

DIMENSIONS OF PSYCORELIGIUS THERAPY IN THE MIDDLE OF THE COVID-19 PANDEMIC

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Abstract

This paper examines the religious and psychoreligious dimensions in a therapy perspective, which can be performed on people affected and those who are not affected the 2019 corona virus (Covid-19), because pandemic situations often cause social chaos, and are often even discovered from religious thought and the socio-religious community. The kind of research in this paper is library research, using a qualitative-philosophical approach. The data were analyzed using the Religious Cognitive Emotional Theory (RCET). This study found; first, physical healing efforts require realistic religious thinking to explain that the purpose and meaning of their life is very important, and keeping the body healthy is the most important teaching of religion. Second, the therapy process can be carried out by the therapists by directing clients into three main dimensions: psycho-religious, cognitive-religious, and spiritual-religious. The findings in this study contribute to increasing the treasures of thought in therapy disciplines in the midst of the Covid-19 pandemic.

Keywords.

Religion, Psychology, Therapy, Covid-19.

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A. Introduction

The Covid-19 pandemic has really caused public anxiety, not only because this virus has killed thousands of lives, both throughout the world and Indonesia (Sarnoto & Hayatina, 2021). Also, because religion is part of the emergence cause of social problems. For example, recent research from the Pew Research Center shows that people who are atheists are more likely to accept Covid-19 vaccination projects than religious groups who tend to refuse (Fundrika, 2021).

The rejection of religious groups is the thing that most worries the public. Contradictory discourses causing the situation to escalate. This religious environment does not only occur abroad, but also in Indonesia, which is predominantly Muslim. Therefore, the Indonesian Ulema Council is also concerned about the actual development, which sees the large number of people's rejection of vaccines (Ribunnews, 2021).

The government has tried to invite religious leaders and religious organizations to succeed in preventing the pandemic transmission program (Sarnoto, Shunhaji, et al., 2021). However, there are some groups who fail to be invited to cooperate with the government. In fact, the takmir of the mosque in Bekasi had expelled men who were praying by wearing masks and obeying the health protocols recommended by the government (Nurmansyah, 2021).

The Covid-19 pandemic is considered not merely a public health issue, but has expanded to become a political science discipline and a globalist struggle for business interests. Not surprisingly, in the process of handling it, the government must involve the State Intelligence Agency (BIN) to investigate the issue of this pandemic. BIN participates in doing things that should be done by the Ministry of Health (Detiknews, 2020). Because after all, Covid-19 has been described as a public health problem from the beginning, not a problem of state security and sovereignty.

This increasingly complex issue has given rise to a socio-political situation that has changed the status of Covid-19 from merely a public health issue to a political one (Sarnoto, 2021). On the other hand, it impacts the efforts of therapists, who work in serving their clients. Therapists are required to be able to explain to their clients about the problem of the corona virus, in the midst of a socio-political atmosphere that is increasingly uncomplicated, not conducive, does not look ordinary, and is very multidimensional (Sarnoto, Hidayat, et al., 2021).

Therapists need multidisciplinary approaches, when dealing with clients, including explaining the most important religious and psycho-religious dimensions in the therapy process. These religious and psychological-religious dimensions are actually in accordance with the modern medical paradigm. For example, a Muslim/Muslimah who wants to perform mahdhah worship, such as praying and congregational Friday, is required to maintain cleanliness and purity of inner and outer (Bahammam, 2015). This is in accordance with the mandate of health protocols (prokes) during the pandemic, such as maintaining distance, wearing masks, preventing direct views of affected people. Everything aims to maintain health (Chu et al., 2020).

Clients must aware that maintaining cleanliness and chastity is not only important according to medical science in the midst of the Covid-19 pandemic that continues to spread, but also as a religious order that must be obeyed, especially to maintain life as part of the pillars of maqashid sharia. According to Hudzaifah Achmad Qotadah, for some groups, delaying congregational prayers that cause crowds is in accordance with the maqashid sharia in the form of Hifzhun Nafs, and this is more important than Hifzhuddin (Qotadah, 2020). Although this point of view is still controversial, which in turn causes an inconducive public atmosphere.

Therefore, the dimension of religion is to touch the consciousness of Muslims and Muslims must be realistic and more measurable. Therapists in dealing with their clients must also be able to instill these realistic values, so that the therapy process can touch the religious dimensions and religious psychology of the client, and it will be more open to receiving the therapists' own

directions. Islam itself, according to Harun Nasution, is rationality or at least a religion that upholds rationality (Nasution, 1995). Religious rationality is important to be tested and mastered by therapists in dealing with their clients, if the socio-political situation during the pandemic is not conducive.

It hasn't been made much effort, when we look at the religious and psycho-religious dimensions from a therapy perspective that is rational-realistic. For example, the findings of Leny Dwi Andriani and Tri Nurhidayati stated that students who experienced stress due to the influence of COVID-19 gradually recovered after doing Al-Quran therapy by listening to murottal readings for 7 days (Andriani & Nurhidayati, 2020). The logical explanation of the influence of the sound of murattal on changes in student mentality, did not get a deep explanation, besides Andriani and Nurhidayati's research was quantitative.

A quantitative analysis was also carried out by Rully Andika, by examining the relationship between the level of religiosity and the level of student anxiety during the Covid-19 pandemic. With the same conclusion, Rully Andika only confirmed the findings of Leny Dwi Andriani and Tri Nurhidayati that religious experiences help reduce stress during the pandemic. Therefore, if Andriani and Nurhidayati suggested doing therapy through murattal al-Quran, Andika suggested that students increase their religiosity to prevent, overcome and help deal with anxiety disorders (Andika, 2020). However, they fail to explain the rational-realistic relationship between the dimensions of religion and religious psychology on the client's physical health.

The failure of previous researchers to explain the rational-realistic relationship between the religiosity variable and reduce the client's stress level during the pandemic, made their conclusions very easy to be critically evaluated by other different variables. For example, Hikmatun Balighoh Nur Fitriyati's research only needs to replace the independent variable in the form of religiosity or murattal al-Quran with cultural variables, such as Kidung Kalaseba. Then, HBN Fitriyati concluded the same ending, namely that this dependent variable had an effect on the independent variable, namely the psychological resilience of clients (students) in the face of the Covid-19 pandemic (Fitriyati, 2019).

So far, we have not found the relational aspect between the dependent and independent variables; between religiosity and psychological health of clients. A fairly clear answer can be found from the research of Indah Fajrotus Zahroh and M. Abid Amrullah, who explained about efforts to maintain emotional stability, one of which is done with emotional freedom therapy techniques (emotional freedom technique). With this technique, according to Zahroh and Amrullah, a person can be more relaxed and less nervous in doing anything (Zahro & Amrullah, 2021).

With different dependent variables from Indah Fajrotus Zahroh and M. Abid Amrullah above, by borrowing the variables made by Andriani, Nurhidayati, and Andika, this paper wants to explain that there are rational and realistic reasons why religion and psycho-religion affect stress reduction. clients are facing the Covid-19 pandemic, so the efforts of religious-therapists can be carried out with techniques that help clients maintain their emotional and cognitive stability.

For this reason, Religious Cognitive Emotional Theory (RCET) is considered the most appropriate theory to read about what therapists need to do with clients, when making religious and psycho-religious dimensions their approach. RCET is a new form of cognitive therapy, which uses a client's basic religious beliefs and insights in conducting psychotherapy efforts. RCET is also a new form of integration between cognitive, humanistic, and existential-philosophical psychotherapy that takes into account the client's religious beliefs and insights (Rajaei, 2010).

B. Islamic Realism in the Therapy Process

Religious and psychoreligious dimensions in a therapeutic perspective are two very realistic Islamic dimensions. Islamic realism is one of the critical thoughts on Islamic thought, one of which was formulated by Matthew LN Wilkinson. Contemporary Islamic Philosophy articles help Muslims overcome the challenges of postmodernity and overcome the barriers they face in interacting and

relating to non-Muslims. Wilkinson argues that the philosophy of Islamic critical realism is very suitable for providing a theoretical view of contemporary religious studies, clarifying and deepening the concepts of Islamic doctrine and practice (Wilkinson, 2013).

Islamic realism in this therapeutic activity can be grouped into three periods; pre-therapy, during therapy, and post-therapy. In the pre-therapy period, the client must be identified first, whether including having a psychological condition filled with doubts about the halalness of the vaccine as an imported product or doubts about the post-vaccination impact. If the client belongs to the first category who has doubts about the halalness of the vaccine, then the therapist can use reasons that have been justified by Ulama or religious institutions, such as MUI. Because, MUI has mentioned the halalness of vaccines (MUI, 2021a).

All the religious arguments of authoritative Ulama can be used by the therapist to dispel client doubts. One of the religious arguments that can be used by therapists is the result of the plenary meeting of the Central MUI Fatwa Commission, which in the end dared to stipulate the Covid-19 Vaccine produced by Sinovac as an item with Halal and Holy status. Chairman of the MUI for Fatwa KH. Asrorun Niam Sholeh said, "Regarding the halal aspect, after a long discussion with the auditor's explanation, the Fatwa Commission meeting agreed that the Covid-19 vaccine produced by Sinovac Lifescience Co for which certification was submitted by Biofarma is pure and halal." (MUI, 2021b)

The views of ulama such as Kiai Asrorun Niam above can be an argumentative instrument for therapists in dealing with and dealing with clients. In addition, it is important for the therapist to explain to the client when conducting an initial diagnosis of existing political developments, namely that the ulama in discussing and determining the conformity of sharia with the Covid-19 vaccine, after previously reviewing in depth various audit reports from the MUI team, which consisted of Central MUI Fatwa Commission and LPPOM MUI. This team has also previously been part of the Ministry of Health, Biofarma, and BPOM teams since October 2020. The process carried out by the team is very scientific, such as visiting the Sinovac factory and auditing the halalness of vaccines there (MUI, 2021b).

Conversely, if the therapist's initial diagnosis of the client shows that the client is worried about the impact or side effects of the vaccine, for example they are afraid of experiencing pain in the arm, at the injection site; joint pain; shivering; nausea or vomiting; fatigue; and fever, then the therapist can direct the client to the elaboration of medical science (KIPI, 2021). In fact, doctors in the United States say the side effects of giving the Covid-19 vaccine should be known by the public. This kind of explanation warns all parties, such as federal health officials in America, to educate the public. Because, the public will be the main target of vaccination which is a government program, so they must be aware of the side effects they will suffer. On the other hand, the Covid-19 vaccine is part of the government's measures to control the pandemic (Republika, 2021).

Therapists can understand this position as part of how they deal with clients. By explaining to clients about the side effects of vaccines from the start, the therapists will build confidence in the hearts of clients or the public, so they will not be afraid to get a dose. In the case in America, medical experts have recommended that the government immediately develop educational programs that can increase public awareness. The US Centers for Disease Control and Prevention (CDC) was given the responsibility to run it. For example, Dr. Sandra Fryhofer of the American Medical Association said in a meeting with the Advisory Committee on Immunization Practices, a group of medical experts advised the CDC that the side effects would be uncomfortable (Republika, 2021).

Combination This kind of religious and medical approach is useful for the therapist, especially in order to "touch" the psycho-religious aspect of the client, and provide counseling guidance to clients more precisely and comfortably. Psychologically comfortable, because religious arguments support all forms of human endeavor to maintain health and continue to live in the world, also cognitively comfortable because the client's rationality gets scientific exposure from medical experts. The therapists use two dimensions (religion and science) to communicate with clients in the first period, namely the initial diagnosis process.

Furthermore, when the client has followed the therapeutic procedure, the therapist's practice is directed to work on the three dimensions of the client; psychology, cognition, and spirituality. These three dimensions will be discussed in more detail in sub-chapter C of this paper. In this period, the intensity of the therapist and client is needed, the therapist's mastery of his discipline is needed, and is the most important period compared to the other two periods (pre and post therapy). Ali Reza Rajaei said, by touching these three dimensions, psychotherapy efforts to treat those suffering from identity crises, depression, and an anxiety can be effective. In fact, the same method can be developed to treat other psychological disorders (Rajaei, 2010).

Finally, in the post-therapy period, the therapists are still encouraged to have an intensive relationship to monitor and control the development of their clients outside. This is because the COVID-19 pandemic is characterized by two characteristics that cannot be separated; firstly, as a political phenomenon that later demonstrated public rebellion and distrust of government vaccination projects, (Bernstein, 2021) and second, as a medical phenomenon that continues to mutate from one variant to the next (Chen et al., 2021).

When the client in the post-therapeutic period experiences worries and anxiety a second time, the therapist can go through what he did in the pre-therapy period and during the therapy process. That is, making the right diagnosis and providing the right treatment. In this way, Islamic thought, both religious and psycho-religious dimensions, will be rational-realistic in a therapy perspective.

C. Three Dimensions During The Therapy Process

Islamic realism is increasingly needed by therapists in communicating with clients when entering the second period, as long as the client is under the supervision of the therapist. At that time, the RCET theory that made the client's religious and psycho-religious dimensions was needed, because the client's basic religious beliefs and insights were very useful for psychotherapy efforts, considering its characteristics that prioritized integration between cognitive, humanistic, and existential-philosophical psychotherapy (Rajaei, 2010).

1. Psycho-religious

Theoretically, psycho-religious is a concept of psychology that contains religious values. If the case is Islam, it means that Islamic values are the main basis in understanding the human psyche. So that Islamic psychology is understood as a science that talks about humans and their personalities based on formal Islamic sources (al-Quran and Hadith) (Sarnoto, 2002), reason, senses, and intuition (Yudiani, 2013).

On the other hand, Minister of Religion Yaqut Cholil Qoumas said that in the teachings of Islam, there is such a thing as the law of obedience. Be obedient to Allah SWT, obedient to the Apostle, obedient to Ulil Amri or government (Tribunnews, 2021). For this reason, during the monitoring period for clients, therapists are required to be able to explain the client's religious duties, specifically in the form of their obligations to the government, including vaccination programs, adherence to health protocols, and other government policies that lead to preventing the spread of the COVID-19 virus. .

In the discipline of general psychology, this obedience is a matter of compliance. Regarding compliance, there are several reasons why people do not deserve the government. Health social psychology explains that people's non-compliance with health protocols mostly occurs because of their lack of understanding of the dangers of disease and the benefits of treatment and the large obstacles in access to health (Kompas, 2020). The therapist has a big contribution here, in explaining the dangers of covid-19 and the benefits of handling it to clients.

By providing a more rational explanation through a religious approach, the therapist can go further into the client's dimension of consciousness, namely cognitive-religious. When discussing the cognitive-religious aspects in the perspective of Islam, the therapist must be able to show the rationality of each Islamic teaching to the client. The practice of therapy in a time of pandemic which is full of chaos, whether it is social, political, or even chaos in scientific narratives, because

many of the opposing parties are medical professionals, the practice of therapy is increasingly difficult to carry out, and therapists face more and more obstacles in their work face their clients (Kompas, 2021).

Medical personnel who refuse vaccination have spread in various national and international news. For example, a doctor in Kenya is strongly against the coronavirus vaccine. Shortly after, he died of Covid-19. The doctor's name is Stephen Karanja. In his campaign that lasted for weeks, Karanja said that the public did not need an injection of the Covid-19 vaccine. Instead, Karanja recommends taking steam inhalation or hydroxychloroquine tablets. Dr. Karanja is a gynecologist and obstetrician. Before dying from Covid-19, Karanja said in a letter dated March 3, 2021 that there are drugs that can be reused and used effectively to treat Covid-19. He then went to various forums to advocate alternative medicine.

Apart from medical personnel and doctors who confuse the public, rejection of vaccines also comes from scientists. The survey results show that the majority of those who refuse the Covid-19 vaccine have a fairly high education. The data was presented by the Ministry of Health (Kemenkes). The Ministry of Health explained that there are still 33 percent of Indonesians who refuse and are not sure about the Covid-19 vaccine. Spokesperson for the Covid-19 Vaccination of the Ministry of Health, Siti Nadia Tarmizi, said that the percentage of Indonesian people who were initially believed to be able to prevent transmission through vaccines was 67 percent (TribunJateng, 2021) .

It is a tough job for therapists when dealing with clients who understand the results of a survey conducted by the Indonesian Ministry of Health's Balitbangkes April-May 2021. Because it is public information that 33 percent of the public are not convinced, and even refuse vaccination. Moreover, the survey results show that almost 99 percent of respondents already know about Covid-19 vaccination information from various mass media. However, around 7.6 percent of respondents refused the vaccine for various reasons. Not to mention the survey conducted at the education level, showing that respondents from higher education are the group of people who refuse vaccination the most. Nadia explained, the percentage figure of 18.6 percent came from the D-4 and S-1 education groups (TribunJateng, 2021). Therapists who deal with this kind of client are required to work extra hard.

Socio-political chaos, even medical narratives, challenged the therapists in using religion as an important instrument of their therapeutic processes and procedures. Therefore, Islam must be presented as a rational teaching, capable of reasoning in a healthy manner, especially in the midst of the unusual COVID-19 pandemic. Muhammad Irfan said that one of the role models of academics was Harun Nasution (1919-1998), who was widely known by Indonesian intelligentsia as a scientist who was diligent in studying various fields of Islamic studies, such as the science of kalam, philosophy, and Sufism. One of the contributions of Harun Nasution's thought is the introduction of a new approach in Islamic studies, namely. a philosophical approach with an emphasis on ratio or rationalism (reason), or better known as Rational Islam (Irfan, 2018) .

By relying on the Rational Islam of Harun Nasution, for example, the therapists can deal with client problems, especially those of Indonesian culture. In the middle issues of disharmony, violence and even conflict, in the name of religion, then Harun Nasution's rational Islamic thought can be used by therapists in communicating with clients at the beginning of the diagnosis, during the therapist's process, even after therapy is done. Because Rational Islam is not only a solution in understanding religious phenomena that can create religious harmony, but also Rational Islamic thinking can place religion more proportionally. For example, when the government emphasizes the implementation of strict health protocols, Islam is here to provide a religious explanation. That he hopes, clients are influenced to think more rationally, practice a rational religion, especially when the pandemic situation leads to a conflict of interest.

In turn, the most important thing for therapists in dealing with clients by approaching their psychological-religious side is to create inner comfort that is supported by rational arguments, both coming from authoritative scholars in their fields, paramedics who qualified, as well as other

rational reasons that are considered capable of touching the client's inner dimension. Meanwhile, on the other hand, the religious and psycho-religious dimensions must also be presented as rational dimensions, because only then can these therapists communicate more healthily with their clients. On the other hand, irrational religiosity and psycho-religion are much more prone to creating social chaos or chaos in society. This has happened when the public's rejection of health protocols and vaccination programs was carried out and campaigned by scientists, medical personnel, and even religious leaders themselves.

2. Cognitive-religious

In addition to the inner comfort born of rational religious teachings, the client's cognitive-religious condition must also be the main concern of the therapists. The Covid-19 pandemic must be realized by therapists as a background that causes unusual deaths and casualties compared to times before the pandemic. Even though for the Muslim faith, life and death is a matter of God, but such a theological approach is irrelevant to the interests of the therapist world. There is another approach that is more useful for the therapist in dealing with clients, namely the Islamic jurisprudence approach or the Law of Jurisprudence which focuses on regulating the external dimensions of mankind. The therapist should not be mistaken in taking certain disciplines that will be used during the client handling process.

The discipline of jurisprudence has its own guidelines and reasoning that are different from the discipline of theology. For example, Badrah Uyuni, et al., said that the spread of Covid-19 in Indonesia coincided with the arrival of the month of Ramadan. In fact, in addition to fasting, there are many other religious rituals in Islamic teachings, which have the value of friendship. The government has also issued various regulations that actually prohibit and restrict these religious activities. In fact, MUI also supports it by issuing a fatwa. The MUI fatwa is one of the sources of law and guidelines for Muslims in carrying out religious activities in the midst of the COVID-19 pandemic. The MUI fatwa is related to the prohibition and restriction of religious activities in congregation in accordance with several maqasid shari'ah concepts (Uyuni et al., 2021).

The explanation of Badrah Uyuni, et al. above, can be used by therapists to explain to clients about the importance of maqashid sharia as the main goal of practicing Islam. The concepts in maqashid sharia include the importance of maintaining life. The therapist needs to explain to the client that the act of preventing oneself from being affected by the corona virus is an Islamic religious command. Because Islam wants its people to live healthy, be able to continue their survive when an epidemic hits as Covid-19. By advocating maqashid sharia reasoning to clients, the therapist will display the sides of Islamic rationalism, so the client's cognitive dimension can accept it gracefully, without coercion, and be able to live it rationally according to the level of intelligence and acceptance of each client.

Zezen Zainul Ali added that all parties must keep moving to prevent the COVID-19 pandemic virus, one of which is by urging the public to practice social distancing, namely keeping a distance from other people and avoiding crowds, and asking the government to issue policies such as working from home, eliminating activities that involve many people, to spending on religious activities. All of these contain benefits which are the main objectives of Islamic law (maqashid al-syariah) (Ali, 2020). In other words, keeping a distance is not only medical advice, but also religious advice to avoid transmitting the virus, and to keep the body healthy.

Rational explanations from the therapist, who are able to touch the cognitive-religious dimension of the client, are needed. Intensive communication between therapists and clients is directed at finding a common formula for how to stay healthy in the midst of the Covid-19 pandemic. If the stress experienced by the client arises from concerns due to the spread of the pandemic, the therapist can recommend solutions as decided by the government, recommended by paramedics, and suggested by clergy. If the stress experienced by the client arises from the effects of the pandemic, such as declining income and job loss, the therapist can encourage the client to do what other cross-disciplinary studies recommend, such as working from home and others.

The ability of the therapists to touch the client's cognitive-religious awareness can only be achieved if the therapist masters maqashid sharia. The therapist will know the various dimensions of the client's needs by making maqashid sharia part of their procedural instrument in carrying out therapeutic practice. For example, Rida Hesti Ratnasari also said that the COVID-19 pandemic has indeed proven to have an impact on various sectors of people's lives. Therefore, the government has tried to take various ways to deal with the various impacts caused by Covid-19, such as requiring strict health protocols, recommendations for people to want to work from home, establishing special COVID-19 medical facilities, issuing various social and economic programs. in communities affected by Covid-19, and others. However, the various efforts that have been made have turned out to be causing many problems, which have a significant impact on the economic welfare of the community during this pandemic. Not only economic welfare, the community also needs to pay attention to other aspects such as aspects of heredity, soul, and reason called maqashid sharia (Ratnasari, 2020).

What was conveyed by Rida Hesti Ratnasari above is the most strategic recommendation for therapists in dealing with clients. Because clients are in the midst of the Covid-19 pandemic that never ends, it is certain that they experience a lot of pressure, be it pressure due to low immunity or pressure due to loss of work that threatens economic well-being. Not to mention the stress of losing a family member. All that threatens physical health as well as mental health and the health of the rational mind. Because of that, there are many cases of people committing suicide in the midst of a pandemic. For example in Japan, the case of child suicide in Japan is the highest case in more than four decades. As reported by Reuters, the data was revealed by local media citing the Japanese Ministry of Education (BeritaSatu, 2021).

Not only in Japan, in Indonesia the suicide rate during the pandemic is also high. This is in accordance with the first series of the Report on Behavior of Mental Health Service Use in Indonesia which was released in September 2021. The report was written by Into The Light Indonesia, a suicide prevention community, together with Change.org. The Covid-19 pandemic situation affects the tendency of Indonesians to injure themselves to the point of contemplating suicide. Suicide prevention requires the role of people around, among others, by being responsive to reading signs of suicide, not giving negative stigma, and providing a safe place to tell stories (Gandhawangi, 2021). In other words, Indonesia and other countries also experience the same tragic phenomenon, namely mental pressure that leads to suicidal ideation.

Therapists must be able to explore the depths of the client's cognition-religious, through the entrance in the form of Maqashid Syariah, namely Islamic teachings about the importance of maintaining life, maintaining health, maintaining rationality in acting, in order to survive during the Covid-19 pandemic. Maqasyid Syariah will be very effective if it is optimized by therapists in dealing with clients, both in the first period of making a diagnosis, during the therapy process/procedure, until after the therapist. The intensive relationship between therapist and client throughout this period is important, so that clients do not act things that are beyond common sense just because of psychological pressure or their low cognitive quality in doing rational things.

3. Religious Spiritual and Moral

In carrying out therapeutic practices for clients, therapists still need one last dimension to be implemented; namely the moral-spiritual-religious dimension. This last dimension complements the previous two dimensions; psychology and cognition. Spirituality and morality that are discovered from religious values are not only basic complements but can also act as the most fundamental aspects that the therapist must do in dealing with clients. Patterson Brown has actually questioned the wrong way to build the relationship between morality and religious concepts. According to him, this will have an impact on the so-called "devil's problem". The wrong relationship between morals and religious concepts is about this life, which says that God is always present anywhere

and anytime. Therefore, when there is chaos in the world then God must be involved there. This is a devil's problem, because God does not want a chaos (Brown, 1963).

Patterson Brown's logic said, therapists must touch on the spirituality and religious morality of their clients, by explaining that all the problems of life that humans go through, especially in the era of socio-political and scientific chaos during this pandemic, are not God's destiny alone. , which is not demanding at all attitude wisdom of man. The therapist must make clients aware of their social and humanitarian responsibilities while on this historical stage of life, such as fighting together to deal with pandemics, not giving up easily in difficult circumstances, and always being creative-innovative to get out of pandemic problems. The therapist explains to the client that religion or theological reasons cannot be used to justify actions that make life worse, such as violating health protocols and others.

At this point, the therapist can explain the Islamic concept of Rahmatan lil alamin to clients who happen to be Muslim. For example, Devis Saputra had studied the issue of hoaxes. Davis Saputra said, false information (Hoax) about the Covid-19 pandemic has sprung up in the community, not only in Indonesia but all over the world. The spread of false information that is currently happening is causing public unrest in the midst of the Covid-19 pandemic. Various false information circulating in the community ranging from the origin of the virus, the spread of the virus, prevention, treatment to government policies in order to control the virus cannot be separated from fake news. Not only causing public unrest, false information can lead to the loss of someone's life. As a user of social media should use it intelligently (Saputra, 2020).

The case raised by Davis Saputra is a matter of morality, where Muslims and anyone else have violated the moral values of honesty. Hoax is an example of a case of violation of morality, which is making life worse at a time when all parties are struggling to overcome the pandemic. In this context, therapists must explain that actions that violate moral values can damage human spirituality. For example, the act of lying is prohibited in the science of Sufism/morals. Imam al-Ghazali said, lying causes a person to lose his self-esteem (Republika, 2020). A person's morality and spirituality are closely related. Violation of morality, such as spreading lies, causes the collapse of human spirituality, moreover, as Davis Saputra said, lying can cause human death in the midst of a pandemic.

This is where the spirituality and religious morality of a client becomes a serious job for therapists. By working seriously and effectively, therapy can lead clients to live an ideal life according to their own moral and spiritual values. Clients are formed to become moral and spiritual individuals, moreover it is useful for saving lives, health, welfare, and comfort of life during the pandemic

D. Conclusion

The religious and psychoreligious dimensions of the client in the presence of the therapist are important dimensions as a work discipline. Therapy carried out by therapists on clients is not effective unless it is able to be carried out optimally with the religious and psychological dimensions. While in practical practice, a therapist can classify clients into three important periods; pre-therapy, during the therapy process, and post-therapy. In these three periods, the intensity of the relationship between therapist and client must be maintained properly. In the second period (during the therapy process) there are three dimensions that must be trained, the psycho-religious dimension, the cognitive-religious dimension, and the religious-moral-spiritual dimension. These three dimensions must be handled by the therapist by presenting Islamic rational values, one of which is reflected in the spirit of maqashid sharia. Because only this sharia maqashid can support the therapist's main goal in providing guidance to clients to love life more than death, making every effort to maintain health, well-being, physically and mentally. That way, the client will receive the therapist's directions more rationally and realistically, as well as more contextually

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