

# The Psychological Well-Being Practices from Islamic Perspective in Families During the COVID-19 Pandemic

**Sarah Dina Mohd Adnan; Izzah Nur Aida binti Zur Raffar\*; Nang Naemah Nik Dahalan; Nor Adina Abdul Kadir; Mariam Farhana Md Nasir; Hamidah Jalani**

*Academy of Contemporary Islamic Studies (ACIS), Universiti Teknologi MARA, Melaka Branch, Alor Gajah Campus, 78000 Alor Gajah, Melaka, Malaysia*

*\* Email Corresponding Author: izzahnur@uitm.edu.my*

## Abstract

**Purpose:** Research conducted on the effects of the COVID-19 pandemic on society has revealed the presence of social obstacles arising from the detrimental influence on individuals' emotional and psychological well-being. These adverse effects manifest in several forms, including symptoms of stress, tension, anxiety, concern, melancholy, and depression, alongside the enduring economic difficulties experienced by affected individuals. The proliferation of COVID-19 and the implementation of the Movement Control Order (MCO) have had a widespread impact, including on parents who express concerns regarding the mental and emotional welfare of their children amidst the MCO. Additionally, parents are experiencing heightened stress levels due to the responsibilities associated with facilitating home-based learning and teaching, commonly referred to as the PdPR.

**Research limitations/implications:** To safeguard the ongoing welfare and contentment of the family, it is imperative to implement remedial measures aimed at mitigating the crises and stress that have been identified among parents amidst the pandemic, with a specific focus on the educational challenges encountered by children in a home-based setting.

**Practical implications:** The present study was undertaken with the aim of identifying the strategies implemented inside families to uphold psychological well-being during the pandemic, as well as evaluating the extent to which these practises are employed. The present investigation was conducted as a survey study.

**Design/methodology/approach:** The study employed quantitative data gathering methods, specifically by distributing questionnaire forms to a purposively selected sample of 516 parents. The collected data was then analysed using descriptive statistics in SPSS, including measures such as minimum, frequency, and percentage.

**Findings:** The findings indicated that a majority of participants consistently engage in prayer and place their trust in a higher power (mean = 3.61) as a means of achieving psychological well-being. Furthermore, within the context of the pandemic, it is possible to identify three distinct stages of well-being practises among families, namely the low, moderate, and high stages.

**Originality/value:** This study is anticipated to be utilised by parents and Muslim families who are grappling with contemporary issues. Furthermore, it is planned to serve as an indication for relevant stakeholders to offer educational resources, assistance, and programmes aimed at fostering family harmony in Malaysia.

## **Introduction**

The well-being of families plays a pivotal role in fostering a cohesive and thriving society and nation. The contribution of a responsible family member can significantly contribute to the establishment of a cohesive family unit, particularly in the context of the Movement Control Order (MCO). The World Health Organisation (WHO) asserts that the assessment of human well-being is commonly approached from a psychological standpoint, which encompasses both cognitive and affective dimensions. These characteristics pertain to the subjective evaluation of one's life, encompassing both good and negative affective states, and centering on the overall level of contentment with one's existence. This encompasses factors like as marital satisfaction, overall life satisfaction, satisfaction within the family context, and decreased occurrences of severe depression and anxiety. The process of adjusting to the prevailing conditions during the four stages of movement control orders has presented considerable difficulties. The transformation of societal existence has reached a juncture where certain individuals have a sense of being "constrained" within the confines of their own residences. Improper management of this circumstance has the potential to influence emotions and behaviours. Adopting a mindset of reciprocal concern and attentiveness towards one another can facilitate the effective management of the Movement Control Order, while also prioritising the maintenance of mental and emotional well-being.

Psychological well-being is characterised by a state of happy emotions and optimal functioning, embracing several aspects of a fulfilling existence (Huppert, 2009). The attainment of sustainable well-being does not necessitate perpetual emotional contentment for individuals, as the experience of distressing emotions such as failure, disappointment, and melancholy is inherent to the human condition. The capacity to effectively regulate unpleasant or distressing emotions is crucial for sustained psychological and emotional health, given that such emotions might occasionally manifest as intense and enduring, thereby impeding an individual's routine functioning. Psychological well-being encompasses the satisfaction obtained from multiple dimensions, including social needs, psychological needs, and the need for autonomy, which collectively influence human development (Asmawati et al., 2009). Hence, an inquiry emerges regarding the strategies employed by parents to mitigate the psychological distress associated with the Movement Control Order (MCO) period. Hence, the present study was undertaken with the aim of identifying the strategies employed by families to promote psychological well-being amidst the pandemic and assessing the extent of psychological well-being experienced by families in the context of the COVID-19 pandemic.

## **Literature Review**

In recent times, there has been a surge in research pertaining to the ongoing global COVID-19 pandemic. Noteworthy investigations have been conducted by Talha (2020), Greyling et al. (2020), Brooks et al. (2020), Jiao et al. (2020), Orgilés et al. (2021), Sahid et al. (2020), and Li et al. (2020). The adoption of preventive measures, such as the enforcement of movement control orders that impose restrictions on various social activities, has resulted in alterations to the everyday lifestyle of the community when compared to their prior way of existence (Talha, 2020). This phenomenon is not limited to Malaysia alone but is observed globally as curfews (lockdowns) are implemented to reduce the transmission of the Covid-19 virus (Greyling et al., 2020). From a community safety perspective, this enforcement is widely acknowledged as an effective preventive strategy. However, it is important to acknowledge the unintended consequences that arise from the social limitations put on individuals, families, and society. The family institution is not immune to the negative effects of this widespread issue, particularly

when it assumes certain societal functions that make it vulnerable to its detrimental consequences.

While the implementation of the Movement Control Order (MCO) has been effective in reducing the number of COVID-19 instances, it has also introduced a certain level of instability and posed a threat to familial cohesion (Salasiah, 2020). Numerous scholarly investigations underscore the prevalence of despair and familial disintegration throughout the COVID-19 pandemic. An empirical study conducted by Mapjabil et al. (2020) found a notable surge of 32 percent in domestic violence incidents within a week of the curfew's enforcement in France. This increase can be attributed to the heightened levels of stress resulting from financial difficulties. Similarly, the escalating incidences of domestic violence in China have been shown to contribute to a notable surge in divorce rates, specifically by 25 percent in mid-March 2020, inside Xian and Dazhou counties during the implementation of curfew measures (Prasso, 2020). The psychological strain resulting from the prevailing financial crisis has been observed to contribute to instances of domestic misconduct, including physical abuse, instances of individuals fleeing their homes, and tragically, cases of suicide.

In the study conducted by Majid (2020), it is emphasised that a multitude of routine modifications within the family, including housekeeping routines, work routines, and social routines, have been found to be associated with emotional dissatisfaction. Consequently, these changes elicit diverse reactions within the family unit. When a primary carer or spouse lacks the necessary mental and physical preparedness to effectively navigate familial challenges during a challenging period, it can lead to detrimental family dysfunction and potentially contribute to marital dissolution. According to Hayin (2020), parents exhibited apprehension for the mental and emotional well-being of their children throughout the duration of the Movement Control Order (MCO). In addition, these individuals encounter stress and are encumbered by the challenges associated with home-based learning and teaching, commonly known as the Process of Home-Based Learning and Teaching (PdPR) (Megat, 2021).

Based on the findings of Jodi et al. (2014) and Yusoff et al. (2020), the utilisation of spiritual practises rooted in Islamic teachings has been identified as a potential approach for addressing human psychology and its impact on individual transformation, including parental psychology, in the context of educating children amidst the MCO period. There are various strategies that individuals and parents can employ to effectively manage the stress they encounter. One such approach, as proposed by Al-Ghazali (2000), involves engaging in soul training activities, such as prayer, remembrance, reading the Qur'an, and supplication, to cultivate inner peace and tranquilly in one's life (Yusoff et al., 2020). According to Jarnawi (2020), establishing a regular practise of cultivating the soul involves educating it to engage in activities that promote tranquilly and inner peace. One of the methods to address the issue of internal conflict in individuals is by cultivating qualities such as reflection, patience, confidence, calmness, and gratitude for the provisions bestowed by Allah SWT. Al-Ghazali's approach offers valuable insights and strategies in this regard. This perspective aligns with Salasiah's (2014) assertion that the integration of tazkiyat al-nafs into communal life is imperative. Salasiah argues that the human self is inherently burdened with intricate predicaments, spiritual ailments, and malevolence. Without a proper understanding and practise of religious values, individuals are unlikely to attain tranquilly of mind.

The concept of purification is widely employed in various other studies. The practise of ablution has the potential to purify and instill tranquilly inside the heart of a Muslim individual. The

sensation of purity in both physical and spiritual aspects serves as a catalyst for individuals to establish a connection with the divine through their prayers, resulting in a state of serenity and harmony due to their proximity to the Supreme Being. This state of tranquilly can also be augmented by regular practise of meditation, deep contemplation, acts of philanthropy, and recitation of hymns extolling the magnificence of the Divine (Shafenas & Yunus, 2016). The assertion made by Razali (2010) posits that engaging in extensive zikir, which involves praising and seeking forgiveness from Allah, serves as an effective remedy for addressing psychological problems inside an individual's psyche. In short, there are several tips to overcome psychological stress according to Islamic perspective that can be applied in the muslim's families towards well-being, such as:

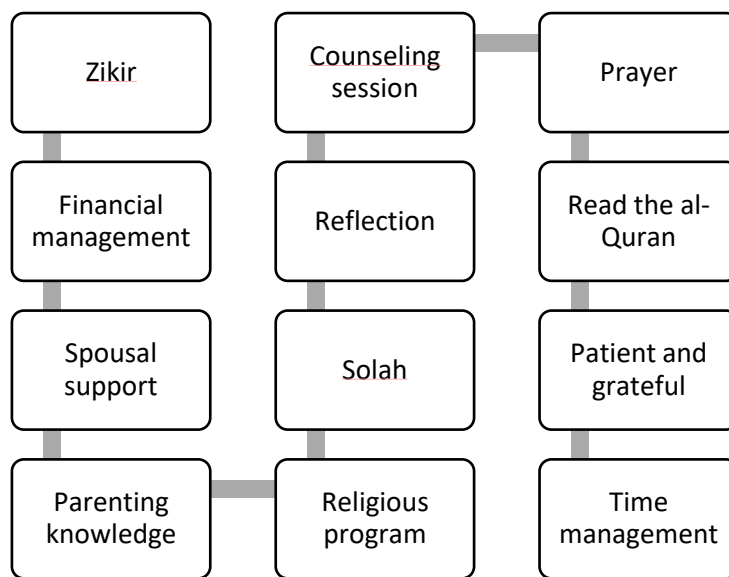


Diagram 1 Tips to Overcome Psychological Stress According to Islamic Perspective

Source: al-Ghazali (2000); Izzah Nur Aida et al. (2021)

Therefore, it is imperative to acknowledge the significance of spirituality and psychotherapy in addressing parental pressure within the context of remote learning for children during the pandemic, with the goal of enhancing overall family welfare. This study highlights the importance of doing research on psychological well-being practises aimed at mitigating stress during the Movement Control Order (MCO) time. It is anticipated that the findings of this study will make a valuable contribution to the development of strategies for fostering a thriving family environment.

**Method**

The approach employed in this research involves conducting a survey study with a deliberately selected sample of 516 respondents, specifically picked from among Muslim parents residing in Malaysia. The major data collection technique employed in this study is an online survey conducted through the Google Forms platform. The questionnaire comprises three primary components in its whole; however, this study will just focus on one component, namely the strategies employed to alleviate parental psychological stress during the period of Movement Control Order (MCO) in relation to their children's education. Prior to conducting the main study, a preliminary study was conducted to assess the reliability of the instrument. This was

achieved by comparing the survey findings with the Cronbach's Alpha index coefficient value. The researcher conducted a preliminary investigation, referred to as a pilot study, among the staff members of Universiti Teknologi MARA Melaka. The study included a sample size of 50 parents. Subsequently, the outcomes of the pilot study were assessed utilising the Cronbach's Alpha ( $\alpha$ ) reliability test measuring tool, which indicated a reliability coefficient of 0.882.

Hence, the obtained reliability value of the questionnaire instrument in this study suggests that the instrument possesses a high level of reliability, demonstrating effectiveness and consistency, thereby rendering it suitable for empirical research (Sekaran & Bougie, 2013). The survey utilised a Likert-type scale to assess the responses of participants. This scale consisted of four scores: 1 representing "strongly disagreed" (STS), 2 representing "disagree" (TS), 3 representing "agree" (S), and 4 representing "strongly agree" (SS). Subsequently, the questionnaire data underwent analysis utilising the Statistical Package for the Social Sciences (SPSS) software. The analysis procedure encompasses the utilisation of descriptive statistical methods, wherein the outcomes of the study are elucidated through the application of frequency (F), percentage (%), and mean value. The utilisation of these procedures is deemed suitable for addressing the inquiries and goals of the specific research. Consequently, the present investigation was examined utilising the mean score value, which is presented in Table 1.

Table 1: Mean score value

Level Mean Score Value	Level
1.00 – 2.33	Low
2.34 – 3.67	Medium
3.68 – 5.00	High

Source: Ghafar (2003)

Ghafar (2003) posits that researchers have the ability to employ diverse formulas and personal beliefs in order to derive indexes that align with the aims of their study. Table 1 displays the average score value, categorised into three distinct levels. A range of 1.00 to 2.33 for the mean value is considered to be at a low level, while a range of 2.34 to 3.67 is classified as a medium level. On the other hand, a range of 3.68 to 5.00 is regarded as a high level.

### **Findings and Discussion**

The purpose of this part was to examine the psychological well-being strategies employed by families amidst the pandemic and assess the degree of psychological well-being experienced by families throughout the COVID-19 outbreak.

#### ***Methods of Psychological Well-Being Practised among Families Amidst the Pandemic***

One of the objectives of this study is to ascertain the psychological well-being strategies employed by families during the ongoing pandemic. Table 2 presents a compilation of 15 question items that pertain to the strategies employed for alleviating parental psychological stress during the educational upbringing of children, as per the Islamic viewpoint. Most parents in the study reported experiencing psychological stress, but they were able to effectively manage this stress by using the ways advocated in Islam. This was evident from the high mean values observed for practically all items related to the interpretation of these approaches. The results showed that the item with the highest mean value was the item 'I always pray and rely on God' (mean = 3.61), followed by the item 'I perform the obligatory prayers perfectly' (mean = 3.55), 'I read the Quran for get calm' (mean = 3.51), 'I train myself to be patient and persevere with tests' (mean = 3.45), 'I often reflect on myself in the face of tests' (mean = 3.43), 'I practice



good relationships with my partner and children at home’ (mean = 3.43), ‘I often give alms to solve problems’ (mean = 3.35), ‘I provide learning tools for children at home’ (mean = 3.34), ‘I am able to handle family finances well’ (mean = 3.27), ‘I get support and cooperation from my partner in educating children’ (mean = 3.25), ‘I practice congregational prayers with my family’ (mean = 3.18), ‘I deepen my knowledge of parenting to educate my children better’ (mean = 3.13), ‘I organize my schedule so that it is balanced between working and educating time children’ (mean = 3.11) and the item ‘I often follow spiritual programs through mass media to reduce stress’ (mean = 3.05). In contrast, the item "I actively pursue counselling and seek advice from my family when deemed necessary" obtained a moderate mean value of 2.75.

**Table 2** Psychological Well-Being Practiced in Families During the Pandemic

No	Statement	Percent (%) & Frequency (N)				Mean	Interpretation of Min
		Strongly disagree	Do not agree	Agree	Strongly Agree		
1	I always pray and hope in God.	0.4% (2)	1.6% (8)	34.9% (180)	63.2% (326)	3.61	High
2	I performed the obligatory prayers perfectly.	0.4% (2)	2.7% (14)	38.2% (197)	58.7% (303)	3.55	High
3	I read the Quran for peace of mind.	0.4% (2)	2.5% (13)	43% (222)	54.1% (279)	3.51	High
4	I trained myself to be patient and persevere with the test.	0.2% (1)	1.9% (10)	50.4% (260)	47.5% (245)	3.45	High
5	I often self-reflect in the face of tests.	0.4% (2)	2.3% (12)	50.8% (262)	46.5% (240)	3.43	High
6	I practice good company with my partner and children at home.	0.4% (2)	1.6% (8)	52.3% (270)	45.7% (236)	3.43	High
7	I often give alms to solve problems.	0.6% (3)	4.8% (25)	53.9% (278)	40.7% (210)	3.35	High
8	I provide child learning tools at home.	1% (5)	4.1% (21)	55% (284)	39.9% (206)	3.34	High
9	I am able to handle family finances well.	1.0% (5)	5.6% (29)	59.1% (305)	34.3% (177)	3.27	High
10	I get the support and cooperation of my partner in educating my children.	1.9% (10)	7% (36)	55% (284)	36% (186)	3.25	High
11	I used to pray in congregation with my family.	1.9% (10)	11.2% (58)	54.1% (279)	32.8% (169)	3.18	High
12	I deepened my knowledge of parenting to educate my children better.	0.8% (4)	11.4% (59)	61.4% (317)	26.4% (136)	3.13	High
13	I organize my schedule so that it is balanced between working time and educating children.	1.0% (5)	12.2% (63)	62% (320)	24.8% (128)	3.11	High

14	I often follow spiritual programs through the mass media to reduce stress.	3.3% (17)	13.4% (69)	58.1% (300)	25.2% (130)	3.05	High
15	I seek counseling and family advice if necessary.	7.8% (40)	24.2% (125)	52.9% (273)	15.1% (78)	2.75	Moderate

*Source: Questionnaire (2021)*

One of the primary strategies employed by parents to cope with psychological stress throughout their children's educational journey is consistent prayer and reliance on a higher power (mean = 3.61). This approach garnered a high level of agreement, with 98.1% (n = 506) of respondents indicating their support or strong support for this method. The assertion is substantiated by Al-Ghazali (2000), who elucidated that engaging in the practise of soul training, such as prayer, can enhance the sense of tranquilly in one's life. In the study conducted by Hamid (2007), it was suggested that parents ought to engage in the practise of prayer, as it is believed to provide beneficial outcomes for both themselves and their children. A range of prayers uttered by Rasulullah SAW can be implemented in one's life, encompassing supplications for spiritual prosperity in the hereafter, facilitation of daily affairs, tranquilly of the mind, liberation from financial obligations, and other similar aspects. The act of performing ablution prior to engaging in prayer elicits a sense of cleanliness and purity inside the believer. The sensation of cleanliness experienced by individuals in both their physical and spiritual aspects serves as a preparatory state for cultivating a spiritual connection with the divine. This sense of cleanliness thereafter facilitates a tranquil state of being, including both the physical and spiritual dimensions, during the act of prayer. According to Anwar (2017), individuals may experience a sense of tranquilly and peace as a result of engaging in prayer and establishing a connection with the divine. This is attributed to the inherent proximity between the individual and the Creator. Jalil (2017) similarly recognised the efficacy of incorporating religious aspects, such as cultivating a trusting mentality, in addressing societal issues.

Furthermore, the study's results indicated that the participants made efforts to execute the mandatory prayers with utmost precision, as evidenced by a mean score of 3.55. Moreover, a significant majority of 96.9%, consisting of 500 respondents, expressed agreement or strong agreement with this statement. This perspective aligns with the scholarly work of Azizan and Sa'ari (2009), whereby they elucidate the significance of obligatory worship in Islam, particularly emphasising the essentiality of prayers that are mandated for all adherents of the faith. The Islamic faith advocates a kind of worship that incorporates spiritual aspects with the potential to address liver illness. It establishes a direct connection between human connections and the creator. The act of ablution, which is conducted before to engaging in prayer, instills a sense of cleanliness and purification within the believer, affecting their spiritual well-being. The sensation of bodily and spiritual cleanliness serves as a preparatory state for individuals to engage in a spiritual connection with the divine, leading them towards a state of tranquilly in both their physical and spiritual being during the act of prayer. The act of engaging in prayer and establishing a connection with God can lead to a subsequent experience of inner calm and serenity, as one feels a sense of proximity to the divine being. The Islamic faith advocates for a form of worship that incorporates spiritual practises aimed at addressing cardiac disease. Various religious practises can be observed, including required prayer, fasting, circumcision, and prayer of repentance. According to Yahya and Sham (2020), engaging in acts of worship such as reading the Quran and fasting can serve a therapeutic purpose, hence potentially benefiting the well-being of the individual's soul.

In the study, it was found that a significant majority of participants, specifically 86.9% out of 448 respondents, expressed agreement or strong agreement with the statement 'I engage in congregational prayer with my family'. This finding suggests that practising congregational prayer with one's family was perceived as an effective strategy for coping with psychological stress during the period of Movement Control Order (MCO). The mean score for this item was calculated to be 3.18, further indicating the level of agreement among the respondents. Akhir (2011) posits that instances of child abuse may arise due to the non-adherence to Islamic family life principles, such as the neglect of communal prayers including children. Therefore, engaging in communal prayers alongside family members inside the household can effectively promote emotional tranquilly and foster the development of camaraderie and companionship among individuals. According to Mohad et al. (2020), the current leader of the household assumes the role of an imam, leading prayer sessions within the confines of their home alongside their family. Jarnawi (2020) posits that the cultivation of a sense of '*sakinah*' inside oneself is a highly comprehensive therapeutic approach, as it is believed to be divinely facilitated by the almighty God. Individuals who have participated in the *Sakinah* programme are likely to experience a heightened sense of tranquilly and inner peace. This can be attributed to their establishment of a spiritual foundation centred around their reliance on and hope in God. Trials and tribulations can be regarded as a mechanism for assessing and attaining spiritual perfection in individuals, or as a means of expressing thanks towards a higher power.

According to Islamic teachings, stress is attributed to a state of spiritual disconnection from God, wherein the heart becomes distant from its divine source. The Quran and hadiths contain a diverse range of memory practises that ought to be observed in a systematic and uninterrupted fashion. The act of worship, such as the recitation of the Quran, possesses therapeutic qualities and exerts a beneficial impact on the human psyche. This phenomenon is evident in the item titled 'I read the Quran to achieve serenity', with a mean score of 3.51. Out of the 501 participants surveyed, a significant majority of 97.1% expressed agreement or strong agreement with the given statement. In his seminal work "al-Muqaddimah," Khaldun (1995) emphasised the significance of acquiring knowledge of the Qur'an. He said that this pursuit holds paramount importance as it serves as the foundation for all educational systems within Islamic societies. Furthermore, Khaldun posited that the Qur'an, being a symbol of religion, plays a crucial role in fortifying faith and belief among individuals. The Qur'an and hadith contain a range of remembrance practises that should be consistently and systematically observed at regular intervals. The efficacy of soul healing is attributed to the frequent remembrance of God.

The utilisation of spiritual practises rooted on Islamic teachings presents itself as a viable option for the management of human psyche. Spiritual intelligence can be characterised by the presence of faith, genuine piety, consistent engagement in prayer, the practise of zikir, and the establishment of regular prayers. The optimal outcome in addressing psychological and internal human issues, such as anxiety and depression, is achieved through the implementation of religious psychotherapy. Furthermore, Abdullah (2014) and Jalil (2017) have also recognised the efficacy of incorporating religious components into addressing societal issues. The incorporation of the spiritual dimension inside an individual's existence has the potential to enhance and organise one's life. The reason for this phenomenon is in the correlation between the cultivation and engagement of spirituality, which is intricately linked to the emotional and cognitive faculties, and its impact on fostering moral and virtuous development inside the individual. Furthermore, it can be argued that human beings are inherently designed by a higher power, namely Allah SWT, to possess a fundamental requirement for both physical and spiritual



components in a harmonious manner, hence facilitating optimal functioning of an individual (Baharuddin & Ismail, 2014). The basic realms of spiritual intelligence in Islam have been formulated by Baharuddin and Ismail (2014). These domains include al-ruh, al-qalb, al-nafs, al-aql, tauhid, ibadah, and akhlaq. Therefore, it can be said that this particular spiritual practise has the potential to exert an influence on the personal development of an individual, as well as on the psychological well-being of parents, particularly during the period of the Movement Control Order (PKP) and its impact on the educational process of children (Yusoff et al., 2020). A survey was conducted with a sample size of 130 participants, of which 83.3% expressed agreement or strong agreement with the statement 'I frequently engage in spiritual programmes through mass media as a means to alleviate stress'. The average response for this item was 3.05 on a scale of agreement.

The item 'I receive the support and collaboration of spouses in the education of children' received a mean score of 3.25. Out of the total 452 responses, 91% agreed or strongly agreed with this statement. This phenomenon occurs because of children's inability to attend traditional schooling owing to restricted social interactions. Consequently, online learning has emerged as a viable method to mitigate any potential educational setbacks they may encounter. According to Jarnawi (2020), this necessitates parents to assume the responsibility of serving as educators within the household. The closure of educational institutions at all levels has been mandated to effectively disrupt the transmission of Covid-19. Subsequently, a comprehensive number of 506 participants (98%) expressed their agreement and strong agreement towards the statement 'I engage in effective social interactions with my partner and children within the household' (mean = 3.43). To cultivate a state of inner tranquilly, it is imperative to adhere to the divine instructions of Allah SWT, which encompass acts of kindness, tolerance, and benevolence towards one's spouse and children.

The challenges posed by the epidemic not only impact the physical aspects of human existence, but also have a profound impact on individuals' mental well-being. Hence, the cultivation of resilience skills and the development of a robust identity are imperative in fostering individuals who possess equilibrium in both external and internal dimensions (Abdul Aziz et al., 2020). Numerous scholarly investigations have underscored the prevalence of depression and familial dysfunction during the COVID-19 pandemic. All these instances demonstrate how pandemics can result in consequences that contribute to the development of depression in both people and families. Depression is classified as an emotional condition that arises from an individual's cognitive patterns pertaining to self-perception, their perception of the surrounding world, and their immediate surroundings (Yahya & Sham, 2020). Therefore, the implementation of counselling services has the potential to mitigate the issue of depression. A survey was conducted with a sample size of 351 participants, representing 68% of the total population. The respondents were asked to indicate their level of agreement with the statement 'I seek therapy and family advice whenever necessary'. Most participants, 68%, expressed agreement and strong agreement with this statement. The mean score for this item was calculated to be 2.75. According to Sa'ari and Muhsin (2012), Islamic psychotherapy encompasses a comprehensive spiritual dimension that addresses all facets of human existence throughout the treatment of spiritual and physical ailments. The Islamic style of counselling or psychotherapy incorporates four maqamat, or stations, to address the erosion of moral values and social issues. These stations are tawbah (repentance), sabr (patience), raja' (hope), and khawf (fear). According to Musa and Sa'ari (2019), the maqamat have the potential to influence the transformation and advancement of spirituality.

Regarding the domain of financial management, a considerable number of participants, namely 482 individuals, accounting for 93.4% of the total responses, expressed agreement and strong agreement with the assertion "I possess the ability to effectively manage familial financial matters." The average response score for this statement was calculated to be 3.27. This is corroborated by the National Caring Assistance (BPN), which is a government-provided assistance programme included in the People's Caring Economic Stimulus Package (Jabatan Perdana Menteri, 2020). In order to effectively manage finances, it is imperative to possess a comprehensive understanding of one's financial circumstances prior to making any decisions, particularly in the context of the prevailing climate of uncertainty. The current Movement Control Order (MCO) period is anticipated to lead to a rise in cooking expenses. This is attributed to the inability of the head of the household to adequately provide for the livelihood of numerous family members while they remain confined to their homes (Mapjabil et al., 2020). Another discovery pertaining to the financial dimension is made evident by the statement "I furnish educational resources for children at home." A consensus was reached among 94.9% of the 490 respondents, who agreed and strongly agreed with the given statement. Hence, it is imperative for parents to strategically allocate their financial resources to safeguard the quality of services provided for their children. Nevertheless, despite the constraints of a restricted budget, the government's approach has the potential to safeguard the investment in infrastructure, so mitigating the adverse economic repercussions of the epidemic.

***The Impact of the COVID-19 Pandemic on Psychological Well-Being in Families.***

The study findings indicate the presence of three distinct categories of psychological well-being strategies employed to cope with stress throughout the implementation phase of the Movement Control Order (MCO). These categories include low, medium, and high levels of coping mechanisms. According to the data presented in Table 3, it can be observed that a significant proportion of respondents, specifically 105 individuals (equivalent to 20.3% of the total sample), had a high degree of stress during the MCO period. The findings indicate that a significant proportion of respondents, specifically 403 individuals (79.7%), reported utilising a moderate degree of strategies to cope with stress during the Movement Control Order (MCO) period. The number of respondents who reported a low level of coping mechanisms during the Movement Control Order (MCO) period was 8, accounting for 1.60% of the total sample.

Table 3 The level of psychological well-being in families during the MCO Period.

Level	Frequency	Percentage (%)
Low (0-35)	8	1.60
Medium (36-55)	403	79.7
High (56-75)	105	20.3
Min: 49.41		Minimum: 15
Strd Deviation: 6.47		Maximum: 75

Source: Questionnaire (2020)

The study findings indicate that parents exhibit a modest level of coping mechanisms. The Covid-19 epidemic has presented individuals with a wide range of experiences and challenges in their life (Abdul Rashid et al., 2021). Wang et al. (2020) asserted that the dissemination of this disease has engendered significant societal strain, as individuals are confronted with a multitude of potential hazards that may impact their forthcoming existence. According to Abdul Rashid et al. (2021), it has been suggested that heightened levels of stress can contribute to the

development of many mental health disorders, including but not limited to depression and anxiety. Furthermore, as posited by Sundarasan et al. (2020), the impact of online learning on women's emotions during the pandemic is expected to be more pronounced compared to men. According to Lumban Gaol (2016), stress may not exclusively yield bad outcomes as it can also elicit positive behavioural responses. According to Norshahrul et al. (2021), engaging in emotional expression and seeking solace in a supportive environment might be beneficial for individuals in managing stress. Hence, the promotion of individuals' well-being necessitates the cultivation of resilience skills and a robust sense of identity, enabling them to attain equilibrium in both their internal and exterior realms, thereby mitigating the likelihood of future stressors (Norshahrul et al., 2021). Hairunas (2006) has posited the notion that cultivating contentment and patience, alongside consistent prayer, can potentially guide Muslim individuals towards achieving mental well-being, hence fostering a sense of inner peace and tranquilly. Furthermore, Abdullah (2014) and Jalil (2017) have both recognised the efficacy of incorporating religious components into addressing societal issues. Therefore, it can be inferred that this particular spiritual practise has the potential to exert an indirect influence on the transformation of an individual (Yusoff et al., 2020).

### **Conclusion**

In summary, the psychological well-being of parents in relation to their children's education may be disrupted, particularly in the context of Malaysia's implementation of the Movement Control Order (MCO) as a response to the COVID-19 pandemic. Nevertheless, this issue can still be managed using the approaches. According to a study conducted from an Islamic perspective, prayer emerges as a crucial factor beside the profound sense of reliance on Allah SWT in effectively addressing parental pressure in children's education within the current Movement Control Order (MCO). In order to effectively manage the challenges posed by the current epidemic, it is imperative for parents to consistently engage in prayer and place their trust in Allah SWT. Prayer serves as a means of spiritual fortitude that aids individuals in surmounting the pressures, difficulties, and obstacles encountered in the task of educating children, particularly within the context of home-based learning and teaching (PdPR) during the Movement Control Order (MCO). The utilisation of spiritual practises rooted in Islamic teachings presents itself as a viable option for effectively managing human psychology. This approach holds the potential to exert a profound impact on individuals, particularly parents, as they navigate the challenges of educating their children amidst the implementation of the Movement Control Order (MCO). Hence, it is imperative for parents to address the academic stress experienced by their children through the practise of consistent prayer and reliance on a higher power. This approach enables parents to maintain a state of tranquilly and effectively navigate the challenges encountered, ultimately leading to a more affluent existence, even within the ongoing pandemic.

Furthermore, parents can employ a range of additional strategies to foster their children's development. These may include engaging in congregational obligatory prayers, engaging in regular self-reflection, demonstrating patience in the face of adversity, exhibiting kindness towards spouses and children, and dedicating time to reading the Qur'an for spiritual solace. Moreover, in the realm of children's education, it is imperative for parents to furnish their homes with comprehensive learning resources, including internet access, computers, tablets, and mobile phones, particularly in the context of remote learning. During the current pandemic era, it is imperative for parents to effectively manage their family's money, particularly in light of the economic crisis resulting by the widespread transmission of the Covid-19 virus. In order to effectively address the emotional burden associated with parenting, it is recommended that

parents enhance their understanding of parenting skills by engaging in extensive research through online sources, as well as consulting informative books and publications. It is recommended that parents take responsibility for organising the family's schedule, adhering to a spiritual regimen, and seeking counselling and familial guidance as needed.

This study is anticipated to help parents who may be experiencing difficulties in managing their psychological stress amidst the implementation of the Movement Control Order (MCO). Furthermore, drawing from the National Family Policy (DKN) materials provided by the LPPKN, it is evident that the primary objective is to promote the overall welfare of families. This policy places significant emphasis on health, encompassing not just physical well-being but also prioritising internal aspects such as mental health. This perspective is grounded in the belief that the family unit plays a fundamental role in fostering the development of a prosperous and well-rounded future generation. In order to maintain the consistency of this study's findings, it is imperative to adhere to the aforementioned methodology, which aligns with the policies and initiatives implemented by the LPPKN. The organisations JAKIM, LPPKN, and JKM can effectively implement their objectives by employing a targeted approach. The government has the capacity to implement measures aimed at raising community awareness and addressing the psychological strain experienced by children in their educational pursuits during the Movement Control Order (MCO) period. This is particularly crucial in relation to parents.

In this study, the researcher identified some areas that present opportunities for further investigation in future studies. The subsequent investigation mostly employs inferential statistical analysis, namely utilising correlation analysis and the Mann-Whitney U test. Furthermore, additional research indicates the importance of targeting parents who are also educators. This study is conducted in response to the presence of diverse surroundings experienced by parents with varying backgrounds, which consequently leads to divergent perspectives on strategies for addressing parental psychological stress in the context of children's education.

### **Acknowledgment**

This paper is one of the research output made for fulfilling the Teja Matching Grant (GST 2023/1-2). This research was funded by Universiti Teknologi MARA, Melaka Branch.

### **References**

- Abdul Rashid, A. A., Nathratul Ayesah, Z., Mohd Zaini, O. & Nurun Najihah, M. (2021). Tinjauan Terhadap Tahap Tekanan Pelajar Universiti Semasa Pandemik COVID-19. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*. Vol. 6 (10):15-24.
- Abdullah, C. H. (2014). *Intervensi modul bimbingan islam terhadap masalah kecelaruan kebimbangan umum dalam kalangan pelajar universiti: Satu kajian kes*. Universiti Sains Malaysia.
- Anwar Sutoyo. (2017). *Bimbingan kaunseling Islam (teori dan Praktik)*. Yogyakarta :Pustaka Pelajar.
- Asmawati Desa, Asmah Ahmad & Zaini Sharkawi (2009). Kesejahteraan psikologikal orang asli di Perak dan Gerachi Jaya. *Jurnal Psikologi Malaysia*, 23, 137-146.
- Aziz, A. R. A., Sukor, N. M., & Razak, N. H. A. (2020). Wabak COVID-19 : pengurusan aspek kesihatan mental semasa norma baharu. *International Journal of Social Science Research*, 2(4), 156–174. <http://myjms.mohe.gov.my/index.php/ijssr>
- Akhir, N. M. (2011). *Faktor Penderaan Fizikal Kanak-kanak di Kalangan Ibu Bapa Melayu di Negeri Selangor* [Unpublished doctoral dissertation]. Universiti Sains Malaysia.



- al-Ghazali, A. H. M. A. (2000). *Ihya' Ulum al-Din*. Kaherah: Dar al Taqwa li al-Thurath.
- Azizan, A. H., & Sa'ari, C. Z. (2009). Terapi Solat Dalam Menangani Penyakit Gelisah (Anxiety) Menurut Perspektif Psikoterapi Islam. *Jurnal Usuluddin*, 29, 1–43.
- Baharuddin, E., & Ismail, Z. (2014). Definisi dan Konsep Kecerdasan Ruhaniah Menurut Perspektif Sarjana Islam. *Jurnal Penyelidikan Islam Jakim* 26, 53(9), 49–61.
- Brooks, S. K., Webster, R. K., Smith, L. E., Woodland, L., Wessely, S., Greenberg, N., & Rubin, G. J. (2020). The Psychological Impact of Quarantine and How to Reduce It: Rapid Review of the Evidence. *The Lancet*, 395(10227), 912–920.
- Greyling, T., Rossouw, S., & Adhikari, T. (2020). *A tale of three countries: How did Covid-19 lockdown impact happiness?* (GLO Discussion Paper No. 584). Essen: Global Labor Organization (GLO). <https://www.econstor.eu/handle/10419/221748>
- Hamid, A. S. A. (2007). Kemahiran Keibubapaan. In Azrina Sobian (Ed.), *Keluarga Islam, Kemahiran Keibubapaan dan Cabaran Semasa*. Selangor: MPH Group Publishing Sdn Bhd.
- Salasiah, H. H. (2014). *Penyucian Jiwa: Pengaruhnya Kepada Keberkesanan Latihan*. Konvensyen Latihan Islam Peringkat Kebangsaan Kali Ke-3.
- Salasiah, H. H. (2020). Peranan Kaunseling Islam Dalam Menghadapi Isu Kekeluargaan Semasa Pandemik Covid-19. In Hasanah Abd Khafidz, Siti Jamiaah Abdul Jalil, Zainab Ismail, & Salasiah Hanin Hamjah (Eds.), *Bicara Dakwah Kali Ke 21: Dakwah Dalam Talian Semasa Pandemik* (pp. 39–48). Fakulti Pengajian Islam, Universiti Kebangsaan Malaysia.
- Hayin, N. 'Asyikin M. (2020, May). Mengurus emosi, mental ketika PKP. *My Metro*. <https://www.hmetro.com.my/sihat/2020/05/573954/mengurus-emosi-mental-ketika-pkp>
- Huppert, F. A. (2009). Psychological wellbeing: Evidence regarding its causes and consequences. *Applied Psychology: Health and Well-Being*, 1 (2), 137-164
- Jabatan Perdana Menteri. (2020). *Siaran Media Kementerian Kewangan Malaysia Bantuan Prihatin Nasional (BPN)*. Prime Minister's Office of Malaysia Official Website. <https://www.pmo.gov.my/wp-content/uploads/2020/03/Siaran-Media-BPN-Kementerian-Kewangan-29032020.pdf>
- Jalil, S. J. A. (2017). *Pengaruh Program Keagamaan dan Sokongan Sosial Terhadap Konsep Kendiri, Kebimbangan dan Kemurungan: Kajian dalam Kalangan Banduan Wanita di Malaysia* [Doctoral dissertation, Akademi Pengajian Islam Universiti Malaya]. <http://studentsrepo.um.edu.my/7232/6/jamiiiah.pdf>
- Jarnawi. (2020). Mengelola Cemas Di Tengah Pandemik Corona. *At-Taujih : Bimbingan Dan Konseling Islam*, 3(1), 60. <https://doi.org/10.22373/taujih.v3i1.7216>
- Jiao, W. Y., Wang, L. N., Liu, J., Fang, S. F., Jiao, F. Y., Pettoello-Mantovani, M., & Somekh, E. (2020). Behavioral and Emotional Disorders in Children during the COVID-19 Epidemic. *The Journal of Pediatrics*, 221, 266. <https://doi.org/10.1016/J.JPEDS.2020.03.013>
- Jodi, K. H. M., Mohamad, M. A., & Seman, A. C. (2014). Penerapan Agama dalam Modul Psikospiritual dan Kesannya Terhadap Kesihatan Spiritual: Kajian Kes Di Kompleks Dar Assaadah Kuala Lumpur. *Jurnal Syariah*, 22(1), 107–127.
- Khaldun, I. (1995). *Muqadimah Ibn Khaldun*. Kuala Lumpur: Dewan Bahasa dan Pustaka.
- Li, Z., Ge, J. ingwu, Yang, M., Feng, J., Qiao, M., Jiang, R., Bi, J., Zhan, G., Xu, X., Wang, L., Zhou, Q., Zhou, C., Pan, Y., Liu, S., Zhang, H., Yang, J., Zhu, B., Hu, Y., Hashimoto, K., ... Yang, C. (2020). Vicarious traumatization in the General Public, Members, and Non-Members of Medical Teams Aiding in COVID-19 Control. *Brain, Behavior, and Immunity*, 88, 916–919. <https://doi.org/10.1016/J.BBI.2020.03.007>
- Majid, M. A. (2020, June 7). *Realiti dan Cabaran Dihadapi Pengurus Rumah Tangga Semasa PKP I*. Terengganu Strategic & Integrity Institute (TSIS).



- <https://docplayer.info/191556742-Pendahuluan-realiti-dan-cabaran-dihadapi-pengurus-rumah-tangga-semasa-pkp-i-1.html>
- Mapjabil, J., Kanyo, N., Hussin, R., Rahman, B. A., Estim, A., Eranza, D. R. D., Rahim, A. H. A., & Jetendra, M. H. (2020). Implikasi Perintah Kawalan Pergerakan Kesan Penularan Pandemik Covid-19 Terhadap Kesejahteraan Komuniti Pulau: Suatu Tinjauan Literatur. *Journal of Islamic, Social, Economics and Development (JISED)*, 5(32) (October, 2020), 108–120.
- Megat, S. (2021, February 9). *Bebanan murid, guru dan ibu bapa bertambah, NUTP mahu PdPR ditangguh* - *The Malaya Post*. The Malaya Post. <https://www.themalayapost.my/bebanan-murid-guru-dan-ibu-bapa-bertambah-nutp-mahu-pdpr-ditangguh/>
- Mohad, A. H., Mokhtar, R. A. M., & Latiff, L. A. (2020). Pandemik Covid-19 dan Kesannya Kepada Amalan Solat Berjemaah dalam Kalangan Masyarakat Islam di Malaysia. *Proceedings of the 7 Th International Prophetic Conference (SWAN) 2020*, October, 501–505.
- Musa, N., & Sa'ari, C. Z. (2019). Pendekatan Psikoterapi Islam dalam Menguruskan Tekanan Pesakit Kronik. *Jurnal Usuluddin*, 47(1), 1–34. <https://doi.org/10.22452/USULUDDIN.VOL47NO1.1>
- Orgilés, M., Morales, A., Delvecchio, E., Francisco, R., Mazzeschi, C., Pedro, M., & Espada, J. P. (2021). Coping Behaviors and Psychological Disturbances in Youth Affected by the COVID-19 Health Crisis. *Frontiers in Psychology*, 12, 1–9. <https://doi.org/10.3389/FPSYG.2021.565657>
- Prasso, S. (2020, March 31). *Divorce Rate After Coronavirus Quarantine in China Is Warning* - *Bloomberg*. <https://www.bloomberg.com/news/articles/2020-03-31/divorces-spike-in-china-after-coronavirus-quarantines>
- Sa'ari, C. Z., & Muhsin, S. B. S. (2012). Cadangan model psikoterapi remaja islam berasaskan konsep tazkiyah Al-Nafs. *Jurnal Usuluddin*, 36, 49–74.
- Sahid, M. M., Hashim, H., & Amar, F. (2020). Prinsip Keluarga Islam Mendepani Norma Baharu Semasa Pandemik Covid-19. In Siti Rubaini Mat, Syaza Azhari, Mohd Adil Mufti Mohamad Shamsuddin, Roslee Ahmad, Ahmad Kamel Mohamed, Hussein 'Azeemi Abdullah Thaidi, Azman Ab Rahman, & Nuradli Ridzwan Shah Mohd Dali (Eds.), *International Seminar on Islam and Science (SAIS2020)* (pp. 192–204). Penerbit Universiti Sains Islam Malaysia.
- Sekaran, U., & Bougie, R. (2013). *Research Methods for Business: A Skill Building Approach* (Seventh Ed). United Kingdom: John Wiley & Sons Ltd. <http://www.lcwu.edu.pk/ocd/cfiles/Economics/Maj/Eco-205/ummahsekran.pdf>
- Talha, R. (2020). *Kajian Kes Impak Perintah Kawalan Pergerakan Kepada Penduduk Malaysia*. [https://www.dosm.gov.my/v1/uploads/files/6\\_Newsletter/Newsletter\\_2020/DOSM\\_BPPD\\_1-2020\\_Siri-17.pdf](https://www.dosm.gov.my/v1/uploads/files/6_Newsletter/Newsletter_2020/DOSM_BPPD_1-2020_Siri-17.pdf)
- Wan Yusoff, W. F. Z., & Amin, M. Z. M. (2020). Kesan Terapi Spiritual Islam Terhadap Kesihatan Rohani: Satu Tinjauan Kajian. *Proceedings of the 7th International Prophetic Conference (SWAN 2020)*, October, 561–571.
- Yahya, N. A., & Sham, F. M. (2020). Pendekatan tazkiyat al-nafs dalam menangani masalah kemurungan. *Al-Hikmah*, 12(1), 3–18.
- Yusoff, A., Rahimi, M., Harun, Y., & Abstrak, B. (2020). Amalan Kerohanian dan Kaitannya dengan Kebimbangan Bahasa dalam kalangan Penuntut Sekolah Menengah Kebangsaan Agama di Malaysia. *Islamiyyat*, 42(1), 57–63. <https://doi.org/10.17576/islamiyyat-2020-4201-07>

Yusoff, W. F. Z. W., & Amin, M. Z. M. (2020). Kesan Terapi Spiritual Islam Terhadap Kesehatan Rohani: Satu Tinjauan Kajian. *Proceedings of the 7th International Prophetic Conference (SWAN 2020)*, October, 561–571.