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Religious Behavior of Mosque Congregation during the Covid-19 Pandemic with a Neuroscience Perspective: A Case Study at the Jogokariyan Mosque Yogyakarta

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Abstract

The spread of Covid-19 during Ramadan 1442 H led to the closure of all worship activities in most places. However, the Jogokariyan Mosque in Yogyakarta maintained active religious activities attended by its congregation. This study aims to analyze the vertical religious behavior between God and human beings, specifically among the congregation of Jogokariyan Mosque during the COVID-19 pandemic. This research adopts a qualitative method with a case study approach. The informants include 20 mosque congregants, 1 mosque takmir, and 2 Ramadan 1442 H committee members. Data collection techniques encompass interviews, observations, and documentation, while data analysis involves reduction, data display, and conclusion drawing/verification methods. The findings reveal that the congregation's religious behavior during Ramadan was well-organized and followed the activities scheduled by the mosque takmir. These activities included breaking fast events, tarawih prayers, and religious studies conducted both online and offline. The mosque congregation enthusiastically participated in these events with seriousness and dedication. The study demonstrates that these behaviors align with psychosocial and neurospiritual theories, highlighting the resilience and spiritual commitment of the community amidst the pandemic. This research contributes to the understanding of vertical religious behavior during crises, enriching psychosocial and neurospiritual perspectives within the context of Islamic spirituality. Future research can explore broader contexts or comparative studies across different religious communities to deepen insights into the dynamics of religiosity during challenging

Keywords: Covid-19, Mosque Congregation, Neurospiritual, Psychosocial, Religious Behavior

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INTRODUCTION

The main problem in this study is that the mosque congregations find it difficult to worship in the mosque. Some Muslims experience anxiety due to the Covid-19 pandemic because on the one hand there is an appeal from the government that Indonesian people carry out worship at home. It also affects worship in the month of Ramadan 144H (Ickert, Stefaniuk, & Leask, 2021). However, this is based on a preliminary study that directly surveys the research location (field). There is a mosque in Yogyakarta that continues to carry out worship activities in the month of Ramadan 1444 H. This is different from other mosques in Yogyakarta, although several mosques continue to worship, but are not open and do *iftar*, and *tarawih* prayers in congregation, and online or offline studies challenging.

There's also stress because it's still in the nuances of the Covid-19 period (Ausrianti, Andayani, Surya, & Suryani, 2020). Especially people in Indonesia experience and feel it, due to psychosocial impacts and health impacts that have an impact on Indonesian society. The spread of the Covid-19 pandemic has affected social, economic, and public health aspects. Based on several research findings, it is stated that the government has taken steps for the community to emphasize 3M (washing hands, wearing masks, and maintaining distance). The spread of the Covid-19 pandemic has also changed worship that is usually carried out in mosques, changing especially for Muslims to worship at home. The goal is to maintain distance and social distancing. It also adjusts worship in the month of Ramadan 1444 H during the Covid-19 period. With the 3M alternatives, however, there is one mosque that continues to carry out worship activities at the mosque, namely continuing to carry out a series of iftar, and tarawih prayers, studies, and Ramadan recitations (Fahiza & Siti Nur Zalikha, 2021).

The religious behavior of the Jogokariyan mosque congregation is very identical to the spiritual approach. This moment occurs because it is in the month of Ramadan 1442 H. Where many Muslims carry out a religious series that is close to the month of Ramadan 1442.

Every religious activity for Muslims is recommended by the government to worship at home, seeing the spread of Covid-19 increase (Patma, Wardana, Wibowo, Narmaditya, & Akbarina, 2021). Based on the data submitted by Halo Doc's online data, which was reviewed by Dr. Rizal Fadhli on March 2, 2020 that there are many clusters of Muslims who have been exposed to Covid-19. According to the data provided by the Indonesian Covid-19 Task Force, the number of Indonesian citizens exposed to Covid-19 was 157,521, and 6,147,140 recovered from Covid-19. This requires continuous solutions and prevention. This policy affected Islamic worship centers or mosques to adapt their activities, to online worshipping activities. As for the implementation of prayers and a series of major holidays and Friday prayers, they will still be carried out face-to-face and with health protocols. 80% of KEMENKES activities and activities are carried out online, all activities are carried out at home and still maintain health protocols. 98% of activity data is closed and maintained with strict health protocols (Suyadi, Nuryana, & Fauzi, 2020). This was caused because the congregation of the mosque experienced panic and stress. There

are perceptions and notions that say "I'm not afraid of Covid-19 and I'm only afraid of Hell". called the anticorona or anti-science. (Hisny Fajrussalam, Koko Adya Winata, Ihin Solihin, 2020).

In the preliminary study, researchers found that there were mosque congregations or mosque residents who came in droves to carry out face-to-face worship activities during the Covid-19 pandemic. All mosque congregations carry out religious activities from breaking the fast together to activities around religious studies and recitations. The iftar activity consists of 200 mosque worshipers, not only indigenous people but those from outside the area who want to take part in activities at the Jogokariyan mosque. Likewise, Tarawih prayers, routine studies before breaking the fast, and face-to-face recitations are attended by many mosque congregations. Every day, the Jogokariyan mosque provides 2000 portions of food or takjil iftar. As well as the routine of a series of tarawih prayers and starting with a tarawih lecture.

If you look at the development of society and Muslims, especially those in the Jogokariyan mosque area, in psychosocial and neurospiritual aspects, In the delegation of religious activities carried out by the congregation of the Jogokariyan mosque, they had a unique religious experience. This means that during the pandemic, the congregation of the Jogokariyan mosque still comes and actively participates in religious activities at the Jogokariyan mosque in Yogyakarta. It can be seen that since then the congregation of mosques and other mosques has been in lockdown. Activities or programs carried out by the Jogokariyan mosque in Yogyakarta affect other mosques in Yogyakarta. Regarding programs and ways to develop alternative responses during the Covid-19 period in the month of Ramadan 1444 H. Psychosocial related to the psychology of religion in the researcher's religious experience is not too detailed, precisely focuses on experiences and worship activities in the Jogokariyan mosque. This has been going on before the month of Ramadan, in early March the development of Covid-19.

The activity program at the Jogokariyan mosque has been very active in the aspect of dealing with the impact of the Covid-19 disaster. Thus the congregation of the Jogokariyan mosque is pro-type and a pioneer among other mosque congregations. The Jogokariyan Mosque still exists in carrying out a series of worship in the month of Ramadan 1442 H. Remains active in spreading Islamic da'wah and broadcasting. Although several mosques in Yogyakarta continue to carry out a series of Ramadan 1442, they are not as complete as

those in the Jogokariyan Mosque. The activities carried out by other mosques during the Covid-19 period were not as complete as those in Jogokariyan. Among them, mosques are still limiting the attendance of worshipers to the mosque. Unlike the congregation of the mosque in Jogokariyan, they still prioritize health probes. What this research means is an activity that was common before Covid-19, carried out during the Covid-19 period. The list of series and activities, even still providing takjil food for 200 mosque worshipers.

So far, research on religious behavior, including worship activities during the Covid-19 pandemic, always leads to social distancing. All religious activities are abolished and replaced with online (remote) activities. According to Nagy 2021, an article published in an international journal has stated that the government is making every effort to inform and prevent by maintaining a distance (physical distancing) to break the chain of the spread of the Covid-19 virus (Nagy et al., 2021). Meanwhile, in Indonesia, the spread of Covid-19 is increasing very rapidly, as evidenced by the Covid-19 Task Force, from the number of patient data indicated per day. Even the recommendations of Islamic Fiqh and the Muhammadiyah Tarjih Association very completely convey the information that explains how to deal with the Covid-19 virus (Arifin, Nuraeni, Mashudi, & Saefudin, 2020). More than that, Arifin explained the protection of the Covid-19 virus from the perspective of authentic hadiths, implementing prevention of the eradication of Covid-19 based on authentic hadiths (Mindes & Lewin, 2021).

Journal research has been reviewed by Muhimmah in Suyadi's 2020 research, entitled Neuroscience and Spirituality in Islamic Education. Explaining that Islamic education is not just developing intellectuality and morality, but also spirituality. From a neuroscientific perspective, spirituality is regulated in the brain. So that Islamic education must be developed based on the performance of the brains of students. There are four dimensions that when combined will produce spirituality, namely the meaning of life, positive emotions, spiritual experiences, and rituals (Muhimmah & Suyadi, 2020). Muhimmah in her research combines neuroscience with the spirituality of students in Islamic education.

Previous research that has been researched and written by Muhimmah is very relevant to the theme of this research. still related to neurospiritual, namely between the spiritual approach taken by the community or students with the perspective of the brain. The scope of this research is sufficient as the literature and the results of previous research discussions. However, the research examined by researchers is more on religious behavior

related to the relationship of creatures to God. and related to religious behavior carried out by the congregation of the Jogokariyan mosque.

The journal research was also reviewed by Ubudiyah 2020, in his research entitled "*Counseling Through Interfaith Meditation at Vihara Karangdjati Yogyakarta*" specifically Ubudiyah explained in her research results that "Meditation from a neuroscience perspective can affect a person's spiritual and religious experience". This means that Neuroscience shows the existence of functions and the nervous system that influences the actions of an individual. Neuroscience influences spiritual and religious experiences. His calm balance of nerves and waves will reach the point of calming God Spot (Farikhatul 'Ubudiyah, 2020). Subsequent journal research is commensurate with Valentina's research entitled "*Making Meaning of Religious Values in Preventing a Fatal Suicide Act of a Bisexual Youth With Borderline personality Disorder: A Qualitative Study*" in the results of her research Valentina et al., 2021, explained that the aspect of religiosity (spirituality) that High levels were found to inhibit suicidal behavior towards adolescents who want to have sex. This can be underlined by the importance of increasing religiosity or spirituality of religious behavior in one's personality (Valentina, Marchira, Afiatin, & Hadjam, 2021).

The journal research was also researched by Yudanagara 2020, with the title "*Psychosocial Impact of Discrimination on Former Leprosy Patients*" his research findings state that participants have a stigma against themselves because of leprosy. For example, bodies that have been damaged and are frightening to others, although real discrimination is rarely encountered nowadays. The consequences of stigma and discrimination are negative emotions such as sadness, anxiety about interacting with outsiders, fear of being shunned, and lack of self-confidence (Yudanagara, 2020). Responsively, Yudanagara's research analyzes that the stigma on former leprosy sufferers is still strong and their thoughts need to be changed in their way of thinking to live a better life. Finally, there is the research of Putri et al, 2020, with the title "*Psychosocial Care Models in Palliative Care in Breast Cancer Patients*". explained that the models of psychosocial services provided by the palliative team were social services in palliative support group programs, psychological interventions, home visits and home care services, and community counseling (Putri & Suryanto, 2019). Research that leads to a model of psychosocial services for breast cancer patients. Influence on physical, social, cognitive, emotional, and psychological problems faced by sufferers.

Based on references and references from previous research, it can be interpreted so that conclusions can be drawn. Several previous studies have led to qualitative research that responds to the Covid-19 theme. The research discusses spirituality and neuroscience as approaches to improving children's learning and learning outcomes. The study also explains the impact of Covid-19. The similarities and differences of this study are that this research is a case study at the Jogokariyan mosque which contains data and explanations about mosque congregations who remain active in participating in a series of worship during the month of Ramadan 1444 H. The difference with the approach used in this research is that this research leads to study cases and informants who were strengthened were the management and operations of the mosque (mosque takmir, mosque committee, and mosque congregations).

Based on the facts of the previous research literature, in this study, it can be said that this research is important to be followed up. As the researcher described above in the facts of the previous research literature, neurospiritual and psychosocial research has many implications for Islamic education, religious experience, the impact of the Covid-19 pandemic on the living hadith perspective, psychosocial service models, and the importance of neurospiritual and psychosocial relationships in social and spiritual. Thus, the researcher concludes that this research is a novelty to previous research or previous research because there have been no religious studies discussing the innovation of Muslim religious behavior. This means that the congregation of the Jogokariyan mosque remains consistent in worshipping in the month of Ramadan during the Covid-19 period. The contribution of this research is to analyze the activities of the congregation of the Jogokariyan mosque both online and offline. Researchers to easily analyze using neurospiritual and psychosocial approaches (Maliki, 2020). This research is very important to be followed up on because it is the first research on the topic of discussion.

The reason researchers analyzed from psychosocial and neurospiritual approaches is that psychosocial is very relevant to this research. Psychosocial is an approach that is often used by psychologists in discussing problems or studies related to the positive or negative impacts of psychological effects. Based on the literature initiated by Erikson as the initiator of this theory. This has also been continued by Kurniati regarding the psychological impact on breast cancer sufferers. The reason researchers used a psychosocial approach was the

positive impact faced by the congregation of the Jogokariyan mosque. Psychosocial taken by researchers is to adjust to the conditions that occur in the Jogokariyan mosque.

This study aims to analyze religious behavior (Jogokariyan mosque congregation) during the month of Ramadan during the Covid-19 pandemic, with psychosocial and neurospiritual approaches. The reason the researcher uses psychosocial and neurospiritual approaches is because it is relevant and in accordance with this research. horizontal religious behavior in terms of religious activities. As for the activities of the mosque congregation with their worship activities that are still related to spirituality. However, the researcher emphasized on the spiritual aspect which was based on the brain aspect of the Jogokariyan mosque congregation.

The research method used in this research is a qualitative approach with case studies. The reason for using this method is because they want to understand and describe the religious behavior of the Jogokariyan mosque congregation during the Covid-19 period with a psychosocial and neurospiritual approach to a case study in the holy month of Ramadan 1442 H at the Jogkokariyan mosque, Yogyakarta. The reason for choosing case study-based research is to strengthen research data that are activities at the jogokariyan mosque. Researchers are interested in knowing the behavior of the mosque congregation in the month of Ramadan 1444 H. Characteristics of Research Informants consisted of people who were close and included in the research location at the Jogokariyan mosque. The age of the research informants consisted of 30 and above. From the three research informan, it is expected to obtain complete data regarding the religious behavior of the Jogokariyan mosque congregation during the holy month of Ramadan 1442 H, even during the Covid-19 pandemic. This means that the three informants are 20 mosque congregations, 1 mosque takmir, and 1 Jogokariyan mosque Ramadan committee. Determination of research informan is done by the purposive sampling technique. Respondents in this study were honest in conveying research data, active in speaking, and communicative. Valid, honest, and reliable research subjects with the results of interview data, observations, and documentation. To determine the level of validity and honesty of the subjects of this study. Following the concept and systematic flow of research methods. The validity and authenticity of the research data were carried out by collecting correct and valid data. The researchers took the documentation directly at the research location. Likewise, the informants who were asked for information and explanations were very valid

and according to the valid research method coordinator. Researchers in receiving data from informants, both interviews, observations, and documentation with valid and what it is from the informant or respondent. The researchers took data and research surveys with the Covid-19 prevention health program because it was still in the Covid-19 period. Subjects who were asked for information or data by researchers existed during the research process. This particular consideration, So that it will be easier for researchers to trace the object/social situation under study. Informant data were obtained from the chairman of the Takmir, the Takmir management, the Ramadan committee, and the congregation Yogyakarta mosque. Informant data to complete the results of this study related to data collection interviews, observations, and documentation.

Implementation of data collection by using the method of interview, observation, and documentation. First, in-depth interviews are guided by the interview guide and are not structured. Interviews are the primary data in this study. Interviews are intended to obtain data by asking questions about everything to informants regarding religious behavior, for example, Ramadan activities during the Covid-19 pandemic, routine studies before breaking the fast during the Covid-19 period, *Tarawih* prayers during the Covid-19 period, breaking fast together during the Covid-19 period. Informants to be interviewed are the chairman of the mosque Takmir, the Ramadhan 1442 H committee, and the Jogokariyan mosque congregation. Data collection on informants is done randomly or randomly. Second, observations were made to obtain information about religious behavior, and religious activities that took place at the Jogokariyan mosque. Observations to be carried out are formal or informal. The observation method was carried out by researchers to observe the mosque environment, the activities of mosque congregations, and events during the month of Ramadan. Third, is the method of documentation. Observations were carried out directly and came to the research location. Observing and observing a series of activities in the month of Ramadan 1442 H. Researchers monitored the conditions and events that occurred in the research location. Observations were made perfectly clear and valid. The documentation that will be studied is texts and photos of activities at the Jogokariyan mosque. The texts are in the form of study schedules and religious activities, pictures of prayer lines (distancing distance), pictures of *takjilan* activities, pictures of breaking fast, pictures of tarawih prayers during the Covid-19 pandemic.

In this research type of data analysis: using the Miles and Huberman method (Miles & Huberman, 1994), namely the activities in qualitative data analysis are carried out interactively and take place continuously until complete so that the data is saturated. Activities in data analysis are data reduction, data display, and conclusion drawing/verification of data. Three main activities are interrelated and occur simultaneously, namely data reduction, data display, and conclusion drawing or data verification. Data analysis in this study was strengthened by the validity of the data by triangulation. The researcher conducts the validity of the data so that later the data obtained by the researcher is truly valid and perfect. Because this research is case study based, the data are still relevant and related to religious behavior in the Jogokariyan mosque which is supported by the latest literature.

DISCUSSION

1. The Role of the Covid-19 Task Force and Mosque Takmir Regarding Religious Understanding during the Covid-19 Period

In this context, the mosque's management committee (*takmir masjid*) has issued guidance and directions to the congregation of Jogokariyan Mosque. Despite the ongoing Covid-19 pandemic, the mosque has continued to hold and uphold its religious activities, especially during the conclusion of 2021. Jogokariyan Mosque has been particularly proactive in disseminating a series of religious events and programs. These include religious lectures held in preparation for breaking the fast (*Iftar*) and the congregation's participation in Tarawih prayers, a special form of nightly prayer during the holy month of Ramadan.

The commitment of Jogokariyan Mosque to maintain its religious activities in the face of the Covid-19 pandemic demonstrates their dedication to providing spiritual support and a sense of community to their congregation. The mosque's efforts to adapt and continue these religious practices serve as an example of resilience and determination in challenging times, emphasizing the importance of faith and community during such global health crises.

The role of the Covid-19 Task Force in explaining to the congregation of Jogokariyan Mosque about religious understanding is crucial in the effort to combat the Covid-19 pandemic. This task force serves as a bridge between the government, religious

leaders, and the community, ensuring that the information provided regarding Covid-19 containment measures is based on facts and scientific guidelines. It is essential to clarify that the recommendation not to hold congregational activities at the mosque is not intended to infringe upon the right to worship but rather as a collective protection measure. This understanding is rooted in religious teachings, particularly in Islam, which emphasizes the importance of preserving one's safety and that of the community. It illustrates that religious beliefs and health protection are in harmony, not in conflict.

Furthermore, the Covid-19 Task Force should help the community understand that this pandemic is a shared test. In the context of a health emergency, practicing social distancing and adhering to health protocols are part of the social and moral responsibility as citizens. The spirit of mutual assistance and concern for one another aligns with the values embedded in religious teachings. Through collaborative efforts, we can effectively address the pandemic.

Lastly, the Covid-19 Task Force can act as a facilitator to help the mosque and the congregation devise creative solutions, such as conducting congregational prayers virtually or in more open and safe environments. This approach allows the congregation to stay connected with their religious community while complying with Covid-19 prevention guidelines. With a wise approach, accurate information, and cooperation between the government, religious leaders, and the community, we can maintain public health and support religious values in facing the challenges of this pandemic.

2. Vertical Religious Behavior of Jogokariyan Mosque Congregants

The activities held at Jogokariyan mosque during the month of Ramadan have become research findings relevant to vertical religious behavior. Researchers have utilized the neurospiritual approach, focusing on the spiritual brain as a reinforcement, and have also drawn connections with previous research. Through these activities, the mosque congregation displayed unwavering enthusiasm in their Ramadan-related practices, even amidst the challenges posed by the Covid-19 pandemic.

The neuro-spiritual linkages in Jogokariyan mosque are evident in the worship activities, such as Tarawih prayers, Quran recitation, and remembrance, which involve the formation of a spiritual circuit through the Neurospiritual Operator (ONS). This chapter

provides scientific evidence as the first argument for the presence of spirituality in humans. Advanced brain scanning studies have revealed that spirituality has a neurobiological basis in the human brain, offering empirical explanations for the existence of a spiritual humans. In the context of Jogokariyan, spirituality remains connected to the approach of the spiritual brain, providing evidence that human beings possess neurobiological tools for spiritual experiences.

Neurospirituality profoundly impacts both the physical and mental state of individuals. Those with a strong spiritual status tend to experience quicker recovery, fewer physical disturbances, and greater calmness when facing problems or excessive stress. Neurospirituality doesn't only influence physical ailments like heart disease or arthritis but also extends to mental health conditions, including depressive disorders and compulsive obsessions.

The relationship between neurospirituality and health stems from the innate human drive to seek the meaning of life. The pursuit of life's purpose is a result of brain performance, particularly involving the prefrontal cortex. The human prefrontal cortex sets humans apart from animals as it plays a pivotal role in future planning, decision making, and morality and value judgment. These functions serve as the foundation for seeking the meaning of life.

While there may still be individuals exhibiting negative behaviors, the neurospiritual approach prioritizes the spiritual aspect of worship directed vertically towards God. This approach enhances the congregation's spiritual growth and fosters a deeper connection with their faith during Ramadan. Brain experts acknowledge that there are specific elements in the brain associated with human spiritual values. Certain human behaviors can influence the brain, particularly when individuals draw closer to God during the month of Ramadan 1442 H. During this sacred month, spiritual practices and increased devotion can have an impact on the brain's functioning, promoting a deeper sense of spirituality and connection with the divine.

One neurospiritual aspect related to the activities of Jogokariyan mosque is the act of reading the Quran. When the congregation engages in the practice of *tadarrus* (reading the Quran), several processes and brain areas become active. These processes include visualization, auditory processing related to hearing, language comprehension, and aspects related to spirituality and divinity.

As for tarawih prayer, prayer is an act of worship that involves specific words and actions, beginning with takbiratul ihram and concluding with greetings, following certain conditions and pillars. Prayer is both a physical and psychological activity, as these aspects are interconnected and inseparable. During prayer, the brain controls the body's movements, and the memory is engaged in reciting the prayers and performing the prescribed movements. Simultaneously, the heart follows and attunes to the spiritual significance of the prayer's movements. Given the integrated nature of physical and psychological activities during prayer, it can be considered a form of physical therapy. Additionally, the recitation of prayers and the psychological engagement during prayer can serve as a form of psychological therapy.

In his book, Pasiak (2012) highlights the close relationship between the brain and spirituality, viewing them as two interconnected entities. He further states that engaging in practices such as using prayer beads, reciting the Quran, and performing prayer movements can enhance faith and boost immunity in the human body. This finding aligns with the religious behavior observed at Jogokariyan mosque in Yogyakarta.

The results of this study are presented based on the themes generated during the research process, collecting data in the field by setting a place at the Jogokariyan Mosque with the object of research being the Takmir of the mosque, the Ramadan 1442 H committee of the Jogokariyan mosque, and the congregation of the Jogokariyan mosque. At the same time answer the variable problem formulation questions above. Based on data analysis found several results that affect the results of the study.

3. Neurospiritual in Religious Behavior of the Jogokariyan Mosque Congregation

Jogokariyan Mosque is located in Jogokariyan village, Yogyakarta city area. To be precise, the Jogokariyan mosque is known as the mosque as the center of the da'wah-based movement in the city of Yogyakarta. The mosque, which is very strategically located, is the only mosque in Yogyakarta that is known for its use of countermeasures for the economic welfare of Jogokariyan residents who have not been able to afford it, according to information from the mosque Takmir. Included in the mosque as a center for the Covid-19 pandemic disaster management, because during the pandemic the Jogokariyan mosque was able to help *pilgrims* Jogokariyan mosque and Jogokariyan residents whose socio-economic impacts are reduced (Observation, 2021). Jogokariyan Mosque, the Takmir of Jogokariyan mosque, known to Jazir, initiated the mosque census. Annual data collection produces a

perfect da'wah database and map. The database and da'wah map of the Jogokariyan mosque is not related to the names of families, residents, income, or education, but focuses on aspects of the congregation of the mosque including at the Jokokariyan mosque including around the Jogokariyan mosque or Jokariyan village. The congregation of the mosque who prayed at the Jogokariyan mosque, those who had not prayed, and the congregation of the mosque who had not been able to make sacrifices, of them were completely recorded by the Jogokariyan mosque (Observation, 2021).

Based on the informant's data: "JZR explained that the data on the potential of the congregation was put to good use. All the needs of the Jogokariyan mosque are given to the congregation of the mosque, and the disorder from the congregation of the mosque. The Jogokariyan Mosque is also committed not to making efforts so as not to hurt mosque congregations that have similar businesses. So that the *ukhwah* of Muslims in the Jogokariyan mosque is very close to one another. Every week, the Jogokariyan mosque receives hundreds of guests. Consumption for guests ordered in turns from the congregation who owns the house "Jzr (Chairman of Takmir Jogokariyan Mosque, Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021 (Jzr, 2021).

The interview data above explains the policies of the Jogokariyan Mosque. The takmir of the mosque provides accommodation and assistance to the community and the congregation of the mosque. Even this mosque, is known for its community self-help policies, development, and people's welfare. Usually, the congregation of the mosque is given basic food assistance, rice, and oil, to be given funds for efforts to restore the economy.

"Jzr, continued his information, during the Covid-19 pandemic, the Jogokariyan mosque helped the welfare of the congregation of the Jogokariyan mosque, including the residents of Jogokariyan village. It is known that during the Covid-19 pandemic, he lost his job or was laid off by his workplace, the mosque provided basic food assistance such as rice and necessities in every vicinity of the Jogokariyan mosque. As reported by Jazir the leader of the Jogokariyan mosque, the mosque during the Covid-19 pandemic was disaster management that affected the psychology of the mosque congregation and the residents of Jogokariyan village. Jzr (Chairman of Takmir Jogokariyan Mosque Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021 (Jzr, 2021).

"Based on informant data: *The Jogokariyan Mosque during the month of Ramadan 1442 H continued to carry out the religious activities of Ramadan 1442 H, including breaking the fast together, studying before breaking the fast, Tarawih prayer, and studying the dawn prayer. Carry out Ramadan activities with very strict health protocols. The Jogokariyan Mosque continues to contribute takjil during the month of Ramadan, almost 2000 portions of takjil of various foods are given to pilgrims or travelers who want to break their fast while reviewing studies before breaking the fast. Uniquely, during the month of*

Ramadan during the Covid-19 pandemic, this mosque continues to carry out a series of religious activities. As described in the introduction, it is in line with the preliminary survey with the mosque takmir and the Ramadan committee.”prt (Jogokariyan Mosque Congregation Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021(Prt, 2021).

In the next stage, the approach used by researchers is neurospiritual. Considering that as a response to the research theme on the religious behavior of the Jogokariyan mosque congregation, it is seen from a neurospiritual perspective, namely spirituality with worship activities to get closer to Allah with neuroscience, namely the brain. Neurospiritual is often used as an ability and theory applied by Taufik Pasiak and other scientists.

With the data from a neuroscience perspective, specifically related to the religious behavior of the Jogokariyan mosque congregation, the phenomenon that occurs or the circumstances that occur means that the spiritual response of the Jogokariyan mosque congregation is good. Neuroscience is the study of the picture of the human brain, including a picture of the pattern of life or daily behavior. In the brain, there are parts of organs that function as centers and stimulation of nerve cells to other parts of the organ. The part of the brain that functions as a determinant and conclusion is found in the forebrain, known as the prefrontal cortex. From the Islamic perspective, it is appropriate for the Islamic encyclopedia that discusses the concept of the brain or the meaning of *nasyiyah* contained in verses 15-16. Verses 15-16 explain the nature of the brain or those related to human behavior (Alexander, 2020).

Given the explanation above, neuroscience has other derivatives of scientific studies, as Pasiak 2012 states that the brain and spiritual contexts are closely related. The suitability of the brain for good behavior, especially in spiritual behavior is closely related, the brain automatically becomes good and the human becomes pious. The brain response in the congregation of the Jogokariyan mosque experienced a fairly good spiritual impact. This is called neurospiritual, which is a combination of neuroscience (the basis of the brain), every behavior that relies on the brain is related to spirituality, namely neurospiritual (Makin, 2019).

Jogokariyan Mosque during the Covid-19 pandemic, worship activities continue, starting from congregational prayers to Islamic studies. Both virtual studies and offline studies (face to face). However, at the Jogokariyan mosque, they still adhere to health protocols, for mosque congregations who are positive for the Covid-19 virus, they are

directly handled by the mosque's Takmir management. Considering this, the congregation of the Jogokariyan mosque still comes in droves, arriving because of religious activities and breaking the fast together with the takjil provided. The Jogokariyan mosque is the hallmark of a da'wah-based mosque in Yogyakarta and has the format of a religious institution engaged in da'wah and social activities during the Covid-19 pandemic. In line with the available information, although many other mosques during the Covid-19 pandemic did not carry out worship activities during the nuances of Ramadan, which are known to many people, due to the Covid-19 pandemic. Even in other areas of the city of Yogyakarta, many mosques have closed mosques without carrying out religious activities during the Covid-19 pandemic.

The government continued to recommend that the public continue to implement health protocols from wearing masks, maintaining distance, washing hands, social distancing, and health protocols emphasized by the government. In line with the instructions by the Muhammadiyah Tarjih Association, the Yogyakarta Muhammadiyah Leadership Center conveyed the instructions that religious activities during Covid-19 be abolished. All mosques throughout Indonesia have largely eliminated religious activities in mosques and replaced them with worship at home. The existence of Islamic study activities was previously carried out offline but are currently being replaced with virtual online.

"Religious behavior in religious activities found in mosques is generally in the month of Ramadan, in contrast to the Jogokariyan mosque. Mosque congregations continue to carry out worship activities during the Covid-19 pandemic with health protocols. The congregation of the mosque continues to do iftar together with studies before breaking the fast, tarawih prayers together with the distance prayer rows, and Fajr studies after the Fajr prayer in the congregation. Online Islamic studies are virtually rarely carried out during the Covid-19 pandemic in the month of Ramadan, replaced with offline (face-to-face) studies directly according to information with the Ramadan committee" Jzr (Chairman of Takmir Jogokariyan Mosque Yogyakarta), Observation, Yogyakarta, Wednesday 10, 2021(Jzr, 2021).

"The behavior of the Jogokariyan mosque congregations, namely religious behavior, has a positive impact. As for the negative impacts, the frequency is not too high. The negative impact in question is that so far some of the Jogokariyan mosque congregations have been affected by the Covid-19 virus, but the mosque team together with the mosque's Takmir papa immediately anticipate and deal with it. Several mosque congregations tested positive for Covid-19 before Ramadan, as an alternative given by the mosque, the Jogokariyan mosque provides free swab test facilities." Mr (Ramadan Committee of Jogokariyan Mosque Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021(Jzr, 2021).

"Free Covid-19 swab tests are carried out every day after the Tarawih prayers are finished by the medical team and doctors from the Jogokariyan mosque. This is the psychosocial impact of the congregation

of the Jogokariyan mosque in the month of Ramadan 1442 H. As a positive response by the people of Yogyakarta, even the Jogokariyan mosque brought in officials and important people, such as Sandiana Uno, in providing motivation and innovative worship during the COVID-19 pandemic. As well as bringing in religious leaders who are well-known clerics in Indonesia to guide da'wah management during the COVID-19 pandemic. Reported from the informant of the chairman of the Takmir of the Jogokariyan Mosque" Jzr (Head of the Takmir of the Jogokariyan Mosque of Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021 (Jzr, 2021).

As the researcher adopts the research objectives and research arguments in the introduction, in line with the results of this study. Religious behavior *pilgrims* Jogokariyan mosque even though it is in a psychological atmosphere is not possible, namely during the Covid-19 pandemic. The mental health of the Jogokariyan mosque congregation is still stable in terms of increasing good social stability relationships (P. Pertiwi, Llewellyn, & Villeneuve, 2020). Therefore, religious behavior at the Jogokariyan mosque has an impact on good behavior. Because of this, it is necessary to be supported and followed up by important roles such as the government and religious leaders in Yogyakarta. As a positive encouragement to other mosque congregations (P. P. Pertiwi, 2022). Physical and spiritual health during the Covid-19 period is very diverse. Some are still stressed with the increasingly easing conditions related to the high level of Covid-19. Innovative researchers have many solutions and alternatives provided by the government. Of course, the approach taken by the government is still medical. This can also be directed to alternatives for physical, spiritual, and mental health of Covid-19 patients or society in general. The congregation of the Jogokariyan mosque is not that there are no mosque worshipers who have been exposed to Covid-19, but there are members of the Jogokariyan mosque who have been exposed to Covid-19. But fortunately, the mosque takmir immediately overcomes and synergizes in the recovery of mosque congregations affected by Covid-19. According to information from the mosque takmir, even this kind of activity was carried out before the month of Ramadan 1442 during the Covid-19 period.

Based on the documentation data from the research results: there is documentation data in the form of images related to this research. Documentation that is relevant to the religious behavior of the Jogokariyan mosque congregation during the routine religious activities of the Holy month of Ramadan 1442 H.



Figure 1. *Tausiah* Ahead of Iftar (Documentation, 2021).

Figure 1 above is the religious behavior of the Jogokariyan mosque congregation to study and listen to the speaker's or Ustadz' *tausiah* about increasing Faith during the Covid- 19 pandemic, as a benchmark for increasing religious behavior to increase piety and faith in the month of Ramadan. It can be seen in Figure 1, that the congregation of the mosque is focused on listening to the *tausiah* delivered by the *ustadz*. The pattern of religious behavior of the mosque congregation describes the behavior of worship that is relevant to Islamic guidance. Based on observations made by researchers, when activities take place such as afternoon studies before breaking the fast, many mosque congregations focus on listening, even though the mask is closed during the Covid-19 pandemic.

This condition is in line with good behavior, especially in the field of research based on Google Scholar, which includes one of increasing faith and patience, including listening to religious *tausiyah* delivered by *ustadz* and religious leaders. In this activity, *tausiah* before breaking the fast of the congregation of the mosque is also emphasized with social distancing, as the distance between the sitting congregation is far apart from one another. The label Jogokariyan Mosque is a mosque that prioritizes health while maintaining health protocols. Follow the instructions and rules issued by the government Covid-19 Task Force. Although the Jogokariyan Mosque activities continue during the month of Ramadan, the health priority of the mosque's congregation is still a priority. Even the mosque has also collaborated with PKU, hospitals in Yogyakarta, such as PKU Muhammadiyah, Hidayatullah hospital, and general hospitals in Yogyakarta.

"Together with one of the Ramadan committees who are in charge of providing iftar takjil. Jogokariyan Mosque provides 2000 takjil iftar provided for the congregation of the mosque. To break the fast, the porch is waiting for the congregation to open the mosque following the iftar study. According to Tina (Ramadan committee) before Covid-19, the Jogokariyan mosque gave its takjil with a buffet, meaning

eating directly on the spot, without not taking it home. Or without being wrapped or packaged in takjil containers. However, during the Covid-19 period, many mosque congregations also came from outside the city. The majority of students and college students receive education in Yogyakarta. Or mosque worshippers from outside the city who visit the Jogokariyan mosque?" Mr (Ramadan Committee of Jogokariyan Mosque Yogyakarta), Interview, Yogyakarta, Wednesday 10 April 2021(Tn & Jzr, 2021).

The following are the results of the research in the form of documentation, namely the free GeNose C19 test for the congregation of the Jogokariyan mosque:



Figure 2. Mosque congregations are provided with Covid-19 Swab Tests at Jogokariyan Mosque (Documentation, 2021)

Jogokariyan Mosque as a disaster response to save and provide health to mosque congregations, that mosque congregations are facilitated and provided free C19 genose tests. The C19 genose test is opened every day other than Sundays according to the results of interviews with the chairman of the mosque takmir. In this case, the Jogokariyan mosque a contribution to knowing the mosque congregations who have been exposed to Covid-19. As for the mosque congregation, if they wish to check their health, a medical team has been provided by the mosque takmir. One of the good psychosocial factors stems from a healthy body, as well as the behavior of the mosque congregation to remain comfortable and solemn in carrying out worship of course supported by physical and spiritual health. So that the psychosocial and neurospiritual congregations of the Jogokariyan mosque are interconnected and most importantly function according to the essence of their usefulness in the month of Ramadan 1442 H (Dokumention, 2021).

"The last one ended with an interview with the chairman of the Jogokariyan Mosque Takmir, namely Ustadz Jazir. A.SP, in a series of activities at the Jogokariyan Mosque. Interviews and research

results, from the aspect of mapping mosques, mosques as congregational services, mosques as financial management, and mosques as resilience during the COVID-19 pandemic. Even the results of interviews and lectures Ustadz. There are many Jazir on Youtube and collectively is the result of interviews and exploration of activities at the Jogokariyan mosque. As well as the vision, mission, and series of activities, Jazir admits.“ Many researchers have researched this Jogokariyan mosque. *Masnya*, this has been for a long time, from the base of academics, the government, and the public, many visit and research surveys here (Tn & Jzr, 2021).

Neuroscience is a science that studies the totality of the brain, all human abilities rest on the brain. Associated with the spirituality of worship *pilgrims'* mosques or the behavior of Muslims is called Neurospiritual. Religious behavior, especially good behavior is called neurospiritual. Positive encouragement to behave well towards aspects of life that are influenced by the role of the brain is what is termed neurospiritual (Muhimmah & Suyadi, 2020). In connection with the religious behavior of the Jogokariyan mosque congregation during the month of Ramadan, the positive impact on the neurospiritual behavior of Muslims in worship innovation during the Covid-19 pandemic. Although there are impediments that hinder, psychological and psychosocial impacts are related to the Covid-19 pandemic, activities at the Jogokariyan mosque, and the congregation of the Jogokariyan mosque came to carry out routine worship in the month of Ramadan 1442 H during the Covid-19 pandemic.

“Relying on data from the object of research on religious behavior at the Jogokariyan mosque is important to make worship innovations in alternative aspects of reducing the impact of COVID-19. While all this time, what has been suppressed by the government and even Islamic organizations, social distancing orders are recommended and ordered to the Muslim community, but the religious events and behavior at the Jogokariyan mosque that are socialized are diverse and religious behavior in particular still exists in carrying out religious routines in the past. COVID-19 pandemic. The data and research results are from surveys and research interviews with the mosque Takmir and the Ramadan committee” Jzr (Chairman of Takmir Jogokariyan Mosque Yogyakarta), Interview, Yogyakarta Wednesday 10 April 2021 (Jzr, 2021b).

4. Psychosocial Implications for the Religious Behavior of the Mosque Congregants

The psychosocial theory was first proposed by Erik Erikson, according to this theory, humans experience 8 stages of development, each stage of which exposes humans to crises. Human success facing a crisis. The success of humans in facing the crisis makes humans healthy in their social development. According to Erikson the factors that

influence social development: are emotions and intelligence (Fauziah et al., 2020). In Indonesia, Mistakes in making educational choices can result in failure to learn, loss of time, and psychological effects such as decreased self-confidence (Nadiyah, Nadhirah, & Fahriza, 2021).

From the research data above, it is explicitly stated in the Joint Library data that this research is relevant to the results of this study. Considering that this is interrelated with the discussion of research results on the religious behavior of the Jogokariyan mosque congregation. According to Erikson, psychosocial development is the development of adolescents upward in adjusting their mindset and lifestyle in everyday life. However, continued to Kurniati's 2006 research, psychosocial is more associated with the negative impact of students who lose their careers. Students in their teens have no talent and interest in improving their better futures. If the psychosocial relevance research in a positive aspect, The researcher analyzed the discussion that was in line with the results of the data at the Jogokariyan mosque that the religious behavior of the Jogokariyan mosque congregation during the COVID-19 pandemic in the month of Ramadan 1442 H, experienced improvements and adjustments to a healthy lifestyle and strong immunity. This means that the congregation of the mosque has increased worship in the holy month of Ramadan 1442 H.

Because of this, Putri 2020, follows up on the psychosocial treatment of patients with breast cancer which affects their cognitive and social life. However, if psychosocial is not responded to and directed to positive things, for example, good social relations, fostering social norms, and fostering a strong personality, it will affect poor behavior patterns (Hillis et al., 2021).

Neurospiritual comes from neuroscience, the science that dissects biology and the human brain. Suyadi 2020, argues in his book entitled "Islamic Education and Neuroscience Tracing Brain Traces and 'Aql in the Quran and Development of Neuroscience in Islamic Education" that the spiritual brain is centered on the spot of God found by Ramachandran in the temporal lobe. This part is the neurological basis for which a high level of human consciousness (Spirituality) is built. This awareness is built by the presence of gray cells in the brain. When these cells work, a rational mind is born which is the starting point for a higher level of consciousness (spiritual) (Jailani & Suyadi, 2021).

The activities that took place at the Jogokariyan mosque in the month of Ramadan became research findings related to vertical religious behavior. Researchers associate with the neurospiritual approach that is taken on the spiritual brain as a reinforcement, researchers also associate with previous research. With this activity, the mosque congregation remained enthusiastic about their activities in the month of Ramadan even during the Covid-19 period.

Four research pieces of evidence strengthen the notion of the existence of spiritual potential in the brain, namely the potential to form true human consciousness without the influence of the five senses and the outside world. The four greatest pieces of evidence are 1). The 40 Hz oscillation was discovered by Denis Pare and Rudolpho. With MEG (magneto Encephalograph) it was found that nerve movements will take place in an integrated manner at a frequency level of 40Hz; 2). Cognitive unconscious discovered by Joseph de Loux; 3). God Spot in the temporal region discovered by Ramachandran; 4). The somatic Marker was invented by Antonio Damasio (Weiner-Light et al., 2021).

The spiritual brain, the place where human contact with God occurs through the realm of the mind will only play a role in the rational brain and the five senses have functioned optimally. The way the spiritual brain works is called intuitive thinking. The work of intuitive thinking is called spiritual intelligence (SQ). SQ is the intelligence to face and solve problems, especially those related to the meaning of life and values. A strong SQ will be a solid foundation for the effective functioning of IQ and EQ. SQ is used to grapple with good and bad things, and to imagine possibilities that have not yet materialized (Suyadi, Nuryana, Sutrisno, & Baidi, 2022).

The way to optimize the spiritual brain is to look at the problem as a whole, examine the implied from the explicit, and reflect on it deeply. Praying in various ways in every religion is a powerful tool to optimize the spiritual brain (Jailani, Wantini, et al., 2021). Judging from the series of religious activities of Ramadan followed by the congregation of the mosque. The congregation of the mosque followed earnestly. The theme or content of the *tausiyah* material has been conceptualized as best as possible by the mosque's Takmir and the Ramadan 1442 committee. The theme discussed is about warnings of piety, teaching health during the Covid-19 pandemic, as well as themes about the month of Ramadan and its essence. Participating in a series of activity programs from breaking fast together, Tarawih prayer, *tadarus* Al-Quran, religious studies both online and offline, and inviting neighbors,

friends, and family to the Jogokariyan mosque is a neurospiritual part. Although many people still behave badly. In the neurospiritual approach, the main focus is the spiritual approach to worship vertically to God (Xu, Su, Xiao, & Wang, 2021). Some brain experts respond to this that in the brain there are also several elements related to human spiritual values. The point is that some human behavior can affect the brain, especially when humans get closer to God in the month of Ramadan 1442 H (Latikka, Koivula, Oksa, Savela, & Oksanen, 2021).

Pasiak 2012 in the book states that the brain and the spiritual are two main interrelated entities. Even Pasiak 2012, stated that beads of prayer beads, strands of reading the Koran, and the Prayer Movement can increase faith and immunity in the human body. This means that it is in line with religious behavior at the Jogokariyan mosque in Yogyakarta. The brain function contained in the forebrain, called the prefrontal cortex (frontal lobe), is identical to the crown found in Surah Al-Alaq verses 15-16 in the interpretation of the Qur'an which is termed *nasyiyab*. The spirituality that is built with an approach through worship in the Jogokariyan mosque mostly includes religious behavior vertically to God (Suyadi & Widodo, 2019). Religious behavior was supported by spiritual- religious activities during the Covid-19 period. Thus, the role of the brain in the spirituality of Muslims is important to develop, including the neurospiritual aspect in the development of the religious behavior of the congregation at the Jogokariyan mosque.

CONCLUSION

This study examines the religious behavior of the Jogokariyan mosque congregation during Ramadan 1442 H amid the COVID-19 pandemic, focusing on vertical religious behavior between humans and God. The findings indicate that the mosque congregation actively participated in activities such as *tarawih* prayers, *infaq*, *shodaqoh*, Qur'an recitation, and online and offline religious studies, while adhering to health protocols. The mosque *takmir* played a vital role by organizing religious activities and providing free COVID-19 swab/genose tests, ensuring the congregation's safety and spiritual engagement. This highlights the integration of psychosocial and neurospiritual dimensions in fostering spiritual resilience and commitment during challenging times.

From a psychosocial perspective, the congregation demonstrated consistent enthusiasm and active participation in Ramadan activities despite the pandemic's constraints. The neurospiritual approach, rooted in the neuroscience of spirituality, supports the notion

that their religious practices reinforced their spiritual and emotional well-being. This study provides a nuanced understanding of how religious behavior is sustained in crisis situations, offering valuable insights into the intersection of faith, community, and resilience.

However, this research is not without limitations. The study's scope was restricted to the Jogokariyan mosque, limiting its generalizability to other contexts or communities. Additionally, the analysis of psychosocial and neurospiritual aspects remains preliminary and would benefit from further exploration. Time constraints and data availability also limited the depth of analysis regarding the development of both vertical and horizontal religious behavior.

To address these gaps, future research is recommended to:

1. Conduct comparative studies across different religious communities or mosques to identify broader patterns of religious behavior during crises.
2. Utilize longitudinal approaches to understand the evolution of religious behavior over time in similar contexts.
3. Incorporate quantitative methods to validate qualitative findings and enhance the generalizability of results.
4. Develop practical models and concepts integrating psychosocial and neurospiritual approaches for fostering spiritual resilience during crises.
5. This study contributes to the growing body of knowledge on the relationship between religious practices, community engagement, and spiritual well-being in times of crisis. It also lays a foundation for future research and policy-making aimed at supporting faith-based communities in overcoming challenges posed by global emergencies such as pandemics.

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