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## Integration of Uzlah and Jama'i'e As A Strategy for Managing Emotional Stress During Online Learning

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### Abstract

The COVID-19 pandemic that hit the country demanded a shift in learning mode to online learning sessions. This learning pattern has affected students' lives' physical, mental, and emotional structure. Therefore, spiritual strengthening is needed to contribute to students' mental and spiritual development. Therefore, this study aims to highlight the integration of Uzlah and Jamaie approaches that can be practiced in students' lives as spiritual modus when dealing with emotional stress during online learning. This study focuses on descriptive qualitative methodology with research on the views of scholars regarding the effectiveness of the concepts of uzlah and jamaie in managing emotional stress. As a result, a framework of uzlah and jamaie can be applied by every student in their daily lives as a therapy to maximise all students' potential for self-advancement and the religious development of the nation and the country.

**Keywords:** Integration, Management, Emotion, Online Learning, Self-Advancement

### Introduction

The declaration of the Movement Control Order (MCO) on March 18, 2020, due to the COVID-19 pandemic has brought about changes in the teaching and learning process (PDP) in Malaysia. In accordance with this declaration, all educational institutions conduct PDP through e-learning or online to replace face-to-face learning. This situation exposes Malaysian society to a new norm that arouses anxiety or worry, especially for students, because they are faced with various challenges such as the instability of the internet, a lack of funds and appropriate technology equipment, as well as conditions at home that are not conducive to online learning. In addition, students also need to adapt and master technology suddenly to

put pressure on psychology, such as feelings or emotions related to sadness, anger, fear, disappointment, guilt, despair, loneliness, anxiety, longing, neglect, and delirium (Hashim, 2020). In fact, the most extreme psychological pressure is when there are some students who want to commit suicide.

Haizvanie & Norzaini (2021) explained that the transition of e-learning platforms during the COVID-19 pandemic has increased the pressure on students to adapt to the new norm. This is because PDP using technology for too long will have an impact on mental, physical, emotional, and social health. Therefore, students need to adapt and balance the use of technology to help them see the online learning phenomenon as something positive (Mimi, 2020). Furthermore, every human being must face various problems, big or small, in their daily lives. Indirectly, this problem can lead to stress if not curbed. Therefore, this study aims to provide a solution through the Uzlah approach integrated with the Jama'ie method as a therapy for strengthening the spiritual as well as being prepared to avoid prolonged psychological stress that leads to mental problems. If examined, the uzlah approach is not a new method for treating human spirituality (Nazneen & Noorikhwan, 2015). This is because the method has been suggested by previous scientists for dealing with problems that can lead to anxiety and delirium.

### **Research Methodology**

This study is qualitative with a content analysis study design, also known as document analysis. The process of document analysis in this study was done on the concept of uzlah and the views of scholars related to the advantages of the concept of uzlah and its relevance to dealing with emotional stress. The data analysis method applied in writing the analysis of this study is descriptive to explain and prove that the practical approach is suitable to be put into practice in dealing with emotional stress.

### **The Concept of Uzlah and Jamaie in Islam**

Uzlah is an act of an individual to get closer to God and then meditate on His majesty. Uzlah is taken from an Arabic word that means seclusion from the crowd to pray to Allah SWT. Not only that, uzlah is also translated as the act of isolating yourself, avoiding being alone, and isolating yourself from all forms of distraction from worldly affairs (Nazneen & Noorikhwan, 2015). This interpretation is in line with Zakaria (2013), who classifies uzlah as the improvement of the human self from the mortal realm to the path of God and then avoids the nature of neglect and too much love of the world (Zakaria, 2013). In short, uzlah is the act of isolating yourself to treat yourself spiritually by remembering Allah SWT. Practical uzlah is indeed demanded in Islam to remember Allah and contribute to a great reward from His side (Sukki, 2015). Therefore, in the context of education, the concept of uzlah is seen as a suitable therapy to strengthen the spirit of students when faced with various challenges and pressures during the PDP impact of COVID-19.

Nevertheless, the implementation of the concept of uzlah cannot be done arbitrarily without parallelism in religious understanding and a clear goal that coincides with Sharia. Therefore, the practice of uzlah is not only limited to a form of self-isolation, and asceticism in a cave, but uses an uzlah approach with a wider scope through the practice of tafakkur and tazakkur to improve oneself and nourish the soul. Ironically, the concept of secularism that is widespread today has brought various current ideologies to bear on people. Indirectly, humans are seen as straying away from Allah SWT, so that the empty soul and heart are easily permeated by negative symptoms and delinquent behavior (Noorikhwan, 2013). This

situation will lead to negligence and prevent human hearts from carrying out their roles and responsibilities based on syarak (Hawa, 2011). In that regard, the uzlah approach is one of the best suggestions to cleanse oneself spiritually and restore one's identity as a pious servant. In addition, the practice of uzlah has a basis in Islam, which aims to isolate oneself from society to avoid evil and disobedience, which are widespread and can no longer be contained.

Apart from saving the human body and mind, the human spirit can also be treated and restored in the best possible way through the uzlah approach (Nazneen & Noorikhwan, 2015). Another concept that is opposite to uzlah is called jamaie. The term jamaie is usually combined with the term charity, making its use amal jamaie, which means teamwork (Rohi, 1995; Aimuni & Farhah, 2018). However, there is a different use for justifying 'amal jamaie as teamwork, as seen by Nizho and Alias (2015), who only focus on physical and material aspects. Meanwhile, Alauddin (2004) interprets more broadly, covering physical, material, and spiritual aspects. The interpretation of amal jamaie because of teamwork is also not much different from other views that classify it as any effort or work that can benefit the community in achieving certain goals, as decided by the congregation or Islamic organisation according to the law that is in line with a certain manhaj (Berhanundin, 2015).

Each definition highlighted by the scholar can be used as a reference because it considers the basis of the word jama'ah or jamaai itself, which is taken from the Arabic word jama'a, which means gathering something from being divided and scattered. Next to the word jama'a was also born the word jama'ah, which is often used to describe a group of people in large numbers. Therefore, amal jama'ie is the practise of teamwork that is done together in an organised or planned manner to achieve a set goal (Hisyam, 1992). The practise of teamwork is more about the cooperation of a group of people with a clear mission and objective to achieve certain goals. Therefore, this teamwork practice demands unity of thought and execution of work motions to ensure that the dream to be achieved can be realized.

Furthermore, the details of management and the course of this work must be arranged strategically in addition to complying with the rules set by the syarak. Indirectly, the cultural impact of work done in a group or team is more beneficial when compared to working independently (al-Naysaburi, 2007). Even in the narration of syarak and recapitulation of Islamic history, it also shows the advantages of consensus in the congregation and the importance of practices that are carried out as a congregation (Zalika & Faridah, 2008). This is based on the synergy of the community itself, which demands that each member organize a quality strategy to make it easier for them to face life's trials and tribulations. In addition, this communal culture shows the human nature that is created in pairs and the limitations of moving a task without the existence of other people who will together move the work that has been planned.

### ***Uzlah and Jamaie from Islamic Perspective***

The word uzlah mentioned in al-Quran and al-Sunnah has different meanings, such as isolating oneself, isolating oneself partially, and uzlah, which is only physical and meaningful (Rahma, 2020). If scrutinized, isolating yourself refers to a Muslim or a community that isolates itself, or uzlah, from the wider community to a distant place, such as a cave or mountain top, to get closer to Allah SWT. While the second uzlah refers to a Muslim who remains in the community but must face various strong suspicions because he needs to guard his heart so that it is not affected by the negative things that happen in the community (Uminia, 2021). In addition, the word uzlah is not explained in detail in the Quran. However,

in Mu'jam al-Mufahros lii al-fazh al-Quran, there are ten verses that have the root word uzlah, which is 'azlun. The ten verses are surah al-Ahzab, verse 51; al-Kahfi, verse 16; surah Maryam, verses 48–49; surah an-Nisa', verses 90–91; surah al-Baqarah, verse 222; surah ad-Dukhaan, verse 21; surah al-Shu'ara', verse 212; and surah Huud, verse 42 (Fuad, 1364). However, out of those ten verses, only five verses have the meaning of uzlah (Uminia, 2021). As in surah Maryam verse, 48–49, and surah al-Kahfi verse, 16 using the word i'tazala (away, leaving), surah ad-Dukhaan verse, 21 using the word i'tizaa (releasing), and in surah Huud verse, 42 using the word ma'zalin (a distant place) (Rahma, 2020). Allah SWT said

*“And when you leave them and what they worship besides Allah and seek refuge in that cave, surely your Lord will shower some of His mercy on you and provide something useful for you in your affairs.” (Al-Kahfi, 16)*

Based on this verse, it can be understood that Allah SWT tells people to be careful when things happen that can damage religion and belief in society. If examined, God commands them to beruzlah in this verse, which is to stay away from something that can harm themselves and their beliefs (Rahma, 2020). Indirectly, they can seek the protection of Allah SWT and draw closer to Him. This situation illustrates that the uzlah approach has been practised by the previous groups in maintaining a relationship with Allah SWT. In addition, Uzlah can increase faith as a pious servant and distinguish between right and wrong. Harmony is very important in a society. If there is a split in the community, it will lead to division and misguidance. As in the case of the Ashab al-Kahfi, who were ordered by Allah SWT to seek refuge by isolating themselves in a kahfi or cave (Hamka, 2015). The same claim is also stated in the following sentence:

*“Say: “Indeed, I want to warn you of one thing, that is, that you face Allah (sincerely) in pairs or individually; then you think (about Muhammad) that there is no insanity in that friend of yours. He is nothing but a warrior for you before facing harsh punishment.” (Saba', 46)*

The verse encourages mankind to be in a quiet and calm state to get rational thinking. This is mentioned through the expression "two-two or alone in facing Allah SWT. In other words, this verse contains a recommendation to do uzlah to remember and think (Nazneen & Noorikhwan, 2015). Thus, Uzlah, or isolating yourself from the crowd and busyness and getting closer to Allah SWT with silence, praying, reading, and understanding the verses of the Quran, is a way to get peace of mind. Allah SWT said

*“O you who are covered (Muhammad), get up (for prayer) at night, except for a little of it. (That is, one-half or less than one-half, a little or more than one-half.) And read the Qur'an slowly. Indeed, we will send down upon you a heavy word. Indeed, waking up at night is more appropriate (for khusyu'), and reading at that time is more effective” (Al-Muzammil, 1-6)*

The verse tells about the uzlah of Prophet Muhammad SAW in Cave Hira' when he reached the age of forty. This practice takes several days and nights; sometimes it takes a month until the first revelation comes (Al-Buti, 1988). The prophet doing khalwah because he thought of the signs of the greatness of Allah SWT and the greatness of His power (Nazneen &



Noorikhwan, 2015). This situation clearly shows that when there was anxiety and concern about the attitude of the polytheists in Makkah, the Prophet Muhammad SAW went to the cave of Hira' to find peace with Beruzlah and thought to find a solution. Later, Prophet Muhammad SAW received the first revelation revealed by Allah SWT through the angel Gabriel AS. The impact of the revelation brought new things into the life of the prophet until the prophet was in a state of shivering. Next, Prophet Muhammad SAW returned home and narrated the event to his wife, Siti Khadijah, who was still shaking. Finally, Siti Khadijah brought the Prophet Muhammad SAW to meet Waraqah bin Naufal, who is a revelation expert among scribes. The lesson from this event clearly shows that there is integration between Uzlah and Jamaie in facing emotional pressure and finding the best solution.

In addition, there is also a verse that describes the phase of isolation that Maryam once went through to obtain peace and strength of soul, as stated in the verse

*"So, Maryam became pregnant with him, and she withdrew with her pregnancy to a distant place. Then the pain of giving birth forced her to lean against the base of a palm tree. She said, "Alas, I wish I had died before, and I became an insignificant object, forgotten." (Maryam, 22-24)*

This event shows how great the plan of Allah SWT is when he instructs Maryam to isolate herself physically throughout her pregnancy. If Maryam did not come out of the Bani Israel group, she would be faced with unbearable physical and emotional difficulties (Najah & Haziyah, 2020). The Prophet Muhammad SAW once stated about human beings expressing the superiority of humans who isolate themselves in caves or mountains to worship their god so that they are spared from evil.

*"From Abu Sa'id RA, a man asked the Rasulullah SAW, 'Who is the greatest human being, O Rasulullah SAW? Rasulullah SAW answer: A believer who fights with himself and his wealth to uphold the religion of Allah SWT. The man asked again: Then who else? Rasulullah SAW answered: People who isolate themselves in caves or mountains to worship their Lord, to avoid evil.'" (HR al-Nasa'i)*

This hadith is directly related to the crisis of modern life today, which is based on materialism and is dangerous and capable of damaging the heart in addition to eroding human faith (Nazneen & Noorikhwan, 2015). It can also be understood from this hadith that the concept of uzlah can be used as one approach to dealing with the problem of emotional stress during online learning activities, and it also complies with one of the fiqh methods related to harm. According to the method of fiqh, the danger or harm must be eliminated (al-Darar Yuzal). In addition, there are also hadiths that consider the act of uzlah to be good and recommend doing it under certain circumstances. The Prophet SAW said

*"There will appear after me various great slanders, when the person who stays silent at home is better than the person who is involved in the slander; the person who is involved is better than the person who has a part in it; the person who has a part in it is better than the person who causes and organizes the fitnah to happen. Whoever approaches the slander, the slander will surely destroy him. Meanwhile, the person who finds a place of refuge or shelter in the time of calumny should take refuge in that place." (HR al-Bukhari)*

This hadith explains the era in which various fitnah have occurred and encourages people to sit at home. This is to prevent them from being involved in the slander. Therefore, sitting at home and doing good things is better than falling into slander. Maintaining a relationship with Allah SWT is an important basis for a person's spiritual education (spiritual intelligence). Said Hawwa stated that the concept of uzlah is one of the pillars of mujahadah (Marina, 2021), which is that being in a group or congregation is good, just like mixing in society is a good thing. The priority of the congregation can be seen based on the following hadith

*"Indeed, Allah is with al-jama'ah. And verily, the devil will run with those who separate themselves from the congregation (group of Muslims)." (HR Al-Nasa'ie)*

Nevertheless, Marina (2021) does not deny the human need for a certain time and a form of isolation, or uzlah, especially involving things that bring evil, immorality, unprofitable events, or family members involved in sin and error. In fact, in matters that cause harm, it is obligatory for a person to be wise. This situation coincides with the words of Allah SWT

*"So when Ibrahim distanced himself from them and from what they worshipped besides Allah, we gave him Ishak and Yacob. And each of us was raised to be a prophet." (Surah Maryam, 49)*

Basically, the role of uzlah is seen to be more effective, especially involving activities that are in the form of evil, immorality, events that are not beneficial, or things that cause harm. In this context, isolation is the priority. Said Hawwa (1999) advises Muslim individuals to always be on the right path of faith. In fact, the difference between a person who has a good heart and the opposite lies in the perfection of charity, which is the extent to which a person takes lessons from the Qur'an and His commands (Marina, 2021). In addition, it is obligatory for a Muslim to make excuses when there is a mix-up between right and wrong as well as current needs according to new norms. The Movement Control Order (MCO) implemented in March 2020 has restricted community movement to control the spread of the COVID-19 epidemic. Indirectly, the Uzlah approach is a necessity because it can treat the human heart and soul (Marina, 2021).

Uzlah plays a role in shaping the perfection of the mind, increasing knowledge, and maturing oneself. Thus, the uzlah approach can be applied by modern society to get closer to Allah SWT and nourish the soul. If examined, uzlah is not a way of life in modern times. This is because it is natural for humans to socially live in situations where they interact with and need each other. Coinciding with the teachings of Islam, which encourage its people to always connect with each other (Khoiri, 2021). All Sufi scholars do not accept uzlah as a concept of self-approach with the method of avoiding people. (Rosiatiwati, 2018). According to al-Ghazali (t.t), there are two views of scholars related to uzlah. The first view says that uzlah is better than mukhalatah. This is the view of Sufyan al-Thauri, Ibrahim Adham, and Hudhaifah al-Marasyi. While the second view says that mukhalatah is much better than uzlah. It is the view of al-Shafii and Ahmad bin Hanbal (Abdullah, 2020).

Al-Ghazali, on the other hand, is of the view that practical uzlah is better than interacting with the community, which is absolutely a mistake. This is because whether it is good or not to do uzlah depends on the condition of the individual who will do it; if doing uzlah brings more positive effects to him, then uzlah is the best for him, and if it is the

opposite, then mixing with the general community is better for him (Al-Ghazali, t.t). Islam strongly advocates community in every work implementation and when making decisions. The Prophet SAW said

*“Anyone who does good deeds (doing a work) in congregation for the sake of God, if the good deeds are true, then God will accept them, and if found to be wrong, then the sins will be forgiven.”* (HR al-Tabrani)

The Prophet SAW described togetherness with the congregation as an important thing that can lead to loss if you don't have it. This suggestion as a guide to congregational movement is an important demand for strengthening Islam (Nizho & Alias, 2015). This scan is an inspiration to the role of da'wah, which is indeed carried out in congregation to invite and call people to the path of God, so that the effort can bring change and transformation from bad to good and form a solid bond of the Islamic community (Aimuni et. al., 2018).

### **The Impact of Online Learning on Students' Emotions**

The spread of the COVID-19 pandemic has had an impact on society today, and students are no exception, also facing pressure in the learning aspect. This situation is proven through the studies of Grubic et al (2020); Ahad et al (2020), explaining that this pandemic greatly affects self-motivation, leading to emotional stress on students towards the PDP process. The problem of a non-conductive learning environment has an impact on the academic stress of students. Difficulty in communicating and concentrating during online learning causes students to experience depression, anxiety, loss of self-confidence, and negative behaviour (Soon & Shahlan, 2021). In addition, online learning using electronic tools to produce high-quality assignments also puts pressure on students in the new norm (Fadilah et.al, 2021). Furthermore, poor internet access causes some students to experience stress and hardship because they do not have stable internet access and lack electronic devices, especially those who live in rural areas or in families with low socioeconomic status.

In addition, education or learning through a computer screen for too long will have an impact on mental, physical, emotional, and social health. Mimi (2020) explained that when a person, especially a student, cannot balance the use of the computer, then it will not be able to help them see the learning phenomenon as something positive. In addition, the frequency of students facing the computer screen for too long will cause damage to the eyes, first physically and then emotionally (Mimi, 2020). The failure of students to manage their time in social life today can lead to emotional stress. Studies show that video game addiction can affect the physical, psychological, and social functioning of players. In fact, players will experience stress, changes in eating and sleeping patterns, less concentration when studying or working, and less social interaction (Sherina, 2022). The impact is that the learning assignments given cannot be completed and eventually become an increasing workload. Accordingly, students need to organize their daily schedule in the best and most balanced way possible to ensure time management and quality work.

This pandemic has also caused conflict within the family and contributed to emotional stress in the family and society. Loss of work causes family financial problems, causing community groups to face difficulties in life. This series of situations has resulted in a few children being forced to take the middle path: stop studying and find a job to help their families (Anita, 2021). Indirectly, it poses a risk that contributes to the mental and emotional stress of students. This is clearly seen based on the comparison of PDP before and after the



pandemic phase (Zainora et.al., 2021). The study of Faeiz et.al (2020) also explained the consequences of this pandemic leading to PDP activities being carried out outside the norm, i.e., at home, which undoubtedly brings new challenges for students.

Rohana et al (2021) found that mental health problems and spiritual intelligence among students in Malaysia are increasing, students who experience emotional stress tend to feel fear for no reason, be easily startled, quick to anger, have difficulty sleeping, lack appetite, and lose focus on something, especially learning. The students are also exposed to physical diseases such as heart attacks and burnout. Therefore, spiritual strengthening in the students is very necessary to deal with emotional stress through the Uzlal approach. Indirectly, students can meditate to increase their spiritual intelligence and generate positive emotions (Kim-Prieto & Diener, 2009). A similar study conducted by Soon and Shahlan (2021) shows that the COVID-19 pandemic also has a negative impact on students' mental health. Mental health issues and psychological disorders such as anxiety, depression, stress, sleep disorders, loneliness, sadness, and interpersonal conflicts have increased among students. Therefore, the importance of improving mental and emotional health among students needs to be given awareness and reinforcement through the integration of Uzlal and Jamaie.

### Uzlal and Jama'ie as an Approach to Emotional Management

Integration is the combination of two or more races, elements, parts, and so on into a whole unity (Razif, 2021). The phenomenon of mental illness is becoming more and more contagious, regardless of individual age, status, or level of education (Taib, 2006). If this situation is not controlled, it can lead to reactions beyond the limits of norms, religious teachings, and common sense in community life (Sa'ari, 2002). Therefore, the integration of Uzlal and Jamaie is seen as a solution to controlling emotional stress for students, especially during the PdP pandemic era. In addition, human nature requires spiritual elements to give birth to physical, mental, and emotional well-being (Elmi, 2014). If examined, the problem of emotional stress stems from a lack of religious appreciation in the soul and the practise of worship (Haslina, 2014). Therefore, the uzlal and jamaie approaches are seen as appropriate in dealing with psychological and mental stress (Yahya & Sham, 2020). This approach can be seen based on the diagram below:

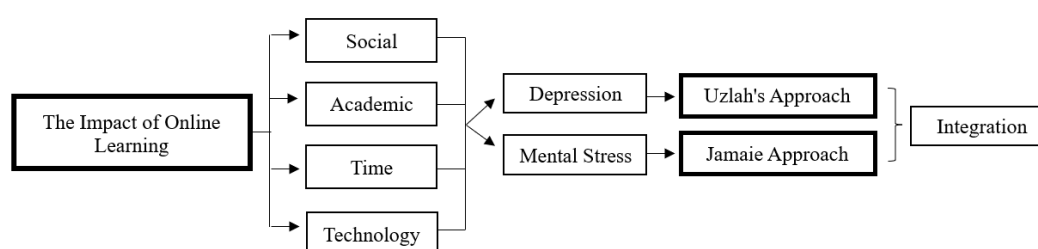


Diagram 1: Uzlal and Jama'ie's Approach to Emotional Management

This diagram explained that the impact of online learning has an impact on social, academic, time, and technology aspects. Indirectly, all these aspects give mental and emotional stress to the students if they are not managed properly. In this regard, the researcher proposes an integration of Uzlal and Jamaie approaches to help solve the problem of emotional stress during the PdP pandemic era. The implementation of this uzlal and jamaie approach brings positive elements into the lives of students going through the difficult phase of their studies. In addition, the integration of Uzlal and Jamaie is seen as an initial preparation for facing the

new PdP norm. The uzlah approach needs to be accompanied by the practice of taqarrub to Allah so that individuals do not hallucinate. This is because solitary acts without the practise of taqarrub will bring harm. In addition to that, the uzlah approach is also a cure for humans if it is accompanied by tafakkur activities for strengthening the spiritual (Nazneen & Noorikhwan, 2015). The practice of meditating can help mental and mental illness problems through circumcision worship, continuous zikrullah, reading the Quran, and other 'ubudiyah worship that has a positive impact on human psychology, especially in treating troubled individuals (Muhibbuddin, 2004).

Furthermore, this approach is also practiced by psychotherapists and psychiatrists in conducting individual or small-group psychotherapy sessions. The integration of uzlah and jamaie becomes an effort to help patients understand, manage feelings, and overcome complications arising from mental illness. The impact of this integration can restore the patient's self-confidence, improve the quality of life, and reduce dependence only on medicines (Hatta, 2003). Therefore, the integration of uzlah and jamaie becomes an effort to find self-strength through the path of togetherness, self-monitoring, advice, and counseling among close relatives such as family, friends, and neighbors, as well as among individuals who can be trusted (Juraimy & Azan, 2013). The implementation of integration of Uzlah and Jamaie in social activities can be implemented through self-involvement in a productive form. In addition, this approach is also implemented by spending time with family or neighbors, fulfilling hobbies, and participating in physically challenging activities such as mountain climbing, diving, swimming, and so on. Even individuals who experience this stress phase are recommended to do various relaxation activities such as deep breathing exercises, stretching exercises, and other activities that use physical movement (Rashid, 2020).

In addition, the hormone will release three main neurotransmitters, namely norepinephrine, dopamine, and serotonin, that function as carriers of happiness (Yenny, 2015; Julianto, 2011), balancing the carriers of mood, cognition, and behavior, which can reduce stress. Thus, the integration approach of Uzlah and Jamaie is parallel to the current adaptation, whether the interpretation is adapted to spiritual support or social support. In addition, the students need to be provided with solid religious knowledge and a high level of spiritual intelligence so that they are better prepared to face the increasingly challenging world in the future (Rohana et.al., 2021). However, the students themselves need to strive to apply strategies that suit their individual capacities so that they can go through each phase of difficulties in a controlled manner, further maximizing all the potential that exists in the students for self-advancement and the religious development of the nation and the country.

## **Conclusion**

The COVID-19 pandemic has had an impact on increasing emotional stress for students adapting to the new normal of PdP activities. This is because the use of technology for too long during PdP activities will affect their mental, physical, emotional, and social health. In addition, students need to adapt and balance the use of technology to see the online learning phenomenon as something positive. Indirectly, this problem can lead to stress if not curbed. Therefore, the integration of Uzlah and Jamaie approaches is seen as appropriate in dealing with psychological and mental stress. Therefore, the continuation of the concept of uzlah in the context of education is seen as a suitable therapy to strengthen the spirit of students when faced with various challenges and pressures during the PdP impact of COVID-19. Nevertheless, the implementation of the concept of uzlah cannot be done arbitrarily without parallelism in religious understanding and a clear goal that coincides with Sharia. Islam

strongly encourages the practice of uzlah to remember and draw closer to Allah SWT. In fact, the uzlah approach is a good suggestion for purifying the soul and restoring one's identity as a pious servant. Uzlah also plays a role in shaping the perfection of the mind, increasing knowledge, and maturing oneself. Thus, the uzlah approach can be applied by modern society to get closer to Allah SWT and nourish the soul. However, the Uzlah approach is not practised as a way of life in modern times. Furthermore, it is natural for humans socially to live in a situation where they interact with each other and need each other, and this also coincides with the teachings of Islam, which encourages its people to always connect with each other. Islam prescribes community charity to its people through texts contained in the Qur'an and the Sunnah, whether explained in general or specifically. Islam also strongly advocates community in work implementation and when making decisions. Therefore, the integration of uzlah and jamaie is a solution to controlling the emotional stress of students, especially during the PdP pandemic era, when students need spiritual elements to give birth to physical, mental, and emotional well-being. The main contribution of this article provides directions for the integration of uzlah and jamaie as a strategy for managing emotional stress during online learning among students in Malaysia. Suggestion for future study to explore the influence of uzlah and jamaie toward emotional and stress management among students to improve their learning level. This is a valuable finding that contributes towards excellence and successful education in Malaysia, as well as achieving the national educational agenda.

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