

The Impact of COVID-19 Pandemic on Spirituality of Muslim and Christian Youth in Banjarmasin

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Abstract

COVID-19 cases in South Kalimantan have reached a peak of the most cases, specifically around 70 thousand cases in 2021. The data had shown that there were new obstacles and challenges for the youngsters to maintain their spirituality and religiosity. Initially, the youngsters could participate in religions and spiritual congregate traditions, but during the pandemic all of these activities were restricted. This research aims to find out the pattern of Muslim and Christian youth' religious worship activities that were felt during the COVID-19 pandemic in Banjarmasin and knowing the increase or decrease in spirituality. This research uses field research with phenomenological approach. This research concludes the pattern of worship activities for Muslim youngsters' increases in terms of quantity, but for the Christian youngsters the sense of togetherness in worship tends to decrease because it is carried out by virtual meeting. The COVID-19 pandemic has a deep meaning for some of them that is being able to spend more intensive time with their family. The impact of COVID-19 on spirituality of the youngsters has increased, normal and decreased from prayer fulfilment, universality and connectedness aspect.

Keyword: COVID-19 in Banjarmasin; Spirituality; Muslim; Christian

Abstrak

Kasus COVID-19 di Kalimantan Selatan mencapai puncak kasus terbanyak yakni sekitar 70 ribu kasus pada 2021. Data menunjukkan bahwa ada hambatan dan tantangan baru bagi generasi muda untuk menjaga spiritualitas dan religiusitasnya. Awalnya, generasi muda Islam dan Kristen dapat berpartisipasi dalam majelis zikir dan aktivitas ibadah berjamaah lainnya, namun selama pandemi semua aktivitas tersebut dibatasi. Penelitian ini bertujuan untuk mengetahui pola aktivitas ibadah Islam dan Kristen yang dirasakan pada masa pandemi COVID-19 di Banjarmasin dan mengetahui peningkatan atau penurunan spiritualitas. Penelitian ini menggunakan penelitian lapangan dengan pendekatan fenomenologi. Penelitian ini menyimpulkan bahwa pola kegiatan ibadah muslim semakin meningkat secara kuantitas, tetapi untuk kristiani rasa kebersamaan dalam beribadah cenderung berkurang karena dilakukan dengan pertemuan virtual. Pandemi COVID-19 memiliki arti yang mendalam bagi sebagian dari mereka, yaitu dapat menghabiskan waktu lebih intensif bersama keluarga. Spiritualitas anak muda meningkat, biasa saja dan menurut dilihat dari aspek *prayer fulfillment*, *universality* dan *connectedness*.

Kata Kunci: COVID-19 di Banjarmasin; Spiritualitas; Muslim; Kristiani



INTRODUCTION

The concepts of religiosity and spirituality are very closely related because value of the two come together and are connected to each other. Religiosity is an activity of teachings, doctrines, values, worship, and appreciation.¹ Meanwhile, spirituality includes self-knowledge and understanding, thus encouraging oneself to reveal Divine values from within to social life. Independent and responsible spirituality is formed from religiosity which starts from oneself and then impacts social life. In the era of globalization that was followed by the COVID-19 pandemic, religiosity can demand spirituality in self-knowledge that is in accordance with religious doctrine so that religion among millennials does not lose its existence.²

Based on others article, the authors get an explanation that spirituality is directly related to the reality of God Almighty and the meaning of spirituality will lead to essence, immortality, and spirit, not temporary.³ From various theories regarding spirituality and religiosity, it can be concluded that spirituality is concerned belief in the unseen and sacred which is full of the aims and objectives of life, while religiosity is related to religious law, namely the way to realize that spirituality.⁴ The phenomenon of carrying out religious rituals is only seen in places of worship, such as mosques, churches, monasteries, temples, and so on.⁵ Scientists agree to give a name to the phenomenon of the late 10th century between the 1990s and the New Age with a pattern of spiritual awakening. From the void of spirituality and increasingly sophisticated technology, humans are increasingly seeking balance in their lives, which are spirituality, art, literature, and so on.⁶

In connection with what the world was currently facing that was the emergence of the COVID-19 pandemic, all forms of religious activity, social order, ways of working and even the education system had completely changed. The world was faced with conditions that inevitably have to be faced and accept the consequences of the current place of life. Until the established order of life was then damaged by the COVID-19 pandemic which also changed the commonly

¹Banawiratma, *Mengantar Spiritualitas dari Berbagai Tradisi*. (Yogyakarta: PT Kanisius, 2017), 26.

²Yulmaida Amir dan Diah Rini Lesmawati, "Religiusitas dan Spiritualitas: Konsep yang Sama atau Berbeda?" 2 (t.t.): 67–73.

³"Spiritual Leadership Menurut Orang Awam – AMKI", <https://amki.ac.id/spiritual-leadership-menurut-orang-awam/>, diakses 6 Desember 2022.

⁴M.A. Wahyudi, "Psikologi Sufi: Tasawuf sebagai Terapi," *Esoterik: Aekhlak dan Tasawud* 4 no. 2 (2018): 192-202.

⁵Byne, Joseph P, *Encyclopedia of Pestilence, Pandemics, and Plagues*. United States of America: Greenwood Press. 2008.

⁶Hanum Nasution, *Falsafat dan Mistisisme Islam*, (Jakarta: Bulan Bintang, 2008), 67-68.

used procedures for religious worship. Severe Acute Respiratory Syndrome Coronavirus-2 (SARS-COV 2) or what is often known as the COVID-19 virus began to appear at the end of 2019 in Wuhan, China and began to be identified in Indonesia on March 2020.⁷

Based on the South Kalimantan Respond to Covid website, COVID-19 cases in South Kalimantan have reached the peak of the most cases, specifically around 70 thousand cases in 2021.⁸ This data shows that there were new obstacles and challenges for the youth to maintain their spirituality and religiosity. Initially, the youngsters participate in gatherings of dhikr and religious activities routinely, but during the pandemic all of these things were restricted.⁹ Therefore, the author is interested in analyzing the pattern of spirituality of the youth, especially in Banjarmasin, as evidenced by the recognition of the youth of their daily lives as adherents of religion, both in terms of the impact of increasing and decreasing spirituality.¹⁰

RESEARCH METHOD

The type of research is field research by using the phenomenological approach¹¹ as a reference which is the type of research that uses this approach can provide the author's efforts to understand the perspectives or life experiences of research subjects obtained from respondents through data collection through interviews and documentation.¹² This study used a qualitative research method with research subjects namely the youth of Muslims and Christians in Banjarmasin. The sample is 20 respondents and 4 informan which lives in Banjarmasin.¹³

RESULT AND FINDINGS

Tabel 1. Profile of Muslim Respondents

No.	Initials	Gender	Address	Age
1	AZ	Male	Banjarmasin Timur	23
2	A	Female	Banjarmasin Timur	22
3	AM	Male	Banjarmasin Timur	21

⁷Portal Informasi Indonesia, *Kasus COVID-19 Pertama Masyarakat Jangan Panik*, pada 4 Mei 2022 pukul 16.01 WITA

⁸World Health Organization. Coronavirus Disease (COVID-19). <https://covid19.who.int/region/searo/country/id>.

⁹David M. Morens dkk., "The Origin of COVID-19 and Why It Matters," *The American Journal of Tropical Medicine and Hygiene* 103, no. 3, (September 2020): 55-59.

¹⁰Franciscus Dwikotjo Sri Sumantyo, *Pendidikan Tinggi di Masa dan Pasca COVID-19*, diakses pada 4 Mei 2022 pukul 17.05 WITA

¹¹Clark Moustakes, *Phenomenological*

¹²Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari Press, 2011), 37.

¹³John W. Creswell, *Qualitatif Inquiry and Research Design: Choosing Among Five Approaches* (Londong: Sage Publication, 2007), 56.

No.	Initials	Gender	Address	Age
4	KA	Male	Banjarmasin Timur	22
5	K	Female	Banjarmasin Timur	21
6	M	Female	Banjarmasin Timur	21
7	NA	Female	Banjarmasin Timur	20
8	SI	Female	Banjarmasin Timur	20
9	S	Male	Banjarmasin Timur	22
10	WJ	Female	Banjarmasin Timur	21

Tabel 2. Profile of Christian Respondents

No.	Initials	Gender	Address	Age
1	AA	Male	Banjarmasin Utara	21
2	E	Female	Banjarmasin Timur	22
3	EM	Female	Banjarmasin Selatan	21
4	FG	Female	Banjarmasin Timur	24
5	GT	Male	Banjarmasin Tengah	20
6	MA	Female	Banjarmasin Timur	23
7	NC	Male	Banjarmasin Selatan	22
8	NS	Male	Banjarmasin Timur	22
9	PS	Male	Banjarmasin Barat	21
10	YN	Male	Banjarmasin Utara	20

The Value of Sufism of Banjarmasin Muslim Youth during COVID-19 Pandemic

1. Be Patient When Infecting the COVID-19

...وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

... dan orang-orang yang sabar dalam kesempitan, penderitaan dan dalam peperangan. Mereka itulah orang-orang yang benar (imannya); dan mereka itulah orang-orang yang bertakwa. (Q.S. Al-Baqarah/2: 177).¹⁴

During the COVID-19 pandemic, the Muslims youth in the city of Banjarmasin faced this contagious virus with various reactions, but all the respondents the authors interpret as having a good patient attitude. As AZ stated that “*saat itu umi saya terkena COVID-19 hingga dirawat di rumah sakit, selama 2 minggu dan itu kan sendiri, sehingga kurang makan, di situ muncul rasa kepasrahan kepada Allah.*” AZ accepted the condition of being infected with the COVID-19 virus, especially his mother's condition which was severe enough to have to be rushed to the hospital. AZ believes this virus is God's will and then there is a sense of surrender for AZ and his family when it comes to the stage of taking someone's life. The sentence fragment shows a patient attitude when receiving a disaster such as illness or being abandoned by a loved one according to the level of patience explained by Imam al-Ghazali.¹⁵

2. Grateful Still Given Sufficient Health and Fortune

فَادْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Karena itu, ingatlah kamu kepada-Ku niscaya Aku ingat (pula) kepadamu, dan bersyukurlah kepada-Ku, dan janganlah kamu mengingkari (nikmat)-Ku. (Q.S Al-Baqarah/2: 152)¹⁶

Various difficulties and complications were illustrated, especially those related to earning a living or work, even in religion, worship activities must be limited, even though some people believe that by worshiping, everything will be safe because they pray to the Almighty.¹⁷ The verse above can be interpreted that when someone is grateful then Allah SWT. will remember and provide sustenance to humans, as in a fragment of the verse Q.S. Ibrahim/14: 7 which has meaning “Indeed, if you are grateful, We will certainly increase to you”. For AZ, his mother's recovery is a blessing which according to him is the fruit of his patience and submission to Allah Swt., “*alhamdulillah beliau sehat kembali, disitu rasa syukurnya beda pada saat kita bersyukur pada kondisi biasa aja, ujar urang Banjar tuh bujur bujur basyukur lah.*”

3. Put your trust in Allah Swt. in any condition

At-Taubah with verse 51 can be interpreted as a form of human servitude in which humans are weak creatures and Allah Swt. Not only the condition of the COVID-19 pandemic but also other conditions in this world is His will which is contained and well recorded in Lauh Mahfuzh,

¹⁴ Departemen Agama RI. *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019, Juz 1-10*, 35.

¹⁵Abuddin Nata, *Akhlak Tasawud dan Karakter Mulia*, 172.

¹⁶Departemen Agama RI. *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan 2019, Juz 1-10*, 31.

¹⁷Abdul Qadir Isa, *Haqaiq an al-Tasawwuf*, 381.

both the pleasures of victory and the disasters of defeat.¹⁸ All situations and conditions that occur are certain *qadha'* and *qadar* from God and not at all because of human will.¹⁹ “Rasa cemas di dalam hati ada, tapi karena Allah ada tetap optimis”²⁰, said K. She always tries to have a good view of Allah Swt., she believes that Allah Swt. always take care of him in any situation. N also revealed the form of her resignation, namely by remembering that death is not known by any human being, thus increasing awareness to increase good deeds and reduce disobedience, which both consciously and unconsciously are often committed.²¹

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Katakanlah (Muhammad) "Sekali-kali tidak akan menimpa kami melainkan apa yang telah ditetapkan Allah untuk kami. Dialah Pelindung kami, dan hanya kepada Allah orang-orang yang beriman harus bertawakal". (Q.S. At-Taubah/9: 51)²²

4. Mahabbah by Doing Fardhu and Sunnah Worship

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Katakanlah: "Jika kamu (benar-benar) mencintai Allah, ikutilah aku, niscaya Allah mengasihi dan mengampuni dosa-dosamu". Allah Maha Pengampun lagi Maha Penyayang. (Q.S. Ali Imran/3:31)²³
Like the others, S does fardhu and sunnah worship because he already has an understanding of these worships, but he only regrets not being able to shake hands when the day of victory arrives, namely Eid al-Fitr & Eid al-Adha. In more detail, S explained "bisa melakukan ibadah sendiri, pada saat lockdown saja tidak bisa shalat berjamaah di masjid atau langgar, hari raya tidak bisa bersalaman itulah sangat tidak menyenangkan". The author found similarities to other respondents, for example KA who in his time of boredom is only at home, he can do more worship, "kita bisa shalat sendiri dirumah dan itu jadi lebih banyak lagi ibadah individual yang dilakukan yang asalnya 1 juz aja mengaji di bulan Ramadhan jadi 2 juz, karena gabut". This can the writer conclude that they have a feeling of love or love to Allah swt. can be proven from increasing acts of worship and remaining monotheistic to Allah Swt.²⁴

¹⁸Sri Mulyati, *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia, ed ke-1, cet ke-4*, (Jakarta: Kencana, 2011), 40).

¹⁹M Nasir Agustiawan, *Spiritualisme dalam Islam*, (Tangerang: Sekolah Tinggi Ilmu Hukum Painan. 2019).

²⁰Interview with K, 10 January 2023.

²¹Abu Wafa al-Ghanimi al-Taftazani, *Madkhal ila al-Tasawwuf al-Islami*. Terj. Subkhan Pratama, 2018.

²²Departemen Agama RI. *Al-Qur'an dan Terjemabannya Edisi Penyempurnaan 2019, Juz 1-10*, 157.

²³Departemen Agama RI. *Al-Qur'an dan Terjemabannya Edisi Penyempurnaan 2019, Juz 1-10*, 71.

²⁴Seyyed Hossein Nasr, *Tasawud Dulu dan Sekarang*, Terj. Abdul Hadi (IRCiSoD, t.t.), 105.

Maintaining the Spirituality of the Banjarmasin Christian Youth during the COVID-19 Pandemic

1. Pray

According to David in his book *Beriman dan Berilmu*, he explained that the habit of praying is a form of maintaining spirituality from a decline in charity as he has learned about the importance of praying. YN adds intensity to prayer almost every day, he explains that *"Minta pertolongan selalu dalam bentuk doa, segala apa yang kita lakukan perlu sekali kita berdo'a"*, he understands that prayer is not only mandatory during a pandemic, but also must be done after the pandemic ends as a form of gratitude for still being given life.²⁵

Likewise with PS, he mentioned that the role of parents is very important in reminding worship such as praying as well as building comfort in worship always getting used to it from home. *"Karena keluarga ulun berasal dari keluarga yang taat dengan agama, ini tanda-tanda kiamat ini peringatan dari Tuhan. Jadi ulun lebih sering doa."*

2. Worship with fellow human beings

Even though during the COVID-19 pandemic they could not carry out their worship offline, the youth of Christians consistently carried out their Sunday worship at home online. This situation does not make the connection with the surroundings disappear, although it is undeniable that interactions with fellow human beings are reduced and limited. YN, AA, GT, FG continue to provide services and feel that worship at church has a higher level of solemnity than worship only online.²⁶ In line with the words of Martin Luther who discussed that private worship becomes cold when it is not connected with life in the midst of fellowship. EM revealed that she had to be patient with the limited conditions of service in the church, she is a musician ministry in her church. In more detail, she explained as follows *"banyak berdo'a, denger lagu rohani tetap percaya kepada Tuhan, merenungi firman Tuhan untuk menenangkan diri dan sabar dengan Pandemi COVID-19, kesabaran persekutuan ibadah kelompok yang terbatas"*.

3. Get Involved in Service

The role of the young Christian generation is very important during the COVID-19 pandemic where they can be trusted to carry out services in the church because their bodies are still in good shape.²⁷ This involvement aims to increase knowledge and as a form of self-dedication

²⁵Henry, *Menggapai Kematangan Rohani*, 33-34.

²⁶Agus M. Hardjana, *Religiusitas, Agama, dan Spiritualitas*, (Yogyakarta: Penerbit Kanisius, 2005), 45.

²⁷Alkitab. (Jakarta: Lembaga Alkitab Indonesia, 2011), <http://jamnas.alkitab.or.id/>.

to religion and as a sense of dependence on God. EM, FG, AA are still willing to become musicians at their church to serve services every week after online worship is allowed.²⁸

4. Reading the Scriptures

Answers 7 out of 10 respondents said they interacted more with the holy book during the pandemic. Moreover, coupled with the chaos of the news of COVID-19 which had made some people believe or not believe it. While 3 of them thought they were the same before the pandemic and during the pandemic they were accustomed to reading their holy books. Philips' statement stating that he reads the Bible more intensively is as follows.²⁹

Karena keluarga ulun berasal dari keluarga yang taat dengan agama, ini tanda-tanda kiamat, ini peringatan dari Tuhan, jadi dari orang tua ulun lebih sering doa, baca kitab suci, ulun merasa lebih aware dengan diri ulun karena mendengar berita tentang jumlah kematian dan jumlah orang yang terinfeksi diakibatkan oleh virus ini, jadi ingat mati dan takut.³⁰

Based on Pdt. Enta and Pdt. Ripaldi, as a research informant, admitted that the COVID-19 pandemic had several obstacles which made it difficult for them to monitor the activity patterns and spirituality of the young Christian generation.³¹ Although it is mandatory for STT GKE Banjarmasin students to take part in religious activities which are routine campus programs. Obstacles such as dishonesty in filling attendance and difficult to assess spirituality which is judged by its relationship with oneself, fellow human beings and God because of the limitations of learning that is carried out online and students also return to their hometowns.³²

Spirituality of the Youth of Islam and Christianity during the COVID-19 Pandemic in Phenomenological Studies

The youth of Muslims and Christians during the COVID-19 pandemic spent a lot of time at home, especially for worship, so that there is meaning that can be taken from the perspective of Annemarie Schimmel's phenomenology. Annemarie Schimmel's phenomenological theory regarding the concentric ring model is considered the most appropriate for finding certain meanings from religious rituals.³³ This circle starts from the outer gathering of the sacred field and then enters at each stage layer by layer towards the innermost essence so as to form an awareness. Human hope for God Almighty where every hope and request is made only to Him as a holy

²⁸David Cupples, *Beriman dan Berilmu: Spiritualitas Mahasiswa Teologi dan PAK*, 6 (Jakarta: Gunung Mulia, 2011), 65.

²⁹Philip Sheldrake, *A Brief History of Spirituality*. 1 (Australia: Blackwell Publishing, 2007), 48.

³⁰Interview with PS, 21 February 2023

³¹Hasatan Hutahaean, dkk. "Spiritualitas Pandemi: Tinjauan Fenomenologi Ibadah di Rumah Ibadah

³²Daniel L. Migliore, *Faith Seeking Understand: An Introduction to Christian Theology*, ed ke-2. (Grand Rapids: Eerdmans, 2004), 54.

³³Annemarie Schimmel, *Deciphering The Signs of God: A Phenomenological Approach to Islam*, 165.

reality is unreachable but always becomes an object that everyone who believes in Him wants to approach.³⁴

This theory can be connected with the spirituality of the youth of Muslims and Christians during the COVID-19 pandemic, such as worship activities that are still carried out in places of worship under restricted circumstances. Just as AA did during the pandemic, AA continued to perform services as a musician at his church even though there was no congregation directly present at the venue. He explained how to maintain spirituality according to him in two ways, namely absorbing spiritual songs and religious discussions with friends, more In full, he explained as follows “*ada banyak lagu-lagu rohani dipelajari dan diresapi, seperti Haleluya, memuji Tuhan tidak hanya ketika sukacita tapi juga saat situasi sulit.*” The belief in God's help so that we always feel close and the hope that all requests are granted so that these things are within the scope of the sacred space and time has taken the form of the outermost layer in this circle.³⁵

As for the concept of divinity, it is believed that only to God do various hopes, from several activities. This stage is the youth who feel that the pandemic has made closeness to God even closer with various patterns of worship activities such as increasing reading of Al-Qur'an, prayers, dhikr for Muslims and continuing to attend worship and serve in church or online even though the situation is restricted. It has entered the second layer or the first inner layer which is in a circle of concentric rings, it moves from the material world to enter the world of imagination in this layer, when worry and anxiety grips the youth about the possibility of being exposed to the COVID-19 virus. Faith in God is the protection and convey various hopes through these religious activities. AZ explained that he felt a difference in spirituality due to the impact of the COVID-19 pandemic as in the following statement “*kami isolasi mandiri di rumah, jadi itu lebih memperbanyak salat dan bacaan dzikir di rumah sendiri, biasanya kan diluar ada majelis bisa menghadiri, kalau ini dirumah sendiri, jadi ada perbedaan.*”³⁶

For Muslims, various hopes that are expressed through the form of prayer that become a guide in increasing spirituality such as dhikr, sunnah prayers, reading Al-Qur'an and through watching religious lectures or recitations via mobile phones. As A feels, she is more routine in doing sunnah prayers, reading Al-Qur'an and listening to online religious studies at home so that she can calm down from feeling anxious during the COVID-19 pandemic. K also agreed that the existence of religion becomes an antidote for a troubled soul.

Meanwhile, Christians attend services every week with different vibes is a form of hope for the pandemic to end soon by doing more and more self-reflection and singing the

³⁴Annemarie Schimmel, *Mystical Dimensions of Islam*. (Jakarta: Mizan, 2013), 63.

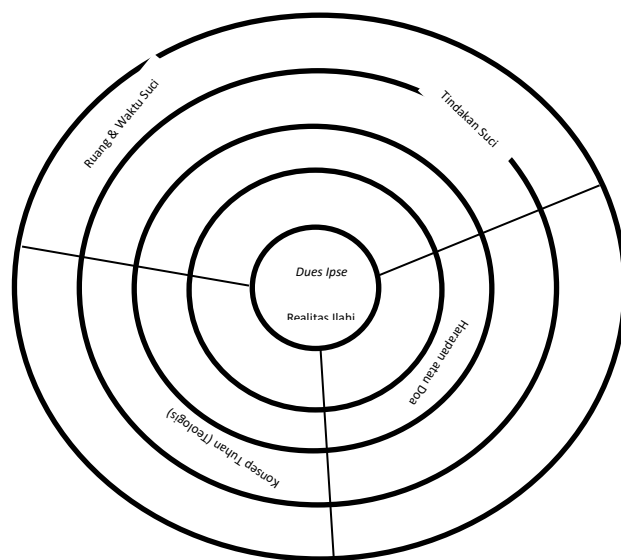
³⁵ Rahmiati Tanudjaja, *Spiritualitas Kristen dan Apologetika Kristen*. (Malang: Literatur SAAT, 2018), 32-33.

³⁶Interview with AZ, 6 January 2023.

congregational hymn as a form of praise to God. Always ask for help in the form of prayer, everything we do we need to pray once said YN optimistically. This stage is included in the third layer of concentric rings, that is, they have experienced religious experiences or divine experiences that occur deep within their soul consciousness. As acknowledged by EM, GT, YN and AA.

Furthermore, the form of the last layer is the form of the fourth layer where God reveals Him as the One and Absolute God or what Schimmel calls God Himself or God is hidden.³⁷ He who is One and Absolute as the divine reality becomes the central point in this circle of concentric ring models so that He is the main goal of the existence of material, imagination and religious experience of the youth who carry out religious activities as an effort to approach the reality of the Supreme One. All respondents agreed in the sense that religion is very helpful in maintaining the closeness between humans and God.³⁸

As the goal of maintaining spirituality during the COVID-19 pandemic through various religious activities either carried out alone or in congregation with a limited number of people, has made the youth of Muslims and Christians feel close to God Almighty, so layer by layer the circle. This concentric ring model has become an expression of thoughts and feelings related to the Divine reality. The following is an illustration of the spirituality of the youth of Muslims and Christians in Banjarmasin during the COVID-19 pandemic in concentric rings:



The Influence of the COVID-19 Pandemic based on Spiritual Aspects

³⁷Annemarie Schimmel, *Deciphering The Signs of God: A Phenomenological Approach to Islam*, (New York: State University of New York Press, 1994), 183.

³⁸Anggraini, Kiki. "Konsep Spiritualitas Daniel Dan Relevansinya Bagi Kehidupan Generasi Muda Masa Kini." Thesis, Sekolah Tinggi Teologi SAAT, 2019.

Spiritual transcendence according to Piedmont in the form of three aspects, which are prayer fulfillment, universality, and connectedness.³⁹ In the difficult situation of the COVID-19 pandemic, the youth of Christian Muslims have a strong desire to draw closer to God by increasing worship and other good deeds. This is shown by the youth of Muslims and Christians who admit that they are responding to the COVID-19 pandemic by submitting to God and increasing their prayers. They are grateful that they are still given safety, thus making them closer to God and associating this pandemic situation as a test for humans. As stated by AZ, who has a background in religious education, considers that personally he already knows theories about sincerity and destiny, but before the pandemic he had not actually absorbed and applied these theories. The COVID-19 pandemic made AZ interpret the concepts of sincerity, patience, resignation and destiny more deeply because of fear and worry that this virus could infect anyone and even die, thus increasing his belief in Allah SWT. more details, AZ explained as follows:

Secara pribadi lah, karena latar belakang pendidikan agama, sudah mengetahui teori-teori, teori tentang ikhlas, takdir, sudah mengetahui. Di waktu pandemi COVID itu baru terasa, baru ada rasanya ketika ada ketakutan ada keluarga yang terkena covid lalu ada penyakit bawahan sampai meninggal, saya berpikir sebegitu mudahnya orang itu meninggal dunia, jadi dalam hati ada kekhawatiran, jadi bertambah kuat keyakinan kepada Allah Swt. yang mulanya biasa aja walaupun udah tau teori, ketika pandemi tambah kebusyukan dan keyakinannya.⁴⁰

Based on the results of the study, it was obtained data of 10 people who had high spirituality, 7 people who were mediocre and 3 people who experienced decreased spirituality. The three aspects of the spirituality of the youth of Islam and Christianity can be seen as follows:

1. Prayer Fulfillment

The first aspect is prayer fulfillment which is a feeling of joy and happiness caused by involvement with transcendent reality, where the youth of Muslims and Christians are trying to find a sense of calm and serenity as a result of knowing their God. As explained by A that "*semakin berdoa minta perlindungan kepada Allah, salat mengingat Allah, agar merasakan ketenangan dalam hati kita*".⁴¹ This attitude is also followed by submission and patience to God. It is this surrender that will direct the individual to acceptance of the conditions of his life, so that the individual is able to rise from adversity to start his life again. This belief will encourage individuals to try their best and make strategic planning in the hope that it will provide the best possible end result.

The concept of Islamic spirituality known as Sufism has fundamental teaching values, Bakri in his book *Akhlak Tasawuf* explains that the science of Sufism is related to the psychological

³⁹Ralph Piedmont, "Spiritual Transendece and the Scientific Study of Spirituality, *Journal of Rehabilitation Alexandria: National Rehabilitation Counseling Association* 67, no. 1 (2001): 4–14.

⁴⁰Interview with AZ, 10 January 2023.

⁴¹Interview with A, 6 March 2023.

realm (*esoterici*) which is where Sufism teaches about self-cleaning which has a goal of commendable behavior.⁴² The youth of Muslims can be said to be close to God when they carry out worship according to Islamic law and behave commendably,⁴³ such as being patient with the difficulties that befall them, being grateful under all conditions, and helping others who are in trouble.⁴⁴

Likewise, the youth of Christians who, during the COVID-19 pandemic, continue to maintain their spirituality by praying, listening to spiritual songs, reading God's words to calm down and be patient with difficult situations and help fellow human beings, related to the theory described in David Cupples' book on how to take care spirituality.⁴⁵ On the aspect prayer fulfillment obtained data of 14 people with aspects prayer fulfillment which is high, seen from the efforts of some respondents in constructing the meaning of worship rituals carried out as an obligation as religious people. Some of the other respondents mentioned that both mediocre and decreased in this aspect were due to them having carried out their worship activities alone before the pandemic and these habits were carried over during the pandemic. The decline in this aspect was also influenced by environmental factors which required him to continue working during the pandemic, so that online worship activities at the church were still carried out but with less quality and togetherness.⁴⁶

2. Universality

The second aspect is universality which can be known from positive interactions between individuals and their natural surroundings, especially before and after a disaster occurs.⁴⁷ Including believing in God's power over the universe. Universality level with high rate is seen in the behavior of the youth of Muslims and Christians who maintain the balance of nature to minimize the possibility of a COVID-19 pandemic. As stated by NA as follows:

Saat melihat berita-berita di televisi itu di manapun itu, pandemi memakan banyak sekali korban, yang mana korbannya tidak sedikit, sangat banyak bahkan korban-korban jiwa terpapar Covid, jadi di dalam diri ini berpikir secara otomatis ini merupakan kuasa Allah Yang Maha Berkehendak segala sesuatu apa yang ia inginkan dengan sekejap ia mampu mematikan makhluk yang begitu banyak yang tidak disangka-sangka, yang orang-orang sebelumnya tidak menyangka ini akan terjadi, dalam sekejap Allah menurunkan bala berupa pandemi yang mematikan 1000 bahkan jutaan korban jiwa dan itu menjadikan bahwa hidup di dunia ini tidak ada yang tau, umur itu tidak berbau, jadi sebisa mungkin

⁴²Syamsul Bakri, *Akblaq Tasawuf*, 1 ed. (Surakarta: EFUDEPRESS IAIN Surakarta, 2020).

⁴³Syamsul Bakri, *Akblaq Tasawuf*.

⁴⁴Mujiburrahman dan Zainal Abidin. "Figur Ulama Banjar Kharismatik Masa Kini di Kalimantan Selatan". *Al Banjari Jurnal Studi Islam Kalimantan*.

⁴⁵ Cupples, *Beriman dan Berilmu: Spiritualitas Mahasiswa Teologi dan PAK*.

⁴⁶Nurhayati, *Problema Manusia Modern (Solusi Tasawuf Menurut Seyyed Hossein Nasr)*. Depok: Rajawali Press. 2022.

⁴⁷Piedmont, "Spiritual Transendece and the Scientific Study of Spirituality. *Journal of Rehabilitation*."

*kita hidup di dunia ini seolah-olah kita akan mati besok, jadi disaat kita menyadari hal tersebut, itu meminimalisir kita untuk berbuat maksiat.*⁴⁸

NA believes that the COVID-19 pandemic that is occurring is a provision from the Creator, who is fully the power of God, capable of killing creatures in large numbers. NA is also able to read this health crisis situation to anticipate the arrival of this phenomenon in the future, so as not to cause greater suffering and loss.⁴⁹ Likewise, YN believes that a pandemic is God's will and believes that God and the surrounding environment will take care of it under any circumstances. The following is the editorial that YN said in the interview session, *"kita percaya dijaga Tuhan dan dijaga oleh lingkungan sekitar dalam setiap apapun yang kita lakukan"*.⁵⁰ In this aspect, it was found that 20 respondents agreed that the COVID-19 pandemic made them more aware of the importance of maintaining health. With the rules to reduce crowds, wearing masks and washing hands makes them more aware that maintaining health is the main thing during a pandemic. This shows that there are meaningful activities in studying the science of the universe to explore it as worship activities are carried out. They interpret it as thinking is the way to find the meaning behind his creation, namely this tiny deadly virus.

3. Connectedness

The third aspect is connectedness seen in the pattern of interpersonal interaction between the individual and other people, including the family.⁵¹ A high level of connectedness is shown through the social attitude seen during the pandemic, which is included in the non-individualistic category. Interpersonal transactions are usually manifested in the form of social support in the form of advice or input, providing information, as well as emotional support to maintain the mental or psychological state of individuals who are experiencing stress. If an individual gets high social support, then he will experience positive things in his life, have higher self-esteem, and have a more optimistic view of his life. Like NA and K who feel closer to their families in the month of Ramadan being able to gather intensively, this activity was never done before the COVID-19 pandemic. Meanwhile, according to Philips, who comes from a religious family, the role of parents who always remind him to be close to God has greatly helped him to maintain spirituality. Philips explains in more detail as follows.

Karena keluarga ulun berasal dari keluarga yang taat dengan agama, mereka bilang ini tanda-tanda kiamat ini peringatan dari Tuhan, jadi dari orang tua ulun lebih sering menyarankan untuk berdoa,

⁴⁸Interview with NA, 5 February 2023.

⁴⁹Karen E Smirh, *Christian Spirituality* (London: SCM, 2007).

⁵⁰Interview with YN, 10 March 2023.

⁵¹Piedmont, "Spiritual Transendece and the Scientific Study of Spirituality. *Journal of Rehabilitation*."

*baca kitab suci, ulun merasa lebih aware dengan diri ulun karena mendengar berita tentang jumlah kematian dan jumlah orang yang terinfeksi diakibatkan oleh virus ini, jadi ingat mati dan takut.*⁵²

In this aspect, as many as 15 people have connectedness which is thought to be closely related to cultural factors, where in Eastern culture it prefers collectivism which does not act only selfishly. COVID-19 teaches respondents the importance of caring for each other's health and those around them.⁵³ If you do not comply with the health protocol declared by the government, there will be a high risk of transmitting the virus to other people. The presence of the pandemic also made being with parents and closest family more intimate and made them aware that life in the world before the COVID-19 pandemic made them too busy with each other. The COVID-19 pandemic has made some respondents feel that they are enjoying being together with their families, especially when they can pray in congregation with their families, which was never done before the COVID-19 pandemic.⁵⁴ So the authors know the COVID-19 phenomenon as a condition with significant changes in the first 3 months to 2022 is still having an impact. Making humans need to rearrange their lives starting from the economic, social, cultural, educational, and most importantly their spirituality. Here is the data that has been processed by the author in accordance with the theory of Spiritual Transendence popularized by Piedmont⁵⁵:

Table 3. Aspects of the Spirituality of the Youth of Muslims and Christians in Banjarmasin during the COVID-19 Pandemic

Respondent	Prayer Fulfillment	Universality	Connectedness	%
Increase	14	20	15	81,67%
Normal	4	0	5	15%
Decrease	2	0	0	3,33%

⁵²Interview with PS, 5 April 2023.

⁵³Syamsul Bakri. *Akblaq Tasawuf*. 1 ed (Surakarta: EFUDEPRESS IAIN Surakarta, 2020), 89.

⁵⁴Wildani Khoiri Octaviana, dan Pipih Muhopilah, "Model Konseptual Resiliensi Di Masa Pandemi COVID-19: Pengaruh Religiusitas, Dukungan Sosial Dan Spiritualitas." *Psikologika: Jurnal Pemikiran Dan Penelitian Psikologi* 26, no. 1. 2021.

⁵⁵Ralph Piedmont, "Spiritual Transendence and the Scientific Study of Spirituality, *Journal of Rehabilitation Alexandria: National Rehabilitation Counseling Association* 67, no. 1 (2001): 4–14.

Total	100%
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The youth of Muslims and Christians who fulfill these three aspects of spirituality are defined as having a high level of spirituality, they always live in the nuances of faith in God and interpret their activities as worship to God. They are also increasingly consistent and firm in their attitudes and steps in life and are increasingly bound by the rules of the Creator with a feeling of pleasure and peace.⁵⁶ That feeling makes them strong in facing all life's problems. They can take lessons from the misfortune that befell them, not give up, and make the obstacles encountered after the COVID-19 pandemic a challenge to start a new life. They think that the COVID-19 pandemic is not the end of everything, even from there it can be turned into a positive experience that has meaning for future live.⁵⁷

CONCLUSION

The pattern of worship activities felt by the youth of Muslims and Christians in the city of Banjarmasin has completely changed in terms of congregational worship, but it is different from worship activities that can be carried out alone. All of them feel not too big a change, and some even felt that they were worshipping alone before the pandemic and during the pandemic. just the same. The impact of the COVID-19 pandemic can be in the form of increasing and decreasing which can be proven by several aspects as follows the concept of spirituality in Islam and Christianity, spirituality in phenomenological studies and spiritual transcendence from Piedmont delivers benchmark for spirituality. There are three aspects of spirituality as follows the experience of worship, the relationship with fellow human beings, and the relationship with the universe. The impact of pandemic in the form of increasing is proven by the fulfillment of three aspects of spirituality as many as 15 people with a percentage of 81.67%, who feel normal there are 3 people with a percentage of 15% and 2 people who experience a decrease with a percentage of 3.33%.

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⁵⁶David. B. Perrin, *Studying Christian Spirituality*, (New York and London: Routledge Taylor and RAH e-library, 2007), 131.

⁵⁷Wahyudi, "Psikologi Sufi: Tasawuf sebagai Terapi," *Esoterik: Akhlak dan Tasawuf* 4 Nomor 02, 2018. 192-202.

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