Covid-19 Pandemic: Is There Any Hope for A Good Life?

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ABSTRACT
The purpose of this paper is to highlight about positive sides of the Covid-19 pandemic. The method used in this paper is textual analysis. The data are collected from secondary sources such as journal articles, e-books, e-newspapers, and websites. Although this pandemic seems to ‘darken’ human beings' productivity specifically in terms of socio-economic development and contributes to a public health crisis, there are still hidden blessings behind this calamity. Based on the collected data, the researchers are capable to dig positive aspects of this pandemic as a new norm. The highlighted main points are encourage the Muslim to strengthen the spiritual link to Allah s.w.t, encourage the Muslim to advance survival skills, promote digital-based education, strengthen family ties, environmental healing, and promote a culture of “Helping Each Other” in the community. It is important to highlight other bright sides of the pandemic with a hope to drive good spirit among the readers to survive. In addition, the researchers also underline a specific main point how installing hope helps the Muslims keep moving on towards life betterment since there are no clear signs the pandemic will end in a short time.

Contribution/Originality: This paper's primary contribution is collecting important information related to wisdoms of Covid-19 Outbreak towards life betterment. It provides positive insights behind of this disguise that potentially vast up scope of discussion among other researchers in future.

1. Introduction

What is Covid-19's term? As been noted by Bender (2020), Covid-19 is a short form of Coronavirus disease discovered since 2019. It is a disease formerly known as 2019 novel coronavirus or 2019-nCoV. The virus is linked to the family of viruses as Severe Acute Respiratory Syndrome (SARS) and some types of a common cold. Shah et al. (2020) explained that Novel Coronavirus (nCov) caused severe pneumonia a disease was found in bat at Huanan market in China. The bat which acts as a host that causes acute
respiratory infection in humans were carrying 96% of the coronavirus that has been spreading around the world. Animals are infected with a variety of coronaviruses are not only causing respiratory disease but also affected other important organs such as liver, gastrointestinal, and neurological disorders. Meanwhile, there are only seven coronaviruses that can cause disease in humans have been identified. Middle East Respiratory Syndrome coronavirus (MERS-CoV) and severe acute respiratory syndrome coronavirus (SARS-CoV) are previously severe coronaviruses that cause human sickness, including fatalities and respiratory infections. These two viruses, which were discovered in 2002 and 2012, respectively, produced massive outbreaks of lethal pneumonia, severe acute respiratory syndrome (SARS), and Middle East Respiratory Syndrome (MERS).

Centers for Disease Control and Prevention (2020) reported Covid-19 spreads when an infected person exhales virus-containing droplets and particles. Other people may breathe in these droplets and particles or may settle on their eyes, noses, or mouths. In rare cases, they may contaminate the surfaces they come into contact with. People who are within 6 feet of an infected person are more likely to become infected. To sum up, the points given, Covid-19 is disseminated primarily through three channels. Firstly, when breathing in the same air near an infected person who is breathing out small droplets and particles containing the virus. Secondly, having virus-containing droplets and particles land on the eyes, nose, or mouth, particularly through splashes and sprays caused by coughing or sneezing. Thirdly, using infected hands to touch the eyes, nose, or mouth of oneself.

As for symptoms, the infected person would have some or all of these symptoms such as fever or chills, cough, shortness of breath or difficulty breathing, fatigue, muscle or body aches, headache, the loss of taste or smell, sore throat, congestion or runny nose, nausea or vomiting, diarrhea that usually appear from day 2 to 14 after the exposure to the virus. There are four types of variants that have been detected by the World Health Organization (WHO) and have been classified as Alpha, Beta, Gamma, and Delta. Those variants indicate different concerns and consequences. Some variants can be spread quickly and easier than other variants which leads to the increasing number of Covid-19 cases (Centers for Disease Control and Prevention, 2020).

Recently, the Delta variant has successfully penetrating Malaysia causing the Covid-19 cases to increase more than 15 000 cases per day. Delta variant was originally from India and was more infectious and leading to a higher rate of transmissibility compared to other variants. Delta variant also has become predominant strain in the United States as well as Malaysia. Currently, the authorities at worldwide show concerns because the Delta variant becomes more vigorous than others. This is due to certain reasons such as the Delta variant is more contagious, the variant may cause severe illness compared to other strains towards unvaccinated persons. But, completed vaccinated people should take extra precautions as well because the Delta variant also may infect them although the risk would be lower (Anand, 2021).

Undoubtedly, this pandemic leaves negative impacts primarily on the mental, social, and economic development of the community. As the new Malaysian government came to power in early March 2020, the responsible authorities urge to arrange new policies and plan to adopt new norms due to widespread pandemic. In fact, during the government transition, Malaysia has already faced serious debt problems, financial constraints, dropping oil prices, and the impact of the global shutdown on trade and tourism has...
worsened the situation in Malaysia (Lim et al., 2020). People tend to be worried about their living and become panic due to sudden pandemic outbreak. Almost half of the global workforce involving 3.3 billion people is at risk to lose their livelihoods. Meanwhile, the workers who are self-employed and have unstable incomes are the most affected community because most of them lack of social protection, quality health services, and also do not have access to productive assets. Due to the difficulties to earn sufficient income during lockdowns, most of them are unable to support themselves or their family members. In other circumstances, having no income means having no food or, less food and undernourished (Centers for Disease Control and Prevention, 2020).

In terms of the socio-economic sector, it is predicted since last year; 2020 that the elderly, B40 households, migrant workers, and the urban poor living in public housing projects will be the most affected groups (Lim et al., 2020). Hasnan (2021) noted the unemployment rate among youth is increasing. Abundant of graduated students are difficult to secure a job and decreasing since lockdown orders around the world. In May 2020, there are more than 826 000 people are unemployed as reported by the Department of Statistic Malaysia (DSM). However, in 2021, the unemployment rate was increasing where 728 000 of workers were recorded to be unemployed. Based on the survey collected by Osterrieder et al. (2020), Malaysian women with 73% of respondents are experiencing loss of earnings, loss of job, decreasing of working hours and closure of workplace after the pandemic hit compared to men with 67% of respondents.

An economic analyst from Universiti Putra Malaysia (UPM), Assoc Prof Dr. Mohd Yusof Saari noted that economic sectors that employed B40 and M40 workers were severely affected particularly fishermen, land truck drivers and others. He also stressed that economic indicators such as job loss rates, income reduction, and closure of business operations were equally important in monitoring the 'health of the economy (Adnan, 2021). This pattern showed that more people will be potentially unemployed due to Covid-19 pandemic. In terms of mental health aspect, anxiety, grief, fear, and depression arose since lockdown. This is due to the lack of human interaction which is naturally important for human beings to be happy. Social distancing has wrecked social rhythm by constricting one’s coping mechanism with stress thus has threatened mental health. Females, young adults who tend to get numerous information from social media contribute to increasing cases of mental health disorders. The Women’s Aid Organization and Talian Kasih reported an increasing number of contacts from 44% to 57%, respectively as a result of the government’s Movement Control Order (MCO), with domestic abuse identified as one of the contributed reasons (Shanmugam et al., 2020).

In terms of the social aspect, a survey has been conducted by Osterrieder et al. (2020) shown the Malaysian respondents were concerned more religion and spiritual routines rather than for other needs. Idrus (2021) noted the suicidal rate in Malaysia has been increasing since 2020. During the first five months of 2021, 468 victims have been reported committing suicides. This is more than the total from the year 2020 with 631 suicides cases and 609 cases in 2019. Hence, the public should be more aware of their surroundings and family members as emphasized by Health Director-General Tan Sri Dr. Noor Hisham Abdullah. The public must be aware of depression signs such as tending to isolate him or herself from friends or family members and also are no longer anticipate their favorite activities (Abdullah, 2019). In addition, other significant changes are in dietary habits, sleeping habits, passion to talk about suicide or death as well as uploading non-common messages on social media (such as ‘goodbye’), expressing
despair or guilt, and giving things to others with long written notes that intentionally to show subtle hints that they are definitely in depression condition.

2. Islam and Hope

Islam and hope are inseparable among Muslims regardless of how difficult life is. ‘Aisha narrated a hadith from Prophet Muhammad PBUH said that “No calamity befalls a Muslim, but Allah expiates some of his sins because of it, even though it were the prick he receives from a thorn” (Sahih Bukhari, n.d). In Islam, Allah prohibited the Muslims to not lose hope in the mercy of Allah. Those who are obeying and patient with Allah’s commands will be rewarded. Allah mentions in Al- Quran; “But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in a statement” (Surah An-Nisa’, verse 122).

The word of hope is defined as “to want something to be happened or to be true, and usually have a good reason to think that it might” (Cambridge Advanced Learner’s Dictionary & Thesaurus, 2021). There are plenty of Quranic verses that signify the importance to tie hope towards Allah. In Surah Al- Sharh verse; 5 and 6, Allah mentions that “For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease.” (Surah Al- Sharh, n.d). In addition, Allah mentioned in Surah Al- Baqarah ; verse 286 “Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned...” (Surah Al- Baqarah, n.d).

Allah tests human beings in line with their capacities. As a believer, practicing moderation is vital to safeguard any actions leading to destruction. The outbreak of the Covid-19 pandemic is an evidence of an unhealthy eating lifestyle among exotic lovers who love eating exotic animals. Due to this unhealthy lifestyle and exploitation of exotic animals, Allah tested human beings with this pandemic as a reminder to repent and return to truth human inclination (fitrah) (Jamaludin, 2020). A believer must believe that any sickness and harmfulness to wipe out sins. Abu Hurairah reported that Prophet Muhammad PBUH said:

“When Allah wants to be good to someone, He tests him with some hardships”. Ibn Mas’ud claims: “I visited the Messenger of Allah, peace be upon him, while he had a fever. I exclaimed: ‘O Messenger of Allah! You have a high fever! ’ He said: ‘My fever is as much as two among you [might have]. ‘I asked: ‘Is it because you have a double reward?’ He replied: ‘Yes, this is true. No Muslim is afflicted with any hurt, even if it is no more than the pricking of a thorn, but Allah wipes off his sins because of it and his sins fall away from him as leaves fall from a tree (Shaikh, 1982). This pandemic occurred bound to Allah’s Greatest power, hence; the Muslim is subjected to be sincerely accepting this destiny, keep hope alive, and obliged to take any possible preventive measures to stop infection chains (Al-Akiti, 2020).

In Quran, Allah mentioned the story of prophets as meaningful lessons for human beings to build up a civilized nation. For example, Allah noted the story of Prophet Ayub who has been tested with severe disease and also a series of misfortunes. He never complained and keeps hope alive although his wealth, family, and other properties are lost within a short time. He is still expressed gratitude to Allah and be patient in facing all those tests. Due to his patience, Allah replaces him with abundant rizq
(sustenance) and lifting all difficulties (Admin, 2013). Allah s.w.t mentioned in Al-Quran; Surah Al-Anbiya’; 83

“So We answered his prayer and removed his adversity, and gave him back his family, twice as many, as a mercy from Us and a lesson for the ‘devoted’ worshippers” (Surah Al-Anbiya’, n.d).

Allah s.w.t mentioned in Surah Al-Baqarah; 155, “We will certainly test you with a touch of fear, famine and loss of property, life, and crops. Give good news to those who patiently endure” (Surah Al-Baqarah, n.d). Then, Allah s.w.t added in Surah Al-Ankabut; 3, “Do people think once they said, “We believe,” that they will be left without being put to the test?” (Surah Al-Ankabut). It is a part of the law of nature where Allah s.w.t will test human beings with some trials and difficulties along their life’s journey particularly with things that are not preferable (Yahya, 2015). Allah s.w.t mentioned in another verse; “Perhaps you dislike something which is good for you and like something which is bad for you. Allah knows and you do not know”.

In Al-Quran, Allah s.w.t highlights repeatedly the word of ‘rahmah’ (mercy) to show the goodness and help (al-taufiq) will come to the believers particularly those who are consistently carrying out Allah’s commandments regardless in difficult and convenient times (Nuraini & Majid, 2021). This encourages the Muslims to be optimistic in facing the trials. On the other hand, circled by negative thoughts are not well to secure a good quality of health that will lead to stress, depression, anxiety, and many mental health problems. Being optimistic are not only good for spiritual health but also good for human physical health. Santos-Longhurst, (2019) noted there were several studies been conducted involving 70,000 women from 2004 to 2012 signified those who possessing optimistic views towards chronic diseases such as heart disease, stroke, and cancer (including breast, ovarian, lung, and colorectal cancers) besides possessing lower risks towards death rate.

In Islamic psychology, human beings who are balanced in controlling spiritual and physical aspects will be a resilient nations and successful in this world and hereafter. They believe that all the things that happened around them have a direct relationship with Allah’s wills and are willing to bear the burdens because Allah will raise the believer’s ranks and removing sins (Azlisham et al., 2021). Furthermore, the prophet Muhammad P. B.U.H also praised the believers (mu’minun) in a hadith:

“The affairs of the believers are amazing. All the matters are good, and it is not owned by anyone other than the believers. When pleasure befalls him, he is grateful, and gratitude is good for him, and when calamity befalls him, he is patient, and patience is also suitable for him” (Sahih Muslim, 1955).

This is part of the hidden wisdom behind calamity that befalls human beings so that Allah will recognize the best of the believers whether they are patient or give up to survive particularly during the pandemic. This pandemic has witnessed a huge number of people are facing financial crises and also social activities including ritual activities are restricted (Gopinath, 2020). Some of the religious practitioners blaming their God for the calamity befall. But, as a Muslim devotee, blaming Allah s.w.t for the calamity is completely prohibited. It is because the natural disaster including the outbreak of Covid-19 is a part of Allah’s natural law (sunnatullah) and will never happen without His will
Spirituality is an important essence in Islam to combat despair, channeling positive emotions and energy to put efforts to survive during the pandemic. Moreover, possessing a strong Islamic spirituality is capable to support mental health. Several studies also noted some of the medical officers applying emotional attachment and inserting Islamic spiritual elements to improve calmness towards Covid-19 patients (Fardin, 2020).

Tie up a strong reliance towards Allah s.w.t encourages the Muslim to put more effort into life’s betterment. True believers are not passive in facing the trials from Allah s.w.t rather being active to find effective solutions. Those who are fortunate will take this opportunity to help the needy and provide emotional supports to their circles (Al-Akiti, 2020). Be hopeful should be an important essence in Muslim’s life so that the Muslim will have a comprehensive perspective in analyzing certain occasions that happened in their life. Instead of blaming and feel regret, it is encouraged to view this pandemic with positive insights to consider this part of Allah's mercy towards human beings to obtain good rewards from Allah s.w.t. For the next discussions, the authors will be explaining the positive sides of the Covid-19 Pandemic so that readers will have different insights behind this disguise.

3. Positive Insights of Covid-19 Pandemic

3.1. Encourage the Muslim to strengthen spiritual link with Allah s.w.t

Religious and spiritual coping strategies are one of the available tools that can be utilized, given that a significant portion of society uses religion, spirituality, or faith to deal with stress and the negative repercussions of life difficulties and illnesses (Ribeiro et al., 2020). Roman et al. (2020) mentioned that according to studies, healthcare practitioners that provide spiritual care to their patients boost their patients’ overall well-being tremendously. Spiritual care is viewed as a life-enhancing aspect and coping resource that enables patients to deal with adversity more effectively. It may also raise their faith in the future. According to research, spiritual care activities positively boost immune function.

Spending time mostly at home, allows people to spend more good quality time with family and the Creator mainly among the Muslims. Possibly, excuses are given previously to perform daily prayer quite late as a result of works’ busy schedules and time-consuming trip from working place to home. This pandemic allows Muslim to focus more on spiritual activities and may establish daily quality time such as congregational prayer among family members to strengthen ties between families. It creates family life becomes simpler due to less hassle to send children to the school and going to work (Sabo, 2021).

3.2. Encourage the Muslim to advance survival skills

The governments have implemented drastic policies to limit the spread of Covid-19 after the World Health Organization (WHO) declared it a worldwide pandemic and requested joint action from all across the world. Therefore, all social activities must be adjusted to fit this difficult setting, mainly when the government’s orders on social distancing or social lockdown are released. This affects people's attitudes and perceptions of the diseases, which has a direct impact on their everyday routines and activities. According to Amazon research in Italy, people's awareness of the disease outbreak has switched
their buying preferences to online shopping, as Amazon sales grew steadily throughout social isolation and state-official closures since people are gradually starting to realize that they need to stay at home rather than go somewhere outside is the best way to avoid spreading the virus (Pham et al., 2020).

During this pandemic, one of the survival skills that Muslims can start from home is an online business. Since the incredible digital revolution, people have been given a chance to take part in a global online business by using only a smartphone and the internet connection to. It becomes a a good source of income. The Internet provides a platform for people to sell their products by creating a worldwide online community where small and medium-sized enterprise (SME) owners can compete with large companies. In fact, the cost to set up an online business from home is lower while may gain profit through fingertips. Minimal physical activities involved to manage the online business in order to operate and monitor the activities (Rosli et al., 2020). In addition, online business will save up more times efficiently. The online businesses involve minimal physical contacts in managing the products, dealing with the suppliers and clients since the transaction is applied through online mechanism. Indirectly, it improves soft skills such as expertise in internet-based marketing strategies. Currently, the online businessmen marketize the products through social media such as Facebook, Twitter, Instagram, Tiktok, WhatsApp, and many more to obtain massive profits. In addition, a branded fan page to advertise the products are part of the marketing strategies to attract customers through early-bird discounts offers, digital contests, creative promotions, or giving extra gifts to their lucky customers.

3.3. Promote Digital-Based Education

Digital-based education or online learning becomes a new norm since the coronavirus or Covid-19 has spread all over the world. Online learning is a learning process or environment based on the Internet and the World Wide Web for communication and presentation as its main delivery mode (Appana, 2008). The demand for online learning is based on “the need to provide all students with quality training regardless of the place and time”.

Online teaching enable students to work in an environment consistent with their learning needs. Gilbert (2015) noted, this method assisting the teachers and students to concentrate more on their course work since they face less on issues such as limited parking space, traffic jam, and other problems during face to face learning at schools. Also, the findings show the students become flexible to participate in online learning where they can still work while attending online courses learning. Secondly, online learning can still offer world-class education to everyone regardless their states as long as they have strong determination and stable internet connection (Abas, 2015). There are some of universities and organizations offer free online courses with a recognized certificate for students all over the world such as Khan Academy, Harvard University, Coursera, and edX.

Thirdly, one of the advantages found in online learning is that students learn more than learning content itself. For instance, in America digital schools have been introduced as part of the online learning courses to improve computer and writing skills for the students (Appana, 2008). Moreover, available access of online resources through the web, such as online journals and relevant websites provides billions of useful resources. This signifies that using internet access, the students can explore many resources
related to their lessons and acquire a great deal of knowledge.

3.4. Strengthen Family Ties

There is a major shift towards work from home during the COVID-19 lockdown that demanded all the non-essential employees to work from home immediately. Working from home offers many benefits, including strengthening family relationships (Chung et al., 2020). It provides flexibility to deal with external issues and family needs while minimizing interruptions to work (Hamilton, n.d). Furthermore, according to Chung et al. (2020) working from home also can strengthen parent-child relations since both mothers and fathers have the ability to spend more time with their children through cooking and cleaning activities together since working from home needs flexible time. In addition, also noted, working from home during the pandemic outbreak can strengthen the relationship between husband and wife since they can spend time together with their partners and enabling the couple to share doing house chores such as cleaning and cooking equally.

In addition, to strengthen family ties, working from home has also contributed to the social sustainability of employees' commitments. This is based on the recent and coordinated studies that show the active participation of employees as a result of their satisfaction. Disabled workers are now enjoying work from home. While, pregnant workers and newly mothers are enjoying this way of mechanism particularly they are at risk to be infected and transmitting virus to the people surround them. This proves that working from home is very helpful to establish social sustainability when all employees can comfortably do their work from home while focusing their commitments at home. Moreover, work from home also can contribute to the long-term economic growth through the social sustainability of employees’ commitments when the social sustainability of the commitments of employees increase, the work performance also shall be improved. Once the work performance improved, the economic growth will be increasing while can save up money and time that generally used to travel from home to working place (Vyas & Butakhieo, 2021).

3.5. Environmental Healing

Imposition of lockdown and work from home improved environment sustainability (Loia & Adinolfi, 2021). Firstly, work from home culture has reduced traffic congestion since the Covid-19 outbreak (Bull, 2003). Currently, the consumers prefer to apply “door to door” service with affordable cost. Previously, it is reported drivers in Kuala Lumpur spend 170 hours or 7 days and two hours in facing traffic congestion based on TomTom's Traffic Index. Consequently, it will contribute to 1 million wasted hours in traffic congestion collectively which equivalent to RM 10-20 billion a year. Moreover, it will cost a huge loss of efficiency and productivity costs (New Straits Times, 2020).

A bulk of cars on the road becomes a major contributive factor to air pollution. In urban areas, this problem is more persistent (Burns & Cracknell, 2019). Generally, a car produces about 4.6 metric tons of carbon dioxide annually and this means that today’s average petrol vehicle is about 22.0 miles per gallon fuel-efficient which equivalent to 11,500 miles per annum. Each gallon of burnt fuel produces approximately 8,887 g of CO2. In addition, cars also generate methane (CH4) and nitrous oxide (N2O) from the tailpipe, while leaking air conditioners will generate hydrofluorocarbon emissions. In comparison with CO2, the emissions of such gases are small; however, it can contribute
towards the potential of global warming (GWP) significantly higher than CO2 (Office of Transportation and Air Quality, 2018). The outbreak of Covid-19 somehow heals the environment due to the less number of cars operate on the road as a result implementation of lockdown and work from home.

3.6. Promote culture “Helping Each Other” in Community

Since 1st of June 2021, Malaysian government urged the citizen to cope with Covid-19 pandemic. In the past of few months, witnessing some group of people lives in difficulties and hardship. Moreover, the numbers of suicides cases have increased dramatically showing that, in the first five months of the year, 468 people have committed the suicides. In response to the situation that is getting worsening, some group of people comes out with an initiative to help the people who are in need called as “Bendera Putih” or white flag campaign (Nadirah, 2021). This movement or campaign was boomed through social media as an initiative to help needy families. Hanging the white flag as an indicator for the rescuers to come and lending hands to the needy.

Furthermore, there is an application called Bendera Putih established by a group of people as an initiative to help the needy by pinning the map of Malaysia. This eventually will help them to track food banks easily as well (Nadirah, 2021). Besides, there is also another application called ‘Kita Jaga Malaysia and Kita Jaga Kita’, a website application that enables users in need to digitally show signal for help. This website enables users to find food banks’ locations and if anybody wants to help or provide food bank information in the neighborhood. In addition, anybody who wants to assist can directly contact the recipient as stated the list. They also can open the site directly from Google Maps ‘Kita Jaga Malaysia’ and ‘KitaJagaKita’ applications to distribute the lists via social media and other contacts (Chapree, 2021).

Optimistically, these web applications have been well received among Malaysians including ordinary people, celebrities, and businessmen offered assistance and support in terms of providing essential needs such as basic foods and other necessities. In fact, the B40 group also shows their supports such as fishermen in Penang helping the community by supplying fresh fishes to needy families. One of the receivers, Mr. Zulkiflie Samsudin, 39, claimed this ‘benderaputih’ or white flag campaign assisted him to provide essential items to his family members. He said “I was sad that I could not provide for my family as the head of the household due to financial difficulties. So, I flew the white flag after seeing the campaign on social media. Surprisingly, aid has been pouring in and I am able to support my family for months” (Nadirah, 2021). This proves that the white flag movement is successful to help the needy to survive and continue their lives without feeling hopeless. Importantly, help to install hope among the needy in order to reduce the burden, shows moral support and to avoid social problems as a result in the state of hopeless.

4. Conclusion

It is undeniable that Covid-19 pandemic has affected socio-economic development globally and becomes a ‘nightmare’ for the community to adapt with the new ambiance. However, there are hidden wisdoms behind of this disguise where the spirit of togetherness is portrayed among the community to help the needy specifically through emotional, material and spiritual support. In fact, it is also witnessing, people are creative to provide alternative mechanisms for life sustainability through online
platforms such as e-learning and online businesses. The environment also healed for a moment through work from home implementation.

Last but not least, this pandemic is a part of tests given by Allah s.w.t to test the Muslims in this world. Allah s.w.t will give reward to those who are patient and tie up trust to Him solely. He will never test the Human being beyond of his or her capacity. Allah s.w.t mentioned in Surah Al-Baqarah verse 286:

"Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned..." (Surah Al- Baqarah, n.d).

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Conflict of Interests

The authors declare no conflict of interest in this study.

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