Embong is a senior lecturer in Faculty of Language Studies and Human Development (FBI), University of Malaysia Kelantan. She obtained her PhD in Sociology in University of Science Malaysia. She has an expertise in Sociology field and currently doing research in diverse society in Malaysia.