

Overview of Religious Activities of Students in Makassar in the Third Year of Covid-19

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Abstract

Aims: This study aims to describe the religious activities of students at a public institution in Makassar

Methods: This descriptive survey was conducted on students who are actively registered and willing to be respondents with a total sampling period of 30 days (26 September - 28 October 2022) (n = 1,207). Informed consent was given by the team both offline and online. The religious activity questionnaire was given in the form of an online form while still adhering to the ethical principles of research.

Results: The results showed that the religious activities of Muslim students for 7 religious activities including prayer, fasting, reading the Qur'an, Islamic interpersonal relationships (dominantly practice good morals (59.6% - 93.4%), alms (more than a half sometimes (60.6%)), learn Islam (never = 49.9%), and remembrance and prayer activities (most widely sometimes (35.8%-48.6%)). For Christian religious activities with 3 domains, worship activities (spiritual discipline) (91.2% follow Sunday worship and 90.4% private prayer with main prayer, religious attitude (more than 80% always do religious attitude) and relationships with others.

Conclusion: Students' religious activities need to be improved for wellness and happiness because many still have not actively implemented their religious teaching. Therefore, it is required to make an effort to increase religious activities as part of spiritual coping to leverage the mental health welfare of students.

Keyword: religious activities, students

Introduction

The Covid-19 pandemic has entered its third year since early 2020 and began to spread in Indonesia in mid-2020, particularly in Makassar. The impact on the education sector, for example, changes in learning methods that previously were face-to-face (offline) to face-to-face online using online media (Siahaan, 2020). Among the problems in online learning methods are accessibility, device ownership, monitoring ability, ease of obtaining material, ease of learning material, interactivity, method accuracy, learning independence, dissatisfaction with distance learning, and dissatisfaction with the ability of lecturers (Napitupulu, 2020). Online learning has the effect of confusion, passiveness, lack of creativity and productivity, and stress on students (Argaheni, 2020). In addition to the impact on the learning process, many students also experience psychosocial problems such as anxiety, depression, stress, post-traumatic stress syndrome, and post-traumatic growth (Ratunuman et al., 2021). Research conducted by Andiarna & Kusumawati (2020) shows that 95% of students stress levels fall into the category of severe stress from the 285 respondents studied. Research conducted by

Azzahra (2017) shows that resilience can affect the psychological distress experienced by students. where mental resilience is also a spiritual influence in the form of belief in God and fate (Furqani, 2021) revealed that high religiosity can improve psychological well-being. Rusydi (2012) also revealed that religion (religiosity) has an influence of 5.4% on mental health. Therefore, it is important to describe spiritual activities, particularly religious activities in students' daily life before correlating them with mental health. In this case, all students with various religious backgrounds will be studied which of course in the preparation of the instrument will involve experts in their fields.

Methods

This quantitative descriptive study targets all students as a screening program to see an overview of the religious activities in 1207 students who are registered as active students in the intended faculty and willing to become respondents (Total sampling). Informed consent was given both online in the student's group WhatsApp and offline in class. Questionnaires were given in online form which was compiled by the expert team and was adjusted to the respondent's religion with the validity and reliability values exceeding the standard (Muslim questionnaire adapted from the nine golden habits for brighter Muslim (Sukaca, 2017) and based on Al Qur'an and Sunnah). Cronbach Alpha value is 0.892 and r results range between 0.167 and 0.632 > 0.062 (r Product moments standard). The research data were analyzed using excel and SPSS applications descriptively. A research ethics license has been issued since January 2022 by the Ethical Committee of Medical Faculty Hasanuddin University.

Results

The results of our research are divided into 3 parts, a description of the religious activities of Muslim students, a description of the religious activities of Christian students, and an overview of religious activities in general for Hindu, Buddhist and Confucian students. Characteristics of students in terms of religion are 970 Muslim students, 227 Christian students, and 10 students are Hindu, Buddhist or Confucian.

Overview of Islamic Students' Religious Activities

Table 1. Distribution of Religious Activities of Moslem Students (n=970)

Variable	Never f (%)	Sometimes f (%)	Often f (%)	Always f (%)
Prayer Activities (shola)				
Prayer Activities Quantity:				
1. Fard prayer	0 (0)	166 (17.1)	347 (35.8)	443 (45.7)
2. Sunnah prayer	208 (21.5)	619 (63.9)	113 (11.7)	29 (3.0)
3. Tahajjud prayer	371 (38.3)	525 (54.2)	66 (6.8)	7 (0.7)
4. Dhuha' prayer	375 (38.7)	469 (48.4)	101 (10.4)	24 (2.5)
5. Witr prayer	578 (59.6)	331 (34.2)	40 (4.1)	20 (2.1)
6. Others sunnah prayer	473 (48.8)	418 (43.1)	70 (7.2)	8 (0.8)
Prayer Activities Quality:				
1. On time of fard prayer	43 (4.4)	416 (42.9)	402 (41.5)	108 (11.1)
2. Congregational fard prayer	213 (22.0)	638 (65.8)	101 (10.4)	17 (1.8)
3. Fard with sunnah prayer	291 (30.0)	574 (59.2)	85 (8.8)	19 (2.0)
4. Rush prayer	217 (22.4)	583 (60.2)	161 (16.6)	8 (0.8)
5. Forget cycles (rak'ah) in prayer	272 (28.1)	563(58.1)	129 (13.3)	5 (0.5)
6. Dhikr after prayer	31 (3.2)	287 (29.6)	359 (37.0)	292 (30.1)
7. Be solemn when praying	25 (2.6)	401 (41.4)	444 (45.8)	99 (10.2)

Variable	Never f (%)	Sometimes f (%)	Often f (%)	Always f (%)
Charity/infaq activity	60 (6.2)	587 (60.6)	247 (25.5)	75 (7.7)
Interpersonal Muslim Relationship				
1. Dating	207 (21.4)	572 (59.0)	161 (16.6)	29 (3.0)
2. Shake hands/touch with people who are not mahram	99 (10.2)	576 (59.4)	249 (25.7)	45 (4.6)
3. Gossip				
4. Sneak peek speaking	180 (18.6)	546 (56.3)	207 (21.4)	36 (3.7)
5. Being alone with opposite gender	594 (61.3)	326 (33.6)	39 (4.0)	10 (1.0)
6. Lying	208 (21.5)	689 (71.1)	67 (6.9)	5 (0.5)
7. Breaking promise	441 (45.5)	487 (50.3)	38 (3.9)	3 (0.3)
8. Bad prejudice	227 (23.4)	606 (62.5)	115 (11.9)	21 (2.2)
9. Disobedient to parents	671 (69.2)	277 (28.6)	18 (1.9)	3 (0.3)
10. Taking things that are not their own	907 (93.4)	62 (6.4)	2 (2)	0 (0.0)
11. Envy	578 (59.6)	358 (36.9)	29 (3.0)	4 (0.4)
12. Bragging	741 (76.5)	221 (22.8)	7 (0.7)	0 (0.0)
13. Miser	831 (85.8)	133 (13.7)	5 (0.5)	0 (0.0)
14. Poor relationship with parents	809 (83.5)	131 (13.5)	18 (1.9)	11 (1.1)
Dhikr and Prayers Activities				
1. Morning dhikr	339 (35.0)	471 (48.6)	118 (12.2)	41 (4.2)
2. Evening dhikr	386 (39.8)	452 (46.6)	102 (10.5)	29 (3.0)
3. Pray before leaving the house	80 (8.3)	278 (28.7)	256 (26.4)	355 (36.6)
4. Pray before entering the house	156 (16.1)	392 (40.5)	217 (22.4)	204 (21.1)
5. Pray before going to the bathroom/toilet	167 (17.2)	347 (35.8)	199 (20.4)	257 (26.5)
6. Pray after going to the bathroom/toilet	228 (23.5)	357 (36.8)	172 (17.8)	212 (21.9)
7. Pray before bed	52 (5.4)	188 (19.4)	290 (29.9)	439 (45.3)
8. Pray after waking up	194 (20.0)	355 (36.6)	219 (22.6)	201 (20.7)
9. Pray before eating	17 (1.8)	99 (10.2)	303 (31.3)	550 (56.8)
10. Pray after eating	111 (11.5)	250 (25.8)	285 (29.4)	323 (33.3)
11. Reading prayers in every situation and other activities	36 (3.7)	373 (38.5)	334 (34.5)	226 (23.3)
Islamic study activities	474 (48.9)	275 (28.4)	63 (6.5)	157 (16.4)
Fasting Activities				
Mandatory Fasting Activity				
Ramadan Fasting	5 (0.5)	0 (0.0)	150 (15.5)	807 (83.3)
Replace Ramadan Fasting	43 (4.4)	104 (10.7)	219 (22.6)	603 (62.2)
Sunnah Fasting Activity				
	759 (78.3)	59 (6.1)	32 (3.2)	118 (12.8)
Yes f (%)				
Reading Qur'an Activity				
Qur'an Reading Activity Quantity				
1. Never in the last 1 month	93 (9.6)			
2. Sometimes reading Qur'an but not erratically and not routinely every day	627 (64.7)			
3. Read the Qur'an every day at least 1 page	137 (14.1)			
4. Read the Qur'an more than 1 page but not up to 1 juz everyday	108 (11.1)			
5. Read the Qur'an at least 1 juz every day	4 (0.4)			

The religious activities of Islamic students consist of 7 themes, namely prayer activities, infaq/alms activities, Islamic interpersonal relationships, remembrance, and prayer activities, Islamic study activities, fasting, and Qur'an reading activities. In the first theme, namely prayer activities, 443 people (45.7%) of Muslim students always perform the obligatory prayers, 347 people (35.8%) often perform the obligatory prayers, meaning that they have never left the obligatory prayers, and 166 people (17.1%) who sometimes -Sometimes perform the obligatory prayers. As for the sunnah prayers, most students often perform the Duha prayer (101 people or 10.4%). For the quality of prayer activities, it is still dominated by the frequency, sometimes the fard prayer at the beginning of time, the fard prayer in congregation, beginning, and or ending with the sunnah prayer.

There are only 60 people (6.2%) who have never done charity infaq activities during the last month and are dominated by students with an occasional frequency of 587 people (60.6%). Islamic interpersonal relationships in negative statements, students are dominated by students who do it sometimes except for items alone with the opposite sex, disobedience to both parents, taking things that are not their right, jealousy, pride, miserliness, and poor relations with parents the dominant frequency was never, namely 61.3%, 69.2%, 93.4%, 59.6%, 76.5%, 85.8%, and 83.5%. Then, the most frequently performed remembrance and prayer activities by respondents were praying before eating (56.8%), praying before going to bed 45.3%), praying before leaving the house (36.6%), and praying after eating (33.3%). In addition, this activity is dominated by the frequency of morning remembrance (48.6%), evening remembrance (46.6%), prayer before entering the house (40.5%), before and when leaving the bathroom/toilet (35.8%), prayer after waking up (36.6%) and prayer while doing other activities (38.5%).

The frequency of participating in Islamic studies by the dominant respondent was never, namely 474 (48.9%), and very minimal who often participated in the study, which was only 63 people (6.5%). For fasting activities, almost all students (95.5%) often and always fast in Ramadan, but for sunnah fasting most have never fasted sunnah in the last 1 month. As for reading the Qur'an, thank God it is dominated by students who read the Qur'an). Even though the frequency is sometimes (64.7%), and some read the Qur'an 1 juz per day, namely 4 people (0.4%).

Overview of Religious Activities of Christian Respondents

The religious activities of Christian respondents, whether Protestant, Catholic or Adventist, are as follows. Table 3 shows that the religious activities of Christian students consist of 3 themes, namely worship activities (spiritual discipline), religious attitudes and relationships with others. For worship activities (spiritual discipline), the activities that are mostly carried out are attending Sunday worship with the congregation in the church, namely 91.2%, praying privately with the main prayer being made regularly every day (90.4%), and carrying out joint disciplinary activities to encourage faith growth (89.2%).

Table 2. Distribution of Religious Activities of Christian Respondents (n=227)

Variable	Yes f (%)	Never f (%)	Sometimes f (%)	Often f (%)
Worship Activities (Spiritual Discipline) :				
1. Carry out spiritual discipline activities to help faith growth	203 (89.2)	24 (10.8)		
2. Attend Sunday worship with the congregation at church	208 (91.2)	19 (8.8)		
3. Happy to pray privately with prayer points that are made regularly every day	206 (90.4)	21 (9.6)		
4. Read the Bible regularly	116 (50.9)	111(49.1)		
5. Carry out daily prayers according to the main prayer that is made		11 (4.8)	113 (49.6)	104 (45.6)
6. Pray every day		28 (12.3)	145 (63.6)	54 (23.7)
7. Morning prayer, every night		11 (4.8)	82 (36.0)	135 (59.2)
8. Prayer before activity		15 (6.6)	70 (30.7)	142 (62.3)
9. Quiet time every day before activities		26 (11.4)	134 (58.8)	67 (29.4)
10. Shady time by induction method (BGA)		26 (11.4)	134 (58.8)	67 (29.4)
11. Read the Bible every day		39 (17.1)	127 (55.7)	47 (26.8)
12. Join a Bible study group		64 (28.1)	102 (44.7)	61 (26.8)
13. Join small groups/KTB in church or community		46 (20.2)	99 (43.4)	82 (36)
14. Follow Sunday worship at church		13 (5.7)	83 (36.4)	107 (46.9)
15. Engage in Christian student fellowship activities on campus		37 (16.2)	83 (36.4)	107 (46.9)
16. Doing the fast privately		93 (40.8)	85 (37.3)	49 (21.5)
17. Doing fasting with the community		95 (41.7)	81 (35.5)	51 (22.4)
18. Giving offerings in a series of worship		69 (30.3)	89 (39.0)	69 (30.3)
19. Doing tithing		69 (30.3)	89 (39.0)	69 (30.3)
20. Serving God through talents		21 (9.2)	89 (39.0)	117 (51.3)
21. Praying for the sick		7 (3.1)	69 (30.3)	151 (66.2)
22. Praying for those who are grieving		3 (1.3)	39 (17.1)	185 (81.1)
Religious Attitude:				
1. Understand the meaning of an honest attitude	224 (98.2)			
2. Understand the gentle attitude and have the determination to apply it in all aspects of life	221 (96.9)			
3. Understand the meaning of patience that should be done and have the determination to apply it in all aspects of life	204 (89.5)			
4. Have the determination to apply the fruit of the spirit in daily life	217 (95.2)			
5. Understand the meaning of a serving heart	218 (95.6)			
6. Be humble		3 (1.3)	83 (36.4)	182 (61.8)
7. Saying rude words		59 (25.9)	144 (63.2)	24 (10.5)
8. Share with others without expecting anything in return		7 (3.1)	46 (20.2)	174 (76.3)
9. Criticizing others		103 (45.2)	112 (49.1)	12 (5.3)
Relationships with others				
1. Dating/Dating		89 (39.0)	79 (34.6)	59 (25.9)
2. Keeping holiness while dating		48 (21.1)	31 (13.6)	148 (64.9)
3. Have sex before marriage with a partner		205 (89.9)	16 (7.0)	7 (3.1)
4. Pray for others who have hurt feelings		25 (11.0)	22 (9.6)	202 (88.6)
5. Having good relationship with parents		5 (2.2)	17 (7.5)	202 (88.6)
6. Having good relationship with siblings		3 (1.3)	22 (9.6)	202 (88.6)
7. Having good relationship with friends		5 (2.2)	40 (17.5)	182 (79.0)
8. Missing fellowship with fellow believers		3 (1.3)	39 (17.1)	185 (81.1)

As for religious attitudes, almost all respondents understand the meaning of honest commitment, which is 98.2%. Understand the gentle attitude and have the determination to apply it in all aspects of life (96,9%), Have the determination to apply the fruit of the spirit in daily life (95.2%), understand the meaning of a serving heart (95.6%). Then for relationships with others, some items that more than 80 percent of respondents always do are praying for others without hurting feelings, good relations with parents, good relations with relatives and longing for fellowship with brothers, and sisters in the faith.

Relationship with others consist of 8 items. There were 5 items that more than 75% of respondents often did it : praying for others who have hurt feelings (88.6%), having good relationship with parents (88.6%), having good relationship with friends (79.0%), having good relationship with siblings (88.6%), and Missing fellowship with fellow believers is 81.1%.

Overview Religious Activities of Hindu, Budha dan Konghucu Respondent

Table 3. Distribution of Religious Activities of Hindu, Budha, and Konghucu Respondents (n=10)

Variable	Never f (%)	Seldom f (%)	Sometimes f (%)	Often f (%)	Always f (%)
Worship Activities :					
1. Prayer activities	1 (10)	2 (30)	2 (30)	3 (30)	2 (20)
2. Attend religious celebrations	0 (0)	1 (10)	0 (0)	3 (30)	6 (60)
3. Ready the holy book	0 (0)	1 (10)	3 (30)	4 (40)	2 (20)
4. Pray	0 (0)	1 (10)	0 (0)	0 (0)	9 (90)
5. Participate in the activities of religious organizations	2 (20)	2 (20)	1 (10)	0 (0)	5 (50)
6. Routine worship	0 (0)	1 (10)	0 (0)	1 (10)	8 (80)

Table 3 shows that general religious activities for Hindu, Buddhist and Confucian students consist of 6 items, prayer activities, where there is 1 person who has never done it; attending religious celebrations: most often and always do (30% and 60%). Most respondents (40%) often read the holy book, and there are still 2 students who do not take part in the activities of religious organizations and the majority of respondents regularly carry out their prayers (80%).

Discussion

Religious activities are all activities related to religion in accordance with the religion adopted. This study will involve several religious leaders as experts in the preparation of instruments that will assess students' religious activities. From the point of view of Islam, Rohmadani & Setiyani (2019) revealed that the religious activities carried out by the qualitative research informants were praying five times more on time, performing sunnah prayers and fasting sunnah, reading the Koran, participating in religious activities such as recitations, organizational activities. Research informants are in a state of moderate stress and try to overcome this situation by getting closer to Allah, so that their commitment to worship is more solemn again. Worship that is performed is manifested in the behavior of carrying out religious activities including praying five times a day correctly, carrying out sunnah prayers and fasting sunnah, reading the Koran, participating in religious activities such as recitations and Islamic organization activities making the spirit of the informants increase in completing the thesis. The Madrasa efforts in forming

students' religious character, namely praying together before and after learning, carrying out dhuha and dhuhr prayers in congregation, reading juz 'amma, asthmaul husna, istighosah. Other activities are also in the form of infaq, 5S habituation (greetings, smiles, greetings, courtesy, manners), religious extracurricular activities such as tambourines, Read and Write the Qur'an (BTQ), and others, as well as Islamic Holiday Commemoration activities (PHBI) consisting of isra' mi'raj, birthday of the Prophet Muhammad, and Eid al-Adha. From Sukaca (2017), there are nine golden habits of muslim and thus adopted in this study. Religious characters that are formed from the habituation of religious activities include piety, sincerity, honesty, politeness, mutual assistance, tolerance, competitiveness, cleanliness, and the love of the Prophet. From the point of view of other religions, it will be studied according to the instruments prepared by the experts according to their respective religions.

From a Christian perspective, this study explores starting from the belief in the salvation, an understanding of a new life that will produce the fruit of the Spirit, in every day-to-day activity in terms of attitudes and relationships with others. Spiritual activity in terms of spiritual discipline and attitude is greatly influenced by beliefs and understanding of the new Life. As a basic principle in the growth of faith. Religious character emerges from the existence of a basic foundation, namely the belief in salvation which will bring students to an understanding of a New Life (leaving an old life/life in sin to become a person who realizes a precious life before God who has saved). With the certainty of salvation and this understanding, spiritual discipline will be formed and produce a person with a character similar to Christ's. Christian activity refers to the Church's tri vocations, namely fellowship, witness, and service. Fellowship is the call of the church to fellowship in worship together, to establish fellowship among others. Witnessing is the call of the church to become a person with character, to be a role model, an example in all attitudes, namely the fruit of the spirit; Love, joy, peace, patience, kindness, goodness, and faithfulness. Serving is the calling of the church to be a person who gives himself to use his talents in serving God through serving others.

By knowing the description of student religious activities, we should map the planning for achieving religious habit programs for students and correlating them with the mental health state of students. Therefore, the wellness and happiness of students on campus particularly can arise.

Limitations

Some respondents' accuracy in choosing online form links is still lacking, so some fill out forms that are not according to their religion. However, this has been anticipated by arranging the forms according to their religion. So, even if they choose the wrong link, it will automatically not be able to fill in if the religion they choose doesn't match the form.

Contribution to global nursing practice

By knowing the students' religious activities, spiritual nursing care can be planned by following the students' religious beliefs and can develop religious care that will improve students' spiritual coping to improve their mental health.

Conclusion

Students' religious activities still need to be improved because some items and domains of activity coverage need to be improved so that mental health is optimal

through spiritual coping, especially religious coping. This is not limited to one religion but all religions within the scope of this research.

Author Contribution

All authors have accepted responsibility for the entire content of this manuscript and approved its submission.

Conflict of interest

There is no conflict of interest in this research.

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