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**RECITING THE QURAN AND FRIENDSHIP ONLINE AS A METHOD OF  
POST-COVID-19 SOUL AND MENTAL CARE**

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**Abstract:** The COVID-19 Pandemic has spread rapidly throughout the world, causing widespread fear, anxiety, and concern among people worldwide. The study applied a content analysis methodology on the recitation of the Quran and friendship online to deal with mental diseases, as well as the distribution of a questionnaire to students and citizens. Online Quran reading in the congregation is of the best alternative treatments in Islam for healing mental health concerns caused by the pandemic. The recitation of the Quran also indirectly involves 'taharah' and 'silaturrahim' online. The results of studies conducted in several regions of Malaysia on approaches to dealing with mental problems found that 96.8% of the 256 respondents who read the Quran had harmony of mind and a calm heart. While 96 percent of the 256 respondents agreed that taharah as a demand before reading the Quran creates a sense of serenity and tranquillity, as well as a calm soul. 96.2 percent of the 256 respondents thought that getting closer to God and silaturrahim with family or friends were among the most effective strategies for reducing mental pressure and managing a peaceful soul.

**Key words:** Post-COVID, al-Quran, alternative treatment, pandemic, mental health.

## 1. Introduction

Humans are God's creatures with physical, spiritual, soul, and mental characteristics. To solve current problems, each individual must be healthy in all aspects. Health is a holistic state of physical, mental, and social well-being, not only the absence or lack of sickness. It also refers to a state of well-being in which a person is aware of his own abilities, capable of dealing with daily stress, working productively, and contributing to society. (WHO 2020). The Covid-19 outbreak is a pandemic that poses a public health threat, causing worldwide alarm and dread. It not only endangers one's bodily health, but it also has an impact on one's mental health. When the Covid-19 outbreak spread throughout the globe so quickly, it caused widespread worry, anxiety, and concern within the global community in general, as well as among specific groups of people, such as parents, health care workers, and people with chronic health conditions. Despite the fact that practically the whole society is vaccinated, COVID-19 infections are still identified on a daily basis, despite the fact that the daily number of cases is decreasing. According to the statistics (Wang et al. 2020), 53.8 percent of respondents are having moderate to severe psychological consequences. Of those, 28.8% had a glorious symptom (anxiety), 16.5 percent had depression symptoms, and 8.1 percent had stressful symptoms.

According to the results of the 2019 NHMS Survey, 2.3% of half a million Malaysians suffer from depression. Individuals in the low-income category (2.7 percent) were the most impressed, followed by those in the medium income level (1.7 percent). NHMS 2019 also found that 424,000 children (7.9%) experienced mental health issues (NMHS 2019). The Statement of the Director-General of Health Malaysia on September 10, 2021, there was an increase in deaths from suicides reported in Malaysia in 2020, which was 631 cases compared to 609 in 2019. The Royal Malaysian Police reported 638 suicides as of July 2021, compared to 262 for the same period in 2020 which is an increase of 143%. The COVID-19 pandemic crisis, both worldwide and in Malaysia, has a significant impact on the mental health of every individual and society. (KPK 2021). As a result, there is a need for theological studies that can be used as an alternative to coping with the situation. Some individuals or societies have adopted online Quran reading as an alternative to coping with mental health issues, but they have not been specifically aimed. According to Utusan, more than 500 Universiti Kebangsaan Malaysia citizens participated in *Yasin* and *Tahlil* reading programmes to ensure Malaysians' safety and well-being. (Utusan 2021). The programme was also implemented by the Selangor Islamic Religious Council (Sinarharian 2021) and Johor State Islamic Religious Council (Makmurjohor 2021).

The purpose of this article is to clarify the substance of online recitation of the Quran involving online 'silaturahmi' (friendship) and 'taharah' (cleanliness) activities to reducing the risk of soul and mental problems during and after a pandemic outbreak in several Malaysian regions. Quantitative studies have also been done to gain data validity through the dissemination of investigative questions to 256 public respondents in numerous Malaysian states.

## **2. Literature review**

### **2.1. Pandemic of Covid-19 and mental illnesses**

Kim et al. (2018) declared that almost half of healthcare workers had suffered pressure and trauma directly from the MERS-COV outbreak in 2015. Kazmi et al. (2020) report the treatment of alcohol is projected to increase expected to psychological stress, loneliness, and depression scheduled to restrictions and cure orders at home. In older age groups, stress and depression are more effective. The closure of the whole world is causing a fall in the economies, as the results of a study by Thakura and Jain (2020) show. Panic, unemployment, poverty, and loss of work and residence lead to a growing risk of suicide in the economic crisis. The assumption (speculation) that the quarantine effect and restrictive effect on the Coronavirus pandemic movement are responsible for global economic crises that affect more deaths than the Covid-19 infection itself, Reger et al. (2020) says. Time for quarantine, economic movement sanctions, and so on have an impact on present and future despair. A study by Jeremy Samuel et al. (2020) found an increase of 0.67 (95% ci, 0.56-0.79) per 100,000 individual months vs 0.80 (95% ci, 0.68-0.93) per 100,000 individual months. The above data shows the seriousness, due to the Pandemic Covid-19 outbreak, of the soul and the mental problems the society faces.

The soul and mind must be spiritually balanced with the value of faith and religious rituals (Najati 2006, 377). The Perfection of Faith can bring peace of mind and well-being of the soul, as well as salvation from anxiety and serious psychological illness. Religion as a mental health therapy strives to improve human happiness. (Jaya 1992, 12) Religion is a strong resource for healing psychological, mental, and social problems. (Koenig 2008). Religion has an enormous emotional, moral and even in view of value and healthy behaviour (Clobert 2021). A study conducted by Hamimah et al. (2014) on several respondents at the moral recovery centre of Kuala Lumpur's discovered that the practice of religious values had a significant effect in resolving the issues of individuals affected by social problems. According to Sri Mulyati and Zahrotun (2020), the religious approach of Tariqa Naqshabandiyya Qadiriyya in Suralaya Boarding

school, Indonesia and Kedah, Malaysia is really effective in dealing with those who have drug problems. Ihsan and Maya (2020) also said that Sufi practices like cleaning, bathing, and zikr therapy are highly beneficial in dealing with the problem of drug addiction at the Suralaya boarding school, Tasik Malaya, Indonesia. While Zainuddin et al. (2020) mentioned in their study that there are various hospitals in Malaysia that use religious approaches to treat mental illnesses

## 2.2. Soul and Mental Health Based on Islam

Every human has a need to achieve well-being and happiness in life related to physical and mental health and friendships with the environment. (Najati 2006, 271). A perfect Muslim must consider the values and sentiments of others in order to achieve happiness and wellbeing. Abu Musa said in the hadith narrated by Abu Musa: "O Messenger of Allah almighty! What's Islam's best? He said, "A Muslim is (when) a Muslim is safe from his tongue and hands" (*a perfect Muslim*) (Al-Bukhari 2002, 7270).

Allah SWT (Almighty) has painted a very clear picture of the Quran in various trials and tests for humanity by reducing outbreaks, disasters, and diseases. In Surah al-Baqarah verse 155, this is explained: "Surely! We're going to test you with some fear and hunger, and (if any) with a lack of possessions, souls, and crops. We're going to test your hunger. Give the patient good news".

Allah Almighty puts mankind to the evaluation of panic, hunger, diminished wealth, and happiness for those affected by the patient calamity. This experience improves their allegiance and faith in Allah Almighty (al-Tantawi 1997, 410 - 415). Humanity is now being put to the test by the Covid-19 pandemic tragedy, which is currently affecting the entire world and has yet to be contained. Among those infected, there are those who recover and some who die. The effects of disasters and pandemics have also resulted in the downfall of the economic system, which leads to mental disorders (Al-Baghawi 1989, 169). The Covid-19 pandemic that has ravaged the entire world is a test from Allah SWT for all humans. Among the wisdom of this Pandemic teaching is knowing who of His participants is continually worshipping in these conditions. Allah SWT gives good news to those who can undergo the test with patience and double reward for accepting the will of God. The perspectives of personal happiness and the perspectives of religious happiness generate individual health and well-being (Eryilmaz & Kula 2020). Health is the great favor of God, but many of those who forget that favors have been given by God to humankind, said the Prophet: "Health and leisure are two happy pleasures for most people." (al-Bukhari 2002, 5933). We must therefore be thankful to Allah SWT as a believing religious follower, although the world is disturbed by the consequences of Pandemic Covid-19. Ibn Rushd (1950)

argues that people who are mentally healthy are people of faith and devotion, while people who experience soul problems are those who follow lust. Each person should increase his or her piety towards God during the pandemic for peace of mind. Al-Ghazali (2005) also contends that mental wellness is achieved by tazkiya al-nafs, which combines a theological and piety approach to treating soul disorders and sin. The meaning corresponds to tazkiya in Surah al-Syams verses 7-10 of the Qur'an, which means: "And by the soul and 'the One' Who fashioned it, then with 'the knowledge of' right and wrong inspired it! Successful indeed is the one who purifies their soul, and doomed is the one who corrupts it!". Mental (spiritual) illness includes illness caused by religious doubts and erroneous actions regarding truth and excessive worldly desires. It can be treated by drawing closer to Allah Almighty. (Ibn Qayyim 2012, 11-12). Najati (2006) states that tazkiyat al-nafs is performed using religious practices as well as confidence in God. Karzun (1998) also agrees with this.

### 3. Methodology

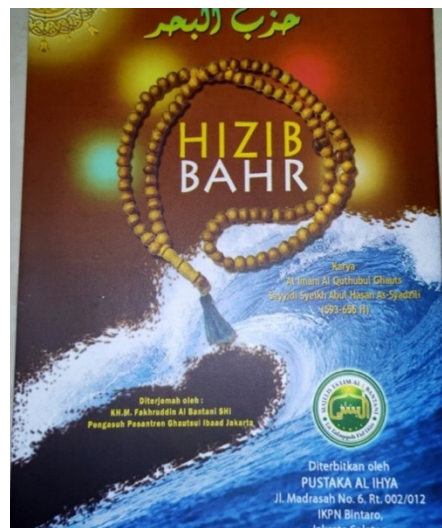
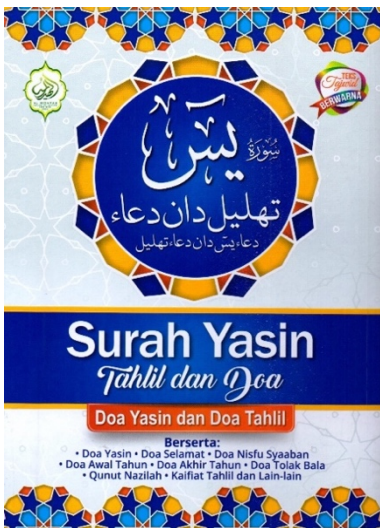
#### 3.1. Reading the Quran as a Strategy to Treating Mental and Spiritual Disorders

The Quran is the leading Muslim guide to everyday life. The Quran is manifested in the ultimate truth to the world and the next as a guide, counsellor, and teacher of mankind (Musa, N. et al. 2018). Each verse of the Quran can be used as an excellent physical and spiritual health infrastructure. Allah's Word: Say (O Muhammad): "*The Qur'an becomes a guide and a cure for those who believe, but for those who do not believe, it becomes a disease that clogs their ears*" (not a cure). (Fussilat: 44). The Quran is also a light of mercy and the best healer for the fair and well-known path (al-Qurtubi 2006, 429). The benefits of the Quran as the Word of Allah revealed both to mankind and the source of Islamic law, and to every believer, healing and healing and grace (Masruri et al. 2021). Ghobaili et al. (2020) discovered positive effects of Quran reading on mental health in their study. Those who study the Quran on a regular basis heal more quickly. Spiritual health covers faith, worship, remembrance, and accepting Allah SWT's provisions. The results of Picken's study (2005) reveal that the Quran contains the concept of tazkiya al-nafs, developed to purify the human soul so it can gain peace of mind by guiding the revelation of God. Al-Razi (1981) believes that every faithful physical and spiritual sickness can find in the whole Quran verse a cure or healer. It is a blessing for all Muslims to meet their needs to live well and avoid the drawbacks (al-Shatibi 1997). In the hadith, it was also explained that the Prophet (peace be upon him) encouraged his people to meditate on the Quran. The

Messenger of Allah (may peace be upon him) said: "Be worse with two things: honey and the Quran." (Ibn Majah 1998, 3452). Similarly, it was explained in the hadith narrated by Ibn Majah, The Prophet of Allah said: "The best of medicine is the Quran". (Ibn Majah 1998, 3501).

During the pandemic hit various districts in Malaysia, it affected the soul and mental of each individual, without exception. Also, students, lecturers, and the community. An alternate program was held together by reading Quranic verses online by reciting Surah Yasin, *tahlil* and praying using Google Meet medium to pray for healing and achieve peace of mind earned to the reactions of the pandemic.

The image below shows Yasin's book, *tahlil*, doa and *Hizb Bahr* read in a religious manner.



### Books by Yasin, Tahlil and Hizb Bahr

This programme is conducted by involving the cooperation of lecturers, students, Islamic healers, and individuals in several regions in Malaysia. The programme is held every week on Thursday evenings by the Center for General Studies and Cocurricular (PPUK) Universiti Tun Hussein Onn Malaysia and The Darul Ansar al-Idrisiyah Malaysia Foundation (YADAIM). PPUK's programme takes place after maghrib to isha' prayers, whereas YADAIM's programme takes place between 9.15 and 11:00 p.m. This programme includes online Quran readings together through the recitation of *Surah Yasin*, *tahlil*, and du'a as follows:

Table 1.

No	Reading	frequency	PPUK	YADAIM
1	Yasin : 1-83	1	after Maghrib 19.30 p.m- 20.15 p.m.	Between 21.15 p.m - 23.15 p.m
2	Tahlil includes: al-Fatihah Al-Ikhlash Al-Falaq Al-Nas Al-Baqarah verse 1-5 Al-Baqarah verse 163 Ayat al-Kursi, Al-Baqarah verse 255 Al-Baqarah 284-286 Hud verse 73 Al-Ahzab verse 33 and 56 solawat Ali Imran verse 173 Al-Anfal verse 40. <i>La hawla wala quwwata illa billah</i> Istighfar <i>Laa ilaha illa Allah</i> Al-Fatihah Du'a/pray	3 3 1 1 1 1 1 1 1 1 1 3 1 1 1 3 100 1 1		
3	Hizib Bahr	1		

Studies regarding the effectiveness of online Quranic readings have been conducted by focusing on the benefits of Quran reading, taharah practises before reading, and spiritual activities in congregation to strengthen friendship relationships. This research was carried out using an interviewing strategy and the dissemination of analytical questionnaires to respondents in the Quran reading programme. Several persons who were interested in joining the programme were interviewed. Sharf, head of department at PPUK (2021) gave the fact and attributed the significance of the online Quran reading programme to his soul as well as the tranquility of his family members during the pandemic breakout. Faisz, the head of publishing at PPUK (2021) also noted that by consistently following this online Quran recitation programme, *tahlil*, and *du'a*, the heart and mind become calmer and happier, allowing them to meet friends and family while also becoming stronger and more patient in the face of pandemic trials.

The first and second informant's statements are in accordance with the explanation of al-Qurtubi (2006) that the blessing of Quranic reading as a healer of every type of physical, spiritual, or mental illness. The Quran is a great miracle for Muslims who benefit from the healing of different physical and spiritual diseases (Masruri 2019, 25). The comprehension of

the meanings in the verses of the Quran is one way of curing and facilitating the disease of mental illness (Alawy 2006). Fear of God and sincerity when reading the Quran will have a positive impact by gaining the righteousness and peace of the true soul and receiving mercy from Allah SWT. As explained in Allah SWT's Word: “So fight them and Allah will punish them at your hands, put them to shame, help you overcome them, and soothe the hearts of the believers” (al-Tawbah: 14). In his commentary, Al-Tabari (2001) says the Quran is a healer for every person who believes in Allah SWT and His messengers who has a disease found in their heart. Various types of spiritual diseases, including mental and liver diseases, can be cured by the Quran. When the Quran is read or heard, a heart that is dirty and full of envy becomes calm and peaceful (Rajab 2012). Some commentators also argue that the Quran is a guide to revealing the doubts and concerns in believers' hearts and the cure of highly effective spirituality for sickness (Ibn Kathir 2002). In surah Fussilat verse 44, this is explained by Allah SWT: *Say (O Muhammad): The Quran is (light) guidance and a cure for believers.* (Fussilat: 44). A study conducted by Ahmad Baidowi et al. (2021) discovered that using Quranic verse readings and hizb du'as on some covid-19 patients in several Yogyakarta boarding schools has significant good and effects in dealing with outbreaks and helps strengthen the spiritual patient to get healing. It also helps to alleviate the santri's anxiety about the pandemic sickness.

### 3.2. *Taharah* Before Reading al-Quran and Online Silatullahim

*Taharah* (purity) leads to the significance of all types of hygiene, apparel, footwear, dwellings, courtyards, waterways, vessels, books, nutrients, all kinds of equipment, pure heart and pure soul, and in particular, dirt which is psychic or partner with it (al-Najjar 2012, 442). When a person wants to recite a Qur'an verse, zikr, or pray, he must first purify himself physically and spiritually by ablution or bathing. As a result, this online Quran reading programme must begin with *taharah* in order for the prayer to get the answered., and the reader's heart to be free of defilements of the soul. Zam, Chairman at YADAIM (2021) and Akmal, advisor at YADAIM (2021) also add to the understanding that such a programme is very good for the peace of the soul, if it is initiated by the purification of the physical limbs with ablution, making the body feel fresh, spirited, and with a sense of calm in the soul. Through stopping the body, clothes, and location of physical impurities and preserving the soul from sin through worship, zikr, and du'a, as well as repentance, this might lead to the soul's peace, calmness, and mental and mental bliss (Jaya 1992). Islam is a religion which encourages purity and cleanliness. Allah SWT loves pure people because clean and holy people may bring a healthy, strong body and spirit. Personal hygiene habits include wudhu (ablution). In Wudhu (ablution), several measures are extremely useful for health and



cleanliness (al-Jumayli 1990). Taharah is likened to half of faith because the act of taharah is an act of carrying out God's commands and avoiding His prohibitions (al-Nawawi 1980, 123). Ahmad Baidowi et al. (2021) did a study on the practice of Quran recitation to control the spread of COVID-19 and patients' spiritual immunity in several Islamic boarding schools in Yogyakarta, indirectly initiated by physical purification of a person by showering or ablution. This is due to the fact that in Islam, the practice of reciting the Quran must be preceded by ablution.

### 3.3. *Silaturrahim* Online When Recitation of The Quran

Programs like these are similar to online *silaturrahim* and strategies for getting closer to God in order to calm and de-stress the soul. Those who follow the programme once a week have more peace of mind than those who follow it merely once a day. Fan, Chairman of staff virtue at PPUK (2021) also agrees with this remark. Regarding the Quran reading program, Latif (2021), preacher from YADAIM states that indirectly this programme is both religious social creativity as well as a means to strengthen the ropes of *silaturrahim*. Relationships between brothers, friends, and the community can continue to be established so as to lead to feelings of happiness and calm. Wan (2021), preacher from YADAIM also added that such programmes provide moral support to those who are facing disaster so that they are given fortitude and patience.

A human being is a social entity that, throughout his existence, always requires one another. Social life is important for each other to support, help and cooperate in meeting the needs of existence that *silaturrahim* (friendship) brings about. *Silaturrahim*'s major objective is to link brotherhood to the concept of compassion. In order to attain security and peace in the social lives of the country and the state, Islam strongly advocates *silaturrahim*. (Syafe'i 2000). Among the ways to build stronger Islamic brotherhoods is through *silaturrahim*. Brotherly friendships are a vital foundation for mental wellness. It is a great link or partnership to overcome social and emotional issues. (Cleary et al. 2018). Allah SWT encourages humanity to interact and get to know one another. The Word of Allah SWT: *Oh mankind, We have made you male and female and divided you into nations and ethnic groups so that you may know one another.* (al-Hujarat: 13). Allah's Messenger SAW also mentioned the virtues and encouraged the practice of *silaturrahim* (friendship): *"Whoever wishes to increase his sustenance and extend his life expectancy should keep good relations with his relatives."* (al-Bukhari 2002, 5986).

## 4. Discussions and Study Results

Research on the performance and benefits of reciting the Quran through Surah Yasin, Tahlil, and online du'as through the Google Meet

platform has been made on 256 respondents who have been attending the programme for a long time and participants who have only participated occasionally. Through Google form links, a study of the distribution of analytical surveys was undertaken on 256 respondents engaged in the Yasin, Tahlil reading, and safe du'a programmes. Several questions have been submitted to respondents to get a feedback from this program. Here are the questions asked of respondents.

Table 2.

No.	Statement	(1) SD	(2) D	(3) N	(4) A	(5) SA
1.	Reading the Quran gives peace of mind.	2 0.8%	0	6 2.3%	39 15.2%	209 81.6%
2.	Pray or du'a can rest the soul and mind from the concerns and busyness of world affairs.	2 0.8%	0	5 2%	94 36.7%	155 60.5%
3.	Online religious learning can meet teachers and friends can reduce stress	3 1.2%	5 2%	29 11.3%	96 37.5%	123 48%
4.	A clean body and clothes make you feel comfortable.	2 0.8%	1 0.4%	7 2.7%	91 35.5%	155 60.5%
5.	The soul becomes calm after bathing or ablution	2 0.8%	1 0.4%	6 2.3%	108 42.2%	139 54.3%
6.	I will be silaturrahim and share problems with my family or closest friends when faced with stress.	13 5.1%	32 12.5%	31 12.1%	74 28.9%	106 41.4%
7.	Social activities with friends can reduce stress	6 2.3%	5 2%	63 24.6%	88 34.4%	94 36.7%

Legend: Strongly disagree (SD); Disagree (D); Neutral (N); Agree (A); Strongly agree (SA)

The Quran recitation programme was important and easy for people to perform at home or with family, or to group themselves online at the time of the Covid-19 pandemic. It is very helpful and helps to bring peace to your readers when pressure is applied. Mashitah & Lenggon (2020) discovered that depression patients who read Quran verses saw a reduction in depression. A study employing the PRISMA technique by Abd-alrazaq et al. (2020) demonstrated favourable effects on depressed individuals who listened to Quran readings. The results of a study of 256 respondents in several Malaysian regions spread via Google form discovered that 96.8% of respondents had a significant understanding of reading the Quran and pray or du'a individually or together online has the advantage of relieving pressure and calming the mind by obtaining a mean value of 4.77. Al-Tabari (2001) gives the interpretation that Allah SWT has made the Quran as a guide, light and Baraka (increased goodness), which is a guide for mankind by clarifying the things that are right as well as being healers from the nature of ignorance. Every disease in the human heart,

can be treated with the miracles of the Quran. Therefore, the devil tries to incite people to stay away from it. (al-Ashqar 1999).

The research author (2021) of 256 respondents discovered that *Taharah* (cleanliness) by bathing or ablution or washing hands was done before the reading of the Quran online had a positive influence on peace of soul, obtaining a mean score 4.49. The government or the ministry of health supports the practice of personal cleanliness, clothing, and settings to reduce the rate of Covid-19 infection. Hand washing, bathing, and wearing clean clothes are all ways to avoid and eradicate viruses from the body (MOH 2022). This instruction to preserve cleanliness is in keeping with the hadith's explanation of maintaining physical and spiritual health. A tranquil and pleasant soul is the result of a clean body and a clean environment.

Sanitation and the sacredness of the physical body are strongly supported in religion. *Taharah* has a sacred and pure meaning that is free of physical and spiritual filth. Physical hygiene is strongly promoted in the current pandemic. In Islam, the term *taharah* (purity), which includes bathing and *wudu* (ablution), is one of the best cleansing methods (al-Nawawi 1980, 123). It has an effective effect on mental and mental hygiene and physical sanitation.

The results of the authors study (2021) found that 70.3 percent of the 256 public respondents agree that online reading programmes together with social activities and media with family, friends, and neighbors give positive value to the happiness of the soul, loss of sadness, and a calmer soul with a mean score of 4.01. Recitation of the Quran online indirectly as a medium of friendship that allows one to connect with family, friends, or others to solve their problems. This can contribute to relieving pressure, tension, and indecision. Likewise, the difficulties encountered may be known for sure.

In various circumstances, the Prophet (PBUH) has confirmed several approaches for handling soul and mental diseases. While the pandemic was still happening, online Quran reading programmes were the best solution for treating and dealing with each individual's various spiritual ailments. Physical hygiene is also required when reading the Quran. With reading done in a group, family, or community will bring relaxed, significantly continuing to the liveliness of the event and reducing stress and depress. This is as mentioned in the Prophet's hadith: "and those persons who assemble in the house among the houses of Allah (mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquility and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him" (Muslim 2006, 2699a).

**Table 3. Study of relationships between religious factors with personal hygiene and social practices**

	Application of religious practice	Self-hygiene application	Social activity applications
Application of religious practice	1	.778**	.741**
Self-hygiene application	.778**	1	.679**
Social activity applications	.741**	.679**	1

Based on the results of research studies, it was found that the application of religious practises through the reading of the Quran online together has a significant relationship with the practise of natural personal hygiene in addressing mental and mental disorders by acquiring the value  $r=0.778$ . The application of religious practice through online Quran reading together also has a significant relationship with social activities such as religious learning and online syllabus by obtaining a value of  $r = 0.741$ . While the application of hygiene practices such as ablution also has a significant relationship with social activities by obtaining a value of  $r = 0.679$ . The results of this study show that between religious practices and hygiene practices and social activities are the three practices that are closely related.

## 5. Conclusion

During this outbreak, the state of society was disturbed with physical health problems, mental disorders, and mental complications that required to be addressed immediately. The government’s order that people remain at home and are only approved to cross regional or national boundaries in times of emergency has an indirect impact on economic struggles and profit deficits. The impact of social activity limits to restrict the spread of the COVID-19 pandemic still leaves a trace of psychological problems during daily life. Even though the authority allows loosed many elements of daily life to signal the end of the pandemic phase and the beginning of the endemic phase, still, COVID-19 transmission is still showing. This remains to influence some people’s worries and skepticism. Religion as a fundamental human stance is always the best way to address the issues. Confidence and faith in religious principles are extraordinarily useful in overcoming the psychological and mental issues facing society. Religion, as humanity’s fundamental position, offers the best way to face the challenges. Basic religious instructions for the treatment of soul and mental disorders should be the best strategy for coping with soul and mental stress during this pandemic.

The study's findings indicated various techniques utilized by therapists and the society to give as fundamental suggestions for handling with mental health issues during or after pandemics. The online Quran reading programme through the recitation of Yasin, tahlil, and du'a, indirectly also includes cleanliness and online silaturrahim activities. Recitation of the Quran is one of the strategies of the religious approach that is effective in settling mental health disorders and bringing about mental wellbeing and reduced mental stress. The Quran can be read in groups, such as a family or friends or community. The practice of cleanliness before the reading programme has a beneficial impact on soul and mind peace, making online Quran recitation more focused and solemn. Encounters with friends, relatives, and family, even online, are uplifting to the soul and mentality affected by the pandemic. Feeling calm and happy while meeting friends, relatives, and family can reduce stress and lead to peace of mind. It also fulfils three indirect activities: reading the Quran, silaturrahim, and purifying yourself via ablution or bathing. This guideline is expected to reduce and deal correctly with the anxiety, stress, and emotional and mental issues, which plague Malaysian society and the global world.

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