Tawakal and Endevors 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 Qadariyyah 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.

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 Ulama 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).
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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:

وَالَّذِينَ أَنْعَمَّا بَيْنَاهُمَا وَأَطْبَعُوا الرَّسُولَ وَأَوْلَى الْأُمَّةِ مِنْهُ وَلَاتَّعْمَلُوا فِيْلاً مَّثَلًا فَنَذَرُوهُمْ

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 Ta'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 Ahlusunnah wal 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 Ahlusunnah 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.

6. REFERENCES

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