


## Pandemic Implication on Muslim Women Religiosity (Multi Sites Studies in Australia, Malaysia and Indonesia)

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### ABSTRACT

The purpose of this research is to find phenomena, positive implications and negative implications of the Covid-19 pandemic on Muslim women religiosity. Allah, the Exalted and Glorious, tests men with a touch of fear, loss of property, and death. Among the forms of testing for men is the presence of disease plague. Corona virus disease (Covid-19) began to spread in Wuhan China in December 2019. Covid-19 is now a pandemic that occurs in many countries around the world. Australia is a country in the southern hemisphere consisting of the mainland of the Australian continent, the island of Tasmania and various small islands in the Indian Ocean and Pacific Ocean. Malaysia is a federal state in Southeast Asia. Indonesia is the largest archipelago country in the world and the country with the largest Muslim population in the world. The researcher chose three countries to get comprehensive results about the problem formulation in this study. The religiosity of a Muslim woman is the extent to which a Muslim woman adheres to religious values in her beliefs and practices in everyday life. The approach in this research was use a qualitative approach with the research type of case study and the design of this research is multi sites in three countries; Australia, Malaysia and Indonesia. The data were collected by using purposive sampling from key informants and snowball sampling. The result of this study indicates that: (1) There is a similar phenomenon of the Covid-19 pandemic that occurred in Australia, Malaysia and Indonesia. (2) The positive implications of the Covid-19 pandemic on the religiosity of Muslim women are on the sides: external individual religiosity, inner individual religiosity, and religiosity for social benefits. (3) The negative implication of the Covid-19 pandemic on Muslim women religiosity is on the side of religiosity which is direct-encounter and has the potential to cause crowds.

**Keywords:** Pandemic Implication; Covid-19 Pandemic; Muslim Women Religiosity.

### INTRODUCTION

Human life always revolves between happiness and sadness, ease and difficulty, even life and death. Allah, the Exalted and Glorious, tests humans with a touch of fear, loss of property, and death. Allah, the Exalted and Glorious, says;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ.

*“We will certainly test you with a touch of fear and famine and loss of property, life, and crops. Give good tidings to those who patiently endure”* (Soorah al-Baqarah:155).

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Among the forms of testing for humans is the presence of disease plague. Al-Qur'an has reported that there used to be a group of people who left their hometown, because of a plague. They were a group of people from among the Children of Israel who were in the village of Dawardan, which is one *farsakh* from Wasith. At that time there was an outbreak of *tha'un*, so they left their hometown and headed inland to escape death. They came to a wide valley, and their numbers filled the valley (Ibn Kathīr, 1438 H). Their number was more than 10,000 people, even reaching 40,000 people (Al-Qurtubi, 1436 H). Allah caused them to die, then brought them back to life after 8 days through the prayer of their Prophet, so that they knew that Allah had power over all things (Al-Asyqar, 1434 H). Allah, the Exalted and Glorious, says;

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ.

*“Didst thou not turn by vision to those who abandoned their homes, though they were thousands (in number), for fear of death? Allah said to them: “Die”: Then He restored them to life. For Allah is full of bounty to mankind, but most of them are ungrateful”* (Soorah al-Baqarah: 243).

Corona virus disease (Covid-19) is an infectious disease caused by a new type of corona virus. The new virus began to become epidemic in Wuhan China in December 2019. Covid-19 is now a pandemic that occurs in many countries around the world. A pandemic is the scale of the spread of disease that occurs globally throughout the world. On Wednesday, March 11 2020, the World Health Organization (WHO) officially declared the corona virus (Covid-19) a pandemic.

Australia is a country in the southern hemisphere consisting of the mainland of the Australian continent, the island of Tasmania and various small islands in the Indian Ocean and Pacific Ocean. Among the major cities in Australia are: Sydney, Melbourne, Brisbane, Perth, Adelaide, Gold Coast, Newcastle, Canberra, Wollongong, Sunshine Coast, Hobart and Geelong. In 2020 the population of Australia is estimated at 25,851,400 people. Malaysia is a federal country consisting of 13 countries (states) and 3 federal territories in Southeast Asia with an area of 329,847 km<sup>2</sup>. The capital city of Malaysia is Kuala Lumpur, while Putrajaya is the seat of the federal government. In 2020, the population of Malaysia reaches 32,569,200 people. Indonesia is the largest archipelago country in the world which consists of 17,504 islands and a country with the largest Muslim population in the world. The capital city of Indonesia is Jakarta. Indonesia is the 4th most populous country in the world. In 2019, the population of Indonesia reached 268,074,600. The researcher chose three countries to get comprehensive results about the problem formulation in this study.

According to Worthington, religiosity is “*the degree to which a person adheres to his or her religious values, beliefs and practices and uses them in daily living*” (Worthington, 2003: 85). Thus, Muslim women religiosity is the extent to which a Muslim woman adheres to religious values in her beliefs and practices in everyday life.

There is a unique phenomenon that researchers have found at three loci –i.e.: Australia, Malaysia and Indonesia– that the Covid-19 pandemic has actually increased the religiosity of Muslim women in these three countries. This phenomenon has attracted the researchers to explore further the implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia, and Indonesia. What about the phenomenon of the Covid-19 pandemic in Australia, Malaysia and Indonesia? What are the positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

From the tracing results of various previous studies, so far there has not been any study about the implications of the Covid-19 pandemic on the religiosity of Muslim women with a focus on the discussion of: phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia. The results of tracing the previous research are as follows:

*First*, Sri Maryanti, I Gusti Ayu Oka Netrawati and I Wayan Nuada who researched about “Covid-19 Pandemic and Its Implications for the NTB Economy” which was carried out in 2020. The approach used in this research is qualitative. The result of this study indicates that the Covid-19 pandemic, in addition to threatening human health, has also caused an economic downturn in NTB. The similarity is on the side of the discussion about pandemics. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Second*, M. Rikhardus Joka who conducted research about "The Implications of the Covid-19 Pandemic on the Fulfillment of Legal Rights of Workers Terminated by Employers" which was carried out in 2020. The approach used in this research is qualitative. The result of this study indicates that workers whose employment relationship is terminated by the employer are entitled to severance pay, period of service reward money, and entitlement compensation money in accordance with the provisions of the labor law. The similarity is on the side of the discussion about pandemics. While the difference is that this study examines phenomena, positive implications and negative

implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Third*, Mastura and Rustan Santaria who researched "The Impact of the Covid-19 Pandemic on the Learning Process for Teachers and Students" conducted in 2020. The approach used in this research is qualitative with the type of case study. The result of this study indicates that Covid-19 has a huge impact on teachers, students and parents. The lack of knowledge about the use of technology and considerable expenditure are obstacles in the learning process. The similarity is on the side of the discussion about pandemics. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Fourth*, Idil Syawfi who conducted research on "The Implications of the Covid-19 Pandemic on International Relations: Towards a Post-Liberal World" which was conducted in 2020. The approach used in this study is qualitative. The result of this study indicates that there has been a shift in the pattern of international relations into a pattern of relations that is more directed towards a *zero-sum game* where countries are increasingly strengthening themselves and competing with other countries. The similarity is on the side of the discussion about pandemics. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Fifth*, Sukma Sushanti, who conducted research on "State Contestation in the Middle of the Covid-19 Pandemic" which was carried out in 2020. The approach used in the research is qualitative. The result of this study indicates that the execution of foreign policies has begun to use health issues as one of the political agendas, thus creating competition between countries. This is due to a shift in the global order in the international political constellation. The similarity is on the side of the discussion about pandemics. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Sixth*, Meisyani Dara Thursina and Nur Anisah who researched "Group Communication in Improving Religiosity in the Fillah Aceh Muslim Women Community" which was carried out in 2018. The approach used in this research was descriptive qualitative. The result of this study indicated that any group communication activity that took place in the Fillah Aceh Muslim Women Community could increase the religiosity of its members. The similarity is on the side of the

discussion about Muslim women religiosity. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

*Seventh*, Lidiana Arifah and Hardius Usman who researched "The Influence of Religiosity, Subjective Norm, and Perceived Behavioral Control Towards Decision of Muslim Women in Wearing Hijab" which was carried out in 2017. The approach used in the study was quantitative. The result of this study indicated that religiosity is indirectly related to the decision to wear a hijab. The similarity is on the side of the discussion about Muslim women religiosity. While the difference is that this study examines phenomena, positive implications and negative implications of the Covid-19 pandemic on the religiosity of Muslim women in Australia, Malaysia and Indonesia.

## METHOD

The approach used in this research was a qualitative approach. The qualitative approach aims to understand the meaning inferred in community's behavior from the perspective of the community itself (Suprayogo, 2003). This research used a research type of case study. Case study is conducted on ongoing events or symptoms, not events or symptoms that already took place (*ex post facto*). The research design was *multi sites* in three countries; Australia, Malaysia and Indonesia. Therefore, this research design was developed openly from the various changes needed in accordance with field conditions (Zuruiyah, 2006).

In qualitative research, researcher are planners, data collectors, data interpreters, and in the end, they report the results of the research (Moelong, 2005). Qualitative research is an approach that emphasizes on the results of the researchers' observations. So, humans as research instruments are a must (Muhajir, 2003). Even in qualitative research the position of the researcher is the key instrument (Sugiono, 2008). Therefore, the validity and reliability of qualitative data depend much on the methodological skills, sensitivity and integrity of the researchers themselves (Suyanto, 2007). Meanwhile, non-human instruments, such as interviews, observation and documentation, are instruments in the process of recording information (Moelong, 2005).

The informants selected by the researchers were Muslim women from three countries – Australia, Malaysia and Indonesia– who were spread across 13 cities. The 13 cities include: In Australia there are 4 cities, namely: Brisbane, Perth, Melbourne, and the Gold Coast. In Malaysia there is 1 city, namely: Kuala Lumpur. In Indonesia there are 8 cities, namely: Bandung, Cibubur, South Tangerang, Yogyakarta, Sidoarjo, Pasuruan, Probolinggo, and Jember. With the assumption

that they are people who know deeply about the problem formulation in this research. The data were collected by using purposive sampling from key informants and snowball sampling. The researchers conducted interviews and utilized documentation. This is done by researchers in order to gain comprehensive results about the problem formulation in this study.

## RESULT AND DISCUSSION

### a. The Covid-19 Pandemic Phenomenon in Australia, Malaysia, and Indonesia

When the Covid-19 pandemic occurred, the Australian government implemented a fairly strict lockdown. Residents who had been confirmed Covid-19 were immediately isolated. If these residents did not want to be isolated, they would be subject to huge fines. Offices applied work from home, crowds were severely restricted, visits to friends' homes were limited, schools were closed, all schools from home by online, mosques were closed, congregational prayers were performed at home, restaurants could only be in *take away buying*, buyers of grocery stores also had to keep their physical distancing.

The city of Brisbane was locked down with a phase 1, 2 and 3 system, so that at any time there was an update from the government about what the community could do and what was not allowed. Schools, universities did the learning process through online. All restaurants, cafes, entertainment places, shopping centers and even places of worship were closed, only supermarkets and shops selling essential goods were allowed to open. All workers worked from home except for essential workers.

So that the city looked quiet, deserted but conducive. Many regulations had been enforced and these regulations had changed following the changes in the number of Covid-19 cases. So that people must be often in monitoring developments through social media and news on TV. There was a regulation that a wedding could only be attended by a maximum of 5 people (including the groom, bride, two witnesses and marriage celebrants). The funeral could only be attended by a maximum of 10 people. Traveling was only allowed for essential activities. If there were people who were proven to be traveling without essential reasons, they would be subject to a very large fine.

The same phenomenon also occurred in Perth and Gold Coast. The two cities were completely deserted, because all activities were closed. No places of worship, shopping centers, schools were open. Everywhere there were police on guard very closely to remind residents about wearing masks. The Gold Coast experienced a crisis for hygienic products, such as; anti-bacterial soaps, face masks

and the like. Crises also occurred in basic commodities, such as; rice, pasta, flour and others. The city with a high spread rate of Covid-19 in Australia was the city of Melbourne. The city was subject to a lockdown that was stricter than other cities in Australia. So that the city of Melbourne became a deserted and empty city.

The Australian people really obey their government, so the Covid-19 transmission does not last long. In the last two or three months, the addition of Covid-19 patients has been very few, even once there were no additional new cases. So that schools have started to be active normally since July 2020. Some offices have started their normal activities. The crowd has also started loosening up. According to data released by WHO until October 12, 2020 on Covid-19, the total cumulative cases worldwide reached 37,423,660 cases. Meanwhile, Australia is in the 81st position with a total of 27,264 cases.

Kuala Lumpur Malaysia officially announced the Covid-19 pandemic around mid-March 2020. The Malaysian government imposed a Movement Control Order (MCO) or what is commonly known as a *lockdown*. When the MCO was implemented throughout Malaysia – from mid-March to the end of June 2020 – all activities could only be carried out in homes. The security was very tight, there were police and Malaysian soldiers on public roads who would check the needs of residents who left the house. If there was no official letter from the company asking an employee to come to the office, the employee would be subject to a large fine, which was around RM 1,000.

All places of worship were closed, public and private schools were also closed. The learning process was only allowed through the Zoom application. Major malls were closed, only food supply stores were allowed to operate under the strict supervision of security forces. Malaysians followed government directions, almost all residents remained indoors. They left the house only for urgent needs. But now many people ignore and consider Covid-19 as a common case. According to data released by WHO by October 12, 2020 on Covid-19, Malaysia is in the 93rd position with a total of 15,657 cases.

During the Covid-19 pandemic, some cities in Indonesia implemented Large-Scale Social Restrictions (*Pembatasan Sosial Berskala Besar, PSBB*). When PSBB was implemented, the city which was usually busy until late at night became like a ghost city. Several mosques were closed, although some continued to perform congregational prayers but with strict health protocols. The market was only open until noon, supermarkets had limited operating hours. Offices carried out Work From Home (WFH), schools were closed and the children were sent home.

When the number of additional cases of Covid-19 began to decrease, the PSBB began to loosen. Tourist attractions started to get crowded, especially on weekends. Bandung, which was previously a blue zone, has finally become a red zone. In Yogyakarta, at first it seemed deserted for several weeks. However, due to economic demands, the city gradually started to get busy. Several Islamic boarding schools have begun to dare to ask their students to go to school. However, most schools still carry out teaching and learning activities online.

In Pasuruan, many residents were worried about Covid-19, so they chose to stay at home. The streets and shops were deserted, schools were closed, many offices and factories were laying off their employees. Islamic lectures in assemblies were eliminated, replaced with online lectures. However, pharmacies were actually very crowded, because some people took vitamins-buying action to increase their immunity.

Since the beginning of March 2020, the Jember Regency Government had started to disseminate education related to Covid-19. Educational activities were carried out through mass media, social media and verbally by the task force. Community activities appeared to be running as usual, only the centers of the crowd were closed, such as; squares, traditional markets, offices and schools. According to data released by WHO by October 12, 2020 regarding Covid-19, Indonesia is in 21st place with a total of 333,449 cases.

From the explanation above, it can be seen that there is a similar Covid-19 pandemic phenomenon that occurred in Australia, Malaysia and Indonesia. The Australian Government implemented a phase 1, 2 and 3 lockdown system, so that many places were closed. Cities with high numbers of the spread of Covid-19 were subject to tighter lockdowns. Australia is 81st in the world of Covid-19 cases. In Malaysia, there was a Movement Control Order (MCO). The guard was very tight by the Malaysian police and army. Employees who came to the office without showing an official letter from the company would be subject to a large fine, which was around RM 1,000. Malaysia is in the 93rd position in the world of Covid-19 cases. Indonesia implemented Large-Scale Social Restrictions (PSBB) so that roads and shops appeared deserted. When the number of additional cases of Covid-19 began to decrease, the PSBB began to loosen. Indonesia is in 21st place in the world of Covid-19 cases.

#### **b. Positive Implications of the Covid-19 Pandemic on Muslim Women Religiosity**



Muslim women religiosity is the extent to which a Muslim woman adheres to religious values in her belief and practice in everyday life. There are positive implications of the Covid-19 pandemic on the religiosity of Muslim women on the following side:

#### 1. The External Individual Religiosity

The hindrance of Muslim women to leave the house freely during the Covid-19 pandemic has positive implications in increasing their individual religiosity externally, such as:

##### a) There are more opportunities to listen to Islamic lectures online

During the Covid-19 pandemic, online Islamic lectures emerged through various social media. On the other hand, Muslim women also have a lot of free time, because they don't leave the house much. By listening to a lot of the lectures, the religiosity of Muslim women will increase.

##### b) Being able to pray in congregation with husband and easy to perform sunnah prayers

The Covid-19 pandemic has made Muslim women closer to their husbands and families. Because their husbands are mostly working from home and several mosques are closed, Muslim women can pray five times in congregation with their husbands and their families. During the Covid-19 pandemic, Muslim women have relatively free time, were not in a hurry, so they could perform sunnah prayers, such as; Rawatib prayer, Dhuha prayer, even midnight prayer.

##### c) More time for prayer, dhikr, memorizing and completing Al-Qur'an

With lots of free time during the Covid-19 pandemic, Muslim women spent it with a lot of reading and memorizing prayers, especially those related to the outbreak. They regularly recite the morning and evening dhikr. They also have the opportunity to memorize and complete the Al-Qur'an. Some of them even completed the Qur'an in 30 or 40 days.

##### d) Easier to do Sunnah fasting

The togetherness of Muslim women with their families at home during the Covid-19 pandemic made it easier for these Muslim women to do the Sunnah fast, especially Monday and Thursday fasting.

e) Easier to wear the face veil

Among the health protocols to prevent the spread of Covid-19 is to wear a mask, especially when going outside. The mask looks similar to a face veil. So that the face veil that was initially considered strange by the people is now a common thing. People have become more tolerant towards Muslim women who wear the face veil.

2. The Inner Individual Religiosity

The Covid-19 pandemic has positive implications in increasing the inner individual religiosity of Muslim women, such as:

a) Increasing patience and reliance on Allah

The unusual circumstances and hard conditions during the Covid-19 pandemic are a test for humans. This requires patience, efforts to survive and keep trusting in Allah alone. So that the existence of the Covid-19 pandemic indirectly trains Muslim women to increase their patience and trust in Allah, the Exalted and Gracious.

b) Being more grateful for healthy favors

The spread of Covid-19 is so massive that many people have been exposed to Covid-19, not even a few who have lost their lives. Caring for Covid-19 patients to return to health requires a lot of time and money. This has made Muslim women aware of the value of health. Health is one of the great blessings to be grateful for.

3. Religiosity for Social Benefits

The Covid-19 pandemic also has positive implications in increasing the religiosity of individual Muslim women which have social benefits, such as:

a) More time to educate children

Educating children is one of the duties of the wife in a household. With the existence of Covid-19, children learn from home online. So that it provides ample opportunities for Muslim women to educate and instill religious values in their children.

b) More opportunities to donate

The large number of people affected by the Covid-19 pandemic – ranging from losing their jobs to losing family members – opens opportunities for Muslim women to donate to help ease their distress, either by giving money, groceries, or food. So that the Covid-19 pandemic indirectly opens greater opportunities for Muslim women to donate. The more donations they spend, the more they will increase their religiosity.

From the explanation above, it can be seen that there are positive implications of the Covid-19 pandemic on the religiosity of Muslim women, namely: (1) the external individual religiosity, such as; more opportunities to listen to Islamic lectures online, being able to pray in congregation with husband and easy to perform sunnah prayers, more time for prayer, dhikr, memorizing and completing Al-Qur'an, easier to do Sunnah fasting and easier to wear the face veil; (2) the inner individual religiosity, such as; increasing patience and reliance on Allah and being more grateful for healthy favors; (3) religiosity for social benefits, such as; more time to educate children and more opportunities to donate. So that even though in the Covid-19 pandemic there are difficulties and hardships, when Muslim women are able to take advantage of the positive side, it will also have a positive impact on their religiosity.

### **c. Negative Implications of the Covid-19 Pandemic on Muslim Women Religiosity**

The negative implication of the Covid-19 pandemic for Muslim women religiosity is on the side of religiosity which is direct-encounter and has the potential to cause crowds, such as:

#### **1. Being hindered from visiting the Islamic lectures or assemblies offline**

During the Covid-19 pandemic, offline lectures or assemblies were closed to avoid the spread of Covid-19. Actually, being present at the lecture assemblies directly gives a special spirit for Muslim women. Besides they can listen to knowledge directly, they can also meet fellow Muslim women in the assemblies.

#### **2. Rarely interact with Muslim women directly**

During the Covid-19 pandemic, direct interaction with fellow Muslim women was very rare, even in some cities it could not be done due to strict regulations. If they can meet other Muslim women directly, it would be still without shaking hands.

#### **3. Being hindered from visiting the parents directly**

Joining the tie of kinship by visiting parents is a noble practice. However, during the Covid -19 pandemic, Muslim women were prevented from having direct contact with their parents. They must endure the longing to meet their parents to avoid the spread of Covid-19.

#### 4. Being hindered for taraweeh prayers at the mosque and Eid prayers on the field

Ramadan in 2020 is different from previous years, taraweeh prayers and Eid prayers are performed at home. This was done to follow government advice to avoid crowds.

From the explanation above, it can be seen that the negative implications of the Covid-19 pandemic on Muslim women religiosity are on the sides of religiosity which is direct-encounter and has the potential to cause crowds, such as: (1) being hindered from visiting the Islamic lectures or assemblies offline, (2) rarely interact with fellow Muslim women directly, (3) being hindered from visiting the parents directly, (4) being hindered for taraweeh prayers at the mosque and Eid prayers on the field. However, direct-encounter religiosity can be replaced through internet social media, while Ramadan worship can still be done at home with family.

## CONCLUSIONS

Based on the explanation in the discussion, the following conclusions can be drawn: There is a similar phenomenon of the Covid-19 pandemic that occurred in Australia, Malaysia and Indonesia. The Australian Government implemented a phase 1, 2 and 3 lockdown system, so that many places were closed. Cities that had a high number of Covid-19 spread were subject to a tighter lockdown. Australia is 81st in the world of Covid-19 cases. In Malaysia, there was a Movement Control Order (MCO). The guard was very tight by the Malaysian police and army. Employees who came to the office without showing an official letter from the company would be subject to a large fine, which was around RM 1,000. Malaysia is in the 93rd position in the world of Covid-19 cases. Indonesia implemented Large-Scale Social Restrictions (PSBB) so that roads and shops appeared deserted. When the number of additional cases of Covid-19 began to decrease, the PSBB began to loosen. Indonesia is in the 21st position in the world of Covid-19 cases.

Positive implications of the Covid-19 pandemic on the religiosity of Muslim women are on the sides: (1) the external individual religiosity, such as; more opportunities to listen to Islamic lectures online, being able to pray in congregation with husband and easy to perform sunnah prayers, more time for prayer, dhikr, memorizing and completing Al-Qur'an, easier to do Sunnah fasting and easier to wear the face veil; (2) the inner individual religiosity, such as; increasing patience and

reliance on Allah and being more grateful for healthy favors; (3) religiosity for social benefits, such as; more time to educate children and more opportunities to donate. So that even though in the Covid-19 pandemic there are difficulties and hardships, when Muslim women are able to take advantage of the positive side, it will also have a positive impact on their religiosity.

Negative implications of the Covid-19 pandemic on Muslim women religiosity are on the sides of religiosity which is direct-encounter and has the potential to cause crowds, such as: (1) being hindered from visiting the Islamic lectures or assemblies offline, (2) rarely interact with fellow Muslim women directly, (3) being hindered from visiting the parents directly, (4) being hindered for taraweeh prayers at the mosque and Eid prayers on the field. However, direct-encounter religiosity can be replaced through internet social media, while Ramadan worship can still be done at home with family.

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