

## THE IMPACT OF THE COVID-19 PANDEMIC ON STUDENT RELIGIOSITY AT AHMAD DAHLAN UNIVERSITY YOGYAKARTA

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**Abstract:** The spread of Covid-19 has had a significant impact on education, especially in the field of religion. The purpose of this study was to see how the pandemic affected the efforts of Ahmad Dahlan University Yogyakarta to increase student religiosity. The participants in this study were eight students and university officials from Ahmad Dahlan University in Yogyakarta's PAI Study Program. Purposive sampling was used as a technique for selecting study subjects. This study used an in-depth interview approach through an interview guide that had been made to collect data. Data analysis included stages such as grouping relevant themes or meanings from participant responses, describing textually and structurally, and fundamentally describing all important meanings into a complete picture of the phenomenological study findings experienced by participants. According to the findings, the Covid-19 pandemic had an effect on student religiosity. First, students' religious spirit and motivation were diminished. Second, limited activities contribute to ennui among students. Third, the institution was working to develop policies and technological guidelines for the entire academic community's activities. In addition, there was also optimization of social media for learning and strengthening religious activities through the campus' official media channels.

**Keywords:** Covid-19 pandemic; Religiosity; Strengthening; Attitude

### INTRODUCTION

Since the WHO declared the Covid-19 pandemic on January 30, 2020, it has had a significant influence on global life. In all of its activities, the domains of health, business, socio-religion, and even education were greatly impacted. Almost all commercial sectors came to a halt, causing economic slump in several countries. The health industry was greatly affected by the world community who died due to the effects of the virus. Restrictions on social and religious relations had a significant impact on the socio-religious element. In addition, in the world of education, traditional teaching and learning could not be carried out and must be done online.

The consequences of this pandemic had a broad impact, including on the religious or religiosity aspects of all aspects of education, especially in the field of education. The issue of religiosity was also a topic that must be discussed further in the realm of colleges. It was due to the relatively limited introduction of religious activities that were carried out independently in the family context.

Students were obliged to complete their academic pursuits online throughout the Covid-19 pandemic. Students must first adjust to the new learning system. Additionally, many lecturers made demands on students in the form of academic assignments. For students, this created a psychological load that was difficult to bear. The supplied assignments might have been beyond the student's capabilities. Another effect was stress and mental health issues. The limited social activities were also beneficial to one's mental and psychological well-being. How effectively a person copes with changes in his religiosity was a good indicator of adaptability.

Learning motivation and other factors might be affected by the diverse environment. Although it appeared to be calmer, stress was still a risk. It happened because it was done online and could not fully penetrate memory and ideas, understanding of material during online lectures appears to be slower.

Then, the numerous challenges of online media, such as insufficient equipment and unpredictable networks. The things like this contribute to a decrease in mood and motivation, which could lead to negative ideas like blaming themselves, feeling foolish, and so on. These thoughts could be stressful, but it all went back to the individual mindset. We must attempt to prevent negative sentiments and thoughts, learn to accept the situation, and 'simply go with the flow'.

Aside from one's own personal impact, the surrounding environment was also a component. Avoid toxic circles as much as possible (unhealthy friendships).

The environment, such as the scope of home-family and friendship, had an impact on mental health, depending on how we interact and respond to one another, as well as how we accept and perceive it, whether positive or negative.

This was where the role and aptitude in the area of religiosity could be extremely beneficial in developing a religious mindset or motivation in order to prevent stress. It was possible to increase religiosity among students by engaging in religious activities, such as the light reading of religious books, reciting Al-Qur'an, memorizing short letters, or the light discussions among small groups, such as 2-3 people among close friends, at least via cellphone and similar devices. Students' religion had a significant psychological impact on their ability to explore potentials and was a factor in productivity when taking online classes.

Many investigations in the form of research had been undertaken throughout the pandemic. According to Buzdar's study, anxiety and stress were two of the most prevalent psychiatric problems among today's teenage (Buzdar et al., 2015). The aim of this study was to examine the role of the three religious orientations in 502 randomly selected Pakistani university girls. The results demonstrated an inverse link between respondents' own extrinsic religious inclination and sadness, anxiety, and stress symptoms. The findings support the inclusion of religious orientation in youth mental health care in Pakistan.

In 2020, Ru'iyah conducted research on the impact of religiosity on forgiveness and well-being (Ru'iyah et al., 2020). This study was quantitative

research with canonical data analysis. Respondents in this study were students of class XI in one of the most favorite State Madrasah Aliyah, Yogyakarta. There were eight classes in Class XI. According to the findings, there was a link between religiosity, forgiveness, and well-being.

Then, Wahyudi (2020) conducted a similar study and discovered a link between religiosity and student anxiety. According to the result, the majority of respondents with a high level of religiosity experience had low anxiety, up to 84.5%. Those with a low level of religiosity, on the other hand, had a 13.5% anxiety level.

Karim (2021) did recent research on the relationship between religiosity and community anxiety and social support. The findings suggest that social support and religiosity have a significant impact on people's anxiety during a pandemic, with those with social and religious support being better equipped and mentally strong to deal with the Covid -19 pandemic.

The previous studies found that religiosity played an essential role in problem-solving. Someone with a high level of religion was better capable of surviving and facing any problems. Religion was a type of ability that has various facets, not only in terms of religious ceremonies, but also in terms of other activities that are fueled by spiritual or supernatural forces (Ancok & Suroso, 2011). Religiosity was a component of religion that has been lived by an individual in their heart, and was related to how far the individual's knowledge and how strong their beliefs were, as well as everyday action (Ismail, 2010).

Religious people were more personal and socially responsible, able to pay attention to others, had more logical and rational reasoning, and could also help others (Kaur, 2020). Individuals with a high level of religion might assist adolescents to act appropriately in society by upholding order, social rules, and suggested attitudes.

This study tried to examine the ability of adolescent religiosity in dealing with the impact of the Covid-19 pandemic. This was vital to do and draw attention because the study subjects are students who began to organize their psychic skills and whose physical powers were also developing. As a result, this research was both fascinating and unique in comparison to past studies.

## LITERATURE REVIEW

To describe the theme to be examined, theories regarding religiosity as well as the state of society during the Covid-19 pandemic must first be explained.

### Religious Concept

The importance of religion in human life could not be overstated. Not only as a means of comprehending religious ideals, but also as a means of putting them into practice in all aspects of life, including education. Religiosity, according to Stark and Glock, was a collection of dimensions that influence a person, including belief, religious activity, practice, appreciation, and knowledge (Stark & Glock, 1993). Then, Thouless stated that a person's religious attitude could be influenced by education, experience, and other factors that arise as a result of needs such as a sense of

security, affection, threats, and others, he also stated that a person's religious attitude could be influenced by education, experience, and other factors that arise as a result of needs such as a sense of security, affection, threats (Thouless, 2000).

Palautzion has added that religiosity was defined as a degree of knowledge of reliance on a god or a transcendent god. This reliance or commitment could be seen in a person's own self, experiences, beliefs, and imaginations, and it motivates them to perform religious services, act ethically, and engage in other activities (Palautzion, 1996).

Religious maturity reveals a person's mental maturity, whereas mental maturity gives birth to tranquility, which frees a person from uneasiness, misgivings, anxiety, and fear in the face of Allah's qadha and qadar (Andriyani, 2013). Religious people strongly believe that Allah Subhanahuwata'ala blesses those who obey His mandates and threatens those who disobey His prohibitions. As a result, the soul will always demand to plan forward based on the threat of fear.

The development of prosocial behavior was linked to religion (Aridhona, 2018). Individuals were said to have a high level of religiosity if they have a strong religious devotion and follow religious teachings and obligations religiously. The proportion of students who were religious was demonstrated by an increase in acts of religious obedience and a decrease in immoral behavior (Genisa et al., 2020). Furthermore, religiosity is linked to emotional intelligence (Kistoro, 2017). Individuals

who had a high level of religion would experience sensations of contentment, joy, satisfaction, and security, which would eventually lead to inner peace, and allow them to strengthen their endurance.

### **The Covid-19 pandemic and its effects**

We were all aware that the world was currently confronting a global threat, notably the Covid-19 viral outbreak. The deadly virus, which was originally found in Wuhan, China, in early 2020, travels swiftly and kills a large number of people. The Covid-19 had a significant impact on Indonesia, with the death rate reaching 8.9% in March 2020. (Setiati & Azwar, 2020). The Covid-19 outbreak has had the greatest impact on the health sector. Economic and business sectors were also severely impacted.

The impact of Covid-19 on Indonesian economy included difficulties in the trade sector (Sumarni, 2020), aviation, tourism, hotels, and micro-enterprises (Central Bureau of Statistics, 2020), employee termination, and the lack of a certain income, all of which lead to satisfaction issues. The essential requirements of people on a daily basis (Craven et al., 2020).

In the field of religion, the prohibition of congregational worship in mosques, according to the Research and Development Center for the Guidance of Religion and Religious Services, caused Muslims to lose their identity. The community felt a significant sense of spiritual loss, while it was unlikely that most other Muslims were upset about the prohibition of congregational prayers in mosques. After all, they had rarely gone to the mosque to pray together in the previous days. As a result, for the

majority of Muslims, this was not a serious issue, and they did not believe they were missing out on anything. However, the prohibition of congregational worship in mosques was a complicated and significant dilemma for the other 20% of devoted Muslims who were accustomed to praying in mosques.

The Covid-19 pandemic had a significant impact on education, which was one of the most essential aspects of people's lives. All learning methods in schools changed as a result of it. To avoid virus transmission, the learning system used distant learning or online learning (Radino et al., 2021). The utilization of online media is required to ensure that online learning runs well (Atsani, 2020). To assist the application of learning, automatic teacher competency must also be increased (Kistoro, Zulvia, et al., 2020). Remember that government and school policies, particularly in the areas of curriculum and learning assessment procedures, were subject to change (Siswati et al., 2020).

## **METHODS**

This study used a phenomenological approach according to the type of qualitative research. This study approach was based on phenomena that exist and that participants were confronted with and experience. The main data sources or participants were students from Ahmad Dahlan University, Islamic Religious Education Study Program in Yogyakarta. The main informants were chosen using a purposive technique (Secolsky & Denison, 2018), in which the informants were chosen based on the provisions or criteria that had been made, namely that they were all students of

Islamic Religious Education in semester 6, were active students, and were present at the time the data was collected study. There could be up to 8 informants in the group. The total number of participants was 120. However, due to the pandemic, not all students were able to attend. As a result, only those who agreed to have their data collected served as research subjects.

To determine the learning system, it started with the initial observation stage as one of the data collection strategies. Observations were conducted by requesting information on students who were present on campus during the pandemic. Assistance, class groupings, and information from the mosque Takmir were used to do information searches. Then, the number of students who were willing to participate in the survey was then determined. The next strategy was to conduct in-depth interviews with respondents in order to learn more about the activities that students participated in during the pandemic, as well as the impact of the pandemic on religious sentiments.

Following the respondent's approval of data collection authorization, the method for data collection was carried out. To gather acceptable quality data, all interviews were tape recorded for 15 to 25 minutes using a tape recorder. Following the interviewing of all informants, the data was gathered using word-for-word transcripts or verbatim approaches. The transcript of the interview was then categorized according to the themes and sentences that were deemed essential for study. The Miles and Huberman analysis model was used in the data analysis technique, which has three stages: data reduction, data display, and data interpretation. Miles and Huberman (2014)

has described that the processes of grouping major themes or meanings from participant comments, describing textually, structurally, and fundamentally all important meanings into a complete picture of the outcomes of phenomenological research experienced by participants (Creswell, 2012).

The gathered interview transcript data was then read and examined several times in order to extract key terms relevant to the research issue. Each essential sentence was then turned into an important statement or phrase. According to the discussion, the key phrases were then reduced or grouped into specific themes. The meanings of several themes were then combined into a single larger topic by providing in-depth and comprehensive descriptions. The data interpretation portion of the analysis involved connecting and interpreting the reduction results according to the themes.

The validity of the data was the final stage after all of the other steps had been completed. The validity of the data was checked in order to ensure that the results of the analysis were accurate when presented to the informants. The data was then cross-checked with the informants based on the analysis results to determine the appropriateness of the data with the analysis results (triangulation of sources). If any new data-related insights emerge, they could be incorporated in the final description.

Researchers used data analysis techniques to describe and analyze the impact of the pandemic on the level of student religiosity in higher education, as well as the obstacles, in order to obtain accurate data in mapping the impact of the

pandemic on the level of student religiosity in higher education.

## **RESULT**

The conclusions of the data analysis suggest that there were significant findings concerning the impact of Covid-19 on students' attitudes and efforts in dealing with and enhancing their religious characteristics.

### **Attitudes of religiosity during the Pandemic Decrease in enthusiasm and motivation**

In one of the excerpts from interviews with SF students, it was known that "during the pandemic, campus policy replaced learning with an online system. This frankly made us as a student unable to study directly. Religious activities are greatly reduced because the habit of reading Al-Qur'an before lectures and other worship activities cannot be carried out in congregation."

This was what FW said that "its activities have become a habit when they were children until they studied at Ahmad Dahlan University, such as reading the Qur'an, praying in congregation, reading religious books, especially female Fiqh, and what not to miss he really admired Siti Aisyah, the wife of the Prophet Muhammad. At the beginning of college, we also often follow the reading and writing of the Qur'an which is the obligation of students. However, because lectures are delivered online during the pandemic, we are limited in our ability to increase religious activities. In the pre-pandemic period, we really enjoyed religious activities on campus because of the support from lecturers and other student activists in the campus environment."

Another experience was expressed by IM as a student activist who stated that “With the outbreak of this pandemic, religious spirit or religiosity has decreased slightly, such as reading the Qur’an is also getting slack, going to pray to the mosque has a lower frequency, rarely taking part in religious activities held on campus, during this pandemic period, I was only able to finish the Al-Qur’an once a year, and during this Ramadan I have never had tadarus in the mosque.”

Strengthened by AS which said that “During this pandemic period, there was a decline in religious activity because many regulations were implemented by the government through PSBB (Large-Scale Social Restrictions) and PPKM (Implementation of Community Activity Restrictions) which continued to be extended many times, making social and religious activities difficult hindered, starting from congregational prayers in mosques, routine sunday morning recitations, activities of IMM (Muhammadiyah Student Association) at all levels to women’s studies were also affected. This makes students feel sluggish, so they stay at home more during this pandemic and become bored.”

Interviews with RS also indicated the impact of the pandemic that “the impact of this pandemic is quite influential on activities in religious activities, but because it has become a strong determination, he continues to carry out religious activities and continues to heed health protocols. So, it does not interfere with vital activities, such as continuing to pray in congregation, routine tadarus, online female studies and religious discussion activities with a limited scale and activities.”

A slightly different opinion was expressed by FD that “he and his friends continue to consistently carry out religious activities, he is also active in the management of the campus mosque, so that there are no obstacles in prospering the mosque for five times, because he also lives around campus, including fostering friends. The theme is in the tadarus Al-Qur’an on the sidelines of the fard prayer time”. The same thing was done by RP that, “In fact during this pandemic period as a test for myself to get closer to god, do not be slack in carrying out religious activities, but also be accompanied by maintaining immunity and continuing to apply health protocols.”

In an interview with the Vice Chancellor IV for Al-Islam Muhammadiyah, Mr. PD was said that “the impact of the pandemic on the religiosity of UAD students is indeed a problem because religious activities on campus are greatly reduced. However, the university continues to provide guidance in collaboration with parents. This is done by student boarding schools, for example, the tahajjud prayer, which is accompanied by parents. Meanwhile, its activities are monitored by Musrif (Ustadz and Ustadzah) online from Persada (Islamic boarding school Ahmad Dahlan Yogyakarta), tahsin lectures were also prepared by the Institute for the Development of Islamic Studies (LPSI) as a special unit in charge of strengthening the religious field. To facilitate student access, religious materials are uploaded and broadcast through the LPSI channel.”

Mr. PD reiterated that “there are supporting and inhibiting factors in efforts to increase religiosity among students. First, supporting factors. It is the ability of

human resources and very adequate IT infrastructure of UAD; second, while the inhibiting factor, because of its online nature, which is definitely in terms of inner ties and real examples are not well connected. In terms of inculcating ideal values by direct contact with concrete examples.”

According to him, the solution was to consistently follow standardized procedures from the MCC (Muhammadiyah Clinic Center), including building a COVID shelter as anticipation if the situation gets worse. For students who adapt online learning methods by providing assistance to parents and guardians of students. Besides that, UAD continues to hold Baitul Arqam online, the target is new students and post-study students, who are already running the Faculty of Islamic Religion for new students and other faculties namely the Faculty of Teacher Training and Education with ORNAMA activities for the 2021-2022 academic year.

## **DISCUSSION**

### **Student's religious attitude during the pandemic**

Human motivation could be divided into three categories by nature: First, there was spiritual motivation. It was defined as a person's desire to avoid negative traits that could jeopardize their faith: motivation to defend oneself against polytheism, motivation to defend oneself against kufr, drive to defend oneself against polytheism, and deceit. Second, physiological (physical) motivation, which includes self-preservation motivation and incentive for the species' continuation (family and progeny). The third type of motivation was psychological motivation. It included possessive and aggressive

motivation (in the study of character, verbal and physical).

Before the Covid-19 pandemic, students were very enthusiastic about participating in religious activities such as attending Sunday morning studies at the Islamic Center Mosque, performing congregational prayers five times, tadarus while waiting for prayer time, listening to the religious lecture at the mosque, and tadarus at home after maghrib or after daybreak. This occurrence, which was witnessed for the first time by the entire world, had a massive impact on humanity, especially Ahmad Dahlan University students.

This happened because the policies of the government and the campus must maintain distance, and direct communication was limited, all online learning, except for thesis exams, which could be taken both online and offline. It was just that the most visible activity is a religious activity, which has seen ups and downs as a result of the pandemic. Here, religious motivation is required for pupils in order to maintain a constant degree of religiosity, despite the fact that the world is being hit by the Covid pandemic.

Religion is a deeply personal and significant experience for many people. People are willing to give their lives to defend it because it is so important (James, 2002). Just as people “fall in love”, they will do their best to protect, even if the entire world may blaspheme them. To pursue religious experience, we must be extremely motivated. Religious motivation in humans could take many forms and be influenced by a variety of factors, including the drive inside one's religion and how religion is interpreted as a human need.



## **Student's Religious Spirit and Motivation**

Motivation was an internal urge that drives a person to achieve his or her aspirations, goals, and objectives (Latipah et al., 2020). All belief in a god or gods, as well as devotional teachings and obligations associated with that belief, is referred to as religion. Religious motivation or encouragement was a mental impulse with a scientific foundation in human occurrences (Rahman & Syafiq, 2017). Humans had a deep desire to seek out and ponder about their creator, the creator of the universe, to adore him, and to implore him for help whenever they were beset by misfortune and disaster.

Religious attitudes are more than just ideas and articles about faith; they are something that is actually believed and implanted in one's own mind in order to decide one's affairs in relation to nature and its surrounds (Darmawan et al., 2020).

The urgency in the case of a ban on congregational worship was required worship, which manifests itself in congregational prayers, Friday prayers, Tarawih prayers, Eid prayers, regular recitations, and Tabligh Akbar. Devout religious people continue to perform these services in mosques because they felt that those were very significant (meaningful) to the congregation and that nothing can stop them. Such activities may appear unreasonable and dangerous. However, such was a natural element of religious experience from the standpoint of religiosity (Kistoro, Kartowagiran, et al., 2020). As a result, this congregational prayer was something valuable to the offenders, and it would not be abandoned.

For Ahmad Dahlan University students, the prohibition described above

was torture, and they could not tolerate it because religious activities or religiosity were meant to calm their souls, and participating in religious studies on campus and in mosques near campus was a pleasant and enjoyable activity. However, because Ahmad Dahlan University lecturers often require students to attend congregational prayers at the mosque, regular Sunday morning recitations at the Islamic Center UAD Mosque, as well as religious activities organized by the Muhammadiyah Student Association (IMM) at all levels, from the low to the high, this distance limitation would greatly interfere with the activities of students who were accustomed to conducting routine studies.

## **Efforts to strengthen the university in increasing student religiosity**

The conditions faced by students as described above were a challenge for the university to make efforts to improve students' religious aspects. This was done to maintain the condition of students to continue to carry out worship even at home. The university also made a breakthrough by carrying out media optimization efforts in the form of conducting recitations, religious studies, and others.

The data showed that religiosity levels had shifted during the pandemic. In terms of motivation, worship, and other activities that encourage the strengthening of religious features, the majority of the students witnessed a reduction. Table 1 summarizes the most relevant findings from the research findings.

Table. 1 the important finding about student religiosity during the pandemic

Aspect	Form of activity	Strengthening efforts
Psychic	Decreased religious motivation	There was collaboration with parents to monitor the activities of reciting, praying and tadarus students
	Decreased enthusiasm for learning religion	Provide an evaluation sheet of activities carried out by students
	The emergence of boredom	Provide recitation activities, workshops and other activities online
Physique	Reduced worship activities	Online media optimization
	Maintain interaction with Health protocol	The university's creation of a Covid-19 shelter
	All activities were done online	Create policies and technical guidelines for online activities

According to the Indonesian Ministry of Religion's instructions, there was an interaction of "da'wah", lectures presented by religious authorities always frequently stress the necessity of worshipping in mosques in congregation, Friday prayers, Tarawih prayers, and Eid prayers. The importance of these prayers was continuously reinforced through various mediums, according to hadiths. Threats of abandoning congregational and Friday prayers were often made. This was deeply ingrained in Muslims' brains. Whether they do it or not, practically everyone understands the necessity of worshipping in a mosque congregation.

However, in the midst of the Covid-19 pandemic, which was widespread and had a negative influence

on community activities, including religious worship, health, social, educational, and economic activities, all are restricted for mutual safety. It was reflected in and consistent with policies at the federal, state, and local levels, as well as educational institutions, which specify that any activities involving direct engagement must be severely regulated. All activities at the elementary and high school levels, including religious and other activities, were conducted entirely online.

### CONCLUSIONS

Based on the findings that had been discussed previously, it could be concluded that the Covid-19 pandemic had a major impact on students and universities. Students were unable to participate in lecture activities directly. Students' excitement and willingness to learn were reduced as a result of this. Furthermore, the prevalence of online learning policies prevents students from directly engaging in religious activities. It also affected how motivated and enthusiastic students were during worship. This issue was then addressed by university initiatives in the shape of policies governing lectures and other activities. As a university that places a high value on religion, the institution also works to expand the diversity of its students and other members of the community by utilizing online media, such as holding regular recitations in which all students were invited to participate. Aside from that, religious messages were distributed via social media at the university, faculty, and study program levels.

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