

Tawakal and Endeavors from the Perspective of Qadariyah and Jabariyah Thoughts Responding to the Covid 19 Pandemic

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ABSTRACT

The Covid-19 outbreak is developing so fast in the midst of the life of the world community, and Indonesia is no exception. Its presence causes panic that is so terrible, because of the threat that is not kidding, which can lead to death. All lines take a role to be able to stop the rate of development of the effects of this virus, to stop crowd activities, including worship in houses of worship. With this policy, the community's response varied greatly. Of course this response is the result of the understanding that has been carried out so far. There are three groups in addressing the issue of destiny. First, Jabariyah is a group that only puts their trust in Allah, but denies endeavor. Second, the Qadariyah are a group that denies destiny, only make endeavors but forget to rely on Allah. The third is the middle group, namely the group that is able to combine the concept of trustworthiness with endeavor in matters of destiny. So to provide a bright spot and be able to understand the problem of destiny, this situation needs to be described, then given a conceptual analysis related to the problem of destiny in the perspective of Qadariyah, Jabariyah and the concepts of endeavor and trust.

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1. INTRODUCTION

Corona virus with the type Covid-19, in just a matter of months, since the first case was found in Wuhan-China, since December 2019. The World Health Organization (WHO) has assigned the name of this virus to Coronavirus Diseases 2019 (Covid-19) (1). The world was then shocked by the spread of the virus to almost all corners of the world or it is called a global pandemic and very quickly also spread to Indonesia. Nevertheless, the Indonesian government has taken preventive measures from the start, as released on the official website of the Ministry of Foreign Affairs on 12 February 2020, which issued a circular from the Indonesian government regarding the handling and prevention of the Covid-19 virus (2). Even though the government has issued this circular, the spread of this virus in Indonesia is quite fast. Therefore, the Central Indonesian Ulema Council (MUI) also issued an appeal to Muslims to avoid the dangers of the Covid-19 virus by issuing a fatwa for holding worship in a situation where there was a COVID-19 outbreak. Even though the central government and various official Islamic institutions have issued a circular to break the chain of the spread of the Covid-19 virus, in reality there are still very many who do not comply with the circular (3).

Various discussion forums were held by several Islamic organizations and da'wah movements, which in the end led to polemics and controversies in society. Not a few bring this problem into the realm of theology in understanding the problem of good and bad destiny. There are two schools of theology in practice, especially in dealing with the conditions of the Covid-19 outbreak, which greatly affect the success or failure of government circulars and MUI fatwas in an effort to break the chain of the spread of the Covid-19 virus.

Destiny is something Allah has determined fifty thousand years ago before the creation of the heavens and the earth, as the prophet Shallallahu 'Alaihi Wasallam said, which means "Allah has recorded all the destiny of His creatures fifty thousand years before the creation of the heavens and the earth. (4).

This means that everything has been predestined or ordained by Allah Ta'ala. Therefore, a person cannot be separated from God's destiny, so what is required of a Muslim is how to react with the right attitude towards destiny, and the presence of the covid-19 virus is God's destiny. Nothing happens in this world except the permission of Allah Ta'ala. Likewise with the Covid-19 virus that is infecting humans today. There are three groups in responding to destiny, namely there are groups who deny destiny by saying that destiny does not exist, there are also Muslims who exaggerate in responding to destiny so that they say everything has been predestined so there is no need for effort, and there are also Muslims who be moderate in dealing with destiny, namely by saying that everything has been predestined by Allah, but humans must try and keep their trust in Him.

It can be seen that the attitude of Muslims towards the Covid-19 virus is divided into three, as is the attitude of Muslims towards destiny. There are those who only put their trust in Allah alone by not doing endeavor.

Departing from the urgency of this problem, the authors are interested in examining this issue more deeply by analyzing community responses to government circulars and MUI fatwas in preventing the spread and efforts to break the chain of the Covid-19 virus. Therefore, this article will discuss three streams of Islamic theology, namely Qadariyah, Jabariyah, and the Concept of Endeavor and Tawakal in responding to government circulars and MUI fatwas related to preventing the spread of Covid-19.

2. METHOD

In this research, the writer used analytical descriptive. Analytical descriptive research is a research procedure that produces descriptive data in the form of words or spoken words from people and behavior that can be observed and analyzed to draw conclusions from the research results. Descriptive qualitative approach is research that is intended to understand the phenomenon of what is experienced by research subjects. Data was taken from the results of interviews, observation and documentation.

3. RESULTS AND DISCUSSION

The religious concepts of Jabariyyah, Qadariyyah and the concept of trust and endeavor have had a significant impact on society in responding to government and MUI protocols to dispel and break the chain of the spread of Covid-19. In connection with the problems faced by Muslims in Indonesia, the government has issued a regulation that if in an area or area there are already citizens who are infected with Covid-19, then social distancing or maintaining distance should be carried out, so the government and MUI asked for a temporary closed mosques so as not to be used for Friday prayers and congregational prayers to prevent the wider spread of covid-19. Of course, the regulations from the Indonesian government and the Islamic Ulema Council (MUI) issued a call regarding closing mosques to not use Friday prayers and congregational prayers based on passages from the Koran, valid hadiths, and fiqh principles as well as directions from experts. medical or health. When there are government regulations and calls for clerics to keep their distance and stay at home such as studying, working and worshipping at home, then there are three groups or groups of Muslims who come to the surface in response to these rules and appeals. The response from these three groups is the impact of the three religious concepts that the author has put forward before.

There are groups of Muslims who respond to these rules and appeals such as the Qadariyyah group. They only rely on their ability to respond to the spread of covid-19 without associating that covid-19 is God's destiny which is God's will and power. The Muslims who were affected by Qadariyah thought did not leave this matter to Allah. This attitude makes them abandon efforts to prevent and stop the spread of Covid-19, such as praying, because it has become their belief that prayer does not affect anything that happens, so it seems as if this group denies God's will and power. The impact of people who are exposed to this understanding is the occurrence of skepticism towards the efforts made to solve the problem. Among them are doubting that eliminating prayer in life, with the belief that prayer will not change anything. The second group responding to government regulations and appeals by the clergy is the Jabariyyah. Communities that are infected with the Jabariyyah understanding will become a society that does not comply with the rules because it builds an absolute belief that if Allah wills everything will happen, regardless of the process that can be taken to avoid danger. As is the current condition, because of the disproportionate reliance on fate. This group ignores the rules that have been made by the government, such as the ban on gathering anywhere,

including at the mosque.

The third group is the response to the concept of trust and endeavor. They respond positively to rules and appeals by carrying out government and clerical regulations because they build their belief in destiny by relying on God's destiny, but humans must have efforts and efforts for the common good. In addition, obedience to the government and scholars on ma'ruf matters is a must as in Q.S. Al-Nisa/4: 59, Allah Ta'ala says:

وَالرَّسُولَ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ مُ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّيْلِهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ۝٩

Meaning: "O you who believe, obey Allah and obey the Messenger (His), and Ulil Amri among you. Then if you disagree about something, then return him to Allah (the Qur'an) and the Messenger (the Sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and better the result."

This is in line with the attitude of the concept of trust and endeavor towards the problem of destiny, that humans have will and power, Allah also has will and strength, but human will and strength are under the will and strength of Allah. In direct practice of people's lives with the outbreak of the covid-19, Muslims who see that the covid-19 pandemic is God's destiny so they respond with the belief that God has power over everything, humans can only wish and do, but God is the one who determines. The concept of trust and endeavor does not deny one's will and ability to act. Therefore, take all the causes that can save (effort) while putting your trust in Allah towards destiny. The principle of prayer, for example, which was denied by Qadariyyah, was practiced by Jabariyyah but without a process of endeavor, which was explained by Ibn al-Qayyim Rahimahullah that prayer is one of the most effective medicines. Prayer is the enemy of calamity which can prevent and overcome calamity, can reject it or use it if the calamity has already happened, and prayer is the weapon of the believers. Therefore, in practice, Muslims who hold the view of Ahlussunnah wal Jamaah are the easiest to comply with the direction of the government and scholars, especially on the problems being faced with the outbreak of the co-19 outbreak. They did all the reasons that could break the chain of the spread of the virus, starting from the simple one, namely praying to avoiding large gatherings of people, even temporarily prohibiting congregational prayers and Friday prayers in mosques. This group carries out its activities based on the words of Rasulullah Shallallahu 'Alaihi Wasallam as a form of endeavor, which means: If you hear of an epidemic in a country, then do not enter that country, and if there is an epidemic and you are in that country, then do not you left the country out of fear. The hadith above was understood by 'Umar ibn al-Khattab radhiyallahu 'anhu not to enter the land of Sham, which at that time was attacked by the plague of Tā'un. Meaning: "Cover your food vessels and tie your drinking vessels, because in a year there is one night when the plague descends on that night. It is not that the plague passes through uncovered food vessels, or uncovered drinking vessels, but rather that the plague descends into these vessels." The hadith above is very clear that Muslims are ordered to make endeavors as a preventive measure against an epidemic that will befall someone. Likewise the hadith of the Prophet Shallallahu 'Alaihi Wasallam which reads:

Meaning: "Flee from leprosy as you run from a lion." 22 The hadith above is also very clear that the Prophet Shallallahu 'Alaihi Wasallam ordered someone to avoid infectious diseases such as leprosy or leprosy as one would certainly avoid being disturbed by lions. This hadith gives direction to Muslims to make efforts to avoid distress or infectious diseases.

4. CONCLUSION

This study concludes that there are three groups of Muslims in addressing the issue of destiny. First, Jabariyyah, namely a group that only puts their trust in Allah, but denies endeavor. Second, the Qadariyyah are a group that denies destiny, only make endeavors but forget to put their trust in Allah. Third, is the middle group, namely Ahlussunnahwal Jamaah who are able to combine tawakkal with endeavor in matters of destiny.

If analyzed carefully, of the three streams of Muslim groups, it is the Ahlussunnah wal Jamaah group that is the easiest to support in maximizing government policies and the direction of the clergy in Indonesia. Where they are able to combine belief in destiny and endeavor as an effort to maximize the achievement of the process of trust in destiny.

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